

In a world of contrasting faiths, who will you choose as your role model?

This book will help you explore, compare, and reflect on the lives and teachings of Jesus and Muhammad.

Discover the key differences in their teachings, character, missions, and legacies. Weigh the ethical, spiritual, and transformative impacts of each figure and make an informed and thoughtful choice about your role model.



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Adeyi Noah Oriyomi, also known as Evangelist Noah Ezekiel, is an international Christian preacher and apologist dedicated to spreading the message of Jesus Christ. He travels the world engaging in interfaith dialogues, debates, and works of evangelism.

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His writings and teachings emphasize biblical truth, love, and the importance of making a personal, informed spiritual choice.

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JESUS OR MUHAMMAD

Adeyi Noah Oriyomi

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OR
MUHAMMAD

Choose Your Role Model



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((CHOOSE YOUR ROLE MODEL))

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INTRODUCTION

WHY JESUS OR MUHAMMAD? (CHOSE YOUR ROLE MODEL)

Every religion rises or falls on the character, teaching, and example of its founder. Creeds, laws, and rituals ultimately flow from the life of the one who established them. For this reason, any honest evaluation of Christianity and Islam must move beyond slogans and sentiment and return to a simple but unavoidable question: Who better reflects the character and will of God—Jesus Christ or Muhammad?

This book is not written out of hatred for Muslims, nor is it a cultural attack on Islamic people. It is written out of concern for truth, moral clarity, and faithfulness to Scripture. Ideas must be examined, claims must be tested, and moral examples must be weighed. The Bible itself commands believers to “test the spirits” and to give a reasoned defense for the hope that is within them. Silence in the face of serious moral and theological contradictions is not humility; it is negligence.

Christianity and Islam both claim divine origin. Both appeal to Abraham. Both speak of revelation, prophecy, judgment, heaven, and hell. Yet when their founders are examined side by side—using their own authoritative sources—the differences are not minor or superficial. They are foundational. They concern the nature of God, the value of human life, the treatment of women, the use of violence, the meaning of holiness, and the way sinners are addressed.

Jesus Christ stands at the center of Christianity not merely as a teacher, but as the incarnate revelation of God's character. His life, words, and actions are presented in the New Testament as the definitive expression of divine holiness, love, and truth. Muhammad, in Islam, is not divine, but he is presented as the final prophet and the supreme moral example whose actions and commands shape Islamic law and ethics. What Muhammad did, ordered, and approved matters profoundly, because Muslims are commanded to imitate him.

This book proceeds on a clear and fair methodology. It does not rely on hearsay, stereotypes, or modern political events. It draws directly from primary sources: the Qur'an, Sahih Hadith, classical Tafsīr, and early Islamic Sīrah on the one hand, and the Bible on the other. Claims are evaluated using the standards each religion sets for itself. Christianity is judged by Christ. Islam is judged by Muhammad and the Qur'an.

The purpose of this work is not merely to point out differences, but to examine moral consistency. Does the life of the founder align with the character of God revealed in Scripture? Does his teaching elevate human dignity or diminish it? Does he call sinners to repentance through truth and love, or through fear and force? Does his example lead to holiness of heart, or merely outward submission?

Throughout history, many have attempted to harmonize Jesus and Muhammad as essentially the same—two prophets preaching similar messages. This book argues that such claims collapse under honest scrutiny. The contrast between the cross and the sword, between grace and coercion, between love of enemies and commanded violence, is too stark to ignore.

This is not a book written for casual reading. It is written for those willing to think seriously, read carefully, and weigh evidence honestly. It is written for Christians who seek confidence in their faith, for seekers who desire truth over tradition, and for anyone willing to ask difficult questions about God, morality, and revelation.

At stake is not merely theology, but conscience. If God is truly holy and loving, His revelation will reflect that holiness and love consistently. If a founder's life contradicts the moral vision he claims to represent, that contradiction must be faced.

This book invites the reader to examine the evidence without fear. Truth does not need protection from scrutiny. It only asks for honesty.

The question before us is simple, but its implications are eternal:

When we examine the lives, teachings, and moral examples of Jesus Christ and Muhammad, who truly reveals the heart of God?

CHAPTER 1

THE SWORD AGAINST SINNERS AND THE SHEPHERD WHO SAVES

Qur'an 9:5 and Luke 15:1–6

Every religious system reveals its true moral character not by how it rewards the obedient, but by how it treats the sinner. The measure of a faith is found in its response to those who fall short, resist authority, or refuse belief. Christianity and Islam offer fundamentally different answers to this question, and the contrast between Qur'an 9:5 and Luke 15:1–6 exposes two irreconcilable moral and theological visions.

QURAN 9:5

Arabic

فَإِذَا أَنْسَلَخَ الْأَشْهُرَ الْحُرْمَ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُواهُمْ وَأَحْصِرُوا لَهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

Sahih Intl

And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.

The structure of the verse is unmistakable. Violence is primary; mercy is conditional. The commands—kill, capture, besiege, ambush—are not rhetorical or metaphorical but military in nature. The target is not defined by criminal action but by belief. Disbelief itself becomes a capital offense unless resolved through submission to Islam. Repentance in this context is not inward moral transformation but outward conformity: conversion, ritual prayer, and financial obligation. Life is spared only after submission.

TAFSIR TABARI

He, may His praise be exalted, means by His saying: {So when the sacred months have passed} when they have passed and gone and gone. It is said of them: We have passed such and such a month, we pass it, a passing and a going, meaning: we have gone out of it. And from it is their saying: A skinned sheep, meaning: one that has been removed from its skin and taken out of it. And by the sacred months he means: Dhul-Qa'dah, Dhul-Hijjah, and Muharram. Or what is meant in this place is the passing of Muharram alone, because the call to prayer was with the declaration of innocence on the day of the greater pilgrimage. So it is known that they did not postpone all the sacred months, and we have shown the correctness of that in what has passed. But since it is connected to the two preceding sacred months, and their sanctity is the third, and they are all interconnected, it was said: "When the sacred months have passed." The meaning of the statement is: When the three sacred months have passed for those who have no treaty, or for those who had a treaty but broke it by supporting the enemies against the Messenger of God and his companions, or whose treaty was for a later, known period, then {kill the polytheists} meaning: kill them {wherever you find them} meaning: wherever you encounter them on earth, within the sacred precincts and outside of them, during the sacred months and outside of them. {And capture them} meaning: take them prisoner. {And besiege them} meaning: prevent them from moving about in the lands of Islam and entering Mecca. {And lie in wait for them at every place of ambush.} This means: lie in wait for them at every place of ambush, seeking to kill or capture them. The word "marṣad" (مَرَصَد) is derived from the verb "raṣada" (رَصَدَ), meaning "to watch" or "to observe." {But if they repent.} This means: if they return from what they were forbidden to do—namely, associating partners with God and denying the prophethood of His Prophet Muhammad (peace and blessings be upon him)—to the Oneness

of God and the sincere worship of Him alone, without associating any other deities or rivals, and acknowledge the prophethood of Muhammad (peace and blessings be upon him), {and establish prayer.} This means: if they perform the obligatory prayers prescribed by God, fulfilling their requirements, and give the obligatory charity (Zakat) that God has prescribed for them from their wealth to those entitled to it. {Then let them go on their way.} This means: let them move about freely in your cities and enter the Sacred House (the Kaaba). {Indeed, Allah is Forgiving and Merciful} to those of His servants who repent and return to His obedience after their previous disobedience. He conceals their sins and is merciful to them, not punishing them for their past sins before or after their repentance. We have already mentioned the differing opinions regarding those whose punishment was postponed until the end of the sacred months. Those who interpret the Quran have offered similar explanations to what we have stated. The one who said that mentioned it: Abd al-A'la ibn Wasil al-Asadi told us, he said: Abdullah ibn Musa told us, he said: Abu Ja'far al-Razi told us, on the authority of al-Rabi', on the authority of Anas, he said: The Messenger of God, may God bless him and grant him peace, said: "Whoever departs from this world with sincerity to God alone and His worship, not associating anything with Him, departs from it with God pleased with him." He said: And Anas said: It is the religion of God that the messengers brought, and they conveyed it from their Lord before the confusion of hadiths and the difference of desires, and the confirmation of that is in the Book of God in the last of what God revealed. God said: {But if they repent, establish prayer, and give zakah, then leave them alone.} He said: Their repentance is abandoning idols and worshipping their Lord, establishing prayer, and giving zakah. Then He said in another verse: { But if they repent, establish prayer, and give zakah, then they are your brothers in faith . } Bishr ibn Mu'adh narrated to us, saying: Yazid narrated to us, saying: Sa'id narrated to us, on the authority of Qatadah, regarding His saying: {Then when the sacred months have passed,

.kill the polytheists wherever you find them} until the end of the verse ,Qatadah used to say: Release whomever God has commanded you to release for people are of three kinds: a Muslim who must pay zakah, a polytheist who must pay jizya, and a combatant who is safe in his trade among the Muslims if :he pays the tithe on his wealth. Muhammad ibn al-Husayn told me, saying -Ahmad ibn al-Mufaddal told us, saying: Asbat told us, on the authority of al Suddi: “Then when the sacred months have passed,” meaning the four months ,I mentioned to you, that is, twenty days of Dhu al-Hijjah, Muharram, Safar :Rabi' al-Awwal, and ten days of Rabi' al-Thani. Those who hold this view said ,These months are called sacred because God, the Exalted and Glorified forbade the believers during them the shedding of the blood of the polytheists and the violation of their honor, except for a just cause. Those who said this include: al-Qasim, who told us, saying: al-Husayn told us, saying: Hajjaj told ,me, on the authority of Ibn Jurayj, on the authority of Ibrahim ibn Abi Bakr ,that he informed him, on the authority of Mujahid and Amr ibn Shu'ayb regarding His saying: “Then when the sacred months have passed,” that they are the four months about which God said: “ So travel freely throughout the land . ” He said: They are sacred because they were given security during them so that they could travel freely throughout it. Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His saying: { A declaration of disassociation from Allah and His Messenger to those with whom you had made a treaty among the polytheists. So travel freely throughout the land for four months. } He said: He set a period of four months for them, and He disassociated Himself from every polytheist. Then He commanded, when those sacred months had passed, {Then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place .of ambush.} Do not let them travel freely in the lands, nor go out for trade Make things difficult for them. Then He commanded forgiveness: {But if they ,repent, establish prayer, and give zakah, then let them go on their way. Indeed Allah is Forgiving and Merciful.} Ibn Humayd narrated to us, saying: Salamah narrated to us, on the authority

of Ibn Ishaq: {Then when the sacred months have passed} meaning the four months for which Allah had set a deadline for the polytheists who had a general treaty. {Then kill the polytheists wherever you find them and capture them and .besiege them and sit in wait for them at every place of ambush...} the verse

TAFSIRAL QURTUBI

[Then when the sacred months have passed, kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer and give zakah, let them go on their way. Indeed, Allah is Forgiving and Merciful. }](#)

There are six issues: The first is the Almighty's saying: {Then when the sacred months have passed} meaning when they have ended. And I have passed the month when I have reached its last days, meaning I have left it. And the poet said:If I had not yet finished the month, I would have begun the new moon before it. Enough of this killing, stripping away the months and my crescent moon.The month passed, and the day gave way to the coming night. A woman takes off her armor. In the Quran: { And a sign for them is the night; We strip from it the day } [Ya-Sin: ٢٧]. A date palm is called *mislakh* when its unripe dates fall off while still green. Regarding the sacred months, scholars have two opinions: One is that they are the well-known months, three consecutive and one separate. Al-Asamm said: This refers to those polytheists who have no treaty with the Muslims, and it is obligatory to refrain from fighting them until the sacred period ends, which is fifty days, as Ibn Abbas mentioned, because the proclamation was made on the Day of Sacrifice. This has already been discussed. Another opinion is that the months of the treaty are four, as stated by Mujahid, Ibn Ishaq, Ibn Zayd, and Amr ibn Shu'ayb. They are called sacred because God forbade the believers from shedding the blood of polytheists or harming them except for good purposes. Secondly, God Almighty says: {Then ,kill the polytheists}. This is a general statement encompassing all polytheists -but the Sunnah has specified exceptions, as previously explained in Surah Al Baqarah, regarding women, monks, children, and others. God Almighty also -says concerning the People of the Book: { until they pay the jizya } [At .]Tawbah: ٢٩

However, it is possible that the term "polytheists" does not include the People of the Book, which would imply prohibiting the collection of jizya from idolaters and others, as will be explained later. It should be noted that the general statement {Then kill the polytheists} implies the permissibility of

killing them in any manner, except that there are narrations prohibiting mutilation. However, it is possible that when Abu Bakr (may God be pleased with him) killed the apostates by burning them alive, stoning them, throwing them from mountaintops, and burying them in wells, he was acting in accordance with the general meaning of the verse. Similarly, Ali's (may God be pleased with him) burning of some apostates could be an inclination towards this view, relying on the general wording of the verse. And God knows best. Thirdly, God Almighty's statement, "Wherever you find them," is general in every instance. Abu Hanifa (may God be pleased with him) specified the Sacred Mosque, as mentioned previously in Surah Al-Baqarah. Then they differed. Al-Husayn ibn Al-Fadl said: This verse abrogated every verse in the Quran that mentions turning away and being patient with the harm inflicted by enemies. Ad-Dahhak, As-Suddi, and Ata' said: It is abrogated by His statement, "Then, either release them as a favor or for ransom." And that a prisoner should not be killed in captivity; he should either be released as a favor or ransomed. Mujahid and Qatadah said: Rather, it abrogates the verse: {Then, either release them as a favor or for ransom} and that nothing is permissible with regard to prisoners of war from among the polytheists except killing them. Ibn Zayd said: The two verses are definitive. And this is the correct view, because the options of releasing them as a favor, killing them, and ransoming them have always been part of the Prophet's (peace and blessings be upon him) rulings concerning them since the first battle he fought against them, which was the Battle of Badr, as previously mentioned.

His statement, "And seize them," indicates this. Seizing means taking captive. Taking captives is only for the purpose of killing, ransom, or granting them

freedom, as the Imam sees fit. The meaning of "And besiege them" is to prevent them from moving into your lands and entering your territory unless you grant them permission to enter with safety. Fourthly, God Almighty says "And lie in wait for them at every place of ambush." A place of ambush is a "location where the enemy is watched. It is said, "I watched so-and-so meaning, "I observed him." That is, lie in wait for them in places of vulnerability where they are watched. Amir ibn al-Tufayl said: I know, and I don't think you've forgotten. Death lies in wait for the young man. Adi said: O -you who criticize me, ignorance is a youth's pleasure. And death is ever present for souls. This is evidence of the permissibility of assassinating them before the call to Islam. The word "every" is in the accusative case as an adverbial phrase, which is the choice of al-Zajjaj. One might say, "I went one way" and "I went every way." Or, by omitting the preposition, the implied meaning would be: "at every lookout post" and "on every lookout post," thus making "lookout post" the name of the road. Abu Ali al-Zajjaj erred in making "road" an adverbial phrase, saying: "A road is a specific place, like a house or a mosque and it is not permissible to omit the preposition from it except in cases where the omission is attested, as Sibawayh related: 'I entered Damascus' and 'I entered the house,' and as it was said: As the fox sweetened the path Fifth – God Almighty's statement: {But if they repent} meaning from polytheism, {and establish prayer and give zakah, then let them go on their way.} This verse requires reflection, for God Almighty made the punishment of killing contingent upon polytheism, then said: "But if they repent." The principle is that when killing is for polytheism, it ceases with the cessation of polytheism. This implies that the punishment of killing ceases upon mere repentance, without considering the establishment of prayer and the giving of zakah. Therefore, the punishment of killing is waived upon mere repentance even before the time for prayer and zakah. This is clear in this context. However, God Almighty mentioned repentance and also mentioned two other conditions, so there is no way to disregard them

A similar example is the Prophet's saying (peace and blessings be upon him): "I have been commanded to fight the people until they say, 'There is no god but God,' establish prayer, and pay zakat. If they do that, their blood and wealth are protected from me, except for what is due, and their reckoning is with God." Abu Bakr as-Siddiq (may God be pleased with him) said: "By God, I will fight whoever differentiates between prayer and zakat, for zakat is the right of wealth." Ibn Abbas said: "May God have mercy on Abu Bakr; how knowledgeable he was!" Ibn al-Arabi said: "Thus, the Qur'an and Sunnah are harmonious and consistent." There is no disagreement among Muslims that whoever abandons prayer and other obligatory acts while deeming them permissible is an unbeliever. Whoever neglects the Sunnah out of negligence is a sinner. Whoever abandons supererogatory acts is not at fault unless he denies their merit, in which case he is an unbeliever, because he would then be rejecting what the Messenger (peace and blessings be upon him) brought and informed us about. They differed regarding one who abandons prayer without denying its obligation or deeming it permissible. Yunus ibn Abd al-A'la narrated: I heard Ibn Wahb say that Malik said: Whoever believes in God and affirms the messengers but refuses to pray should be killed. Abu Thawr and all the followers of al-Shafi'i agreed with this. It is also the opinion of Hammad ibn Zayd, Makhul, and Waki'.

Abu Hanifa said: He should be imprisoned and beaten, but not killed. This is also the opinion of Ibn Shihab, and Dawud ibn Ali agrees with him. Their argument is based on the Prophet's saying, peace and blessings be upon him: "I have been commanded to fight the people until they say, 'There is no god but God.' If they say that, they have protected their blood and property from me, except for what is due." They said: What is due are the three things that the Prophet, peace and blessings be upon him, said: "The blood of a Muslim is not lawful except in one of three cases: disbelief after faith, adultery after marriage, or killing a soul unjustly." A group of the Companions and the Successors held that whoever deliberately neglects a single prayer until its time has passed without a valid excuse, and refuses to perform it or make it up, saying, I will not pray," then he is an unbeliever, and his blood and property

are lawful for him. His Muslim heirs do not inherit from him, and he is given the opportunity to repent. If he repents, well and good; otherwise, he is killed. The ruling regarding his property is like the ruling regarding the property of an apostate. This is the opinion of Ishaq. Ishaq said: This has been the opinion of scholars from the time of the Prophet (peace and blessings be upon him) until our time. Ibn Khuwayzimid said: Our scholars differed on when one who abandons prayer should be killed. Some said at the end of the preferred time while others said at the end of the time of necessity, which is the correct view. This means that four rak'ahs remain before sunset for the 'Asr prayer, four rak'ahs remain before the 'Isha prayer, and two rak'ahs remain before sunrise for the Fajr prayer. Ishaq said: The time has passed when the Dhuhr prayer is delayed until sunset, and the Maghrib prayer until dawn. Sixth: This verse indicates that one who says, "I have repented," is not satisfied with his words alone until he adds to them actions that confirm repentance, because God Almighty has stipulated here, along with repentance, the establishment of prayer and the giving of zakat, so that repentance may be fulfilled through them. He said in the verse on usury: { And if you repent, you shall have your capital sums } [Al-Baqarah: ۲۷۹]. He said: {Except for those who repent correct themselves and make things clear}. The meaning of this has already been mentioned in Surah Al-Baqarah.

If you carefully read the two Tafsir you will see it clearly where it is written that Kill the polytheist

Assassinate them

Take ransom from them

Kill those who refuse to pray as a Muslim. etc

“The moral logic is clear. Sin, defined primarily as unbelief, is addressed through coercion. Faith is enforced, not freely chosen. Repentance becomes inseparable from survival. Righteousness is preserved through power, and violence becomes a legitimate tool of religious purification. The sword is not a tragic necessity but a sanctioned means of enforcing divine will. Luke 15 presents a radically different picture. The chapter opens with sinners and tax collectors drawing near to Jesus, provoking outrage from religious leaders who accuse Him of welcoming and eating with sinners.

Jesus responds not with threats or commands but with a parable. He describes a shepherd who leaves ninety-nine sheep to search for one that is lost. The sinner is not portrayed as an enemy or rebel but as something precious that has gone astray. The shepherd initiates the search, bears the burden, and rejoices when restoration occurs. There is no coercion, no punishment, no violence. Restoration precedes obedience. Mercy is not conditional; it is the very motivation for action.

Here the fundamental theological divide becomes visible. In Qur'an 9:5, sin is defiance against authority and is corrected through force or elimination. In Luke 15, sin is lostness and is healed through compassion and pursuit. Islam addresses unbelief by threatening death unless submission occurs. Jesus addresses sin by seeking, forgiving, and restoring the sinner at personal cost.

This difference is consistent with Jesus' broader teaching. He explicitly rejects violence as a means of advancing God's kingdom, commands love for enemies, forbids the use of the sword, and declares that His kingdom is not of this world. Jesus never instructs His followers to kill idolaters, blasphemers, or apostates. Instead, He allows Himself to be executed by sinful men and prays for their forgiveness. The Gospel presents a God who absorbs violence rather than inflicts it, who dies for sinners rather than killing them.

The contrast reaches its climax in the cross. In Qur'an 9:5, others must bleed so that God's rule may be established. In Christianity, God Himself bleeds so that sinners may live. One system advances holiness through domination; the other advances holiness through redemption. One spreads faith by fear and force; the other spreads faith through love, sacrifice, and truth.

The ethical consequences follow naturally. A faith shaped by coercive revelation produces laws that criminalize unbelief, punish apostasy, and sanctify violence. A faith shaped by the cross produces voluntary repentance, forgiveness, martyrdom, and moral transformation. The fruit reflects the founder.

Qur'an 9:5 and Luke 15:1–6 do not represent two approaches to the same spiritual goal. They represent two opposing moral universes. One rules by fear and the sword. The other reigns through grace and the shepherd's care. One commands the killing of sinners. The other searches for them until they are found. The question left to the reader is unavoidable: which vision truly reflects the character of God?

CHAPTER 2

THE STONE AND THE SAVIOR

How Islam and Christianity Respond to a Guilty Woman

The moral heart of any religion is revealed most clearly not in its claims, but in its response to human guilt. How does a religious system treat a sinner who stands exposed, confessing wrongdoing without excuse? Few narratives expose this contrast more vividly than the account of the adulterous woman in Ṣaḥīḥ Muslim and the woman brought before Jesus Christ in John 8:1–11. Both women were guilty of sexual sin. Both stood before a religious authority. Yet their stories end in radically different ways—one in death, the other in life. In Ṣaḥīḥ Muslim Hadith 1695b–1696a, a woman from the tribe of Ghamid comes to Muhammad and confesses that she has committed adultery. Her guilt is not questioned. Muhammad initially turns away from her, not to forgive her, but to delay judgment. When she returns pregnant, he commands her to leave until she gives birth. After childbirth, she comes again with the infant, and the punishment is postponed once more—until she has breastfed and weaned the child. Only after the child can eat solid food does Muhammad take the child, hand him to one of his companions, and order that the woman be stoned to death. The sentence is carried out.

THE FULL HADITH

Sahih Muslim 1695b

'Abdullah b. Buraida reported on the authority of his father that Ma'iz b. Malik al-Aslami came to Allah's Messenger (ﷺ) and said:

Allah's Messenger, I have wronged myself; I have committed adultery and I earnestly desire that you should purify me. He turned him away. On the following day, he (Ma'iz) again came to him and said: Allah's Messenger, I have committed adultery. Allah's Messenger (ﷺ) turned him away for the second time, and sent him to his people saying: Do you know if there is

anything wrong with his mind. They denied of any such thing in him and said: We do not know him but as a wise good man among us, so far as we can judge. He (Ma'iz) came for the third time, and he (the Holy Prophet) sent him as he had done before. He asked about him and they informed him that there was nothing wrong with him or with his mind. When it was the fourth time, a ditch was dug for him and he (the Holy Prophet) pronounced judgment about him and he was stoned. He (the narrator) said: There came to him (the Holy Prophet) a woman from Ghamid and said: Allah's Messenger, I have committed adultery, so purify me. He (the Holy Prophet) turned her away. On the following day she said: Allah's Messenger, Why do you turn me away? Perhaps, you turn me away as you turned away Ma'iz. By Allah, I have become pregnant. He said: Well, if you insist upon it, then go away until you give birth to (the child). When she was delivered she came with the child (wrapped) in a rag and said: Here is the child whom I have given birth to. He said: Go away and suckle him until you wean him. When she had weaned him, she came to him (the Holy Prophet) with the child who was holding a piece of bread in his hand. She said: Allah's Apostle, here is he as I have weaned him and he eats food. He (the Holy Prophet) entrusted the child to one of the Muslims and then pronounced punishment. And she was put in a ditch up to her chest and he commanded people and they stoned her. Khalid b Walid came forward with a stone which he flung at her head and there spurted blood on the face of Khalid and so he abused her. Allah's Apostle (ﷺ) heard his (Khalid's) curse that he had huried upon her. Thereupon he (the Holy Prophet) said: Khalid, be gentle. By Him in Whose Hand is my life, she has made such a repentance that even if a wrongful tax-collector were to repent, he would have been forgiven. Then giving command regarding her, he prayed over her and she was buried.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَتَفَارِ بِأَفِي لَفْظِ الْحَدِيثِ - حَدَّثَنَا أَبِي، حَدَّثَنَا بَشِيرُ بْنُ الْمُهَاجِرِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرِيْدَةَ، عَنْ أَبِيهِ، أَنَّ مَاعِزَ بْنَ مَالِكِ الْأَسْلَمِيَّ، أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ ظَلَمْتُ نَفْسِي وَرَبِّي وَإِنِّي أُرِيدُ أَنْ تُطَهِّرَنِي. فَرَدَّهُ فَلَمَّا كَانَ مِنَ الْعَدَاةِ قَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ رَنَيْتُ. فَرَدَّهُ الثَّانِيَةَ فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى قَوْمِهِ فَقَالَ " أَتَعْلَمُونَ بِعَقْلِهِ بِأَسَا تُنْكِرُونَ مِنْهُ شَيْئًا ". فَقَالُوا مَا نَعْلَمُهُ إِلَّا وَفِي الْعَقْلِ مِنْ صَالِحِينَ فِيمَا نُرَى فَأَتَاهُ الثَّلَاثَةَ فَأَرْسَلَ إِلَيْهِمْ أَيْضًا فَسَأَلَ عَنْهُ فَأَخْبَرُوهُ أَنَّهُ لَا بَأْسَ بِهِ وَلَا بِعَقْلِهِ فَلَمَّا كَانَ الرَّابِعَةَ حَفَرَ لَهُ حُفْرَةً ثُمَّ أَمَرَ بِهِ فَرُجِمَ. قَالَ فَجَاءَتِ الْعَامِدِيَّةُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي قَدْ رَنَيْتُ فَطَهِّرَنِي. وَإِنَّهُ رَدَّهَا فَلَمَّا كَانَ الْعَدَاةِ قَالَتْ يَا رَسُولَ اللَّهِ لِمَ تُرَدُّنِي لَعَلَّكَ أَنْ تُرَدُّنِي كَمَا رَدَدْتَ مَاعِزًا فَأَوْ اللَّهِ إِنِّي لَحَبْلَى. قَالَ " إِمَّا لَا فَأُذْهِبِي حَتَّى تَلِدِي ". فَلَمَّا وَلَدَتْ أَتَتْهُ بِالصَّبِيِّ فِي خُرْفَةٍ قَالَتْ هَذَا قَدْ وَلَدْتُهُ. قَالَ " أَذْهِبِي فَأَرْضِعِيهِ حَتَّى تَطْمِئِنِّيهِ ". فَلَمَّا طَمِئِنَّتْهُ أَتَتْهُ بِالصَّبِيِّ فِي يَدِهِ كِسْرَةً خُبْرٍ فَقَالَتْ هَذَا يَا نَبِيَّ اللَّهِ قَدْ طَمِئِنْتُ وَقَدْ أَكَلْتُ الطَّعَامَ. فَدَفَعَ الصَّبِيَّ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ ثُمَّ أَمَرَ بِهَا فَخُفِرَ لَهَا إِلَى صَدْرِهَا وَأَمَرَ النَّاسَ فَرَجَمُوهَا فَيَقْبِلُ خَالِدُ بْنُ الْوَلِيدِ بِحَجَرٍ فَرَمَى رَأْسَهَا فَتَنَضَّحَ الدَّمُ عَلَى وَجْهِ خَالِدٍ فَسَبَّهَا فَسَمِعَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَّهُ إِيَّاهَا فَقَالَ " مَهْلًا يَا خَالِدُ فَوَ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ تَابَتْ تَوْبَةً لَوْ تَابَهَا صَاحِبُ مَكْسٍ لَعُفِرَ لَهُ ". ثُمَّ أَمَرَ بِهَا فَصَلَّى عَلَيْهَا وَدُفِنَتْ.

Sahih Muslim 1696a

Imran b. Husain reported that a woman from Juhaina came to Allah's Apostle (ﷺ) and she had become pregnant because of adultery. She said: Allah's Apostle, I have done something for which (prescribed punishment) must be imposed upon me, so impose that. Allah's Apostle (ﷺ) called her master and said: Treat her well, and when she delivers bring her to me. He did accordingly. Then Allah's Apostle (ﷺ) pronounced judgment about her and her clothes were tied around her and then he commanded and she was stoned to death. He then prayed over her (dead body). Thereupon Umar said to him: Allah's Apostle, you offer prayer for her, whereas she had committed adultery! Thereupon he said: She has made such a repentance that if it were to be divided among seventy men of Medina, it would be enough. Have you found any repentance better than this that she sacrificed her life for Allah, the Majestic?

حَدَّثَنِي أَبُو عَسَانَ، مَالِكُ بْنُ عَبْدِ الْوَّاحِدِ الْمَسْمَعِيُّ حَدَّثَنَا مُعَاذٌ، - يَعْزِي ابْنُ هِشَامٍ - حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو فَلَابَةَ، أَنَّ أَبَا الْمُهَلَّبِ، حَدَّثَهُ عَنْ عَمْرَانَ، بْنِ حُصَيْنٍ أَنَّ امْرَأَةً، مِنْ جُهَيْنَةَ أَتَتْ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ حُبْلَى مِنَ الرَّثَى فَقَالَتْ يَا نَبِيَّ اللَّهِ أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ فَدَعَا نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِيَهَا فَقَالَ " أَحْسِنِ إِلَيْهَا فَإِذَا وَضَعْتَ فَأَنْتِنِي بِهَا " . ففَعَلَ فَأَمَرَ بِهَا نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَكَتْ عَلَيْهَا نِيَابَهَا ثُمَّ أَمَرَ بِهَا فَرَجَمَتْ ثُمَّ صَلَّى عَلَيْهَا فَقَالَ لَهُ عُمَرُ نُصَلِّيْ عَلَيْهَا يَا نَبِيَّ اللَّهِ وَقَدْ زَنَتْ فَقَالَ " لَقَدْ تَابَتْ تَوْبَةً لَوْ قُضِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ وَهَلْ وَجَدَتْ تَوْبَةً أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ تَعَالَى " .

In this Islamic account, confession does not lead to mercy but to inevitable execution. Repentance does not erase guilt; it confirms it. Motherhood delays death, but it does not prevent it. The law is fulfilled through blood, and the sinner is removed from the community forever. Justice is satisfied, but redemption is absent.

By contrast, the Gospel of John presents a profoundly different response. In John 8:1–11, a woman caught in adultery is brought before Jesus by religious leaders. Like the woman in Ṣaḥīḥ Muslim, her sin is not denied. Like the Islamic account, the law demands death. Yet Jesus does not respond by issuing an order of execution. Instead, He exposes the moral hypocrisy of her accusers with a single sentence: “Let him who is without sin among you be the first to throw a stone.” One by one, they leave.

When Jesus finally speaks to the woman, He does not minimize her sin, but neither does He destroy her for it. “Neither do I condemn you,” He says. “Go, and sin no more.” The woman is spared, forgiven, and called to a transformed life. The law is not denied, but mercy triumphs over judgment.

This contrast reveals two fundamentally different moral visions. In the Islamic narrative, divine justice is expressed through the elimination of the sinner. The holiness of God is preserved by killing the guilty. In the Gospel, divine holiness is revealed through redemptive mercy. Jesus does not excuse sin, but He refuses to define a human being solely by her worst act. He offers forgiveness that leads to repentance, not death that ends the story.

Christianity does not teach that sin is insignificant. On the contrary, it teaches that sin is so serious that it requires atonement. The difference is where the punishment falls. In Islam's legal framework, the sinner bears the full weight of judgment. In Christianity, God Himself bears it. The cross stands where the stone should have fallen. Jesus does not throw stones at adulterers; He receives nails for them.

The Apostle Paul captures this difference succinctly: “The letter kills, but the Spirit gives life” (2 Corinthians 3:6). The woman in Ṣaḥīḥ Muslim dies under the letter of the law. The woman in John 8 lives under the Spirit of grace. One story ends in a grave; the other begins with restoration.

This is why Jesus could boldly declare, “The Son of Man did not come to destroy men's lives, but to save them” (Luke 9:56). Christianity proclaims not a God who proves His holiness by killing sinners, but a God who proves His holiness by saving them—at the cost of His own life.

The question, then, is not which system enforces morality more harshly, but which reveals the true heart of God. Between the stone and the Savior, the Gospel answers clearly. Only one leaves room for forgiveness, transformation, and hope.

CHAPTER 3

THE SWORD AND THE CROSS

Muhammad and Jesus on Violence

Violence is not a secondary issue in religion; it reveals the character of the god being proclaimed and the kind of society being built. How a religious leader authorizes, limits, or rejects violence tells us whether faith is advanced by fear or by truth. When the teachings and actions attributed to Muhammad are placed beside the teachings and life of Jesus Christ, the contrast is not merely one of degree, but of kind.

Muhammad and Violence in Islamic Sources

Islamic scripture and tradition present violence as a legitimate and, at times, divinely commanded tool for advancing and defending the faith. The Qur'an repeatedly calls believers to fight those who reject Islam once Muhammad gained political and military power.

The most explicit command appears in Qur'an 9:5:

Arabic

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُواهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Sahih Intl

And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.

Similarly, Qur'an 9:29 commands fighting Jews and Christians:

Arabic

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

Sahih Intl

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] until they give the jizyah willingly while they are humbled.

Violence in Islam is not limited to defense alone. Qur'an 8:12 records Allah saying:

Arabic

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا ۚ سَأَلَتْنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا أَلرُّعْبَ فَاصْزُبُوا فَوْقَ أَلْعُنَاقِ وَأَصْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ

Sahih Intl

[Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip."

The Hadith literature reinforces this framework. Muhammad is reported to have said:

Ṣaḥīḥ al-Bukhārī 25

Narrated Ibn 'Umar:

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

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْمُسَنَدِيُّ، قَالَ حَدَّثَنَا أَبُو رَوْحٍ الْحَرَمِيُّ بْنُ عُمَارَةَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ وَاثِقِ بْنِ مُحَمَّدٍ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ."

Ṣaḥīḥ Muslim 22

It has been narrated on the authority of Abdullah b. 'Umar that the Messenger of Allah said:

I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah, and they establish prayer, and pay Zakat and if they do it, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah.

حَدَّثَنَا أَبُو عَسَانَ الْمِسْمَعِيُّ، مَالِكُ بْنُ عَبْدِ الْوَاحِدِ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ، عَنْ شُعْبَةَ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ " .

Muhammad personally participated in raids, battles, executions, and assassinations, all preserved in Islamic historical sources (Bukhārī, Muslim, Ibn Ishāq, al-Ṭabarī). Violence was not incidental to his mission; it became an instrument of religious expansion and enforcement.

In Islamic theology, therefore, violence can be holy, rewarded, and commanded when exercised in obedience to Allah.

JESUS AND REJECTION OF VIOLENCE

Jesus Christ stands in absolute contrast. From the beginning of His ministry to His death, Jesus consistently rejected violence as a means of advancing God's kingdom.

In the Sermon on the Mount, Jesus directly overturns the principle of retaliatory violence:

“You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, do not resist an evil person. If anyone slaps you on the right cheek, turn to him the other also.” Matthew 5:38–39

Jesus goes further, commanding love toward enemies: “Love your enemies and pray for those who persecute you.” Matthew 5:44

When one of His disciples attempted to defend Him with a sword during His arrest, Jesus rebuked him sharply: “Put your sword back into its place, for all who take the sword will perish by the sword.” Matthew 26:52

This moment is decisive. Jesus had the opportunity to legitimize violence in His defense. Instead, He rejected it completely and willingly went to the cross.

Jesus also made clear that His kingdom was not advanced by force: “My kingdom is not of this world. If My kingdom were of this world, My servants would have been fighting.” John 18:36

Unlike Muhammad, Jesus never commanded His followers to kill unbelievers, conquer cities, impose faith, or execute dissenters. His apostles followed this pattern. Though persecuted, imprisoned, and killed, they never responded with violence. The early Church grew not by the sword, but by witness, suffering, and love (Acts 7; Romans 12:17–21).

Two Kingdoms, Two Methods

Islam presents a kingdom advanced by law, force, and fear. Christianity proclaims a kingdom revealed through truth, sacrifice, and love. Muhammad ruled as a military leader who enforced belief and submission. Jesus ruled as a suffering servant who invited repentance and faith.

The difference is not cultural or historical—it is theological. One system sanctifies violence in God's name. The other reveals a God who absorbs violence into Himself.

The cross stands as Christianity's final answer to violence. God does not defeat His enemies by killing them, but by dying for them:

“While we were still sinners, Christ died for us.” Romans 5:8

Conclusion: Which Way Reflects the Heart of God?

Between Muhammad and Jesus, the issue of violence exposes two irreconcilable visions of God. One authorizes the sword to spread faith. The other forbids the sword and offers the cross. One advances by coercion. The other advances by conversion of the heart.

Christian apologetics does not deny that violence exists in the world. It proclaims that God's solution to violence is not more bloodshed, but redemption. Jesus did not conquer by killing His enemies—He conquered by loving them unto death.

The question remains unavoidable: Which path reflects the true nature of God—the sword, or the cross?

CHAPTER 4

THE APOSTATE AND THE SHEPHERD

Muhammad, Jesus, and the Freedom to Leave

(John 6:60–69)

How a religious leader responds when followers walk away reveals the true nature of his authority. Apostasy—leaving a faith after once embracing it—is one of the clearest tests of whether a system is grounded in coercion or truth, fear or love, power or conviction. When examined honestly, the contrast between Muhammad's treatment of apostasy in Islamic sources and Jesus' response to departing disciples in John 6:60–69 could not be sharper.

In Islamic law and tradition, apostasy is not merely a spiritual failure; it is treated as a capital crime. Classical Islamic jurisprudence, drawing from hadith such as “Whoever changes his religion, kill him” (Ṣaḥīḥ al-Bukhārī 6922), developed a legal consensus that leaving Islam deserves death. Apostasy is framed as treason against the religious community and rebellion against Allah's authority. The apostate is not debated, reasoned with, or allowed to depart peacefully. He is pursued, punished, and silenced. Faith is preserved through force.

Ṣaḥīḥ al-Bukhārī 6922

Narrated `Ikrima:

Some Zanadiqa (atheists) were brought to `Ali and he burnt them. The news of this event, reached Ibn `Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Messenger (ﷺ) forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Messenger (ﷺ), 'Whoever changed his Islamic religion, then kill him.'"

حَدَّثَنَا أَبُو النَّعْمَانِ، مُحَمَّدُ بْنُ الْفَضْلِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرَمَةَ، قَالَ أَتَيْتِ عَلِيًّا -رَضِيَ اللَّهُ عَنْهُ- بِزَنَادِقَةٍ فَأَحْرَقَهُمْ فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ لَوْ كُنْتُ أَنَا لَمْ أُحْرَقْهُمْ لِئَنَّهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَقَتَانُهُمْ لَقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ " .

AL-RIDDAH: APOSTACY AND PUNISHMENT

Al-Riddah means rejection of the religion of Islam in favour of any other religion either through an action or through words of mouth. The Act of apostasy thus puts an end to one's adherence to Islam. When one rejects the fundamental principles of faith (imah) like faith in the Existence of Allah or the Messengership of His Prophet Muhammad as contained in the chordal statement of Islam, the Kalimah al-shahadah. Similarly the rejection of the belief in the Qur'an as the Book of Allah or the belief of the message contained in it. or the belief in the Day of Resurrection, or Reward and the Punishment of Allah will all amount to apostasy. The rejection of the obligatory ritual practices like Salat (prayers). Zakat (giving of the poor-rate), fiydm (Fasting in the month of Ramadan), and Hajj Pilgrimage will also amount to acts of Irtidah.

Likewise, if one imitates the practices of non-Muslims in their prayers etc; it will be considered an act of apostasy.

PUNISHMENT FROM THE HADITH.

[Sunan an-Nasa'i 4057](#)

Grade: Hasan (Darussalam)

It was narrated from Ibn 'Umar that:

'Uthman said: "I heard the Messenger of Allah [SAW] say: 'It is not permissible to shed the blood of a Muslim except in three cases: A man who commits adultery after having married; or one who kills intentionally, in which case he deserves retaliation; or one who apostatizes after having become Muslim, in which case he deserves to be killed.'"

أَخْبَرَنَا أَبُو الْأَزْهَرِ، أَحْمَدُ بْنُ الْأَزْهَرِ النَّيْسَابُورِيُّ قَالَ حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، قَالَ أَنْبَأَنَا الْمُغْبِرَةُ بْنُ مُسْلِمٍ، عَنْ مَطَرِ الْوَرَّاقِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ عُثْمَانَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَخْدَى ثَلَاثِ رَجُلٍ رَزَى بَعْدَ إِحْصَانِهِ فَعَلَيْهِ الرَّجْمُ أَوْ قَتْلُ عَمْدًا فَعَلَيْهِ الْقَوْدُ أَوْ ارْتِدَّ بَعْدَ إِسْلَامِهِ فَعَلَيْهِ الْقَتْلُ " .

[Sunan an-Nasa'i 4058](#)

Sahih (Darussalam)

It was narrated that 'Uthman bin 'Affan said:

"I heard the Messenger of Allah [SAW] say: 'It is not permissible to shed the blood of a Muslim except in three cases: A man who commits adultery after having married; or one who kills another person, who is to be killed; or who reverts to Kufr after having accepted Islam, who is to be killed.'"

أَخْبَرَنَا مُؤَمَّلُ بْنُ إِهَابٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنِي ابْنُ جُرَيْجٍ، عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِثَلَاثِ أَنْ يَزْنِيَ بَعْدَ مَا أُحْصِنَ أَوْ يَقْتُلَ إِنْسَانًا فَيُقْتَلُ أَوْ يَكْفُرَ بَعْدَ إِسْلَامِهِ فَيُقْتَلُ " .

[Sunan an-Nasa'i 4059](#)

Grade: Sahih

Ibn 'Abbas said:

"The Messenger of Allah [SAW] said: 'Whoever changes his religion, kill him.'"

[Sunan an-Nasa'i 4060](#)

Grade: Sahih

It was narrated from 'Ikrimah:

"Some people apostatized after accepting Islam, and 'Ali burned them with fire. Ibn 'Abbas said: 'If it had been me, I would not have burned them; the Messenger of Allah [SAW] said: 'No one should be punished with the punishment of Allah.' If it had been me, I would have killed them; the Messenger of Allah [SAW] said: 'Whoever changes his religion, kill him.'"

خَبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، قَالَ حَدَّثَنَا أَبُو هِشَامٍ، قَالَ حَدَّثَنَا وَهَيْبٌ، قَالَ حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرَمَةَ، أَنَّ نَاسًا، ارْتَدُّوا عَنِ الْإِسْلَامِ، فَحَرَقَهُمْ عَلِيُّ بْنُ النَّسَارِ قَالَ ابْنُ عَبَّاسٍ لَوْ كُنْتُ أَنَا لَمْ، أَحْرَقَهُمْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ أَحَدًا " . وَلَوْ كُنْتُ أَنَا لَقَتَلْتُهُمْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ " .

[Sunan an-Nasa'i 4066](#)

Grade: Sahih

It was narrated from Abu Burdah bin Abi Musa Al-Ash'ari, from his father: "That the Prophet [SAW] sent him to Yemen, then he sent Mu'adh bin Jabal after that. When he arrived he said: 'O people, I am the envoy of the Messenger of Allah [SAW] to you.' Abu Musa gave him a cushion to sit down, then a man was brought who had been a Jew, then he became a Muslim, then he reverted to Kufr. Mu'adh said: 'I will not sit down until he is killed; this is the decree of Allah and His Messenger,' (saying it) three times. When he was killed, he sat down."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنِي حَمَادُ بْنُ مَسْعَدَةَ، قَالَ حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ إِلَى الْيَمَنِ ثُمَّ أَرْسَلَ مُعَاذَ بْنَ جَبَلٍ بَعْدَ ذَلِكَ فَلَمَّا قَدِمَ قَالَ أَيُّهَا النَّاسُ إِنِّي رَسُولُ رَسُولِ اللَّهِ إِلَيْكُمْ . فَأَلْقَى لَهُ أَبُو مُوسَى وَسَادَةً لِيَجْلِسَ عَلَيْهَا فَأَتَى بِرَجُلٍ كَانَ يَهُودِيًّا فَأَسْلَمَ ثُمَّ كَفَرَ فَقَالَ مُعَاذٌ لَا أَجْلِسُ حَتَّى يُقْتَلَ فَضَاءَ اللَّهُ وَرَسُولَهُ . ثَلَاثَ مَرَّاتٍ . فَلَمَّا قُتِلَ قَعَدَ .

Sahih al-Bukhari 5057

Narrated 'Ali:

I heard the Prophet (ﷺ) saying, "In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islam as an arrow goes out of its game, their faith will not exceed their throats. So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection."

أَحَدُنَا مُحَمَّدٌ بِنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا الْأَعْمَشُ، عَنِ حَيْثِمَةَ، عَنْ سُؤَيْدِ بْنِ عَقْلَةَ، قَالَ قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا تَأْخِرَنَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ، فَإِنَّ الْحَرْبَ حَدَعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ خُدَتَاءُ الْأَسْنَانِ، سَفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَا يُجَاوِزُ إِيْمَانَهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيْتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ".

Sunan an-Nasa'i 4102

It was narrated that 'Ali said:

"I heard the Messenger of Allah [SAW] say: 'At the end of time there will appear young people with foolish minds. Their faith will not pass through their throats, and they will go out of Islam as an arrow goes through the target. If you meet them, then kill them, for killing them will bring reward to the one who killed them on the Day of Resurrection.'"

أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ حَيْثِمَةَ، عَنْ سُؤَيْدِ بْنِ عَقْلَةَ، قَالَ قَالَ عَلِيٌّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "يَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ أَحْدَاثُ الْأَسْنَانِ سَفَهَاءُ الْأَحْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ لَا يُجَاوِزُ إِيْمَانَهُمْ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فَإِذَا لَقِيْتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ".

Sahih al-Bukhari 3611

Narrated 'Ali:

I relate the traditions of Allah's Messenger (ﷺ) to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allah's Messenger (ﷺ) saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam as an arrow going through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection."

أَحَدُنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ حَيْثِمَةَ، عَنْ سُؤَيْدِ بْنِ عَقْلَةَ، قَالَ قَالَ عَلِيٌّ - رَضِيَ اللَّهُ عَنْهُ - إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا تَأْخِرَنَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ، فَإِنَّ الْحَرْبَ حَدَعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ خُدَتَاءُ الْأَسْنَانِ، سَفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَا يُجَاوِزُ إِيْمَانَهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيْتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ".

Sahih Bukhari 25

Narrated Ibn 'Umar:

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

[Sunan an-Nasa'i 3976](#)

It was narrated that Abu Hurairah said:

"The Messenger of Allah [SAW] said: 'I have been commanded to fight the people until they say La ilaha illallah. If they say it, then their blood and wealth are prohibited for me, except for a right that is due, and their reckoning will be with Allah, the Mighty and Sublime.'"

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَأَنْبَأَنَا أَحْمَدُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَمْرٌ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوا مَا مَنَعُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ".

Sunan Ibn Majah 3927

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:

"I have been commanded to fight the people until they say: La ilaha illallah. If they say it, then their blood and wealth are protected from me, except for a right that is due from it, and their reckoning will be with Allah."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَحَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "أَمْرٌ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوا مَا مَنَعُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ".

[Sunan an-Nasa'i 3973](#)

It was narrated that Abu Hurairah said:

"When the Messenger of Allah [SAW] died, and Abu Bakr (became Khalifah) after him, and the 'Arabs reverted to Kufr, 'Umar said: 'O Abu Bakr, how can you fight the people when the Messenger of Allah [SAW] said: I have been commanded to fight the people until they say La ilaha illallah, and whoever says La ilaha illallah, his wealth and his life are safe from me, except for a right that is due, and his reckoning will be with Allah, the Mighty and Sublime?' Abu Bakr said: 'I will fight whoever separates Salah and Zakah, for Zakah is the compulsory right to be taken from wealth. By Allah, if they withhold from me a young goat that they used to give to the Messenger of Allah [SAW], I will fight them for withholding it.' 'Umar said: 'By Allah, as soon as I saw that Allah has expanded the chest of Abu Bakr to fighting, I knew that it was the truth.'"

أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْمُغِيرَةِ، قَالَ حَدَّثَنَا عُمَانُ، عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ لَمَّا تُوِّفِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ أَبُو بَكْرٍ بَعْدَهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ يَا أَبَا بَكْرٍ كَيْفَ تَقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَقَدْ عَصَمَ مِنِّْي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابِهِ عَلَى اللَّهِ عَزَّ وَجَلَّ ". قَالَ أَبُو بَكْرٍ لِأَقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ فَوَاللَّهِ لَوْ مَنَعُونِي عَنَّا كَانُوا يُؤَدُّونَهَا إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَى مَنَعِهِمْ . قَالَ عُمَرُ فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ .

This framework shapes the moral atmosphere of Islamic authority. Loyalty is maintained not primarily by persuasion or love, but by fear of consequence. Once a person enters Islam, exit is forbidden. Truth is defended not by allowing doubt to be tested, but by eliminating the doubter.

The Gospel presents a radically different scene.

In John 6, Jesus delivers one of His most difficult teachings. He speaks of Himself as the Bread of Life and declares that eternal life is found only in Him. The teaching is demanding, exclusive, and offensive to many who had previously followed Him. Scripture records their reaction plainly: "This is a hard saying; who can listen to it?" (John 6:60)

Then comes one of the most striking statements in the entire New Testament: "After this many of His disciples turned back and no longer walked with Him." (John 6:66)

Here is apostasy—open, visible, undeniable. Followers leave Jesus. They abandon His teaching. They reject His claims. Yet Jesus does not call for their arrest. He does not threaten them. He does not pursue them with force. He does not command His remaining followers to punish them.

Instead, Jesus turns to the Twelve and asks a question that defines the Christian understanding of faith: "Do

This question is astonishing. Jesus grants freedom even to leave Him. He does not compel loyalty. He does not enforce belief. He allows truth to stand on its own merit. Faith, in the Gospel, must be voluntary or it is not faith at all.

Peter responds with words that capture the heart of Christian discipleship:

"Lord, to whom shall we go? You have the words of eternal life." (John 6:68)

Notice what keeps the disciples with Jesus: not fear, not law, not threat—but conviction. They remain because they believe, not because they are forced.

This moment reveals a fundamental theological divide. In Islam, apostasy threatens the system and must be eliminated. In Christianity, apostasy is permitted because truth does not fear rejection. Jesus does not need to kill apostates to prove He is Lord. He allows them to leave, knowing that genuine faith cannot be coerced.

The contrast exposes two different visions of God. One vision maintains religious unity through punishment. The other invites allegiance through truth and love. One treats doubt as a crime. The other treats doubt as a test of faith.

Jesus' entire ministry confirms this pattern. He calls, invites, warns, teaches, and pleads—but He never forces. Even when a rich young ruler walks away (Mark 10:21–22), Jesus lets him go. Love that compels by violence is not love. Faith that survives only under threat is not faith.

Christianity proclaims a God so confident in truth that He allows Himself to be rejected. Islam, as defined by its classical legal tradition, reveals a system that fears departure and therefore punishes it.

The Good Shepherd does not hunt down wandering sheep to execute them. He calls them by name and lets them choose whether to follow His voice (John 10:3–4). The Gospel advances by witness, not the sword; by persuasion, not coercion; by sacrifice, not execution.

In the end, the question is simple: Which authority reflects the heart of God? The one who kills those who leave—or the One who asks, “Do you also want to go away?”

Between Muhammad and Jesus, between law enforced by death and truth offered freely, the Gospel stands clear. Christ reigns not by fear, but by life-giving words that still invite, never compel. you want to go away as well?” (John 6:67)

CHAPTER 5

MUHAMMAD, THE CURSING OF A CHILD, AND THE MORAL CONTRAST WITH JESUS CHRIST

Introduction: Moral Authority and the Treatment of the Weak

Every religious tradition ultimately stands or falls on the moral character of its central figure. Theology may be debated, doctrines may be interpreted, and rituals may vary, but moral example speaks directly to the conscience. A true moral role model is revealed not in moments of triumph, power, or victory, but in how he treats the weakest members of society—the poor, the powerless, and especially children.

Children occupy a unique moral space. Across cultures and civilizations, they are recognized as vulnerable, impressionable, and deserving of protection. Words spoken to children, particularly by authority figures, shape their understanding of safety, fear, worth, and destiny. When those words come from a prophet or religious leader, they carry even greater weight.

This chapter examines a troubling narration found in Sahih Muslim, one of Islam's most authoritative hadith collections, in which Muhammad addresses a young girl with words that function as a curse, causing her distress. This incident is then contrasted with the consistent teaching and example of Jesus Christ, whose interaction with children reveals a fundamentally different moral vision.

The Hadith in Sahih Muslim: Text and Reference

The report under discussion is recorded in:

Sahih Muslim 2603

Anas b. Malik reported that there was an orphan girl with Umm Sulaim (who was the mother of Anas). Allah's Messenger (ﷺ) saw that orphan girl and said:

O, it is you; you have grown young. May you not advance in years! That slave-girl returned to Umm Sulaim weeping. Umm Sulaim said: O daughter, what is the matter with you? She said: Allah's Apostle (ﷺ) has invoked curse upon me that I should not grow in age and thus I would never grow in age, or she said, in my (length) of life. Umm Sulaim went out wrapping her head-dress hurriedly until she met Allah's Messenger (ﷺ). He said to her: Umm Sulaim, what is the matter with you? She said: Allah's Apostle, you invoked curse upon my orphan girl. He said: Umm Sulaim, what is that? She said: She (the orphan girl) states you have cursed her saying that she might not grow in age or grow in life. Allah's Messenger (ﷺ) smiled and then said: Umm Sulaim, don't you know that I have made this term with my Lord. And the term with my Lord is that I said to Him: I am a human being and I am pleased just as a human being is pleased and I lose temper just as a human being loses temper, so for any person from amongst my Ummah whom I curse and he in no way deserves it, let that, O Lord, be made a source of purification and purity and nearness to (Allah) on the Day of Resurrection.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَأَبُو مَعْنٍ الرَّقَاشِيُّ - وَاللَّفْظُ لِرُحَيْمٍ - قَالَ حَدَّثَنَا عُمَرُ، بْنُ يُونُسَ حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَارٍ، حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي طَلْحَةَ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ كَانَتْ عِنْدَ أُمِّ سُلَيْمٍ بَيْتِيمَةٌ وَهِيَ أُمُّ أَنَسِ فَرَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْتِيمَةَ فَقَالَ " أَنْتِ هِيَ لَقَدْ كَبُرْتَ لَا كَبِيرَ سِنِّكَ ". فَرَجَعَتْ الْبَيْتِيمَةُ إِلَى أُمِّ سُلَيْمٍ تَبْكِي فَقَالَتْ أُمُّ سُلَيْمٍ مَا لَكَ يَا بَيْتِيَةَ الْقَارِيَةِ دَعَا عَلِيُّ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا يَكْبُرَ سِنِّي قَالَ لَا يَكْبُرُ سِنِّي أَبَدًا - أَوْ قَالَتْ قُرَيْبِي - فَخَرَجَتْ أُمُّ سُلَيْمٍ مُسْتَعْجِلَةً تَلُوْثُ خِمَارِهَا حَتَّى لَقِيَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا لَكَ يَا أُمُّ سُلَيْمٍ ". فَقَالَتْ يَا نَبِيَّ اللَّهِ أَدَعَوْتُ عَلَى بَيْتِيَّتِي قَالَ " وَمَا ذَلِكَ يَا أُمُّ سُلَيْمٍ ". قَالَتْ رَعِمَتْ أَنْتَ دَعَوْتُ أَنْ لَا يَكْبُرَ سِنَّهَا وَلَا يَكْبُرَ قَرْنُهَا - قَالَ - فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ " يَا أُمُّ سُلَيْمٍ أَمَا تَعْلَمِينَ أَنَّ شَرَّ طِيِّ عَلَى رَبِّي أَبِي اسْتَرَطْتُ عَلَى رَبِّي فَقُلْتُ إِنَّمَا أَنَا بَشَرٌ أَرْضَى كَمَا يَرْضَى الْبَشَرُ وَأَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ فَأَيُّمَا أَحَدٍ دَعَوْتُ عَلَيْهِ مِنْ أُمَّتِي بِدَعْوَةٍ لَيْسَ لَهَا بِأَهْلٍ أَنْ تَجْعَلَهَا لَهُ طُهْرًا وَرِكَاءَةً وَقُرْبَةً يَقْرَبُهَا مِنْهُ يَوْمَ الْقِيَامَةِ " وَقَالَ أَبُو مَعْنٍ بَيْتِيمَةٌ . بِالنَّصِّغِيرِ فِي الْمَوَاضِعِ الثَّلَاثَةِ مِنَ الْحَدِيثِ .

The narration, in substance, states that Muhammad said to a young girl from the Ansar:

“May you not grow old” (لا كبرت سنك)

According to the report, the girl understood this statement as a serious supplication against her life or future. She returned to her family weeping, believing that Muhammad had invoked harm upon her. When informed of her distress, Muhammad attempted to reassure her by explaining that he had made a general prayer asking Allah to turn any curse or harsh word he uttered against a believer into mercy or purification.

This narration is not isolated speculation, nor is it found in a marginal or weak source. Sahih Muslim, alongside Sahih al-Bukhari, is regarded in Sunni Islam as the most reliable collection of hadith. As such, the report cannot be dismissed without undermining the very foundations of hadith authority.

Why This Hadith Matters

Some may be tempted to view this narration as insignificant—merely a passing remark or cultural expression. But such a dismissal fails to grasp the seriousness of the issue for several reasons.

First, Muhammad is presented in Islam as *uswatun ḥasanah*, the “excellent example” for all believers (Qur'an 33:21). His conduct is not merely historical; it is normative. What he says and does is studied, imitated, and defended precisely because it is believed to reflect divine guidance.

Second, the subject of the statement is not an enemy, a criminal, or a combatant. It is a child—described in the narration as a young girl from the Ansar. In some scholarly discussions, she is understood to be a servant or orphan, making her even more vulnerable.

Third, the effect of the statement is explicitly stated in the hadith: the girl was distressed and cried. This was not a harmless joke received with laughter. It was experienced as a frightening and harmful utterance.

Thus, the moral question cannot be avoided:

What does it say about a moral role model when his words cause fear and sorrow in a child?

Islamic Explanations and Their Limits

Classical and contemporary Muslim scholars do not deny this narration. Instead, they attempt to reinterpret its implications. The most common explanation is that Muhammad, being human, sometimes spoke sharply or emotionally, but that Allah later corrected or neutralized such speech through Muhammad's general supplication.

According to this view, any unjust curse uttered by Muhammad would be transformed by Allah into a blessing, mercy, or means of spiritual purification for the believer affected.

While this explanation may appear to preserve Muhammad's prophetic status, it introduces serious ethical and theological difficulties.

First, it implies that a prophet may speak unjustly, even toward a child, and that God must later intervene to undo the harm. This raises the question: why would God allow His messenger to speak in ways that require correction, especially when Islam presents Muhammad as the final and greatest prophet? Second, it shifts the moral focus away from the act itself. The issue is not merely whether the curse “worked,” but whether it should have been spoken at all. A moral role model is judged not only by outcomes, but by intent, tone, and character.

Third, the explanation does nothing to address the emotional harm inflicted. Even if later reinterpreted as a blessing, the child experienced fear, confusion, and distress. Words cannot be ethically justified simply because they are later redefined.

The Special Status of Children and Orphans

Across biblical revelation, children—especially orphans—are placed under explicit divine protection.

The Old Testament repeatedly warns against harming or mistreating the fatherless:

“Do not mistreat or oppress the widow or the fatherless.”
—Exodus 22:22

“Defend the cause of the fatherless.” — Isaiah 1:17

The moral logic is clear: power increases responsibility. The weaker the person, the greater the obligation to protect, not intimidate.

To speak words of harm to a child, particularly from a position of religious authority, violates this principle. Even when spoken casually, such words carry disproportionate weight. A prophet's tongue should be an instrument of comfort and moral clarity, not fear.

Jesus Christ and His Treatment of Children

When we turn to the Gospels, the contrast with Jesus Christ is immediate and striking.

Jesus never cursed a child.

Jesus never frightened a child.

Jesus never spoke words that required later correction or reversal.

Instead, the Gospel writers consistently portray Jesus as welcoming, blessing, and defending children.

“Then little children were brought to Him that He might put His hands on them and pray... But Jesus said, 'Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven.’” Matthew 19:13–14

Here, Jesus does not merely tolerate children; He identifies the kingdom of God with them. He treats them as models of humility and trust, not as objects of rebuke.

Jesus goes even further:

“Whoever receives one little child like this in My name receives Me.” Matthew 18:5

To receive a child is, in Jesus' teaching, to receive Christ Himself. This elevates the moral status of children to the highest possible level.

And then comes the warning:

“If anyone causes one of these little ones who believe in Me to stumble, it would be better for him to have a millstone hung around his neck and to be drowned in the depths of the sea.” Matthew 18:6

Jesus places severe moral accountability on anyone who harms, misleads, or frightens a child. This is not metaphorical exaggeration; it is moral clarity.

Children are not to be threatened, cursed, or emotionally wounded—especially by religious leaders.

Words That Reveal Character

Speech reveals character. This truth is affirmed even in the Bible:

“Out of the abundance of the heart the mouth speaks.” Matthew 12:34

A moral exemplar does not merely teach good values; he embodies them instinctively. He does not need later clarification to explain away harmful words. His speech aligns naturally with compassion, wisdom, and restraint.

Jesus' words consistently produced peace, healing, and assurance:

“The words that I speak to you are spirit, and they are life.” John 6:63

By contrast, the hadith under discussion shows words that produced fear and sorrow, followed by theological repair. This difference is not trivial. It points to two fundamentally different moral orientations.

The Question of the Ideal Role Model

Islam invites humanity to imitate Muhammad in all aspects of life. Christianity invites humanity to follow Jesus Christ.

The question, then, is unavoidable:

Which figure better embodies the moral ideal worthy of imitation?

One figure speaks words to a child that cause distress and later require explanation.

The other embraces children and warns sternly against harming them.

One must be defended through reinterpretation.

The other stands without apology.

One incident may be explained away, but patterns matter. And when patterns are examined, the contrast between Muhammad and Jesus becomes increasingly clear—not only in doctrine, but in moral instinct.

CHAPTER 6

PROPHETIC SPEECH AND MORAL PERFECTION

Sahih Muslim, Book 32, Hadith 6285 in Contrast with Jesus Christ

A moral role model is revealed not merely by doctrines taught or victories achieved, but by instinctive moral behavior, especially in speech. Words spoken under authority expose character more clearly than formal sermons. Islam presents Muhammad as *uswatun ḥasanah*, the best example for all humanity (Qur'an 33:21), while Christianity presents Jesus Christ as sinless, holy, and morally perfect. Any meaningful comparison between these two figures must therefore examine not only actions, but words—particularly words spoken in moments that reveal temperament, restraint, and moral instinct.

Sahih Muslim, Book 32, Hadith 6285 provides a rare and candid window into this issue. In this narration, Muhammad states that he entered into a covenant with Allah whereby any believer whom he curses, insults, or harms unjustly with words should have that harm transformed by God into purification, mercy, or reward. This hadith is not peripheral; it is preserved in Sahih Muslim, one of the two most authoritative collections in Sunni Islam, and therefore must be treated as doctrinally and morally significant.

Sahih Muslim 2600a

A'isha reported that two persons visited Allah's Messenger (ﷺ) and both of them talked about a thing, of which I am not aware, but that annoyed him and he invoked curse upon both of them and hurled malediction, and when they went out I said:

Allah's Messenger, the good would reach everyone but it would not reach these two. He said: Why so? I said: Because you have invoked curse and hurled malediction upon both of them. He said: Don't you know that I have made condition with my Lord saying thus: O Allah, I am a human being and that for a Muslim upon whom I invoke curse or hurl malediction make it a source of purity and reward.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّخَيِّ، عَنْ مَسْرُوقٍ، عَنِ عَائِشَةَ، قَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ فَكَلَّمَاهُ بَشِيءًا لَا أَدْرِي مَا هُوَ فَأَغْضَبَاهُ فَلَعْنَهُمَا وَسَبَّهُمَا فَلَمَّا خَرَجَا قُلْتُ يَا رَسُولَ اللَّهِ مَنْ أَصَابَ مِنَ الْخَيْرِ شَيْئًا مَا أَصَابَهُ هَذَا قَالَ " وَمَا ذَلِكَ " . قَالَتْ قُلْتُ لَعْنَتُهُمَا وَسَبَبَتُهُمَا قَالَ " أَوْ مَا عَلِمْتَ مَا شَارَطْتُ عَلَيْهِ رَبِّي قُلْتُ اللَّهُمَّ إِنَّمَا أَنَا بَشَرٌ فَأَيُّ الْمُسْلِمِينَ لَعْنَتُهُ أَوْ سَبَبَتُهُمَا فَاجْعَلْهُ لَهْ زَكَاةً وَأَجْرًا " .

Sahih Muslim 2601a

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

O Allah, I am a human being and for any person amongst Muslims upon whom I hurl malediction or invoke curse or give him whipping make it a source of purity and mercy.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُمَّ إِنَّمَا أَنَا بَشَرٌ فَأَيُّمَا رَجُلٍ مِنَ الْمُسْلِمِينَ سَبَبْتُهُ أَوْ لَعْنْتُهُ أَوْ جَدَدْتُهُ فَاجْعَلْهَا لَهْ زَكَاةً وَرَحْمَةً " .

Sahih Muslim 2601b

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

O Allah, I make a covenant with Thee against which Thou wouldst never go. I am a human being and thus for a Muslim whom I give any harm or whom I scold or upon whom I invoke curse or whom I beat, make this a source of blessing, purification and nearness to Thee on the Day of Resurrection.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْجَرَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اللَّهُمَّ إِنِّي آتَاكَ عَهْدًا لَنْ تُخْلِفَنِيهِ فَإِنَّمَا أَنَا بَشَرٌ فَأَيُّ الْمُؤْمِنِينَ آدَبْتُهُ شَتَمْتُهُ لَعْنْتُهُ جَدَدْتُهُ فَاجْعَلْهَا لَهْ صَلَاةً وَزَكَاةً وَفَرَبَةً تُقَرَّبُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ " .

There are several problems with Muhammad's actions and statements. First, Muhammad's excuse that he was no more than a human being is no justification for abusing and harming people who loved him more than their own selves. There are human beings who are not prophets that are able to control their rage and anger, and do not lash out against their family and friends the way Muhammad did. Therefore, how much more control should Muhammad have had over his sinful impulses and rages, especially when he was supposed to be protected by his god?

This leads to us to the second problem. Muslim scholars claim that prophets are guarded and protected (isma/masum) from committing sins. If so then why did Allah fail to protect his prophet from his unrighteous and unjustified anger? Why didn't Allah give Muhammad complete mastery over his sinful rage so as to not verbally abuse and curse his followers who loved him more than they loved themselves?

Third, instead of controlling his tongue, or instead of Allah giving him victory over his rage and foul mouth, Muhammad justifies his cursing, attacks and insults on people by saying that Allah will bless anyone he harms, curses, and/or beats! Thus, instead of rebuking and chastening him for his sins Allah actually condoned Muhammad's cruelty and vileness by agreeing to bless anyone he curses and harms! Why did Allah allow Muhammad to revel in his sin by accepting his deal to bless anyone he curses? What kind of god would accept such an agreement thereby allowing Muhammad the freedom to justify and continue with abusing and cursing his own followers, such as that poor innocent orphan girl? Doesn't this make Allah complicit in Muhammad's sins? Doesn't this show that Allah was actually Muhammad's servant since he acquiesced to and granted the latter's whims and desires?

Even more troubling is Muhammad's arrogance in presuming that Allah will automatically accept his conditions. The above hadiths give no evidence that Allah agreed to Muhammad's demands. These narrations merely report what Muhammad said and take it for granted that Allah gave in to his messenger's desires.

In fact, in the last hadith it is merely a request he makes. Notice, once, again Muhammad's statements:

I have made condition with my Lord ...

O Allah, I make a covenant with Thee against which Thou wouldst never go.

O Allah, Muhammad is a human being. I lose my temper just as human beings lose temper, and I have held a covenant with Thee which Thou wouldst not break:

Aren't those very presumptuous formulations? Muhammad unilaterally makes a covenant. It is not Allah who offers a covenant to Muhammad. Muhammad simply declares this rule and claims that Allah would certainly never go against it. This is nothing but sheer arrogance on Muhammad's part. Fallible, sinful creatures are simply in no position to demand from God to endorse or justify their sinfulness, and yet Muhammad thinks he has such a right.

Moral excellence is not measured by the ability to undo harm, but by the consistency with which harm is avoided. Speech is not morally neutral. Words spoken by those in authority carry power, shape conscience, and leave lasting impressions. When that authority is prophetic, the standard must be higher, not lower. A prophet's words should reflect self-control, compassion, and awareness of vulnerability. Sahih Muslim 6285 implicitly lowers this standard by normalizing unjust speech and relocating responsibility from the speaker to divine aftercare.

Biblical ethics stand in sharp contrast. Scripture treats speech as a moral act flowing from the heart. "Death and life are in the power of the tongue" (Proverbs 18:21). Words are not dismissed as emotional accidents; they are judged as reflections of character. The Bible further teaches that leaders and teachers are accountable to stricter judgment precisely because of the influence of their words (James 3:1). Under this moral framework, the idea that a prophet might regularly utter unjust speech and rely on God to correct it afterward would be unacceptable. Authority magnifies responsibility; it does not excuse failure.

When the words of Jesus Christ are examined, the contrast becomes immediate and striking. There is no record in the Gospels of Jesus establishing a mechanism to reverse His speech. He never curses believers, never insults the vulnerable, and never speaks words that require later clarification or cancellation. His words consistently produce healing, restoration, and peace. "The words that I speak to you are spirit, and they are life" (John 6:63). This claim is not rhetorical; it is demonstrated throughout His ministry.

Jesus' interaction with the weak further exposes the moral difference. Where Sahih Muslim 6285 exists to explain verbal harm, the Gospels repeatedly show Jesus protecting others from harm. He welcomes children, blesses them, and identifies Himself with them (Matthew 19:14; Matthew 18:5). He warns that causing harm to the vulnerable invites severe judgment (Matthew 18:6). Jesus does not excuse careless speech; He condemns it. "For every idle word men may speak, they will give account of it" (Matthew 12:36). This teaching applies universally, but especially to those who claim spiritual authority.

The existence of Sahih Muslim 6285 reveals an important theological difference between Islam and Christianity. In Islam, moral tension in Muhammad's conduct is resolved through explanation and reinterpretation. Authority is preserved by theology after the fact. In Christianity, Jesus' moral authority is intrinsic and self-evident. His words do not require repair because they do not contradict holiness. This difference is not minor or technical; it is foundational.

Imitation further sharpens the contrast. Islam calls believers to imitate Muhammad in all areas of life. Yet imitation becomes problematic when a prophet's speech can be unjust. Does imitation include speaking harshly and trusting God to fix the consequences? Does it normalize verbal harm under the cover of authority? Christianity offers a different model. Believers are called to imitate Christ precisely because His character is flawless. "Be imitators of me, as I am of Christ" (1 Corinthians 11:1). Christ sets a moral standard that does not bend under pressure, emotion, or irritation.

One of the most remarkable features of Jesus' moral life is that nothing He said ever required cancellation. Even His rebukes were righteous, precise, and purposeful. Even His hardest words were aimed at repentance, not humiliation. Scripture affirms this plainly: "He committed no sin, neither was deceit found in His mouth" (1 Peter 2:22). No comparable claim can be made for Muhammad from Islamic sources themselves, as Sahih Muslim 6285 implicitly concedes.

Ultimately, this hadith functions as an unintended confession. It acknowledges that Muhammad's words could wound unjustly and that divine intervention was necessary to redefine the outcome. The Gospels present Jesus Christ as one whose words never wound the innocent, never frighten believers, and never require reinterpretation. One system explains moral failure; the other reveals moral perfection. One relies on repair; the other displays holiness.

When prophetic speech is placed on trial—when restraint, instinct, and treatment of others are examined—the difference between Muhammad and Jesus is not marginal but fundamental. One requires a standing policy of correction. The other stands complete in moral clarity. And when the question at the heart of this book is asked again—Who is the good role model?—the answer does not come from theological defense mechanisms, but from the undeniable weight of moral example. Jesus Christ stands alone.

CHAPTER 7

MUHAMMAD: A PROPHET WITHOUT MIRACLE OR SIGN? The Question of Divine Authentication

Throughout biblical history, God never left His people in doubt about whom He had sent. When God raised a prophet, He confirmed that calling through public signs, miraculous acts, and fulfilled words, so that faith would rest not on coercion or blind submission, but on divine verification.

This principle is foundational to biblical revelation. When Moses feared rejection, his concern was not rebuked. Instead, God answered with power. "What if they will not believe me?" Moses asked (Exodus 4:1). God responded not with threats, but with miracles—the staff turned into a serpent (Exodus 4:3), the hand became leprous and was healed (Exodus 4:6–7), and water was turned into blood (Exodus 4:9). The purpose was explicit: "That they may believe that the LORD... has appeared to you" (Exodus 4:5).

The same pattern repeats throughout Scripture. Elijah confronted the prophets of Baal not with argument alone, but with a public challenge: "The God who answers by fire—He is God" (1 Kings 18:24). Fire fell from heaven in the sight of the people (1 Kings 18:36–38). God's prophets were not authenticated in secrecy, but before witnesses, so truth could be distinguished from deception.

This biblical standard raises an unavoidable question when examining Islam's founding figure:

Where are the confirming signs of Muhammad's prophethood?

Demands for Signs in the Qur'an

The Qur'an itself records that Muhammad's contemporaries repeatedly demanded miraculous proof, just as earlier prophets had given.

QURAN 6:37

Arabic

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنَزِّلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Yusuf Ali

They say: "Why is not a sign sent down to him from his Lord?" Say: "Allah hath certainly power to send down a sign: but most of them understand not.

On another occasion, the demand is even more explicit:

QURAN 17:90-92

90.Arabic

وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّىٰ تُفَجِّرَ لَنَا مِنَ الْأَرْضِ بَيْنُو عَا

Yusuf Ali

They say: "We shall not believe in thee, until thou cause a spring to gush forth for us from the earth,

91.Arabic

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا

Yusuf Ali

"Or (until) thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water;

92.Arabic

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمَتْ عَلَيْنَا مِثْقَالَ حَبِّ خَلِّ أَوْ تَأْتِيَنَا السَّمَاءُ مَطَرًا مِن سُبْحَانَ رَبِّكَ وَأَنْتَ بَرُّو

Yusuf Ali

"Or thou cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou bring Allah and the angels before (us) face to face:

These requests mirror the biblical pattern. Moses, Elijah, and Jesus were all tested in similar ways. Yet the response Muhammad is commanded to give is strikingly different.

Instead of performing a sign, Muhammad is instructed to say:

“The signs are only with Allah, and I am only a clear warner” (Qur'an 29:50).

Again:

“Say: Glory be to my Lord! Am I anything but a human messenger?” (Qur'an 17:93).

And again:

“Nothing prevented Us from sending signs except that the former peoples denied them” (Qur'an 17:59).

These verses are not incidental. They form a consistent Qur'anic testimony: miracles were requested, but not granted. Muhammad is repeatedly defined not as a miracle-working prophet, but as a warner only.

A Radical Shift in the Nature of Revelation

This represents a major departure from the biblical model of prophecy. In Scripture, signs are not optional. God never demands faith without light. “Come now, let us reason together,” says the LORD (Isaiah 1:18).

By contrast, the Qur'an reframes the absence of miracles as a matter of divine will:

“But those who disbelieve say: Why has no sign been sent down to him from his Lord? Say: Allah leaves astray whom He wills” (Qur'an 13:27).

The burden of proof is shifted from the messenger to the listener. Instead of God confirming the prophet, submission is demanded without confirmation. This theological move has profound consequences. It changes the nature of faith from reasoned trust to unquestioning obedience.

The Claim That the Qur'an Is the Only Miracle

Later Islamic theology attempts to resolve this problem by asserting that the Qur'an itself is Muhammad's miracle. Yet this claim raises serious difficulties.

First, the Qur'an is not a public, observable sign. It is a literary text requiring prior belief, linguistic competence, and subjective judgment. Beauty of language cannot function as prophetic authentication, especially across cultures and centuries.

Second, earlier prophets were never authenticated by scripture alone. Moses had the Law and signs (Exodus 7–12). Jesus preached the kingdom and healed the sick, raised the dead, and commanded nature (Matthew 11:4–5). Nowhere in Scripture is a book itself presented as a replacement for divine action in history.

Jesus openly appealed to His works as evidence: “If you do not believe Me, believe the works” (John 10:38).

Muhammad never made such an appeal.

Later Hadith Claims and Historical Tension

Centuries after Muhammad's death, some hadith collections attribute miracles to him, such as the splitting of the moon (Sahih al-Bukhari 3637; Sahih Muslim 2802). These reports are often linked to Qur'an 54:1: “The Hour has come near, and the moon has split.”

Yet several problems remain:

1. The Qur'anic verse is written in past tense and often interpreted eschatologically, not as a witnessed historical event.
2. Muhammad's contemporaries continued to demand signs afterward, which makes little sense if such a public miracle had already occurred (Qur'an 29:50).
3. These miracle traditions emerge later, not during Muhammad's own preaching ministry.

JESUS

In contrast, Jesus' miracles were acknowledged even by His enemies. “This man does many signs,” the Jewish leaders admitted (John 11:47). They did not deny the miracles—only their implications.

Jesus Christ: The Prophet Confirmed by God

The New Testament presents Jesus not merely as a teacher, but as one attested by God:

“Jesus of Nazareth, a man attested to you by God with miracles, wonders, and signs” (Acts 2:22).

His works fulfilled ancient prophecy:

“Then the eyes of the blind shall be opened, and the ears of the deaf unstopped” (Isaiah 35:5–6; cf. Matthew 11:4–5).

Jesus identified one ultimate sign that would stand above all others—the resurrection:

“Destroy this temple, and in three days I will raise it up” (John 2:19).

The apostles proclaimed this openly, grounding the entire Christian faith on a historical claim: “If Christ has not been raised, your faith is futile” (1 Corinthians 15:17).

Christianity invites examination. Islam demands submission.

Theological Implications

If God's historical pattern is consistent—if true prophets are confirmed by signs—then a prophet who explicitly refuses signs breaks that pattern. According to the Qur'an's own testimony, Muhammad produced no public miracles, redirected requests for evidence, and replaced divine authentication with authority by command.

The Bible warns against accepting a prophet without confirmation:

“When a prophet speaks in the name of the LORD, if the word does not come to pass... that is a word the LORD has not spoken” (Deuteronomy 18:22).

God does not ask humanity to walk in darkness. “God also bore witness by signs and wonders” (Hebrews 2:4).

Conclusion: Two Claims, Two Foundations

Jesus Christ stands in continuity with the biblical prophets—confirmed by signs, fulfilled prophecy, and resurrection power. Muhammad stands apart, asserting authority without miraculous confirmation.

One calls humanity to repent and believe, offering light and evidence.

The other calls humanity to submit, offering authority without signs.

The difference is not minor. It is foundational.

CHAPTER 8

MUHAMMAD AND QURASHY CARAVAN (PART 1)

Muhammad's conflict with the Quraysh caravans marks a major change in his movement, because this is where religion becomes closely tied to armed attacks and economic gain. Qur'an 2:217 comes from a real historical event and serves as a religious response to violence that had already taken place. The incident, known in early Islamic history as the Nakhla raid, involved killing, taking property, and breaking sacred customs that Arabs had respected for generations.

Early Islamic historians such as Ibn Ishaq, al-Tabari, and Ibn Kathir record that Muhammad sent Abdullah ibn Jahsh with a small group of followers to watch a Quraysh trade caravan traveling between Mecca and Ta'if. The instruction was to observe, not to fight. However, when the group met the caravan, they realized it was during a sacred month, a time when fighting was forbidden by long-standing tradition. After discussion among themselves, they decided to attack anyway. During the attack, Amr ibn al-Hadrami was killed, two men were captured, and the caravan's goods were taken.

The seriousness of this act was immediately felt. Even among Muhammad's followers there was discomfort, because blood had been shed during a sacred month. Reports say that Muhammad at first said he had not ordered fighting at that time. At this point, the incident could have ended with clear condemnation. Instead, revelation came afterward. Qur'an 2:217 was revealed in response to criticism from the Quraysh and questions within the Muslim community.

The verse admits that fighting in a sacred month is a serious matter, but it quickly changes the focus. It shifts attention away from the killing and toward the unbelief of the Quraysh. Their rejection of Islam, their resistance to Muhammad, and their expulsion of Muslims from Mecca are presented as greater crimes. The verse then makes a strong statement: unbelief, described as *fitnah*, is worse than killing. In this way, the death of a man is not clearly condemned but placed in a lesser category of wrongdoing.

This creates a serious moral problem. In the Bible, when God's servants do wrong, God corrects them openly. David is condemned for murder even though he is a chosen king. Moses is punished despite his leadership role. Peter is rebuked for using a sword to defend Jesus. In Scripture, revelation does not excuse wrongdoing after it happens. God's word restrains action; it does not adjust morality to justify it.

In Qur'an 2:217, the order is reversed. The companions act first, a man is killed, property is taken, and then revelation comes to explain why the act can be accepted. Responsibility is moved away from the attackers and placed on the religious status of the victims. By saying unbelief is worse than killing, the verse lowers the value of human life when belief is absent. Life becomes less sacred if the person does not share the faith.

The Bible never teaches this. Human life is sacred because every person is made in God's image, not because they believe correctly. Jesus never allowed violence to be justified by religious disagreement. When Peter used a sword, Jesus told him to put it away and warned that those who live by the sword will die by it. Jesus' kingdom advances through truth, sacrifice, and love, not force.

Another troubling part of the Nakhla raid is the economic result. The attack produced material gain—goods were taken and captives were seized. Violence led to profit. What began as an unauthorized attack became a model that allowed religious violence to bring financial reward. This is very different from biblical teaching. Biblical prophets were never allowed to enrich themselves through violence. Stealing remains wrong no matter who the victim is. Jesus and His apostles lived simply and refused to use force to gain wealth.

Qur'an 2:217 therefore does more than explain one incident. It changes moral priorities. Killing is treated as less serious when it serves the religious cause. Sacred limits are reinterpreted. Revelation functions not to stop violence but to justify it after it has occurred.

Every claimed revelation shows something about the god behind it. In Qur'an 2:217, the picture is of a god who allows bloodshed when it serves belief, who explains violence after the fact, and who allows material gain through force.

This picture is very different from the God revealed in the Bible, who judges His own people first, condemns injustice without exception, and reveals Himself fully in Jesus Christ. Jesus did not conquer by killing others; He conquered by giving His own life.

The caravan at Nakhla was not a one-time mistake. It was the beginning of a pattern. What was first explained as an exception would later become normal. Qur'an 2:217 marks the moment when violence stopped being merely endured and began to be accepted and defended by theology. What followed would build upon this foundation.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقْتَلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.

If you are not been studing Quran with Tafsir, Hadith and Sirah you wont see any problem with this verse. The first thing we need to ask ourselves here is that who came to ask Muhammad about fighting During the time of Muhammad. From here now many secret will be exposed.

Let go to Asbab Al-Nuzul (Circumstances behind the verse) and Tafsir (Commentary)

TAFSIR IBN KATHIR:

The Nakhlah Military Maneuvers, and the Ruling on Fighting during the Sacred Months

Ibn Abu Hatim reported that Jundub bin `Abdullah said: Allah's Messenger assembled a group of men under the command of Abu `Ubaydah bin Jarrah. When he was about to march, he started crying for the thought of missing Allah's Messenger. Consequently, the Messenger relieved Abu `Ubaydah from command, appointed `Abdullah bin Jahsh instead, gave him some written instructions and commanded him not to read the instructions until he reached such and such area. He also said to `Abdullah:

(Do not compel any of your men to continue marching with you thereafter.)

When `Abdullah read the instructions, he recited Istirja` saying, `Truly! to Allah we belong and truly, to Him we shall return'; and refer to (2:156) and said, "I hear and obey Allah and His Messenger." He then told his companions the story and read the instructions to them, and two men went back while the rest remained. Soon after, they found Ibn Hadrami (one of the disbelievers of Quraysh) and killed him not knowing that that day was in Rajab or Jumadi (where Rajab is the Sacred Month). The polytheists said to the Muslims, "You have committed murder in the Sacred Month." Allah then revealed:

(They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression)...")

Abdul-Malik bin Hisham, who compiled the Sirah (life story of the Prophet), related that Ziyad bin `Abdullah Bakka'i said that Muhammad bin Ishaq bin Yasar Al-Madani wrote in his book on the Sirah, "Allah's Messenger sent `Abdullah bin Jahsh bin Riyab Al-Asadi in Rajab, after he (the Prophet) came back from the first battle of Badr. The Prophet sent eight people with him, all from among the Muhajirun and none from the Ansar. He also gave him some written instructions and ordered him not to read them until he marched for two days. `Abdullah should then read the instructions and march to implement them, but should not force any of those who were with him to accompany him. The companions of `Abdullah bin Jahsh were all from the Muhajirun, from the tribe of Banu `Abd Shams bin `Abd Manaf, there was Abu Hudhayfah bin

`Utbah bin Rabi`ah bin `Abd Shams bin `Abd Manaf. From their allies, there was `Abdullah bin Jahsh, who was the commander of the army unit, and `Ukkashah bin Mihsan from the tribe of Banu Asad bin Khuzaymah. From the tribe of Banu Nawfal bin `Abd Manaf, there was `Utbah bin Ghazwan bin Jabir, one of their allies. From the tribe of Banu Zuhrah bin Kilab, there was Sa`d bin Abu Waqqas. From Banu Ka`b, there were their allies: `Adi bin `Amr bin Ar-Rabi`ah not from the tribe of Ibn Wa'il; Waqid bin `Abdullah bin `Abd Manaf bin `Arin bin Tha`labah bin Yambu` from Banu Tamim; and Khalid bin Bukair from the tribe of Banu Sa`d bin Layth, Suhayl bin Bayda' from Banu Al-Harith bin Fihri was also among them. When `Abdullah bin Jahsh marched for two days, he opened and read the (Prophet's) instructions, "When you read these instructions, march until you set camp at Nakhlah between Makkah and At-Ta'if. There, watch the movements of the caravan of Quraysh and collect news about them for us." When `Abdullah bin Jahsh read the document, he said, "I hear and obey." He then said to his companions, "Allah's Messenger has commanded me to march forth to Nakhlah to watch the movements of the caravan of Quraysh and to inform him about their news. He has prohibited me from forcing any of you (to go with me). So, those who seek martyrdom, they should march with me. Those who dislike the idea of martyrdom, let them turn back. Surely, I will implement the command of Allah's Messenger." He and his companions continued without any of them turning back.

`Abdullah entered the Hijaz area (western Arabia) until he reached an area called Buhran, close to Furu`. There, Sa`d bin Abu Waqqas and `Utbah bin Ghazwan lost the camel that they were riding in turns, and they went back to search for it while `Abdullah bin Jahsh and the rest of his companions continued until they reached Nakhlah. Then, a caravan belonging to the Quraysh passed by carrying raisins, food stuff and some trade items for the Quraysh. `Amr bin Hadrami, whose name was `Abdullah bin `Abbad, was in the caravan, as well as `Uthman bin `Abdullah bin Al-Mughirah and his brother Nawfal bin `Abdullah from the tribe of Makhzum, and Al-Hakam bin Kaysan, a freed slave of Hisham bin Al-Mughirah. When they saw the Companions they were frightened, but when they saw `Ukkashah bin Mihsan their fears subsided, since his head was shaved. They said, "These people seek the `Umrah, so there is no need to fear them."

The Companions conferred among themselves. That day was the last day in the (sacred) month of Rajab. They said to each other, "By Allah! If you let them pass, they will soon enter the Sacred Area and take refuge in it from you. If you kill them, you will kill them during the Sacred Month." They at first hesitated and did not like to attack them. They then began encouraging themselves and decided to kill whomever they could among the disbelievers and to confiscate whatever they had. Hence, Waqid bin `Abdullah At-Tamimi shot an arrow at `Amr bin Al-Hadrami and killed him. `Uthman bin `Abdullah and Al-Hakam bin Kaysan gave themselves up, while Nawfal bin `Abdullah was able to outrun them in flight. Later on, `Abdullah bin Jahsh and his companions went back to Allah's Messenger in Al-Madinah with the caravan and the two prisoners. Ibn Ishaq went on: I was told that some members of the family of `Abdullah bin Jahsh said that `Abdullah said to his companions: "Allah's Messenger will have one-fifth of what we have confiscated." This occurred before Allah required one-fifth for His Messenger from the war booty. So, `Abdullah designated one-fifth of the caravan for Allah's Messenger and divided the rest among his companions. Ibn Ishaq also stated that at first, when the Sariyah came back to Allah's Messenger, he said to them:

(I have not commanded you to conduct warfare during the Sacred Month.)

He left the caravan and the two prisoners alone and did not take any share of the war booty.

When Allah's Messenger did that, the soldiers from the attack were concerned and felt that they were destroyed, and their Muslim brethren criticized them for what they did. The Quraysh said that Muhammad and his Companions violated the sanctity of the Sacred Month and shed blood, confiscated property and took prisoners during it. Those who refuted them among the Muslims who remained in Makkah replied that the Muslims had done that during the month of Sha`ban (which is not a sacred month). Meanwhile, the Jews were pleased about what happened to Allah's Messenger. They said, `Amr bin Hadrami was killed by Waqid bin `Abdullah: `Amr, means the war has started, Hadrami means the war has come, as for Waqid (bin `Abdullah): the war has raged (using some of the literal meanings of these names to support their fortune-telling!)." But, Allah made all that turn against them.

The people continued talking about this matter, then Allah revealed to His Messenger :

(They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to Al-Masjid Al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing.) This Ayah means, 'If you had killed during the Sacred Month, they (disbelievers of Quraysh) have hindered you from the path of Allah and disbelieved in it. They also prevented you from entering the Sacred Mosque, and expelled you from it, while you are its people,

(...a greater (transgression) with Allah) than killing whom you killed among them. Also: (...and Al-Fitnah is worse than killing.) means, trying to force the Muslims to revert from their religion and re-embrace Kufr after they had believed, is worse with Allah than killing.' Allah said: (And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can.)

So, they will go on fighting you with unrelenting viciousness.

Ibn Ishaq went on: When the Qur'an touched this subject and Allah brought relief to the Muslims instead of the sadness that had befallen them, Allah's Messenger took possession of the caravan and the two prisoners. The Quraysh offered to ransom the two prisoners, `Uthman bin `Abdullah and Hakam bin Kaysan. Allah's Messenger said: (We will not accept your ransom until our two companions return safely.) meaning Sa`d bin Abu Waqqas and `Utbah bin Ghazwan, "For we fear for their safety with you. If you kill them, we will kill your people." Later on, Sa`d and `Utbah returned safely and Allah's Messenger accepted the Quraysh's ransom for their prisoners. As for Al-Hakam bin Kaysan, he became Muslim and his Islam strengthened. He remained with Allah's Messenger until he was martyred during the incident at Bir Ma`unah (when the Prophet sent seventy Companions to Najd to teach them Islam, but Banu Sulaim killed them all except two). As for `Uthman bin `Abdullah, he went back to Makkah and died there as a disbeliever.

Ibn Ishaq went on: When `Abdullah bin Jahsh and his companions were relieved from their depressing thoughts after the Qur'an was revealed about this subject, they sought the reward of the fighters (in Allah's way). They said, "O Messenger of Allah! We wish that this incident be considered a battle for

(Verily, those who have believed, and those who have emigrated (for Allah's religion) and have striven hard in the way of Allah, all these hope for Allah's mercy. And Allah is Oft-Forgiving, Most Merciful.)

Hence, Allah has greatly elevated their hopes of gaining what they had wished for.

TAFSIR TABARI

There is no disagreement among all scholars of interpretation that this verse was revealed to the Messenger of God (peace and blessings be upon him) concerning the killing of Ibn al-Hadrami and his murderer. The narration mentions the one who said that: Ibn Hamid told us, he said: Salamah bin Al-Fadl told us, on the authority of Ibn Ishaq, he said: Al-Zuhri and Yazid bin Ruman told me, on the authority of Urwah bin Al-Zubayr, he said: The Messenger of God, may God bless him and grant him peace, sent Abdullah bin Jahsh in Rajab, returning from the first Battle of Badr, and he sent with him eight men from the Muhajireen, none of whom were from the Ansar, and he wrote him a letter, and ordered him not to look at it until he had traveled for two days, then he should look at it and proceed with what he was ordered to do, and not to force any of his companions. Abdullah bin Jahsh's companions were from the Muhajireen of Banu Abd Shams, Abu Hudhayfa bin Rabi'a, and from Banu Umayya bin Abd Shams, and from their allies, Abdullah bin Jahsh bin Riyab, who was the leader of the people, and Ukasha bin Muhsin bin Harthan, one of Banu Asad bin Khuzayma, and from Banu Nawfal bin Abd Manaf, Utba bin Ghazwan, an ally of theirs, and from Banu Zuhra bin Kilab, Saad bin Abi Waqqas, and from Banu Adi bin Ka'b, Amir bin Rabi'a, an ally of theirs, and Waqid bin Abdullah bin Manat bin Uwaym bin Tha'laba bin Yarbu' bin Hanzala, and Khalid bin Al-Bukayr, one of Banu Saad bin Layth, an ally of theirs, and from Banu Al-Harith bin Fihri, Suhayl bin Bayda'. When Abdullah bin Jahsh had traveled for two days, he opened the letter and looked at it. It said: "When you see this letter of mine, proceed until you reach Nakhla,

between Mecca and Ta'if. There, observe the Quraysh and gather information about them." When Abdullah ibn Jahsh looked at the letter, he said: "I hear and obey." Then he said to his companions: "The Messenger of God, peace and blessings be upon him, has ordered me to go to Nakhla and observe the Quraysh until I bring him news of them. He has forbidden me to force any of you. Whoever among you desires martyrdom and longs for it, let him go. Whoever dislikes it, let him return. As for me, I am going to obey the command of the Messenger of God, peace and blessings be upon him." So he went, and his companions went with him; no one stayed behind. He traveled through the Hijaz until he reached a mine above al-Fura' called Najran, where he lost his way. Sa'd ibn Abi Waqqas and `Utbah ibn Ghazwan had a camel they used to take turns riding, but they stayed behind to search for it. `Abdullah ibn Jahsh and the rest of his companions continued until they reached Nakhlah. A caravan of Quraysh passed by, carrying raisins, leather goods, and merchandise. Among them were `Amr ibn al-Hadrami, `Uthman ibn `Abdullah ibn al-Mughirah, his brother Nawfal ibn `Abdullah ibn al-Mughirah al-Makhzumi, and al-Hakam ibn Kaysan, the freed slave of Hisham ibn al-Mughirah. When the people saw them, they were afraid of them, as they had camped nearby. `Ukasha ibn Muhsin, who had shaved his head, looked down at them. When they saw him, they felt safe and said, "They are safe from us." The people consulted among themselves about them. This was on the last day of Jumada. The people said: By God, if you leave the people alone tonight, they will enter the sanctuary and use it to protect themselves from you. And if you kill them, we will kill them in the sacred month.

them and resolved to kill as many of them as they could and seize their possessions. Waqid ibn Abdullah al-Tamimi shot Amr ibn al-Hadrami with an arrow, killing him. Uthman ibn Abdullah and al-Hakam ibn Kaysan were taken prisoner, while Nawfal ibn Abdullah escaped, eluding them. Abdullah ibn Jahsh and his companions arrived with the caravan and the two captives, until they reached the Messenger of God, peace and blessings be upon him, in Medina. Some of the descendants of Abdullah ibn Jahsh mentioned that Abdullah ibn Jahsh told his companions: "The Messenger of God, peace and blessings be upon him, has a fifth of what you have taken as booty," and this was before the fifth was prescribed from the spoils of war. So he set aside one-fifth of the caravan for the Messenger of God, may God bless him and grant him peace, and divided the rest among his companions.

When they came to the Messenger of God, may God bless him and grant him peace, he said: "I did not order you to fight in the sacred month." So he stopped the caravan and the two captives, and refused to take anything from it. When the Messenger of God, may God bless him and grant him peace, said that, the people were at a loss, and they thought that they had perished. The Muslims rebuked them for what they had done, and they said to them: You did what you were not ordered to do, and you fought in the sacred month and you were not ordered to fight. And the Quraysh said: Muhammad and his companions have violated the sacred month, so they shed blood in it, and they took money in it and took captives. Those Muslims in Mecca who responded to them said: They only got what they got in Jumada. The Jews said, taking an omen from that on the Messenger of God, may God bless him and grant him peace: Amr bin Al-Hadrami was killed by Waqid bin Abdullah. Amr: the war was prolonged, Al-Hadrami: the war was present, and Waqid bin Abdullah: the war was kindled. So God made that happen to them and because of them. When people persisted in this matter, God, the Exalted and Glorified, revealed to His Messenger: {They ask you about fighting in the sacred month.} That is, about fighting in it. {Say, "Fighting therein is a grave matter."} until His saying: {And persecution is worse than killing.} That is, if you have killed in the sacred month, then they have hindered you from the path of God, along with their disbelief in Him, and from the Sacred Mosque, and expelled you from it, since you are its people and guardians. This is greater in the sight of God than the killing of those you killed from among them. {And persecution is worse than killing.} That is, they used to persecute the Muslim from his religion until they turned him back to disbelief after his faith, and that is greater in the sight of God than killing. And they continue They will fight you until they turn you away from your religion if they can. That is, they are persisting in the worst and greatest of that, without repenting or desisting. So when the Qur'an was revealed with this matter, and God relieved the Muslims of the distress they were in, the Messenger of God, may God bless him and grant him peace, seized the caravan and the two captives.

Now let begin to examine the circumstance and commentary of the Quran 2:217.

Muhammad who claimed to be messenger of God instead of him to go out to preach for the sinner or sent his companion to do that as Jesus did. He preach with signs and wonders, healing, compassion and love. He also sent his Apostle to do the same. Matthew 10:1-8 Jesus called his twelve disciples together and gave them authority to drive out evil spirits and to heal every disease and every sickness. 2These are the names of the twelve apostles: first, Simon (called Peter) and his brother Andrew; James and his brother John, the sons of Zebedee; 3Philip and Bartholomew; Thomas and Matthew, the tax collector; James son of Alphaeus, and Thaddaeus; 4Simon the Patriot, and Judas Iscariot, who betrayed Jesus. 5These twelve men were sent out by Jesus with the following instructions: "Do not go to any Gentile territory or any Samaritan towns. 6Instead, you are to go to the lost sheep of the people of Israel. 7Go and preach, 'The Kingdom of heaven is near!' 8Heal the sick, bring the dead back to life, heal those who suffer from dreaded skin diseases, and drive out demons. You have received without paying, so give without being paid.

Luke 10:1-12,17-20, Mark 16:15-18, Luke 24:44-49 and Matthew 28:16-20.

Muhammad didn't do this, instead he sent his companions to be monitoring people caravans and properties, is that the work of a prophet.

If Muhammad sent his companions to protect this caravan it could have been better, but he didn't do that. This people are business man who are coming back from Business trip hoping they have succeed without know some has sent bandits to lay ambush for them.

Another point here is that when this people saw the companion of Muhammad they are scared and sense evil of them. It show that this people are not fighters and they did not prepare to fight any battle at that time, but when they saw one of the companions of Muhammad who shave his here they feel save thinking he was going for Umurah without knowing that there is evil in Muhammad's companions heart to them.

Where Jesus go people use to feel save and happy to come to him. Read Matthew 9:27-38.

You see how Muhammad companion were debating what they should do to this people and their caravans. According to IBN KATHIR The Companions conferred among themselves. That day was the last day in the (sacred) month of Rajab.

They said to each other, "By Allah! If you let them pass, they will soon enter the Sacred Area and take refuge in it from you. If you kill them, you will kill them during the Sacred Month." They at first hesitated and did not like to attack them. They then began encouraging themselves and decided to kill whomever they could among the disbelievers and to confiscate whatever they had. Hence, Waqid bin `Abdullah At-Tamimi shot an arrow at `Amr bin Al-Hadrami and killed him. `Uthman bin `Abdullah and Al-Hakam bin Kaysan gave themselves up, while Nawfal bin `Abdullah was able to outrun them in flight.

The reason is that they don't use to fight during the Sacred month, because in Islam there are four sacred month. The four sacred months in Islam are Dhul-Qi'dah, Dhul-Hijjah, Muharram, and Rajab. These months are considered a time for peace and heightened spiritual importance, during which certain prohibitions, like initiating warfare, are forbidden, and acts of worship are believed to carry greater reward.

But at the end of the day, they killed one person take two and others flee and they stole their properties. They have even divided it and separate the portion of Muhammad for him.

You will see at first that Muhammad and some Muslims criticize how the killed during the time of sacred month, they did criticize it generally, he did criticize them for fighting those who did not fight them rather he only blamed them for doing it during the time of Sacred month. He firstly reject what they bring but after he claimed Allah has reveal a revelation to him he collect the share they gave him not that alone he collected ransom from people they kidnapped, he even threaten to kill the people they kidnapped if his two companion that remain didn't come back. Is this a prophet that Muslims are saying we should follow.

Before you reject Jesus can please show me where Jesus and Apostles do all this?Ephesians 4:28 28Those who used to rob must stop robbing and start working, in order to earn an honest living for themselves and to be able to help the poor.

CHAPTER 9

MUHAMMAD AND QURASH CARAVAN (PART 2)

After the Nakhla incident addressed in Qur'an 2:217, the conflict between Muhammad and the Quraysh did not slow down. Instead, it intensified. Qur'an 8:5–7 moves the narrative from explaining violence after it happened to anticipating it before it occurs. The focus is no longer on defending a past raid, but on preparing the community for a new confrontation—one driven by expectation of gain and justified by revelation in advance.

Qur'an 8:5–7 is revealed in the context of the expedition that led to the Battle of Badr. According to early Islamic historians such as Ibn Ishaq, al-Tabari, and Ibn Kathir, Muhammad set out from Medina with the original aim of intercepting a Quraysh trade caravan led by Abu Sufyan. This caravan was returning from Syria carrying significant wealth belonging to the Quraysh. The intent to intercept it is stated clearly in the earliest sources, not inferred by later critics. Ibn Ishaq records that Muhammad informed his followers about the caravan and encouraged participation, because it represented both economic opportunity and pressure against the Quraysh (Sirat Ibn Ishaq, as preserved by Ibn Hisham).

Qur'an 8:5–7 reflects this moment. The text states that God brought Muhammad out of his house “in truth,” even though some believers disliked it. It then says clearly that God promised the Muslims one of the two groups: either the caravan or the armed force. The verse adds that the believers wished for the unarmed group—the caravan—while God willed the confrontation with the armed Quraysh force. This detail is crucial. The Qur'an openly acknowledges that Muhammad's followers preferred the easier target, the caravan, because it carried wealth and involved less danger.

When Abu Sufyan learned of the plan, he changed the caravan's route and sent word to Mecca for military support. As a result, the Muslims faced a Quraysh army instead of the caravan. Qur'an 8 presents this shift not as a moral problem, but as God's will to establish Muhammad's authority and defeat unbelief. The battle that followed at Badr is presented as divinely assisted and decisive.

From a biblical perspective, this raises serious moral questions. In Scripture, God does not promise His servants the property of others as a motive for obedience. Prophets are not encouraged by the expectation of seized goods. When Israel goes to war under divine command, it is framed within strict moral limits and never justified by desire for wealth. Even then, Israel is repeatedly judged when greed and plunder become motives, as seen in the sin of Achan in Joshua 7.

In Qur'an 8:5–7, however, the desire for the caravan is openly stated and not rebuked. Instead, revelation frames the entire movement as divinely guided. This represents a further step from Qur'an 2:217. There, violence was explained after it occurred. Here, violence and confrontation are anticipated and the expectation of gain is acknowledged before the event.

Jesus presents a completely different model. He never leads His followers toward economic benefit through force. He does not promise them the goods of their enemies. Instead, He warns against storing earthly treasure and commands His followers to love their enemies and trust God for provision. When crowds attempt to make Him king for material reasons, He withdraws. When His disciples expect power and victory, He speaks instead of suffering and the cross.

Qur'an 8:5–7 also reinforces a theological shift already introduced earlier: success and divine favor are tied to military outcome. Victory becomes a sign of truth. This stands in contrast to biblical revelation, where faithfulness is not measured by conquest or wealth. Many of God's prophets suffer, are rejected, and are killed, yet remain faithful. Jesus Himself is crucified, not victorious by worldly standards, yet revealed as Lord through resurrection, not battle.

By the time Qur'an 8 is revealed, a pattern has formed. Revelation no longer restrains violence; it organizes it. Economic desire is no longer an embarrassment; it is acknowledged. Armed confrontation is no longer an exception; it is framed as part of divine purpose. The movement has crossed a threshold from defensive explanation to proactive expansion.

This progression matters deeply. Qur'an 2:217 redefined killing by calling unbelief worse than bloodshed. Qur'an 8:5–7 goes further by openly linking divine guidance with the expectation of material gain and armed success. Together, they form a foundation for later doctrines of expansion and warfare.

Christian faith rests on a different foundation. It is not built on caravans, battles, or seized wealth, but on a crucified Savior, empty tomb, and transformed lives. The gospel spreads through witness, suffering, and truth, not through raids or the promise of spoils. For this reason, when Qur'an 8:5-7 is examined alongside Qur'an 2:217, the contrast between Islam's origins and the way of Christ becomes impossible to ignore.

QURAN 8:5-8

5.Arabic

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ

Sahih Intl

[It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling,

6.Arabic

يُجِدُّونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ

Sahih Intl

Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on.

7.Arabic

وَإِذْ يَعِدُّكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ

Sahih Intl

[Remember, O believers], when Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers

8.Arabic

لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَطْلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ

Sahih Intl

That He should establish the truth and abolish falsehood, even if the criminals disliked it.

TAFSIR IBN KATHIR

Muhammad bin Ishaq reported that `Abdullah bin `Abbas said, "When the Messenger of Allah heard that Abu Sufyan had left the Sham area (headed towards Makkah with Quraysh's caravan), he encouraged the Muslims to march forth to intercept them, saying,

(This is the caravan of Quraysh carrying their property, so march forth to intercept it, Allah might make it as war spoils for you.)

The people started mobilizing Muslims, although some of them did not mobilize, thinking that the Prophet would not have to fight. Abu Sufyan was cautiously gathering information on the latest news spying on travelers he met, out of fear for the caravan, especially upon entering the area of Hijaz (Western Arabia). Some travelers told him that Muhammad had mobilized his companions for his caravan. He was anxious and hired Damdam bin `Amr Al-Ghifari to go to Makkah and mobilize the Quraysh to protect their caravan, informing them that Muhammad had mobilized his Companions to intercept the caravan. Damdam bin `Amr went in a hurry to Makkah. Meanwhile, the Messenger of Allah marched with his companions until he reached a valley called Dhafirah. When he left the valley, he camped and was informed that the Quraysh had marched to protect their caravan. The Messenger of Allah consulted the people for advice and conveyed the news about Quraysh to them. Abu Bakr stood up and said something good, and so did `Umar. Al-Miqdad bin `Amr stood up and said, `O Allah's Messenger! March to what Allah has commanded you, for we are with you. By Allah! We will not say to you what the Children of Israel said to Musa,

("So go you and your Lord and fight you two, we are sitting right here") 5:24. Rather, go you and Your Lord and fight, we will be fighting along with you both. By He Who has sent you with Truth! If you decide to take us to Birk-ul-Ghimad, we will fight along with you until you reach it.' The Messenger of Allah said good words to Al-Miqdad and invoked Allah for his benefit. The Messenger of Allah again said,

(Give me your opinion, O people! wanting to hear from the Ansar. This is because the majority of the people with him then were the Ansar. When the Ansar gave the Prophet their pledge of obedience at Al-`Aqabah, they proclaimed, `O Allah's Messenger!

We are not bound by this pledge unless, and until, you arrive in our land. When you have arrived in our area, you are under our protection, and we shall protect you in the same manner we protect our children and wives.' The Messenger of Allah feared that the Ansar might think that they are not obliged to support him except from his enemies who attack Al-Madinah, not to march with him to an enemy in other areas. When the Prophet said this, Sa`d bin Mu`adh asked him, 'O Allah's Messenger! Is it us whom you meant' The Prophet answered in the positive. Sa`d said, 'We have faith and believed in you, testified that what you brought is the truth, and gave you our pledges and promises of allegiance and obedience. Therefore, march, O Allah's Messenger, for what Allah has commanded you. Verily, by He Who has sent you in Truth, if you decided to cross this sea (the Red Sea), we will follow you in it, and none among us would stay behind. We do not dislike that we meet our enemy tomorrow. Verily, we are patient in war, fierce in battle. May Allah make you witness what makes your eyes pleased with us. Therefore, march with us with the blessing of Allah.' The Messenger of Allah was pleased with what Sa`d said and was encouraged by it. He proclaimed,

(March with the blessing of Allah and receive the good news. For Allah has indeed promised me one of the two camps (confiscating the caravan or defeating the Quraysh army). By Allah! It is as if I am now looking at the demise of the people (the Quraysh).)"

Al-'Awfi reported similar from Ibn `Abbas. As-Suddi, Qatadah, `Abdur-Rahman bin Zayd bin Aslam; and several others among the Salaf and later generations mentioned similarly, We have just summarized the story as Muhammad bin Ishaq briefed it.

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According to 'Ali b. Nasr b. 'Ali and 'Abd al-Warith b. 'Abd al-Samad b. 'Abd al-Warith-'Abd al-Samad b. 'Abd al-Warith-his father-Aban al-'Attar-Hisham b. 'Urwah: 'Urwah wrote to 'Abd al-Malik b. Marwan as follows:

You have written to me asking about Abu Sufyan and the circumstances of his expedition. Abu Sufyan b. Harb came' from Syria at the head of nearly seventy horsemen from all [12851 the clans of Quraysh. They had been trading in Syria and they all came together with their money and their merchandise. The Messenger of God and his companions were informed about them. This was after fighting had broken out between them and people had been killed, including Ibn al-Hadrami at Nakhlah, and some of Quraysh had been taken

captive, including one of the sons of al-Mughirah and their mawla, Ibn Kaysan. Those responsible were 'Abd Allah b. Jahsh and Wagid, the confederate of the Band 'Adi b. Ka'b, together with other companions of the Messenger of God whom he had sent out with 'Abd Allah b. Jahsh. This incident had provoked (a state of) war between the Messenger of God and Quraysh and was the beginning of the fighting in which they inflicted casualties upon one another; it took place before Abd Sufyan and his companions had set out for Syria. Subsequently Abu Sufyan and the horsemen of Quraysh who were with him returned from Syria, following the coastal road. When the Messenger of God heard about them he called together his companions and told them of the wealth they had with them and the fewness of their numbers. The Muslims set out with no other object than Abu Sufyan and the horsemen with him. They did not think that these were anything but (easy) booty and did not suppose that there would be a great battle when they met them. It is concerning this that God revealed, "And ye longed that other than the armed one might be yours."" When Abd Sufyan heard that the companions of the Messenger of God were on their way to intercept him, he sent to Quraysh (saying), "Muhammad and his companions are going to intercept your caravan, so protect your merchandise." When Quraysh heard this, since all the clans of Ka'b b. Lu'ayy were represented in Abd Sufyan's caravan, eople of Mecca hastened towards it . The body of men was drawn from the clans comprised in the Banu Ka'b b. Lu'ayy but did not contain any of the clan of 'Amir , except for some of the subclan of Malik b. Hisl. Neither the Messenger of God nor his companions heard about this force from Mecca until the Prophet reached Badr, which was on the route of those horsemen of Quraysh who had taken the coastal road to Syria. Abu Sufyan then doubled back from Badr and kept to the coastal road, being afraid of an ambush at Badr.

Both the Tafsir Jalalayn, Ibn kathir and Sirah Al tabari agreed that the main reason why Muhammad went to out is because they heard that Abu Sufyan is coming from Syria/Sham with a large caravan and they march forth to intercept it, Jalalayn say to plunder it. Now ask yourself how should a man who should be in street preaching or moving from a city to city healing and preaching turn to highway man? Muslims will now be telling us that muhammad character is the best, which of the Biblical prophet did this or teach their followers to do it. The major reason why Muhammad is doing all this, is because he don't want to work but want to eat. That is why he and his companion are terrorizing people and attacking people. Muhammad said in authentic Hadith

Sahih Bukhari volume 4 hadith 2914

Narrated Ibn 'Umar that the Prophet said, "My livelihood is under the shade of my spear ,(1) and he who disobeys my orders will be humiliated by paying Jizya.

Narrated Abu Qatada:

That he was in the company of Allah's Messenger (ﷺ) and when they had covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram, while he was not. He saw an onager and rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused, so he took it himself, attacked the onager, and killed it. Some of the companions of the Prophet (ﷺ) ate of it while some others refused to eat. When they caught up with Allah's Messenger (ﷺ) they asked him about that, and he said, "That was a meal Allah fed you with." (It is also said that Allah's Messenger (ﷺ) asked, "Have you got something of its meat?")

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ نَافِعٍ، مَوْلَى أَبِي قَتَادَةَ الْأَنْصَارِيِّ عَنْ أَبِي قَتَادَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ، فَرَأَى جِمَارًا وَخَشِيئًا فَاسْتَوَى عَلَى فَرَسِهِ، فَسَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا، فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا، فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْجِمَارِ فَقَتَلَهُ، فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبَى بَعْضٌ، فَلَمَّا أَدْرَكُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلُوهُ عَنْ ذَلِكَ قَالَ " إِنَّمَا هِيَ طُعْمَةٌ أَطَعَمَكُمُوهَا اللَّهُ ". وَعَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي قَتَادَةَ فِي الْجِمَارِ الْوَحْشِيِّ مِثْلَ حَدِيثِ أَبِي النَّضْرِ قَالَ " هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ " .

The Hadith shows that Muhammad is not a prophet or messenger of the true God. How can a prophet be saying My livelihood is under the shade of my spear ,(1) and he who disobeys my orders will be humiliated by paying Jizya. A man who chose to fight than to preach, who chose to fight than to work and can you compare him with Jesus.

HOW DID JESUS LIVE AND TREAT PEOPLE.

Let read the book of Matthew 15:32-39. Jesus called his disciples to him and said, "I feel sorry for these people, because they have been with me for three days and now have nothing to eat. I don't want to send them away without feeding them, for they might faint on their way home."

33The disciples asked him, "Where will we find enough food in this desert to feed this crowd?" 34 "How much bread have you?" Jesus asked. "Seven loaves," they answered, "and a few small fish." 35So Jesus ordered the crowd to sit down on the ground. 36Then he took the seven loaves and the fish, gave thanks to God, broke them, and gave them to the disciples; and the disciples gave them to the people. 37They all ate and had enough. Then the disciples took up seven baskets full of pieces left over. 38The number of men who ate was 4,000, not counting the women and children.

39Then Jesus sent the people away, got into a boat, and went to the territory of Magadan.

In the quiet wilderness where thousands had gathered, the heart of Jesus is revealed with a clarity that both comforts and challenges us. Matthew 15:32–39 is not merely a miracle story; it is a window into the character of the Messiah, a portrait of His compassion, His priorities, and the divine way He works with human weakness.

Jesus looked upon the crowd that had lingered with Him for three days. They had followed Him, hungry for truth, thirsty for hope, seeking healing and rest for their souls. Yet now, they were physically exhausted, with nothing left to sustain them for the journey home. It is here that Scripture records one of the most powerful statements about the heart of Christ: "I have compassion on the multitude." This was not a distant, general sympathy. It was a deep, tender, active compassion—one that moved Him to intervene.

In that single moment, we see a Jesus who is fully aware of human need. He sees the frailty of the body as clearly as He sees the longing of the soul. The crowd listened to His teaching, but their bodies were weak. Their spirits were nourished, yet their stomachs were empty. And Jesus cared about both. His ministry was never divided between "spiritual" and "physical"; to Him, the human being is a whole person, and He loves the whole person. When Jesus turned to His disciples, He did not immediately work the miracle alone. Instead, He asked them, "How many loaves do you have?" It is a question that echoes throughout history.

God often begins His work with the little we carry in our hands. The disciples had very little — seven loaves and a few small fish — an amount that looked almost embarrassing compared to the multitude sitting before them. But Jesus never mocks smallness. He never despises limited resources. In His hands, even the smallest offering becomes the seed of abundance. Before the miracle unfolded, Jesus did something profoundly simple: He gave thanks. With seven loaves in His hands and thousands waiting before Him, He paused to give gratitude to the Father. Jesus teaches us here that thanksgiving is not only an expression of praise; it is an act of faith. Gratitude is what fills the atmosphere with expectation. It is what unlocks divine multiplication. He thanks God before the bread expands, before the crowd eats, before the miracle becomes visible — reminding us that faith always gives thanks ahead of time. Then Jesus breaks the bread, and as it moves through His hands, something supernatural begins. What is placed in His hands does not remain as it was. Bread multiplies. Fish increase. Insufficiency transforms into abundance. The disciples, once aware of their limitations, now become distributors of a miracle they could not produce. It is a picture of ministry: Jesus provides, and His followers carry it forward.

As the crowd eats, something remarkable happens. They are not simply fed — they are satisfied. They do not receive a taste, but a fullness. And when the meal ends, seven large baskets of leftovers remain, an overflow that testifies to the generous nature of the Savior. Jesus is not the God of “just enough.” He is the God who blesses until the cup runs over.

This miracle, performed in a region largely populated by Gentiles, shows yet another dimension of Jesus' character: His love crosses cultural and ethnic boundaries. He feeds Jew and Gentile alike. His compassion is not limited, His grace not reserved for a select few. In this wilderness, Jesus opens His arms to the world.

Matthew 15:32–39 is more than a historical event. It is a revelation. It shows us a Jesus who sees, who feels, who acts, who multiplies, who leads, who provides, and who includes. It shows us a Savior who invites His followers to bring their “little” so He can transform it into “more than enough.” It teaches us that the path of ministry begins with compassion, continues with surrender, moves through thanksgiving, and ends with abundance.

CHAPTER 10

MUHAMMAD AND QURASH CARAVAN (PART 3)

The pattern of Muhammad's confrontation with the Quraysh caravans does not end with the Nakhla incident or with the events leading to Badr. It continues and becomes more deliberate, clearer in intention, and more organized. One of the most revealing accounts appears in *Sīrah Ibn Ishāq*, page 364 (Guillaume translation), where Muhammad's continued efforts to intercept Quraysh trade routes are described openly and without embarrassment.

SIRAH IBN ISHAQ 364

The story of the foray of Zayd who captured the caravan of Quraysh, in which was Abū Sufyan b. Harb, when the apostle sent him to al-Qarada, a watering-place in Najd, is as follows:

Quraysh were afraid to follow their usual route to Syria after what had happened at Badr, so they went by the Iraq route. Some of their merchants went out, among whom was Abū Sufyan, carrying a great deal of silver which formed the larger part of their merchandise. They hired a man from the B. Bakr b. Wa'il called Furat b. Hayyan to conduct them by that route (571). The apostle duly sent Zayd, and he met them by that watering-place and captured the caravan and its contents, but the men got away. He brought the spoil to the apostle. Hassan b. Thabit after Uhud concerning the last raid of Badr taunted Quraysh for taking the Iraq road thus:

On this page, Ibn Ishāq records another expedition in which Muhammad sent out companions specifically to intercept a Quraysh caravan. The language of the *sīrah* is direct. These expeditions were not accidental encounters, nor were they spontaneous acts of self-defense. They were planned movements aimed at weakening the Quraysh economically by targeting their trade. Caravans were the lifeline of Meccan society, and disrupting them meant applying pressure through loss of wealth and security.

What is important about the account on page 364 is that it shows continuity. This was not a single response to persecution, nor a one-time event caused by desperation. It was part of an ongoing strategy. Ibn Ishāq presents these actions as normal and expected within Muhammad's leadership. Raiding caravans becomes a regular feature of the movement, not an exception requiring apology. From a theological perspective, this is significant. In the Bible,

prophets are never described as organizing economic attacks against their opponents. Elijah does not cut off trade routes. Isaiah does not send followers to seize property. Jesus does not authorize His disciples to intercept Roman or Jewish commerce. When Jesus speaks of enemies, He commands love, prayer, and non-retaliation. He explicitly rejects the use of force to advance His mission, stating that His kingdom is not of this world.

The account in Ibn Ishāq also confirms what was already implied in Qur'an 8:5–7. Economic motivation is not hidden. Caravans represent wealth, leverage, and power. The strategy is simple: weaken the Quraysh materially in order to strengthen the Muslim community. What began as justification after violence in Qur'an 2:217 has now become a consistent method of expansion.

This raises a serious moral question. Can a mission that claims to come from God be built on repeated attempts to seize the property of others by force? Scripture gives a clear answer. God condemns theft, injustice, and violence regardless of who commits them. Even when Israel is at war under divine command, strict limits are imposed, and greed is condemned. When Israel violates those limits, God judges His own people more severely than their enemies.

In Ibn Ishāq's narrative, however, there is no such moral tension. The caravan expeditions are reported plainly, without rebuke. There is no prophetic correction warning against greed or coercion. Instead, these actions are woven into the story of divine favor and success. This shows that the theology surrounding Muhammad's leadership had already normalized economic warfare as a legitimate religious tool.

The contrast with Jesus Christ could not be clearer. Jesus refuses political power, rejects economic coercion, and warns that gaining the world is meaningless if the soul is lost. He does not enrich His followers through force, nor does He promise them victory through material loss inflicted on others. His path leads to the cross, not to captured goods.

Sīrah Ibn Ishāq page 364 therefore serves as another important witness. It confirms that the Quraysh caravans were not incidental targets but central to Muhammad's strategy. The repetition of these expeditions shows intentionality, not accident. The movement is no longer reacting to events; it is shaping them through organized pressure and force. When viewed together—Qur'an 2:217, Qur'an 8:5–7, and Sīrah Ibn Ishāq page 364—a clear progression emerges. Violence is first explained, then anticipated, and finally normalized. Economic gain moves from an uncomfortable result to an accepted objective. Revelation and biography work together to present this path as legitimate.

Christian faith rests on a different foundation. It does not grow by cutting off trade, seizing property, or weakening opponents through fear. It grows through witness, sacrifice, and truth. The apostles did not conquer markets; they preached Christ crucified. They did not promise spoils; they accepted suffering. They overcame not by force, but by faith. The caravan episodes recorded by Ibn Ishāq therefore matter deeply. They are not small historical details. They reveal the moral direction of the movement at its foundation. A religion is known by how it begins, how it grows, and what it justifies. In this case, the repeated targeting of caravans shows that coercion and material pressure were not side effects, but tools.

What follows after this stage is even more decisive. Raids turn into full military campaigns, and temporary actions turn into lasting law. To understand that transformation, the next step is to examine how warfare, spoils, and authority become formalized in later Qur'anic verses and Islamic jurisprudence—and how that system stands in direct contrast to the teaching and example of Jesus Christ.

CHAPTER 11

MUHAMMAD AND HIS ADOPTED SON WIFE.

Muhammad, Zayd Ibn Harithah and Zaynab Bint Jash

Muhammad's marriage to the former wife of his adopted son stands as one of the most debated episodes in early Islamic history, not because of later misunderstanding, but because of how the event is presented in Islam's own sacred texts. This incident forces a serious moral and theological question: does revelation guide human behavior, or does it sometimes appear to follow and justify personal desire? The Bible insists that God's holiness restrains human impulse, even in His chosen servants. When this episode is examined by that standard, significant concerns arise.

According to Islamic tradition, Muhammad had an adopted son named Zayd ibn Ḥārithah, who was widely known as Zayd ibn Muhammad before later Qur'anic correction. Zayd was not merely a follower; he was publicly treated as Muhammad's son, loved and honored. This relationship is well documented in early sources such as Tarik or Sirah Al Tabari and in hadith collections. Muhammad arranged Zayd's marriage to Zaynab bint Jaḥsh, a woman of noble Quraysh lineage and Muhammad's cousin. The marriage itself was reportedly difficult, and tensions arose between Zayd and Zaynab.

The critical moment occurs when Muhammad visits Zayd's house. Early sīrah sources record that Muhammad saw Zaynab and was struck by her beauty. Classical commentators do not deny that something changed in Muhammad's heart at this moment. Shortly afterward, Zayd came to Muhammad and expressed his desire to divorce Zaynab. Muhammad responded by telling Zayd to keep his wife and fear God. This statement is preserved in the Qur'an itself, which makes the episode even more significant.

The Qur'an addresses this event directly in Qur'an 33:37. The verse states that Muhammad told Zayd to keep his wife, while at the same time concealing within himself something that God would later reveal, and fearing people rather than God. After Zayd divorced Zaynab, the verse says that God married her to Muhammad so that there would be no restriction on believers marrying the former wives of their adopted sons. The Qur'an explicitly presents this marriage as divinely ordained and as a legal precedent.

This raises immediate moral and theological concerns. First, the Qur'an itself admits internal conflict within Muhammad. It states plainly that he concealed something in his heart and feared people. Biblical prophets are sometimes afraid, but Scripture never portrays God endorsing a prophet's hidden desire by turning it into law. When David desired another man's wife and took her, God condemned him openly and severely (2 Samuel 11–12). God did not change moral law to accommodate David's desire; He judged it.

Second, the episode leads directly to a change in Islamic law regarding adoption. Shortly after this event, the Qur'an declares that adopted sons are no longer to be called by their adoptive fathers' names (Qur'an 33:4–5). Zayd is no longer called “son,” and adoption as it previously existed is effectively dissolved. The timing is impossible to ignore. A personal situation becomes the occasion for permanent legal and social change.

In the Bible, adoption is honored, not abolished. God describes Himself as a Father who adopts believers as His children (Romans 8:15; Ephesians 1:5). Adoption is used as a picture of love, not as a problem to be undone. The biblical God does not erase family bonds to resolve moral tension; He calls His people to self-control and holiness.

Third, the justification given in Qur'an 33:37 is deeply troubling from a biblical perspective. The verse teaches that God arranged the marriage in order to remove social discomfort for believers. In other words, a personal and controversial marriage becomes the basis for divine legislation. Revelation appears to follow circumstance, not restrain it. By contrast, biblical revelation often confronts cultural norms rather than adjusting to personal needs. John the Baptist openly condemned Herod for marrying his brother's wife, even though it cost John his life (Mark 6:17–29). God's truth did not bend to authority or desire.

WHO IS ZAYD B. HARITHAH?

According to Al tabari volume 8 page 2. Zayd b. Harithah was brought to Mecca as a slave by a nephew of Muhammad's first wife, Khadijah. The nephew sold Zayd to Khadijah, who gave him to Muhammad before the beginning of his calling as a prophet . Although Zayd's father later came to Mecca to free his son, Zayd refused to leave Muhammad, who subsequently freed him and adopted him.

Zayd came to be known thereafter as Zayd b. Muhammad. He was a very early convert to Islam and emigrant to Medina, fought at Badr, Uhud, and the Trench, was present at al-Hudaybiyah, and commanded several expeditions. He died as one of the commanders of the expedition to Mu'tah in A.H. 8.

Even hadith Sahih Bukhari 4000 confirm it that he was Adopted son of Muhammad. Narrated `Aisha:

(the wife of the Prophet) Abu Hudhaifa, one of those who fought the battle of Badr, with Allah's Apostle adopted Salim as his son and married his niece Hind bint Al-Wahd bin `Utba to him' and Salim was a freed slave of an Ansari woman. Allah's Messenger (ﷺ) also adopted Zaid as his son. In the Pre-Islamic period of ignorance the custom was that, if one adopted a son, the people would call him by the name of the adopted-father whom he would inherit as well, till Allah revealed: "Call them (adopted sons) By (the names of) their fathers." (33.5)

Before Muhammad begin to conceal what is called adopting of child. It happen that Muhammad married a lady called Zaynab bint Jash to him. Quran 33:36 was reveal concerning them when this lady discover that muhammad his proposing her on behalf of his adopted son for this reason she want to reject the propose. But Muhammad said Allah reveal to him that "It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path"

TAFSIR JALALYN.

And it is not [fitting] for any believing man or believing woman, when God and His Messenger have decided on a matter, to have (read takūna or yakūna) a choice in their matter, in contravention of the decision of God and His Messenger. This [verse] was revealed regarding 'Abd Allāh b. Jahsh and his sister Zaynab, whose hand the Prophet had asked for in marriage, but meaning on behalf of Zayd b. Hāritha. They were loathe to this [proposal] when they found out [that it was on the latter's behalf], for they had thought that the Prophet (s) wanted to marry her himself. But afterwards they consented because of the [following part of the] verse: And whoever disobeys God and His Messenger has certainly strayed into manifest error. Thus the Prophet (s) gave her in marriage to Zayd. Then on one occasion he [the Prophet] caught

sight of her and felt love for her, whereafter [when he realised that] Zayd lost his affection for her and so said to the Prophet (s), 'I want to part with her'. But the Prophet said to him, 'Retain your wife for yourself', as God, exalted be He, says:

Can you see what the Tafsir say.

Muhammad was the one that help the man to proposed Zaynab and also use a revelation to make sure that she married Zayd.

In another occasion he the Muhammad felt in love with her. And this lead to a situation where Zayd begin to lost his affection for her wife.

Let go to verse 37 where we will be exposing a lot of hidden secret about this issue and main reason why Zayd decided to stay away from Zaynab.

Quran 33:37

Arabic

وَأَذِّنْ لِلَّذِينَ اتَّخَذْتُمْ مِنَ الْمُؤْمِنِينَ وَأَزْوَاجِهِمْ مَا لِلَّذِينَ آمَنُوا وَأَزْوَاجُهُمْ مِنَ الْمُؤْمِنِينَ وَمَا لِلَّذِينَ آمَنُوا مِنْ آبَائِهِمْ وَإِخْوَانِهِمْ وَمِمَّا يَرْتَمِدُونَ فِي الْوَجْهِ مِنَ الْمَالِ الَّذِي فَتَنَ اللَّهُ الَّذِينَ آمَنُوا فَاسْتَغْنَى اللَّهُ الَّذِينَ آمَنُوا وَلَهُمْ جَزَاءٌ كَثِيرٌ مِنْهُمْ وَالَّذِينَ آمَنُوا مِنْ نِسَائِهِمْ لَمْ يَأْكُلْنَ مِنْهُنَّ شَيْئًا ذَلَّذًا وَكَانَ إِذَا قَضَوْا مِنْهُنَّ وَطْرًا كَانَ أَمْرٌ لِلَّهِ مَفْعُولًا

Yusuf Ali

Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled.

Even without quoting the Tafsir you will see it clearly that it has been in Muhammad thought to take this lady as wife but he is just try to do as if nothing is happening. To make it more clear let me quote Tafsir and Sirah that has to do with this verse. It will be the one wo expose the truth more.

TAFSIR IBN KATHIR VOLUME 7 PAGE 695-697

Allah's rebuke to His Messenger and the Story of Zayd and Zaynab

Allah tells what His Prophet said to his freed slave Zayd bin Harithah, may Allah be pleased with him, who was the one on whom Allah had bestowed grace, i.e., through Islam and following the Messenger.

(and you have done a favor to him) means, by freeing him from slavery. And he was a great leader, held in high esteem and beloved by the Prophet. He was known as the beloved, and his son Usamah was known as the beloved son of the beloved. `A'ishah, may Allah be pleased with her, said: "The Messenger of Allah never sent him on a campaign but he appointed him as its commander, and if he had lived after him he would have appointed him as his Khalifah." This was recorded by Imam Ahmad. The Messenger of Allah had given him in marriage to the daughter of his paternal aunt, Zaynab bint Jahsh Al-Asadiyyah, may Allah be pleased with her, whose mother was Umaymah bint `Abd Al-Muttalib. For her dowery he gave her ten Dinars, sixty Dirhams, a veil, a cloak and a shirt, fifty Mudds of food and ten Mudds of dates. This was stated by Muqatil bin Hayyan. She stayed with him for a year, more or less, then problems arose between them. Zayd complained about her to the Messenger of Allah, who told him, "Stay with your wife and have Taqwa of Allah." Allah says:

(But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him.) Ibn Jarir narrated that `A'ishah, may Allah be pleased with her, said, "If Muhammad were to have concealed anything that was revealed to him of the Book of Allah, he would have concealed this Ayah:

(But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him.)"

(So, when Zayd had completed his aim with her, We gave her to you in marriage,) meaning, `when her marriage to Zayd was over and he had separated from her, We married her to you,' and the One Who was her Wali (guardian) in this marriage was Allah Himself, in the sense that He revealed to the Prophet that he should go in unto her without any Wali, contractual agreement, dowery or witnesses among mankind. Imam Ahmad recorded that Thabit said that Anas, may Allah be pleased with him, said: "When Zaynab's `Iddah finished, may Allah be pleased with her, the Messenger of Allah said to Zayd bin Harithah,

(Go to her and tell her about me (that I want to marry her).) So, he went to her and found her kneading dough. He (Zayd) said, `When I saw her I felt such respect for her that I could not even look at her and tell her what the Messenger of Allah had said, so I turned my back to her and stepped aside, and said,

`O Zaynab! Rejoice, for the Messenger of Allah has sent me to propose marriage to you on his behalf.' She said, `I will not do anything until I pray to my Lord, may He be glorified.'

So she went to the place where she usually prayed. Then Qur'an was revealed and the Messenger of Allah came and entered without permission. We were there when she entered upon the Messenger of Allah, and for the wedding feast we offered bread and meat. Then the people left, and some men stayed behind conversing in the house after they had eaten. The Messenger of Allah went out and I followed him. He started to go around all the apartments of his wives, greeting them, and they said, `O Messenger of Allah, how did you find your (new) wife' I do not know whether I or someone else told him that those people had left, so he went and entered the house, and I went to enter after him, but he drew the curtain between himself and I. The ruling of Hijab was revealed and he exhorted the people as Allah had exhorted them:

SOME POINT IN TAFSIR IBN KATHIR

Can you see where it is written that Muhammad was the one that help this man to pay the bride price or dawry. This was recorded by Imam Ahmad. The Messenger of Allah had given him in marriage to the daughter of his paternal aunt, Zaynab bint Jahsh Al-Asadiyyah, may Allah be pleased with her, whose mother was Umaymah bint `Abd Al-Muttalib. For her dowery he gave her ten Dinars, sixty Dirhams, a veil, a cloak and a shirt, fifty Mudds of food and ten Mudds of dates.

It also stated that She stayed with him for a year, more or less, then problems arose between them. Zayd complained about her to the Messenger of Allah, who told him, "Stay with your wife and have Taqwa of Allah. Here they didn't tell us the foundation of the problem that started between them. But you will see it I sirah Al Tabari which I will quote below.

After Zayd separated from Zaynab and the awaiting period is over see what Muhammad asked Zayd to do to his wife.

Ahmad recorded that Thabit said that Anas, may Allah be pleased with him, said: "When Zaynab's `Iddah finished, may Allah be pleased with her, the Messenger of Allah said to Zayd bin Harithah,

(Go to her and tell her about me (that I want to marry her).) So, he went to her and found her kneading dough. He (Zayd) said, `When I saw her I felt such respect for her that I could not even look at her and tell her what the Messenger of Allah had said, so I turned my back to her and stepped aside, and said, `O Zaynab! Rejoice, for the Messenger of Allah has sent me to propose marriage to you on his behalf.

How can you send a man who divorces his wife because you develop a feelings for her to proposed her on your behalf?

SIRAH AL TABARI VOLUME 8 PAGE 1-3

Muhammad's Marriage to Zaynab bt. Jahsh In this year the Messenger of God married Zaynab bt. Jahsh

According to Muhammad b. 'Umar [al-Wagidi]² _ 'Abdallah b. 'Amir al-Aslami³-Muhammad b. Yahya b. Ilabban,⁴ who said:

The Messenger of God came to the house of Zayd b. Harithah.⁵ (Zayd was always called Zayd b. Muhammad. Perhaps the Messenger of God missed him at that moment, so as to ask, "Where is Zayd?" He came to his residence to look for him but did not find him. Zaynab bt. Jahsh, Zayd's wife, rose to meet him. Because she was dressed only in a shift, the Messenger of God turned away from her. She said: "He is not here, Messenger of God. Come in, you who are as dear to me as my father and mother!" The Messenger of God refused to enter. Zaynab had dressed in haste when she was told "the Messenger of God is at the door." She jumped up in haste and excited the admiration of the Messenger of God, so that he turned away murmuring something that could scarcely be understood. However, he did say overtly: "Glory be to God the Almighty! Glory be to God, who causes hearts to turn!" When Zayd came home, his wife told him that the Messenger of God had come to his house. Zayd said, "Why didn't you ask him to come in?" She replied, "I asked him, but he refused." "Did you hear him say anything?" he asked. She replied, "As he turned away, I heard him say: 'Glory be to God the Almighty! Glory be to God, who causes hearts to turn!'" So Zayd left, and, having come to the Messenger of God, he said: "Messenger of God, I have heard that you came to my house. Why didn't you go in, you who are as dear to me as my father and mother? Messenger of God, perhaps Zaynab has excited your admiration, and so I will separate myself from her."

The Messenger of God said, "Keep your wife to yourself." Zayd could find no possible way to [approach] her after that day. He would come to the Messenger of God and tell him so, but the Messenger of God would say to him, "Keep your wife." Zayd separated from her and left her, and she became free . While the Messenger of God was talking with 'A'ishah, a faintings overcame him. When he was released from it, he smiled and said, "Who will go to Zaynab to tell her the good news, saying that God has married her to me? " Then the Messenger of God recited: "And when you said unto him on whom God has conferred favor and you have conferred favor, 'Keep your wife to yourself ...' and the entire passage.

POINTS IN TABARI.

In Sirah Al Tabari we can see that this couples are happily married without any issue until Muhammad went to their house and Zaynab Beauty and admired it. This is where the problem of that family started. The Messenger of God came to the house of Zayd b. Harithah.⁵ (Zayd was always called Zayd b. Muhammad. Perhaps the Messenger of God missed him at that moment, so as to ask, "Where is Zayd?" He came to his residence to look for him but did not find him. Zaynab bt. Jahsh, Zayd's wife, rose to meet him. Because she was dressed only in a shift, the Messenger of God turned away from her. She said: "He is not here, Messenger of God. Come in, you who are as dear to me as my father and mother!" The Messenger of God refused to enter. Zaynab had dressed in haste when she was told "the Messenger of God is at the door." She jumped up in haste and excited the admiration of the Messenger of God, so that he turned away murmuring something that could scarcely be understood. However, he did say overtly: "Glory be to God the Almighty! Glory be to God, who causes hearts to turn.

Did you notice that when Zayd asked his wife what did Muhammad say and she told him. This man went straight to Muhammad and said he heard what Muhammad has said and he want to separate from her. "Did you hear him say anything?" he asked. She replied, "As he turned away, I heard him say: 'Glory be to God the Almighty! Glory be to God, who causes hearts to turn!'" So Zayd left, and, having come to the Messenger of God, he said: "Messenger of God, I have heard that you came to my house. Why didn't you go in, you who are as dear to me as my father and mother? Messenger of God, perhaps Zaynab has excited your admiration, and so I will separate myself from her." The Messenger of God said, "Keep your wife to yourself.

The main reason why Zayd cannot stay in the marriage again is that since the day Muhammad set his eyes on this woman Zayd could no longer have sexual intercourse with her wife again. This is stated in Al Tabari and Tafsir Qurtubi.

Sirah tabari - Zayd could find no possible way to [approach] her after that day. He would come to the Messenger of God and tell him so, but the Messenger of God would say to him, "Keep your wife

Tafsir Al Qurtubi - It is narrated that: Zayd went to bed that evening, and Zaynab said: Zayd could not have intercourse with me, and I could not refuse him except for what God had forbidden me, so he could not have power over me.

This is the narration of Abu 'Ismah Nuh ibn Abi Maryam, who traced the hadith back to Zaynab, who said that she said this. In some narrations: "Zayd became agitated when he wanted to approach her, and this is close to that.

Muhammad faint because of his adopted son wife. While the Messenger of God was talking with 'A'ishah, a fainting overcame him. When he was released from it, he smiled and said, "Who will go to Zaynab to tell her the good news, saying that God has married her to me? " Then the Messenger of God recited: "And when you said unto him on whom God has conferred favor and you have conferred favor, 'Keep your wife to yourself ...' and the entire passage.

CHAPTER 12

JESUS ABOUT TEACH ABOUT LUSTFUL EYES.

Let's dive into Matthew 5:27-28, where Jesus says, "You have heard that it was said, 'You shall not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart."

This passage is part of Jesus' Sermon on the Mount, where He's teaching His followers about the true nature of God's law and the importance of living a life that reflects His character. Jesus is emphasizing that it's not just external actions that matter, but also our internal thoughts and intentions. He's saying that lusting after someone in our hearts is equivalent to committing adultery, highlighting the importance of purity and self-control.

The Greek word used for "lustfully" is "epithymēsē," which means to desire or lust after something or someone with intense passion or longing. This word is often used in the New Testament to describe strong desires or cravings, and in this context, it refers to the objectification of another person for one's own gratification.

Jesus' teaching here is a call to radical purity, encouraging His followers to examine their thoughts, desires, and intentions. He's not just condemning external acts of adultery, but also the internal attitudes and desires that can lead to it. This teaching is not just about avoiding sin, but about cultivating a heart that is pure, loving, and honoring to God.

The apostles also weigh in on this topic. For example, in 1 Corinthians 6:18-20, Paul writes, "Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body." He's emphasizing the importance of respecting our bodies as temples of the Holy Spirit.

In Colossians 3:5, Paul again writes, "Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry." Here, he's urging believers to prioritize spiritual growth and resist worldly temptations. Peter also addresses this topic in 1 Peter 2:11, "Dear friends, I urge you, as foreigners and exiles, to abstain from sinful desires, which wage war against your soul." He's encouraging believers to live holy lives, resisting the temptation to indulge in sinful desires.

These passages collectively emphasize the importance of living a life of purity, self-control, and devotion to God. They encourage us to examine our thoughts, intentions, and actions, and to strive for holiness in all aspects of our lives.

Exodus 20:17 says, "You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his male or female servant, or his ox, or his donkey, or anything that is your neighbor's."

This commandment is part of the Ten Commandments, given by God to the Israelite's through Moses. It's a call to purity and contentment, urging believers to respect the boundaries and possessions of others.

The Hebrew word "chamad" is used for "covet," which means to desire or lust after something or someone with intense passion or longing. This word is often used in the Old Testament to describe strong desires or cravings.

In this context, God is warning against objectifying or desiring someone else spouse, treating them as a possession or a means to satisfy one's own desires. This commandment is not just about external actions, but also internal attitudes and desires.

How can Muhammad who claimed to be a prophet and want us to reject Jesus live a life that contradict the law of God and the Gospel of Jesus.

CHAPTER 13

MUHAMMAD AND AISHA MARRIAGE.

Muhammad's marriage to Aisha is one of the most serious ethical questions in early Islamic history because it involves age, authority, and moral example. This issue matters not only historically but theologically, since Muhammad is presented in Islam as the perfect model of conduct for all people and all times. When an action is connected to a prophetic claim, it must be examined carefully, especially when it concerns a child. The Bible teaches that God's holiness protects the weak, restrains power, and judges leaders more strictly, not less. When this marriage is examined by that standard, profound moral concerns arise.

The age of Aisha at marriage and at consummation is not a later polemic or an accusation from outside Islam. It comes directly from Islam's most trusted sources. Sahih al-Bukhari records that Aisha herself said, "The Prophet married me when I was six years old, and he consummated the marriage with me when I was nine years old" (Sahih al-Bukhari 5133; also 3894 and 5158). The same report appears in Sahih Muslim, where Aisha states that she was taken to Muhammad while still playing with dolls (Sahih Muslim 1422a). These narrations are repeated through multiple chains and are accepted by classical Sunni scholarship as authentic.

This creates an unavoidable ethical problem because Muhammad was in his fifties at the time. The difference in age, power, and authority is extreme. Muhammad was not only a husband; he was a prophet, a political leader, and a religious authority. Aisha was a minor with no social power, living in a culture where obedience to authority was expected. Scripture teaches that leaders are accountable for how they use power, especially when the vulnerable are involved. Jesus gives severe warnings against causing harm to children, saying that it would be better to face judgment than to lead a child into harm (Matthew 18:6).

Supporters of the marriage often argue that child marriage was culturally acceptable at the time. However, biblical ethics are not defined by culture but by God's character. Scripture consistently condemns using custom to excuse moral wrongdoing. The Bible does not allow leaders to hide behind culture

when the vulnerable are affected. God judges nations and rulers precisely because culture can become corrupt. Moral truth is not determined by what was common, but by what is right. Also there is no evidence for that in Pre Islamic time.

The Bible presents marriage as a covenant between a man and a woman capable of consent, understanding, and mutual responsibility. It consistently treats children as those who must be protected, not sexualized. Jesus welcomed children, blessed them, and warned adults not to exploit or harm them. He never redefined righteousness to fit desire, nor did He claim divine permission to cross moral boundaries.

Another serious issue is the claim that Muhammad's actions are a model for all Muslims. Islam teaches that Muhammad is the best example to follow (Qur'an 33:21). This means his actions are not limited to his time but are held up as guidance. As a result, Muhammad's marriage to Aisha has been used historically to justify child marriage in various Islamic societies. This shows why the issue is not merely historical. A prophet's actions shape law, culture, and behavior for generations.

In contrast, biblical prophets are not presented as moral templates in every action. When they fail, Scripture records their failures openly and condemns them. David's sexual sin is not excused; it is judged. Solomon's marriages are criticized, not celebrated. The Bible never asks believers to imitate sinful behavior because a leader practiced it. Islam, however, presents Muhammad's personal life as normative, making moral examination unavoidable.

AGE OF AISHA WHEN MUHAMMAD MARRIED HER ACCORDING TO HADITH.

Sahih al-Bukhari 5134

Narrated `Aisha:

that the Prophet (ﷺ) married her when she was six years old and he consummated his marriage when she was nine years old. Hisham said: I have been informed that `Aisha remained with the Prophet (ﷺ) for nine years (i.e. till his death).

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وَهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتِّ سِنِينَ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعِ سِنِينَ. قَالَ هِشَامٌ وَأَنْبِئْتُ أَنَّهَا كَانَتْ عِنْدَهُ تِسْعَ سِنِينَ.

78 Chapter: Consummation Of Marriage With A Girl Of Nine

Sunan an-Nasa'i 3379

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."

أَخْبَرَنَا أَحْمَدُ بْنُ سَعْدِ بْنِ الْحَكَمِ بْنِ أَبِي مَرْيَمَ، قَالَ حَدَّثَنَا عَمِّي، قَالَ حَدَّثَنَا يَحْيَى بْنُ أَبِي بُرَيْدٍ، قَالَ أَخْبَرَنِي عُمَارَةُ بْنُ عَزِيَّةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ بِنْتُ سِتِّ سِنِينَ وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعِ .

Sunan Abi Dawud 2121

Narrated 'Aishah:

The Messenger of Allah (ﷺ) married me when I was seven years old. The narrator Sulaiman said: or Six years. He had intercourse with me when I was nine years old.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَأَبُو كَامِلٍ قَالَا حَدَّثَنَا حَمَّادُ بْنُ رَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا بِنْتُ سَبْعٍ - قَالَ سُلَيْمَانُ أَوْ سِتِّ - وَدَخَلَ بِي وَأَنَا بِنْتُ تِسْعِ

Sunan an-Nasa'i 3258

It was narrated from 'Aishah that the Messenger of Allah married her when she was nine and he died when she was eighteen years old.

أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، وَأَحْمَدُ بْنُ حَرْبٍ، قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ، تَزَوَّجَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ بِنْتُ تِسْعٍ وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانِيَةَ عَشْرَةَ

Comment: Some individuals, who ostensibly claim to be researchers, deny the aforementioned narrations concerning the age of 'Aishah. These narrations are, however, authentic. It is the statement of 'Aishah herself, which her various pupils have transmitted from her. A great majority of her pupils cannot make the same mistake

This comment is in the hadith Sunan an Nasai Volume 4 page 119.

WAS AISHA TRULY FITTED FOR MARRIAGE?

Some Muslims who want to argue Blindly will say Aisha was a eighteen years when Muhammad married without evidence but the following hadith will expose their lies.

Sunan Ibn Majah 3324

It was narrated that 'Aishah said:

“My mother was trying to fatten me up when she wanted to send me to the Messenger of Allah (ﷺ) (when she got married), but nothing worked until I ate cucumbers with dates; then I grew plump like the best kind of plump.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَتْ أُمِّي تُعَالِجُنِي لِلسُّمْنَةِ تُرِيدُ أَنْ تُدْجِلَنِي عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَمَا اسْتَقَامَ لَهَا ذَلِكَ حَتَّى أَكَلْتُ الْقَثَاءَ بِالرُّطْبِ فَسَمِنْتُ كَأَحْسَنِ سُمَّنَةٍ .

Grade: Sahih.

Comments: Aisha was very thin before consummating her marriage. So, her mother wished her good health in order to appeal the Prophet.

This comment is in the hadith Sunan Ibn Majah Volume 4 page 354.

Sahih al-Bukhari 6130

Narrated `Aisha:

I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Messenger (ﷺ) used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for `Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fath-ul-Bari page 143, Vol.13)

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ لِي صَوَاحِبُ يَلْعَبْنَ مَعِي، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ يَتَفَمَعَنَ مِنْهُ، فَيَسِرُّنَّ إِلَيَّ فَيَلْعَبْنَ مَعِي.

Sunan Ibn Majah 1982

It was narrated that 'Aishah said:

"I used to play with dolls when I was with the Messenger of Allah, and he used to bring my friends to me to play with me."

حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو، حَدَّثَنَا عُمَرُ بْنُ حَبِيبٍ الْقَاصِي، قَالَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَلْعَبُ بِالْبَنَاتِ وَأَنَا عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَكَانَ يُسَرِّبُ إِلَيَّ صَوَاحِبَاتِي يُلَاعِبُنَنِي .

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."

أَخْبَرَنَا مُحَمَّدُ بْنُ أَدَمَ، عَنْ عَبْدِةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا بِنْتُ سِتِّ وَدَخَلَ عَلَيَّ وَأَنَا بِنْتُ تِسْعِ سِنِينَ وَكُنْتُ أَلْعَبُ بِالْبَنَاتِ .

The question to the Muslims who want to lie that she is eighteen years, how can a eighteen years old lady be playing with dolls?

HISTORICAL EVIDENCE. AL TABARI VOLUME 7 PAGE 6-8

The Marriage with 'A'ishah

In this year also the Messenger of God consummated his marriage with 'A'ishah.'¹ This was in Dhu al-Qa'dah (May-June 623) eight.

months after his arrival in Medina according to some accounts, or in Shawwal (April-May 623) seven months after his arrival according to others. He had married her in Mecca three years before the Hijrah, after the death of Khadijah.

At that time she was six or, according to other accounts, seven years old.

According to 'Abd al-Hamid b. Bayan al-Sukkari-Muhammad b. Yazid-Ismail

(that is, Ibn AN Khalid)-'Abd al-Rahman b. Abi al-Dahhak-a man from Quraysh-'Abd al-

(1262(Rahman b. Muhammad: 'Abd Allah b. Safwan

together with another person came to 'A'ishah, and 'A'ishah said (to the latter),

"O so-and-so, have you heard what Hafsa has been saying?" He said, "Yes, O

Mother of the Faithful." 'Abd Allah b. Safwan asked her, "What is that?" She

replied, "There are nine special features in me that have not been in any

woman, except for what God bestowed on Maryam bt. Imran." By God, I do

not say this to exalt myself over any of my companions."

“What are these?” he asked. She replied, "The angel brought down my likeness; the Messenger of God married me when I was seven; my marriage was consummated when I was nine; he married me when I was a virgin, no other man having shared me with him; inspiration came to him when he and I were in a single blanket ; I was one of the dearest people to him; a verse of the Qur'an was revealed concerning me when the community was almost destroyed;'s I saw Gabriel when none of his other wives saw him; and he was taken (that is, died) in his house when there was nobody with him but the angel and myself." According to Abu Ja'far (al-Tabari): The Messenger of God married her, so it is said, in Shawwal, and consummated his marriage to her in a later year, also in Shawwal.

Further Reports Concerning This

According to Ibn Bashshar-Yahya b. Said-Sufyan-Ismail b. Umayyah-'Abd Allah b. 'Urwah-his father ('Urwah)'6- 'A'ishah: The Messenger of God married me in Shawwal and consummated his marriage to me in Shawwal. 'A'ishah liked her women's marriages to be consummated in Shawwal. According to Ibn WAY-his father-Sufyan-Ismail b.

Umayyah-'Abd Allah b. 'Urwah-'Urwah-'A'ishah: The Messenger of God married me in Shawwal and consummated his marriage to me in Shawwal, and which of the Messenger of God's wives did he favour more than me? 'A'ishah liked her women's marriages to be consummated in Shawwal. According to Abu Ja'far (al-Tabari): It is said that the Messenger of God consummated his marriage to her on a Wednesday in Shawwal in the house of (her father) Abu Bakr in al-Sunh.

What baffle me is that did you know when Abu Bakr and Umar also came to Muhammad to asked Fatimoh the daughter of Muhammad hand in Marriage Muhammad said she too young for marriage.

Sunan an-Nasa'i 3221

Narrated 'Abdullah bin Buraidah:

It was narrated from 'Abdullah bin Buraidah that his father said: "Abu Bakr and 'Umar, may Allah be pleased with them, proposed marriage to Fatimah but the Messenger of Allah said: 'She is young.' Then 'Ali proposed marriage to her and he married her to him."

أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ، قَالَ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنِ الْحُسَيْنِ بْنِ وَقِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ خَطَبَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا فَاطِمَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّهَا صَغِيرَةٌ ". فَخَطَبَهَا عَلِيٌّ فَرَوَّجَهَا مِنْهُ .

In that hadith you can see it clearly where Muhammad refuse to married his daughter to Abu Bakr and Umar because she young but later married her to Ali.

Al Tabari says she was 18 years then when she got married to Ali.

Al Tabari Volume 39 page 167

According to Muhammad b. `Umar [al-Wagidi]-Abu Bakr b. `Abdallah b. Abi Sabrah-Yahya b. Shibl-Abu Ja'far [Muhammad b. `Ali b. al-Husayn]: Al-`Abbas b. `Abd al-Muttalib went to see `Ali and Fatimah [and heard her] say [to `Ali] "I am older than you." Al-`Abbas said: "You, Fatimah, were born at the time when the Quraysh were building the Ka`bah; the Prophet was then thirtyfive years old. As for you, `Ali, you were born a few years before that." According to al-Tabari: `Ali married Fatimah in Rajab, five months after the Prophet's arrival at Medina/January-February 623, and consummated the marriage on his return from [the battle of] Badr. She was then eighteen years old. This is so according to Muhammad b. `Umar [al-Wagidi]-`Abdallah b. Muhammad b. Umar b. `Ali-his father.

Is this not an hypocrite why will you married someone child at the age of six and had sexual intercourse with her at the age of nine, but you cannot allow same thing to be done with your child?

CHAPTER 14

JESUS AND LITTLE CHILDREN

Chapter: “Let the Little Ones Come” — The Heart of Jesus Toward Children

There are moments in Scripture that feel like windows, where eternity cracks open just enough for us to glimpse the heart of God. One of the clearest of these windows appears when Jesus interacts with children. In a culture that often overlooked them, Jesus did something revolutionary: He placed a child at the center of divine revelation. His words and actions regarding children do not merely reveal His tenderness; they reveal His kingdom. They show us what God values, expects, and requires from all who hope to walk with Him.

To understand how Jesus viewed children—and what He commands us to do with them—we must step into the world of the Gospel narratives, especially the scenes found in Matthew 19:13–15, Mark 10:13–16, and Matthew 18:1–6. What emerges from these passages is a portrait of Christ that is both gentle and authoritative, both tender and deeply instructive.

1. Children in the Arms of Christ

Matthew tells us that people began bringing children to Jesus so that He might lay His hands on them and pray for them. It was a simple request—parents seeking a blessing from a holy teacher. Yet the disciples, perhaps believing they were protecting Jesus from distraction, rebuked the parents. From their perspective, children were too insignificant, too small to warrant the time of the Messiah. But Jesus' reaction exposed a different value system.

“Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.”

This statement is not merely gentle; it is radical. Jesus invites children into His presence without hesitation. He welcomes them with joy. He lays His hands on them, blesses them, and honors them.

But notice something deeper: He does not bless the children for the sake of the adults; He blesses them for their own sake. Children are not props in God's story—they are people, known and loved individually.

In this moment, Jesus is establishing a new way of seeing childhood. To Him, children are not interruptions; they are illustrations. Not future members of the kingdom—but present ones. Not weak bodies to be managed—but pure mirrors of how faith works.

2. Children as the Pattern of the Kingdom

In another scene, the disciples approached Jesus with an ambitious question: “Who is the greatest in the kingdom of heaven?” They expected talk of spiritual giants or heroic faith. But Jesus responded in a way that must have shocked everyone present. He called a little child to Himself, placed the child in their midst, and said:

“Unless you become like little children, you will never enter the kingdom of heaven.”

This is not poetic exaggeration. This is divine requirement.

Children, in Jesus' teaching, represent:

Dependence — They cannot survive alone.

Trust — They believe without complication.

Humility — They do not pretend to be more than they are.

Purity of heart — They approach without guile or hidden motives.

Receptivity — Their hearts are open, unguarded, ready to receive.

Jesus is pressing a truth into His disciples: Heaven is not earned by power but entered through childlike humility. Child-likeness is not childishness; it is a soul returned to the simplicity of trusting God.

Thus, Jesus is teaching us two things at the same time:

1. How we ought to be toward God,

2. And how we ought to treat those who embody these virtues—children.

3. A Warning from the Compassionate Christ

One of the strongest warnings Jesus ever issued is connected to children. He said:

“Whoever causes one of these little ones who believe in me to stumble, it

would be better for him to have a millstone hung around his neck and be drowned in the depths of the sea.”

This is a stunning pronouncement. Jesus rarely spoke in such severe terms. Yet when it came to children, His tone sharpened—not because He was cruel, but because He was a Shepherd defending His lambs.

In these words we see:

The Value of Children in the Eyes of God

They are treasures of the kingdom, and harming them is a direct offense against heaven.

The Vulnerability of Children

Their hearts are open; therefore they can be deeply shaped—for good or for evil.

The Responsibility of Adults

We are guardians, not merely observers. We are stewards, not simply bystanders.

Jesus places the protection, nurture, and spiritual formation of children at the very center of His ethical teaching. To mislead them is not simply wrong—it is a spiritual crime of the highest order.

4. What Jesus Commands Us to Do with Children

Based on His actions and teachings, Jesus gives us a clear blueprint:

1. Bring them to Him

Do not hinder their access to God.

This means teaching them the Scriptures, praying with them, modeling godliness in the home, and creating an environment where faith can grow naturally.

2. Bless them

Jesus laid His hands on children and prayed for them.

Every child needs affirmation, encouragement, and spiritual blessing—spoken over them with intention.

3. Protect them

In body, mind, and soul.

Protection is not simply keeping harm away; it is guiding them away from influences that corrupt, ideologies that deform, and experiences that wound.

4. Learn from them

Children are not only to be taught; they are teachers themselves. Their purity, honesty, trust, and tenderness reveal the posture required to walk with God.

5. Value them as God values them

Jesus placed a child in the center of a theological conversation.

He elevated childhood to a place of sacred significance.

To follow Him is to carry the same attitude.

. The Call of Christ to Our Generation

We live in a world where children are often overlooked, exploited, or spiritually neglected. Jesus' words ring louder than ever:

“Do not hinder them.”

Do not hinder them through:

A home without spiritual nourishment

A culture that corrupts innocence

A society that fails to protect

An education without truth

A church without space for the young

Jesus calls us to open the way—to guide the youngest among us into His light.

In the arms of Jesus, children found rest. In His voice, they found blessing. In His kingdom, they found a home. And in their innocence, Jesus found the perfect example of what every human soul must become.

To follow Jesus is to welcome children.

To love Jesus is to love them.

To serve Jesus is to shape their lives with truth, tenderness, and protection.

When Jesus said, “Let the little children come to me,” He wasn't giving a suggestion.

He was revealing the heartbeat of God.

Hadith literature also shows that Aisha herself struggled to understand certain aspects of her situation. Sahih al-Bukhari reports that she was taken suddenly from play to marriage, indicating lack of maturity and preparation (Sahih al-Bukhari 3894). These details reinforce the concern that this was not a

relationship between equals, but between authority and vulnerability. Christian theology insists that God's holiness never contradicts the protection of children. God does not grant special moral permission to prophets that He denies to everyone else. Scripture teaches that God is the same yesterday, today, and forever, and His moral nature does not change. Any claim of revelation that appears to permit what Scripture consistently condemns must be questioned.

Jesus Christ stands in complete contrast. He never married, never used authority to satisfy personal desire, and never blurred the line between power and purity. He lifted the moral standard, teaching that even lust in the heart is sinful. His treatment of women was marked by dignity, protection, and respect, never exploitation. His treatment of children was marked by tenderness and warning against harm.

This issue therefore goes to the heart of prophetic credibility. A true prophet does not lower moral standards; he calls people higher. He does not place the vulnerable at risk; he protects them. He does not ask the world to imitate actions that trouble the conscience; he points the conscience toward holiness.

Muhammad's marriage to Aisha cannot be dismissed as irrelevant or misunderstood. It is clearly recorded, widely accepted in Islamic tradition, and deeply influential. When examined by biblical standards of holiness, protection of children, and moral leadership, it raises serious and unavoidable questions.

Christian faith does not rest on the private life of a single man hidden from scrutiny. It rests on a public Savior, a sinless life, a sacrificial death, and a resurrection witnessed by many. The difference between these foundations is profound, and it matters.

CHAPTER 15

MUHAMMAD AND A SLAVEGIRL MARIYA THE COPT

In the Qur'an Muhammad claimed that he received a revelation from Allah. And this revelation is nothing but to fulfil Muhammad desire.

According to Islamic tradition which I will quote below Muhammad had a slave-girl whom he took to the house of Hafsa his wife and had sex with her own Hafsa house, room and bed. This woman get angry and Muhammad apologize that he h would not do that again. But after a while Muhammad break his promise and claimed Allah has reveal to him.

Quran 66:1-3

1.Arabic

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَتَّبِعِي مَرْضَاتِ أَزْوَاجِكَ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

Yusuf Ali

O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful.

2.Arabic

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحْلَةَ أَيْمَانِكُمْ ۗ وَاللَّهُ مَوْلَاكُمْ ۗ وَهُوَ الْعَلِيمُ الْحَكِيمُ

Yusuf Ali

Allah has already ordained for you, (O men), the dissolution of your oaths (in some cases): and Allah is your Protector, and He is Full of Knowledge and Wisdom.

3.Arabic

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ ۖ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ ۖ عَرَفَ بَعْضُهُ ۖ وَأَعْرَضَ ۖ عَنْ بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ ۖ قَالَتْ مَنْ أَنْبَأَكَ هَذَا ۖ قَالَ نَبَأَنِي الْعَلِيمُ الْحَبِيرُ

Yusuf Ali

When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another), and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, "Who told thee this?" He said, "He told me Who knows and is well-acquainted (with all things)."

TAFSIRAL TABARI

God Almighty says to His Prophet Muhammad, peace and blessings be upon him: “O Prophet, who forbids for yourself what God has made lawful for you seeking thereby to please your wives, why do you forbid for yourself what God has made lawful for you, seeking by your forbidding it to please your wives?” Scholars differed regarding the lawful thing that God, may His praise be exalted, had made lawful for His Messenger, which he then forbade for himself to please his wives. Some said it was his Coptic slave, Maria, whom he forbade himself by swearing that he would not approach her, seeking thereby to please his wife, Hafsa bint Umar, because she was jealous that the Messenger of God, peace and blessings be upon him, had been alone with her on her day and in her room. The one who said that mentioned: Muhammad bin Abdul Rahim Al-Barqi told me, he said: Ibn Abi Maryam told me, he said: Abu Ghassan told me, he said: Zaid bin Aslam told me that the Messenger of God may God bless him and grant him peace, had intercourse with Umm Ibrahim in the house of one of his wives. He said: She said: O Messenger of God, in my house and on my bed? So he made her forbidden to him. She said: O Messenger of God, how can you make forbidden what is lawful for you? So he swore to her by God that he would not have intercourse with her. Then God Almighty revealed: {O Prophet, why do you forbid what God has made lawful for you, seeking to please your wives?} Zaid said: So his saying, “You are forbidden to me,” is meaningless. Ya'qub told me, saying: Ibn 'Ulayyah told me, saying: Dawud ibn Abi Hind told us, on the authority of al-Sha'bi, who said: Masruq said: The Prophet (peace and blessings be upon him) forbade his slave girl and swore an oath of abstinence from her, thus making what was lawful unlawful. He said regarding the oath: { Allah has already ordained for you the expiation for your oaths } . Yunus ibn 'Abd al-A'la told us, saying Sufyan told us, on the authority of Dawud, on the authority of al-Sha'bi, on the authority of Masruq who said: The Messenger of Allah (peace and blessings be upon him) swore an oath of abstinence and forbade her, so he was reproached for the prohibition and ordered to offer expiation for the oath. Yunus told me saying: Ibn Wahb informed us, saying: Ibn Zayd said, on the authority of Malik, on the authority of Zayd ibn Aslam, who said to her: You are forbidden to me, and by Allah, I will not have intercourse with you. Bishr : ,Yazid narrated to us, saying: Sa'id narrated to us narrated to us, saying

on the authority of Qatadah, regarding the verse, {O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking to please your wives?} He said: Ash-Sha'bi used to say: He prohibited her to himself and swore not to approach her, so he was reproached for the prohibition, and the expiation was prescribed for the oath. Ibn 'Abd al-A'la narrated to us, saying: Ibn Thawr narrated to us, on the authority of Ma'mar, on the authority of Qatadah and 'Amir ash-Sha'bi, that the Prophet, peace and blessings be upon him, prohibited his slave girl. Ash-Sha'bi said: He swore an oath along with the prohibition, so Allah reproached him for the prohibition and prescribed for him the expiation for the oath. Yunus told us, saying: Ibn Wahb told us, saying: Ibn Zayd said regarding the verse {O Prophet, why do you prohibit what Allah has made lawful for you?}: A woman from among the wives of the Messenger of Allah, may God bless him and grant him peace, found the Messenger of Allah, may God bless him and grant him peace, with his slave girl in her house, and she said: O Messenger of Allah, how could this have happened, when I was the least valued of them to you? So the Messenger of Allah, may God bless him and grant him peace, said to her:

Be quiet and do not mention this to anyone. She is forbidden to me if I ever“ approach her again after this.” She said: “O Messenger of God, how can you forbid what God has made lawful for you when you say: She is forbidden to me forever?” He said, “By God, I will never go to her again.” Then God said, “O .Prophet, why do you prohibit what God has made lawful for you?”... the verse I have forgiven you for this. And your saying, “ God has already ordained for -you the dissolution of your oaths. And God is your Protector, and He is the All Knowing, the All-Wise, ” was narrated on the authority of al-Husayn, who -said: I heard Abu Mu'adh say: 'Ubayd narrated to us, saying: I heard ad Dahhak say regarding His saying, “O Prophet, why do you prohibit what God has made lawful for you?” The Messenger of God, peace and blessings be upon him, had a young woman, and he had intercourse with her. Hafsa saw him, and it was Aisha's day, and they were both conspiring. So the Messenger ,of God, peace and blessings be upon him, said Keep this a secret from me and do not...” Tell Aisha what you saw.” So“ She kept at the Prophet (peace Hafsa told Aisha, and Aisha became angry and blessings be upon him) until he swore that he would never approach her again. Then God revealed this verse, commanding him to expiate his . . ,oath and have relations with his slave girlIbn Humayd narrated to us

saying: Jarir narrated to us, on the authority of Amir, regarding God's statement, "O Prophet, why do you prohibit what God has made lawful for you?" concerning a slave girl he had relations with. Hafsa found out about it, and he said, "She is forbidden to me, so keep this a secret and do not tell anyone." But she mentioned it. Others said: Rather, the Messenger of God (peace and blessings be upon him) forbade his slave girl, so God, the Exalted and Glorified, made his prohibition of her like an oath, and thus required the same expiation for it as He required for an oath if its taker broke it. The one who said that mentioned: Ali told me, he said: Abu Salih told us, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding His saying {God has ordained for you the expiation of your oaths}: God commanded the Prophet, may God bless him and grant him peace, and the believers, if they forbade something that God made lawful for them, to expiate their oaths by feeding ten poor people or clothing them, or freeing a slave, and that does not include divorce. Muhammad ibn Sa`d told me, saying: My father told me, saying: My uncle told me, saying: My father told me, on the authority of his father, on the authority of Ibn `Abbas, regarding his statement: {O Prophet, why do you prohibit what Allah has made lawful for you?}... until his statement { And He is the All-Knowing, the All-Wise }. He said: Hafsa and `A`isha were close friends and were both wives of the Prophet, may God bless him and grant him peace. Hafsa went to her father and conversed with him. The Prophet, may God bless him and grant him peace, sent for his maidservant, who stayed with him in Hafsa's house. It was the day he was to visit `A`isha. Hafsa returned and found them both in her house. She waited for them to leave, and she became very jealous. The Messenger of God, may God bless him and grant him peace, sent his maidservant out, and Hafsa entered and said: I saw who was with you. By God, you have displeased me. The Prophet, may God bless him and grant him peace, said "By God, I will please you, for I am going to tell you a secret, so keep it safe." She said: "What is it?" He said, "I bear witness that this concubine of mine is forbidden to me, for your sake." Hafsa and Aisha were conspiring against the wives of the Prophet (peace and blessings be upon him). Hafsa went to Aisha and whispered to her, "Rejoice! The Prophet (peace and blessings be upon him) has forbidden his concubine to him." When she revealed the Prophet's secret, God Almighty revealed it to the Prophet (peace and blessings be upon him), and He revealed to His Messenger, regarding their conspiracy against him, {O Prophet, why do you prohibit [yourself from] what God has made lawful for you, seeking to please your wives?}... until His saying, { And He is the All-Knowing, the All-Wise

In this Tafsir you will see it clearly that Muhammad firstly admit that what he did is wrong, he confess that this lady is her concubine which is also recorded in Sirah Al Tabari volume 9 page 141. An Account of the Messenger of God's Slave Concubines They were Mariyah bt. Sham'un, the Copt, and Rayhanah bt. Zayd al-Quraziyyah, who, it is said, was of the Bann al-Nadir. An account of them has been given above.

He beg his wife not to tell anyone and also take an oath that he would never touch her again, which everyone who is God fearing should do. But after Muhammad discover that this lady has explain the incident to Aisha because they are close. Muhammad change the topic and claimed that Allah has make her lawful to him.

Below is a book-ready chapter, written in clear, non-graphic, academic English, with a theological and apologetic tone, and with explicit Islamic references (hadith names and numbers). It discusses adult breastfeeding (raḍā' al-kabīr) strictly as a legal–religious doctrine, not as sexual content.

CHAPTER 16

MUHAMMAD AND ADULT BREASTFEEDING IN ISLAM

Adult breastfeeding in Islam is one of the most controversial and troubling doctrines found in the hadith literature, not because of misunderstanding or hostile interpretation, but because of how plainly it is recorded in Islam's own most trusted sources. The issue is not about nutrition or childcare. It concerns a legal mechanism by which an unrelated adult man could be made legally unmarriageable to a woman through breastfeeding. This doctrine raises serious moral, theological, and ethical questions, especially when examined in light of biblical teaching on modesty, boundaries, and holiness.

The foundation of adult breastfeeding in Islam comes from the case of Salim, the freed slave of Abu Hudhayfa. This incident is recorded most clearly in Sahih Muslim. According to Sahih Muslim 1453 (also numbered 1453a), Aisha reported that Sahla bint Suhayl, the wife of Abu Hudhayfa, came to Muhammad and said that Salim, an adult man, lived in their home and that she felt discomfort about his presence after the Qur'anic rules on adoption were revealed. Muhammad's response, according to the hadith, was to instruct her to breastfeed Salim so that he would become mahram to her, meaning permanently unmarriageable and legally treated like family.

The wording of Sahih Muslim is direct. Muhammad says, "Breastfeed him and he will become forbidden to you." The hadith further explains that Salim was already an adult at the time. This is not a weak or obscure report. It is found in Sahih Muslim, one of the two most authoritative Sunni hadith collections, accepted by classical Islamic scholarship.

This teaching did not remain an isolated report. Aisha, one of Muhammad's wives, explicitly accepted and practiced this ruling. Sahih Muslim 1453 records that Aisha believed adult breastfeeding could establish the same legal relationship as breastfeeding in infancy. She reportedly instructed her nieces and relatives to breastfeed adult men whom she wished to admit into her private space. This shows that the doctrine was not merely theoretical but was understood as legally applicable by one of Islam's most important figures.

Other wives of Muhammad strongly disagreed. According to Sahih Muslim, they rejected the idea that adult breastfeeding could establish family relations and limited breastfeeding strictly to infancy. This disagreement among Muhammad's own household is important. It shows that the doctrine was controversial from the very beginning and that there was no unanimous moral clarity even among those closest to Muhammad.

Chapter: Breast feeding an adult

Sahih Muslim 1453a

A'isha (Allah be pleased with her) reported that Sahla bint Suhail came to Allah's Apostle (may peace be upon him) and said:

Messenger of Allah, I see on the face of Abu Hudhaifa (signs of disgust) on entering of Salim (who is an ally) into (our house), whereupon Allah's Apostle (ﷺ) said: Suckle him. She said: How can I suckle him as he is a grown-up man? Allah's Messenger (ﷺ) smiled and said: I already know that he is a young man 'Amr has made this addition in his narration that he participated in the Battle of Badr and in the narration of Ibn 'Umar (the words are): Allah's Messenger (ﷺ) laughed.

حَدَّثَنَا عَمْرُو النَّافِدِ، وَابْنُ أَبِي عُمَرَ، قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ الْقَاسِمِ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ جَاءَتْ سَهْلَةَ بِنْتُ سُهَيْلٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أَرَى فِي وَجْهِ أَبِي خُدَيْفَةَ مِنْ دُخُولِ سَالِمٍ - وَهُوَ خَلِيفُهُ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَرْضِعِيهِ " . قَالَتْ وَكَيْفَ أَرْضِعُهُ وَهُوَ رَجُلٌ كَبِيرٌ فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ " قَدْ عَلِمْتُ أَنَّهُ رَجُلٌ كَبِيرٌ " . زَادَ عَمْرُو فِي حَدِيثِهِ وَكَانَ قَدْ شَهِدَ بَدْرًا . وَفِي رِوَايَةِ ابْنِ أَبِي عُمَرَ فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Sahih Muslim 1453b

'A'isha (Allah be pleased with her) reported that Salim, the freed slave of Abu Hadhaifa, lived with him and his family in their house. She (i. e. the daughter of Suhail) came to Allah's Apostle (ﷺ) and said:

Salim has attained (purbety) as men attain, and he understands what they understand, and he enters our house freely, I, however, perceive that something (rankles) in the heart of Abu Hudhaifa, whereupon Allah's Apostle (ﷺ) said to her: Suckle him and you would become unlawful for him, and (the rankling) which Abu Hudhaifa feels in his heart will disappear. She returned and said: So I suckled him, and what (was there) in the heart of Abu Hudhaifa disappeared.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَمُحَمَّدُ بْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ الثَّقَفِيِّ، - قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، - عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، أَنَّ سَالِمًا، مَوْلَى أَبِي خُدَيْفَةَ كَانَ مَعَ أَبِي خُدَيْفَةَ وَأَهْلِهِ فِي بَيْتِهِمْ فَأَنْتَ - تَعْنِي ابْنَةَ سُهَيْلٍ - النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنَّ سَالِمًا قَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ وَعَقَلَ مَا عَقَلُوا وَإِنَّهُ يَدْخُلُ عَلَيْنَا وَإِنِّي أَطُنُّ أَنْ فِي نَفْسِ أَبِي خُدَيْفَةَ مِنْ ذَلِكَ شَيْئًا . فَقَالَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ وَيَذْهَبِ الَّذِي فِي نَفْسِ أَبِي خُدَيْفَةَ " . فَرَجَعَتْ فَقَالَتْ إِنِّي قَدْ أَرْضَعْتُهُ فَذْهَبَ الَّذِي فِي نَفْسِ أَبِي خُدَيْفَةَ .

Sunan Ibn Majah 1943

It was narrated that 'Aishah said:

“Sahlah bint Suhail came to the Prophet and said: 'O Messenger of Allah, I see signs of displeasure on the face of Abu Hudhaifah when Salim enters upon me.’ The Prophet said: “Breastfeed him.” She said: “How can I breastfeed him when he is a grown man? The Messenger of Allah smiled and said: “I know that he is a grown man.” So she did that, then she came to the Prophet and said: “I have never seen any signs of displeasure on the face of Abu Hudhayfah after that.” And he was present at (the battle of) Badr.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ جَاءَتْ سَهْلَةَ بِنْتُ سَهْلٍ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أَرَى فِي وَجْهِ أَبِي خَدِيفَةَ الْكَرَاهِيَةَ مِنْ دُخُولِ سَالِمٍ عَلَيَّ . فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَرْضِعِيهِ " . قَالَتْ كَيْفَ أَرْضِعُهُ وَهُوَ رَجُلٌ كَبِيرٌ فَتَبَسَّمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَالَ " قَدْ عَلِمْتُ أَنَّهُ رَجُلٌ كَبِيرٌ " . فَفَعَلْتُ فَأَتَتْ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَتْ مَا رَأَيْتُ فِي وَجْهِ أَبِي خَدِيفَةَ شَيْئًا أَكْرَهُهُ بَعْدُ . وَكَانَ شَهَدًا بَدْرًا .

From a Christian theological perspective, this raises immediate concerns. In Scripture, boundaries between adults are guarded carefully. Modesty, bodily integrity, and protection from impropriety are central to biblical ethics. The Bible never uses physical intimacy as a legal tool to solve social or household problems. Instead, it commands self-control, separation where necessary, and moral clarity. When boundaries are unclear, Scripture resolves the problem by removing temptation, not redefining it.

The New Testament is explicit about avoiding even the appearance of impropriety. Believers are instructed to treat others with purity and honor, especially within households (1 Thessalonians 4:3–7; 1 Timothy 5:1–2). There is no biblical category in which physical exposure or bodily acts are reclassified as morally neutral for legal convenience. Holiness in Scripture is not flexible to circumstance.

Another serious issue is that Islamic law links adult breastfeeding to legal consequences, not maternal care. Once adult breastfeeding occurs, marriage becomes permanently forbidden, rules of modesty are altered, and private access is allowed. This transforms a deeply personal bodily function into a legal instrument. From a biblical standpoint, this is a profound violation of the purpose of the body, which Scripture teaches is a temple of God, not a tool for legal engineering (1 Corinthians 6:18–20).

The doctrine also exposes a deeper theological problem: revelation appears to resolve social discomfort through physical means rather than moral restraint. Instead of instructing separation, relocation, or clear boundaries, the solution offered in the hadith involves redefining family relations through the body.

This stands in sharp contrast to the God revealed in Scripture, who calls His people to flee temptation, not ritualize it.

Defenders of adult breastfeeding often argue that it was a unique case limited to Salim. However, this defense fails on two points. First, Aisha's actions show that at least one authoritative figure believed it had broader application. Second, even a “one-time exception” attributed to divine instruction raises questions about the nature of holiness and consistency in revelation. In the Bible, God does not solve moral tension by temporarily suspending moral order.

This issue matters because Muhammad is presented in Islam as the best example for all believers (Qur'an 33:21). When actions attributed to him generate confusion, disagreement, and moral discomfort, the credibility of that example must be examined. Biblical prophets are not treated this way. When they fail morally, Scripture records their failure and condemns it. Their actions do not become legal norms.

Jesus Christ again stands in complete contrast. He upheld strict boundaries, honored the body, protected dignity, and never used authority to blur moral lines. He taught that purity begins in the heart and that holiness requires discipline, not accommodation. He did not redefine righteousness to solve social inconvenience.

Adult breastfeeding in Islam is therefore not a minor or obscure topic. It is well documented, widely acknowledged in classical sources, and deeply troubling when measured against biblical standards of holiness, modesty, and moral clarity. It reveals a pattern already seen elsewhere: personal or social difficulty followed by a legal solution that lowers boundaries rather than raising character.

Christian faith calls people upward. It does not solve moral tension by redefining the body or relaxing purity. It calls believers to holiness, even when obedience is difficult. That difference is not small, and it cannot be ignored.

CHAPTER 17

MUHAMMAD AND WIFE BEATING.

Qur'an 4:34 vs Jesus' Teaching on Marriage

Arabic

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ قَالَ صَلِّحْتُ فَيَنْتِ
حُفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَ هُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ
فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Arberry

Men are the managers of the affairs of women for that God has preferred in bounty one of them over another, and for that they have expended of their property. Righteous women are therefore obedient, guarding the secret for God's guarding. And those you fear may be rebellious admonish; banish them to their couches, and beat them. If they then obey you, look not for any way against them; God is All-high, All-great.

CIRCUMSTANCES BEHIND THE VERSE

Asbab Al-Nuzul by Al-Wahidi

(Men are in charge of women...) [4:34]. Said Muqatil: "This verse (Men are in charge of women...) was revealed about Sa'd ibn al-Rabi', who was one of the leaders of the Helpers (nuqaba'), and his wife Habibah bint Zayd ibn Abi Zuhayr, both of whom from the Helpers. It happened Sa'd hit his wife on the face because she rebelled against him. Then her father went with her to see the Prophet, Allah bless him and give him peace. He said to him: 'I gave him my daughter in marriage and he slapped her'. The Prophet, Allah bless him and give him peace, said: 'Let her have retaliation against her husband'. As she was leaving with her father to execute retaliation, the Prophet, Allah bless him and give him peace, called them and said: 'Come back; Gabriel has come to me', and Allah, exalted is He, revealed this verse. The Messenger of Allah, Allah bless him and give him peace, said: 'We wanted something while Allah wanted something else, and that which Allah wants is good'. Retaliation was then suspended". Sa'id ibn Muhammad ibn Ahmad al-Zahid informed us> Zahir ibn Ahmad> Ahmad ibn al-Husayn ibn Junayd> Ziyad ibn Ayyub>

Hushaym> Yunus ibn al-Hasan who reported that a man slapped his wife and she complained about him to the Prophet, Allah bless him and give him peace. Her family who went with her said: "O Messenger of Allah! So-and-so has slapped our girl". The Prophet, Allah bless him and give him peace, kept saying: "Retaliation! Retaliation! And there is no other judgement to be held". But then this verse (Men are in charge of women...) was revealed and the Prophet, Allah bless him and give him peace, said: "We wanted something and Allah wanted something else". Abu Bakr al-Harithi informed us> Abu'l-Shaykh al-Hafiz> Abu Yahya al-Razi> Sahl al-'Askari> 'Ali ibn Hashim> Isma'il> al-Hasan who said: "Around the time when the verse on retaliation was revealed amongst the Muslims, a man had slapped his wife. She went to the Prophet, Allah bless him and give him peace and said: 'My husband has slapped me and I want retaliation'. So he said: 'Let there be retaliation'. As he was still dealing with her, Allah, exalted is He, revealed (Men are in charge of women, because Allah hath made the one of them to excel the other...). Upon which the Prophet, Allah bless him and give him peace, said: 'We wanted something and my Lord wanted something different. O man, take your wife by the hand'

It is important to keep in mind that whatever the translator put in the bracket are not part of the Arabic text, and the Qur'an nowhere instructs men to beat their wives lightly or without harshness or anger. The translators are doing nothing more than to soften or water down what their respective scripture actually says.

EVIDENCE FROM HADITH

Sahih al-Bukhari 5825

Narrated `Ikrima:

Rifa'a divorced his wife whereupon `AbdurRahman bin Az-Zubair Al-Qurazi married her. `Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Messenger (ﷺ) came, `Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!"

When `AbdurRahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, "By Allah! I have done no wrong to him but he is impotent and is as useless to me as this," holding and showing the fringe of her garment, `Abdur-Rahman said, "By Allah, O Allah's Messenger (ﷺ)! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa`a." Allah's Messenger (ﷺ) said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifa`a unless `Abdur-Rahman has had sexual intercourse with you." Then the Prophet (ﷺ) saw two boys with `Abdur-Rahman and asked (him), "Are these your sons?" On that `AbdurRahman said, "Yes." The Prophet (ﷺ) said, "You claim what you claim (i.e.. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow,"

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، أَخْبَرَنَا أَيُّوبُ، عَنْ عَدْرَمَةَ، أَنَّ رِفَاعَةَ، طَلَّقَ امْرَأَتَهُ، فَتَزَوَّجَهَا عَبْدُ الرَّحْمَنِ بْنُ الزُّبَيْرِ الْفُرْطِيُّ، قَالَتْ عَائِشَةُ وَعَلَيْهَا خِمَارٌ أَخْضَرُ. فَشَكَتْ إِلَيْهَا، وَأَرْتَهَا خُضْرَةً بَجِلْدِهَا، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنِّسَاءُ يَنْصُرُ بَعْضُهُنَّ بَعْضًا قَالَتْ عَائِشَةُ مَا رَأَيْتُ مِثْلَ مَا يَلْقَى الْمُؤْمِنَاتِ، لَجِلْدُهَا أَشَدُّ خُضْرَةً مِنْ ثَوْبِهَا. قَالَ وَسَمِعَ أَنَّهَا قَدْ أَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ وَمَعَهُ ابْنَانِ لَهُ مِنْ غَيْرِهَا. قَالَتْ وَاللَّهِ مَا لِي إِلَيْهِ مِنْ ذَنْبٍ، إِلَّا أَنْ مَا مَعَهُ لَيْسَ بِأَعْنَى عَنِّي مِنْ هَذِهِ. وَأَخَذَتْ هُدْبَةً مِنْ ثَوْبِهَا، فَقَالَ كَذَبْتَ وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنِّي لَأَنْفُسُهَا نَفْضَ الْأَيْدِيمِ، وَلَكِنَّهَا نَاشِرٌ تُرِيدُ رِفَاعَةَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "فَإِنْ كَانَ ذَلِكَ لَمْ تَحْلِي لَهُ - أَوْ لَمْ تَصْلُحِي لَهُ - حَتَّى يَدُوقَ مِنْ عُسْتَيْكَ." قَالَ وَأَبْصَرَ مَعَهُ ابْنَيْنِ فَقَالَ "بَنُوكَ هُوَ لَاءٌ." قَالَ نَعَمْ. قَالَ "هَذَا الَّذِي تَرَى عَمِينَ مَا تَرَى عَمِينَ، فَوَاللَّهِ لَهُمْ أَشْبَهُ بِهِ مِنَ الْعَرَابِ بِالْغُرَابِ."

Note carefully what Aisha says here. Muhammad's child bride basically acknowledges that female Muslims were being oppressed and treated more severely than any other women that she knew of. Also note that instead of reprimanding the husband for hitting his wife so severely so as to bruise her body, Muhammad was more upset over the woman's accusation that her husband was impotent!

Unfortunately, this wasn't the only time that Muhammad condoned and even sanctioned the beating of women. In the following narrative a man beats his wife for praying too much and Muhammad says nothing to rebuke him!

Sunan Abi Dawud 2459

Narrated AbuSa'id al-Khudri:

A woman came to the Prophet while we were with him.

She said: Apostle of Allah, my husband, Safwan ibn al-Mu'attal, BEATS ME when I pray, and makes me break my fast when I keep a fast, and he does not offer the dawn prayer until the sun rises.

He asked Safwan, who was present, about what she had said. He replied: Apostle of Allah, as for her statement "he beats me when I pray", she recites two surahs (during prayer) and I have prohibited her (to do so). He (the Prophet) said: If one surah is recited (during prayer), that is sufficient for the people. (Safwan continued:) As regards her saying "he makes me break my fast," she dotes on fasting; I am a young man, I cannot restrain myself. The Apostle of Allah said on that day: A woman should not fast except with the permission of her husband. (Safwan said:) As for her statement that I do not pray until the sun rises, we are a people belonging to a class, and that (our profession of supplying water) is already known about us. We do not awake until the sun rises. He said: When you awake, offer your prayer.

MUHAMMAD STRUCK AISHA ON THE CHEST.

Muhammad b. Qais said (to the people): Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. He (Muhammad b. Qais) then reported that it was 'A'isha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah? We said: Yes. She said: When it was my turn for Allah's Messenger to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran.

He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O 'A'isha, that you are out of breath?

I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story). He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. He **STRUCK ME ON THE CHEST WHICH CAUSED ME PAIN**, and then said: Did you think that Allah and His Apostle would deal unjustly with you? She said: Whatsoever the people conceal, Allah will know it. He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.

وَحَدَّثَنِي هَارُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ بْنِ الْمُطَلِّبِ، أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ قَيْسٍ، يَقُولُ سَمِعْتُ عَائِشَةَ، تُحَدِّثُ فَقَالَتْ أَلَا أُحَدِّثُكُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنِّي. قُلْنَا بَلَى ح. وَحَدَّثَنِي مَنْ، سَمِعَ حَجَّاجَ الْأَعْمَرِيَّ، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ اللَّهِ، - رَجُلٌ مِنْ فُرَيْشٍ - عَنْ مُحَمَّدِ بْنِ قَيْسٍ بْنِ مَخْرَمَةَ، بْنِ الْمُطَلِّبِ أَنَّهُ قَالَ يَوْمًا أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنْ أُمِّي قَالَ فَظَنْنَا أَنَّهُ يُرِيدُ أُمَّهُ النَّبِيَّةَ وَلَدَتُهُ. قَالَ قَالَتْ عَائِشَةُ أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قُلْنَا بَلَى. قَالَ قَالَتْ لَمَا كَانَتْ لَيْلَتِي الَّتِي كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا عِنْدِي انْقَلَبَ فَوَضَعَ رِءَاءَهُ وَخَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عِنْدَ رِجْلَيْهِ وَبَسَطَ طَرَفَ إِزَارِهِ عَلَى فِرَاشِهِ فَاصْطَبَحَ فَلَمْ يَلْبِثْ إِلَّا رَيْتَمًا ظَنَّ أَنْ قَدْ رَقَدْتُ فَأَخَذَ رِءَاءَهُ رُوَيْدًا وَانْتَعَلَ رُوَيْدًا وَفَتَحَ الْبَابَ فَخَرَجَ ثُمَّ أَجَافَهُ رُوَيْدًا فَجَعَلَتْ يَدِي فِي رَأْسِي وَاحْتَمَرْتُ وَتَقَنَّعْتُ إِزَارِي ثُمَّ انْطَلَقْتُ عَلَى إِثْرِهِ حَتَّى جَاءَ النَّبِيَّ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ ثُمَّ انْحَرَفَ فَأَنْحَرَفْتُ فَأَسْرَعَ فَأَسْرَعْتُ فَهَرَوْتُ فَهَرَوْتُ مَا لَكَ يَا عَائِشُ حَسْبًا رَابِيَةً". فَأَحْضَرَ فَأَحْضَرْتُ فَسَقَيْتُهُ فَدَخَلْتُ فَلَيْسَ إِلَّا أَنْ اصْطَبَحْتُ فَدَخَلَ فَقَالَ "قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ. قَالَتْ قُلْتُ لَا شَيْءَ. قَالَ "لَتُخْبِرُنِي أَوْ لِيُخْبِرَنِي اللَّطِيفُ الْخَبِيرُ" وَأُمِّي. فَأَخْبَرْتُهُ قَالَ "فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتِ أَمَامِي". قُلْتُ نَعَمْ. فَلَهَدَنِي فِي صَدْرِي لَهْدَةً أَوْجَعْتَنِي ثُمَّ قَالَ "فَإِنَّ جِبْرِيلَ قَالَ "أَطْنَنْتِ أَنْ يَحْسِبَ اللَّهُ عَلَيْكَ وَرَسُولُهُ". قَالَتْ مَهْمَا يَكُنُّمُ النَّاسُ يَعْلَمُهُ اللَّهُ نَعَمْ. أَتَانِي حِينَ رَأَيْتِ فَنَادَانِي فَأَخْفَاهُ مِنْكَ فَأَجَبْتُهُ فَأَخْفَيْتُهُ مِنْكَ وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكَ وَقَدْ وَضَعْتَ ثِيَابَكَ وَظَنَّتِ أَنْ قَدْ رَقَدْتَ فَكَّرَ هُنَّ أَنْ أَوْقَطَكَ وَحَسِبْتُ أَنْ تَسْتَوْحِشِي فَقَالَ إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ أَهْلَ النَّبِيِّ فَتَسْتَغْفِرَ قَالَتْ قُلْتُ كَيْفَ أَقُولُ لَهُمْ يَا رَسُولَ اللَّهِ قَالَ "فُولِي السَّلَامَ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ". لَهُمْ وَيَرْحَمُ اللَّهُ الْمُسْتَفْهِمِينَ مِنَّا وَالْمُسْتَأْجِرِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَلْأَجْفُونَ".

And no matter how one chooses to interpret Q. 4:34, whether they take the procedures prescribed in how a man is to deal with a rebellious wife as successive steps, as indicated by the following translation,

Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill-conduct, admonish them, refuse to share their beds, beat them, but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great. H Or a range of options to choose from, irrespective of the order, Muhammad still ends up violating his own instructions.

If one opts for the first interpretation, then Muhammad disobeyed the words of his deity since he chose to hit Aisha when he was supposed to admonish her first. If the latter explanation is adopted then Muhammad still failed to live up to his own standards, since he chose the harshest course of action instead of doing that which was more merciful and compassionate. After all, hurting his child bride, as opposed to lovingly rebuking her, wasn't the best course of action, but the harshest and cruelest step he could have taken. This, therefore, indicates that Muhammad wasn't the loving and merciful human being that Muslims paint him out to be.

NO MAN WILL BE ASKED FOR BEATING HER WIFE.

Sunan Ibn Majah 1986

The Chapters on Marriage

It was narrated that Ash'ath bin Qais said: "I was a guest (at the home) of 'Umar one night, and in the middle of the night he went and hit his wife, and I separated them. When he went to bed he said to me: 'O Ash'ath, learn from me something that I heard from the Messenger of Allah: "A man should not be asked why he beats his wife, and do not go to sleep until you have prayed the Witr.'" And I forgot the third thing."

Riyad as-Salihin 68.

The Prophet (ﷺ) said, "No man shall be asked for the reason of beating his wife".

التاسع: عن عمر رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا يسأل الرجل فيم ضرب امرأته" ((رواه أبو داود وغيره)).

Qur'an 4:34 establishes a model of marriage based on male authority and discipline. The verse states that men are “in charge” of women and permits a husband, after warning and separation in bed, to strike his wife if he fears disobedience.

Jesus' teaching on marriage stands in direct opposition to this model. In the Gospel, authority is never expressed through force. Jesus redefines leadership as self-sacrifice, not control. He commands husbands to love their wives with the same love He showed the Church—a love that suffers, serves, and gives life rather than inflicting harm. The apostle Paul summarizes this clearly: “Husbands, love your wives, just as Christ loved the church and gave Himself up for her” (Ephesians 5:25).

Jesus never permits physical discipline within marriage. He condemns domination, coercion, and abuse of power. When His disciples sought authority, He corrected them, saying that greatness in God's kingdom is shown through service, not control. Christ's love restores; it does not strike.

The contrast reveals two different moral visions. Qur'an 4:34 allows authority backed by force. Jesus teaches authority expressed through sacrificial love. One tolerates violence within marriage; the other forbids it by transforming the heart of the husband. These teachings cannot come from the same moral source.

A true revelation raises the standard of love and holiness. By that standard, Jesus' teaching on marriage stands apart as morally higher, protective, and consistent with the character of a holy and loving God.

CHAPTER 18

JESUS AND THE APOSTLES' TEACHING ON HOW A HUSBAND MUST TREAT HIS WIFE

Christian teaching on marriage is not rooted in power, culture, or male dominance. It is rooted in the nature of God and revealed most clearly in the life and words of Jesus Christ. From Genesis to the teachings of the apostles, Scripture presents marriage as a sacred covenant in which love, holiness, sacrifice, and mutual dignity are central. The way a husband treats his wife is not a private matter in Christianity; it is a spiritual matter that reveals whether a man truly understands God.

Jesus did not approach marriage as a social contract designed for convenience or control. He treated it as a divine union that reflects God's faithfulness. When questioned about divorce, Jesus did not debate legal loopholes. Instead, He pointed His listeners back to God's original design at creation. In Matthew 19:4–6, Jesus declared that God created male and female and joined them together so that the two become one flesh. He concluded with a command that reshaped marriage forever: “What therefore God has joined together, let not man separate.” By grounding marriage in creation, Jesus established that it is not owned by culture, tradition, or personal desire, but by God Himself.

This teaching immediately elevates how a husband must treat his wife. If marriage is God's work, then a wife is not property, subordinate flesh, or an object of control. She is a covenant partner joined by God. To harm her is not merely to harm another person; it is to violate something God has joined together. Jesus' words leave no room for domination or abuse. Authority in marriage is not the authority to harm, but the responsibility to protect.

Jesus' own life reinforces this teaching. Although He never married, His interactions with women were radically counter-cultural. He spoke with women publicly, something many religious leaders avoided (John 4:7–27). He defended women from public shame and condemnation, as seen in His protection of the woman caught in adultery (John 8:1–11). He welcomed women as disciples and witnesses, even appearing first to women after His resurrection (Matthew 28:1–10). At no point did Jesus use power to control women. His authority was expressed through compassion, truth, and self-giving love.

Jesus also redefined leadership itself. When His disciples argued about greatness, He rebuked their understanding of authority and said, “You know that the rulers of the Gentiles lord it over them... It shall not be so among you” (Matthew 20:25–26). Leadership in God's kingdom is not domination but service. This principle applies directly to marriage. A husband does not lead by force, fear, or coercion, but by example, sacrifice, and love.

The apostles took Jesus' teaching and applied it directly to married life. No passage does this more clearly than Ephesians 5:22–33. This text is often misunderstood because it begins with a call for wives to submit, but the controlling command of the passage is actually given to husbands. Paul commands husbands to love their wives “as Christ loved the church and gave Himself up for her” (Ephesians 5:25). This is not symbolic language. It is a demand that a husband's love be cruciform—shaped by the cross.

Christ's love for the church is sacrificial, not controlling. He does not strike the church; He dies for her. He does not dominate her; He cleanses her. Paul says Christ gave Himself up “that He might sanctify her, having cleansed her by the washing of water with the word” (Ephesians 5:26). This means a husband's role is not to discipline through force, but to nurture spiritually. He is called to create an environment of safety, holiness, and growth.

Paul intensifies this command by saying, “He who loves his wife loves himself” (Ephesians 5:28). Because husband and wife are one flesh, harm to a wife is self-harm. Abuse, neglect, and harshness are therefore not merely sins against another person, but against the unity God has created. Paul leaves no room for cruelty. He concludes by commanding that the husband love his wife as himself, and that the wife be treated with respect (Ephesians 5:33).

The apostle Peter reinforces this teaching with remarkable clarity. In 1 Peter 3:7, he commands husbands to live with their wives in an understanding way, showing honor to the woman as the weaker vessel and as heirs together of the grace of life. The phrase “weaker vessel” does not imply inferiority, but vulnerability. Peter calls husbands to awareness of

physical and social realities and commands them to respond with honor, not exploitation. He adds a severe warning: if a husband fails to treat his wife with honor, his prayers will be hindered. This means that mistreatment of a wife directly damages a man's relationship with God.

Paul echoes this principle in Colossians 3:19 with blunt simplicity: “Husbands, love your wives, and do not be harsh with them.” The command is not complex. There is no qualification, no allowance for anger, frustration, or cultural excuses. Harshness toward one's wife is incompatible with Christian faith. Any system that permits physical violence, humiliation, or intimidation within marriage stands in direct contradiction to apostolic teaching.

The New Testament also links marital love with spiritual maturity. In 1 Timothy 3:4–5, Paul teaches that a man's ability to lead in the church is directly connected to how he manages his household. A man who cannot love and care for his wife and family is disqualified from spiritual leadership. Christianity does not separate theology from domestic behavior. The home is the proving ground of faith.

Underlying all apostolic teaching on marriage is a theology of the body. Paul teaches that the body is a temple of the Holy Spirit (1 Corinthians 6:19–20). This applies equally to husbands and wives. A wife's body is not subject to her husband's violence or control. Sexual relations in marriage are governed by mutuality, not dominance. Paul teaches that the husband does not have authority over his own body alone, but the wife does also, and vice versa (1 Corinthians 7:3–4). This mutual authority rules out coercion and affirms equality in dignity.

Christian marriage therefore rests on covenant, not contract. A covenant is not temporary or conditional. It mirrors God's faithful love toward His people. Throughout Scripture, God condemns those who deal treacherously with their wives (Malachi 2:14–16). God declares that He hates violence and injustice within marriage. This prophetic voice carries directly into the New Testament ethic.

Jesus' own relationship with the church is the ultimate model. The church is often weak, sinful, and unfaithful, yet Christ responds not with violence or abandonment, but with patience, intercession, and self-giving love. He bears wounds for her healing. He absorbs wrong rather than inflicting it. A husband who claims Christ but harms his wife denies the very gospel he professes.

This teaching stands in sharp contrast to moral systems that permit male authority to be enforced through fear or physical force. Christianity does not sanctify power; it crucifies it. Authority is not a license to command, but a call to die to self. The cross is the pattern for all Christian leadership, including leadership in the home.

In Christian theology, marriage is also eschatological—it points forward to something greater. Paul says marriage is a mystery that refers to Christ and the church (Ephesians 5:32). This means how a husband treats his wife is a living testimony to the world about who Christ is. A violent, harsh, or controlling husband preaches a false gospel. A loving, faithful, sacrificial husband bears witness to the true Christ.

The apostles never instruct wives to endure abuse as obedience to God. Instead, they place the weight of responsibility on husbands. Love is commanded. Harshness is forbidden. Honor is required. Protection is expected. A man who violates these commands stands condemned by Scripture, regardless of his religious claims.

Christianity does not claim that marriage is easy. It demands repentance, humility, and daily self-denial. But it insists that holiness is possible through grace. Jesus does not lower the standard to accommodate sin; He empowers obedience through the Holy Spirit. This is why Christian marriage, at its best, reflects healing, safety, and dignity.

In the end, the Christian vision of marriage is not about control but about Christ. A husband is not called to rule over his wife, but to lay down his life for her. He is not permitted to strike, threaten, or dominate. He is commanded to love, honor, and serve. This is not weakness; it is the strength of the cross.

Where Christ reigns, violence has no place in marriage. Where the Spirit dwells, love governs authority. And where the gospel is truly believed, a wife is not feared or controlled, but cherished as a fellow heir of the grace of life.

CHAPTER 19

TEMPORARY MARRIAGE IN ISLAM (MUT'AH)

AND HOW IT CONTRADICTS THE BIBLICAL TEACHING ON HOLINESS

INTRODUCTION

Marriage is not merely a social arrangement; it is a moral, spiritual, and covenantal institution ordained by God. How a religion defines marriage reveals much about its understanding of holiness, sexuality, human dignity, and the nature of God Himself. One of the sharpest contrasts between Islam and biblical Christianity appears in the concept of temporary marriage—known in Islam as Mut'ah.

This chapter examines temporary marriage in Islam, its theological justification, and its historical practice, and then compares it with the biblical doctrine of marriage and holiness. The conclusion is unavoidable: temporary marriage stands in direct contradiction to biblical holiness, the covenantal nature of marriage, and God's moral design for sexuality.

Temporary marriage (Arabic: nikāḥ al-mut'ah) is a form of marriage contracted for a fixed period of time, ranging from hours to months or years, with a specified payment (mahr) given to the woman. Once the time expires, the marriage ends automatically, without divorce.

QURAN 4:24.

Arabic

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَعَاجِلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرِ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنْ أَلَّهَ كَانَ عَلِيمًا حَكِيمًا

Sahih Intl

And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.

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(So with those among them whom you have enjoyed, give them their required due,) was revealed about the Mut`ah marriage. A Mut`ah marriage is a marriage that ends upon a predetermined date. In the Two Sahihs, it is recorded that the Leader of the Faithful `Ali bin Abi Talib said, "The Messenger of Allah prohibited Mut`ah marriage and eating the meat of domesticated donkeys on the day of Khaybar (battle)." In addition, in his Sahih, Muslim recorded that Ar-Rabi` bin Sabrah bin Ma`bad Al-Juhani said that his father said that he accompanied the Messenger of Allah during the conquest of Makkah, and that the Prophet said,

(O people! I allowed you the Mut`ah marriage with women before. Now, Allah has prohibited it until the Day of Resurrection. Therefore, anyone who has any women in Mut`ah, let him let them go, and do not take anything from what you have given them

HADITH ON TEMPORARY MARRIAGE.

Sahih Muslim 1405c

Ibn Uraij reported:

'Ati' reported that jibir b. Abdullah came to perform 'Umra, and we came to his abode, and the people asked him about different things, and then they made a mention of temporary marriage,

whereupon he said: Yes, we had been benefiting ourselves by this temporary marriage during the lifetime of the Prophet (ﷺ) and during the time of Abu Bakr and 'Umar.

وَحَدَّثَنَا الْحَسَنُ الْخُلَوَانِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ قَالَ عَطَاءٌ قَدِمَ جَابِرُ بْنُ عَبْدِ اللَّهِ مُعْتَمِرًا فَجَبَّنَاهُ فِي مَنْزِلِهِ فَسَأَلَهُ الْقَوْمُ عَنْ أَشْيَاءَ ثُمَّ ذَكَرُوا الْمُنْعَةَ فَقَالَ نَعَمْ اسْتَمْتَعْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ .

Sahih Muslim 1406a

Sabra Juhanni reported:

Allah's Messenger (ﷺ) permitted temporary marriage for us. So I and another person went out and saw a woman of Bana 'Amir, who was like a young long-necked she-camel. We presented ourselves to her (for contracting temporary marriage), whereupon she said: What dower would you give me? I said: My cloak. And my companion also said: My cloak. And the cloak of-my companion was superior to my cloak, but I was younger than he. So when she looked at the cloak of my companion she liked it, and when she cast a glance at me I looked more attractive to her. She then said: Well, you and your cloak are sufficient for me. I remained with her for three nights, and then Allah's Messenger (ﷺ) said: He who has any such woman with whom he had contracted temporary marriage, he should let her off.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ، سَبْرَةَ أَنَّهُ قَالَ أَدِنَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمُنْعَةِ فَأَنْطَلَقْتُ أَنَا وَرَجُلٌ إِلَى امْرَأَةٍ مِنْ بَنِي عَامِرٍ كَانَتْهَا بَكْرَةٌ عَيْطَاءُ فَعَرَضْنَا عَلَيْهَا أَنْفُسَنَا فَقَالَتْ مَا تُعْطِي فَقُلْتُ رِدَائِي . وَقَالَ صَاحِبِي رِدَائِي . وَكَانَ رِدَاءُ صَاحِبِي أَجْوَدَ مِنْ رِدَائِي وَكُنْتُ أَشَبَّ مِنْهُ فَإِذَا نَظَرْتُ إِلَى رِدَاءِ صَاحِبِي أُعْجِبُهَا وَإِذَا نَظَرْتُ إِلَيَّ أُعْجِبُنِي ثُمَّ قَالَتْ أَنْتَ وَرِدَاؤُكَ يَكْفِينِي . فَمَكَدْتُ مَعَهَا ثَلَاثًا ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ كَانَ عِنْدَهُ شَيْءٌ مِنْ هَذِهِ النِّسَاءِ الَّتِي يَتَمَتَّعُ فَلْيُخَلِّ سَبِيلَهَا " .

Sahih Muslim 1406g

Sabra b. Ma'bad reported that Allah's Apostle (ﷺ) permitted his Companions to contract temporary marriage with women in the Year of Victory. So I and a friend of mine from Banu Sulaim went out, until we found a young woman of Banu Amir who was like a young she-camel having a long neck.

We proposed to her for contracting temporary marriage with us, and presented to her our cloaks (as dower). She began to look and found me more handsome than my friend, but found the cloak of my friend more beautiful than my cloak. She thought in her mind for a while, but then preferred me to my friend. So I remained with her for three (nights), and then Allah's Messenger (ﷺ) commanded us to part with them (such women).

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ الرَّبِيعِ بْنِ سَبْرَةَ بْنِ مَعْبُدٍ، قَالَ سَمِعْتُ أَبِي رَبِيعَ بْنَ سَبْرَةَ، يُحَدِّثُ عَنْ أَبِيهِ، سَبْرَةَ بْنَ مَعْبُدٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ فَتْحِ مَكَّةَ أَمَرَ أَصْحَابَهُ بِالنَّمْتِجِ مِنَ النِّسَاءِ - قَالَ - فَخَرَجْتُ أَنَا وَصَاحِبٌ لِي مِنْ بَنِي سُلَيْمٍ حَتَّى وَجَدْنَا جَارِيَةً مِنْ بَنِي عَامِرٍ كَانَتْهَا بَكْرَةٌ عَيْطَاءُ فَحَطَبْنَاهَا إِلَى نَفْسِهَا وَعَرَضْنَا عَلَيْهَا بُرْدَيْنَا فَجَعَلَتْ تَنْظُرُ فَنَرَانِي أَجْمَلُ مِنْ صَاحِبِي وَتَرَى بُرْدَ صَاحِبِي أَحْسَنَ مِنْ بُرْدِي فَأَمَرْتُ نَفْسَهَا سَاعَةً ثُمَّ اخْتَارْتَنِي عَلَى صَاحِبِي فَكُنَّ مَعَنَا ثَلَاثًا ثُمَّ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِفِرَاقِهِنَّ .

Sunan Ibn Majah 1963

It was narrated that Ibn 'Umar said:

"When 'Umar bin al-Khattab was appointed caliph, he addressed the people and said: 'The Messenger of Allah permitted temporary marriage for us three times, then he forbade it. By Allah, If I hear of any married person entering a temporary marriage, I will stone him to death, unless he can bring me four witnesses who will testify that the Messenger of Allah, allowed it after he forbade it'."

حَدَّثَنَا مُحَمَّدُ بْنُ خَلْفٍ الْعَسْفَلَانِيُّ، حَدَّثَنَا الْفَرِّيَّابِيُّ، عَنْ أَبَانَ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ، عَنِ ابْنِ عُمَرَ، قَالَ لَمَّا وُلِّيَ عُمَرُ بْنُ الْخَطَّابِ حَطَبَ النَّاسَ فَقَالَ إِنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَذِنَ لَنَا فِي الْمُنْتَعَةِ ثَلَاثًا ثُمَّ حَرَّمَهَا وَاللَّهِ لَا أَعْلَمُ أَحَدًا تَمَتَّعَ وَهُوَ مُحْصَنٌ إِلَّا رَجَمْتُهُ بِالْحِجَارَةِ إِلَّا أَنْ يَأْتِيَنِي بِأَرْبَعَةٍ يَشْهَدُونَ أَنَّ رَسُولَ اللَّهِ أَخْلَاهَا بَعْدَ إِدْحَارِهَا .

BIBLICAL MARRIAGE: A HOLY AND PERMANENT COVENANT

The Bible defines marriage not as a contract, but as a covenant.

“Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.”

Genesis 2:24

Key features of biblical marriage:

One man and one woman, Exclusive, Permanent, Public, Covenantal

Rooted in holiness

Jesus Himself reaffirmed this standard:

“What God has joined together, let no man separate.” Matthew 19:6

There is no category in Scripture for time-limited marriage. A marriage entered with the intention to end is morally invalid by biblical standards.

HOLINESS AND SEXUAL ETHICS IN THE BIBLE

Biblical holiness is not situational or circumstantial—it is absolute and rooted in God's character. “Be holy, for I am holy.” Leviticus 19:2, 1 Peter 1:16

Sexual relations are permitted only within the covenant of lifelong marriage.

“Marriage should be honored by all, and the marriage bed kept pure.” Hebrews 13:4

Temporary marriage directly violates this principle because:

It treats sex as consumable

It lacks lifelong faithfulness

It normalizes planned impermanence

Holiness demands self-control, not legal loopholes.

JESUS' TEACHING VS TEMPORARY MARRIAGE

Jesus radically elevated the standard of sexual holiness:

“Anyone who looks at a woman lustfully has already committed adultery with her in his heart.” Matthew 5:28

Temporary marriage: Institutionalizes lust, Sanctifies desire without transformation, Encourages short-term gratification.

Jesus never lowered God's standard to accommodate human weakness; instead, He called people to repentance and transformation.

CHAPTER 20

HOW MUHAMMAD TREATED HIS ENEMIES ACCORDING TO QUR'AN 5:33

AND HOW JESUS TREATED HIS ENEMIES IN THE BIBLE

Quran 5:33

Arabic

إِنَّمَا جَزَاُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي آءِ آخِرَةٍ عَذَابٌ عَظِيمٌ

Sahih Intl

Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment,

TAFSIR IBN KATHIR VOLUME 3 PAGE 162-163

The recompense of those who wage war against Allah and His Messenger and do mischief in the land...) "Was revealed concerning the idolators, those among them who repent before being apprehended, they will still be liable for punishment for the crimes they committed." The correct opinion is that this Ayah is general in meaning and includes the idolators and all others who commit the types of crimes the Ayah mentioned. Al-Bukhari and Muslim recorded that Abu Qilabah `Abdullah bin Zayd Al-Jarmi, said that Anas bin Malik said, "Eight people of the `Ukl tribe came to the Messenger of Allah and gave him their pledge to follow Islam. Al-Madinah's climate did not suit them and they became sick and complained to Allah's Messenger. So he said, (Go with our shephard to be treated by the milk and urine of his camels.) So they went as directed, and after they drank from the camels' milk and urine, they became healthy, and they killed the shepherd and drove away all the camels.

The news reached the Prophet and he sent (men) in their pursuit and they were captured. He then ordered that their hands and feet be cut off (and it was done), and their eyes were branded with heated pieces of iron. Next, they were put in the sun until they died." This is the wording of Muslim. In another narration for this Hadith, it was mentioned that these people were from the tribes of `Ukl or `Uraynah. Another narration reported that these people were put in the Harrah area (of Al-Madinah), and when they asked for water, no water was given to them

Sahih al-Bukhari 6805

Narrated Anas bin Malik:

A group of people from `Ukl (or `Uraina) tribe ----but I think he said that they were from `Ukl came to Medina and (they became ill, so) the Prophet (ﷺ) ordered them to go to the herd of (Milch) she-camels and told them to go out and drink the camels' urine and milk (as a medicine). So they went and drank it, and when they became healthy, they killed the shepherd and drove away the camels. This news reached the Prophet (ﷺ) early in the morning, so he sent (some) men in their pursuit and they were captured and brought to the Prophet (ﷺ) before midday. He ordered to cut off their hands and legs and their eyes to be branded with heated iron pieces and they were thrown at Al-Harra, and when they asked for water to drink, they were not given water. (Abu Qilaba said, "Those were the people who committed theft and murder and reverted to disbelief after being believers (Muslims), and fought against Allah and His Apostle").

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَهْطًا، مِنْ عُكْلٍ - أَوْ قَالَ عَرِينَةَ وَلَا أَعْلَمُهُ إِلَّا قَالَ مِنْ عُكْلٍ - قَدِمُوا الْمَدِينَةَ، فَأَمَرَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلِقَاحٍ، وَأَمَرَهُمْ أَنْ يَخْرُجُوا فَيَسْرُبُوا مِنْ أَبْوَالِهَا وَالْبَائِيهَا، فَسَرَبُوا حَتَّى إِذَا بَرِئُوا قَتَلُوا الرَّاعِيَ وَاسْتَأْفُوا النَّعَمَ، فَبَلَغَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُدُوَّةً فَبِعَثَ الطَّلَبَ فِي إِثْرِهِمْ، فَمَا ارْتَفَعَ النَّهَارُ حَتَّى جِيءَ بِهِمْ، فَأَمَرَ بِهِمْ فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ، فَأَلْفُوا بِالْحَرَّةِ يَسْتَسْفُونَ فَلَا يَسْقُونَ. قَالَ أَبُو قِلَابَةَ هُوَ لِأَنَّ قَوْمَ سَرَفُوا، وَقَتَلُوا، وَكَفَرُوا بَعْدَ إِيمَانِهِمْ، وَحَارَبُوا اللَّهَ وَرَسُولَهُ.

Sahih al-Bukhari 6802

Narrated Anas:

Some people from the tribe of `Ukl came to the Prophet (ﷺ) and embraced Islam. The climate of Medina did not suit them, so the Prophet (ﷺ) ordered them to go to the (herd of milch) camels of charity and to drink, their milk and urine (as a medicine). They did so, and after they had recovered from their ailment (became healthy) they turned renegades (reverted from Islam) and killed the shepherd of the camels and took the camels away. The Prophet (ﷺ) sent (some people) in their pursuit and so they were (caught and) brought, and the Prophets ordered that their hands and legs should be cut off and that their eyes should be branded with heated pieces of iron, and that their cut hands and legs should not be cauterized, till they die.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الْأَوْزَاعِيُّ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو قَلَابَةَ الْجَرْمِيُّ، عَنْ أَنَسٍ -رَضِيَ اللَّهُ عَنْهُ- قَالَ قَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفَرٌ مِنْ عُكْلٍ، فَاسْلَمُوا فَاجْتَوَوْا الْمَدِينَةَ، فَأَمَرَ هُمْ أَنْ يَأْتُوا إِبِلَ الصَّدَقَةِ، فَيَشْرَبُوا مِنْ أَيْهَا وَالْبَانِيهَا، فَفَعَلُوا فَصَحُّوا، فَارْتَدُّوا وَقَتَلُوا رُعَاتَهَا وَاسْتَأْفُوا، فَبَعَثَ فِي آثَارِهِمْ قَاتِيَهُمْ، فَفَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ، ثُمَّ لَمْ يَحْسِبْهُمْ حَتَّى مَاتُوا.

MUHAMMAD ORDERED HIS COMPANION TO KILL TEN MECCAN

KITAB AL TABAQAT AL KABIR VOLUME 1 PAGE 168

The Apostle of Al'ah, may Allah bless him, entered through Adhikhir, and prohibited fighting. He ordered six men and four women to be killed, they were (1) 'Ikrimah Ibn Abi Jahl, (2) Habbdr Ibn al-Aswad, (3) 'Abd Allah Ibn Sa'd Ibn Abi Sarh, (4) Miqyas Ibn Sabiabah al-Laythi, (5) al-Huwayrith Ibn Nugaydh, (6) 'Abd Allah Ibn Hilal Ibn Khatal alAdrami, (7) Hind Bint 'Utbak, (8) Sarah, the mawlat (enfranchised girl) of 'Amr Ibn Hashim, (9) Fartana and (10) Qaribah.

Sunan an-Nasa'i 4067

It was narrated from Mus'ab bin Sa'd that his father said:

“On the day of the Conquest of Makkah, the Messenger of Allah [SAW] granted amnesty to the people, except four men and two women. He said: 'Kill them, even if you find them clinging to the covers of Ka'bah.' (They were) 'Ikrimah bin Abi Jahl, 'Abdullah bin Khatal, Miqyas bin Subabah and 'Abdullah bin Sa'd bin Abi As-Sarh. 'Abdullah bin Khatl was caught while he was clinging to the covers of Ka'bah. Sa'eed bin Huraith and 'Ammar bin Yasir both rushed toward him, but Sa'eed, who was the younger of the two, got there before 'Ammar, and he killed him. Miqyas bin Subabah was caught by the people in the marketplace, and they killed him. 'Ikrimah traveled by sea, and he was caught in a storm. The crew of the ship said: 'Turn sincerely toward Allah, for your (false) gods cannot help you at all in this situation.' 'Ikrimah said: 'By Allah, if nothing came to save me at sea except sincerity toward Allah then nothing else will save me on land. O Allah, I promise You that if You save me from this predicament I will go to Muhammad [SAW] and put my hand in his, and I am sure that I will find him generous and forgiving.' So he came, and accepted Islam. 'Abdullah (bin Sa'd) bin Abi Sarh hid in the house of 'Uthman bin 'Affan, and when the Messenger of Allah [SAW] called the people to give their Oath of Allegiance, he brought him, and made him stand before the Prophet [SAW]. He ('Uthman) said: 'O Messenger of Allah! Accept the allegiance of 'Abdullah.' He raised his head and looked at him three times, refusing his allegiance each time, then he accepted his allegiance after three times. Then he turned to his Companions and said: 'Was there not any sensible man among you who would get up when he saw me refusing to give him my hand and kill him?' They said: 'We did not know, O Messenger of Allah, what was in your heart. Why did you not gesture to us with your eyes?' He said: 'It is not befitting for a Prophet that his eyes be deceitful.'”

MUHAMMAD SENT ASSASING TO KILL KAB IBN AL ASHRAF BECAUSE HE WROTE A POEM TO CRITICISE HIM.

SIRAH AL TABARI VOLUME 7:94-97

The Story of Ka'b b. al-Ashraf/S7 Abu Ja'far (al-Tabari) says: In this year the Prophet sent a party against Ka'b b. al-Ashraf. Al-Wagidi asserts that the Prophet sent this party in Rabi' al-Awwal of this year. Ibn Humayd-Salamah-Ibn Ishaq says: When the Meccans suffered disaster at Badr, Zayd b. Harithah went to the people of the Safilah and 'Abd Allah b. Rawahah went to the people of the 'Aliyah, both sent by the Messenger of God to the Muslims in Medina to bring the good news of the victory granted to him by God and the killing of a number of polytheists. According to Ibn Humayd-Salamah-Muhammad b. Ishaq -'Abd Allah b. Mughith b. Abi Burdah b. Asir al-Zafari, and Abd Allah b. Abi Bakr b. Muhammad b. 'Amr b. Hazm, and 'Asim b. 'Umar b. Qatadah and Salih b. Abi Umamah b. Sahl; all of them, (Ibn Ishaq) said, related a part of his story to me: Ka'b b. al-Ashraf, was a man of (the tribe of) Tayyi', one of the Bani Nabhan, and his mother was from the (Jewish clan of) Banu al-Nadir. When the news reached him, he said, "Alas! Is this true? Can Muhammad have killed these people whom these two men (meaning Zayd b. [1369] Harithah and 'Abd Allah b. Rawahah) have named? These are the nobles of the Arabs and the kings of men! By God, if Muhammad has killed these people, then the belly of the earth is a better place for us than its surface!" When the enemy of God became convinced of the truth of the report, he set out and went to Mecca to stay with al-Muttalib b. Abi Wada'ah b. Dubayrah al-Sahmi, who was married to 'Atikah bt. Asid b. Abi al-'Is b. Umayyah b. Abd Shams. She received him and offered him hospitality, and he began to arouse people against the Messenger of God, to recite verses, and to weep for the People of the Well from Quraysh who were killed at Badr. Then Ka'b b. al-Ashraf went back to Medina and composed the following amatory poem on Umm al-Fadl bt. al-Harith:'58 Are you leaving without stopping in a valley, and abandoning Umm al-Fadl in the Haram?

أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ، قَالَ حَدَّثَنِي أَحْمَدُ بْنُ مُفَضَّلٍ، قَالَ حَدَّثَنَا سَبْطَا، قَالَ رَعِمَ السُّدِّيُّ عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ لَمَّا كَانَ يَوْمَ فَتْحِ مَكَّةَ أَمَّنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ إِلَّا أَرْبَعَةَ نَفَرٍ وَأَمْرًا تَيْنِ وَقَالَ " أَقْتُلُوهُمْ وَإِنْ وَجَدْتُمُوهُمْ مُتَعَلِّقِينَ بِأَسْتَارِ الْكَعْبَةِ ". عِكْرَمَةُ بْنُ أَبِي جَهْلٍ وَعَبْدُ اللَّهِ بْنُ حَظَلٍ وَمِقْيِسُ بْنُ صُبَابَةَ وَعَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ أَبِي السَّرْحِ فَأَمَّا عَبْدُ اللَّهِ بْنُ حَظَلٍ فَأَدْرَكَ وَهُوَ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ فَاسْتَبَقَ إِلَيْهِ سَعِيدُ بْنُ حُرَيْثٍ وَعَمَارُ بْنُ يَاسِرٍ فَسَبَقَ سَعِيدٌ عَمَارًا - وَكَانَ أَشَبَّ الرَّجُلَيْنِ - فَقَتَلَهُ وَأَمَّا مِقْيِسُ بْنُ صُبَابَةَ فَأَدْرَكَهُ النَّاسُ فِي السُّوقِ فَقَتَلُوهُ وَأَمَّا عِكْرَمَةُ فَزَكَبَ الْجَحْرَ فَأَصَابَتْهُمْ عَاصِفٌ فَقَالَ أَصْحَابُ السَّفِينَةِ اأَخْلِصُوا فَإِنَّ إِلَهَتَكُمْ لَا تُعْنِي عَنْكُمْ شَيْئًا هَا هُنَا . فَقَالَ عِكْرَمَةُ وَاللَّهِ لَنْ لَمْ يُنَجِّنِي مِنَ الْبَحْرِ إِلَّا الْإِخْلَاصُ لَا يُنَجِّنِي فِي الْبَرِّ غَيْرُهُ اللَّهُمَّ إِنَّ لَكَ عَلَيَّ عَهْدًا إِنَّ أَنْتَ عَاقِبْتَنِي مِمَّا أَنَا فِيهِ أَنْ آتَى مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَضَعَ يَدِي فِي يَدِهِ فَلَا جِدْنَهُ عَفْوًا كَرِيمًا . فَجَاءَ فَاسَلَّمَ وَأَمَّا عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ أَبِي السَّرْحِ فَإِنَّهُ اخْتَبَأَ عِنْدَ عُثْمَانَ بْنِ عَفَّانَ فَلَمَّا دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ إِلَى النَّبِيعَةِ جَاءَ بِهِ حَتَّى أَوْقَفَهُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا رَسُولَ اللَّهِ بَايِعْ عَبْدُ اللَّهِ . قَالَ فَرَفَعَ رَأْسَهُ فَنَظَرَ إِلَيْهِ ثَلَاثًا كُلَّ ذَلِكَ يَأْبَى فَبَايَعَهُ بَعْدَ ثَلَاثِ ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ " أَمَا كَانَ فِيكُمْ رَجُلٌ رَشِيدٌ يَقُومُ إِلَى هَذَا حَيْثُ رَأَيْتُ كَفَفْتُ يَدِي عَنْ بَيْعَتِهِ فَيَقْتُلُهُ ". فَقَالُوا وَمَا يُدْرِينَا يَا رَسُولَ اللَّهِ مَا فِي نَفْسِكَ هَلَا أَوْمَاتَ إِلَيْنَا بِعَيْنِكَ . قَالَ " إِنَّهُ لَا يَنْبَغِي لِنَبِيِّ أَنْ يَكُونَ لَهُ خَائِنَةٌ هَلَا أَعِينُ " .

Sahih al-Bukhari 3044

Narrated Anas bin Malik (ra):

Allah's Messenger (ﷺ) entered (Makkah) in the year of the Conquest (of Makkah) wearing a helmet over his head. After he took it off, a man came and said, "Ibn Khatal is clinging to the curtains of the Ka'bah." The Prophet (ﷺ) said, "Kill him."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ غَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِعْقَرُ، فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ فَقَالَ إِنَّ ابْنَ حَظَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ " أَقْتُلُوهُ " .

Then he composed love poetry on some of the women of the Muslims, causing them offence. According to Ibn Humayd-Salamah-Muhammad b. Ishaq -'Abd Ahab b. al-Mughith b. Abi Burdah: The Prophet said, "Who will rid me of Ibn al-Ashraf?" Muhammad b. Maslamah, the brother of the Banu 'Abd al-Ashhal, said, "I will rid you of him, O Messenger of God. I will kill him." "Do it then," he said, 113701 "if you can." Muhammad b. Maslamah went back and remained for three days, neither eating nor drinking more than would keep him alive. The Messenger of God got to hear of this, so he summoned him and said to him, "Why have you left off food and drink?" "O Messenger of God," he said, "I said something, and I do not know whether or not I can fulfil it." "All that you are obliged to do is try," he replied. "O Messenger of God," he said, "we shall have to tell lies." "Say what you like," he replied. "You are absolved in the matter." Then Muhammad b. Maslamah, Silkan b. Salamah b. Waqsh, otherwise known as Abu Na'ilah, one of the Banu 'Abd al-Ashhal, and the foster brother of Ka'b, 'Abbad b. Bishr b. Waqsh, one of the Banu 'Abd al-Ashhal, alHarith b. Aws b. Mu'adh, one of the Banu 'Abd al-Ashhal, and Abu 'Abs b. Jabr, one of the Banu Harithah, made a plan to kill him. Before they all went to Ibn al-Ashraf, they sent ahead Silkan b. Salamah Abu Na'ilah. He went to him, and they spoke together for a while, and recited verses to one another, for Abu Na'ilah was

something of a poet. Then he said, "Ibn al-Ashraf, I have come to you about a matter of which I should like to speak to you, but keep it to yourself." "Go ahead," he replied. "The arrival of this man has been an affliction for us," he said. "The Beduin are hostile to us, and all of them attack us. We cannot travel along the roads, and the result is that our families are facing ruin and suffering. We are all suffering and our families are suffering." Ka'b replied, "By God, I, Ibn al-Ashraf, warned you, Ibn Salamah, that things would turn out like this." Silkan said, "I would like you to sell us some food. We will give you a surety and make a firm contract; please treat us generously." "Give me your sons as a surety," he said. "Do you want to disgrace us?" he asked. "I have some companions with me who think the same way that I do. I would like to bring them to you so that you can sell to them; please treat us generously. We will deposit with you sufficient coats of mail to guarantee payment of the debt." Silkan wanted him not to be suspicious about the weapons when they came bearing them. He replied,

"Coats of mail will be a satisfactory guarantee." Silkan went back to his companions, informed them of what had happened, and told them to take their weapons, set off, and join him. They came together at the house of the Messenger of God.

According to Ibn Humayd-Salamah-Muhammad b. Ishaq -Thawr b. Zayd al-Dili-'Ikrimah, the mawld of Ibn 'Abbas -Ibn 'Abbas: The Messenger of God went with them to Bagi' alGharqad and then sent them off, saying, "Go in the name of God; O God, aid them!" Then the Messenger of God went back to his house. It was a moonlit night, and they went forward until they reached Ka'b's stronghold.¹⁵⁹ Then Abu Na'ilah called out to him. He had recently married, and he leapt up in his blanket. His wife took hold of one end of it, and said, "You are a fighting man; a man of war does not leave his house at an hour like this." He replied, "It is Abu Na'ilah. If he had found me sleeping, he would not have wakened me." "By God," she said, "I sense evil in his voice!" Then Ka'b said to her, "Even if a brave man is summoned to a sword thrust, he responds." He went down and spoke with them for a while, and they spoke with him. Then they said to him, "Would you like to walk with us, Ibn al-Ashraf, to Shi'b al-'Ajuz, so that we can talk there for the rest of the night?" "If you like," he said. So they set out together and walked for a while. Then Abu Na'ilah thrust his hand into the hair of his temple, smelt it, and said, "I have never known perfume to smell so good as it does tonight." Then he walked on for a while, and did the same thing again, so that Kalb relaxed his guard. Then he walked on for a while, and did it again, taking hold of the hair of both temples. Then he said, "Strike the enemy of God!" Their swords rained blows upon him, but to no avail. Muhammad b. Maslamah said later, "When I saw that our swords were of no avail, I remembered a long, thin dagger which I had in my scabbard, and took hold of it. By this time the enemy of God had shouted so loudly that lamps had been lit in all the strongholds around us. I plunged the dagger into his breast and pressed upon it so heavily that it reached his pubic region, and the enemy of God fell. Al-Harith b. Aws b. Mu'adh had been wounded in the head or the leg, struck by one of our swords.

We left, passing through the quarters of the Banu Umayyah b. Zayd and the Banu Qurayzah, and then through Bu'ath, until we climbed up the harrah of al-'Urayd. Our companion al-Harith b. Aws was lagging behind us, bleeding heavily, so we waited for him for a while, and then he came to us, having followed in our footsteps.

THE KILLING OF ABU RAFI A JEW.

' Abu Ja'far (al-Tabari) says: In this year, it is said, the killing of Abu Rafi' the Jew took place. The reason for his being killed was, it is said, that he used to take the part of Ka'b b. al-Ashraf against the Messenger of God. The Messenger of God is said to have sent Abd Allah b.'Atik against him in the middle of Jumada alAkhira of this year (which began November 9, 624). According to Harun b. Ishaq al-Hamdani-Mus'ab b. Migdam -Isra'il- Abu Ishaq-al-Bard': The Messenger of God sent some of the Ansar under the command of 'Abd Allah b. 'Uqbah or 'Abd Allah b. 'Atik against Abu Rafi' the Jew, who was in the Hijaz. Abu Rafi' used to injure and wrong the Messenger of God. He lived in his stronghold in the Hijaz. When the Muslim party drew [1376] close to it, as the sun was setting and the people were bringing their flocks back, 'Abd Allah b. 'Uqbah or 'Abd Allah b. 'Atik said to the others, "Stay where you are, and I will go and ingratiate myself with the doorkeeper, in the hope of gaining entrance." He went forward, and when he was close to the door, he wrapped himself up in his cloak as though he were relieving himself. Everybody else had gone in, and the doorkeeper called to him, "You there, if you want to come in, come in, because I want to shut the door." "I went in," he said, "and hid myself in a donkey pen. When everybody had come in, the man shut the door and hung up the keys on a wooden peg. I went to the keys, took them, and opened the door. Abu Rafi' had company that evening in some upper rooms, and when his guests left I went up to him. Every time I opened a door, I shut it again behind me from inside, saying to myself, 'If they become aware of me, they will not be able to reach me before I kill him. "When I reached him, he was in a dark room along with his family. As I did not know where he was in the room, I said, 'Abu Rafi'!' and he said, 'Who is that?' I rushed toward the sound and gave him a blow with my sword, but I was in a state of confusion and did not achieve anything.

He gave a shout, and I left the room but remained close at hand. I then went in again and said, 'What was that noise, Abu Rafi'?' "God damn it,' he said, 'there is a man in the house who has just struck me with [1377] his sword.' Then I hit him and covered him with wounds, but I could not kill him, so I thrust the point of my sword into his stomach until it came out through his back. At that, I knew that I had killed him, and I opened the doors one by one until I reached a flight of stairs. Thinking that I had reached the ground, I put my foot out but fell into a moonlit night and broke my leg. I bound it up with my turban and moved on. Finally, finding myself sitting by the door, I said to myself, 'By God, I will not leave tonight until I know whether I have killed him or not.' When the cock crowed, the announcer of his death stood upon the wall and said, 'I announce the death of Abu Rafi', the profit-maker of the people of Hijaz.' I went to my companions and said, 'Deliverance! God has killed Abu Rafi'.' Then I went to the Prophet and told him, and he said, 'Stretch out your leg!' When I stretched it out, he stroked it, and it was as though I had never had anything wrong with it."

HADITH THAT MUHAMMAD KILLED

Sunan Abi Dawud 2671

Narrated Aisha, Ummul Mu'minin:

No woman of Banu Qurayzah was killed except one. She was with me, talking and laughing on her back and belly (extremely), while the Messenger of Allah (ﷺ) was killing her people with the swords. Suddenly a man called her name: Where is so-and-so? She said: I I asked: What is the matter with you? She said: I did a new act. She said: The man took her and beheaded her. She said: I will not forget that she was laughing extremely although she knew that she would be killed.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ لَمْ يُقْتَلْ مِنْ نِسَائِهِمْ - تَعْنِي بَنِي فُرَيْطَةَ - إِلَّا امْرَأَةً إِنَّهَا لِعَنْدِي تُحَدِّثُ تَضْحَكُ ظَهْرًا وَبَطْنًا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْتُلُ رَجَالَهُمْ بِالسُّيُوفِ إِذْ هَتَفَ هَاتِفٌ بِاسْمِهَا أَيْنَ فُلَانَةُ قَالَتْ أَنَا . قُلْتُ وَمَا شَأْنُكَ قَالَتْ حَدَّثْتُ أَحَدَهُمْ . قَالَتْ فَأَنْطَلِقُ بِهَا فَضْرِبَتْ عُقْفَهَا فَمَا أَنْسَى عَجَبًا مِنْهَا أَنَّهَا تَضْحَكُ ظَهْرًا وَبَطْنًا وَقَدْ عَلِمَتْ أَنَّهَا تُقْتَلُ .

HOW JESUS TREATED HIS ENEMIES

How a leader treats his enemies reveals more about his character than how he treats his friends. Friends require kindness; enemies test truth, holiness, power, and self-control. History is filled with figures who preached mercy but practiced violence, who spoke of peace but ruled by fear. Jesus of Nazareth stands alone in human history because His response to enemies was not strategic, political, or temporary—it was theological and eternal. Jesus did not merely teach a new ethic; He revealed the very heart of God. His treatment of enemies was not weakness, nor passivity, nor compromise with evil. It was holy love expressed through truth, sacrifice, and redemptive purpose. In a world driven by retaliation, Jesus introduced a kingdom governed by grace.

1. A RADICAL COMMAND: LOVE YOUR ENEMIES

Jesus' teaching reached its most radical expression in the Sermon on the Mount:

“But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you” (Matthew 5:44).

This command shattered the moral expectations of the ancient world. Loving family and friends was natural. Loving enemies was unthinkable. Yet Jesus did not present this teaching as optional spirituality for advanced believers; He presented it as the defining mark of God's children: “That you may be sons of your Father in heaven” (Matthew 5:45). Jesus grounded enemy-love in the character of God Himself. God does not reserve kindness only for the righteous; He extends life, provision, and patience even to the wicked. To love one's enemy is to mirror God's own nature.

This teaching immediately distinguished Jesus from every system that justified hatred, revenge, or sacred violence.

2. POWER WITHOUT VIOLENCE

Jesus possessed unmatched authority. He healed the sick, commanded nature, cast out demons, and raised the dead. Yet when confronted by hostility, He consistently rejected violence as a tool of righteousness. At His arrest, when Peter drew a sword to defend Him, Jesus responded: “Put your sword in its place, for all who take the sword will perish by the sword” (Matthew 26:52).

Then Jesus did something extraordinary—He healed the wounded enemy (Luke 22:51).

This moment exposes the nature of Christ's kingdom. Jesus had the power to summon legions of angels, yet He chose restraint. His mission was not to destroy sinners but to save them. Violence could have ended the threat, but love would accomplish redemption.

3. PRAYER INSTEAD OF CURSES

The cross stands as the ultimate revelation of how Jesus treated His enemies. He was mocked, scourged, falsely accused, and nailed to wood. Yet His first recorded words from the cross were not condemnation but intercession:

“Father, forgive them, for they do not know what they do” (Luke 23:34).

This prayer was offered before repentance, before confession, before justice was served. Jesus prayed for mercy while injustice was still unfolding.

Here we see a profound theological truth:

God's mercy is not reactive—it is proactive.

Jesus did not deny the reality of sin, but He addressed it through forgiveness rather than revenge.

4. NON-RETALIATION AND THE END OF PERSONAL REVENGE

Jesus explicitly rejected personal vengeance:

“Do not resist an evil person. But whoever slaps you on your right cheek, turn the other to him also” (Matthew 5:39).

This teaching does not abolish justice or law. Rather, it forbids the human impulse to return evil for evil. Jesus entrusted final judgment to God alone. By doing so, He freed His followers from the bondage of hatred and bitterness.

Forgiveness, in Jesus' teaching, is not denial of wrong—it is refusal to become enslaved by it.

5. LOVE IN THE FACE OF BETRAYAL

Perhaps the most painful enemy Jesus faced was not a stranger, but a close companion—Judas Iscariot. Judas betrayed Him with a kiss, yet Jesus addressed him as “friend” (Matthew 26:50). He washed Judas' feet, shared bread with him, and extended grace until the very end.

There is no record of Jesus cursing Judas, threatening him, or calling for his death. Instead, the Gospels portray sorrow, restraint, and love. Even betrayal did not extinguish Christ's mercy.

CHAPTER 21

MUHAMMAD WAGE WAR AGAINST CHRISTIAN AND JEWS BECAUSE THEY DID NOT BELIEVE IN HIM.

Quran 9:29

Arabic

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

Sahih Intl

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] until they give the jizyah willingly while they are humbled.

TAFSIR IBN KATHIR

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 among the People of the Scripture,) This honorable Ayah was revealed with the order to fight the People of the Book, after the pagans were defeated, the people entered Allah's religion in large numbers, and the Arabian Peninsula was secured under the Muslims' control. Allah commanded His Messenger to fight the People of the Scriptures, Jews and Christians, on the ninth year of Hijrah, and he prepared his army to fight the Romans and called the people to Jihad announcing his intent and destination. The Messenger sent his intent to various Arab areas around Al-Madinah to gather forces, and he collected an army of thirty thousand. Some people from Al-Madinah and some hypocrites, in and around it, lagged behind, for that year was a year of drought and intense heat. The Messenger of Allah marched, heading towards Ash-Sham to fight the Romans until he reached Tabuk, where he set camp for about twenty days next to its water resources. He then prayed to Allah for a decision and went back to Al-Madinah because it was a hard year and the people were weak, as we will mention, Allah willing.

Paying Jizyah is a Sign of Kufr and Disgrace

Allah said,

(until they pay the Jizyah), if they do not choose to embrace Islam, (with willing submission), in defeat and subservience, (and feel themselves subdued.), disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honor the people of Dhimmah or elevate them above Muslims, for they are miserable, disgraced and humiliated. Muslim recorded from Abu Hurayrah that the Prophet said, (Do not initiate the Salam to the Jews and Christians, and if you meet any of them in a road, force them to its narrowest alley.)

This is why the Leader of the faithful `Umar bin Al-Khattab, may Allah be pleased with him, demanded his well-known conditions be met by the Christians, these conditions that ensured their continued humiliation, degradation and disgrace.

The scholars of Hadith narrated from `Abdur-Rahman bin Ghanm Al-Ash`ari that he said, "I recorded for `Umar bin Al-Khattab, may Allah be pleased with him, the terms of the treaty of peace he conducted with the Christians of Ash-Sham: `In the Name of Allah, Most Gracious, Most Merciful. This is a document to the servant of Allah `Umar, the Leader of the faithful, from the Christians of such and such city. When you (Muslims) came to us we requested safety for ourselves, children, property and followers of our religion. We made a condition on ourselves that we will neither erect in our areas a monastery, church, or a sanctuary for a monk, nor restore any place of worship that needs restoration nor use any of them for the purpose of enmity against Muslims. We will not prevent any Muslim from resting in our churches whether they come by day or night, and we will open the doors of our houses of worship for the wayfarer and passerby. Those Muslims who come as guests, will enjoy boarding and food for three days. We will not allow a spy against Muslims into our churches and homes or hide deceit or betrayal against Muslims. We will not teach our children the Qur'an, publicize practices of Shirk, invite anyone to Shirk or prevent any of our fellows from embracing Islam, if they choose to do so. We will respect Muslims, move from the places we sit in if they choose to sit in them. We will not imitate their clothing, caps, turbans, sandals, hairstyles, speech, nicknames and title names, or ride on saddles, hang swords on the shoulders, collect weapons of any kind or carry these weapons. We will not encrypt our stamps in Arabic, or sell liquor. We will have the front of our hair cut, wear our customary clothes wherever we are, wear belts around

our waist, refrain from erecting crosses on the outside of our churches and demonstrating them and our books in public in Muslim fairways and markets. We will not sound the bells in our churches, except discretely, or raise our voices while reciting our holy books inside our churches in the presence of Muslims, nor raise our voices with prayer at our funerals, or light torches in funeral processions in the fairways of Muslims, or their markets. We will not bury our dead next to Muslim dead, or buy servants who were captured by Muslims. We will be guides for Muslims and refrain from breaching their privacy in their homes.' When I gave this document to `Umar, he added to it, 'We will not beat any Muslim. These are the conditions that we set against ourselves and followers of our religion in return for safety and protection. If we break any of these promises that we set for your benefit against ourselves, then our Dhimmah (promise of protection) is broken and you are allowed to do with us what you are allowed of people of defiance and rebellion.'"

FIGHT IF THEY REFUSE TO CONVERT OR PAY MONEY

Sahih Muslim 1731a, b

It has been reported from Sulaiman b. Buraida through his father that when the Messenger of Allah (ﷺ) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say:

Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of the Muhajireen and inform them that, if they do so, they shall have all the privileges and obligations of the Muhajireen. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fai' except when they actually fight with the Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the Jizya. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them. When you lay siege to a fort and the besieged appeal to you for protection in the name of Allah and His Prophet, do not accord to them

the guarantee of Allah and His Prophet, but accord to them your own guarantee and the guarantee of your companions for it is a lesser sin that the security given by you or your companions be disregarded than that the security granted in the name of Allah and His Prophet be violated. When you besiege a fort and the besieged want you to let them out in accordance with Allah's Command, do not let them come out in accordance with His Command, but do so at your (own) command, for you do not know whether or not you will be able to carry out Allah's behest with regard to them.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ بْنُ الْجَرَّاحِ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا يَحْيَى بْنُ أَدَمَ، حَدَّثَنَا سُفْيَانُ، قَالَ أَمْلَأَهُ عَلَيْنَا إِمْلَاءَ ح. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنِي عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - حَدَّثَنَا سُفْيَانُ، عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمَرَ أَمِيرًا عَلَى جَيْشٍ أَوْ سَرِيَّةٍ أَوْ صَاهٍ فِي خَاصَّتِهِ بِتَقْوَى اللَّهِ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا ثُمَّ قَالَ " اغْرُوا بِاسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ اغْرُوا وَلَا تَعْلُوا وَلَا تَعْدُوا وَلَا تَمْتَلُوا وَلَا تَقْتُلُوا وَلِيَدًا وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ - أَوْ خِلَالٍ - فَأَيُّهُنَّ مَا أَجَابُوكَ فَأَقْبِلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ فَإِنْ أَجَابُوكَ فَأَقْبِلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ثُمَّ ادْعُهُمْ إِلَى التَّحْوِيلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ وَأَخْبِرْهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ فَلَهُمْ مَا لِلْمُهَاجِرِينَ وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ فَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا مِنْهَا فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ وَلَا يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ فَإِنْ هُمْ أَبَوْا فَسَلِّمُهُمُ الْجَزِيَّةَ فَإِنْ هُمْ أَجَابُوكَ فَأَقْبِلْ مِنْهُمْ وَكُفَّ عَنْهُمْ فَإِنْ هُمْ أَبَوْا فَاسْتَعِنَ بِاللَّهِ وَقَاتِلْهُمْ . وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ دِمَّةَ اللَّهِ وَدِمَّةَ نَبِيِّهِ فَلَا تَجْعَلْ لَهُمْ دِمَّةَ اللَّهِ وَلَا دِمَّةَ نَبِيِّهِ وَلَكِنْ اجْعَلْ لَهُمْ دِمَّتَكَ وَدِمَّةَ أَصْحَابِكَ فَإِنَّمَا أَنْ تُخْفِرُوا دِمَّتَكُمْ وَدِمَّةَ أَصْحَابِكُمْ أَهْوَنُ مِنْ أَنْ تُخْفِرُوا دِمَّةَ اللَّهِ وَدِمَّةَ رَسُولِهِ . وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ فَلَا تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ وَلَكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ فَإِنَّكَ لَا تَدْرِي أَتُصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا " . قَالَ عَبْدُ الرَّحْمَنِ هَذَا أَوْ نَحْوَهُ وَزَادَ إِسْحَاقُ فِي آخِرِ حَدِيثِهِ عَنْ يَحْيَى بْنِ أَدَمَ قَالَ فَذَكَرْتُ هَذَا الْحَدِيثَ لِمَقَاتِلِ بْنِ حَبَّانَ - قَالَ يَحْيَى يَعْنِي أَنْ عُلْقَمَةَ يَقُولُهُ لِابْنِ حَبَّانَ - فَقَالَ حَدَّثَنِي مُسْلِمٌ بْنُ هُبَيْصٍ عَنِ الثُّعْمَانِ بْنِ مِقْرَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ .

Sunan Ibn Majah 2840

It was narrated from Iyas bin Salamah bin Awka', that his father said: "We attacked Hawazin, with Abu Bakr, during the time of the Prophet (ﷺ), and we arrived at an oasis belonging to Bani Fazarah during the last part of the night. We attacked at dawn, raiding the people of the oasis, and killed them, nine or seven households."

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، أَنْبَأَنَا وَكِيعٌ، عَنْ عِكْرَمَةَ بْنِ عَمَّارٍ، عَنْ إِبْرَاهِيمَ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ، قَالَ غَزَوْنَا مَعَ أَبِي بَكْرٍ هَوَازِنَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْنَا مَاءً لِبَنِي فَرَازَةَ فَعَرَسْنَا حَتَّى إِذَا كَانَ عِنْدَ الصُّبْحِ شَنَّاهَا عَلَيْهِمْ غَارَةً فَأَتَيْنَا أَهْلَ مَاءٍ قَبِيلِنَاهُمْ فَقَاتَلْنَاهُمْ تِسْعَةَ أَوْ سَبْعَةَ أَيَّامٍ .

CHAPTER 22

“NO MERCY TO UNBELIEVERS”

INTRODUCTION: MERCY AS A TEST OF DIVINE MORALITY

One of the clearest ways to evaluate a claimed revelation is to ask a simple but profound question:

How does it command believers to treat those who do not believe?

Mercy toward outsiders, enemies, and unbelievers is not a secondary issue. It lies at the very heart of God's moral character. Any revelation that claims to come from God must be consistent with God's nature as holy, just, and merciful.

In this chapter, we examine Qur'an 58:22, a verse that draws a sharp moral and spiritual boundary between believers and unbelievers—even when those unbelievers are family members. We will analyze the verse, its implications, and contrast it with biblical teaching and the life of Jesus Christ.

THE TEXT: QUR'AN 58:22

Arabic

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

Yusuf Ali

Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity.

TAFSIR IBN KATHIR

(You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred.) Meaning, do not befriend the deniers, even if they are among the closest relatives. Allah said,

(Let not the believers take the disbelievers as friends instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself.) (3:28), and,

(Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment). And Allah guides not the people who are the rebellious.) (9:24) Sa`id bin `Abdul-`Aziz and others said that this Ayah,

(You will not find any people who believe in Allah and the Last Day...) was revealed in the case of Abu `Ubaydah `Amir bin `Abdullah bin Al-Jarrah when he killed his disbelieving father, during the battle of Badr. This is why when `Umar bin Al-Khattab placed the matter of Khilafah in the consultation of six men after him, he said; "If Abu `Ubaydah were alive, I would have appointed him the Khalifah." It was also said that the Ayah,

(even though they were their fathers), was revealed in the case of Abu `Ubaydah, when he killed his father during the battle of Badr, while the Ayah, (or their sons) was revealed in the case of Abu Bakr As-Siddiq when he intended to kill his (disbelieving) son, `Abdur-Rahman, (during Badr), while the Ayah,

(or their brothers) was revealed about the case of Mus`ab bin `Umayr, who killed his brother, `Ubayd bin `Umayr, during Badr, and that the Ayah, (or their kindred) was revealed about the case of `Umar, who killed one of his relatives during Badr, and also that this Ayah was revealed in the case of Hamzah, `Ali and Ubaydah bin Al-Harith.

They killed their close relatives `Utbah, Shaybah and Al-Walid bin `Utbah that day. Allah knows best. A similar matter is when Allah's Messenger consulted with his Companions about what should be done with the captives of Badr. Abu Bakr As-Siddiq thought that they should accept ransom for them so the Muslims could use the money to strengthen themselves. He mentioned the fact that the captured were the cousins and the kindred, and that they might embrace Islam later on, by Allah's help. `Umar said, "But I have a different opinion, O Allah's Messenger! Let me kill so-and-so, my relative, and let `Ali kill `Aqil (`Ali's brother), and so-and-so kill so-and-so. Let us make it known to Allah that we have no mercy in our hearts for the idolators." Allah said,

(For such He has written faith in their hearts, and strengthened them with Ruh from Himself.) means, those who have the quality of not befriending those who oppose Allah and His Messenger, even if they are their fathers or brothers, are those whom Allah has decreed faith, meaning, happiness, in their hearts and made faith dear to their hearts and happiness reside therein. As-Suddi said that the Ayah,

(He has written faith in their hearts,) means, "He has placed faith in their hearts." Ibn `Abbas said that,

(and strengthened them with Ruh from Himself.) means, "He gave them strengths." Allah's statement,

(And He will admit them to Gardens under which rivers flow, to dwell therein. Allah is well pleased with them, and they are well pleased with Him.) was explained several times before. Allah's statement,

(Allah is well pleased with them, and they are well pleased with Him.) contains a beautiful secret. When the believers became enraged against their relatives and kindred in Allah's cause, He compensated them by being pleased with them and making them pleased with Him from what He has granted them of eternal delight, ultimate victory and encompassing favor. Allah's statement, (They are the party of Allah. Verily, the party of Allah will be the successful.) indicates that they are the party of Allah, meaning, His servants who are worthy of earning His honor. Allah's statement,

(Verily, the party of Allah will be the successful.) asserts their success, happiness and triumph in this life and the Hereafter, in contrast to those, who are the party of the devil,

(Verily, the party of Shaytan will be the losers!) This is the end of the Tafsir of Surat Al-Mujadilah. All praise and thanks are due to Allah.

This verse is explicit and unambiguous.

It does not merely discourage religious compromise.

It does not simply warn against adopting unbelieving practices.

It prohibits affection—love, loyalty, emotional closeness—toward unbelievers who “oppose Allah and His Messenger,” even if they are one's closest family members.

Abu `Ubaydah, when he killed his father during the battle of Badr, while the Ayah,

(or their sons) was revealed in the case of Abu Bakr As-Siddiq when he intended to kill his (disbelieving) son, `Abdur-Rahman, (during Badr), while the Ayah,

(or their brothers) was revealed about the case of Mus`ab bin `Umayr, who killed his brother, `Ubayd bin `Umayr, during Badr, and that the Ayah,

KEY DOCTRINAL ASSERTION: FAITH IS PROVEN BY DISAFFECTION

According to Qur'an 58:22:

True believers must not have affection for unbelievers

Loyalty to Allah is demonstrated by emotional separation

Faith is measured by who you reject, not merely who you worship

CHAPTER 23

DIVIDED BY FAITH:

QUR'AN 9:23–24, FAMILY LOYALTY, AND THE COST OF ALLEGIANCE

INTRODUCTION: WHEN FAITH OVERRIDES BLOOD

Few things are more sacred in human society than family. Across cultures and civilizations, parents, children, siblings, and spouses form the foundation of moral development, emotional security, and social stability. Any religious system that speaks to family loyalty therefore reveals something profound about its moral vision.

In this chapter, we examine Qur'an 9:23–24, a passage that directly addresses family relationships, loyalty, and religious allegiance. These verses are not marginal or obscure; they are part of Surah al-Tawbah, one of the most authoritative and forceful chapters in the Qur'an, revealed in a context of conflict, consolidation of power, and religious separation.

The question before us is not emotional, but theological:

> What does Islam teach about relationships with unbelieving family members, and how does this teaching compare with the biblical vision revealed by Jesus Christ?

QUR'AN 9:23–24

Arabic

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۚ وَمَنْ يَتَوَلَّهُمْ فَاُولَٰئِكَ هُمُ الظَّالِمُونَ

Sahih Intl

O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers.

Qur'an 9:24

Arabic

قُلْ إِن كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ أُقْتِرَ فُتْمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Sahih Intl

Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."

These verses explicitly list:

Fathers

Sons

Brothers

Wives

Relatives

And warn believers not to love, ally with, or prioritize them above Allah, Muhammad, and jihad.

This is not a metaphor. It is a command.

TAFSIR IBN KATHIR

The Prohibition of taking the Idolators as Supporters, even with Relatives

Allah commands shunning the disbelievers, even if they are one's parents or children, and prohibits taking them as supporters if they choose disbelief instead of faith. Allah warns,

(You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written (predetermined) faith in their hearts, and strengthened them with a Ruh (proof, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow.) 58:22 Al-Hafiz Al-Bayhaqi recorded that `Abdullah bin Shawdhab said, "The father of Abu

`Ubaydah bin Al-Jarrah was repeatedly praising the idols to his son on the day of Badr, and Abu `Ubaydah kept avoiding him. When Al-Jarrah persisted, his son Abu `Ubaydah headed towards him and killed him. Allah revealed this Ayah in his case,

(You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger.")58:22 Allah commanded His Messenger to warn those who prefer their family, relatives or tribe to Allah, His Messenger and Jihad in His cause,

(Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained), amassed and collected,

(the commerce in which you fear a decline, and the dwellings in which you delight), and prefer and love because they are comfortable and good. If all these things,

(are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait...) for what will befall you of Allah's punishment and torment,

(until Allah brings about His decision. And Allah guides not the people who are rebellious.) Imam Ahmad recorded that Zuhrah bin Ma`bad said that his grandfather said, "We were with the Messenger of Allah, while he was holding the hand of `Umar bin Al-Khattab. `Umar said, `By Allah! You, O Messenger of Allah, are dearer to me than everything, except for myself.' The Messenger of Allah said,

(None among you will attain faith until I become dearer to him than even himself.) `Umar said, `Verily, now, you are dearer to me than myself, by Allah!'

The Messenger of Allah said,

(Now, O `Umar!)" Al-Bukhari also collected this Hadith. Imam Ahmad and Abu Dawud (this is the version of Abu Dawud) recorded that Ibn `Umar said, "I heard the Messenger of Allah saying,

(If you transact in `Iynah (a type of Riba), follow the tails of cows (tilling the land), become content with agriculture and abandoned Jihad, Allah will send on you disgrace that He will not remove until, you return to your religion.)"

Tafsir Ibn Kathir

Ibn Kathir explains that awliyā' refers to:

“Those whom one supports, assists, loves, and gives loyalty to in preference to the believers.”

Whoever chooses family over faith is guilty of wrongdoing, Loyalty to unbelievers is forbidden, Faith creates a new bond that replaces blood ties when conflict arises

He connects this verse to other passages such as Qur'an 58:22, where believers are said not to love even their parents or children if they oppose Allah and Muhammad

Thus, Qur'an 9:23 forbids believers from giving loyalty, closeness, and allegiance to unbelieving family members if they prefer disbelief.

Surah al-Tawbah was revealed during a period when Muhammad had gained dominance in Arabia. Many early Muslims still had:

Pagan parents, Pagan siblings, Pagan spouses

Economic ties to unbelievers.

“FORCEFUL AGAINST THE UNBELIEVERS”

INTRODUCTION: WHY QUR'AN 48:29 MATTERS

Few Qur'anic verses encapsulate the ethical and theological divide between Islam and Christianity as clearly as Qur'an 48:29. This verse is frequently quoted in Islamic preaching as a praise of Muhammad's companions and an ideal portrait of the Islamic community. Yet embedded within this praise is a phrase that raises profound moral, theological, and apologetic questions:

> “Forceful (or harsh) against the unbelievers, merciful among themselves.” This is not a peripheral statement. It defines what righteousness looks like in the Qur'anic worldview. It tells believers how to relate to outsiders and how to

express loyalty to insiders. When examined carefully—linguistically, exegetically, historically, and theologically—this verse exposes a fundamental moral structure that stands in sharp contrast to the teaching of Jesus Christ and the New Testament.

This chapter will argue that Qur'an 48:29 presents a group-centered ethic of selective mercy and sanctioned severity, one that cannot be reconciled with the biblical ethic of universal love, enemy-love, and redemptive suffering.

1. THE TEXT AND ITS LINGUISTIC FORCE

1.1 The Arabic Expression

The key phrase in Qur'an 48:29 reads:

أَشِدَّاءُ عَلَى الْكُفَّارِ >

Ashiddā'u 'ala al-kuffār

Ashiddā' is the plural of shadīd, meaning:

Severe, harsh, strong, hard, unyielding

'Ala (“upon/against”) implies directional opposition

Al-kuffār refers to disbelievers, those who reject Islam

This phrase does not denote mere firmness of belief. In classical Arabic, shiddah consistently implies severity in action, not just inward conviction.

1.2 Common Translations

Sahih International: “forceful against the disbelievers”

Pickthall: “hard against the disbelievers”

Yusuf Ali: “strong against unbelievers”

None of these translations soften the meaning into something purely internal or metaphorical. The language is relational and behavioral.

TAFSIR IBN KATHIR

Qualities of the Faithful Believers and Their Refinement

Allah declares that without doubt, Muhammad is truly His Messenger, (Muhammad is the Messenger of Allah.) and this quality includes every beautiful description. Allah praises the Companions of the Messenger, may Allah be pleased with them all,

(And those who are with him are severe against disbelievers, merciful among themselves.) just as He, the Exalted and Most Honored, said in another Ayah,

(Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, merciful and kind to the believers, angry without smiling before the disbelievers, smiling and beaming with pleasure before his believing brother. Allah the Exalted said in another Ayah,

(O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you.) (9:123)

CHAPTER 24

HARSHNESS OR HOLINESS?

QUR'AN 9:123 IN DIRECT CONFRONTATION WITH MATTHEW 5-7

Introduction: Two Voices Claiming Moral Authority

Every claim to divine revelation must ultimately be tested by moral coherence. Scripture does not merely inform; it forms character. It teaches believers how to think, how to treat others, and what kind of people they are meant to become.

In this chapter, we place Qur'an 9:123 side by side with Matthew chapters 5-7, known as the Sermon on the Mount, the clearest and most comprehensive ethical teaching of Jesus Christ.

This comparison is not superficial. These texts represent two moral universes—two visions of holiness, two paths for human conduct, and ultimately two radically different understandings of God.

I. Qur'an 9:123 — A Command to Fight and Be Harsh

Arabic

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۗ وَعَلَّمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Sahih Intl

O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous.

TAFSIR IBN KATHIR.

The Order for Jihad against the Disbelievers, the Closest, then the Farthest Areas

Allah commands the believers to fight the disbelievers, the closest in area to the Islamic state, then the farthest. This is why the Messenger of Allah started fighting the idolators in the Arabian Peninsula. When he finished with them and Allah gave him control over Makkah, Al-Madinah, At-Ta'if, Yemen, Yamamah, Hajr, Khaybar, Hadramawt and other Arab provinces, and the various Arab tribes entered Islam in large crowds, he then started fighting the People of the Scriptures. He began preparations to fight the Romans who were the closest in area to the Arabian Peninsula, and as such, had the most right to be called to Islam, especially since they were from the People of the Scriptures. The Prophet marched until he reached Tabuk and went back because of the extreme hardship, little rain and little supplies. This battle occurred on the ninth year after his Hijrah. In the tenth year, the Messenger of Allah was busy with the Farewell Hajj. The Messenger died eighty-one days after he returned from that Hajj, Allah chose him for what He had prepared for him in Paradise. After his death, his executor, friend, and Khalifah, Abu Bakr As-Siddiq, may Allah be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allah gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islam return. He took the Zakah from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the Prophet, Abu Bakr delivered what he was entrusted with. Then, he started preparing the Islamic armies to fight the Roman cross worshippers, and the Persian fire worshippers. By the blessing of his mission, Allah opened the lands for him and brought down Caesar and Kisra and those who obeyed them among the servants. Abu Bakr spent their treasures in the cause of Allah, just as the Messenger of Allah had foretold would happen. This mission continued after Abu Bakr at the hands of he whom Abu Bakr chose to be his successor, Al-Faruq, the Martyr of the Mihrab, Abu Hafs, `Umar bin Al-Khattab, may Allah be pleased with him. With `Umar, Allah humiliated the disbelievers, suppressed the tyrants and hypocrites, and opened the eastern and western

parts of the world. The treasures of various countries were brought to `Umar from near and far provinces, and he divided them according to the legitimate and accepted method. `Umar then died as a martyr after he lived a praise worthy life. Then, the Companions among the Muhajirin and Ansar agreed to chose after `Umar, `Uthman bin `Affan, Leader of the faithful and Martyr of the House, may Allah be pleased with him. During `Uthman's reign, Islam wore its widest garment and Allah's unequivocal proof was established in various parts of the world over the necks of the servants. Islam appeared in the eastern and western parts of the world and Allah's Word was elevated and His religion apparent. The pure religion reached its deepest aims against Allah's enemies, and whenever Muslims overcame an Ummah, they moved to the next one, and then the next one, crushing the tyranical evil doers. They did this in reverence to Allah's statement,

(O you who believe! Fight those of the disbelievers who are close to you,)

Allah said next,

(and let them find harshness in you), meaning, let the disbelievers find harshness in you against them in battle. The complete believer is he who is kind to his believing brother, and harsh with his disbelieving enemy. Allah said in other Ayah,

(Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers...)5:54,

(Muhammad is the Messenger of Allah. And those who are with him are severe against the disbelievers, and merciful among themselves.)48:29, and,

(O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them.)9:73 Allah said,

(And know that Allah is with those who have Taqwa), meaning, fight the disbelievers and trust in Allah knowing that Allah is with you if you fear and obey Him. This was the case in the first three blessed generations of Islam, the best members of this Ummah. Since they were firm on the religion and reached an unsurpassed level of obedience to Allah, they consistently prevailed over their enemies. During that era, victories were abundant, and enemies were

ever more in a state of utter loss and degradation. However, after the turmoil began, desires and divisions became prevalent between various Muslim kings, the enemies were eager to attack the outposts of Islam and marched into its territory without much opposition. Then, the Muslim kings were too busy with their enmity for each other. The disbelievers then marched to the capital cities of the Islamic states, after gaining control over many of its areas, in addition to entire Islamic lands. Verily, ownership of all affairs is with Allah in the beginning and in the end. Whenever a just Muslim king stood up and obeyed Allah's orders, all the while trusting in Allah, Allah helped him regain control over some Muslim lands and took back from the enemy what was compatible to his obedience and support to Allah. We ask Allah to help the Muslims gain control over the forelocks of His disbeliever enemies and to raise high the word of Muslims over all lands. Verily, Allah is Most Generous, Most Giving.

This verse issues a direct military command. The instruction is not symbolic, spiritual, or conditional. It contains three decisive elements:

1. Fight — physical warfare (قاتلوا)
2. Those nearest to you of the disbelievers — geographical and religious targeting
3. Let them find harshness in you — severity as a moral requirement

Harshness here is not regrettable collateral damage. It is divinely commanded behavior.

The verse does not say:

“If they attack you”

“If they oppress you”

“If peaceful means fail”

Instead, disbelief itself becomes the justification.

II. Matthew 5–7 — The Ethical Heart of Jesus' Teaching

Matthew 5–7 records Jesus speaking publicly, authoritatively, and intentionally about the nature of righteousness.

Jesus begins:

“Blessed are the meek... Blessed are the merciful... Blessed are the peacemakers.” (Matthew 5:5–9)

From the outset, Jesus redefines strength. Power is not dominance; holiness is not harshness.

The Sermon on the Mount is not advice for weakness—it is a manifesto for the Kingdom of God.

III. Treatment of Enemies: Violence vs. Love

Qur'an 9:123

Commands fighting

Mandates harshness

Identifies unbelievers as targets

Jesus (Matthew 5:44) “Love your enemies and pray for those who persecute you.”

This is not rhetorical exaggeration. Jesus explicitly rejects: Retaliation, Violence, Coercion.

He continues:

“If anyone slaps you on the right cheek, turn to them the other also.” (Matthew 5:39)

Here lies the irreconcilable divide.

Qur'an 9:123 commands believers to cultivate severity.

Jesus commands believers to cultivate radical love, even when wronged.

No theological maneuver can harmonize these teachings.

Harshness vs. Mercy as Divine Attributes

Qur'an 9:123 explicitly instructs believers to let others experience harshness through them.

By contrast, Jesus teaches: Be merciful, just as your Father is merciful.” (Luke 6:36)

In Matthew 5:7: “Blessed are the merciful, for they shall obtain mercy.”

In biblical theology:

God's holiness produces mercy

God's righteousness restrains violence

God's truth persuades rather than coerces

A command to be harsh toward people because of belief status contradicts the moral nature of God revealed by Christ.

Expansion by Force vs. Witness by Example

Qur'an 9:123 assumes and encourages expansion by confrontation. Begin with those nearest. Advance outward.

Jesus explicitly rejects this model:

“My kingdom is not of this world. If it were, my servants would fight.” (John 18:36)

In Matthew 5–7, Jesus never instructs His followers to:

Seize territory

Enforce belief

Punish unbelief

Instead, He commands them to:

Be salt and light (Matthew 5:13–16)

Influence society through visible righteousness

Suffer persecution rather than inflict it (Matthew 5:10–12)

The kingdom Jesus proclaims grows by transformation, not intimidation.

Law, Violence, and the Heart

In Matthew 5:21–22, Jesus intensifies the moral law:

> “You have heard that it was said, 'You shall not murder'... but I tell you that anyone who is angry with a brother will be subject to judgment.”

Jesus moves morality inward, condemning even the heart that delights in harm.

Qur'an 9:123 moves morality outward, sanctifying violence and harshness as obedience.

One reforms the heart.

The other mobilizes the sword.

Hypocrisy, Power, and Religious Authority

Jesus repeatedly warns against religious systems that use power to dominate:

“You know that the rulers of the Gentiles lord it over them... Not so with you.”
(Matthew 20:25–26)

In Matthew 7:15–20, Jesus warns:

“Beware of false prophets... by their fruit you will recognize them.”

A teaching that produces:

Fear

Coercion

Violence against dissenters

... fails Jesus' test of fruit.

Qur'an 9:123 has historically borne fruit in:

Military expansion

Subjugation of minorities

Religious coercion

This is not accidental. It flows directly from the text.

Suffering vs. Inflicting Suffering

Jesus concludes the Sermon on the Mount by calling for obedience rooted in trust in God, not force:

“Blessed are those who are persecuted for righteousness' sake.” (Matthew 5:10)

Christian holiness assumes the willingness to suffer rather than cause suffering.

Qur'an 9:123 assumes the willingness to cause suffering to achieve submission.

These are not two paths to the same God. They are opposing moral trajectories.

The Cross vs. the Sword

The Sermon on the Mount only makes sense in light of the Cross.

Jesus does not merely teach love for enemies—He demonstrates it:

“Father, forgive them.” (Luke 23:34)

He conquers not by killing, but by dying.

Qur'an 9:123 points believers toward victory through confrontation.

Jesus points believers toward victory through self-giving love.

Conclusion: An Unavoidable Moral Judgment

When Qur'an 9:123 is placed directly against Matthew 5–7, the contrast is devastating.

Harshness vs. Mercy

Force vs. Love

Conquest vs. Cross

Fear vs. Transformation

A God who commands believers to be harsh toward unbelievers cannot be the same God who commands love for enemies.

This is not cultural misunderstanding. This is not historical accident. This is a fundamental moral contradiction.

Christians are therefore right—morally, theologically, and biblically—to reject Qur'an 9:123 as incompatible with the character of the holy God revealed in Jesus Christ.

The Sermon on the Mount stands as a permanent rebuke to every theology that seeks to advance “truth” through the sword.

Truth does not need harshness.

Holiness does not produce cruelty.

And God does not require violence to be glorified.

HADITH WHERE MUHAMMAD AND HIS COMPANIONS FIGHT AND KILL THE NON MUSLIMS, RAID, ASSASINATE ETC.

#	Collection	Hadith No.	Description
1	Sahih Bukhari	25	"I have been ordered to fight the people until they say 'La ilaha illallah!...'."
2	Sahih Muslim	22	Similar to Bukhari 25; emphasizes the sanctity of blood only after conversion.
3	Sunan Ibn Majah	3927	"I have been sent with the sword just before the Hour."
4	Musnad Ahmad	5114	"My provision has been placed under the shadow of my spear."
5	Sunan an-Nasa'i	3099	"A disbeliever and the one who killed him will never meet in Hell."
6	Sahih Bukhari	2977	"I have been made victorious with terror."
7	Sunan Abi Dawud	2641	Instructions to fight in the name of Allah and to fight those who disbelieve.
8	Sahih Muslim	1910	Dying without having fought is a "branch of hypocrisy."
9	Sunan an-Nasa'i	3087	The virtue of the horse used for Jihad and the reward for its owner.
10	Sahih Bukhari	2795	"Paradise is under the shades of swords."
11	Sahih Muslim	1731	Order to expel Jews and Christians from the Arabian Peninsula.
12	Sunan Ibn Majah	2763	Regarding the "Ghazwa-e-Hind" (Battle of India).
13	Sunan an-Nasa'i	3175	Command to fight the Turks (Central Asian tribes of that era).
14	Sahih Bukhari	2924	"The Hour will not be established until you fight with the Jews."
15	Sahih Muslim	2922	The stones and trees calling out: "O Muslim, there is a Jew behind me, come and kill him."
16	Sunan Abi Dawud	2532	Jihad continues until the last of the Ummah fights the Dajjal.
17	Musnad Ahmad	19774	"Go in the name of Allah... kill the polytheists."
18	Sahih Bukhari	3029	"War is deceit."
19	Sahih Muslim	1817	The Prophet's use of the "Black Flag" in war.
20	Sunan an-Nasa'i	3106	Regarding the one who is wounded in the cause of Allah.
21	Sahih Bukhari	4037	Mission to kill Ka'b bin al-Ashraf (Detailed).

22	Sahih Muslim	1801	Details of the assassination of Ka'b bin al-Ashraf.
23	Sahih Bukhari	4039	Mission to kill Abu Rafi' (Abdullah bin Abi Al-Huqaiq).
24	Sahih Bukhari	4040	Execution of Abu Rafi' inside his bedroom in Khaybar.
25	Sunan Abi Dawud	2768	Killing of a Jew who insulted the Prophet.
26	Sunan Abi Dawud	4361	Blind man kills his slave-mother for mocking the Prophet; Muhammad pardons him.
27	Sunan an-Nasa'i	4067	The killing of the men of Banu Qurayza.
28	Sahih Bukhari	3044	Order to kill Ibn Khatal while clinging to the Kaaba.
29	Sunan Abi Dawud	2683	Order to kill four men and two women on the day of Mecca's conquest.
30	Sahih Muslim	1733	Killing of the spy of the polytheists.
31	Sunan Ibn Majah	2535	Narrative of the team sent to Khaybar for assassination.
32	Sahih Bukhari	6922	"Whoever changes his religion, kill him." (Apostasy).
33	Sunan Abi Dawud	4353	Execution of a man who left Islam and joined the polytheists.
34	Sahih Bukhari	3015	Order to kill black dogs (context of ritual/Book of Jihad).
35	Sunan an-Nasa'i	4068	Execution of Al-Harith bin Talatila in Mecca.
36	Sunan Abi Dawud	4359	The killing of a group who stole camels and killed the shepherd.
37	Sahih Bukhari	233	Detailed punishment of the Urayniya (branding and amputation).
38	Sahih Muslim	1671	Similar to Bukhari 233 regarding the Urayniya tribe.
39	Sunan Ibn Majah	2578	Punishment for those who wage war against Allah (Hirabah).
40	Sahih Bukhari	6899	Cases where a Muslim's blood may be shed (apostasy mentioned).

41	Sahih Bukhari	3960	The death of Abu Jahl at Badr.
42	Sahih Muslim	1807	Distribution of Khaybar spoils.
43	Sahih Bukhari	4200	Killing of the warriors of Khaybar.
44	Sunan Abi Dawud	2665	Killing of captives after Badr (Uqba bin Abi Mu'ayt).
45	Sunan Abi Dawud	4404	Executing those of Banu Qurayza who had reached puberty.
46	Sunan an-Nasa'i	4064	Discussion on the execution of the prisoners of war.
47	Sahih Bukhari	3017	Permissibility of night raids (Bayat) even if women/children are hit.
48	Sahih Muslim	1745	"They (women/children) are from them (the polytheists)"—regarding night raids.
49	Sahih Bukhari	2800	Muhammad kills Ubayy bin Khalaf with a spear at Uhud.
50	Sahih Muslim	1754	Using catapults against the people of Ta'if.

51-60	Musnad Ahmad	12518+	Accounts of the Battle of Hunayn and the pursuit of the Hawazin.
61-70	Sahih Bukhari	4313+	The expedition of Khalid bin Walid to the Banu Jadhima.
71-80	Sahih Muslim	1767+	General battlefield instructions for the Saraya (detachments).

Sahih Bukhari 3126: The Prophet taking the Khums (one-fifth).
Sahih Muslim 1748: Prohibition of taking the spoils before they are distributed.
Sunan Abi Dawud 2693: Regarding the "Salab" (the belongings of a killed enemy going to the killer).
Sunan Ibn Majah 2848: Distribution of the land of the conquered.
Musnad Ahmad 21332: The Prophet's share in the spoils of Badr.

Sahih Bukhari 4343: Mission to destroy the temple of Dhul-Khalasa.
Sahih Muslim 1763: Killing of Umayyah bin Khalaf at Badr.
Sunan an-Nasa'i 3088: Fighting the people of the Book (Byzantines) at Tabuk.
Sahih Bukhari 4066: The Prophet's role in Uhud.
Sahih Muslim 1780: Pursuit of the polytheists after Hunayn.
126–150: Prophetic Sayings on the Merit of Fighting
Sahih Bukhari 2785: A day of guarding the frontier (Ribat) is better than the world.

Sahih Muslim 1913: The martyr does not feel the pain of death.
Sunan at-Tirmidhi 1658: The six rewards for a martyr.
Sunan Ibn Majah 2753: Encouragement for the sea-raids (Ghazwa al-Bahr).

1. Intercepting Caravans (Ghazawat and Saraya)

These expeditions were specifically aimed at the trade routes between Mecca and Syria.

Event	Ibn Ishaq / Guillaume (Page)	Description
Expedition of Hamza	p. 283	The first raid sent to the coast to intercept a caravan led by Abu Jahl. No fighting occurred.
Expedition of Buwat	p. 285	Muhammad led men to intercept a Quraish caravan led by Umayya bin Khalaf.
Expedition of Zul Al-Ushairah	p. 285	Muhammad intercepted a large caravan led by Abu Sufyan; this same caravan would later lead to the Battle of Badr.
Nakhla Raid	pp. 286-289	Abdullah bin Jahsh was sent to Nakhla. They attacked a caravan, killed one man, and took two prisoners and the goods. This happened in a Sacred Month.
Battle of Badr	pp. 289-300	Explicitly stated: Muhammad went out to intercept Abu Sufyan's caravan to seize its property. This escalated into the first major war.

Raid on al-Qarada	p. 364	Zayd bin Harithah was sent to intercept a caravan carrying a large amount of silver belonging to the Quraish. The Muslims seized the silver.
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2. Seizing Property and Wealth

In the Sira, wealth taken from defeated or expelled groups was distributed among the Muslims.

Event	Ibn Ishaq / Guillaume (Page)	Description
Expulsion of Banu Nadir	pp. 437-438	After the siege of this Jewish tribe, Muhammad confiscated all their property, including their lands and palm trees.
Banu Qaynuqa	p. 363	Following their surrender, the tribe was expelled and their tools and property were taken as spoils.
Banu Qurayza	pp. 464-466	After the execution of the men, the property, lands, women, and children were divided among the Muslims.
Conquest of Khaybar	pp. 510-515	Large amounts of land and treasure (including the treasure of Kinana) were seized.

3. Targeted Assassinations (Ordered by Muhammad)

The Sira details specific individuals who were killed by small groups on the Prophet's orders.

Target	Ibn Ishaq / Guillaume (Page)	Reason Cited in Sira
Asma bint Marwan	pp. 675-676	A poetess who wrote verses mocking Muhammad and inciting her tribe against him.
Abu Afak	p. 675	An elderly man who wrote satirical poetry against the Prophet.
Ka'b bin al-Ashraf	pp. 364-368	A Jewish leader who went to Mecca to incite the Quraish to war after Badr.
Sallam ibn Abu'l-Huqayq	pp. 482-483	A leader of the Banu Nadir who helped organize the "Confederates" army.
Ibn Khatal	p. 550	One of the few individuals ordered to be killed during the Conquest of Mecca, even if found at the Kaaba.
Yusayr bin Rizam	pp. 665-666	A leader at Khaybar suspected of trying to rally tribes for a new attack.

1. Intercepting Caravans and Seizing Property

Tabari categorizes these as the early Saraya (raids) intended to pressure the Quraish economically.

2. Ordered Assassinations

Tabari provides the narrative of why these individuals were targeted, usually citing their poetry or their efforts to rally tribes against Medina.

Target	Tabari Volume	Page (SUNY)	Context
Ka'b bin al-Ashraf	Vol. 7	pp. 94-98	Detailed account of the ruse used to lure him out of his fortress at night to be killed.
Abu Rafi'	Vol. 7	pp. 99-100	The mission to Khaybar to kill the merchant leader who was financing the "Parties" (Al-Ahزاب).

3. Mass Executions and Captives

Event	Tabari Volume	Page (SUNY)	Description
Banu Qurayza	Vol. 8	pp. 34-35	The account of the trenches dug in the marketplace of Medina and the beheading of 600 to 900 men of the tribe.
Conquest of Mecca	Vol. 8	pp. 178-181	The "List of Proscribed Persons" who were to be killed even if found under the Kaaba's curtains.

CONCLUSION

THE FINAL QUESTION OF TRUTH, CHARACTER, AND GOD

Every serious search for truth must eventually come to an honest conclusion. Evidence must be weighed, moral claims examined, and spiritual implications faced without evasion. This book has not attempted to compare Christianity and Islam on the basis of culture, ethnicity, or modern politics, but on the only grounds that ultimately matter: the character, teachings, and moral example of their founders as revealed in their own authoritative sources.

Throughout these chapters, we have examined Jesus Christ and Muhammad side by side—how they claimed revelation, how they treated women, how they addressed sinners, how they used power, how they responded to enemies, and how they defined holiness. The contrast that emerges is not accidental, minor, or the result of misinterpretation. It is consistent, foundational, and irreconcilable.

Jesus Christ reveals a kingdom not built by force but by truth, not defended by the sword but established through sacrifice. He calls sinners not to die for refusing Him, but to live through repentance and grace. He does not coerce faith; He invites it. He does not kill His enemies; He prays for them. He does not spread His message by bloodshed; He seals it with His own blood. In the life of Jesus, holiness and love are never separated. Righteousness is not imposed externally but formed inwardly through transformation of the heart.

By contrast, the Islamic sources examined in this book present a system in which religious authority is enforced through power, unbelief is criminalized,

and submission is secured through coercion. Violence is not merely contextual but theological. The sword is not an anomaly but a tool. Repentance is tied to survival, and faith is often reduced to outward conformity rather than inward regeneration. These conclusions are not drawn from hostile sources, but from the Qur'an, Hadith, Tafsīr, and Sīrah themselves.

This leads to an unavoidable theological question: Can both visions come from the same God? A God who commands the killing of sinners and a God who dies for sinners cannot be morally identical. A revelation that advances by fear and force cannot be harmonized with one that advances by love and self-giving sacrifice. To claim that Jesus and Muhammad represent the same moral revelation is to empty words like justice, mercy, and holiness of all meaning.

This book has not argued that Muslims are morally inferior or incapable of goodness. Human beings are made in the image of God, and conscience testifies to moral truth even when theology is flawed. The issue is not the sincerity of followers, but the reliability of the founder and the nature of the revelation he represents. Sincerity does not make error true, nor does devotion transform violence into holiness.

Christian faith stands or falls on Jesus Christ. If Jesus is who He claimed to be—the revelation of the Father, the embodiment of divine love, the Savior who conquers sin through the cross—then no later revelation that contradicts His character can be from God. Scripture itself warns that even powerful claims, signs, or new messages must be rejected if they oppose what God has already revealed in truth and righteousness.

The gospel does not fear comparison. It invites examination. It does not demand submission at the point of a sword, but repentance at the foot of the cross. It does not threaten the sinner with death for disbelief, but offers forgiveness, adoption, and new life through Christ. This is not weakness. It is divine strength expressed through love.

The question this book leaves with the reader is not merely academic. It is personal and eternal. If God is truly holy and loving, His revelation will reflect that holiness and love consistently. If Jesus reveals a God who seeks the lost, forgives enemies, and redeems sinners through self-sacrifice, then He alone is worthy of trust, worship, and imitation. Truth does not need violence to defend it. Love does not need coercion to triumph. Light does not fear scrutiny. The final question remains, and it cannot be avoided:

When the evidence is examined honestly, when the moral visions are compared carefully, and when the character of God is weighed faithfully—who truly reveals the heart of God: Jesus Christ or Muhammad?

The answer carries eternal consequences.

Today, Jesus is still calling people everywhere:

“Come to Me, all you who labor and are heavy laden, and I will give you rest.”
(Matthew 11:28)

No matter your past, your mistakes, or your background, the door of mercy is still open. God's forgiveness is available to everyone who is willing to repent and believe in Jesus Christ.

If you desire to follow Jesus and receive the salvation He offers, you can begin today. Turn away from sin, believe in Him with all your heart, and surrender your life to Him. When you do this sincerely, God promises to forgive you, give you a new heart, and lead you into a new life.

Right now, you can pray from your heart:

“Lord Jesus Christ, I believe that You are the Son of God. I believe You died for

my sins and rose again. I repent of my sins and ask for Your forgiveness. Come into my life, be my Lord and my Savior. From today, I choose to follow You. Amen.”

If you have prayed this prayer sincerely, the journey has just begun. Continue to seek God through prayer, study the Bible, and walk in the teachings of Jesus.

The invitation of Jesus is still open today. Do not delay, because the greatest decision anyone can make is to follow the One whose life, teachings, and character reveal the true path to God.

Choose today to follow Jesus Christ.