

The Truth about Muhammad

Founder of the World's Most Intolerant Religion



ROBERT SPENCER



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TO THOSE WHO PERSEVERE
IN THE FACE OF TYRANNY



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Chronology of Muhammad's life

(All dates are approximate)

- 570 Muhammad is born in Mecca
- 595 Muhammad marries Khadija, who later becomes the first Muslim
- 610 Muhammad receives what he comes to believe is his first visitation from the angel Gabriel and revelation from Allah
- 613 Muhammad begins preaching Islam publicly in Mecca
- 615 Friction with the Quraysh causes some Muslims to leave Arabia for Abyssinia
- 619 Khadija dies
- 619 The Satanic verses incident
- 620 The Night Journey: Muhammad reports that he has been carried to Paradise and has met the other prophets
- 622 The Hijra: Muhammad and the Muslims flee to Medina
- 622 Muhammad consummates his marriage to the nine-year-old Aisha
- 624 The Nakhla raid and the beginning of violence in the name of Islam
- 624 The Battle of Badr: the Muslims overcome great odds to defeat the pagan Meccans
- 624 Muhammad and the Muslims besiege the Jewish Qaynuqa tribe and exile them from Medina
- 625 The Battle of Uhud: the pagan Meccans defeat the Muslims
- 625 Siege and exile from Medina of the Jewish Nadir tribe

- 627 The Battle of the Trench: the Jewish Qurayzah tribe betrays Muhammad
- 627 Muhammad beheads the males of the Qurayzah tribe and enslaves the women and children
- 628 Muhammad concludes the Treaty of Hudaibiyya with the pagan Meccans
- 628 Muhammad and the Muslims besiege the Khaybar oasis and exile the Jews from it
- 628 Muhammad is poisoned at Khaybar
- 630 Muhammad and the Muslims conquer Mecca
- 630 The Muslims prevail in the Battle of Hunayn and conquer Ta'if; Muhammad becomes the master of Arabia
- 630 Warfare against the Christians: the expedition to Tabuk
- 631 The Arabian tribes remaining outside Islamic rule accept Islam
- 632 Muhammad dies in Medina on June 8



Names and places

Abdullah bin Jahsh: the Muslim warrior who carried out the first Muslim raid (at Nakhla) on Muhammad's orders

Abdullah bin Salam: a Jewish rabbi who became an early convert to Islam

Abdullah bin Ubayy: a leader of the "Hypocrites," insincere Muslims who opposed Muhammad

Abu 'Afa: A poet who mocked Muhammad in his verses and was assassinated on Muhammad's orders

Abu Bakr: One of Muhammad's earliest companions and his successor as leader of the Muslims (caliph)

Abu Jahl: A leader of the pagan Quraysh who opposed Muhammad

Abu Lahab: Muhammad's uncle, who opposed him and was cursed in the Qur'an (111:1-5)

Abu Sufyan: A leader of the pagan Quraysh who opposed Muhammad, but who later converted to Islam

Aisha: Muhammad's favorite wife; he married her when she was six and consummated the marriage when she was nine

Al-'Aqaba: A city where the early Muslims pledged fealty to Muhammad

Al-Lat: One of the goddesses worshipped by the pagan Quraysh

Al-'Uzza: One of the goddesses worshipped by the pagan Quraysh

Ali: Muhammad's son-in-law, whom Shi'ite Muslims regard as his rightful successor; he reigned briefly as the fourth caliph, after Abu Bakr, Umar, and Uthman

Asma bint Marwan: A poetess who mocked Muhammad in her verses and was assassinated on Muhammad's orders

- Badr***: An Arabian town about 80 miles from Medina where the Muslims won their first great military victory, against the Quraysh in 624
- Bahira***: A Syrian Christian monk who, according to Islamic tradition, recognized the boy Muhammad as a prophet
- Bukhari***: Ninth-century collector of traditions about Muhammad that Muslims generally consider reliable
- Buraq***: The winged horse with a human head that is supposed to have carried Muhammad from Mecca to Jerusalem and thence to Paradise on his Night Journey
- Chosroes***: The Persian emperor in Muhammad's day, whom Muhammad called to Islam
- Gabriel***: The angel who is supposed to have delivered Allah's revelations to Muhammad
- Ghatafan***: The pagan Arabian tribe that, along with the Quraysh, laid siege to Medina in the Battle of the Trench
- Hafsa***: One of Muhammad's wives
- Heraclius***: The Byzantine emperor in Muhammad's day, whom Muhammad called to Islam
- Hudaybiyya***: A town about nine miles from Mecca where Muhammad concluded a treaty with the Quraysh
- Hunayn***: A dry riverbed near Mecca where Muhammad defeated the last large-scale resistance to him in Arabia
- Ibn Ishaq***: Muhammad's first biographer (704–773)
- Ibn Sa'd***: An early compiler of biographical traditions about Muhammad (d. 845)
- Jerusalem***: The city from which Muhammad is supposed to have ascended to Paradise on his Night Journey
- Ka'b bin Al-Ashraf***: A Jewish poet who mocked Muhammad in his verses and was assassinated on Muhammad's orders
- Ka'bah***: A shrine and place of pilgrimage in Mecca that Muhammad emptied of its idols and transformed into a site for Islamic pilgrimage

Khadija: Muhammad's first wife and first convert

Khalid bin al-Walid: A renowned Muslim warrior

Khaybar: An oasis near Medina which Muhammad attacked, exiling the Jews who inhabited it

Kinana ibn Rabi: A Jewish leader at Khaybar who was tortured and killed on Muhammad's orders for refusing to disclose the location of treasure

Manat: One of the goddesses worshipped by the pagan Quraysh

Mary the Copt: Muhammad's concubine and mother of his son Ibrahim, who died in infancy

Mecca: Muhammad's birthplace; a principal city for trade and pilgrimage in pre-Islamic Arabia

Medina: An Arabian city north of Mecca, in which Muhammad first became a political and military leader after his flight there (Hijra)

Muhammad: the prophet of Islam (570–632)

Muhammad bin Maslama: An early Muslim who carried out several assassinations on Muhammad's orders

Nadir: A Jewish tribe of Medina; Muhammad besieged and exiled them

Nakhla: An Arabian town where the Muslims carried out their first military raid against the Quraysh

Qaynuqa: A Jewish tribe of Medina; Muhammad besieged and exiled them

Quraysh: The pagan Arabs of Mecca; Muhammad belonged to this tribe, but they rejected his prophetic message

Qurayzah: A Jewish tribe of Medina; Muhammad supervised their massacre after they betrayed an alliance with the Muslims

Sa'd bin Mu'adh: The Muslim warrior who pronounced sentence, with Muhammad's permission, against the Qurayzah tribe

Safiyya bint Huyayy: Wife of Kinana ibn Rabi; Muhammad took her as his own wife after killing Kinana

Tabuk: A northwestern Arabian city to which Muhammad led an expedition against the Byzantines

Ta'if: A city south of Mecca that initially rejected Muhammad and was later conquered by the Muslims

Uhud: A mountain near Mecca where the Quraysh defeated the Muslims after the Battle of Badr

Umar: One of Muhammad's earliest companions and the successor of Abu Bakr as leader of the Muslims (caliph)

Waraqah: Khadija's uncle and a Christian priest; he is supposed to have confirmed Muhammad's prophetic status

Zayd bin Haritha: Muhammad's adopted son and the first husband of Zaynab bint Jahsh

Zaynab bint Jahsh: Muhammad's daughter-in-law, whom he subsequently married by what he represented as a command of Allah

CHAPTER ONE



Why a biography of Muhammad is relevant today

- ◆ How the “Islam is peace” mantra still controls American policy
- ◆ Muslim presentations of Muhammad: are they talking about the same man?
- ◆ Why it matters what Muhammad was like
- ◆ Why this book is dangerous

Is Islam a religion of peace? Why it matters

FIVE YEARS INTO THE WAR ON TERROR, IT IS STILL COMMONPLACE to hear Islam called a religion of peace. It is now also common to hear that term used derisively or ironically, in light of continued acts of violence committed in the name of Islam. A tiny minority of extremists has supposedly hijacked the religion, but jihadist Muslims won elections in the Palestinian Authority and elsewhere. The new, American-backed Iraqi and Afghan constitutions have enshrined sharia, Islamic law, (which includes the death penalty for Christian converts), as the highest law of



Notes

Chapter One: Why a biography of Muhammad is relevant today

1. "President Bush Discusses Global War on Terror," White House press release, April 10, 2006.
2. Farida Khanam, "Muhammad's Love and Tolerance for Mankind," IslamOnline, March 15, 2006. [Http://muhammad.islamonline.net/English/His_Example/HisQualities/07.shtml](http://muhammad.islamonline.net/English/His_Example/HisQualities/07.shtml). The riots involved cartoons in a Danish newspaper (and republished elsewhere) that depicted the Prophet Muhammad in a comical light. Many of the images circulated in the Islamic world were fakes distributed by Islamic agitators to inflame riots and protests.
3. Carl Ernst, *Following Muhammad*, University of North Carolina Press, 2003, 85.
4. Safi-ur-Rahman al-Mubarakpuri, *Ar-Raheeq Al-Makhtum (The Sealed Nectar)*, Al-Furqan, 1979, 492, 499.
5. [Http://www.cair.com](http://www.cair.com).
6. Ibrahim Hooper, "What Would Prophet Muhammad (pbuh) Do?," Council on American-Islamic Relations, February 4, 2006. [Http://www.islam101.com/rights/wwpMdo.htm](http://www.islam101.com/rights/wwpMdo.htm).
7. "Cleric calls on Mohammed cartoonist to be executed," *The Telegraph*, February 6, 2006.
8. Saw stands for "Salla Allahu aalayhi Wasallam," which translates as "May the blessing and the peace of Allah be upon him."
9. "Kill those who insult the Prophet Muhammad (saw)," Al-Ghurabaa, <http://www.alghurabaa.co.uk/articles/cartoon.htm>. The article is quite specific about Muhammad's example: "Ka'ab ibn Ashraf was assassinated by Muhammad ibn Maslamah for harming the Messenger Muhammad (saw) by his words, Abu Raafi' was killed by Abu Ateeq as the Messenger ordered in the most evil of ways for swearing at the prophet, Khalid bin Sufyaan was killed by Abdullah bin Anees who cut off his head and brought it to the prophet for harming the Messenger Muhammad (saw) by his insults, Al-Asmaa bintu Marwaan was killed by Umayr bin Adi' al-Khatmi, a blind man, for writing poetry against the prophet and insulting him in it, Al-Aswad al-Ansi was killed by Fairuz al-Daylami and his family for insulting the Messenger

- Muhammad (saw) and claiming to be a prophet himself. This is the judgement of Islam upon those who violate, dishonour and insult the Messenger Muhammad (saw).”
10. “Iraq: Al-Zarqawi Group Boasts Killing Christian,” Adnkronos International, April 7, 2006.
 11. “Murder ‘infidels’, Mukhlas urges,” *The Australian*, December 18, 2005.
 12. Karen Armstrong, *Muhammad: A Biography of the Prophet*, (San Francisco: Harper San Francisco, 1992), 5.
 13. “Jihad in Canada,” *Ottawa Citizen*, June 5, 2006.
 14. “Blair condemns bombers who ‘act in name of Islam,’” Reuters, July 7, 2005.
 15. Dr. Muqtedar Khan, “The Legacy of Prophet Muhammad and the Issues of Pedophilia and Polygamy,” *Ijtihad*, June 9, 2003.
 16. See, for example, “Fears as young Muslims ‘opt out,’” BBCNews, March 7, 2004.
 17. Richard Lowry, “The ‘To Hell with Them’ Hawks,” *National Review*, March 27, 2006.
 18. “Gaza EU offices raided by gunmen,” BBC News, January 30, 2006.
 19. “Gazans burn Danish flags, demand cartoon apology,” Reuters, January 31, 2006.
 20. “EU Press Reprints Explosive Cartoons,” IslamOnline, February 1, 2006.
 21. Alan Cowell, “European papers join Danish fray,” *New York Times*, February 8, 2006; “Protests Over Muhammad Cartoon Grow,” Associated Press, January 30, 2006.
 22. “Group stokes cartoon protest,” Reuters, February 1, 2006; “Fatwa issued against Danish troops,” Agence France Press, February 1, 2006.
 23. “Q&A: The Muhammad cartoons row,” BBC News, February 7, 2006; “Kashmir shutdown over Quran desecration, Prophet caricature,” India-Asia News Service, December 8, 2005; “Cartoons of Mohammed cause death threat,” DR Nyheder, December 3, 2005; “Muslim World League calls for UN interventions against disdaining religions,” Kuwait News Agency, January 28, 2006.
 24. “Clinton warns of rising anti-Islamic feeling,” Agence France Presse, January 30, 2006.
 25. Hassan M. Fattah, “At Mecca Meeting, Cartoon Outrage Crystallized,” *New York Times*, February 9, 2006.
 26. “Cartoon Body Count,” <http://www.cartoonbodycount.com>.
 27. Toby Sterling, “Dutch Filmmaker Theo Van Gogh Murdered,” Associated Press, November 2, 2004.

28. “Everyone Is Afraid to Criticize Islam,” interview with Ayaan Hirsi Ali, *Spiegel*, February 6, 2006.

Chapter Two: In search of the historic Muhammad

1. Dr. Muqtedar Khan, “The Legacy of Prophet Muhammad and the Issues of Pedophilia and Polygamy,” *Ijtihad*, June 9, 2003.
2. Muhammed Ibn Ismaiel Al-Bukhari, *Shih al-Bukhari: The Translation of the Meanings*, trans. Muhammed M. Khan, Darussalam, 1997, vol. 3, book 46, no. 2468.
3. Maxime Rodinson, *Muhammad*, translated by Anne Carter, Pantheon Books, 1980, 279-283.
4. Bukhari, vol. 7, book 68, no. 5267.
5. Bukhari, vol. 1, book 8, no. 402.
6. Bukhari, vol. 4, book 56, no. 2832.
7. Von Denffer, 18-19.
8. The word *hadith*'s Arabic plural is *ahadith*, and this is found in much English-language Muslim literature. However, to avoid confusing English-speaking readers I have used the English plural form.
9. “Hadith & Sunnah,” www.islamonline.net.
10. Abdul Hamid Siddiqi, Introduction to Imam Muslim, *Sahih Muslim*, translated by Abdul Hamid Siddiqi, Kitab Bhavan, revised edition 2000, v.
11. “Ibn Hisham’s Notes,” in Ibn Ishaq, *The Life of Muhammad: A Translation of Ibn Ishaq’s Sirat Rasul Allah*, A. Guillaume, translator, (Oxford University Press, 1955), 691.
12. *Ibid.*, xxxv.
13. *Ibid.*, xxxvii.
14. *Ibid.*, 516.
15. *Ibid.*, 451.
16. My own copy bears the stamp of an Islamic bookstore in Lahore, Pakistan.
17. AH stands for *anno Hegirae*, year of the Hijra, or the number of years after Muhammad fled Mecca for Medina, according to the Islamic lunar calendar.
18. A.I. Akram, *The Sword of Allah: Khalid bin Al-Waleed: His Life and Campaigns* (Feroze Sons Publishers, Lahore, 1969).
19. Javeed Akhter, *The Seven Phases of Prophet Muhammad’s Life*, International Strategy and Policy Institute, 2001.
20. PBUH stands for “Peace Be Upon Him.”
21. Salah Zaimeche, “A Review on Early Muslim Historians,” Foundation for Science Technology and Civilisation, 2001.

22. Yahiya Emerick, *The Life and Work of Muhammad*, Alpha Books, 2002, 311.
23. S. Moinul Haq and H. K. Ghazanfar, "Introduction," in Ibn Sa'd, *Kitab Al-Tabaqat Al-Kabir*, vol. I, S. Moinul Haq and H K. Ghazanfar, translators, Kitab Bhavan, n.d., xxi.
24. Ibn Al-Rawandi, "Origins of Islam: A Critical Look at the Sources," in *The Quest for the Historical Muhammad*, Ibn Warraq, editor, Prometheus Books, 2000, 111.
25. Ibn Sa'd, *Kitab Al-Tabaqat Al-Kabir*, vol. II, 64.
26. See Ignaz Goldhizer, *Muslim Studies*, vol. 2, George Allen & Unwin Ltd., 1971.
27. Itzchak Weismann, "God and the Perfect Man in the Experience of 'Abd al-Qâdir al-Jaza'iri," *Journal of the Muhyiddin Ibn 'Arabi Society*, volume 30, Autumn 2001.

Chapter Three: Muhammad becomes a prophet

1. Ibn Sa'd, *Kitab Al-Tabaqat Al-Kabir*, Vol. I, S. Moinul Haq and H. K. Ghazanfar, translators, Kitab Bhavan, n.d. 111.
2. Ibn Ishaq, 73.
3. Ibn Ishaq, 80.
4. Ibn Sa'd, vol. I, 169.
5. Ibn Ishaq, 80.
6. Ibn Sa'd, vol. I, 177.
7. Ibid., vol. I, 186.
8. Ibid., vol. I, 115.
9. Ibn Ishaq, 82.
10. Ibid., 69.
11. Ibid., 83.
12. Ibid., 93.
13. *The Sealed Nectar*, 493.
14. Ibn Sa'd, vol. I, 491.
15. Muslim, book 30, no. 5776.
16. Ibn Sa'd, vol. I, 489.
17. Ibid., vol. I, 504.
18. Ibid., vol. I, 520.
19. Bukhari, vol. 9, book 91, no. 6982.
20. Ibn Sa'd, vol. I, 220.
21. Bukhari, vol. 9, book 91, no. 6982.
22. Ibn Sa'd, vol. I, 227.
23. Ibn Ishaq, 106.
24. Bukhari, vol. 6, book 65, no. 4953.
25. Ibn Ishaq, 106.

26. Bukhari, vol. 9, book 91, no. 6982.
27. Ibn Ishaq, 107.
28. Bukhari, vol. 1, book 1, no. 3.
29. *Ibid.*
30. Ibn Ishaq, 107.
31. *Ibid.*
32. Bukhari, vol. 9, book 91, no. 6982.
33. Bukhari, vol. 4, book 59, no. 3238.
34. Bukhari, vol. 2, book 19, no. 1125.

Chapter Four: Muhammad's revelations and their sources

1. Mishnah Sanhedrin 4:5.
2. Parts of this collection were added later, after the time of Muhammad—but not the section containing the material about Abraham. See Harry Freedman and Maurice Simon, *Bereshit Rabbah*, Soncino, 1961. Vol. 1, xxix.
3. Some may even have tried to fool Muhammad. One man who used to come talk with Muhammad later derided him for perhaps being too credulous in accepting those “tales of the ancients”: “Muhammad is all ears: if anyone tells him anything he believes it.” Once again Allah answered through the Prophet of Islam: “Among them are men who molest the Prophet and say, ‘He is (all) ear.’ Say, ‘He listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe.’ But those who molest the Messenger will have a grievous penalty” (Qur’an 9:61). The Qur’an also calls down divine woe upon “those who write the Book with their own hands, and then say: ‘This is from Allah,’ to traffic with it for miserable price! Woe to them for what their hands do write, and for the gain they make thereby” (2:79). And when speaking of the People of the Book, Allah tells Muhammad: “As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter. Nor will Allah (deign to) speak to them or look at them on the Day of Judgment, nor will He cleanse them (of sin). They shall have a grievous penalty. There is among them a section who distort the Book with their tongues: (As they read) you would think it is a part of the Book, but it is no part of the Book; and they say, ‘That is from Allah,’ but it is not from Allah: It is they who tell a lie against Allah, and (well) they know it! . . . If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good). How shall Allah Guide those who reject Faith after they accepted it

and bore witness that the Messenger was true and that clear signs had come unto them? But Allah guides not a people unjust” (Qur’an 3:77-78; 85-86). Did some of the Jews mock Muhammad’s prophetic pretensions by representing their own writings, or folkloric or apocryphal material, as divine revelation, and selling them to him?

4. Bukhari, vol. 9, book 91, no. 6982.
5. Bukhari, vol. 4, book 61, no. 3617.
6. “The Arabic Gospel of the Infancy of the Savior,” 1, Wesley Center for Applied Theology, http://wesley.nnu.edu/biblical_studies/non-canon/gospels/infarab.htm.
7. “The Arabic Gospel of the Infancy of the Savior,” 36.
8. Muslim, book 25, no. 5326.
9. “The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till evening. They worked till mid-day and they said, ‘We are not in need of your reward.’ So the man employed another batch and said to them, ‘Complete the rest of the day and yours will be the wages I had fixed (for the first batch).’ They worked up till the time of the ‘Asr prayer and said, ‘Whatever we have done is for you.’ He employed another batch. They worked for the rest of the day till sunset, and they received the wages of the two former batches.” Bukhari, vol. 1, book 9, no. 558.
10. W. St. Clair Tisdall, “The Sources of Islam,” in *The Origins of the Koran: Classic Essays on Islam’s Holy Book*, Ibn Warraq, editor, (New York: Prometheus Books, 1998), 281.
11. Bukhari, vol. 1, book 1, no. 2.
12. Ibn Sa’d, vol. I, 228.
13. Imam Muslim, *Sahih Muslim*, Abdul Hamid Siddiqi, trans., Kitab Bhavan, revised edition 2000, book 30, no. 5764.
14. Muslim, book 30, nos. 5766 and 5767.
15. Bukhari, vol. 6, book 66, no. 4985.0
16. Quoted in Ali Dashti, *23 Years: A Study of the Prophetic Career of Mohammed*, F. R. C. Bagley, translator, (Costa Mesa: Mazda Publishers, 1994), 132.
17. Abu Ja’far Muhammad bin Jarir al-Tabari, *The History of al-Tabari*, Volume VIII, *The Victory of Islam*, Michael Fishbein, translator, (New York: State University of New York Press, 1997), 2.
18. Bukhari, vol. 9, book 97, no. 7420. “Behold! Thou didst say to one who had received the grace of Allah and thy favor [Zaid]: ‘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.” Why? “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.”
19. Tabari, vol. 8, 3.
 20. Bukhari, vol. 9, book 97, no. 7420.
 21. Ibn Kathir, *Tafsir Ibn Kathir* (Abridged), volume 7, Darussalam, 2000, 698.
 22. This is a prayer said at a time of distress.
 23. Bukhari, vol. 4, book 55, no. 2741.
 24. The followers of Muhammad during his lifetime are known as his Companions. The Companions fall into two groups: al-Muhajiroun, or the emigrants from Mecca, and al-Ansar (helpers), the inhabitants of Medina who took in those emigrants after the Muslims’ flight (hijra) from Mecca to Medina. The Aws and Khazraj were two Ansari tribes.
 25. Bukhari, book 5, vol. 64, no. 4141.
 26. Bukhari, vol. 9, book 97, no. 7500.
 27. *Zihar* was a pre-Islamic method of divorce, whereby a man would declare that his wife was to him like the back of his mother.
 28. See also Bukhari, vol. 3, book 52, no. 2661.
 29. Ahmed ibn Naqib al-Misri, *Reliance of the Traveller [‘Umdat al-Salik]: A Classic Manual of Islamic Sacred Law*, translated by Nuh Ha Mim Keller. Amana Publications, 1999, o24.8.
 30. See Sisters in Islam, “Rape, Zina, and Incest,” April 6, 2000, <http://www.muslimtents.com/sistersinislam/resources/sdefini.htm>.
 31. See Stephen Faris, “In Nigeria, A Mother Faces Execution,” www.africana.com, January 7, 2002.
 32. Emerick, 213.
 33. Emerick, 52.
 34. Muhammad Husayn Haykal, *The Life of Muhammad*, Isma’il Razi A. al-Faruqi, translator, 1968. [Http://www.witness-pioneer.org/vil/Books/MH_LM/default.htm](http://www.witness-pioneer.org/vil/Books/MH_LM/default.htm).
 35. Karen Armstrong, *Muhammad: A Biography of the Prophet*, (San Francisco: Harper San Francisco, 1992), 197.
 36. *Ibid.*, 202.
 37. Bukhari, vol. 7, book 77, no. 5825.

Chapter Five: “A warner in the face of a terrific punishment”

1. Ibn Ishaq, 115.

2. Ibid., 117.
3. Bukhari, vol. 6, book 65, no. 4770.
4. Ibn Ishaq, 118.
5. Muslim, vol. 1, book 1, no. 406.
6. Emerick, 69.
7. *Tafsir Ibn Kathir (Abridged)*, Darussalam, 2000. Vol. 6, 39-40.
8. Ibn Ishaq, 181.
9. Ibn Ishaq, 118; later in his biography Ibn Ishaq relates another tradition that places the killing by Sa'd bin Abu Waqqas shortly after the Hijra.
10. Ibn Sa'd, vol. I, 143.
11. Ibn Ishaq, 130.
12. Ibid., 146.
13. Ibid., 131.
14. Ibid., 199.
15. Ibid., 212-213.
16. Qur'an 22:39-40.
17. Ibn Ishaq, 212-213.
18. Qur'an 2:193, Ibn Ishaq, 212-213.
19. Abu Ja'far Muhammad bin Jarir al-Tabari, *The History of al-Tabari*, Volume VI, *Muhammad at Mecca*, W. Montgomery Watt and M. V. McDonald, translators, (New York: State University of New York Press, 1988), 107.
20. Ibn Ishaq, 165.
21. Ibn Sa'd, vol. I, 237.
22. Ibn Ishaq, 165-166.
23. Ibn Ishaq, 166. The Gharaniq, according to Islamic scholar Alfred Guillaume, were "Numidian Cranes" which fly at a great height." Muhammad meant that they were near Allah's throne, and that it was legitimate for Muslims to pray to al-Lat, al-'Uzza, and Manat, the three goddesses favored by the pagan Quraysh, as intercessors before Allah.
24. Tabari, vol. vi, 109.
25. Ibid., vol. vi, 111.
26. Ibn Ishaq, 166.
27. Ibid., 166-167.
28. Haykal, "The Story of the Goddesses," in *The Life of Muhammad*.
29. Emerick, 80.
30. Armstrong, 111.
31. Tabari, vol. vi, 107, 108.
32. Ibn Sa'd, vol. I, 236-239.
33. Bukhari, vol. 6, book 65, no. 4863.
34. Ibn Ishaq, 182.
35. Bukhari, vol. 5, book 63, no. 3887.

36. Muslim, book 1, no. 309.
37. Ibn Ishaq, 182.
38. Bukhari, vol. 5, book 63, no. 3887.
39. Bukhari, vol. 4, book 60, no. 3394.
40. Bukhari, vol. 5, book 63, no. 3886.
41. Ibn Sa'd, vol. I, 248.
42. Ibn Ishaq, 183.
43. Ibid.

Chapter Six: Muhammad becomes a warlord

1. Ibn Sa'd, vol. I, 261. This is the conventional dating; however, Ibn Sa'd also records other traditions that differ widely over the length of Muhammad's stay in Mecca.
2. Bukhari, vol. 6, book 65, no. 4492.
3. Ibn Ishaq, 231-233.
4. Ibid., 239.
5. Ibid., 240-241.
6. Bukhari, vol. 6, book 65, no. 4480.
7. Ibn Ishaq, 240-241.
8. Bukhari, vol. 6, book 65, no. 4480.
9. Ibn Ishaq, 240-241.
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12. Ibn Sa'd, vol. I, 188.
13. Ahmad Von Denffer, *'Ulum al-Qur'an: An Introduction to the Sciences of the Qur'an*, The Islamic Foundation, 1994, 136.
14. *Tafsir Ibn Kathir*, vol. 1, 87.
15. Ibn Ishaq, 247.
16. Bukhari, vol. 4, book 56, no. 3012. Other traditions (nos. 3014 and 3015) have Muhammad forbidding the killing of women and children.
17. Ibn Ishaq, 287-288.
18. Ibid., 288.
19. Ibid., 256.
20. Bukhari, vol. 4, book 60, no. 3394.
21. Bukhari, vol. 6, book 65, no. 4493.
22. Ibn Ishaq, 259.
23. Bukhari, vol. 4, book 61, no. 3635.
24. Ibn Ishaq, 267.
25. Bukhari, vol. 4, book 61, no. 3635.

Chapter Seven: “War is deceit”

1. Ibn Sa’d, vol. II, 9.
2. Ibn Ishaq, 294.
3. Ibid., 297.
4. Ibid., 298.
5. For various estimates on the number of Muslim warriors, see Ibn Sa’d, vol. II, 20-21.
6. Ibn Ishaq, 300.
7. Ibid., 300.
8. Ibid., 301.
9. Bukhari, vol. 4, book 58, no. 3185.
10. Bukhari, vol. 1, book 8, no. 520.
11. Ibn Ishaq, 308.
12. Ibid., 304.
13. Bukhari, vol. 4, book 57, no. 3141.
14. Bukhari, vol. 4, book 58, no. 3185.
15. Ibn Ishaq, 306.
16. Steven Stalinsky, “Dealing in Death,” *National Review Online*, May 24, 2004.
17. Bukhari, vol. 1, book 8, no. 438.
18. Ibn Ishaq, 308.
19. Ibn Ishaq, 326-327.
20. Ibn Sa’d, vol. II, 40.
21. Abu Ja’far Muhammad bin Jarir al-Tabari, *The History of al-Tabari*, Volume VII, *The Foundation of the Community*, M. V. McDonald, translator, State University of New York Press, 1987, 86.
22. Ibn Ishaq, 363.
23. Tabari, vol. VII, 86.
24. Ibn Ishaq, 363.
25. Ibid., 367.
26. Bukhari, vol. 5, book 64, no. 4037.
27. Ibid.
28. Ibn Ishaq, 367.
29. Bukhari, vol. 5, book 64, no. 4037; Ibn Sa’d, vol. II, 37.
30. Ibn Sa’d, vol. II, 37.
31. Ibn Sa’d, vol. II, 39.
32. Ibn Ishaq, 369; Ibn Sa’d, vol. II, 36.
33. Ibn Ishaq, 369.
34. “Man who knew some plot suspects says Islamic ‘anger’ prevalent,” CBC News, June 16, 2006.
35. Ibn Sa’d, vol. II, 60-61.
36. Ibn Ishaq, 372.

37. Ibid., 381-382.
38. Bukhari, vol. 5, book 64, no. 4065.
39. Ibn Ishaq, 382.
40. Bukhari, vol. 5, book 64, chapter 22.
41. Ibn Ishaq, 386.
42. Ibid., 387. Muhammed was immediately convinced to forbid mutilation, however, Islamic exegetes have justified it today (notably after the Fallujah incident in Iraq in 2004) by appealing to Qur'an 16:126: "If ye punish, then punish with the like of that wherewith ye were afflicted."
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48. Ibn Ishaq, 437.
49. Ibid., 437.
50. Ibn Sa'd, vol. II, 70.
51. Ibn Ishaq, 438.
52. Muslim, book 19, no. 4347.

Chapter Eight: Casting terror into their hearts

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2. Ibid., 452.
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4. Ibn Ishaq, 452.
5. Tabari, vol. VIII, 12.
6. Ibn Ishaq, 452.
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8. Ibid., 16.
9. Ibn Ishaq, 454.
10. Tabari, vol. VIII, 17-18.
11. Ibn Ishaq, 455.
12. Ibn Ishaq, 458; cf. Bukhari, vol. 4, book 56, no. 3030; Muslim, book 32, no. 6303.
13. Ibn Ishaq, 459.
14. Ibid., 460.
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17. Ibid., 462.
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37. Muslim, book 32, no. 6255.
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39. Ibn Ishaq, 492.
40. Muslim, book 38, no. 6680.
41. Muslim, book 38, no. 6681.
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43. Ibn Ishaq, 504.
44. Ibid., 504.
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46. Ibn Ishaq, 509.
47. Emerick, 239.
48. Ibn Ishaq, 511.
49. Ibid.

50. Ibn Sa'd, vol. II, 132-133.
51. Ibn Ishaq, 515.
52. Ibn Sa'd, vol. II, 136.
53. Ibn Sa'd, vol. II, 137.
54. Bukhari, vol. 4, book 57, no. 3152.
55. Muslim, book 10, no. 3761.
56. Ibn Ishaq, 515.
57. Ibn Sa'd, vol. II, 137.
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60. Ibn Ishaq, 516.
61. Ibn Sa'd, vol. II, 249.
62. Bukhari, vol. 3, book 51, no. 2617.
63. Ibn Ishaq, 516.
64. Bukhari, vol. 5, book 64, no. 4428.
65. Bukhari, vol. 4, book 58, no. 3169; cf. Ibn Sa'd, vol. II, 144.
66. Bukhari, vol. 5, book 64, no. 4242.
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12. Ibn Ishaq, 550-551.
13. Ibid., 552.
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15. Ibid., 554.
16. Ibn Ishaq, 555. It is interesting to note that Emerick renders "The apostle killed men in Mecca" as "the Prophet of God fought in Mecca." See Emerick, 254.
17. Ibn Ishaq, 567.
18. Ibid., 569.
19. Guillaume explains: "*ha'it* means wall and also the garden which it surrounds."
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21. Ibn Ishaq, 595-596.
22. Bukhari, vol. 4, book 56, no. 2941.
23. Bukhari, vol. 9, book 93, no. 7196.
24. Ibn Sa'd, vol. 1, 306.
25. Bukhari, vol. 5, book 64, no. 4424.
26. Bukhari, vol. 4, book 61, no. 3618.
27. "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. . . . 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." Muslim, book 19, no. 4294.
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