

"BRIDGE-BUILDING" TO NOWHERE

**The Catholic Church's Case Study
in Interfaith Delusion**

CIVILIZATION JIHAD READER SERIES

Volume 6

Faced with disconcerting episodes of violent fundamentalism, our respect for true followers of Islam should lead us to avoid hateful generalisations, for authentic Islam and the proper reading of the Koran are opposed to every form of violence.

Paragraph 253, *Evangelii Gaudium*

24 November 2013

They have healed the wound of my people lightly, saying, 'Peace, peace,' when there is no peace.

Jeremiah 6:14

FOREWORD

For at least the last several decades, the so-called ‘interfaith dialogue’ movement has been methodically co-opted as a prime vehicle for pro-shariah Islamic influence operations—not just in the United States, but worldwide. The Catholic Church in particular has proven especially susceptible to a sophisticated strategy of manipulation whose goal is the dislocation of faith to advance submission to Islamic Law (shariah) under cover of cherished leftist, liberal values of acceptance, inclusion and tolerance.

In this new monograph by Islamic Law-nexus-to-terrorism expert Stephen Coughlin, the Center for Security Policy is pleased to offer a frank and insightful look at how jihadist groups like the Muslim Brotherhood and the Organization of Islamic Cooperation take calculated advantage of liberal mindsets among Catholics—from the lay faithful through the clerical hierarchy and all the way to the Vatican itself. Such mindsets are often all too ready to surrender steadfast adherence to doctrinal Church teaching in order to win approval from cynical Islamic suitors whose true (but well-disguised) purpose is neutralization of Catholic opposition to their shariah agenda.

As Mr. Coughlin, himself a Roman Catholic, points out, it is intellectually impossible to adhere faithfully to Church doctrine and yet grant acceptance to principles that are fundamentally opposed to such precepts at the same time. To advance its shariah agenda, therefore, the jihadist strategy must achieve a definitive dislocation of faith that lures Catholics willingly to submerge their own core beliefs in favor of seductive relationships with Islamic interfaith partners whose approval and false friendship they foolishly come to prioritize over fealty to the pillars of their own faith. Suborned to the influence of the Muslim Brotherhood’s dawah operations (often described in English as proselytization, but includes the preparation for jihad), Catholics have even allowed themselves to set aside basic concern over the horrific fate of fellow Christians being slaughtered at the hands of their new-found interfaith dialogue partners’ Middle Eastern co-religionists and fellow Islamic supremacists like the Islamic State’s al-Baghdadi in order to preserve the equanimity of the interfaith dialogue.

Coughlin produced this monograph as an elucidation of an Appendix to his masterful 2015 work, *Catastrophic Failure: Blindfolding America in the Face of Jihad*, recently published by the Center. Neither the book nor the monograph could possibly be more timely, as Pope Francis seems to be leading the Catholic Church in troubling directions increasingly amenable to the subversive objectives of Islamic supremacists for the interfaith dialogue movement. As the most senior leadership of the Catholic Church ought to know, when Muslim Brothers announce their intent to ‘build bridges,’ they hearken less to any thought of genuine dialogue than to the well-known dictum of the *Ikhwan*’s senior theoretician, Seyyid Qutb:

The chasm between Islam and Jahiliyyah [the society of unbelievers] is great, and a bridge is not to be built across it so that the people on the two sides may mix with each other, but only so that the people of Jahiliyyah may come over to Islam.

There is a critical message implicit in Coughlin’s work that is equal parts *cri de coeur* for the Catholic faith that has inspired Western civilization for so many centuries and part stark warning for the institution that ought to be acting as a bulwark against the advancing encroachment of shariah—but that, instead, is visibly failing in its role of moral leadership and rather succumbing to the supremacist forces of Islamic jihad arrayed against it.

The Center offers this superbly-reasoned work in hopes that it will stir the instincts of survival among Catholics everywhere and people of other faiths, including Muslims who do not adhere to militant shariah doctrines, to a renewed commitment to wage and win the war for the Free World.

Frank J. Gaffney, Jr.
President and CEO
Center for Security Policy
21 September 2015

THE DAWAH MISSION, INTERFAITH PENETRATION, AND SPIRITUAL WARFARE

As discussed in Part 2, *dawah* is more extensive and more closely associated with *jihad* than the prevailing narrative suggests. While the focus of this book is on the role of *dawah* in undermining national security and civil society, the *dawah* mission extends into multiple lines of operation directed at multiple subversion efforts, including government, media, education, and religion. As Brigadier S.K. Malik makes clear, the object of *jihad* is the destruction of the will through, among other things, spiritual warfare as an actual form of warfare. What follows is a discussion of a parallel Muslim Brotherhood penetration operation into the Interfaith Community that supports Brotherhood efforts in the governmental and media sectors.

The Muslim Brotherhood's 1991 *Explanatory Memorandum: On the General Strategic Goal for the Group*¹ was admitted into a Federal court as evidence that a disorientation strategy exists that aligns with Brigadier Malik's explanation of the preparation stage in the Quranic concept of war. As explained in both the *Explanatory Memorandum* and *Methodology of Dawah*, early Brotherhood lines of operation begin with efforts to penetrate institutions so that downstream efforts can be supported from within. This is what the Brotherhood is referring to when it says it seeks "a kind of grand Jihad in eliminating and destroying the Western civilization from within and 'sabotaging' its miserable house by their hands and the hands of the believers."²

While penetrating government and civil organizations is important, the interfaith movement constitutes a major supporting line of operation in Brotherhood penetration operations. Through subversion of the interfaith community, the Brotherhood seeks to manipulate other religions in furtherance of dislocating their faith. Regarding the interfaith community, the "hands of the believers" are primarily the Brotherhood and Islamic Movement participants, while "their hands" refers to those non-Muslim clerics (ministers, priests, and rabbis) who help facilitate the mission of "eliminating and destroying Western civilization from within." Because a Quranic basis exists for what the Brotherhood strategy states is its intent, all interfaith activities emanating from or involving known Brotherhood groups should be viewed with this understanding. This, in turn, should give rise to the requirement to review all associated interfaith activities in light of known Brotherhood intent. Basic rules of due diligence demand it.

THE INTERFAITH COMMUNITY: A PRINCIPLE TARGET OF MUSLIM BROTHERHOOD DAWAH OPERATIONS

While *Methodology of Dawah* laid the foundation for the *dawah* effort in America back in 1988, the International Institute of Islamic Thought (IIIT) addressed interfaith outreach more recently in the 2007 (updated 2011) book *Interfaith Dialogue: A Guide for Muslims*.³ Because typical discussions of *dawah* start and end with the "call to Islam," which limits *dawah*'s scope to generic proselytizing, and because *Interfaith Dialogue* offers a window into what really goes on at the "dislocation of faith" phase of *dawah*, a brief analysis is necessary. *Dawah* efforts have progressed this far while remaining unrecognized and unchecked.

Owing to the effectiveness of superficial explanations of *dawah*, the authors of *Interfaith Dialogue* confidently contest claims that their activities in the interfaith domain have anything to do with *dawah*. Denying the *dawah* mission, *Interfaith Dialogue* states:

Other Muslim participants confuse interfaith dialogue with conducting *da'wa* (calling to Islam). Interfaith dialogue should not be considered an opportunity to convert others, for using such programs this way makes participants defensive and tends to turn them away from dialogue altogether. Genuine interfaith dialogue rests upon the central principle that it is not used for religious conversion.⁴

Interfaith Dialogue is not concerned with minimalist definitions of *dawah* that limits itself to conversions. As a close reading indicates, from the perspective of penetrating the interfaith community in furtherance of dislocating faith, Brotherhood efforts are nothing but *dawah* when understood as actions in the preparation stage. In the section of *Methodology of Dawah* titled "Through Contacts with Churches, Synagogues, Colleges and Universities," Shamim Siddiqi identified religious institutions as specific targets of the same form of *dawah* discussed in the 2007/11 IIIT monograph:

These are very important public platforms that must be used for the spread of *Dawah* when available, either on the invitation or by offering the services of the *Da'ee* to these institutions for presenting the viewpoint of Islam on various issues of the time.

Note that it's the "*Da'ee*"¹ who engages in such activities. In language that parallels *Interfaith Dialogue*, Siddiqi explained back in 1988:

The I.M.O.A [Islamic Movement of America—an early designation for the Muslim Brotherhood in America] will open dialogues with dignitaries of the religious institutions, presenting Islam as the common legacy of Judeo-Christian religions and as the only Guidance now available to

¹ From Siddiqi's *Methodology of Dawah*, a *da'ee* (*Da'ee* Ilallah) is "one who calls to the fold of Allah." *Tarbiyah* is the "training of a *da'ee* in the art of *dawah*." *Dawah* (*Dawah* Ilallah) is the calling the people to the fold of Allah. Siddiqi, Shamin A. *Methodology of Dawah Illallah* in

mankind in its most perfect form for its *Falah* (Deliverance and Salvation). These talks must be held in a **very friendly and non-aggressive atmosphere**, as directed by Allah (SWT) in the Qur'an as to how to talk with people of the scripture – “*And argue not with the people of the Scripture unless it be in a way that is better.*” (Al-Qur'an – 29:46)⁵

As Siddiqi stated, the Brotherhood views the methodologies used in dawah as prescribed by Allah. When assessing the intentions of the Brotherhood's work product, it is important to remember that its manner of communication is generally consistent with Omar Ahmad's requirement to send two messages in the same communication:

I believe that our problem is that we stopped working underground. We will recognize the source of any message which comes out of us. I mean, if a message is publicized, we will know ... the media person among us will recognize that you send two messages; **one to the Americans and one to the Muslims**. If they found out who said that—even four years later—it will cause a discredit to the Foundation as far as the Muslims are concerned as they say “Look, he used to tell us about Islam and that is a cause and stuff while he, at the same time, is shooting elsewhere.”⁶ [Emphasis added.]

The meaning of Ahmad's comment is particularly troubling given the Brotherhood and deeper shariah subtext. Omar Ahmad is the founding president of the Council of American Islamic Relations (CAIR). He made this comment at a 1993 Hamas meeting held in Philadelphia that led to the formation of CAIR under the auspices of the Islamic Association for Palestine (IAP), an organization identified as a Muslim Brotherhood entity in the *Explanatory Memorandum*.⁷ The FBI wiretapped this meeting because Hamas was (and is) a terrorist organization. The meeting was entered into evidence as “Philly Meeting – 15” in the 2008 Holy Land Foundation Trial to establish the immediate association of CAIR to Hamas. This means that the FBI and the Justice Department have known since before CAIR was formed not only of its association with a terrorist organization but also that it was given a disinformation mission. So why does the FBI, Justice, DHS, and DoD still consult an organization known to be (1) formed out of the Palestinian Muslim Brotherhood and (2) created with the intention of disseminating disinformation? Better yet, why do interfaith partners associate with CAIR?

Because the Brotherhood makes many of their publications available through normal publishing distribution, they know non-Muslims may actually read their materials. Omar Ahmad's comment should put all readers on notice that what they read from Brotherhood-sourced materials may contain a dual meaning: “one to Americans [i.e., non-Muslims] and one to Muslims.”

Interfaith Dialogue: A Guide for Muslims is a Muslim Brotherhood publication. In the Acknowledgements, the authors recognize the role played by known American Brotherhood entities and those in habitual relations with them, including the Islamic Society of North America (ISNA),⁸ the Graduate School of Islamic Social Science (GSISS), and the IIIT⁹:

“We thank ISNA, especially Dr. Sayyid M. Syeed and Dr. Louay Safi, and that International Institute for Islamic Thought (IIIT) for their professional and moral support. ... The Salam Institute for Peace and Justice and the Center for Interfaith Studies and Dialogue (CSID)”¹⁰

The book also identifies ISNA as taking the lead role in interfaith activities,¹¹ while CAIR is given the social justice and civil rights portfolio.¹² These are recognized Brotherhood entities known to be operating in the United States. *Interfaith Dialogue* was published by IIIT, the *Explanatory Memorandum* identified the IIIT as a Muslim Brotherhood entity,¹³ and the IIIT's homepage states it is dedicated “towards the Islamization of knowledge.”¹⁴ The IIIT also certified the *Reliance of the Traveller – A Classic Manual of Islamic Sacred Law* as an authoritative translation of shariah under the signature block of Dr. Taha Jabir Al-Alwani, then the president of the IIIT, the Fiqh Council of North America, and a member of the Islamic Fiqh Academy in Jeddah.¹⁵ The Fiqh Council of North America (the ISNA Fiqh Council [IFC])¹⁶ in the *Explanatory Memorandum* is still a subordinate element of ISNA. The Islamic Fiqh Academy in Jeddah is a subordinate element of the Organization of Islamic Cooperation (OIC).¹⁷

Another indicator that *Interfaith Dialogue* reflects the Muslim Brotherhood mission is the repeated allusion to bridge building. Sayyid Qutb uses this term in *Milestones* to set the limits of dawah interaction with non-Muslims: “the chasm between Islam and *Jahiliyyah* is great, and a bridge is not to be built across it so that the people on the two sides may mix with each other, but only so that the people of *Jahiliyyah* may come over to Islam.”¹⁸ The very use of the bridge building meme serves as a signal to other Brotherhood members that they are operating inside the fold, that the interfaith narrative is designed to set the conditions for bringing people to Islam while also setting the preconditions for the use of force (jihad). Brotherhood commitments to interfaith dialogue should never be understood to extend beyond the parameters set by Qutb.

The relationship of the IIIT to both *Interfaith Dialogue* and *Reliance of the Traveller* requires that we understand *Interfaith Dialogue* strictly in terms of IIIT's commitment to shariah (as stated in *Reliance*) and in conjunction with the Brotherhood objectives to which it is associated. This is **reasonable** because, as the *Explanatory Memorandum* states, the IIIT is committed to the “enablement of Islam in North America, meaning: establishing an effective and a stable Islamic Movement led by the Muslim Brotherhood which adopts Muslims’

causes domestically and globally ... and supports the global Islamic State wherever it is.”¹⁹ It is **not reasonable** to do otherwise.

Applying the 24/25 Rule,² where points are made in *Interfaith Dialogue* that lend themselves to competing interpretations, the ones that conform to known IIIT views based on known IIIT positions are the ones to be adopted. This creates a powerful presumption that *Reliance* reflects known IIIT positions whenever shariah from *Reliance* can be accurately aligned with positions advocated by the IIIT in products like *Interfaith Dialogue*. The ability to confirm an issue in question by reference to *Reliance* will generally reflect the Brotherhood view in question. Also in line with the 24/25 Rule, if something in *Interfaith Dialogue* finds an explanation in *Reliance*, then that’s what is meant.

A good example is *Interfaith Dialogue*’s treatment of the “Treaty of *Hudaybiyyah*.” The key to understanding this narrative is provided early on: “the Prophet provided us with such a model when he signed the Treaty of *Hudaybiyyah* with his Makkah opponents, the very ones who had expelled him and his followers from Makkah.”²⁰ This comment creates the requirement to know the story behind *Hudaybiyyah*, independent of the explanation provided in the book, while remaining aware of Omar Ahmad’s two-messages strategy.

The second clue is found in the chapter titled “Treating Non-Muslims in the Light of the Prophet’s *Sirah* and Muslim History.” As the title indicates, truces are to be understood in “light of the Prophet’s *Sirah* and Muslim history.” The title also points to the influence of the *Milestones* meme that aligns Brotherhood messaging with Islamic doctrines of progressive revelation. *Interfaith Dialogue* positions *Hudaybiyyah* to establish the claim the Prophet had an overriding interest in maintaining peace, even going so far as entering into treaties that were unpopular and humiliating. *Interfaith Dialogue* states:

This treaty shows that the Prophet preferred peace even at the cost of annoying some of his close followers. He knew that peaceful living would allow Muslims to dialogue with non-Muslims, move about freely, and build relations with other tribes. This treaty is an excellent example of going the extra mile with others to achieve peace.²¹

Without an awareness of Islamic law, interfaith partners read this observation and think it reflects an ongoing commitment to peace grounded in an explicit preference of the Prophet. Yet a quick reference to *Reliance of the Traveller* makes it clear that this is not the case. The relevant shariah is in the section on jihad concerning truces. *Reliance* shows that Islamic law does not permit treaties but rather recognizes only truces²² that are made on a short-term basis.²³ Of note, *Interfaith Dialogue* erroneously designates *Hudaybiyyah* as a treaty, not a truce. Further, because truces require the nonperformance of jihad,²⁴ truces are disfavored, cannot be entered into merely to preserve the status quo, and can only be made in times of Muslim weakness, lack of numbers, or because the other side may convert to Islam.²⁵

The seriousness of these conditions is such that *Reliance* grounds them in the Qur’an: “So do not be fainthearted and call for peace, when it is you who are the uppermost. (Koran 47:35).”²⁶ While both Muslim and non-Muslim participants in the interfaith context read the same section of *Interfaith Dialogue* on peace treaties, the Brotherhood members will have a fundamentally different understanding of what is being communicated. On the meaning of peace,²⁷ Islamic notions hold that true peace comes with total submission to Islam and world peace when the entire world has submitted (at least to shariah).²⁸ Of note, the Truce of *Hudaybiyyah* was entered into during a “period of weakness” and was renewed for a second ten-year term. Early in the renewal period, Islam having “regained its strength,” the truce was abrogated and Mecca conquered. A cursory review of the *Sirah* and Islamic history reveals this. It is troubling that the Brotherhood bases its expectation of success on a reasoned estimation that its interfaith “partners” either don’t know this or don’t care enough to find it out.

As this discussion of peace is in the context of interfaith interactions with known Brotherhood entities, it is fair to ask whether non-Muslim “interfaith partners” understand the full meaning of the Brotherhood’s position that world peace comes when the entire world has submitted to shariah. A look at Sayyid Qutb’s 1951²⁹ book *Islam and Universal Peace* will help to answer this. Translated and published in 1993 by a prominent American Brotherhood label, American Trust Publications (ATP),³⁰ *Islam and Universal Peace* explains that, for Qutb, “universal peace must be given with a peace of conscience which can only be achieved through constant contact with the eternal source of power, Allah.”³¹ It continues:

Accordingly, Muslims have a responsibility towards humanity. They are to achieve peace on earth, within themselves, at home and in society. It is a peace based on recognizing God’s oneness and omnipotence, on instituting justice, equality and liberty; and on achieving social equilibrium and cooperation.³²

² As developed in Part 4, THE ARTICLE 24/25 RULE FOR ANALYSIS – “the 24/25 Rule” - Human Rights are defined as shariah for the purpose of any analysis involving the OIC, an OIC member state, or initiatives reasonably arising from either — including all entities claiming Islamic law as the basis of law, including al-Qaeda, the Muslim Brotherhood, elements of the Islamic Movement, and the Turkish delegation at the OSCE: When the subject matter of an analysis speaks of “rights and freedoms” or associated defined concepts that arise out of the Cairo Declaration on Human Rights in Islam, those “rights and freedoms” can *only* be assessed in terms of what Islamic law permits them to mean, where Islamic law is the *only* criterion by which a determination can be made in the event of any dispute requiring resolution.

Islam came to establish justice in its widest sense; socially, legally and internationally, and to apply it to people the world over. Whoever, Muslim or non-Muslim, violates this rule is an antagonist and a transgressor. It is then the duty of Muslims to fight and, if necessary, to use force in order that the Word of God, which is absolute and complete, prevail.³³

Establishing world peace through the enforcement of shariah. Qutb rhetorically asks, “Then what is the Word of God that justifies war according to Islam?” He answers his question:

The Word of God is the expression of His Will as specified in the Quranic verse: “... and fight them on until there is no more tumult or oppression.” (Q. VIII. 39) God ordains that all religion should belong to Him. This can only be realised [sic] in one way; through worship, obedience and complete surrender to Him. The divine law must dominate all secular and religious systems. Whoever usurps the right to legislate laws on his own is claiming a share in the Divine powers of organising [sic] the universal system. Such a person would be claiming – implicitly if not explicitly – a share in God’s attributions. In other words, he would be taking on himself the right to rule as another god on earth.

In order to propagate the oneness of God on earth and to put an end to the power of those who, by word or deed, challenge His omnipotence, Islam allows Muslims to fight. Such is the only war allowed in Islam.³⁴

To Qutb, the ultimate offense is shirk. The form of warfare authorized by Islam to fight for peace is jihad. He makes this clear in the chapter “World Peace” in the section “Striving in the Cause of Allah (Jihad).”³⁵ In making his case, Qutb clarifies that the goal is not to force conversions to faith but rather to compel subordination to the law, a distinction lost on most non-Muslim interfaith partners who advocate on behalf of the Brotherhood using the Brotherhood’s “no compulsion” narrative. Qutb explains:

Islam is not an arbitrary religion, nor has it ever ordered Muslims to force others to adopt it even though it is the final and complete revelation from God. He says:

“Let there be no compulsion in religion: Truth stands out clear from error.” (Q. II. 256)

Muslims are first commanded to defend their brothers against deception and materialism. Second, they are ordered to defend the liberty of thought and to invite others to their belief. To this end, they are commanded to eliminate any oppressive force that would suppress the propagation of Islam. Third, they are to establish the sovereignty of God on earth and to repel any aggression against it. Those who claim the right to legislate for people and exclude God’s legislation are aggressors and are liable to divine punishment. Fourth, Muslims are required to establish justice in the world and to allow all peoples to enjoy this justice as individuals, as members of a society, as citizens of a nation and as members of the international community. Thus, Muslims are commanded to fight against injustice wherever it may be; whether it be individual, social, national or international.

The struggle to establish the sovereignty of God on earth is called jihad. Jihad is achieved by giving men the chance to emancipate themselves from their oppressors and to restore their human rights granted by God to all mankind. God Says:

“Those who believe fight in the Cause of God, and those who reject faith fight in the cause of Evil ...” (Q. IV. 76)³⁶

When Jewish or Christian “partners” work with Muslim Brothers who declare a complete commitment to peace, are they aware of what is being committed to? The only thing worse than interfaith partners not knowing the Brotherhood’s agenda when they engage in outreach with them is that some partners *may* know. As shepherds of their respective flocks, interfaith leaders should take the time to know the equities and interests of all parties. Shepherds who cannot recognize the wolf are not good shepherds.

The analysis used for the explanation of Islamic notions of peace can also be applied to Brotherhood notions of social justice. In 1948, Qutb wrote *Social Justice in Islam*,³⁷ in which social justice was equated with shariah. As Qutb saw it, Judaism was “suffering an eclipse” that rendered it “an empty and unspiritual sham,”³⁸ while Christianity had simply “shot its bolt”:

“The truth is that all spiritual religions – and Christianity most of all – are opposed equally to European and American materialism; for both of these are of the same nature and are equally at odds with any spiritual philosophy of life. But Christianity, so far as we can see, cannot be reckoned as a real force in opposition to the philosophies of the new materialism; it is an individualist, isolationist, and negative faith. It has no power to make life grow under its influence in any permanent positive way. Christianity has shot its bolt so far as human life is concerned; it

has lost its power to keep pace with practical life in succeeding generations, for it came into being only for a limited and temporary period, between Judaism and Islam.³⁹

Interfaith Dialogue relies on Dr. Taha Jabir Al-Alwani, who certified *Reliance*, to explain the theory of *dar al-harb* that where a Muslim is able to practice his religion openly in a non-Muslim land, the “land becomes *dar al-Islam* by virtue of his settling there.”⁴⁰ “Settling” is a Brotherhood term of art that is defined in the *Explanatory Memorandum*. In Brotherhood parlance, settling, or the “process of settlement,” is a civilization-jihadist process that calls for the destruction of America through a form of jihad based on subversion.⁴¹ Also regarding “settlement,” “the role and nature of the work of ‘the Islamic Center’ in every city” is to “achieve the goal of the process of settlement,” which includes “supplying the battalions.”⁴² Alwani’s explanation is also similar to one given by Tariq Ramadan, the grandson of Muslim Brotherhood founder Hasan al-Banna, when he laid out a theory of American citizenship based on Islamic legal principles⁴³ established by the Prophet Mohammed⁴⁴ in a speech at the 2012 MAS-ICNA Conference. (A year earlier at an ICNA event in Dallas, Ramadan reminded attendees that they were in America to colonize, not to be colonized.³)

Interfaith Dialogue also relies on the Brotherhood’s chief jurist, Yusuf al-Qaradawi. This is the same Qaradawi who refused to sit next to Jews at a conference on interfaith dialogue in Doha in 2013,⁴⁵ explaining that “after the announcement of the expansion of the conference to be a dialogue of Muslims, Christians, and Jews, I decided not to participate in it so as not to sit with Jews on a single platform”;⁴⁶ the same Qaradawi who, in 2009, said that Hitler was Allah’s punishment for the Jews and that he hopes, before he dies, to go to the Palestinian territories to shoot Jews and then be martyred by them.⁴⁷

DECONSTRUCTED MINDS: FROM SQUISH TO DISLOCATION OF FAITH

Interfaith Dialogue is consciously sensitive to members of the Muslim community who see risk and potential apostasy associated with interacting with non-Muslims in the interfaith domain. It was also written with an eye toward non-Muslims who might read the book. Hence, *Interfaith Dialogue* addresses the concerns of Muslim skeptics in neutral terms that simply identify the rules interfaith leaders say must govern the interfaith community when engaging in interfaith dialogue.

The IIIT identifies the interfaith movement’s non-Muslim members (called “partners”) as vulnerable to penetration by virtue of their willingness to abide by self-imposed postmodern regimes, ultimately designed to deconstruct their respective faiths. This becomes clear only when *Interfaith Dialogue* is read in light of the IIIT’s mission statement, Muslim Brotherhood doctrines, and the Islamic law that the IIIT certifies. For the Brotherhood, the interfaith venue represents an optimal platform for penetration into the leadership circles of religious organizations. As will be seen, much of the IIIT strategy relies on the interfaith movement’s own rules, which enable Brotherhood partners to coopt, neutralize, and undermine their non-Muslim partners in the preparation stage as Islam seeks to transition from weakness to strength.

Temple University’s Leonard Swindler and Richard Landau, in *Beliefnet*, provide a sampling of the rules that *Interfaith Dialogue* identifies as governing such dialogue. On point is Swindler’s principle that “dialogue must take place in an atmosphere of mutual trust.”⁴⁸ This “mutual trust” does not, however, rest on a full understanding of what each side believes, independent of what they disclose. Indeed, this “trust” can take precedence over what one may already know of the other faiths or what one could learn from competent research in the service of due diligence.

Related to the question of whether trust is in any way merited is the question of what distinguishes trust from witlessness. Brotherhood members are aware that shariah says that “when it is possible to achieve such an aim by lying but not by telling the truth,” it becomes “obligatory to lie if the goal is obligatory.”⁴⁹ Does “mutual trust” survive such a disclosure? Should it? The Brotherhood mission is to impose shariah on the world. Before extending such trust, a simple due diligence review of Brotherhood entities engaged in the interfaith process would reveal this to be true. The Brotherhood shows little concern that their outreach partners will come to their senses, possibly because another of Swindler’s interfaith principles is that “each dialogue partner has the right to define his or her own religion and belief, [so that] the rest can only describe what it looks like to them from the outside.”⁵⁰ This rule suggests that persons who undertake a reasonable effort to discharge their duty (to their own faiths) by performing a competent assessment of the “other’s” religions could be characterized as lacking the requisite trust by virtue of finding out. Could conformance to this rule help explain why fellow believers are routinely accused of intolerance by interfaith leaders and peers from within their own religious organizations?

Using Swindler’s principles to prohibit critical analysis of Islam, the Brotherhood can then leverage yet another principle—“participants entering into dialogue must be willing to reflect upon themselves and their own religion”⁵¹—to justify withering assaults on the faiths of other interfaith organizations in the name of introspection

³ Tariq Ramadan: “We should all be very careful not to be colonized by something which is coming from this consumerist society. ... It should be us with our understanding of Islam, our principles, colonizing positively the United States of America.” - Dr. Tariq Ramadan Speaking at ICNA Fundraising – Dallas Chapter, 28 July 2011, *YouTube* (www.amilimani.com), URL: <http://www.youtube.com/watch?v=1WDEfVdsr3M>, accessed 22 January 2013, alternate abridged video - “Tariq Ramadan: We Must Colonize the USA with our Religion,” posted by *MRCtv*, 17 June 2012, URL: <http://www.mrcv.org/videos/tariq-ramadan-we-must-colonize-usa-our-religion>, accessed 22 January 2013.

while remaining consistent to the *Milestones* process. As expressed in *Interfaith Dialogue*, the Brotherhood's ability to manipulate interfaith principles to facilitate a lack of reciprocity establishes a form of constructive subordination structured to lead to actual submission. As such, it facilitates the dhimmification of America's non-Muslim clergy. Just note how often senior rabbis, ministers, and bishops turn on their own members when issues of Islam arise. Clearly the Brotherhood has targeted the interfaith community because its membership exhibits squish characteristics. The interesting question is whether the Brotherhood targeted the interfaith community in order to dislocate their faiths or whether it sees itself as manipulating outreach partners whose faiths have already been dislocated.

How else does one explain the lack of discernment? If postmodern rules governing the interfaith community operate beyond the superficial level, they run the risk of undermining core beliefs associated with any truly believed-in faith. *Interfaith Dialogue*'s authors understand that interfaith partners who actually take such principles to heart are likely to already be compromised in their own faiths. Richard Landau calls for members to "practice fairness when speaking for or about other faith(s)" and to "speak in a way that people of that religion can affirm as accurate."⁵² Others, however, including the Brotherhood, recognize that non-Muslim partners who buy into this view are already predisposed to accept the Islamophobia narrative, because they already hold themselves to standards that require uncritical acceptance of outside narratives at the expense of their own beliefs and even of factual analysis (that puts the interfaith paradigm at risk). Self-censorship before speaking, what the American legal system calls "prior restraint,"⁵⁴ is established as a self-imposed rule of etiquette that effectively takes precedence over the requirements of one's own faith and of reason.

In the interfaith milieu, violation of these narrative-enforcing rules is, of course, deemed "uncharitable." So long as interfaith discussions concern non-essential topics that don't touch faith, one can tolerate Landau's admonition to "avoid misusing scripture," by which he means that "no one shall attempt to use one's own religion to dismiss another religion as invalid."⁵³ Because scripture contains the core elements of faith for most religions, however, at some point, actual faith should control, if not override, such interfaith concerns. As a purely logical proposition, to truly believe in one's own faith is to truly disbelieve in others. To argue otherwise is to deny the laws of identity and non-contradiction. It violates reason. The Brotherhood recognizes that its interfaith partners have already imposed relativist notions of "tolerance" (which is actually intolerance) on themselves as a condition of membership. For Brotherhood members engaged in the interfaith process, suppressing otherwise credible faith-based concerns coming from non-Muslims can be as easy as holding their partners to the standards they set for themselves *and then demanding* that they impose those same relativist standards on their co-religionists—at least as regards Islam.

Finally, Landau's rule to "avoid preconditions" because they "usually defeat the purpose of dialogue"⁵⁴ allows Brotherhood participants to characterize their partners' existing commitments to faith as just that—a precondition that interfaith rules demand be avoided as an impediment to "dialogue." Every article of faith becomes a precondition that must be sidestepped as the entry cost of dialogue. It is noteworthy how often in interfaith presentations that programmed discussions about "putting our preconceptions aside" serve as the leading edge of an assault on the target audience's faith.

These narratives are used to great effect to hollow out an audience's faith. As the discussion on interfaith dialogue proceeds, the postmodern assault on faith will focus on the assault on reason. For example, when a faithful person's adherence to the scriptures of his or her faith are designated a "misuse of scripture" by a fellow member of the same faith who feels the superior pull of interfaith requirements, a self-negating contradiction is being imposed within that faith. Holding back on the expression of a faithfully held scriptural proposition in deference to higher interfaith canons results in one's cooperation in one's own silencing, while holding to one's belief results in being designated as rigid, intolerant, uncharitable, and fundamentalist. One cannot believe in one's faith and in interfaith principles demanding their suppression at the same time without engaging in a logical contradiction that reduces faith to meaninglessness. Interfaith rules are thinly veiled postmodern assaults on reason that succeed by undermining basic principles of logic. It's really just a matter of apples and oranges.⁵ The Brotherhood knows a

⁴ From *Black's Law 9th*, "The legal doctrine of prior restraint (or formal censorship before publication) is probably the oldest form of press control. Certainly it is one of the most efficient, since one censor, working in the watershed, can create a drought of information and ideas long before they reach the fertile plane of people's minds. In the United States, the doctrine of prior restraint has been firmly opposed by the First Amendment, and by the Supreme Court. But the philosophy behind that doctrine lives zestfully on, and shows no signs of infirmities of age." *Black's Law Dictionary, 9th*, Bryan A. Garner, Editor in Chief, West Publishing (Thomson Reuters), St. Paul, 1314; (citing David G. Clark & Earl R. Hutchinson, *Mass Media and the Law 11*, 1970)

⁵ **Apples and Oranges explained:** The assault on reason can be explained in terms of basic Aristotelian logic. There exist certain laws of thought classically held to form the basis of all logic. Also called logical first principles, they include the *law of identity*, the *law of non-contradiction*, and the *law of the excluded middle*. It's all basic logic; it's all apples and oranges. The *Law of Identity*: If you are an apple, then you are an apple (a = a). The *Law of Non-Contradiction*: If you are an apple, then you are not an orange (a ≠ o). The *Law of the Excluded Middle*: If you are an apple, then you are not not an apple (a ≠ -a).

The *Law of Identity* - holds that an apple is an apple - it is what it is. In other words, that a thing must be identical with itself. As Aristotle observed, in his *Metaphysics*:

"The fact that a thing is itself is [the only] answer to all such questions as why the man is man, or the musician musical."

The *Law of Non-Contradiction* - holds that an apple cannot be both an apple and not an apple (or an orange) at the same time; that a logically correct proposition cannot affirm and deny the same thing. Aristotle provided several formulations of the law of non-contradiction:

good thing when they see it: The interfaith movement already induces the very dislocation of faith that the Pakistani Brigadier said is a necessary objective in the preparation stage.

BETTER TO DECEIVE THAN TO LIE

The same section of *Reliance* that spoke of the duty to lie also advises that it is better to deceive:

But it is more precautionary in all such cases to employ words that give a misleading impression, meaning to intend by one's words something that is literally true, in respect to which one is not lying, while the outward purport of the words deceives the hearer ...⁵⁵

Interfaith Dialogue is concerned with developing narratives to express certain Islamic doctrines that are too harsh to state in plain terms and yet must be communicated. The solution is to develop wordy, facially neutral narratives that are "literally true ... while the outward purport ... deceives the hearer." A good example is the explanation of the "Treaty of *Hudaybiyyah*" discussed above. Another example is when *Interfaith Dialogue* encourages imams not to say, "All non-Muslims go to hell," when a more evasive way of communicating the same thing is more helpful:

Consider the difference between the following two approaches. On the one hand, one imam mentioned during his Friday sermons that Jews and Christians are bound for hell if they do not accept Islam. On the other hand, another imam said that Islam is Allah's chosen path and that those who believe in Him, the angels, the Biblical prophets, Prophet Muhammad as the seal of the Prophets, all holy scriptures including the Qur'an, the Hereafter, the Resurrection, and in the Day of Judgment – He, in His mercy, will bless such people of heaven. The difference in the approach between these two imams should be clear. Which of these imams more truly represents the spirit of the interfaith dialogue?⁵⁶

Note that the question isn't which statement is more correct, but rather which is more appropriate for the limited purpose of meeting interfaith objectives. As only Islam has all the scriptures (including the Qur'an) and all the prophets (including Mohammed), both statements are true. Only Muslims enter paradise. The IIIT book simply shows how to mask the ultimate message of Islam so that believers will understand it and unbelievers won't. Thus, though the speaker is "not lying," the narrative "deceives the hearers" in a broader audience.

From the skeptic's perspective, the IIIT may believe they are simply facilitating the implosion of a community that already wants to be deceived. Both the Pakistani Brigadier and the Brotherhood understand spiritual warfare to be a major component of dawah. The fact that Brotherhood efforts so easily slide by their interfaith "partners" may lead the Brotherhood to conclude that Siddiqi was right when he said:

America is a predominantly secular cum permissive society. ... Religion is a personal affair between God and individual. It is limited within the four walls of the church, the synagogue and the temple. It is nowhere visible within the life pattern of the people. ... Churches have become more like social institutions than religious meeting places ... the Judeo-Christian God is powerless.⁵⁷

You can't undermine the already undermined. Interfaith penetration is done in furtherance of the dislocation of faith demanded by Brigadier Malik in the dawah phase. The Brotherhood effort discussed in *Interfaith Dialogue* is a sophisticated, long-term undertaking that enjoys ongoing success. If allowed to continue unchecked, an anticipated secondary effect will be the additional loss of faith when the faithful realize that their current religious leadership (ministers, bishops, and rabbis) has facilitated the Brotherhood narrative that seeks to destroy their faith communities.

DISLOCATION OF FAITH: RECOGNIZING IT WHEN YOU SEE IT

A key Brotherhood objective in the interfaith movement is to sustain among its partners a greater commitment to interfaith processes than to their own faiths. Indicators of such a drift should be watched for and recognized. Two examples will demonstrate this.

An Assyrian Catholic woman, Juliana Taimoorazy, was forced to flee Iran with her family. She found safety and a home in Chicago, Illinois. After she gave her testimonial at a Knights of Columbus event, a concerned woman

"It is impossible for anyone to believe the same thing to be and not be."

"The same attribute cannot at the same time belong and not belong to the same subject in the same respect."

"The most indisputable of all beliefs is that contradictory statements are not at the same time true."

The *Law of Excluded Middle* - holds that a statement is either true or false, not both and not neither. In Aristotle's words: "It is necessary for the affirmation or the negation to be true or false." (*De Interpretatione*)

The following explanation was assisted by "6. Laws of Thought, Aristotle: Logic," *Internet Encyclopedia of Philosophy (IEP) – A Peer Reviewed Academic Resource*, undated, URL: <http://www.iep.utm.edu/aris-log/>, accessed 14 June 2013.

asked her to speak at a Catholic high-school function in Arlington Heights, Illinois. Initially in favor of her speaking, the priest and president of the Catholic high school asked her to rehearse her speech to a small group of parishioners, himself included. Speaking on the persecution of Christians in the Islamic world, Juliana drew on her and her family's life experience reaching back to the Genocide of World War I, better known as the Armenian Genocide, but which was more broadly directed at all Christian minorities and included the physical destruction of the Assyrian nation. Her family history includes a great-grandfather who died in an internment camp, a great-grandmother and two aunts who were kidnapped, another great-uncle who was cut to pieces, and an uncle who was shot by his own Muslim employee for being a Christian. It also includes the serial rape and brutalization of the women in her family—exactly what we are seeing ISIS do to those same populations today. Her familial story extends to mental, emotional, and physical persecutions in the 1980s that finally forced her family to leave. Today, the Christian community, including the Catholic Church, is well aware that upwards of 100,000 Christians a year are killed for being Christian and that most of this is at the hands of those acting in the name of Islam.⁵⁸ A simple Google search makes it clear that the persecution of Christians in the Muslim world today is open, violent, systematic, and large-scale. There is nothing about Juliana's testimony that strains credulity. Going through the rehearsal of her testimonial, however, the priest intervened to tell her that Islam is a religion of peace, that he personally believes in the "Five Pillars," and that she could not give her testimonial unless she was prepared to debate with his interfaith partner and peer, the local imam. As the priest explained, to do otherwise would risk poisoning the minds of the Catholic youth.

The priest subordinated the testimonial of a woman's persecution for being Catholic—to be given to fellow Catholics in a Catholic forum—to what he thought would be acceptable to Islam. This reflects the downstream effects of interfaith rules as intended by the Brotherhood. Even given the offense, Juliana accepted the priest's conditions but never heard back from him. Juliana Taimoorazy is currently the director of a non-profit dedicated to raising awareness of the overt persecution of Christians in the Middle East. Who would have thought that a priest would silence such a testimonial? Sadly, a review of the news will indicate that Juliana's experience has become the norm.

The Olive Tree Initiative (OTI) is a university-sanctioned program that sends students to Israel and the West Bank to meet with members of organizations associated with terrorism under the pretext of "dialogue and holistic education." It is structured, however, to neutralize Jewish affinity to Israel, Judaism, and Jewish heritage. It has programs spread throughout Europe and the United States. The program is lauded by the Council on American Islamic Relations (CAIR) and works closely with the Muslim Student Association (MSA), both known affiliate organizations of the Muslim Brotherhood. OTI directs a narrative at American college students who lack the ability to recognize that these activities are calculated to undermine affinity to Israel as part of a larger isolation effort, including BDS. While the outreach effort is also directed at Muslims and Christians, the target audience is unquestionably Jewish students. The immediate objective is to establish a pro-Palestinian counter cadre within the Jewish community, inculcated with hostility to Israel and designed to transition to an entrenched form of anti-Semitism. This is done through heavily choreographed travel to the territories under the control of the Palestinian Authority. Nothing so effectively demonstrates the strategic disorientation this program generates than a group of young students cheerfully posing for a picture in a room in Ramallah, the Palestinian Territory, with a memorial placard on the wall in the background dedicated to the "Martyred Leaders; the Central Committee of the *Fateh* Movement."



Dislocation of faith, strategic disorientation, or simply unaware? Jewish, Muslim, and Christian students posed for this Olive Tree Initiative group photo in the Palestinian Territory (Ramallah) in September 2012. The memorial placard in the background reads, "Martyred Leaders: the Central Committee of the Fateh Movement." Senior Fateh official Hasan Zamlot (center) met with students from the University of California, Irvine, and UCLA. Pictured at the far right is OTI "tour guide" George Rishmawi, co-founder of the International Solidarity Movement.⁵⁹ (Photo courtesy of Ha-Emet)

IT'S 'FEED MY SHEEP,' NOT 'FEED MY SHEEP TO THE WOLVES'—THE WALK OF SHAME

Interfaith Dialogue culminates with Chapter V, “The Abrahamic Faiths: A Case Study of Rochester’s Experience.”⁶⁰ This “experience” concerns the efforts of the Center for Interfaith Studies and Dialogue (CISD) at Nazareth College in Rochester, New York. (Nazareth is one of the few colleges formally delisted as a Catholic institution.⁶¹) *Interfaith Dialogue* identifies CISD as a “leader” in the interfaith effort supported by the IIIT.⁶² The main author of *Interfaith Dialogue*, Muhammad Shafiq, holds the IIIT Chair in Interfaith Studies and Dialogue at CISD, which is endowed by the IIIT.⁶³ “Rochester’s Experience” refers to the successful IIIT penetration of the interfaith community, which *Interfaith Dialogue* seeks to have emulated as part of a larger Muslim Brotherhood effort. For those outside the Brotherhood orbit, however, being praised as a positive case study in *Interfaith Dialogue* is being designated a Brotherhood dupe.

These case studies include Temple B’rith Kodesh joining with the Islamic Center of Rochester to celebrate the *adhan* with Muslims praying in congregation,⁶⁴ Rev. Gordon Webster of the Presbyterian Church helping to stand up the Commission on Christian-Muslim Relations (CCMR),⁶⁵ and the Diocese of Arlington, Virginia, ratifying the Catholic-Muslim Dialogue (CMD).⁶⁶

Each is an example of an entity exhibiting an overly pliable response to a Brotherhood initiative. The problem isn’t that Jewish and Christian entities work with Muslims, but that they work with the Muslim Brotherhood. For the Brotherhood, interfaith “bridge building” goes only one way; its immediate objective is “eliminating and destroying Western civilization from within and ‘sabotaging’ [America’s] miserable house by their hands”⁶⁷ in furtherance of “establishing Allah’s law in the land, . . . establishing the Islamic State, . . . and defending the [Islamic] nation against internal enemies.”⁶⁸ If the IIIT is acting in furtherance of its known objectives through such interfaith initiatives, then those working with the Brotherhood under this interfaith regime are helping, “by their hands,” to eliminate Western civilization and, indeed, their own faiths (by facilitating the undermining of faith within the respective faith communities).

Other IIIT representatives support more strategic efforts. At a series of interfaith meetings in Washington, D.C., for example, alongside Muhammad Shafiq were Jamal Barzinji, Abubaker al Shingieti, and Iqbal Unus.⁶⁹ Jamal Barzinji is the founder of the IIIT and has extensive Muslim Brotherhood associations. He is also a member of CAIR and was associated with the Amana Trust, the American Muslim Council, CSID, IIFTIHAR, Mar-Jac Investments, Mena Investments, Reston Investments, the SAAR Foundation, and the SAFA Trust.⁷⁰ Barzinji’s home was raided during the Green Quest operation by the U.S. government.⁷¹

We will look at two of these individuals, beginning with Abubaker Shingieti, whose Brotherhood *bona fides* are established. He is regional director for the IIIT,⁷² an active member of the Association of Muslim Social Scientists (AMSS),⁷³ and was the editor of *Islamic Horizons*, the official monthly magazine of ISNA.⁷⁴ The *Explanatory Memorandum* self-identifies the IIIT, AMSS, and ISNA as Muslim Brotherhood entities.⁷⁵ Shingieti is president of American Muslims for Constructive Engagement (AMCE), the consolidated Brotherhood entity charged with managing outreach initiatives associated with the Obama Administration.⁷⁶ He is also Vice President for Islamic Programs at the International Center for Religion and Diplomacy (ICRD)⁷⁷ and Research Associate at the Center for Muslim-Christian Understanding at the Georgetown University School of Foreign Service.⁷⁸ According to his IRCD resume, Shingieti:

Had a distinguished career in government in the Republic of Sudan. He held Ambassador rank in his capacity as Director of Political Affairs for the Presidency (1995-98) and before that served as Councilor at the Embassy of Sudan in Washington, DC (1990-1993), and Secretary General of the External Information Council in Khartoum (1993-95).⁷⁹

But there is more to Shingieti’s role. Borrowing from Patrick Poole’s research, Sudan in the 1990s was ruled by the Muslim Brotherhood regime of President Omar al-Bashir, which engaged in a sustained jihad of annihilation against Christians and animists that claimed the lives of close to two million people, forcing another four million to flee. In 2008, the International Criminal Court indicted Bashir for war crimes related to the regime’s subsequent genocide in Darfur. In this period, Shingieti served Bashir as a close advisor and top aide, first as a government spokesperson from 1993 to 1995 and then, at the height of the regime’s murderous activity, as Director of Public Affairs for the Presidency from 1995 to 1998. From 1992 to 1996, Sudan was the hub of the international terror network that sheltered Bin Laden.⁸⁰ The situation has not “normalized” since then. For example, as recently as March 2012, MEMRI published a subtitled video of an *Al Jazeera* broadcast of the Sudanese Governor of South Kordofan, Ahmad Haroun, issuing direct orders to the military to annihilate the non-Muslim population, mainly Christians and animists, in jihad:

The rest of the mission should be completed with high morale. Allah Akbar. Make it clean. Allah Akbar. Wipe them out, crush them, don’t bring them back alive. Eat them uncooked. Allah Akbar. Don’t cause us any paperwork. Are you ready?⁸¹

There is reason to think that “eat them uncooked” is more than just a metaphor. When news popped in May 2013 that the White House was hosting a Sudanese delegation led by seniors of the National Congress Party, the party Bashir once lead, attention shifted to President Obama’s lead Muslim outreach person, Abubaker al-Shingieti, President of AMCE.⁸²

There is also Imam Magid, the Executive Director of the ADAMS Center and President of the Islamic Society of North America (ISNA).⁸³ Magid is also associated with ACME⁸⁴ and is a Sudanese citizen. He claims to be the son of the Grand Mufti of Sudan, and it was in Sudan, at the direction of his father and other notable scholars, that “he studied and graduated in traditional Islamic disciplines, including shariah (Islamic Jurisprudence) and *Muwatta* (from the Maliki School of Islamic Law).”⁸⁵ Written in the 8th century by Malik ibn Anas,⁸⁶ founder of the second of the four doctrinal schools of Islamic law (Maliki),⁸⁷ *Muwatta* (*Trodden Path*) is among “the oldest corpus of Sunnite law.”⁸⁸ As Imam Magid’s status as an imam derives at least in part from his mastery of the *Muwatta*, a sampling from that text’s treatment of jihad and apostasy might provide some indicators of Magid’s own views:

21 Jihad, 21.1 Stimulation of Desires for Jihad

2 The Messenger of Allah, may Allah bless him and grant him peace, said, “Allah guarantees either the Garden or a safe return to his home with whatever he has obtained of reward or booty for the one who does *jihad* in His way ...”⁸⁹

21 Jihad, 21.14 The Martyrs in the Way of Allah

27 The Messenger of Allah, may Allah bless him and grant him peace, said, “By He in whose hand my self is! I would like to fight in the way of Allah and be killed, then be brought to life again and so I can be killed, and then be brought to life again so I could be killed.”⁹⁰

33 Yahya related to me from Malik that Yahya ibn Sa’id said, “The Messenger of Allah, may Allah bless him and grant him peace, was sitting by the grave which was being dug at Madina. A man looked into the grave and said, “An awful bed for the believer.” The Messenger of Allah, may Allah bless him and grant him peace, said “Evil? What you have said is absolutely wrong.” The man said, “I didn’t mean that, Messenger of Allah. I meant being killed in the way of Allah.” The Messenger of Allah, may Allah bless him and grant him peace, said. “*Being killed in the way of Allah has no like!* There is no place on the earth where I would prefer my grave to be than here [Madina].” He repeated it three times.⁹¹

36 Judgements [sic], 36.18 Judgement [sic] on the Abandonment of Islam.

15 Yahya related to me ... that the Messenger of Allah, may Allah bless him and grant him peace, said, “If someone changes his religion – then strike off his head!” The meaning of the statement of the Prophet, may Allah bless him and grant him peace, in our opinion – and Allah knows best – is that, “If someone changes his religion – then strike off his head!” refers to those who leave Islam for something else – like heretics and suchlike, about whom that is known. They are killed without being called to repent because their repentance is not recognized. They were concealing their disbelief and making their Islam public, so I do not think that one should call such people to repent and one does not accept their word. As for the person who leaves Islam for something else and divulges it, he is called on to repent. If he does not turn in repentance, he is killed.⁹²

DIVI ET IMPERA

It should be noted that the Brotherhood has separate courses of action and “useful idiots” to deal with Jews and Christians. For Jews, there is the Commission for Jewish Muslim Understanding (CJMU),⁹³ for Protestants, the Commission for Christian-Muslim Understanding (CCMR),⁹⁴ and for Catholics, the Catholic-Muslim Dialogue (CMD).⁹⁵ The Brotherhood’s strategy to eliminate Western civilization “by our hands” includes the manipulation of these bilateral relationships to bring non-Muslim groups into conflict with each other while advancing Brotherhood objectives, not the least of which is stirring up internecine strife of the type that brought Mohammed to Medina. We should review circumstances where newfound frictions between Christians and Jews align with newfound bilateral “special relationships”⁹⁶ with Brotherhood entities.

There is no question that *Interfaith Dialogue* is a Muslim Brotherhood monograph that reflects the Brotherhood’s orientation to the interfaith community. The examples of successful outreach in the book concern those Christian and Jewish entities that lack the discernment to look past friendly presentations of facially neutral narratives that mask hostile intent. Building on Qutb’s “bridge building” formula, Muslim Brotherhood chief jurist Qaradawi confirms that the objective of interfaith dialogue is to advance the dawah message (to “invite” to Islam) while turning Christians against Jews:

Dialogue with the People of the Book on matters of faith is not forbidden, according to the Islamic law. However, nobody should do that unless he is well versed in the rules and teachings of Islam and has knowledge of their beliefs, and **provided he intends to do that for the sake of God.** ... So, God has ordered us to argue with them in ways that are best and most gracious. We see that God laid down the principles of the Islamic preaching in the Koran when He says: ‘**Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious.**’ [Partial Koranic Verse; Al-Nahl, 16:125] ... When you engage in a

dialogue, try to establish common grounds between yourself and the other party and say: ‘We all believe in one God, so let us come to common terms.’ We do not engage in dialogue with them so that they may be pleased with our religion. ... We only converse with them to find common grounds on which to stand together against atheism, obscenity, and grievances. We converse with them and ask them: ‘What is your stance on the cause of Palestine, the issue of Jerusalem, or the issue of Al-Aqsa Mosque?’ We try to rally the Christians with us to stand together, especially for the cause of Palestine, since Palestine has both Muslims and Christians.⁹⁷

To get a sense for the effectiveness of this campaign, just visit a major Christian denominated university or college campus with a Muslim Student Association (MSA) presence. Alongside entities obligated to lie are groups that want to be lied to. The Brotherhood has identified both a cadre and forum it believes is vulnerable to reason-deadening narratives that undermine discernment and result in the dislocation of faith.

THE NEW INVINCIBLE IGNORANCE

While Shingieti, Magid, and others may try to explain away such statements, one suspects that most in the interfaith community are hardly aware of their existence, and fewer still are willing to undertake any substantive due-diligence effort to find them out, as this would constitute a breach of Landau’s “mutual trust,” which they feel a higher calling to respect and to enforce. After all, these are the interfaith “partners” to whom we have pledged “to remain committed to being friends when the world would separate us from one another,”⁹⁸ supported by “mutual trust”⁹⁹ that only allows discussions of Islam that the Brotherhood affirms “as accurate”¹⁰⁰ even though Brotherhood members are required to lie if the goals are obligatory.¹⁰¹

In June 2014, Pope Francis invited the Palestinians and Israelis to the Vatican gardens for a day of prayer along with Muslim, Christian, and Jewish clerics. Although the prayers were to be pre-approved, the Palestinian imam (and al-Azhar graduate) went off script and read three verses of the Qur’an specifically hostile to Jews and Christians and then went into a freeform prayer that menaced the Israeli guests. The three Quranic Verses are 2:284, 285, and 286:

To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things. (Qur’an 2:284)

The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His messengers. "We make no distinction (they say) between one and another of His messengers." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." (Qur’an 2:285)

On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith." (Qur’an 2:286)

Some Qur’an translations⁶ as well as the tafsirs of both ibn Kathir⁷ and al-Jalalayn⁸ make it clear that Jews and Christians are the focus of these verses. The tafsirs also explain that the meaning of “believers” is limited to those who believe in Mohammed,⁹ that Judaism and Christianity have been abrogated,¹⁰ and that the verses are directed at those who are to be fought as enemies¹¹ because they deny the Prophethood of Mohammed.¹²

⁶ For example, from *Interpretation of the Meanings of the Noble Qur’an in the English Language* with regard to Qur’an Verse 2:286 : “Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned, "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness, Have mercy on us. You are our Maula (Patron, Supporter and Protector) and give us victory over the disbelieving people.” For example, from *Interpretation of the Meanings of the Noble Qur’an in the English Language: A Summarized Version of At-Tabari; Al-Qurtubi, and Ibn Kathir with Comments from Sahih Al-Bukhari*, trans. and commentary by Dr. Muhammad Taqi-ud-Din Al-Hilali, and Dr. Muhammad Muhsin Khan, Darussalam, Riyadh, Saudi Arabia, 1999.

⁷ *Tafsir of Ibn Kathir*, vol. 2 with regard to Verse 2:284: “Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians),” from Al-Hafiz Abu al-Fida’ ‘Imad Ad-Din Isma’il bin ‘Umar bin Kathir Al-Qurashi Al-Busrawi ibn Kathir, *Tafsir of Ibn Kathir*, vol. 2, Trans. Abdul-Malik Mujahid. (Riyadh: Darussalam, 2000), 98.

⁸ From *Tafsir Al-Jalalayn* with regard to Verse 2:284: “We do not differentiate between any of his Messengers, not believing in some and rejecting some as the Jews and Christians do,” Jalalu’d-din Al-Mahalli and Jalalu’d-din As-Suyuti, *Tafsir Al-Jalalayn*, first published in 1461 a.d., trans. Aisha Bewley, 2007, Dar Al-Taqwa Ltd., London, p. 111.

⁹ *Tafsir of Ibn Kathir*, vol. 2 with regard to Verse 2:285: “Therefore, each of the believers believe that Allah is the One and Only and the Sustainer, there is no deity worthy of worship except Him. The believers also believe in all Allah’s Prophets and Messengers, in the Books that were revealed from heaven to the Messengers and Prophets, who are indeed the servants of Allah. Further, the believers do not differentiate

The event at the Vatican was broadcast in Arabic to the entire Muslim world: the imam insulted Christians and Jews in the presence of the Pope for all to see. It was an intentional act. When going to freeform prayer, the imam turned to thinly veiled hostility directed toward the Israeli guests of the Vatican:

Oh Allah, you are peace, and peace is from you and you bring us to life by peace. Safeguard countries and their people from war and destruction. Make the downtrodden of this world victorious, oh Lord of worlds. Make victorious those whose blood has been spilled and those bereaved. And those who have been displaced and threatened upon your Earth, oh Lord of Worlds. Have mercy on humanity through your grace until a just and complete peace will reign which will give every person his rights to life. Free is your Lord, Lord of glory from what they ascribe to Him. And peace be unto the Messengers and praise be to the Lord of Worlds. Amen.¹⁰²

Being “free ... from what they ascribe to Him” refers to Christians, and the imam’s call for a “complete peace” is to be understood in the context of Islamic notions of peace, as previously discussed. The language of “making victorious those whose blood has been spilled ... against those who have been displaced” highlights the Israeli-Palestinian conflict and aligns it with the same Qur’an verses that Fort Hood shooter Major Hasan used when stating his fidelity to al-Qa’eda operative Anwar al-Awlaki (as discussed in Part 7):

Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors. And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. But if they cease, Allah is Oft-forgiving, Most Merciful. And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practice oppression. (Qur’an 2:190-193)

This is what is known about the Quranic verses and what can be reasonably assessed with regard to the imam’s freeform portion of the prayer. Neither is a reach. Before we discuss the Vatican’s response to this event, however, it should be noted that the imam’s language of enmity came just prior to major hostilities initiated by Hamas against Israel that initiated just weeks later. News of the imam’s insult worked its way into the Western media slowly due to the Vatican’s editing of the prayer before posting it. In fact, it took a number of days before the Vatican acknowledged the imam’s actions, and then did so only in a German article (“Islamfachmann: Koran-Rezitation bei Friedensgebeten ist Legitim”) on *Radio Vatikan*.¹⁰³ The effect of this non-disclosure was that the Muslim world was aware of what happened while the Western world was not.

The *Radio Vatikan* article insisted there was no hostility on the part of the imam and that the term infidel, as used by the imam, did not apply to Jews and Christians. The *Radio Vatikan* article relied on Fr. Felix Körner, a Jesuit at the Pontifical Gregorian University in Rome, who said that “this Qur’an passage makes reference to unbelievers against whom we beg God’s help, then it is completely clear that what is meant here is not the Jews and also not the Christians, both of whom naturally recognize the oneness of God!”¹⁰⁴ Fr. Körner’s assessment is simply wrong. At the very time Körner was making these comments, Christians were being murdered, raped, and dispossessed for refusing to recognize the oneness of God, *tawheed*, as expressed by the imam, which categorically rejects Christian concepts of God. Just a few examples from the Qur’an:

They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah, - Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help. (Qur’an 5:72)

between any of the Prophets, such as, believing in some of them and rejecting others. Rather, all of Allah’s Prophets and Messengers are, to the believers, truthful, righteous, and they were each guided to the path of righteousness, even when some of them bring what abrogates the Law of some others by Allah’s leave. Later on, the Law of Muhammad, the Final Prophet and Messenger from Allah, abrogated all the laws of the Prophets before him. So the Last Hour will commence while Muhammad’s Law remains the only valid Law, and all the while a group of his *Ummah* will always be on the path of truth, apparent and dominant.” Al-Hafiz Abu al-Fida’ ‘Imad Ad-Din Isma’il bin ‘Umar bin Kathir Al-Qurashi Al-Busrabi ibn Kathir, *Tafsir of Ibn Kathir*, vol. 2, Trans. Abdul-Malik Mujahid. (Riyadh: Darussalam, 2000), 102.

¹⁰ *Tafsir of Ibn Kathir*, vol. 2 with regard to Verse 2:286: “You sent your Prophet Muhammad, the Prophet of mercy, to abrogate these burdens through the Law that you revealed to him.” Al-Hafiz Abu al-Fida’ ‘Imad Ad-Din Isma’il bin ‘Umar bin Kathir Al-Qurashi Al-Busrabi ibn Kathir, *Tafsir of Ibn Kathir*, vol. 2, Trans. Abdul-Malik Mujahid. (Riyadh: Darussalam, 2000), 104.

¹¹ *Tafsir Al-Jalalayn* with regard to Verse 2:286 (p 111) “so help us against the people of the unbelievers. Establishing the proof against the unbelievers and enable us to overcome them in fighting. The duty of the Master is to help those He protects against their enemies.” Jalalu’d-din Al-Mahalli and Jalalu’d-din As-Suyuti, *Tafsir Al-Jalalayn*, first published in 1461 a.d., trans. Aisha Bewley, 2007, Dar Al-Taqwa Ltd., London, p. 111.

¹² *Tafsir of Ibn Kathir*, vol. 2, states with regard to Verse 2:286: “And give us victory over the disbelieving people” means “those who rejected Your religion, denied Your Oneness, refused the Message of Your Prophet, worshipped other than You and associated others in Your worship. Give us victory and make us prevail above them in this and the hereafter.” Al-Hafiz Abu al-Fida’ ‘Imad Ad-Din Isma’il bin ‘Umar bin Kathir Al-Qurashi Al-Busrabi ibn Kathir, *Tafsir of Ibn Kathir*, vol. 2, Trans. Abdul-Malik Mujahid. (Riyadh: Darussalam, 2000), 105.

They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them. (Qur'an Verses 5:73)

Christ the son of Mary was no more than a messenger; many were the messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His signs clear to them; yet see in what ways they are deluded away from the truth! (Qur'an Verses 5:75)

And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah?" "He will say: "Glory to Thee! never could I say what I had no right to say. (Qur'an Verse 5:116)

For a believing Muslim, these verses reflect direct divine revelation. For those who understand the effects of abrogation, they are the final word. Providing erroneous, non-responsive narratives, as Fr. Körner did, to substantive inquiries is only part of the problem presented by such interfaith narratives. In what's become a hallmark of the interfaith meme, indefensible non-responses often have embedded within them a condescending judgmentalism that questions the motivations of those raising concerns. No matter how obviously wrong an interfaith position might be—Fr. Körner's, for example—and no matter how patently correct the inquiry, the response narrative typically suggests that those raising their concern are uniformed in ways that suggest masked bigotry. Hence, for Fr. Körner, to disagree is to be "skewed" in one's orientation and "biased" in one's understanding of the subject matter:

And for that reason there is no misunderstanding here; but if one hears something in a skewed manner, one is going to have a mistaken understanding of it.¹⁰⁵

One can always hear with a biased ear ... therefore, who hears with a biased ear, can understand everything in a biased way.¹⁰⁶

Under the Brotherhood-enhanced postmodern narrative, anyone who dislikes threatening Islamic rhetoric, as Fr. Körner suggests, is Islamophobic. Note how Fr. Körner's fidelity to the interfaith meme establishes his fidelity to OIC norms, which, according to an OIC press release, the Vatican accepted when agreeing on "the need for greater efforts to foster respect for religious pluralism and cultural diversity, and to counter the spread of bigotry and prejudice" when it met with the OIC General Secretary in December 2013.¹⁰⁷

This is the same OIC that helped orchestrate the "Day of Rage" attack on Pope Benedict at Regensburg in 2006 because he violated Islamophobia norms that Körner so zealously enforces (see Part 5). The most insulting aspect of Körner's defense of the imam is that he not only sanitized and shielded the incident from the Western audience, but he did so by establishing an equivalency between the imam's actions and Pope Benedict's historically accurate lecture to students, faculty, and staff at Regensburg:

There is something in connection with the prayers for peace in the Vatican garden, now being debated, which is remarkably reminiscent of the results attendant on the so called Regensburg Address of Pope Benedict XVI in September of 2006. We recall: The Pope conveyed an Islam-critical quotation, the content of which he did not adopt as his own and he expressly identified it as a quotation. However, it filled Muslims with consternation and made them angry. Do you also see a parallel?¹⁰⁸

"There is a certain parallel insofar as a quotation torn out of context is particularly easily misunderstood. And if one removes from the text only the reference to unbelievers, one can easily use it as a peg upon which to hang something and then say that an infringement has taken place here. On the other hand we have in this case a Koran recitation which pertains to someone who not only quotes, but recites, and who also says: what I am reciting here is also what I believe. And in the same breath he is also saying: We Muslims, as the Koran precisely tells us, recognize the other religions with their prophets. Therefore from the Muslim side, there was by no means any deprecation or exclusion intended or expressed. Rather it was said: We are bringing here a religious idea, one which welcomes and accepts you all, and naturally in a certain Koranic way, tries to set things right again. But there was nothing here which was meant to exclude or rebuff; rather a Koran verse was recited, which is meant to express the highest respect and therefore can also be received as such."¹⁰⁹

Almost everything Körner said is inaccurate or misleading. The Days of Rage staged against Pope Benedict were not caused by any error on Benedict's part, and those seeking to use it to incite violence to intimidate the Vatican were clear in their purpose and intent: submission. Körner's moral equivalency—born of relativism—between the imam's calculated insult and Pope Benedict's professorial lecture is disturbing. The question isn't whether Körner's response was disinformation; that much is clear. The question is whether he was aware of it. Perhaps Körner is guilty only of giving preference to the bond of "mutual trust" with his Qur'an exegete friend at the Gregorian Institute,¹¹⁰ which compels him to keep the pledge "to remain committed to being friends when the

world would separate us from one another.”¹¹¹ Because the OIC reported that the Vatican is committed “to support interfaith dialogue initiatives,”¹¹² it is not unreasonable to template Fr. Körner’s response to the Brotherhood’s narrative as stated in the IIT’s *Interfaith Dialogue*. It certainly lines up with it. We know what Brotherhood (and OIC) objectives are in the interfaith mission. Does the Vatican? If not, why? If they do know, what does it mean? As it stands, the Vatican suppresses discussion of issues in specific conformance to OIC requirements based on shariah notions of slander in the name of interfaith solidarity.

There are other, smaller-scale examples of the Brotherhood’s hostility in the interfaith context, as well. Over Labor Day weekend in 2014, a series of churches were vandalized in Columbus, Indiana. At one church, the term “infidel” was written on an exterior wall alongside a reference to Qur’an Verse 19:88, and at another church, “infidel” was written alongside Verse 3:151.¹¹³ In Verse 19:88, Allah notes that Christians call Jesus the Son of God. Verse 19:88 is to be understood in the context of the following two verses, which states that all of creation screams out at such a blasphemy.¹³

They say: "Allah Most Gracious has begotten a son!" Indeed ye have put forth a thing most monstrous! At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin. (Qur’an 19:88–90)

Verse 19:88–90 establishes divine recognition of the infidelity of Christians. The other verse, Verse 3:151, establishes that Christians can be made the object of terror and that they are going to hell.

Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority: their abode will be the Fire: And evil is the home of the wrong-doers! (Qur’an 3:151)

“They joined companions with Allah” is a reference to Christians’ associating Jesus and the Holy Spirit with God. As direct divine revelation, Allah will cast terror into the hearts of Christians and send them to hell because of their infidelity. That’s what those verses say. That’s what they mean.¹⁴ Writing “infidel” alongside Qur’an verses that are specific to Christian infidelity and call for “terror” against them is specifically threatening, specifically directed, and should be taken seriously. This was not the work of a random vandal: When Verse 19:88 is used in tandem with Verse 3:151, a jihadi narrative is established that points to a perpetrator who had subject-matter awareness.

Through events like these, the Brotherhood builds up its investment in the interfaith movement. Father Marcotte, associate pastor at one of the churches, responded to the vandalism by saying, “It’s upsetting ... because there’s just not a whole lot to go on.”¹¹⁴ He noted that it’s “bizarre ... that they hit two other Christian Churches.” He then asked, “Why did they pick the three of us?”¹¹⁵ Could the institutionalized effects of the interfaith bond of “mutual trust” be obscuring the obvious answer? At a time when so many jihadi organizations openly terrorize large populations because they are not Muslim, Father Marcotte expressed skepticism concerning Islamic motivations: “Is there somebody that really believes that we’re all infidels so they felt the need to write it all over our church?” In lockstep with the Brotherhood meme, Marcotte’s rhetorical question gestured at the only answer that made sense to him: It was either a prank or, more likely, “someone is trying to incite people against Muslims.”¹¹⁶

To affirm these motivations, Nassim Khaled, a man identified only as a resident of Columbus who volunteers at the Islamic Center, the use of the verses shows “the ignorance [of] whom [ever] actually misquoted or misinterpreted the Quran.”¹¹⁷ Yet there was nothing misquoted and nothing to misinterpret. Khaled insisted that the “important thing to realize is [that] reading the verses alone can make them sound scary,” but, “in his eyes, they’re actually far from that.” Perhaps they are not scary—to him. But we know the verses, and we know what they mean. Could Khaled be leveraging the interfaith rule that “each dialogue partner has the right to define his or her own religion and belief, [so that] the rest can only describe what it looks like to them from the outside?”¹¹⁸ Early offers of friendly support at lower levels of vandalism are used to introduce partners to the pledge meme “to remain committed to being friends when the world would separate us from one another”¹¹⁹ so that, as the intensity of such events heats up and accelerates over time, the relationship can be reinforced along lines established by such narratives.

¹³ *Tafsir Ibn Kathir*, vol. 6, 312. On Qur’an Verses 19:88-90, *Tafsir ibn Kathir* explains the meaning of the verses under the heading “The Stern Rejection of Attributing a Son to Allah”: [regarding 19:88] After Allah affirms in this noble Surah that ‘Isa was a worshipper and servant of Allah and He mentioned his birth from Maryam without a father, He then begins refuting those who claim that He has a son. Holy is He and far Exalted in He above such description. [regarding 19:89-90 – the following verse] – that is, out of their high esteem for Allah that is, out of their high esteem for Allah, when they hear this statement of wickedness coming from the Children of Adam. The reason for this is that these are creatures of Allah and they are established upon His Tawhid and the fact that there is no deity worthy of worship except Him. He has no partners, no peer, no child, no mate and no coequal. Rather, He is the One, Self-Sufficient Master, Whom all creatures are in need of.

¹⁴ *Tafsir Ibn Kathir*, vol. 2, 288. On Qur’an Verses 3:151, *Tafsir ibn Kathir* explains the meaning of Verse 3:151 under the heading “The Prohibition of Obeying the Disbelievers; the Cause of Defeat at Uhud”: Allah next conveys the good news that He will put fear of the Muslims, and feelings of subordination to the Muslims in the hearts of their disbelieving enemies, because of their Kufr and Shirk. And Allah has prepared torment and punishment for them in the Hereafter. [...] I [Muhammad] was given five things that no other Prophet before me was given. I was aided with fear the distance of one month, the earth was made a Masjid and clean place for me, I was allowed war booty, I was given the Intercession, and Prophets used to be sent to their people, but I was sent to all mankind particularly.

Khaled assured that “we are almost certain that it’s someone from outside our community or it’s an unstable person,” and his interfaith “partners” predictably acquiesced. Reverend Bridgewater responded, “Nobody really thought it was somebody from the Islamic community, we just thought it was probably some kids trying to stir up hate.”¹²⁰ This is how the postmodern narrative is put in the service of dhimmitude.

Initial low-level vandalism sets up an action/response cycle that establishes the “good cop” image while affirming the interfaith pledge (“to remain committed to being friends when the world would separate us from one another”¹²¹) that fixes partners in the interfaith meme as tensions escalate. As an isolated incident, this assessment might seem an overreach. But there is a pattern of behavior that makes this action/response activity predictable from incident to incident over time. *Black’s Law 9th* defines a pattern as “a mode of behavior or series of acts that are recognizably consistent.”¹²² In certain legal arguments, establishing a pattern of behavior may serve as evidence in a legal proceeding. Michal Samsel, a certified domestic-violence-perpetrator treatment provider,¹²³ explains that in abusive relationships, it is the pattern that establishes the coercive behavior:

“Abuse consists of both tactics and patterns. Understanding the patterns is essential to understanding abuse since, apart from more extreme acts, it is *in the pattern* that the coerciveness and control resides.”¹²⁴

Black’s Law 9th goes on to define coerce as “to compel by force or threat” and coercion as “compulsion by physical force or threat of physical force.”¹²⁵ Mapping the events in Columbus against Brotherhood objectives in interfaith outreach as laid out in *Interfaith Dialogue* is informative, predictable, and depressing. Whether it’s the Vatican gardens or priests, ministers, and rabbis in small-town America, the interfaith narrative has established a grip on some within Christian and Jewish leadership that will throttle believers who stand up to such actions – by our own hand.

The situation is not getting any better. The Brotherhood’s history of supporting genocidal murder of Christians and Animists in the Sudan; Boko Haram’s murderous attacks on Christians and the forced sexual servitude of Christian girls in Nigeria; the mass killings, dispossessions, and sexual servitude in Syria and Iraq that occur on a daily basis—all the groups responsible for these atrocities accurately cite shariah in furtherance of their objectives in jurisdictions that recognize such claims. Yet Bishop Denis Madden, the Auxiliary of Baltimore and Chairman of the U.S. Conference of Catholic Bishops (USCCB) Committee on Ecumenical and Interreligious Affairs, still feels comfortable relying on a Muslim Brotherhood entity (ISNA) and an Islamic Movement group (MPAC) for his authority when claiming that jihadi activities have nothing to do with Islam:

Stressing the importance of engaging in dialogue “with the religion many people automatically (and wrongly) blame for this violence,” Bishop Madden said in a September 2 blog post that “Muslim leaders in the United States, including the Islamic Society of North America and the Muslim Public Affairs Council, have been resolute in their condemnation of the violence in Iraq and Syria.”¹²⁶

While the bishop’s statement was directed against the group his Brotherhood “partners” condemned—ISIS in Iraq—it should be remembered that the Brotherhood in Syria has worked with Jabhat al-Nusra¹²⁷ and has also engaged in such activities in the Sudan. Given the bishop’s reliance on ISNA and MPAC for his understanding of Islam, it is not unreasonable to assume he has taken the interfaith rules to heart. It is possible that the bishop—and, through him, the USCCB—may have accepted the bond of “mutual trust” and committed himself to the “Pledge of Remembrance and Commitment to Peace” “to remain committed to being friends when the world would separate us from one another.”¹²⁸ No matter what.

So when the bishop was quoted in *Newsweek* to the effect that “Islamophobia in America is on the rise,”¹²⁹ he did so with an interest in bringing the institutional weight of the USCCB to bear to counter it. This puts the USCCB in position to enforce the OIC’s Ten-Year Programme of Action—as executed by the Brotherhood in America under the rubric of Islamophobia—against its own members. Committing to the interfaith bond of “mutual trust” entails a breach of faith with the faithful—and the sheep are taking notice.

We live in times when the shepherds feed their sheep to the wolves and think it virtuous. We already know what the bishop doesn’t know; we know what he thinks he knows; we know he lacks discernment to recognize ravenous wolves; we know he is unaware; and we know he’s in charge. So do his Brotherhood partners. As the faithful become aware, the knowledge becomes faith-killing. Recall that Pakistani Brigadier S. K. Malik said the destruction of faith is a primary objective of dawah in the preparatory stage. It also meets the “civilization-jihad by our hands” criteria that the American Muslim Brotherhood set for its strategy of subversion. From the Vatican, to small-town American, to the USCCB, to the entire interfaith apparatus, the Brotherhood knows what it has—and it has a good thing. There is reason to believe that the USCCB’s interfaith orientation resonates with the Vatican’s. In July 2014, Father John Crossin, the Executive Director of the Secretariat for Ecumenical and Interreligious Affairs of the USCCB, was named to the Pontifical Council for Promoting Christian Unity as consultant to Pope Francis.¹³⁰

This is not unique to Catholics, as this scenario is playing itself out in many Protestant, Evangelical and Jewish communities, as well. For example, William M. Schweitzer, a minister in the Presbyterian Church in America

(PCA), undertook a review of the “Insider Movement”¹⁵ and found that members dissipate their faith by “contextualizing” it to the point that it becomes meaningless while never saying anything about Christianity that would antagonize. Reverend Schweitzer’s research found that Christian missionaries in the Insider Movement, when evangelizing to the Muslim world, are advised not to argue that Jesus is the Son of God, object to the Muslim “testimony” (*shahada*), object to the Muslim concept of Allah, challenge the inspiration of the Qur’an, or ask Muslims to convert to Christianity.¹³¹ The interfaith leadership of the Christian and Jewish communities has reached the reality dislocation that Josef Pieper spoke of:

“The sophists”, he [Plato] says, “fabricate a fictitious reality.” That the existential realm of man could be taken over by pseudorealities whose fictitious nature threatens to become indiscernible is truly a depressing thought. And yet, the Platonic nightmare, I hold, possesses an alarming contemporary relevance. For the general public is being reduced to a state where people are not only unable to find out about the truth but also become unable even to search for the truth because they are satisfied with deception and trickery that have determined their convictions, satisfied with a fictitious reality created by design through the abuse of language. This, says Plato, is the worst thing that the sophists are capable of wreaking upon mankind by their corruption of the word.¹³²

Not only do interfaith partners want to be lied to, they encourage it while seeking to institutionalize ignorance as a higher moral virtue. In the interfaith community, the Brotherhood can recognize deconstructed minds willing to subordinate articles of faith to interfaith rules. For the Brotherhood, interfaith penetration may simply be a case of the shepherds allowing the wolves to assist in a process that is already underway. The regimes established by these interfaith rules reject reason and deny truth. They also sustain a postmodern form of invincible ignorance that cannot be excused by a “through no fault of their own”¹³³ defense when challenged. They should not be too easily overlooked or too casually forgiven.

Shafiq includes the “Pledge of Remembrance and Commitment to Peace” that was adopted by the Rochester Interfaith Forum in *Interfaith Dialogue* as the model pledge¹³⁴ (that is to be understood exclusively in terms of Sayyid Qutb’s explanation of universal peace). In the context of the interfaith movement, the “by our hands” strategy has the Brotherhood imposing the interfaith community’s own rules against themselves by simply seeking their enforcement. Even if just to satisfy due-diligence concerns, shouldn’t Brotherhood-promoted pledges be assessed for the possibility that they might serve as a mechanism to leverage interfaith loyalties? Measures should be taken to ensure that Brotherhood “partners” aren’t (so easily) manipulated into acting against their co-religionists in furtherance of that pledge. What does it mean when faith leaders put such an oath ahead of the canons of their own faith not to mention their own followers? From the perspective of a doctrinally aligned Brotherhood effort, how could such a pledge be leveraged in the aftermath of a terrorist attack like the Boston Marathon Bombing?

We Pledge to Remember that each has the power to heal and bring us closer together or to sting and further divide us. When we speak or act publicly, **regardless of our feelings of rage or terror or shame**, we will remember that we can choose our response, and be sensitive to not using words that are perceived as hurtful.¹³⁵ [Emphasis added.]

PARAGRAPH 253

In November 2013, the Apostolic Exhortation *Evangelii Gaudium* was published by the Vatican. Paragraph 253 reads:

Faced with disconcerting episodes of violent fundamentalism, our respect for true followers of Islam should lead us to avoid hateful generalisations, for authentic Islam and the proper reading of the Koran are opposed to every form of violence.¹³⁶

While the substance of the paragraph does not concern issues of faith,¹³⁷ certain knowledge and competence demands that questions be raised.¹³⁸ The troubling aspects of Paragraph 253 are twofold: It is not true that “authentic Islam and the proper reading of the Koran are opposed to every form of violence.” Consequently, people who point this out are not engaged in “generalizations” or in “hateful generalizations.” Because the Paragraph 253 claim is certainly not true, and no offer of proof is given to substantiate it, it takes on the character of a conclusory assumption whose authority rests solely on the derisive accusation that those who disagree—including those acting in good conscience—are presumptively little more than bigoted, uninformed “haters.”

Paragraph 253 indicates that the Vatican is drifting down the path of unconsidered adoption of the OIC’s Islamophobia narrative as policy through the uncritical acceptance of interfaith dialogue rules. The USCCB, along with most major Christian and Jewish groups in America, already enjoys its “special” relationship with its Muslim Brotherhood partners. At all levels of communication, the approach to the faithful reflects interfaith preferences that

¹⁵ In a related article on the Insider Movement in Christianity, Philip Mark offers the following definition: “IM affirms that a Christian ought to retain the identity of his socio/religious background. IM denies that a Christian ought to assume a Christian identity.” “Insider Movements Defined...Biblically,” Reformation21- Alliance of Confessing Evangelicals, June 2014, URL: <http://www.reformation21.org/articles/insider-movements-definedbiblically.php>.

have taken on the characteristics of what the American legal system calls “prior restraint”—because the interfaith narrative is calibrated to forestall and silence all *bona fide* debate.

This effort is in furtherance of imposing shariah speech standards on the sheep—regardless of whether the shepherds are aware of it. For the Brotherhood and the OIC, specific performance suffices. Such are the recognized fruits of *Interfaith Dialogue*: guarantees of “mutual trust”¹³⁹ that allow only those discussions of Islam that Muslim partners affirm “as accurate,”¹⁴⁰ underpinned by pledges “to remain committed to being friends when the world would separate us from one another.”¹⁴¹ Whether it’s the Vatican working with interfaith partners at al-Azhar, the Saudis, or the OIC, or it’s the USCCB working with Muslim Brotherhood front groups like ISNA, IIIT, CAIR, or the MSA’s (on Catholic college campuses)—if they scratched just beneath the surface, they would know that their Brotherhood partners openly accept the very doctrines that, under Paragraph 253, they would brand their fellow faithful as “haters” for pointing out.

Because this is an issue that affects our freedom and free will, this section will proceed with extensive footnotes to make concrete the dispositive nature of the Islamic doctrines that Paragraph 253 discounts when asserting its claim. It will likewise revisit issues already covered in other parts of the book and tailor them to this issue. Finally, it will rely on sources that not only make reasonable claims to being authentic expressions of Islam but are recognized as such by Muslims directly involved in interfaith dialogue with the Jewish and Christian communities in the West, including the Church at all levels. The discussion will spiral from a single data point. It is not enough to demonstrate that Paragraph 253 is wrong; it is important also to show that the Vatican’s interfaith partners and those of the USCCB know this. As with the earlier discussions on the imam’s prayer in the Vatican gardens and the desecration of churches in Columbus, IN, each of the events discussed in this section occurred after *Evangelii Gaudium* was published in 2013.

In August 2014, an Egyptian Mufti defended the authoritative status of Bukhari’s hadith, *Sahih Al-Bukhari*, going so far as to claim that to challenge Bukhari’s status would be to undermine Muslim society and culture.¹⁴² On the back cover of each of the ten volumes of the English-language translations of *Sahih Al-Bukhari*, scholarly consensus¹⁴³ is asserted on the authoritative nature of that collection: “All Muslim scholars are agreed that *Sahih Al-Bukhari* is the most authentic and reliable book after the Book of Allah”¹⁴⁴ (meaning the Qur’an).

Paragraph 253 claims that “authentic Islam and the proper reading of the Koran are opposed to every form of violence.” Compare that to *Sahih Al-Bukhari*, Book 56 “The Book of Jihad⁽¹⁾ – (Fighting for Allah’s Cause),” Volume IV, which contains 154 pages of hadith on the sayings or acts of the Prophet on jihad, defined as “Holy fighting.” Lest there be any doubt concerning the status of jihad in *Bukhari*, the book title “The Book of Jihad⁽¹⁾” includes a footnote:

(1) *Al-Jihad* (Holy fighting) in Allah’s Cause (with full force of numbers and weaponry), is given the utmost importance in Islam, and is one of its pillars (on which it stands). By *Jihad* Islam is established, Allah’s word is made superior. [His Word being (La *ilaha illallah* which means none has the right to be worshipped but Allah)], and His religion (Islam) is propagated. By abandoning *Jihad*, (may Allah protect us from that). [sic] Islam and Muslims fall into an inferior position, their honour [sic] is lost, their land is stolen, their rule and authority vanish. *Jihad* is an obligatory duty in Islam, on every Muslim, and he who tries to escape from this duty or does not in his innermost heart wish to fulfil [sic] this duty, dies with one of the qualities of a hypocrite.¹⁴⁵

The footnote is from *The Translation of the Meanings of Sahih Al-Bukhari*, put out by a reputable Islamic publishing house, Darussalam, in Riyadh, Saudi Arabia, with branches in the United States. Because all Muslims are required to emulate the life of the Prophet, a few samplings from *Sahih Bukhari* will illustrate the problem these hadith pose to Paragraph 253’s claim that dissenting voices are dealing in “generalizations” when they protest the assertion that “authentic Islam is opposed to violence”:

Muhammad said, "... I have been made victorious with terror cast in the hearts of the enemy." (*Sahih Bukhari*, Volume 4, Book 52, Number 220)¹⁴⁶

Allah’s Apostle said, “Know that Paradise is under the shades of swords.” (*Sahih Bukhari*, Volume 4, Book 52, Number 73)¹⁴⁷

The Prophet said, "Who is ready to kill Ka'b bin Al-Ashraf who has really hurt Allah and His Apostle?" Muhammad bin Maslama said, "O Allah's Apostle! Do you like me to kill him?" He replied in the affirmative. (*Sahih Bukhari*, Volume 4, Book 52, Number 270)¹⁴⁸

Allah's Apostle entered Mecca in the year of its Conquest wearing an Arabian helmet on his head and when the Prophet took it off, a person came and said, "Ibn Khatal is holding the covering of the Ka'ba (taking refuge in the Ka'ba)." The Prophet said, "Kill him." (*Sahih Bukhari*, Volume 3, Book 29, Number 72)¹⁴⁹

The Prophet said, "By Him in Whose hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance,

I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred. (*Sahih Bukhari*, Volume 4, Book 52, Number 54)¹⁵⁰

I heard Allah's Apostle saying, "The example of a Mujahid in Allah's Cause – and Allah knows better who really strives in His Cause – is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty." (*Sahih Bukhari*, Volume 4, Book 52, Number 46)¹⁵¹

A man came to Muhammad and said, "Instruct me as to such a deed as equals Jihad in reward." He replied, "I do not find such a deed." (*Sahih Bukhari*, Volume 4, Book 52, Number 44)¹⁵²

Given the predation of women and girls over the recent past from groups like Boko Haram, Jabhat al Nusra, and ISIS:

I entered the Mosque and saw Abu Said Al-Khudri and sat beside him and asked him about Al-Azl (i.e., coitus interruptus). Abu Said said, "We went out with Allah's Apostle for the Ghazwa of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interruptus, we said, 'How can we do coitus interruptus before asking Allah's Apostle who is present among us?' We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist.'" (*Sahih Bukhari*, Volume 5, Book 59, Number 459)¹⁵³

Given the recent violence associated with Hamas and the recent prayer of the imam in the Vatican gardens, it is also worth noting that Article 7 of the Hamas Covenant bases its authority to kill Jews on Bukhari 176:

Allah's Apostle said, "You (i.e., Muslims) will fight with the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O 'Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him.'" (*Sahih Bukhari*, Volume 4, Book 52, Number 176)¹⁵⁴

From Article Seven of the Hamas Covenant:

Hamas Covenant, "Article Seven, "The Universality of the Islamic Resistance Movement" ... Moreover, if the links have been distant from each other and if obstacles, placed by those who are the lackeys of Zionism in the way of the fighters obstructed the continuation of the struggle, the Islamic Resistance Movement aspires to the realisation [sic] of Allah's promise, no matter how long that should take. The Prophet, Allah bless him and grant him salvation, has said:

"The Day of Judgment will not come about until the Moslems fight the Jews (kill the Jews), when the Jew will hide behind stones and trees. The stones and trees will say O Moslem, O Abdulla, there is a Jew behind me, come and kill him. Only the Gharkad tree, (evidently a certain kind of tree) would not do that because it is one of the trees of the Jews." (Related by Bukhari and Moslem).¹⁵⁵

Two final examples from Bukhari will be assessed in an extended vignette to demonstrate that they are parts of a seamless web of shariah that interrelate with each other, from the hadith itself, to other hadith, to verses of the Qur'an, to the tafsirs that provide doctrinal explanations of them, to current shariah that retains their meaning as the current statement of the law. To establish their validity as part of the "fixed inner sphere" of shariah, it will be shown that these hadith actually drive jihadi activities today. This will be done by demonstrating the reinforcing redundancy of Islamic doctrine of jihad that spirals out from just two hadith. The purpose of this exercise is to show that those contesting the point that Islam is "opposed to every form of violence" are not dealing in generalizations. The first hadith:

I have been commanded to fight people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah, and perform the prayer, and pay the zakat. If they say it, they have saved their blood and possessions from me, except for the rights of Islam over them. And their final reckoning is with Allah. (Bukhari Volume 4, Book 52, Number 196—as used in *Reliance of the Traveller*)¹⁵⁶

Reliance of the Traveller uses Bukhari 196 as the hadith that helps establish the scriptural basis for jihad as "warfare to establish the religion."¹⁵⁷ In his briefing justifying his decision to wage jihad against his fellow service members at Fort Hood, Major Hasan cited Bukhari 196 in the slide "Verse of the Sword – Continued."¹⁵⁸ He used Bukhari 196 alongside slides of Qur'an Verses 9:5¹⁵⁹ and 9:29¹⁶⁰.

But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practice regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful. (Qur'an 9:5)

Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued. (Qur'an 9:29)

As will be discussed, Verse 9:29 is also prominent in other treatments of jihad, including in *Reliance of the Traveller* and the *Distinguished Jurist's Primer*.

The second hadith:

Allah's Apostle said, "By Him in Whose hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e., taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Huraira added "If you wish, you can recite (this verse of the Holy Book): 'And there is none Of the people of the Scriptures (Jews and Christians) But must believe in him (i.e., Jesus as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness Against them.'" (4.159) (*Sahih Bukhari*, Volume 4, Book 55, Number 657)¹⁶¹

Hasan also relied on Bukhari 657 to establish the ongoing requirement of jihad in his slide "Offensive Islam in the Future"¹⁶² (against Christians). *Tafsir ibn Kathir* associates Bukhari 657 with Qur'an Verse 3:111 ("They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped"). As part of the tafsir explanation, under a section header that mocks the New Testament ("The Good News that Muslims will Dominate the People of the Book"), Ibn Kathir associates Verse 3:111 with jihadi battles leading to the brutal humiliation and murder of entire Jewish tribes in Arabia and, later, Christian groups in Greater Syria (ash Sham), which the tafsir ties together through Bukhari 657:

This is what occurred, for at the battle of Khaybar, Allah brought humiliation and disgrace to the Jews. Before that, the Jews in Al-Madinah, the tribes of Qaynuqa', Nadir and Qurayzah, were also humiliated by Allah. Such was the case with the Christians in the area of Ash-Sham later on, when the Companions defeated them in many battles and took over the leadership of Ash-Sham forever. There shall always be a group of Muslims in Ash-Sham area until 'Isa, son of Maryam, descends while they are like this on the truth, apparent and victorious. 'Isa will at that time rule according to the Law of Muhammad, break the cross, kill the swine, banish the Jizyah and only accept Islam from the people.¹⁶³

Similar supporting treatment is found in *Reliance of the Traveller* in the section "The Objectives of Jihad," which reflects Bukhari 657 to substantiate the objectives of jihad as the conversion, submission, or defeat of Christians and Jews as established in Qur'an Verse 9:29:

THE OBJECTIVES OF JIHAD - o9.8 The caliph (o35) makes war upon Jews, Christians, and Zoroastrians (N: provided he has first invited them to enter Islam in faith and practice, and if they will not, then invited to enter the social order of Islam by paying the non-Muslim poll tax (jizya, def: o11.4) – which is the significance of their paying it, not the money itself – while remaining in their ancestral religions) (O: and the war continues) until they become Muslims or else pay the non-Muslim poll tax (O: in accordance with the word of Allah Most High,

"Fight those who do not believe in Allah and the Last Day and who forbid not what Allah and His messenger have forbidden – who do not practice the religion of truth, being those who have been given the Book – until they pay the poll tax out of hand and are humbled" (Koran 9:29),

the time and place for which is before the final descent of Jesus (upon whom be peace). After his final coming, nothing but Islam will be accepted from them, for taking the poll tax is only effective until Jesus' descent (upon him and our Prophet be peace), which is the divinely revealed law of Muhammad. The coming of Jesus does not entail a separate divinely revealed law, for he will rule by the law of Muhammad. As for the Prophet's saying (Allah bless him and give him peace),

"I am the last, there will be no prophet after me,"

this does not contradict the final coming of Jesus (upon whom be peace), since he will not rule according to the Evangel, but as a follower of our Prophet (Allah bless him and give him peace)).
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Having shown that Major Hasan supported his use of Bukhari 196 by associating it with Verse 9:29, and seeing that *Reliance* likewise relies on it, we can further note how *The Interpretation of the Meaning of the Noble Qur'an's* treatment of that verse provides a more direct translation that includes an annotation that associates it with Bukhari 176 (and, through it, a direct link to Article Seven of the Hamas Covenant, as already discussed):

Fight against those who (1) believe not in Allah, (2) nor the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad), (4) and those who acknowledge not the religion of truth (i.e., Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission and feel themselves subdued. (Qur'an 9:29)¹⁶⁵

Annotation (1) b) to Verse 9:29 - Narrated by Abu Hurairah: Allah's Messenger said, 'The Hour will not be established until you fight against the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew behind me, so kill him.' (*Sahih Al-Bukhari*, Hadith No. 2926)¹⁶⁶

Because a relationship has been established between Bukhari 657, Bukhari 176, and Verse 9:29, it is important to provide a review of Verse 9:29's treatment by Ibn Kathir to establish the sacred, doctrinal, and consensus¹⁶⁷ status that jihad holds in shariah as "warfare against non-Muslims to establish the religion,"¹⁶⁸ which further contradicts the assertion in Paragraph 253 that "authentic Islam and the proper reading of the Koran are opposed to every form of violence."¹⁶⁹ Starting with the section header "The Order to Fight the People of Scriptures until They give the *Jizyah*," Ibn Kathir explains that Verse 9:29 is about waging war—jihad—against Jews and Christians as a divine mandate:¹⁷⁰

The Order to Fight the People of Scriptures until They give the *Jizyah*

Therefore, when People of the Scriptures disbelieved in Muhammad, they had no beneficial faith in any Messenger or what the Messengers brought. Rather, they followed their religions because this conformed with their ideas, lusts and the ways of their forefathers, not because they are Allah's Law and religion. Had they been true believers in their religions, that faith would have directed them to believe in Muhammad, because all Prophets gave the good news of Muhammad's advent and commanded them to obey and follow him. Yet when he was sent, they disbelieved in him, even though he is the mightiest of all Messengers. Therefore, they do not follow the religion of earlier Prophets because these religions came from Allah, but because these suit their desires and lusts. Therefore, their claimed faith in an earlier Prophet will not benefit them because they disbelieved in the master, the mightiest, the last and most perfect of all Prophets.¹⁷¹

Ibn Kathir's explanation clearly states that the religions of the People of the Book are abrogated, making them the object of jihad. As explained, it is the insincere nature of their belief (Christians and Jews) that causes their belief to be abrogated. Evidence of their insincerity is that, had they actually believed in their formerly valid religions, true faith would have prompted them to convert to Islam when hearing of it. Hence, the failure to convert is *the* evidence of insincerity that supports the claim of abrogation in the service of jihad as warfare. Ibn Kathir continues,

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.¹⁷²

Today, Ash Sham is Greater Syria, or the Levant, over which ISIS (or ISIL) claims governing authority. Then, as now, those who remain in abrogated former religions rightfully become the objects of jihad. As stated, the divine revelation was issued for the purpose of calling Muslims to wage jihad against the "Romans," i.e., the Byzantines, a Christian "People of the Book." Hence, for Ibn Kathir, the call to jihad in Verse 9:29 is specifically a call to fight Christians because they are Christian. But Ibn Kathir was not finished. Under the section heading "Paying the *Jizyah* is a Sign of *Kufr* and Disgrace,"¹⁷³ *Tafsir Ibn Kathir* explains the meaning of "until they pay the jizya out of hand and are humbled" (or, as translated by *The Noble Qur'an*, "until they pay the *Jizyah* with willing submission and feel themselves subdued"¹⁷⁴):

Paying the *Jizyah* is a Sign of *Kufr* and Disgrace

(until they pay the *Jizyah*), if they do not choose to embrace Islam,¹⁷⁵

(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.)¹⁷⁶

At this point, Ibn Kathir incorporates the “Pact of ‘Umar” in his treatment of Verse 9:29 in its entirety, thus making the pact a part of the shariah explanation of that verse. As discussed in Part 2, the “Pact of ‘Umar” dictates the classic shariah terms of submission that ‘Umar ibn al-Khattab, the second of the Four Rightly Guided Caliphs (634–644 AD),¹⁷⁷ first imposed on the Christians of Ash-Sham to ensure “their continued humiliation, degradation and disgrace.”¹⁷⁸ In its entirety (also under the header “Paying the *Jizyah* is a Sign of *Kufr* and Disgrace”):

(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.'"¹⁷⁹

If this refutation of Paragraph 253 were only about a doctrinally accurate explanation of classical shariah on jihad that, while a part of shariah, was otherwise moribund and inoperative, there would be no reason to undertake this effort outside of academic curiosity. But it is immediately relevant to today’s events. For example, in February 2014, when the Syrian town of Raqqa was captured by ISIS, the Christians of that community were given three options: convert to Islam, remain Christian but submit to Islam, or “face the sword.” The Christians signed the treaty of submission. In return:

The Christians agreed to a list of conditions: to abstain from renovating churches or monasteries in Raqqa; not to display crosses or religious symbols in public or use loudspeakers in prayer; not to read scripture indoors loud enough for Muslims standing outside to hear; not to undertake subversive actions against Muslims; not to carry out any religious ceremonies outside the church; not to prevent any Christian wishing to convert to Islam from doing so; to respect Islam and

Muslims and say nothing offensive about them; to pay the *jizya* tax worth four golden dinars for the rich, two for the average, and one for the poor, twice annually, for each adult Christian; to refrain from drinking alcohol in public; and to dress modestly.¹⁸⁰

Sound familiar? In consideration for their submission, the Pact of ISIS said, “if they disobey any of the conditions, they are no longer protected and ISIS can treat them in a hostile and warlike fashion.”¹⁸¹ The ISIS claim was repeated again on Twitter in July 2014 when Al-Baghdadi, the head of ISIS, told the Christians of Mosul to “Choose one of these: Islam, the sword, al-Jiziya (tax) or till Saturday to flee.”¹⁸² Fourteen hundred years later, this is the same forced imposition of dhimmitude that was imposed on the Christians of Ash Sham under the Pact of Umar¹⁸³ and that is recognized as shariah today. Moreover, this language is identical to *Reliance*’s treatment of the status of dhimmitude¹⁸⁴ and the consequences for violating it¹⁸⁵ that was approved by the American Muslim Brotherhood and al-Azhar.

Holding to the Paragraph 253 position that “authentic Islam and the proper reading of the Koran are opposed to every form of violence,”¹⁸⁶ the Vatican nevertheless recognizes ISIS events as something they call jihad by an entity that they recognize claims to be an “Islamic State” imposing submission on non-Muslim parts of the population. In August 2014, the Holy See Press Office released the Bulletin “Declaration of the Pontifical Council for Interreligious Dialogue,” stating in part:

The whole world has witnessed with incredulity what is now called the "Restoration of the Caliphate," which had been abolished on October 29, 1923 by Kamal Ataturk, founder of modern Turkey. Opposition to this "restoration" by the majority of religious institutions and Muslim politicians has not prevented the "Islamic State" jihadists from committing and continuing to commit unspeakable criminal acts.

This Pontifical Council, together with all those engaged in interreligious dialogue, followers of all religions, and all men and women of good will, can only unambiguously denounce and condemn these practices which bring shame on humanity:

- the massacre of people on the sole basis of their religious affiliation;
- the despicable practice of beheading, crucifying and hanging bodies in public places;
- the choice imposed on Christians and Yezidis between conversion to Islam, payment of a tax (*jizya*)¹⁶ or forced exile;
- the forced expulsion of tens of thousands of people, including children, elderly, pregnant women and the sick;
- the abduction of girls and women belonging to the Yezidi and Christian communities as spoils of war (*sabaya*); [See below: “*Sabaya*”, *Reliance* on The Spoils of War,” and “The Status of Captured Women in the Qur’an”]
- the imposition of the barbaric practice of infibulation^{17/18}
- the destruction of places of worship and Christian and Muslim burial places;
- the forced occupation or desecration of churches and monasteries;
- the removal of crucifixes and other Christian religious symbols as well as those of other religious communities;
- the destruction of a priceless Christian religious and cultural heritage; [See below: *Reliance*, o11.0 “Non-Muslim Subjects of the Islamic State”]

¹⁶ As discussed, but emphasized here, the *jizya* is a tax on submitted non-Muslims mandated by Qur’an Verse 9:29 that demands humiliation and submission. The Saudi’s, al-Azhar, and the American Muslim Brotherhood, all interfaith partners, agree with this divinely mandated doctrine in shariah. As already stated in this section, *Reliance of the Traveller*, in the Section on jihad titled “The Objectives of Jihad,” states the relationship between the Quranic mandate for *jizya* and shariah.

¹⁷ **Infibulation**, extreme female genital mutilation involving complete excision of the clitoris, labia minora, and most of the labia majora followed by stitching to close up most of the vagina. *Merriam-Webster Online Dictionary*, URL: <http://www.merriam-webster.com/dictionary/infibulation>, accessed 14 September 2014.

¹⁸ Recalling that *Reliance of the Traveller* is recognized as *bona fide* shariah by al-Azhar and the American Muslim Brotherhood, both deeply involved in interfaith dialogue with the Church, it is important to point out that what the Vatican calls “infibulation,” *Reliance* calls female circumcision and is more commonly known as female genital mutilation. *Reliance* endorses the practice of female genital mutilation in Book E “Purification” in the section titled “Circumcision Is Obligatory.” *Reliance* states: “... and for women, removing the prepuce (Ar. Bazr) of the clitoris (N: not the clitoris itself, as some mistakenly assert). (A: Hanbalis hold that circumcision of women is not obligatory but sunna, while Hanafis consider it a mere courtesy to the husband.) [Reliance of the Traveller, Book E “Purification” Section e4.3” Circumcision Is Obligatory,” 59.] In preparation for briefing this information in April 2009, I asked Dr. Tawfik Hamid, MD - and native Egyptian graduate of the Cairo Medical School - to verify the Arabic language statement in *Reliance*. He took exception to *Reliance*’s translation from the Arabic stating “The exact translation of the part about female circumcision in the text stating ‘... and for women circumcision is by cutting the clitoris’.” Dr. Hamid confirmed his translation with Professor Mohamed Rahoma, Dean of Arabic Language, Egypt.

- indiscriminate violence aimed at terrorizing people to force them to surrender or flee.¹⁸⁷

Footnotes are embedded in the Holy See Bulletin to point out that the Vatican is protesting the very shariah it refuses to recognize as Islamic law. To further emphasize the completeness of the point, relevant authoritative Islamic sources for specific points the Pontifical Council denounced are included at the end of this Appendix. On one level, the Vatican recognizes that ISIS is justifying their actions, but then it decries that “no cause, and certainly no religion, can justify such barbarity.”¹⁸⁸ As the footnotes inserted into the Holy See Bulletin demonstrate, however, ISIS justifies their actions under first-order current and classical understandings of shariah. The interfaith crowd are participating witnesses to the brutal imposition of a new “Pact of ‘Umar” while refusing to discern what they are seeing or the role they are playing when they passively wring their hands as events transpire. As noted, the sources in this analysis are recognized as valid by the same Muslim partners that the interfaith movement, including the Vatican and the USCCB, meets with when conducting outreach.

This should come as no surprise. Remember, *Reliance of the Traveller* is recognized by the American Muslim Brotherhood, including the IIIT (the entity that published *Interfaith Dialogue*), the Fiqh Council of North America (a subordinate element of ISNA), Al-Azhar, and the OIC; the Vatican meets with Al-Azhar regularly on interfaith issues and agreed with the OIC “to support interfaith dialogue initiatives.”¹⁸⁹ To the extent that Muslim interfaith partners accept *Reliance* as a valid statement of shariah, they also believe that “when it is possible to achieve [their] aim by lying but not by telling the truth,” it becomes “obligatory to lie if the goal is obligatory.”¹⁹⁰ Christian and Jewish partners in interfaith dialogue have no excuse for not knowing this.

Reliance of the Traveller is not the only shariah publication that claims broad formal acceptance. *Bidayat al-Mujtahid wa Nihayat al-Muqtasid (The Distinguished Jurist’s Primer)*, for example, has 33 pages on the law of jihad.¹⁹¹ The *Primer* was translated and published under the auspices of the Qatari-based Center for Muslim Contribution to Civilization, presided over by a Board of Trustees. The Chairman is a member of the Qatari royal family. Board members include the Sheikh of Al-Azhar; Professor Yusuf Qaradawi; the Director General of ISESCO; the education ministers from Qatar, Kuwait, and Oman; and the Secretary-General of Muslim World Association (Saudi Arabia).¹⁹² ISESCO—the Islamic Educational, Scientific and Cultural Organization—is a specialized OIC organization,¹⁹³ and Qaradawi is the chief jurist of the Muslim Brotherhood. As with *Reliance*, the *Distinguished Jurist’s Primer* is accepted by the very Muslims that non-Muslim interfaith partners meet with, including the Vatican and the USCCB, when conducting their interfaith mission. Book X “Jihad,” Chapter 1 “The Elements (*Arkan*) of War,” §7 “Why Wage War,” could not be any clearer:

Why wage war? The Muslim Jurists agreed¹⁹⁴ that the purpose of fighting People of the Book, excluding the (Qurayshite) People of the Book and the Christian Arabs, is one of two things: it is either for their conversion to Islam or the payment of *jizya*. The payment of *jizya* is because of the words of the Exalted, “Fight against such of those who have been given the Scripture as believe not in Allah or the Last Day, and forbid not that which Allah and His Messenger hath forbidden, and follow not the religion of truth, until they pay the tribute and are brought low.” (Primer footnote to Verse 9:29/195)

Notice how the *Primer* also relies on Verse 9:29.

Other accessible shariah publications include the 311-page *The Islamic Law of Nations: Shaybani’s Siyar*,¹⁹⁶ the 62-page Book XIII “*Siyar* (Relations with Non-Muslims)” in Volume II of *Al-Hidaya: The Guidance*,¹⁹⁷ and Pakistani Brigadier S.K. Malik’s *Quranic Concept of War*.¹⁹⁸ It is with this understanding of the Qur’an, hadith, and shariah that one should assess interfaith processes that value dialogue over fidelity. For example, as William Kilpatrick noted in “The Downside of Dialogue”¹⁹⁹ in 2006, the USCCB published the study “Revelation: Catholic & Muslim Perspectives,” which concluded:

Through dialogue and improved cooperation, Muslims and Catholics can develop a just and peaceful society in the spirit of the teachings of the Gospel and the Qur’an. Both Jesus and Muhammad loved and cared for all whom they met, especially the poor and oppressed; their teachings and example call for solidarity with the poor, oppressed, homeless, hungry, and needy in today’s world.²⁰⁰

The question isn’t whether the USCCB statement is disinformation; the question is whether they are aware of it. The USCCB co-sponsored “Revelation” with the Muslim Brotherhood front group ISNA. As demonstrated in the discussion of Verse 9:29 and related shariah, ISNA understands the ultimate relationship between Christians and Muslims exclusively in terms of submission. Because the USCCB cannot reasonably argue that an apple is an orange (i.e., that the Gospel and the Qur’an carry the same message), its statement in “Revelation” reflects an abandonment of reason. To compound the contradiction, the very next verse following 9:29 states that Jews and Christians are accused by Allah for being Jews and Christians:

“The Jews call ‘Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah’s curse be on them: how they are deluded away from the Truth!” (Qur’an Verses 9:30)

At least for the Christians, this creates a conflict with the law of non-contradiction, as you cannot believe in the Truth while at the same time being “deluded away from the Truth”:

Jesus said to him, "I am the Way, and the Truth, and the Life; no one comes to the Father, but by me. (John 14:6)

This time it's about apples and not apples; you can have one, you can have the other, you can reject both, but you cannot accept both. Pretending to have it both ways violates basic rules of logic and reason. This contradiction cannot be resolved in faith, and the other side knows it. What does the USCCB think it agreed to, with whom, and for what? Outside the boundaries of the interfaith mirage, the USCCB's "Revelation" is indefensible.

There is dispositive evidence to challenge the Paragraph 253 claim that “authentic Islam and the proper reading of the Koran are opposed to every form of violence”²⁰¹ and equally demonstrable indicators that Muslim partners reject the Vatican claim, and yet, instead of stopping to reassess, the Holy See Bulletin announced Vatican commitments to double down on the interfaith process that has brought them to this point:

Moreover, it is on this basis that, in recent years, dialogue between Christians and Muslims has continued and intensified. The dramatic plight of Christians, Yezidis and other religious communities and ethnic minorities in Iraq requires a clear and courageous stance on the part of religious leaders, especially Muslims, as well as those engaged in interreligious dialogue and all people of good will. All must be unanimous in condemning unequivocally these crimes and in denouncing the use of religion to justify them.

Also apples and oranges, the Holy See Bulletin follows this statement with two questions that are asked as if they naturally go hand in hand when in fact they are oppositional and demand a choice:

If not, what credibility will religions, their followers and their leaders have? What credibility can the interreligious dialogue that we have patiently pursued over recent years have?²⁰²

The Holy See Bulletin equates the credibility of a religion with its success in interfaith dialogue, not with the faith of the religions themselves. It's the religions that have the credibility, and it's the overriding commitment to interreligious dialogue that is running that credibility down. This brings us back to the IIIT's *Interfaith Dialogue* pledge “to remain committed to being friends when the world would separate us from one another,”²⁰³ supported by guarantees of “mutual trust”²⁰⁴ that only allows discussions of Islam that Muslim partners affirm “as accurate.”²⁰⁵ The Holy See Bulletin affirms the blind commitment of Paragraph 253. In contrast, it is suspected that the credibility of the non-Muslim religions would increase if they changed strategy and chose to deal with Islam as it exists in fact and not as their Brotherhood partners would have them perceive it. As it stands, Paragraph 253 maroons Church credibility in Pieper's pseudoreality; the Holy See Bulletin doubles down on it; and the faithful are either terrorized by one group in the interfaith movement or silenced by the other. This subordination of faith to interfaith requirements drives whispered concerns regarding indifferentism as tens of thousands are persecuted.

Since the Bulletin was published, U.S. Army Major Nidal Hasan wrote a six-page letter to Pope Francis titled "A Warning To Pope Francis, Members Of The Vatican, and Other Religious Leaders Around the World," in which he explains the role of jihad and the mission of the jihadi as it faces the Christian world.²⁰⁶

Jihad²⁴: The willingness to fight for All-Mighty Allah can be a test in of itself – [2:216; 3:142; 3:140; 2:216; 3:166]/ Believing fighters (mujahideen) have a greater rank in the eyes of Allah than believers who don't fight – [4:95-96; 9:20]; and are encouraged to inspire the believers – [4:84].^{207/19}

The paragraph is laced with Quranic references that seem to validate Hasan's claim that “authentic Islam and the proper reading of the Koran are [NOT] opposed to every form of violence,” in direct contrast to the claims of

¹⁹ The associated Qur'an verses are from Yusuf Ali's translation:

Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not. (Qur'an 2:216)

Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast? (Qur'an 3:142)

If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to Truth). And Allah loveth not those that do wrong. (Qur'an 3:140)

What ye suffered on the day the two armies Met, was with the leave of Allah, in order that He might test the believers. (Qur'an 3:166)

Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward. (Qur'an 4:95)

Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation). (Qur'an 9:20)

Then fight in Allah's cause - Thou art held responsible only for thyself - and rouse the believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment. (Qur'an 4:84)

Paragraph 253. Furthermore, his reference to “inspiring the believers” while referring to Verse 4:84 aligns his message with al-Qaeda.²⁰⁸ If the Vatican insists on holding to its claims, shouldn’t it have to defend them? On what basis does the Vatican refute Hasan’s belief in the doctrinal role of violent jihad as supported by the Qur’an? Hasan’s letter demands a substantive response.

Major Hasan sits on death row for the massacre at Fort Hood, Texas. He was considered a devout Muslim before the killings, and there is no reason to think he is any less devout today; he believes in his cause enough to undertake the actions he did and suffer the consequences. The question is whether the Vatican is up to the task of refuting Major Hasan in a manner that answers the call of reason by undertaking a principled response. Can the Vatican refute Hasan in a way that would survive a hearsay challenge? Not if it bases its response on an institutionalized preference for allowing its Muslim dialogue partner the right to define Islam so the Vatican is permitted only to describe what Islam looks like from the outside,²⁰⁹ and not if the Vatican allows itself to speak of Islam only in a way that its Muslim interfaith partners can affirm as accurate.²¹⁰

A persuasive argument can be made that the cost of “interreligious dialogue ... patiently pursued over recent years” can be seen in places like Nigeria, Syria, Iraq, and even Fort Hood, with tragic consequences that resulted not in spite of interfaith efforts, but because of them. The Holy See Bulletin lists the very shariah principles causing so much death and destruction while irrationally choosing not to recognize that they are in fact Islamic law properly understood. This renders the Church, and all other interfaith players, impotent in the face of an existential threat that is killing the helpless. When the Holy See Bulletin condemns activities associated with ISIS, they condemn activities firmly grounded in the Qur’an, authoritative hadith, and shariah as stated in *Reliance of the Traveller*. Denying the nexus of Islam to “partners” who know their own doctrines undermines the Vatican’s bargaining position, because those partners know their interfaith peers lack the necessary discernment to stake a viable position by virtue of participating in such a dialogue. The dissociative behavior is remarkable. So long as the Vatican and other interfaith partners remain suspended in this interfaith pseudoreality, their interfaith partners know they will continue to have a free hand.

Further contradicting the Holy See Bulletin’s assertion that “no cause, and certainly no religion, can justify such barbarity”²¹¹ is the imam of the prestigious Prophet’s Mosque in Medina, Saudi Arabia. In August 2014, the imam endorsed the jihadis, including ISIS, as “mujahideen for Allah”:

All the pure blood that has been shed in Iraq for decades against whom are they waging Jihad? They are waging Jihad against the Christian American presence in Iraq. In Somalia and Afghanistan – is it not jihad? Are they not God-fearing? You (Arab rulers) have been remiss and neglectful, so you should have kept your mouths shut. Under these circumstances, you should have kept silent and feared Allah. Instead of that, they accuse the *mujahideen* of being kharijites. ... Why? Did they rebel against the Emir of the Believers? No, they rebelled against infidels who invaded their countries. We pray for Allah to guide those (critics), so that they stop criticizing the mujahideen. If they do not pray for their success, they should at least stop criticizing them. In general, I consider them to be mujahideen for the sake of Allah, who are driving out the infidels who invaded their lands.²¹²

Not just Saudi imams. With Al-Azhar twice declaring—in December 2014 and again in January 2015—that “no believer can be declared an apostate” when referring to ISIS,²¹³ there may be no basis on which to claim that ISIS’s statement of the law is erroneous or that it has ever been (truly) overruled. Even average Arab Muslims comment on the strangely unwarranted fidelity that non-Muslim interfaith partners have to interfaith relationships. Pictures are posted on Twitter (as shown below) of interfaith leaders posing with the same Saudi leadership²¹⁴ that allows the storming of immigrants’ homes in Khafji because they are celebrating a private Christian service.²¹⁵

This is the one-way bridge Sayyid Qutb was talking about when he spoke of Brotherhood objectives in the interfaith sphere.²¹⁶ As the faithful become more aware of what is going on, it will result in the destruction of faith in the preparation stage that Pakistani Brigadier S.K. Malik said was a precondition to transitioning to more kinetic forms of jihad. For Malik, who wrote the *Quranic Concept of War* while serving for the Pakistani Army Chief of Staff, success in Quranic warfare requires spiritual dislocation aimed at the complete destruction of faith:

[Striking terror in the hearts of an enemy] is basically related to the strength or weakness of the human soul. It can be instilled only if the opponent’s faith is destroyed. Psychological dislocation is temporary; spiritual dislocation is permanent. Psychological dislocation can be produced by a physical act but this does not hold good of the spiritual dislocation. To instill terror into the hearts of the enemy, it is essential in the ultimate analysis, to dislocate his Faith. An invincible Faith is immune to terror. A weak Faith offers inroads to terror. (QCW, “The Strategy for War,” 60)²¹⁷

The Pakistani Brigadier did not simply jump to this conclusion; he reached it by analyzing concepts of war mandated by the Qur’an. He started with three verses:

“I am with you: give firmness to the Believers: I will **instill terror into the hearts** of the Unbelievers.” (Anfal: 12)²¹⁸

Soon shall We **cast terror into the hearts** of the Unbelievers. (Al-i-Imran: 151)²¹⁹

And those of the **people of the Book** who aided them, Allah did take them down from their strongholds and **cast terror into their hearts**, (so that) some ye slew, and some ye made prisoners. And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And Allah has power over all things. (Ahzab: 26-27)²²⁰

From these verses, Malik reasoned that “we see that, on all these occasions, when Allah wishes to impose His will upon His enemies, He chooses to do so by **casting terror in their hearts**.” Malik then asks and answers his own question by reference to yet another verse of the Qur’an: “But, what strategy does He (Allah) prescribe for the Believers to enforce their decision upon their foes?”²²¹

“Let not the Unbelievers think,” God commands us directly and pointedly, “that they can get the better of the Godly: they will never frustrate them. Against them make ready your strength to the utmost of your power, including steeds of war, **to strike terror into the hearts of the enemies** of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know.” (Anfal: 59-60)²²²

“Against them make ready,” as noted, is on the Muslim Brotherhood’s seal. Malik’s chilling statement on the destruction of faith recurs frequently in association with a haunting question: Knowing why they are about to be killed (or raped, or tortured, or dispossessed), and knowing that their killer knows with clarity and certitude why he is about to kill them, what are the faithful to think about Paragraph 253’s denial of the bitter reality that is about to befall them? This form of existential denial challenges faith, undermines confidence, compromises credibility, and, as Malik points out, dislocates faith. This is the design.

Outside the boundaries of the interfaith pseudoreality, Paragraph 253 is indefensible. The claim that “authentic Islam and the proper reading of the Koran are opposed to every form of violence”²²³ has been shown to be untrue as a matter of interlocking shariah from classic to modern, so it cannot simply be claimed that opposing views are based on “generalizations.” Because those opposing Paragraph 253 can counter with dispositive shariah that demonstrates actual fidelity to the relevant doctrines being pursued today, expressing those positions cannot reasonably or fairly be labeled “hateful.” An erroneous claim coupled with a judgmental statement against fellow believers who have the temerity to say what can be proven to be true as a matter of current events, history, fact, and published Islamic law puts too high a price on blind fidelity to interfaith dialogue as it currently manifests itself. It violates reason and injures the truth. It also constitutes a form of prior restraint that enforces Islamic speech codes in a manner that is in keeping with the Brotherhood’s “by our hand” methodology.

It’s all so much Grima Wormtongue. The opportunity cost of interfaith dialogue can be measured in the deaths of those who have been and will be killed knowing there is no effective voice to speak out and take action against groups like ISIS, al-Nusra, Boko Haram, and the Muslim Brotherhood.

AN ESSENTIAL POSTSCRIPT: FIDDLING WHILE ROME BURNS

In November 2014, Pope Francis visited Turkey, where he met with the Ecumenical Patriarch of Constantinople, Bartholomew I, signed a Joint Declaration on the plight of Middle-Eastern Christians, met with Turkish leaders, and called on Muslim leaders to condemn terrorism carried out in the name of Islam.²²⁴ In an interview he gave on the flight back to Rome, he seemed positive. Yet there are indicators that events did not go well. The following assessment of Pope Francis’s trip includes many issues raised in this book, including the OIC’s Islamophobia campaign and, from Appendix II, Turkey’s manipulation of that narrative in the diplomatic sphere.

Pope Francis recalled his exchange with the Grand Mufti of Istanbul, Rahmi Yaran: “When I entered the mosque, I could not say: now I’m a tourist! I saw that marvellous [sic] place; the Mufti explained things very well to me, showing great meekness; he quoted the Quran when he spoke about Mary and John the Baptist.”²²⁵

The part of the Qur’an dealing with John the Baptist and Mary is Surah 19 “Maryam.” Early on, Surah 19 parallels the infancy narrative of Christ in the Gospel of Luke. In *The Noble Qur’an* translation, which includes extensive embedded commentary, the verses on John the Baptist and Mary culminate with Jesus’s birth, followed by his express denial, as an infant, of his divinity:

He [‘Isa (Jesus)] said: “Verily, I am a slave of Allah, He has given me the Scripture and made me a Prophet.”⁽³⁾ (*Noble Qur’an* 19:30)

Footnote (3) warns Christians not to “exceed the limits” by believing Jesus to be one of three in the Trinity.²²⁶ In Verse 19:34:

Such is ‘Isa (Jesus), son of Maryam (Mary). It is a statement of truth, about which they doubt (or dispute). (*Noble Qur’an* 19: 34)

Tafsir Al-Jalalayn explains that the “they” in Verse 19:34 are “the Christians who lie when they say that ‘Isa is the son of Allah.”²²⁷ Verse 19:35 continues with the revelation that begetting offspring is beneath Allah:

It befits not the majesty of Allah that he should beget a son [this refers to the slander of Christians against Allah, by saying that ‘Isa (Jesus) is the son of Allah]. Glorified and Exalted be He above

all they associate with Him. When He decrees a thing, He only says to it: “Be!” and it is.⁽⁴⁾ (*Noble Qur’an* 19:35)

Both the *Noble Qur’an*²²⁸ and the Yusuf Ali²²⁹ translations include commentaries reinforcing the point that Allah is above having offspring. Finally, while Verse 19:36 has Jesus telling the faithful to believe Allah alone in the Islamic sense of taweed, Verse 19:37 warns Christians who continue to misrepresent Jesus as the son of Allah that they will burn in hell:

[‘Isa (Jesus) said]: “And verily, Allah is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allah’s religion of Islamic Monotheism which He did ordain for all of His Prophets).” (*Tafsir At-Tabari*)

Then the sects differed [i.e. the Christians about ‘Isa (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that ‘Isa (Jesus) is the son of Allah] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing fire). (*Noble Qur’an* 19:36-37)

In what may appear to be an attempt to establish common ground, the Mufti relied on the Quranic infancy narratives of the Prophet ‘Isa (Jesus). However, those verses are meant to correct the “errors” of Luke’s account. When the Mufti spoke to Pope Francis about John the Baptist and Mary, he referred to verses that build up to the miracle of baby ‘Isa denying his own divinity, alongside other revelations known to be hostile to Christianity. Hence, the Mufti’s recitation takes on the character of an inside joke—a personal public insult—at the pope’s expense. This was the second time in 2014 that a prominent imam used a public event with the pope to gratuitously insult him where the Vatican revealed a blindness to those acts. Such treatment was not limited to the Mufti, however.

Meeting with the President of Turkey, Recep Tayyip Erdoğan, Francis said of ISIS that “fanaticism and fundamentalism, as well as irrational fears, which foster misunderstanding and discrimination, need to be countered by the solidarity of all believers.” He then called on Middle-Eastern states to take action.²³⁰ President Erdoğan responded by blaming ISIS’s beheadings, enslavement of prisoners, and the destruction of religious minorities on the “rise of Islamophobia”²³¹ in the West, using the OIC Islamophobia meme: “[There is a] very serious and rapid trend of growth in racism, discrimination, and hatred of others, especially Islamophobia in the West.”²³² Erdoğan’s comments, alongside the surreal nature of the interfaith discussion, were so alarming that even the Turkish media took note. From the *Hurriyet Daily News* (Istanbul):

The Turkish opera buffa is at its best. For his part, the main character told the pope, “Let’s stop Islamophobia.” To play his part, the pope called for a “dialogue that can deepen the understanding and appreciation” between faiths. Thundering applause. And, privately, loud laughter.

Could Mr. Erdoğan have told the Pope that he believes Christians, including the Holy See, want to see Muslim children dead [as he said the day previous]? No. That was not in the script featuring their “interfaith dialogue.”

At the start of his visit to Turkey, Pope Francis called for interfaith dialogue to counter fanaticism and fundamentalism. Could he, possibly, have told Mr. Erdoğan that a powerful belief that non-Muslims want to see Muslim children die is pure fanaticism and fundamentalism? No. That was not in the script either.

Missing in the opera buffa script also was Mr. Erdoğan’s doctrinal commitment that the Middle East must be a “Muslim-only” (preferably Sunni Muslim-only) land, while the pope pledged to support Middle Eastern Christians. Instead, the usual Kodak-moment exchanges of pleasantries, smiles and words of interfaith dialogue. Facts can be ignored.²³³

Praising Francis for not making “theological” waves, Ibrahim Kalin, the Deputy Secretary-General of the Office of the Turkish Presidency, identified Paragraph 253 as the basis for moving forward: “[In] *The Joy of the Gospel* [*Evangeliu Gaudium*], the pope takes an unequivocal position against lumping Islam together with extremism and violence.”²³⁴ Hence, what made Francis acceptable to Muslims is his willingness to conform to OIC standards as stated at the Foreign Ministers conferences in 2003 (Tehran) and 2004 (Istanbul):

Islam is innocent of **all forms of terrorism** which involve the murder of innocent people **whose killing is forbidden by Islam**, and rejects any attempts to link Islam and Muslims to terrorism because the latter has no relation whatsoever with religions, civilizations or nationalities.^{235/236}

While in Turkey, Francis also signed a Joint Declaration with Bartholomew decrying “the terrible situation of Christians and all those who are suffering in the Middle East.”²³⁷ The Declaration accurately states the existential nature of the crisis:

We cannot resign ourselves to a Middle East without Christians, who have professed the name of Jesus there for two thousand years. Many of our brothers and sisters are being persecuted and have been forced violently from their homes.²³⁸

However, the Declaration then subordinated the disastrous plight of Christians to the vagaries of the interfaith movement process:

We call on all religious leaders to pursue and to strengthen interreligious dialogue and to make every effort to build a culture of peace and solidarity between persons and between peoples.²³⁹

Fidelity to the requirements of the interfaith movement causes the messaging to ring false. When denying the Islamic nature of a crisis that is otherwise properly identified, actions become disassociated from known actors. Such is the pull of the interfaith narrative that it compels the denial realities unfolding before one's eyes. For example, when ISIS again demanded the payment of the jizyah, they were making a demand that finds authority in Qur'an Verse 9:29. Choosing to minimize such a divine mandate, Francis understated the severity of the circumstances Christians (and others) in Iraq face:

I'm going to speak frankly: Christians are being chased from the Middle East. In some cases, as we have seen in Iraq, in the Mosul area, they have to leave or pay a tax that may be unnecessary.²⁴⁰

Since Turkey, the dissociation with Islam continues. In the face of the brutal nature of the January 2015 *Charlie Hebdo* executions, all that Pope Francis could muster in his initial response was to speak of "deviant forms of religion ... born of a corrupt heart, a heart incapable of recognizing and doing good, of pursuing peace."²⁴¹ The deviant religion he blames, however, is an undefined "'religious fundamentalism' [that] eliminates human beings by perpetrating horrendous killings, eliminates God himself, turning him into a mere ideological pretext."²⁴² While OIC foreign ministers could live with Pope Francis's response, they must have been ecstatic with what he said later that week regarding *Hebdo*. Analogizing the execution of the cartoonists to someone insulting his mother, Pope Francis said:

If my good friend Dr. Gasparri says a curse word against my mother, he can expect a punch in the nose. [Throwing a pretend punch.] It's normal. You cannot provoke. You cannot insult the faith of others. You cannot make fun of the faith of others. There are so many people who speak badly about religions or other religions, who make fun of them, who make a game out of the religions of others. They are provocateurs. And what happens to them is what would happen to Dr. Gasparri if he says a curse word against my mother. There is a limit.²⁴³

With this comment, Pope Francis fell in line with the OIC objective of subordinating free speech to Islamic speech codes. In doing so, he validated the OIC's "Day of Rage" terror campaigns, blamed the *Charlie Hebdo* staff for their own executions (his insistence to the contrary notwithstanding²⁴⁴), and convicted Pope Benedict for his comments at Regensburg. For the OIC, this was a breakthrough victory for the Ten-Year Programme of Action. When Pope Francis's comments are compared to OIC Secretary General Madani's when he called for the prosecution of *Charlie Hebdo's* editorial staff (after the executions), the parallel language becomes apparent:

Freedom of speech must not become a hate speech and must not offend others. No sane person, irrespective of doctrine, religion or faith, accepts his beliefs being ridiculed.²⁴⁵

It is past time for the Vatican to familiarize itself with the OIC's Ten-Year Programme of Action and the Islamic speech codes it is designed to enforce—that jihadis did enforce in France and again later, in February 2015, in Copenhagen. It is also worth assessing whether interfaith adherence puts the Vatican on the wrong side of an important civilizational issue. As an operational planning consideration, the Vatican must be assessed as being committed to enforcing Islamic speech standards within the span of its own operations and, as such, an asset of the OIC internationally and the Muslim Brotherhood domestically. The fact that the Vatican may be unaware of this hardly matters.

From an analytical perspective, there are enough indicators that the Vatican has abandoned reason in its approach to Islam and has opted instead to adopt interfaith rules—"to remain committed to being friends when the world would separate us from one another,"²⁴⁶ supported by guarantees of "mutual trust"²⁴⁷ that only allows discussions of Islam that Muslim partners affirm "as accurate"²⁴⁸—that it warrants being analyzed as if true.

DAWAH IS 'STEALTH JIHAD'

Dawah is much more than just the Islamic equivalent to proselytizing, and a competent due-diligence review would reveal this. The duty of dawah is doctrinally associated with the duty of jihad and concerns actions taken in preparation for jihad that enhance the effects of terror when the final call to Islam is made. The Brotherhood is committed to implementing these programs through multi-tiered, multi-pronged, interlaced information campaigns along lines of operation that target the governmental, media, religious, and educational sectors. As the Pakistani

Brigadier stated, ideological subversion in the preparation stage—dawah—is the main event. Recalling the theological meaning of grace, there is something profoundly disgraceful in the interfaith sector.

Supporting Shariah in Contrast to the Holy See Bulletin

In August 2014, the Holy See Press Office released the Bulletin “Declaration of the Pontifical Council for Interreligious Dialogue,” in which the Pontifical Council “unambiguously denounced and condemned” a list of practices “which bring shame on humanity.”²⁴⁹ This list contains shariah and Quranic principles that directly undermine Paragraph 253’s claim that “authentic Islam and the proper reading of the Koran are opposed to every form of violence.” What follows are portions of shariah from *Reliance of the Traveller* or tafsir treatment of Quranic verses associated with ISIS practices that the Pontifical Council denounced and that are, in fact, recognized elements of Islamic law.

Sabaya and Reliance on ‘the Spoils of War’

The Holy See Bulletin uses an obscure term—*sabaya*—to discuss shariah norms on the spoils of war. *Reliance of the Traveller* addresses this in “The Spoils of Battle” at Section o10.0. **In its entirety**, o10.0 “The Spoils of Battle”:

o10.01 A free male Muslim who has reached puberty and is sane is entitled to the spoils of battle when he has participated in a battle to the end of it. After personal booty (def: o10.2), the collective spoils of the battle are divided into five parts. The first fifth is set aside (dis: o10.3), and the remaining four are distributed, one share to each infantryman and three shares to each cavalryman. From these latter also, a token payment is given at the discretion to women, children, and non-Muslim participants on the Muslim side. A combatant only takes possession of his share of the spoils at the official division. (A: Or he may choose to waive his right to it.)

o10.02 As for personal booty, anyone who, despite resistance, kills one of the enemy or effectively incapacitates him, risking his own life thereby, is entitled to whatever he can take from the enemy, meaning as much as he can take away with him in the battle, such as a mount, cloths, weaponry, money, or other.

o10.03 As for the first fifth that is taken from the spoils, it is divided in turn into five parts, a share each going to:

- 1) The Prophet (Allah bless him and give him peace), and after his death, to such Islamic interests as fortifying defenses on the frontiers, salaries for Islamic judges, muezzins, and the like;
- 2) relatives of the Prophet (Allah bless him and give him peace) for the Bani Hashim and Bani Muttalib clans, each male receiving the share of two females;
- 3) orphans who are poor;
- 4) those short of money (def: h8.11);
- 5) and travellers needing money (h8.18).²⁵⁰

The Status of Captured Women in the Qur’an

The Qur’an recognizes that a property right attaches to women captured in jihad in five different verses that include tafsir explanations that affirm the status. At section o9.13, *Reliance of the Traveller* recognizes the status of captured women: “when a child or woman is taken captive, they become slaves by the fact of capture, and the woman’s previous marriage is immediately annulled.”

There is little doubt that the Quranic “slaves whom their right hand possesses” are “slave-girls ... [taken] from the war booty” whom owners do not have to treat equally because they are those “whom Allah has assigned to them,” whose marriages are dissolved, and whom “Allah has made ... permissible” such that the owners “will not be blamed” for whatever sexual license they take. What follows are selected Qur’an verses that speak directly to the question, along with their relevant tafsir explanations from *Tafsir of Ibn Kathir*, vol. 2, Trans. Abdul-Malik Mujahid. (Riyadh: Darussalam, 2000):

“Also forbidden are women already married, except those slaves whom your right hands possess ...” (*Noble Qur’an* 4:24)

Tafsir Ibn Kathir, Volume 2, Forbidding Women Already Married, Except for Female Slaves, 421-422.²⁵¹

Allah said, “Also forbidden are women already married, except those whom your right hand possesses.”

The *Ayah* means, you are prohibited from marrying women who are already married,

“except those whom your right hand possesses”

except those whom you acquire through war, for you are allowed such women after making sure they are not pregnant.

Imam Ahmad recorded that Abu Sa’id Al-Khudri said, “We captured some women from the area of Awtas who were already married, and we disliked having sexual relations with them because they already had husbands. So we asked the Prophet about this matter, and this *Ayah* was revealed,

“Also forbidden are women already married, except those whom your right hand possesses.”

Consequently, we had sexual relations with these women. This is the wording collected by At-Tirmidhi, An-Nasa’I, Ibn Jarir and Muslim in his *Sahih*.

“And if you fear that you shall not be able to deal justly with the orphan girls then marry other women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly with them, then only one or slaves that your right hand possesses.” (*Noble Qur’an* 4:3)

Tafsir Ibn Kathir, Volume 2, “Marrying Only One Wife When One Fears He Might not Do Justice to His Wife”, 375.²⁵²

“But if you fear that you will not be able to deal justly with them, then only one or what your right hand possesses.”

The *Ayah* commands, if you fear that you will not be able to do justice between your wives by marrying more than one, then marry only one wife, or satisfy yourself with only female captives, for it is not obligatory to treat them equally, rather it is recommended. So if one does so, that is good, and if not, there is no harm on him.

“Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers, and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee.” (*Noble Qur’an* 33:50)

Tafsir Ibn Kathir, Volume 7, 720²⁵³

“Those slaves whom your right hand possesses whom Allah has given to you” means, ‘the slave-girls whom you took from the war booty are also permitted to you.’

“And those who guard their chastity (i.e., private parts, from illegal sexual acts) except from their wives or the slaves that their right hands possesses, - for they are free from blame; but whoever seeks beyond that, then those are the transgressors.” (*Noble Qur’an* 23:5-7)

Tafsir Ibn Kathir, Volume 6, 631²⁵⁴

“And those who guard against their private parts. Except from their wives and their right hand possessions, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors.”

means, those who protect their private parts from unlawful actions and do not do that which Allah has forbidden; fornication and homosexuality, and do not approach anyone except the wives whom Allah has made permissible for them or their right hand possessions from the captives. One who seeks whom Allah has made permissible for him is not to be blamed and there is no sin on him. Allah says;

“they are free from blame. But whoever goes beyond that” – meaning, other than wife or slave girl,

“then those are the transgressors.” meaning, aggressors.

“Verily, the torment of the Lord is that before which none can feel secure. And those who guard their chastity (i.e., private parts from illegal sexual acts). Except from their wives or women slaves whom their right hands possesses – for then they are not blameworthy.” (*Noble Qur’an* 70: 28-30)

Tafsir Ibn Kathir, Volume 10, 169²⁵⁵

“Except for their wives or their right hand possessions” meaning, from their female slaves.

Reliance of the Traveller, o11.0 “Non-Muslim Subjects of the Islamic State,” Book O “Justice,” Reliance of the Traveller:

o11.1 A formal agreement of protection is made with citizens who are:

- 1) Jews;
- 2) Christians;
- 3) Zoroastrians;
- 4) Samaritans and Sabians, if their religions do not respectively contradict the fundamental bases of Judaism and Christianity;
- 5) and those who adhere to the religion of Abraham or one of
- 6) the other prophets (upon whom be blessings and peace).

o11.2 Such an agreement may not be effected with those who are idol worshippers (dis: o9.9(n:)), or those who do not have a Sacred Book or something that could have been a Book. (A: Something that could have been a Book refers to those like the Zoroastrians, who have remnants resembling an ancient Book. As for the pseudoscriptures of cults that have appeared since Islam (n: such as the Sikhs, Baha'is, Mormons, Qadianis, etc.), they neither are nor could be a Book, since the Koran is the final revelation (dis: w4).)

o11.3 Such an agreement is only valid when the subject peoples:

- a) follow the rules of Islam (A: those mentioned below (o11.5) and those involving public behavior and dress, thought in acts of worship and their private lives, the subject communities have their own laws, judges, and courts, enforcing the rules of their own religion among themselves);
- b) and pay the non-Muslim poll tax (jizya).

The Non-Muslim Poll Tax,

o11.4 The minimum non-Muslim poll tax is one dinar (n: 4.235 grams of gold) per person (A: per year). The maximum is whatever both sides agree upon. It is collected with leniency and politeness, as are all debts, and is not levied on women, children or the insane.

o11.5 Such non-Muslim subjects are obliged to comply with the Islamic rules that pertain to safety and indemnity of life, reputation, and property. In addition they:

- 1) are penalized for committing adultery or theft, though not for drunkenness;
- 2) are distinguished from Muslims in dress wearing a wide cloth belt (zunnar);
- 3) are not greeted with "as-Salamu 'alaykum";
- 4) must keep to the side of the street;
- 5) may not build higher than or as high as the Muslims' buildings, though if they acquire a tall house, it is not razed;
- 6) are forbidden to openly display wine or pork, (A: to ring church bells or display crosses,) recite the Torah or Evangel aloud, or make public display of their funerals and feast days;
- 7) and are forbidden to build new churches.

o11.6 They are forbidden to reside in the Hijaz, meaning the area and towns around Mecca, Medina, and Yamama, for more than three days (when the caliph allows them to enter there of something they need).

o11.7 A non-Muslim may not enter the Meccan Sacred Precinct (Haram) under any circumstances, or enter any other mosque without permission (A: nor may Muslims enter churches without permission).

o11.8 It is obligatory for the caliph (def: o25) to protect those of them who are in Muslim lands just as he would Muslims, and to seek the release of those of them who are captured.

o11.9 If non-Muslim subjects of the Islamic state refuse to conform to the rules of Islam, or to pay the non-Muslim poll tax, then their agreement with the state has been violated (dis: 011.11)(A: though if only one of them disobeys, it concerns him alone).

o11.10 The agreement is also violated (A: with respect to the offender alone) if the state has stipulated that any of the following things break it, and one of the subjects does so anyway, though if the state has not stipulated that these break the agreement, then they do not; namely, if one of the subject people:

- 1) commits adultery with a Muslim woman or marries her;
- 2) conceals spies of hostile forces;
- 3) leads a Muslim away from Islam;

- 4) kills a Muslim;
- 5) or mentions something impermissible about Allah, the Prophet (Allah bless him and give him peace), or Islam.

o11.11 When a subject's agreement with the state has been violated, the caliph chooses between the four alternatives mentioned above in connection with prisoners of war (o9.14).²⁵⁶

* * *

This reference to human dignity, which is the foundation and goal of the responsibility to protect, leads us to the theme we are specifically focusing upon this year, which marks the sixtieth anniversary of the Universal Declaration of Human Rights.

Removing human rights from this context would mean restricting their range and yielding to a relativistic conception, according to which the meaning and interpretation of rights could vary and their universality would be denied in the name of different cultural, political, social and even religious outlooks.

The Declaration was adopted as a “common standard of achievement (Preamble) and cannot be applied piecemeal, according to trends or selective choices that merely run the risk of contradicting the unity of the human person and thus the indivisibility of human rights.

The Universal Declaration, rather, has reinforced the conviction that respect for human rights is principally rooted in unchanging justice, on which the binding force of international proclamation is also based.²⁵⁷

Pope Benedict XVI
Address to the United Nations General Assembly, New York
18 April 2008

* * *

[The OIC] Asserts that human rights are universal in nature and must be considered in the context of dynamic and evolving process of international norm-setting, bearing in mind the significance of national and regional particularities and various historical, cultural and religious backgrounds.²⁵⁸

OIC Conference of Foreign Ministers
Resolution on Slander Campaign ... against Islamic
Sharia under the Slogan of Human Rights Protection
14–16 June 2004

NOTES

¹ Explanatory Memorandum: On the General Strategic Goal for the Group,” Mohamed Akram, May 22, 1991, Government Exhibit 003-0085/3:04-CR-240-G U.S. v. HLF, et al., United States District Court, Northern District of Texas, URL:

<http://www.txnd.uscourts.gov/judges/hlf2/09-25-08/Elbarasse%20Search%203.pdf>. **Reads:** “The process of settlement is a “Civilization-Jihadist Process” with all the means. The *Ikhwan* [Muslim Brotherhood] must understand that their work in America is a kind of grand Jihad in eliminating and destroying the Western civilization from within and “sabotaging” its miserable house by their hands and the hands of the

² Mohamed Akram, Explanatory Memorandum

³ Muhammad Shafiq & Mohamad Abu-Nimer, *Interfaith Dialogue: A Guide for Muslims*, International Institute of Islamic Thought (IIIT), Herndon, VA, 2007 (2nd printing 2011, London). Cited hereafter as Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT.

⁴ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, xvi.

⁵ Siddiqi, Shamin A. *Methodology of Dawah Illallah in American Perspective*. Brooklyn: The Forum for Islamic Work, New York 1989, 136-7.

⁶ Government Exhibit: Philly Meeting - 15, 3:04-CR-240-G, U.S. v. HLF, et al., at 2,3, at <http://www.txnd.uscourts.gov/judges/hlf2/09-29-08/Philly%20Meeting%2015.pdf>

⁷ Mohamed Akram, Explanatory Memorandum, **Listed:** IIIT (22), 32.

⁸ Mohamed Akram, Explanatory Memorandum, **Listed:** IIIT (28), 1.

⁹ Mohamed Akram, Explanatory Memorandum, **Listed:** IIIT (28), xx.

¹⁰ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, vii.

¹¹ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 37.

¹² Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 42.

¹³ Mohamed Akram, Explanatory Memorandum, **Listed:** IIIT (28), 32.

¹⁴ International Institute of Islamic Thought homepage, URL: <http://www.iiit.org/>, accessed 2 September 2013.

¹⁵ Ahmad ibn Naqib al-Misri, ‘Umdat al-Salik (*Reliance of the Traveller: A Classic Manual of Islamic Sacred Law*), rev. ed. trans. Nuh Ha Mim Keller (Beltsville, MD: Amana Publications, 1994), Certification page, Al-Azhar, xviii. Document Letter Heading and Signature Block: The letter heading states that the certification comes from the International Institute of Islamic Thought (IIIT). The signature is from Dr. Taha Jabir al-’Alwani. His signature block states that he is signing in his capacity as the President of the IIIT, as President of the Fiqh Council of North America (FCNA), and as a member of the Islamic Fiqh Academy in Jeddah. Both the IIIT and FCNA are associated with the Muslim Brotherhood in the Explanatory Memorandum. The FCNA is also a subordinate element of the Islamic Society of North America (ISNA). The International Islamic Fiqh Academy (IIFA) is listed as a subsidiary organ of the OIC at “Subsidiary Organs, Organization of the Islamic Cooperation,” OIC, URL: http://www.oic-oci.org/page_detail.asp? p_id=64#FIQH, 4 February 2013. It was affiliated to the OIC in its fourteenth session, held in Doha (Qatar) 5–13 Dhul-Qi’ dah 1423 A.H., 11–16 January 2003 C.E, as cited in “Jihad: Rulings & Regulations,” “Living Shari’a/Fatwa Bank,” IslamOnline, at URL: <http://www.freerepublic.com/focus/news/2390531/replies?c=7>.

A Note Before Proceeding – Why *Reliance of the Traveller*? There are a substantial number of citations to Islamic law in the 1994 edition of the English-language translation of Ahmad ibn Naqib al-Misri’s ‘Umdat al-Salik (*Reliance of the Traveller: A Classic Manual of Islamic Sacred Law*). The source selection is due not to a limitation of sources but rather to *Reliance*’s unique status as a broadly available English-language title with certifications from the preeminent center of Islamic thought, the Muslim Brotherhood in America, and the OIC on behalf of its fifty-seven Member States. Cited hereafter as Keller, *Reliance of the Traveller*.

¹⁶ Mohamed Akram, Explanatory Memorandum, **Listed:** IIIT (17), 32.

¹⁷ Keller, *Reliance of the Traveller*, Certification page, Al-Azhar, xviii. Document Letter Heading and Signature Block: The letter heading states that the certification comes from the International Institute of Islamic Thought (IIIT). The signature is from Dr. Taha Jabir al-’Alwani. His signature block states that he is signing in his capacity as the President of the IIIT, as President of the Fiqh Council of North America (FCNA), and as a member of the Islamic Fiqh Academy in Jeddah. Both the IIIT and FCNA are associated with the Muslim Brotherhood in the Explanatory Memorandum: On the General Strategic Goal for the Group,” Mohamed Akram, May 22, 1991, Government Exhibit 003-0085/3:04-CR-240-G U.S. v. HLF, et al., United States District Court, Northern District of Texas, URL: <http://www.txnd.uscourts.gov/judges/hlf2/09-25-08/Elbarasse%20Search%203.pdf>. The FCNA is also a subordinate element of the Islamic Society of North America (ISNA). The International Islamic Fiqh Academy (IIFA) is listed as a subsidiary organ of the OIC at “Subsidiary Organs, Organization of the Islamic Cooperation,” OIC, URL: http://www.oic-oci.org/page_detail.asp? p_id=64#FIQH, 4 February 2013. It was affiliated to the OIC in its fourteenth session, held in Doha (Qatar) 5–13 Dhul-Qi’ dah 1423 A.H., 11–16 January 2003 C.E, as cited in “Jihad: Rulings & Regulations,” “Living Shari’a/Fatwa Bank,” IslamOnline, at URL: <http://www.freerepublic.com/focus/news/2390531/replies?c=7>.

¹⁸ Sayyid Qutb, *Milestones*, Salimiah, (Kuwait: International Islamic Federation of Student Organizations. 1978 [written 1966]), 263.

¹⁹ Mohamed Akram, Explanatory Memorandum, 18.

²⁰ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 9.

²¹ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 93.

²² Keller, *Reliance of the Traveller*, Book O “Justice,” at o9.0 “Jihad,” at o9.16: “Truces.” Reads: “In Sacred Law truce means a peace treaty with those hostile to Islam, involving a cessation of fighting for a specified period ...”

²³ Keller, *Reliance of the Traveller*, Book O “Justice,” at o9.0 “Jihad,” at o9.16: “Truces.” Reads: “If the Muslims are weak, a truce may be made for ten years if necessary, for the Prophet (Allah bless him and grant him Peace) made a truce with Quraysh for that long, as it related by Abu Dawud. It is not permissible to stipulate longer than that, save by means of new truces, each of which does not exceed ten years.”

²⁴ Keller, *Reliance of the Traveller*, Book O “Justice,” at o9.0 “Jihad,” at o9.16: “Truces.” Reads: “When made with other than a portion of the non-Muslims, or when made with all of them, or with all in a particular region such as India or Asia Minor, then only the caliph (or his representative) may effect it, for it is a matter of the gravest consequence because it entails the nonperformance of jihad, whether globally or in a given locality ...”

²⁵ Keller, *Reliance of the Traveller*, Book O “Justice,” at o9.0 “Jihad,” at o9.16: “Truces.” Reads: “Interests that justify making a truce are such things as Muslim weakness because of lack of numbers or material, or the hope of an enemy becoming Muslim ...”

²⁶ Keller, *Reliance of the Traveller*, Book O “Justice,” at o9.0 “Jihad,” at o9.16: “Truces.” Reads: “There must be some interest served in making a truce other than mere preservation of the status quo.

²⁷ Louay Safi, Module 6 – The Theology of Islam, Dr. Louay Safi, Islamic Society of North America (ISNA), Battle Command Training Center (BCTC), 135th ESC, 20th EN BN & 193rd MP BN, Leader Development and Education for Sustained Peace, 1-3 December 2009, Fort Hood, TX. **Slide 7**, “Islam is an Arabic word derived from the word peace, which also means submitting to a higher will. Islam mean seeking peace by submitting to the Divine Will.”

²⁸ Sayyid Qutb, *Islam and Universal Peace*, American Trust Publications (ATP), Plainfield, IN, 1993 (last print 1977), back cover. Cited hereafter as Qutb, *Islam and Universal Peace*.

²⁹ Hisham Sabrin, “Qutb – Between Terror and Tragedy,” *IkhwanWeb*, 20 January 2010, URL: <http://www.ikhwanweb.com/article.php?id=22709>, accessed 7 July 2014. (1951)

³⁰ Qutb, *Islam and Universal Peace*.

³¹ Qutb, *Islam and Universal Peace*, back cover.

³² Qutb, *Islam and Universal Peace*, 71.

³³ Qutb, *Islam and Universal Peace*, 10.

³⁴ Qutb, *Islam and Universal Peace*, 10.

³⁵ Qutb, *Islam and Universal Peace*, 72.

³⁶ Qutb, *Islam and Universal Peace*, 72.

³⁷ Sayyid Qutb, *Social Justice in Islam*, trans. John B. Hardie and Hamid Algar, Islamic Publication International, Oneonta, NY, 2000.

³⁸ Qutb, *Social Justice in Islam*, 20.

³⁹ Qutb, *Social Justice in Islam*, 316-317.

⁴⁰ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 75.

⁴¹ Mohamed Akram, Explanatory Memorandum.

⁴² Paragraph 17, Mohamed Akram, Explanatory Memorandum, 24.

⁴³ Transcript of Tariq Ramadan Speech Given to the 11th MAS-ICNA Annual Convention, December 2012. **Ramadan stated:** “So, if we look and we say what is home, remember what the Prophet of Islam did when he arrived in Medina. Its ... a message when you start building mosques and this is what we are doing. We did this. The Muslims when they first arrived in Asia, Africa, the United States of America, Canada, Europe everywhere the first thing that we did as the first institutions that we had were – was building mosques. Meaning two things. We are at home and the center of our presence is **لا اله الا الله - laelha ala allh** (No God but Allah). So what you said about our identity is – its not because we are at home that we forget the direction. The direction of *el Kiblah* remains *el Kiblah* means **لا اله الا الله** (No God but Allah). And now we are here and as we heard from the Prophet of Islam, one of the characteristics of the privileges that he had is the earth is a mosque. Wherever you go, this is a *masjid* (a mosque). It means this is a place where you can prostrate. A place where you can pray. Meaning, I am at home the very moment I say **لا اله الا الله** (No God but Allah). This is home for me. And as long as I’m not oppressed and I’m not attacked the people around me, if they accept the fact and give me freedom on conscience and freedom of worship they are not enemies.”

⁴⁴ *Sahih Muslim* 1062: “The Messenger of Allah (peace be upon him) said: I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies); spoils have been made lawful to me; the earth has been made for me clean and a place of worship; I have been sent to all mankind; and the line of prophets is closed with me.”

⁴⁵ “Al Qaradawi Boycotts Qatar Meet Attended by ‘Jews’, *Gulf News* (Dubai), 23 April 2013, URL: <http://gulfnews.com/news/gulf/qatar/al-qaradawi-boycotts-qatar-meet-attended-by-jews-1.1174230>, accessed 2 September 2013.

⁴⁶ “Starting Interfaith Conference in Doha, Qaradawi Boycotts in Protest at the Jewish Audience,” *Al-Ahram* (Cairo)(Arabic - Google Translated), 24 April 2013, URL: <http://gate.ahram.org.eg/News/337491.aspx>, 2 September 2013.

⁴⁷ “Sheik Yousuf Al-Qaradawi: Allah Imposed Hitler upon the Jews to Punish Them - “Allah Willing, the Next Time Will Be at the Hand of the Believers,” *MEMRI* Clip No 2005 (aired on Al-Jazeera TV), 28-30 January 2009, URL: http://www.memritv.org/clip_transcript/en/2005.htm, accessed 2 September 2013. **From 20 January 2009:** “Throughout history, Allah has imposed upon the [Jews] people who would punish them for their corruption. The last punishment was carried out by Hitler. By means of all the things he did to them – even though they exaggerated this issue – he managed to put them in their place. This was divine punishment for them. Allah willing, the next time will be at the hand of the believers.” **And on 28 January 2009:** “To conclude my speech, I’d like to say that the only thing I hope for is that as my life approaches its end, Allah will give me an opportunity to go to the land of Jihad and resistance, even if in a wheelchair. I will shoot Allah’s enemies, the Jews, and they will throw a bomb at me, and thus, I will seal my life with martyrdom. Praise be to Allah, Lord of the Worlds. Allah’s mercy and blessings upon you.”

⁴⁸ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.

⁴⁹ Keller, *Reliance of the Traveller*, at § r8.2.

⁵⁰ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.

⁵¹ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.

⁵² Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.

⁵³ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.

⁵⁴ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.

⁵⁵ Keller, *Reliance of the Traveller*, at § r8.2.

⁵⁶ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 70.

⁵⁷ Siddiqi, Shamin A. *Methodology of Dawah Illallah in American Perspective*. Brooklyn: The Forum for Islamic Work, New York 1989, 117.

⁵⁸ “105,000 Christian Martyred Yearly, Says European Official,” *The Catholic Register/EWTN – Catholic World News Brief*, 6 June 2011, <http://www.ewtn.com/vnews/getstory.asp?number=113734>, accessed 14 July 2011.

⁵⁹ Ha-Emet, URL: <http://www.ha-emet.com/index.html>, accessed 10 October 2013.

⁶⁰ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 105.

⁶¹ “Letters,” *National Catholic Register*, 27 December 2009, URL: http://www.ncregister.com/site/article/letters_01.03.2010/, accessed 10 October 2013.

⁶² Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 21.

⁶³ “IIIT Chair Inaugurated at Nazareth College,” *IIIT News*, 10 January 2012, URL: <http://iiit.org/NewsEvents/News/tabid/62/articleType/ArticleView/articleId/244/IIIT-Chair-Inaugurated-at-Nazareth-College.aspx>, accessed 10 October 2013.

- ⁶⁴ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 110.
- ⁶⁵ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 113.
- ⁶⁶ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 115.
- ⁶⁷ Mohamed Akram, Explanatory Memorandum.
- ⁶⁸ Part I, Chapter II, Objective and Means, Article (2), "Bylaws of the International Muslim Brotherhood," *IkhwanWeb*, URL: <http://www.investigativeproject.org/documents/misc/673.pdf>, accessed 18 January 2010.
- ⁶⁹ IIIT Hosts Catholic Muslim Meeting," IIIT News, 25 March 2008, URL: <http://www.iiit.org/NewsEvents/News/tabid/62/articleType/ArticleView/articleId/49/IIIT-Hosts-Catholic-Muslim-Meeting.aspx>, accessed 10 October 2013.
- ⁷⁰ Jamal al-Barzinji, *Islamic Resource Bank.org*. Accessed 26 April 2011 at <http://www.islamicresourcebank.org/bios/barziniji%20jamal%20bio.pdf>
- ⁷¹ Johnson, Ben, "Troubling Presence at a Funeral," *FrontPageMagazine*, June 11, 2004. Accessed 26 April 2011 at <http://archive.frontpagemag.com/readArticle.aspx?ARTID=12670>.
- ⁷² Abubaker Y. Ahmed Al-Shingieti, PhD, Islam Resource Bank, URL: <http://www.islamicresourcebank.org/bios/alshingietiabub.htm>, accessed 10 October 2013. Cited hereafter as Shingieti, Islam Resource Bank.
- ⁷³ Shingieti, Islam Resource Bank..
- ⁷⁴ Shingieti, Islam Resource Bank.
- ⁷⁵ Mohamed Akram, Explanatory Memorandum, **Listed:** IIIT (17), AMSS (4), ISNA (1), 32.
- ⁷⁶ Shingieti, Islam Resource Bank.
- ⁷⁷ Shingieti, Islam Resource Bank.
- ⁷⁸ Abubaker Y. Ahmed Al-Shigieti, Vice President for Preventive Engagement, International Center for Religion and Diplomacy, undated, URL: <http://icrd.org/aa/>, accessed 10 October 2013.
- ⁷⁹ Abubaker Y. Ahmed Al-Shigieti, Vice President for Preventive Engagement, International Center for Religion and Diplomacy.
- ⁸⁰ Patrick Poole, "Genocide Henchman Leading Muslim Outreach to Obama," PJ Media, 22 January 2009, URL: <http://pjmedia.com/blog/genocide-henchman-leads-us-muslim-outreach-to-obama/?singlepage=true>, 10 October 2013.
- ⁸¹ "Sudanese Governor of South Kordofan Ahmad Haroun, Wanted by ICC for War Crimes, in Pep Talk to Soldiers: 'Crush Them, Don't Bring Them Back Alive, Eat Them Uncooked'," Ahmad Haroun, Governor, South Kordofan, Sudan, Wanted by the ICC, MEMRI Video Clip # 3388, Broadcast on Al-Jazeera Network (Qatar), 30 March 2012, URL: <http://www.memri.org/clip/en/0/0/0/0/0/3388.htm>, accessed 4 April 2012.
- ⁸² Adam Kredo, "White House Criticized by Holocaust Scholars for Hosting Sudanese War Criminals," Washington Post, 7 May 2013, URL: <http://www.washingtontimes.com/news/2013/may/7/white-house-criticized-holocaust-scholars-hosting-/?page=all>, accessed 10 October 2013.
- ⁸³ Mohamed Akram, Explanatory Memorandum. **Listed:** ISNA (1).
- ⁸⁴ Advisor Council List, ACME: American Muslims for Constructive Engagement, undated, URL: <http://amcweb.net/2.html>, accessed 15 October 2013.
- ⁸⁵ Affecting Change as an Imam: Imam Mohamed Magid, *Peaceful Families Project*, <http://www.peacefulfamilies.org/magid.html>, accessed 5 March 2012.
- ⁸⁶ Keller, *Reliance of the Traveller*, Book X "Biographical Note," at § x228 – **Imam Malik ibn Anas**, Imam Malik is Malik ibn Anas ibn Malik, Abu 'Abdullah al-Asbahi al-Himyari, the *mujtahid* Imam born in Medina in 93/712. The second of the four greatest Imams of Sacred Law, his school has more followers than that of anyone besides Abu Hanifa. He was the author of *al-Muwatta'* [*The Trodden Path*], the greatest hadith collection of its time, nearly every hadith of which was accepted by Bukhari in his Sahih. He died in Medina in 179/795.
- ⁸⁷ Imam Malik ibn Anas, *Al-Muwatta' of Imam Malik ibn Anas: The First Formulation of Islamic Law*, trans. Aisha Abdurrahman Bewley. (Kuala Lumpur: Islamic Book Trust, 1997). Cite hereafter as Malik, *Al-Muwatta'*.
- ⁸⁸ Asaf A.A. Fyzee, *Outlines of Muhammadan Law*, 4th ed. (Delhi, India: Oxford University Press, 1974), 34. Cited hereafter as Fyzee, *Muhammadan Law*.
- ⁸⁹ Malik, *Al-Muwatta'*, 173.
- ⁹⁰ Malik, *Al-Muwatta'*, 180.
- ⁹¹ Malik, *Al-Muwatta'*, 180-1.
- ⁹² Malik, *Al-Muwatta'*, 1989, 303.
- ⁹³ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 133.
- ⁹⁴ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 130.
- ⁹⁵ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 138.
- ⁹⁶ "Catholic Men's Conference Opens Ticket Sale," *The Catholic Free Press*, 8 February 2013, URL: <http://www.catholicfreepress.org/local/2013/02/08/catholic-mens-conference-opens-ticket-sales/>, accessed 5 March 2013.
- ⁹⁷ "Qaradawi on Interfaith Dialogue," *Al-Watan* website in Arabic, 5 June 2009, translated by *Global Muslim Brotherhood Report*, 10 June 2009 also relying on BBC Monitoring Middle East – Political Supplied by *BBC Worldwide Monitoring*, June 6, 2009 Saturday Al-Qaradawi urges rally of Jerusalem Muslims, Christians against Israel Text, *Al-Watan* website on 5 June [Unattributed report: "Stressing that Islamic Law Does Not Forbid Dialogue with the People of the Book on Matters of Faith: Al-Qaradawi: 'We Have to Rally the Muslims and Christians of Jerusalem to Stand up Together Against Zionism'"], URL: <http://globalmbreport.org/?p=1501>, accessed 10 October 2013. **For Completeness of Record: Dr Al-Qaradawi was asked:** "Due to the great development of the modern media, there are networks engaged in proselytizing Christianity. Is there any harm in having a dialogue with them to know what they have and probably find a way to convert them to Islam?"
- He replied by saying:** "In the name of God, the Merciful, the Compassionate and peace be upon the Messenger of God. Dialogue with the People of the Book on matters of faith is not forbidden, according to the Islamic law. However, nobody should do that unless he is well versed in the rules and teachings of Islam and has knowledge of their beliefs, and provided he intends to do that for the sake of God and abide by the etiquette of communication by the modern electronic means, asking God to guide their hearts to the right path." Dr Al-Qaradawi added: "We do not converse with the Christians so that they may be pleased with us. We only carry out dialogue with them in order to find common grounds that serve as a basis for further action. We should not take others as our enemies, as God says: 'And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, 'We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one.' [Koranic verse; Al-Ankabut, 29:46] He went on to say: "So, God has ordered us to argue with them in ways that are best and most gracious. We see that God laid down the

principles of the Islamic preaching in the Koran when He says: 'Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious.' [partial Koranic verse; Al-Nahl, 16:125]

He added: "The Koran says: 'And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one.' [Koranic verse; Al-Ankabut, 29:46] This means we should talk about the points that bind and the common grounds between them and us and not the points of difference. When you engage in a dialogue, try to establish common grounds between yourself and the other party and say: 'We all believe in one God, so let us come to common terms.' Al-Qaradawi said: "We do not engage in dialogue with them so that they may be pleased with our religion. They will not be satisfied with us unless we follow their form of religion. This is a fact. We only converse with them to find common grounds on which to stand together against atheism, obscenity, and grievances. We converse with them and ask them: 'What is your stance on the cause of Palestine, the issue of Jerusalem, or the issue of Al-Aqsa Mosque?' We try to rally the Christians with us to stand together, especially for the cause of Palestine, since Palestine has both Muslims and Christians. We have to rally the Muslims and Christians of Jerusalem to stand up together against Zionism and the Israeli arrogance and tyranny. There is no objection to that."

⁹⁸ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 143.

⁹⁹ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.

¹⁰⁰ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.

¹⁰¹ Keller, *Reliance of the Traveller*, at § r8.2.

¹⁰² "Imam Goes off Script at Vatican", 15 June 2014, *ICLA Videos/YouTube*, UR: https://www.youtube.com/watch?v=P93PZmp_m4, accessed 17 June 2014.

¹⁰³ "Islamfachmann: Koran-Rezitation bei Friedensgebeten ist Legitim," Radio Vatican, 11 June 2014, URL:

<http://de.radiovaticana.va/articolo.asp?c=806221>, accessed 17 June 2014. References to this article from translation "Islam Specialist: Koran Recitation at the Prayer for Peace is Legitimate," translation from German to English by Rembrandt Clancy, posted on *Gates of Vienna*, URL: <http://gatesofvienna.net/2014/06/multiculturalism-in-religious-garb/>, accessed 17 June 2014.

¹⁰⁴ "Islam Specialist: Koran Recitation at the Prayer for Peace is Legitimate," translation from German to English by Rembrandt Clancy, posted on *Gates of Vienna*, URL: <http://gatesofvienna.net/2014/06/multiculturalism-in-religious-garb/>, accessed 17 June 2014. Cited hereafter as "Islam Specialist: Koran Recitation at the Prayer for Peace is Legitimate."

¹⁰⁵ "Islam Specialist: Koran Recitation at the Prayer for Peace is Legitimate."

¹⁰⁶ "Islam Specialist: Koran Recitation at the Prayer for Peace is Legitimate."

¹⁰⁷ "OIC Secretary General Ihsanoglu Meets with Pope Francis in the Vatican," *OIC Presser*, 13 December 2013, URL: <http://www.oicun.org/9/20131213042052911.html>, accessed 18 June 2014.

¹⁰⁸ "Islam Specialist: Koran Recitation at the Prayer for Peace is Legitimate."

¹⁰⁹ "Islam Specialist: Koran Recitation at the Prayer for Peace is Legitimate."

¹¹⁰ "Islam Specialist: Koran Recitation at the Prayer for Peace is Legitimate."

¹¹¹ Muhammad Shafiq, 143.

¹¹² "OIC Secretary General Ihsanoglu Meets with Pope Francis in the Vatican," *OIC Presser*, 13 December 2013, URL: <http://www.oicun.org/9/20131213042052911.html>, accessed 18 June 2014.

¹¹³ Eric Levy, "Columbus Community Condemns Graffiti Left on Three Local Churches," FOX 59 (Columbus, IN local FOX News), 31 August 2014, URL: <http://fox59.com/2014/08/31/columbus-community-condemns-graffiti-left-on-three-local-churches/>, accessed 1 September 2014.

¹¹⁴ Eric Levy, "Columbus Community Condemns Graffiti Left on Three Local Churches."

¹¹⁵ "3 Columbus Churches Vandalized with Graffiti Overnight," WTHR TV (Indianapolis, IN local NBC), 31 August 2014, URL: <http://www.wthr.com/story/26416131/2014/08/31/3-columbus-churches-vandalized-with-graffiti-overnight>, accessed 1 September 2014.

¹¹⁶ "3 Columbus Churches Vandalized with Graffiti Overnight," WTHR TV (Indianapolis, IN local NBC), 31 August 2014, URL: <http://www.wthr.com/story/26416131/2014/08/31/3-columbus-churches-vandalized-with-graffiti-overnight>, accessed 1 September 2014.

¹¹⁷ Eric Levy, "Columbus Community Condemns Graffiti Left on Three Local Churches."

¹¹⁸ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.

¹¹⁹ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 143.

¹²⁰ Jessica Chasmar, "'Infidels,' Quran Verses Painted on Christian Churches in Indiana," *Washington Times*, 2 September 2014, URL: <http://www.washingtontimes.com/news/2014/sep/2/infidels-quran-verses-painted-christian-churches-i/>, accessed 3 September 2014.

¹²¹ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 143.

¹²² *Black's Law Dictionary 9th*, Bryan A. Garner, Editor in Chief, West Publishing (Thomson Reuters), St. Paul, 1242.

¹²³ "About Michael Samsel", Abuse and Relationships," *Abuse and Relationships* webpage, 2008, URL: <http://www.abuseandrelationships.org/Content/Contact/author.html>, accessed 4 September 2014.

¹²⁴ Michael Samsel, "Abuse and Relationships – Warning Signs: Abuse," Abuse and Relationships," *Abuse and Relationships* webpage, 2008, URL: <http://www.abuseandrelationships.org/Content/Basics/abuse.html>, accessed 4 September 2014.

¹²⁵ *Black's Law Dictionary 9th*, Bryan A. Garner, Editor in Chief, West Publishing (Thomson Reuters), St. Paul, 294.

¹²⁶ "Prelate Rues Rising Islamophobia in Wake of Islamic State Atrocities," Catholic Culture.org (Catholic World News), 3 September 2014, URL: <http://www.catholicculture.org/news/headlines/index.cfm?storyid=22471>, accessed 10 September 2014.

¹²⁷ Patrick Poole, "Fighter with 'Vetted Moderate' Syrian Rebels Tells L.A. Times they Fight Alongside al-Qaeda," *PJ Media Tatler*, 9 September 2014, URL: <http://pjmedia.com/tatler/2014/09/09/fighter-with-vetted-moderate-syrian-rebel-group-tells-la-times-his-group-fights-alongside-al-qaeda/>, accessed 10 September 2014.

¹²⁸ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 143.

¹²⁹ "Prelate Rues Rising Islamophobia in Wake of Islamic State Atrocities," Catholic Culture.org (Catholic World News).

¹³⁰ Calol Glatz, "Pope Names U.S. Bishops' Top Ecumenical Officer to Advise Vatican Council," Catholic News Service (CNS), 22 July 2014, URL: <http://www.catholicnews.com/data/stories/cns/1403026.htm>, accessed 14 September 2014. **Stats:** Among the new members and consultants Pope Francis named to the Pontifical Council for Promoting Christian Unity is Father John W. Crossin, the executive director of the Secretariat for Ecumenical and Interreligious Affairs of the U.S. Conference of Catholic Bishops. ... Father Crossin, a member of the Oblates of St. Francis de Sales, holds a doctorate in moral theology and master's degrees in psychology and theology from The Catholic University of America. ... The pope named three bishops – two from Latin America and one from Germany – to be new members of the Vatican council and he appointed four laymen, five priests and one Chinese religious sister from Macau as consultants.

- ¹³¹ William M. Schweitzer, "Is the Insider Movement Really that Bad?," Reformation 21 (Alliance of Confessing Evangelical) webpage, June 2014, URL: <http://www.reformation21.org/articles/is-the-insider-movement-really-that-bad.php>, accessed 14 September 2014.
- ¹³² Josef Pieper, *Abuse of Language – Abuse of Power*, Ignatius Press, 1992 (trans. Lothar Krauth, Kosel-Verlag, Munich 1974), 34, 35.
- ¹³³ Section 16, Dogmatic Constitution of the Church "Lumen Gentium" Solemnly Promulgated by His Holiness Pope Paul VI on November 21, 1964, Vatican Archives, 21 November 1964, URL: http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html, accessed 6 March 2013.
- ¹³⁴ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 142.
- ¹³⁵ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 143.
- ¹³⁶ Pope Francis, "Apostolic Exhortation *EVANGELII GAUDIUM* of the Holy Father Francis to the Bishops, Clergy, Consecrated Persons and the Lay Faithful on the Proclamation of the Gospel in Today's World," the Vatican, 24 November 2013, URL: http://www.vatican.va/holy_father/francesco/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.html, accessed 27 November 2013. Pope Francis, *EVANGELII GAUDIUM*.
- ¹³⁷ §1, Canon 212, Title I, The Obligations and Rights of All the Christian Faithful, *Code of Canon Law (Codex Iuris Canonici)*, Libreria Editrice Vaticana, new English translation prepared under the auspices of the Canon Law Society of America Canon Law Society of America Washington, DC, The Vatican webpage, 1983, URL: http://www.vatican.va/archive/ENG1104/_PU.HTM, accessed 12 September 2014. **States:** Can. 212 §1. Conscious of their own responsibility, the Christian faithful are bound to follow with Christian obedience those things which the sacred pastors, inasmuch as they represent Christ, declare as teachers of the faith or establish as rulers of the Church.
- ¹³⁸ §3, Canon 212, Title I, The Obligations and Rights of All the Christian Faithful, *Code of Canon Law (Codex Iuris Canonici)*, Libreria Editrice Vaticana, new English translation prepared under the auspices of the Canon Law Society of America Canon Law Society of America Washington, DC, The Vatican webpage, 1983, URL: http://www.vatican.va/archive/ENG1104/_PU.HTM, accessed 12 September 2014. **States:** Can. 212 §3. According to the knowledge, competence, and prestige which they possess, they have the right and even at times the duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church and to make their opinion known to the rest of the Christian faithful, without prejudice to the integrity of faith and morals, with reverence toward their pastors, and attentive to common advantage and the dignity of persons.
- ¹³⁹ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.
- ¹⁴⁰ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.
- ¹⁴¹ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 143.
- ¹⁴² Mohammad Hakim, "Mufti: 'We Do Not Accept Insulting Bukhari'," Masrawy, 16 August 2014, URL: <http://imtranslator.net/translation/arabic/to-english/translation/>, translated from Arabic by **IM Translator** from Masrawy, 16 August 2014, URL: http://www.masrawy.com/News/News_Egypt/details2/2014/8/16/322779/الجمهورية-مفتي, accessed 31 August 2014. **States:** Mufti: don't accept insulting Al-Bukhari Mohammed Hakim wrote: Shawki said Allam, the Egyptian Mufti, the Dar Al-IFTA was founded in 1895 and receive 1500 to request an advisory opinion on Monday, pointing out that there is liquidity in fatwas by greater openness of information and some senators away from Dar Al-IFTA, especially because of the current conditions in Egypt. Allam said during his interview for the program "life today" broadcast on the satellite channel of "life", Saturday, "there is too much to bear Imam Bukhari, companions of the Prophet and that there was no room for raising those issues it is best in cases that do not give rise to confusion and undermine faith in the hearts of the people". He stressed that Imam Bukhari collection, accurate system and no one came from people with better methodology of systematic in collecting Hadiths of the Prophet of Islam and peace and he has a great balance in Islamic history and the Sunnah and not accept it or violate it disassociates. He continued: "Islam calls for broader thinking and this is Al-Azhar must come to think, in the interest of mankind if freedom of thought will lead to the stability of societies and the firm beliefs, no doubt of Al-Azhar rejects that and defend the principles of the faith."¹⁴²
- ¹⁴³ Keller, *Reliance of the Traveller*, Book B "The Validity of Following Qualified Scholarship," b.7.0 "Scholarly Consensus (*ijma*)," §b7.2 at 23, 24. **States:** "When the ... necessary integrals of consensus exist, the ruling agreed upon is an authoritative part of Sacred Law that is obligatory to obey and not lawful to disobey. Nor can *mujtahids* of a succeeding era make the thing an object of new *ijtihad*, because the ruling on it, verified by scholarly consensus, is an absolute ruling which does not admit of being contravened or annulled."
- ¹⁴⁴ *The Translation of the Meanings of Sahih Al-Bukhari*, Darussalam Publishers, Riyadh, Saudi Arabia, 1997, back cover.
- ¹⁴⁵ *The Translation of the Meanings of Sahih Al-Bukhari*, Darussalam Publishers, Riyadh, Saudi Arabia, 1997, Vol. 4, 44.
- ¹⁴⁶ Number 220, Book 52 "Jihaad", *Sahih Bukhari*, Volume 4, URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php, accessed 12 September 2014.
- ¹⁴⁷ Number 73, Book 52 "Jihaad", *Sahih Bukhari*, Volume 4, URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php, accessed 12 September 2014. Also: I read in it that Allah's Apostle in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allah for safety, but when you face the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allah, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the clans, defeat them, and grant us victory over them." (*Sahih Bukhari*, Volume 4, Book 52, Number 266), URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php.
- ¹⁴⁸ Number 270, Book 52 "Jihaad", *Sahih Bukhari*, Volume 4, URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php, accessed 12 September 2014.
- ¹⁴⁹ Number 72, Book 29 "Jihaad", *Sahih Bukhari*, Volume 3, URL: http://www.sahih-bukhari.com/Pages/Bukhari_3_29.php, accessed 12 September 2014. Also: Allah's Apostle sent us in a mission (i.e. an army-unit) and said, "If you find so-and-so and so-and-so, burn both of them with fire." When we intended to depart, Allah's Apostle said, "I have ordered you to burn so-and-so and so-and-so, and it is none but Allah Who punishes with fire, so, if you find them, kill them." (*Sahih Bukhari*, Volume 4, Book 52, Number 259) URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php.
- ¹⁵⁰ Number 54, Book 52 "Expeditions", *Sahih Bukhari*, Volume 4, URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php, accessed 12 September 2014.
- ¹⁵¹ Number 46, Book 52 "Jihaad", *Sahih Bukhari*, Volume 4, URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php, accessed 12 September 2014.
- ¹⁵² Number 44, Book 52 "Jihaad", *Sahih Bukhari*, Volume 4, URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php, accessed 12 September 2014. Also: Muhammad said, "A single endeavor of fighting in Allah's cause in the forenoon or in the afternoon is better than the world and whatever is in it." (*Sahih Bukhari*, Volume 4, Book 52, Number 50), URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php. "Our Prophet told us about the message of our Lord that "... whoever amongst us is killed will go to Paradise." Umar asked the Prophet, "Is it not true that our men who are killed will go to Paradise and theirs (i.e. those of the pagan's) will go to the hell fire?" The Prophet said, "Yes." (*Sahih Bukhari*, Volume 4, Book 52, Number 72), URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php.

Allah's Apostle said, " He who prepares a Ghazi going in Allah's Cause is given a reward equal to that of a Ghazi; and he who looks after properly the dependents of a Ghazi going in Allah's Cause is (given a reward equal to that of) Ghazi." (*Sahih Bukhari*, Volume 4, Book 52, Number 96), URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php.

¹⁵³ Number 459, Book 59 "Expeditions", *Sahih Bukhari*, Volume 5, URL: http://www.sahih-bukhari.com/Pages/Bukhari_5_59.php, accessed 12 September 2014.

¹⁵⁴ Number 72, Book 29 "Jihaad", *Sahih Bukhari*, Volume 3, URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php, accessed 12 September 2014. Note: these citations to *Sahih Bukhari* are taken from an online source so readers can verify them. They are also in the ten volume hardcopy set *The Translation of the Meaning of Sahih Al-Bukhari Arabic-English*. Hadith 72 for example, finds two references at Hadith 2925 & 2926. *The Translation of the Meanings of Sahih Al-Bukhari*, Daussalam Publishers, Riyadh, Saudi Arabia, 1997, Vol, 4, 113. **Hadith 2925 states:** Narrated 'Abdullah bin 'Umar: Allah's Messenger said, "You (Muslims) will fight against the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O Abdullah (i.e., slave of Allah)! There is a Jew hiding behind me; so kill him'." **Hadith 2926 states:** Narrated by Abu Hurairah: Allah's Messenger said, "The Hour will not be established until you fight against the Jews, and the stones behind which a Jew will be hiding, 'O Muslim! There is a Jew hiding behind me, so kill him'."

Al-Bara bin Azib said, "Allah's Apostle sent a group of Ansari men to kill Abu-Rafi'. One of them set out and entered their (i.e. the enemies') fort. That man said, 'I hid myself ... and came upon Abu Rafi' and said, 'O Abu Rafi'.' When he replied me, I proceeded towards the voice and hit him. He shouted and I came out to come back, pretending to be a helper. I said, 'O Abu Rafi', changing the tone of my voice ... I asked him, 'What happened to you?' He said, 'I don't know who came to me and hit me.'" Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, "I will not leave till I hear the wailing of the women." So, I did not leave till I heard the women bewailing Abu Rafi', the merchant of Hijaz. Then I got up, feeling no ailment, and we proceeded till we came upon the Prophet and informed him." (*Sahih Bukhari*, Volume 4, Book 52, Number 264), URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php.

Anas bin Malik said, "A group of eight men from the tribe of Ukil came to the Prophet [i.e. they became Muslims and began to live in Medina with the Muslims] ... Then they killed the shepherd and ... became unbelievers after they were Muslims. When the Prophet was informed by a shouter for help, he sent some men in their pursuit, and before the sun rose high, they were brought and he had their hands and feet cut off. Then he ordered for nails which were heated and passed over their eyes, and they were left in the Harra (i.e. rocky land in Medina). They asked for water, and nobody provided them with water till they died." (*Sahih Bukhari*, Volume 4, Book 52, Number 261), URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php.

¹⁵⁵ *The Covenant of the Islamic Resistance Movement* (" Hamas Covenant") 18 August 1988, *The Avalon Project*, Lillian Goldman Law Library, Yale Law School, http://avalon.law.yale.edu/20th_century/hamas.asp. **States:** "Article Seven, The Universality of the Islamic Resistance Movement [...] Moreover, if the links have been distant from each other and if obstacles, placed by those who are the lackeys of Zionism in the way of the fighters obstructed the continuation of the struggle, the Islamic Resistance Movement aspires to the realisation of Allah's promise, no matter how long that should take. The Prophet, Allah bless him and grant him salvation, has said: "The Day of Judgment will not come about until the Moslems fight the Jews (kill the Jews), when the Jew will hide behind stones and trees. The stones and trees will say O Moslem, O Abdulla, there is a Jew behind me, come and kill him. Only the Gharkad tree, (evidently a certain kind of tree) would not do that because it is one of the trees of the Jews." (Related by Bukhari and Moslem).

¹⁵⁶ Book 52 "Jihaad", *Sahih Bukhari*, Volume 4, URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php, accessed 12 September 2014.

¹⁵⁷ Keller, *Reliance of the Traveller*, Book O "Justice," at o9.0 "Jihad." at o9.0.

¹⁵⁸ Slide 43 "Verse of the Sword – Cont" (Bukhari), Major Nidal M. Hasan, "The Koranic World View as it Relates to Muslims in the U.S. Military," June 2007, first given to fellow psychiatrist/interns at Walter Reed Army Hospital in Washington, D.C., published by the Washington Post as a PowerPoint in PDF format at URL: <http://www.washingtonpost.com/wp-dyn/content/gallery/2009/11/10/GA2009111000920.html>, 5 November 2009.

¹⁵⁹ Slide 43, "Verse of the Sword – Cont" (Bukhari), Major Nidal M. Hasan, "The Koranic World View as it Relates to Muslims in the U.S. Military," June 2007, first given to fellow psychiatrist/interns at Walter Reed Army Hospital in Washington, D.C., published by the Washington Post as a PowerPoint in PDF format at URL: <http://www.washingtonpost.com/wp-dyn/content/gallery/2009/11/10/GA2009111000920.html>, 5 November 2009.

¹⁶⁰ Slide 44, "Offensive Jihad Cont" (Verse 9:29), Major Nidal M. Hasan, "The Koranic World View as it Relates to Muslims in the U.S. Military," June 2007, first given to fellow psychiatrist/interns at Walter Reed Army Hospital in Washington, D.C., published by the Washington Post as a PowerPoint in PDF format at URL: <http://www.washingtonpost.com/wp-dyn/content/gallery/2009/11/10/GA2009111000920.html>, 5 November 2009.

¹⁶¹ Number 657, Book 55 "Expeditions", *Sahih Bukhari*, Volume 4, URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_55.php, accessed 12 September 2014. Also: Allah's Apostle said, "By Him in Whose hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizya (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). Then there will be abundance of money and no-body will accept charitable gifts." (*Sahih Bukhari*, Volume 3, Book 34, Number 425), URL: http://www.sahih-bukhari.com/Pages/Bukhari_3_34.php.

¹⁶² Slide 45 "Offensive Islam is the Future," Major Nidal M. Hasan, "The Koranic World View as it Relates to Muslims in the U.S. Military," June 2007, first given to fellow psychiatrist/interns at Walter Reed Army Hospital in Washington, D.C., published by the Washington Post as a PowerPoint in PDF format at URL: <http://www.washingtonpost.com/wp-dyn/content/gallery/2009/11/10/GA2009111000920.html>, 5 November 2009.

¹⁶³ *Tafsir Ibn Kathir*, vol 2, 243.

¹⁶⁴ Keller, *Reliance of the Traveller*, Book O "Justice," at o9.0 "Jihad." at o9.8 "The Objectives of Jihad."

¹⁶⁵ *Interpretation of the Meanings of the Noble Qur'an in the English Language: A Summarized Version of At-Tabari; Al-Qurtubi, and Ibn Kathir with Comments from Sahih Al-Bukhari*, trans. and commentary by Dr. Muhammad Taqi-ud-Din Al-Hilali, and Dr. Muhammad Muhsin Khan, Darussalam, Riyadh, Saudi Arabia, 1999, Verse 9:29, 252.

¹⁶⁶ *Interpretation of the Meanings of the Noble Qur'an in the English Language: A Summarized Version of At-Tabari; Al-Qurtubi, and Ibn Kathir with Comments from Sahih Al-Bukhari*, trans. and commentary by Dr. Muhammad Taqi-ud-Din Al-Hilali, and Dr. Muhammad Muhsin Khan, Darussalam, Riyadh, Saudi Arabia, 1999, Verse 9:29 associated annotation, 252.

¹⁶⁷ Keller, *Reliance of the Traveller*, Book B "The Validity of Following Qualified Scholarship," b.7.0 "Scholarly Consensus (ijma)", §b7.2 at 23, 24. **States:** "When the ... necessary integrals of consensus exist, the ruling agreed upon is an authoritative part of Sacred Law that is obligatory to obey and not lawful to disobey. Nor can *mujtahids* of a succeeding era make the thing an object of new *ijtihad*, because the ruling on it, verified by scholarly consensus, is an absolute ruling which does not admit of being contravened or annulled."

¹⁶⁸ Al-Misri, Book O "Justice," at § o9.0 "Jihad."

¹⁶⁹ Pope Francis, *EVANGELII GAUDIUM*.

¹⁷⁰ Al-Hafiz Abu al-Fida' 'Imad Ad-Din Isma'il bin 'Umar bin Kathir Al-Qurashi Al-Busrabi ibn Kathir, *Tafsir of Ibn Kathir*, vol. 4, Trans. Abdul-Malik Mujahid. (Riyadh: Darussalam, 2000), 404-407. Cited hereafter as Tafsir ibn Kathir #.

¹⁷¹ *Tafsir ibn Kathir*, vol 4, 404-405.

¹⁷² *Tafsir ibn Kathir*, vol 4, 404-405.

¹⁷³ *Tafsir ibn Kathir*, vol 4, 405.

¹⁷⁴ *Interpretation of the Meanings of the Noble Qur'an in the English Language: A Summarized Version of At-Tabari; Al-Qurtubi, and Ibn Kathir with Comments from Sahih Al-Bukhari*, trans. and commentary by Dr. Muhammad Taqi-ud-Din Al-Hilali, and Dr. Muhammad Muhsin Khan, Darussalam, Riyadh, Saudi Arabia, 1999, Verse 9:29, 252.

¹⁷⁵ **EXPLANATION:** The language in parentheses is the sacred language, and the unparennd text is the meaning as explained by ibn Kathir. Hence, the line:

(until they pay the Jizyah), if they do not choose to embrace Islam,
should be read as:

The phrase "until they pay the Jizyah" means "if they do not choose to embrace Islam ..."

¹⁷⁶ *Tafsir ibn Kathir*, vol 4, 406.

¹⁷⁷ Keller, *Reliance of the Traveller*, Book X "Biographical Notes," at x351 "'Umar", 1104, 1105. **States:** "'Umar is 'Umar ibn al-Khattab ibn Nufayl, Abu Hafis al-Qurashi al-'Adawi (Allah be Pleased with Him), born forty years before the Hijra (A.D. 584) in Mecca(1104-1105). He was one of the greatest companions of the Prophet (Allah bless him and give him peace), as renowned for his tremendous personal courage and steadfastness as for his fairness in giving judgements. (sic) ... He fought in all the battles of the Prophet (Allah bless him and give him peace) and was sworn fealty to as the second caliph of Islam on the day of Abu Bakr's death. ... Stabbed by a slave while performing the dawn prayer, he died three nights later in 23/644."

¹⁷⁸ *Tafsir ibn Kathir*, vol 4, 406.

¹⁷⁹ *Tafsir ibn Kathir*, vol 4, 406 - 407.

¹⁸⁰ Elhanan Miller, "Syrian Christians Sign Treaty of Submission to Islamists," Times of Israel, 27 February 2014, URL: <http://www.timesofisrael.com/syrian-christians-sign-treaty-of-submission-to-islamists/#ixzz2uXOQiNMs>, accessed 27 February 2014.

¹⁸¹ Elhanan Miller, "Syrian Christians Sign Treaty of Submission to Islamists," Times of Israel, 27 February 2014, URL: <http://www.timesofisrael.com/syrian-christians-sign-treaty-of-submission-to-islamists/#ixzz2uXOQiNMs>, accessed 27 February 2014.

¹⁸² Zaid Benjamin, @zaidbenjamin Twitter Feed, 18 July 2014, URL: <https://twitter.com/zaidbenjamin/status/490165524232687616>, accessed 18 July 2014. **Twitter feed states:** "Al-Baghdadi to #Mosul Christians: "Choose one of these: Islam, the sword, al-Jizya (tax) or till Saturday to flee" pic.twitter.com/UoGf8pnYh1"

¹⁸³ *Tafsir ibn Kathir*, vol 4, 406 - 407.

¹⁸⁴ Keller, *Reliance of the Traveller*, Book O "Justice," at o11 "Non-Muslim Subjects of the Islamic State (*Ahl Al-Dhimma*)," at o11.5.

¹⁸⁵ Keller, *Reliance of the Traveller*, Book O "Justice," at o11.0 "Non-Muslim Subjects of the Islamic State," at § o11.11.

¹⁸⁶ Pope Francis, *EVANGELII GAUDIUM*.

¹⁸⁷ "Declaration of the Pontifical Council for Interreligious Dialogue," Bulletin Holy See Press Office [B0567, 12 August 2014, URL: <http://press.vatican.va/content/salastampa/fr/bollettino/pubblico/2014/08/12/0567/01287.html#Traduzione%20in%20lingua%20inglese>, accessed 17 August 2014.

¹⁸⁸ "Declaration of the Pontifical Council for Interreligious Dialogue," Bulletin Holy See Press Office [B0567, 12 August 2014, URL: <http://press.vatican.va/content/salastampa/fr/bollettino/pubblico/2014/08/12/0567/01287.html#Traduzione%20in%20lingua%20inglese>, accessed 17 August 2014.

¹⁸⁹ "OIC Secretary General Ihsanoglu Meets with Pope Francis in the Vatican," *OIC Presser*, 13 December 2013, URL: <http://www.oicun.org/9/20131213042052911.html>, accessed 18 June 2014.

¹⁹⁰ Keller, *Reliance of the Traveller*, at § r8.2

¹⁹¹ al-Walid Muhammad ibn Ahmad ibn Muhammad ibn Rushd, *Bidayat al-Mujtahid wa Nihayat al-Muqtasid (The Distinguished Jurist's Primer)*, vol. 1, trans. and ed. Imran Ashan Khan Nyazee, (Reading: Garnet Publishing Ltd, 2002), 454- 487. **Note:** *Bidayat al-Mujtahid wa Nihayat al-Muqtasid (The Distinguished Jurist's Primer)*¹⁹¹ was written in the 12th century by Maliki judge (*qadi*) and Imam of the Great Mosque of Cordova -- Abu al-Walid Muhammad ibn Ahmad ibn Rushd – better known in the West as under the *nom de plum* Averoes.^(xxviii)

¹⁹² Al-Walid Muhammad ibn Ahmad ibn Muhammad ibn Rushd, *Bidayat al-Mujtahid wa Nihayat al-Muqtasid (The Distinguished Jurist's Primer)*, vol. 1, trans. and ed. Imran Ashan Khan Nyazee, (Reading: Garnet Publishing Ltd, 2002), v. **Note:** The translation of ibn Rushd's treatise was peer reviewed and published with the approval of the Chairman of the Board of Trustees of the Center for Muslim Contribution to Civilization, Sheikh Muhammad bin Hamad al-Thani or the Qatari Royal Family. Also on the Board of Directors are Sheikh al-Azhar, the Director-General of the Islamic Educational, Scientific and Cultural Organization (ISESCO), Director-General of the Arab League Educational, Cultural and Scientific Organization (ALECSO), the Ministers of Education for the States of Qatar, Kuwait, and Oman, the Secretary-General of the Muslim World Association, Saudi Arabia, **AND** Professor **Yusuf al-Qaradawi**, Director, Sira and Sunna Research Centre, University of Qatar.^(v)

¹⁹³ Specialized OIC Entities, Specialized, Organization of Cooperation, URL: http://www.oic-oci.org/oicv2/page/?p_id=65&p_ref=34&lan=en, accessed 18 September 2014. **States:** "DEFINITION These are established within the framework of the Organization of Islamic Cooperation (OIC) in accordance with the decisions of the Islamic Summit or Council of Foreign Ministers. Membership to these organs is optional and open to OIC Member States. Their budgets are independent of the budget of the Secretariat General and those of the subsidiary organs and are approved by their respective legislative bodies as stipulated in their Statutes." **Islamic Educational, Scientific and Cultural Organization (ISESCO)** is one of these entities. "DEFINITION - ISESCO is a specialize international organization operating in the fields of Education, Science, Culture and Communication, within the framework of the Organization of Islamic Cooperation."

¹⁹⁴ Keller, *Reliance of the Traveller*, Book B "The Validity of Following Qualified Scholarship," b.7.0 "Scholarly Consensus (*ijma*)," §b7.2 at 23, 24. **States:** "When the ... necessary integrals of consensus exist, the ruling agreed upon is an authoritative part of Sacred Law that is obligatory to obey and not lawful to disobey. Nor can *mujtahids* of a succeeding era make the thing an object of new *ijtihad*, because the ruling on it, verified by scholarly consensus, is an absolute ruling which does not admit of being contravened or annulled."

¹⁹⁵ Al-Walid Muhammad ibn Ahmad ibn Muhammad ibn Rushd, *Bidayat al-Mujtahid wa Nihayat al-Muqtasid (The Distinguished Jurist's Primer)*, vol. 1, trans. and ed. Imran Ashan Khan Nyazee, (Reading: Garnet Publishing Ltd, 2002), Book X, Chapter 1 "The Elements (Arkan) of War", § 7 "Why Wage War," 464. **Note:** *Bidayat al-Mujtahid wa Nihayat al-Muqtasid (The Distinguished Jurist's Primer)*¹⁹⁵ was written in the 12th century by Maliki judge (*qadi*) and Imam of the Great Mosque of Cordova -- Abu al-Walid Muhammad ibn Ahmad ibn Rushd – better known in the West as under the *nom de plum* Averoes.^(xxviii)

- ¹⁹⁶ Muhammad ibn Hasan al-Shaybani, *The Islamic Law of Nations: Shaybani's Siyar (Kitab al-siyar al-kabir)*, trans. Majid Khadduri, (Baltimore: Johns Hopkins Press, 1966). **Note:** *Shaybani's Siyar* is the classic Islamic treatise is the oldest, extant text of Islamic law on warfare available to us today in Professor Majid Khadduri's translation. Meaning "the conduct of the state in its relationship to other communities,"⁽³⁹⁾ the term "siyar," as used in Shaybani's *Siyar*, reflects Abu Hanifa's view to foreign policy* as al-Shaybani transcribed them and may be regarded as the first systematic treatment on Islamic "law among nations."⁽⁴⁰⁻⁴¹⁾ In fact, al-Shaybani's *Siyar* is the first major Muslim work "devoted exclusively to Islamic law dealing with relations with non-Muslims."** *Siyars* "describe the conduct of the Muslim community in its relations with unbelievers from the territory of war (*dar al harb*) as well as with those whom the Muslim state enters into treaties."⁽⁴⁰⁾ It is a body of law that "Muslims declared to be binding upon themselves, regardless of whether non-Muslims accept it."⁽⁴¹⁾ As the seminal work on Islamic law among nations, Majid Khadduri counts it as still being good law to this day.⁽¹⁶⁻¹⁷⁾* Fyzee, *Muhammadan Law*, 34. ** Rudolph Peters, *Jihad in Classical and Modern Islam: A Reader*, (Princeton: Markus Wiener Publishers, 1996), 137.
- ¹⁹⁷ Al-Marghinani, Burhan al-Din al-Farghani, *Al-Hidaya: The Guidance*, Vol 2, trans. Imran Ahsan Khan Nyazee (Bristol, England: Amal Press, 2008), 285-347. Note: *Al-Hidayah by al-Marghinani*, was published in the 12th Century and reflects classic Hanafi Islamic law.
- ¹⁹⁸ *The Quranic Concept of War* by Brigadier S.K. Malik, (Lahore, Pakistan: Wajid Al's Ltd., 1979. (with a forward by General Zia-ul-Haq) (This paper relies on the 1986 First Indian Reprint). **Note:** *The Quranic Concept of War*, written in 1979 by Pakistani Brigadier General S. K. Malik was praised by the country's President, Zia ul Haq, then serving as the Army Chief of Staff. Significantly, Haq declared the book to be Pakistani war doctrine.^(x)
- ¹⁹⁹ William Kilpatrick, "The Downside of Dialogue," Crisis Magazine, 25 October 2014, URL: <http://www.crisismagazine.com/2014/downside-dialogue>, accessed 26 October 2014
- ²⁰⁰ Revelation: Catholic & Muslim Perspectives, prepared by the Midwest Dialogue of Catholics and Muslims Co-Sponsored by the Islamic Society of North America and the United State Conference of Catholic Bishops, USCCB, Washington, DC. 2006, URL: <http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/interreligious/islam/upload/Revelation-Catholic-and-Muslim-Perspectives.pdf>, accessed 26 September 2014, 49.
- ²⁰¹ Pope Francis, *EVANGELII GAUDIUM*.
- ²⁰² "Declaration of the Pontifical Council for Interreligious Dialogue," Bulletin Holy See Press Office [B0567, 12 August 2014, URL: <http://press.vatican.va/content/salastampa/fr/bollettino/pubblico/2014/08/12/0567/01287.html#Traduzione%20in%20lingua%20inglese>, accessed 17 August 2014.
- ²⁰³ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 143.
- ²⁰⁴ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.
- ²⁰⁵ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.
- ²⁰⁶ Catherine Herridge, "Fort Hood Shooter Sends Letter to Pope Francis Espousing 'Jihad'," *Fox News*, 10 October 2014, URL: <http://www.foxnews.com/politics/2014/10/09/fort-hood-shooter-sends-letter-to-pope-francis-espousing-jihad/>, accessed 10 October 2014.
- ²⁰⁷ "Excerpt from Fort Hood Shooter's Letter to Pope Francis," *Fox News*, undated, URL: <http://www.foxnews.com/politics/interactive/2014/10/09/excerpt-from-fort-hood-shooter-letter-to-pope-francis/>, accessed 10 October 2014.
- ²⁰⁸ *Inspire*, Issue 1, Summer 1431/2010, URL: <http://azelin.files.wordpress.com/2010/06/aqap-inspire-magazine-volume-1-uncorrupted.pdf>, accessed: 16 May 2013, cover, 33.
- ²⁰⁹ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.
- ²¹⁰ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.
- ²¹¹ "Declaration of the Pontifical Council for Interreligious Dialogue," Bulletin Holy See Press Office [B0567, 12 August 2014, URL: <http://press.vatican.va/content/salastampa/fr/bollettino/pubblico/2014/08/12/0567/01287.html#Traduzione%20in%20lingua%20inglese>, accessed 17 August 2014.
- ²¹² "Imam of the Prophet's Mosque in Medina, Saudi Arabia, in Support of Jihad against Christian American Presence in the Middle East" [also titled "Sheik Muhammad Al-Suhaybani, Imam of the Prophet's Mosque in Medina, Saudi Arabia"], the Internet 30 August 2014, MEMRI Video Clip #4469, URL: <http://www.memritv.org/clip/en/4469.htm>, MEMRI transcript of #4469 Video Clip at URL: http://www.memritv.org/clip_transcript/en/4469.htm, accessed 4 September 2014.
- ²¹³ Ahmed Fouad, "Al-Azhar Refuses to Consider the Islamic State an Apostate," trans. Tyler Huffman, *Al-Monitor*, 12 February 2015, URL: <http://www.al-monitor.com/pulse/originals/2015/02/azhar-egypt-radicals-islamic-state-apostates.html>, accessed 13 February 2015.
- ²¹⁴ Promoter@979510, *Twitter*, 5 September 2014, URL: <https://twitter.com/979510/status/508136757859065856>, accessed 6 September 2014, **Twitter states via Google Translate:** "Country resides interfaith dialogue and prevents any practice contrary to this!"
- ²¹⁵ See also Twitter messages on Saudi authority raids on immigrant church in in Kafhgi, Saudi Arabia at iContent@iContent_AR, *Twitter*, 5 September 2014, URL: https://twitter.com/iContent_AR/status/507959241630420992, accessed 6 September 2014 and Hashtaq Arabs@TheArabHash, 5 September 2014, URL: <https://twitter.com/TheArabHash/status/507956243848503298>, accessed 6 September 2014. **Note:** Both indicate Arab reporting on Saudi raid of Christian service in private home.
- ²¹⁶ Sayyid Qutb, *Milestones*, Salimiah, (Kuwait: International Islamic Federation of Student Organizations. 1978 [written 1966]), 263. States: "The chasm between Islam and Jahiliyyah is great, and a bridge is not to be built across it so that the people on the two sides may mix with each other, but only so that the people of Jahiliyyah may come over to Islam."
- ²¹⁷ Pakistani Brigadier S.K. Malik, *QCW*, 60.
- ²¹⁸ Pakistani Brigadier S.K. Malik, *QCW*, 57.
- ²¹⁹ Pakistani Brigadier S.K. Malik, *QCW*, 57.
- ²²⁰ Pakistani Brigadier S.K. Malik, *QCW*, 57.
- ²²¹ Pakistani Brigadier S.K. Malik, *QCW*, 57-58.
- ²²² Pakistani Brigadier S.K. Malik, *QCW*, 57-58.
- ²²³ Pope Francis, *EVANGELII GAUDIUM*.
- ²²⁴ "Pope Francis: Muslim Leaders should Condemn Terrorism," BBC News, 30 November 2014, URL: <http://www.bbc.com/news/world-europe-30265996>, accessed 30 November 2014.
- ²²⁵ Andrea Tornielli, "In the Mosque I Prayed to the Lord for these Wars to Stop!", *Vatican Insider (La Stampa)*, 30 November 2014, URL: <http://vaticaninsider.lastampa.it/en/the-vatican/detail/articolo/francesco-turchia-37828/>, accessed 24 December 2014.
- ²²⁶ From *The Noble Qur'an*, 402, 147. ⁽³⁾ (V.19:30) See the footnote No. 2 of (V.4:171) - O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah 'Isa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and his Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (*Ruh*)⁽¹⁾ created by Him; so believe in Allah and

His Messengers. Say not: “Three (trinity)!” Cease! (it is) better for you. For Allah is (the only) One *Ilah* (God), glory is to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is on the earth. And Allah is All-Sufficient as a Disposer of affairs.⁽²⁾ (*Noble Qur’an* 4:171)

(2) (V.4:171) Narrated ‘Ubadah: The Prophet said, “If anyone testifies that *La ilaha Illallah* (none has the right to be worshipped but Allah Alone) Who has no partners, and that Muhammad is His slave and His Messenger, and that Jesus is Allah’s slave and His Messenger and His Word (“Be!” – and he was) which He bestowed on Mary and a spirit (*Ruh*) created by Him, and that Paradise is the truth, and Hell is the truth – Allah will admit him into Paradise with the deeds which he had done even if those deeds were few.” ... [*Sahih Al-Bukhari*, 4/3435 (O.P.644)].

²²⁷ *Tafsir Al-Jalalayn*, 652.

²²⁸ (4) (V.19:35) See the footnote of (V.2:116), 402 then to page 39. “And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring).⁽¹⁾ Glory be to Him Exalted is He above all they associate with Him). Nay, to Him belongs all that is in the heavens and on the earth, and all surrender in obedience in worship to Him.” (*Noble Qur’an* 2:116)

⁽¹⁾(V.2:116) “They (Jews, Christians and pagans) say: Allah has begotten a son (children, offspring). Glory be to Him ...Nay...” - Narrated by Ibn ‘Abbas: The Prophet said, “Allah said, ‘The son of Adam tells lies against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and as for his abusing Me: it is his statement that I have a son (or offspring). No! Glorified is Me! I am far from taking a wife or a son (or offspring).’” [*Sahih Al-Bukhari*, 6/4482 (O.P.9)].

²²⁹ Comment No. 2487, Yusuf Ali, *The Holy Qur’an*, 751. “Begetting a son is a physical act depending on the needs of men’s animal nature. Allah Most High is independent of all needs, and it is derogatory to Him to attribute such an act to Him. It is merely a relic of pagan and anthropomorphic materialist superstitions.”

²³⁰ Sebnem Arsu, “In Turkey, Pope Francis Advocates Dialogue in Battling ‘Fanaticism’, *The New York Times*, 28 November 2014, URL: http://www.nytimes.com/2014/11/29/world/europe/on-trip-to-turkey-pope-francis-calls-for-dialogue-in-battling-isis.html?_r=0, accessed 24 December 2014.

²³¹ Nick Squires, “Pope Francis Fails to Find Common Ground in Turkey (+ video), *The Christian Science Monitor*, 30 November 2014, URL: <http://www.csmonitor.com/World/Middle-East/2014/1130/Pope-Francis-fails-to-find-common-ground-in-Turkey-video>, accessed 1 December 2014.

²³² Nick Squires, “Pope Francis Fails to Find Common Ground in Turkey (+ video), *The Christian Science Monitor*, 30 November 2014, URL: <http://www.csmonitor.com/World/Middle-East/2014/1130/Pope-Francis-fails-to-find-common-ground-in-Turkey-video>, accessed 1 December 2014.

²³³ Burak Bekdil, “Turkish Opera Buffa (Now at its Best),” *Hurriyet Daily News* (Istanbul), 3 December 2014, URL: <http://www.hurriyetdailynews.com/turkish-opera-buffa-now-at-its-best.aspx?pageID=449&nID=75118&NewsCatID=398>, accessed 24 December 2014.

²³⁴ “Pope’s Visit to Turkey Positive for Interfaith Dialogue,” *Today’s Zaman* (Istanbul), 6 December 2014, URL: http://www.todayzaman.com/national_popes-visit-to-turkey-positive-for-interfaith-dialogue_366248.html, accessed 24 December 2014.

²³⁵ OIC Resolution No. 7/30-LEG – Tehran 2003.

²³⁶ OIC Resolution No. 2/31-LEG – Istanbul 2004.

²³⁷ “Text of Joint Declaration Signed by Pope and Ecumenical Patriarch,” *Zenit*, 30 November 2014, URL: <http://www.zenit.org/en/articles/text-of-joint-declaration-signed-by-pope-and-ecumenical-patriarch>, accessed 1 December 2014.

²³⁸ “Text of Joint Declaration Signed by Pope and Ecumenical Patriarch,” *Zenit*, 30 November 2014, URL: <http://www.zenit.org/en/articles/text-of-joint-declaration-signed-by-pope-and-ecumenical-patriarch>, accessed 1 December 2014.

²³⁹ “Text of Joint Declaration Signed by Pope and Ecumenical Patriarch,” *Zenit*, 30 November 2014, URL: <http://www.zenit.org/en/articles/text-of-joint-declaration-signed-by-pope-and-ecumenical-patriarch>, accessed 1 December 2014.

²⁴⁰ Andrea Tornielli, “In the Mosque I Prayed to the Lord for these Wars to Stop!”, *Vatican Insider (La Stampa)*, 30 November 2014, URL: <http://vaticaninsider.lastampa.it/en/the-vatican/detail/articolo/francesco-turchia-37828/>, accessed 24 December 2014.

²⁴¹ Thomas D. Williams, “Pope Denounces Jihad as ‘Deviant Forms of Religion’,” *Breitbart*, 12 January 2015, URL: http://www.breitbart.com/national-security/2015/01/12/pope-denounces-slavery-to-deviant-forms-of-religion/?utm_source=e_breitbart_com&utm_medium=email&utm_content=Breitbart+News+Roundup%2C+January+12%2C+2014&utm_campaign=20150112_m123954948_Breitbart+News+Roundup%2C+January+12%2C+2014&utm_term=More, accessed 12 January 2015.

²⁴² Thomas D. Williams, “Pope Denounces Jihad as ‘Deviant Forms of Religion’,” *Breitbart*, 12 January 2015, URL: http://www.breitbart.com/national-security/2015/01/12/pope-denounces-slavery-to-deviant-forms-of-religion/?utm_source=e_breitbart_com&utm_medium=email&utm_content=Breitbart+News+Roundup%2C+January+12%2C+2014&utm_campaign=20150112_m123954948_Breitbart+News+Roundup%2C+January+12%2C+2014&utm_term=More, accessed 12 January 2015.

²⁴³ Nick Squire, “,” *The Telegraph* (London), 15 January 2015, URL: <http://www.telegraph.co.uk/news/worldnews/the-pope/11347931/Pope-Francis-You-cannot-make-fun-of-the-faith-of-others.html>, accessed 15 January 2015.

²⁴⁴ Nick Squire, “,” *The Telegraph* (London), 15 January 2015, URL: <http://www.telegraph.co.uk/news/worldnews/the-pope/11347931/Pope-Francis-You-cannot-make-fun-of-the-faith-of-others.html>, accessed 15 January 2015.

²⁴⁵ “OIC Weighs Legal Action against French Magazine,” *Arab News*, Jeddah, 18 January 2015, URL: <http://www.arabnews.com/featured/news/691261>, accessed 18 January 2015.

²⁴⁶ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 143.

²⁴⁷ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.

²⁴⁸ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.

²⁴⁹ “Declaration of the Pontifical Council for Interreligious Dialogue,” *Bulletin Holy See Press Office* [B0567, 12 August 2014, URL: <http://press.vatican.va/content/salastampa/fr/bollettino/pubblico/2014/08/12/0567/01287.html#Traduzione%20in%20lingua%20inglese>, accessed 17 August 2014.

²⁵⁰ Keller, *Reliance of the Traveller*, Book O “Justice,” o10.0 “The Spoils of Battle,” at o10.0 to o10.03.

²⁵¹ Ibn Kathir, Al-Hafiz Abu al-Fida’ ‘Imad Ad-Din Isma’il bin ‘Umar bin Kathir al-Qurashi al-Busrawi, *Tafsir of Ibn Kathir*, Vol. 2. Trans. Abdul-Malik Mujahid. Riyadh: Darussalam, 2000, 421-422.

²⁵² *Tafsir Ibn Kathir*, Vol. 2, “Marrying Only One Wife When One Fears He Might not Do Justice to His Wife”, 375.

²⁵³ *Tafsir Ibn Kathir*, Vol. 7, 720.

²⁵⁴ *Tafsir Ibn Kathir*, Vol. 6, 631.

²⁵⁵ *Tafsir Ibn Kathir*, Vol. 10, 169.

²⁵⁶ Keller, *Reliance of the Traveller*, Book O “Justice,” o11.0 “Non-Muslim Subjects of the Islamic State,” at o11.0 to o11.11.

²⁵⁷ “Apostolic Journey to the United States of America and Visit to the United Nations Organization Headquarters: Meeting with the Members of the General Assembly of the United Nations Organization: Address of His Holiness Benedict XVI,” New York, 18 April 2008, URL: http://www.vatican.va/holy_father/benedict_xvi/speeches/2008/april/documents/hf_ben-xvi_spe_20080418_un-visit_en.html, accessed 21 Jan 2009.

²⁵⁸ Resolution No. 4/31-LEG, On Slander Campaigns waged by certain Governmental and Non-Governmental Organizations (NGOs) Against a Number of OIC Member States and the Islamic Sharia under the Slogan of Human Rights Protection, Resolutions on Legal Affairs Adopted by the Thirty-First Session of the Islamic Conference of Foreign ministers (Session of Progress and Global Harmony) Istanbul, Republic of Turkey, 26-28 Rabiul Thani 1425h (14-16 June 2004), URL: <http://www.oic-oci.org/english/conf/fm/31/31%20icfm-leg-eng.htm#RESOLUTION%A0%20No.%204/31-LEG>, accessed 2010.