

References for Children's Video		
No.	Claims	Source or Reference
1	Who What How is 99% of Islam = 3 core parts of Islam.	Essential Doctrines of Islam / Usul ud-deen The Deen has three usul:1- AL TAWHEED 2- AL WALAA WAL BARAA 3- AL JIHAD & AL HIJRAH http://kanoonline.com/smf/index.php?topic=1992.0 also http://www.geocities.ws/saeefulhaq/Aqeedah/AlWalaawalBaraa.htm
2	Doctrine of Tawhid = what Islam teaches about WHO. There is only one god, Allah, and only one messenger, Mohammed.	1/3 Essential Doctrines of Islam. Tawhid and Prophethood is a dualism. (In Islam, a dualism is considered a single doctrine.) http://www.answering-islam.org/Shamoun/eternal_quran.htm http://www.ldolphin.org/islamprimer.html
3	Doctrine of Al Walaawal Baraa = Islamic apartheid or Allegiance and Disavowal. WHAT or the Motive of Islam. Inequality and segregation.	2/3 Essential Doctrines of Islam / Usul ud-deen -Imam Abdul-Latif ibn Abdur-Rahman Rahimullah said, " It is not possible for someone to realize Tawheed and act upon it, and yet not be hostile against the mushrikeen. So anyone who isn't hostile against the mushrikeen , then it cannot be said that he acts upon Tawheed nor that he realizes it." [ad-Durar as-Saniyyah 8/167] -"The doctrine of al Walaawal Baraa is the REAL IMAGE for the actual practice of this faith. " - source "Al Walaawal Baraa According to the Aqeedah of the Salaf", by Sheikh Muhammad Saeed al Qatani, authoritative Saudi Sharia lawyer and imam at the Abu Bakr and Al Furqan Mosques in Mecca. - https://islamfuture.wordpress.com/2009/08/20/al-wala-wal-bara-according-to-the-aqeedah-of-the-salaf-parts-123/
4	Love Islam.	Abdullah ibn Abbas said: "Al Muwalaat is the Love in the heart and the total support by the limbs and the tongue for the Deen of Islam exclusively." http://kanoonline.com/smf/index.php?topic=1992.0
5	Love the prophet.	Love the prophet: https://islamqa.info/en/14250 Allaah has commanded us to obey the Prophet (peace and blessings of Allaah be upon him). Allaah says (interpretation of the meaning): "And obey Allaah and the Messenger (Muhammad), and beware (of even coming near to drinking or gambling or Al-Ansaab, or Al-Azlaam) and fear Allaah. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way" - Koran 5:92 It was narrated that Anas said: The Prophet (peace and blessings of Allaah be upon him) said: "No one of you truly believes until I am dearer

		<p>to him than his father, his son, his own self and all the people." - Narrated by al-Bukhaari, 15; Muslim, 44.</p> <p>It was narrated that 'Abd-Allaah ibn Hishaam said: We were with the Prophet (peace and blessings of Allaah be upon him) when he was holding the hand of 'Umar ibn al-Khattaab. 'Umar said to him: "O Messenger of Allaah, you are dearer to me than everything except my own self." The Prophet (peace and blessings of Allaah be upon him) said: "No, by the One in Whose hand is my soul, not until I am dearer to you than your own self." 'Umar said to him: "Now, by Allaah, you are dearer to me than my own self." The Prophet (peace and blessings of Allaah be upon him) said: "Now (you are a true believer), O 'Umar." Narrated by al-Bukhaari, 6257.</p> <p>Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: The reason why it is obligatory to love the Prophet (peace and blessings of Allaah be upon him) and venerate him more than any other person is that we cannot attain the greatest good in this world or in the Hereafter except at the hands of the Prophet (peace and blessings of Allaah be upon him), by believing in him and following him. That is because no one can be saved from the punishment of Allaah, and the mercy of Allaah cannot reach him except by means of the Prophet, by believing in him, loving him, being loyal to him and following him. This is the means by which Allaah will save him from punishment in this world and in the Hereafter. This is the means by which he will attain what is good in this world and in the Hereafter. The greatest blessing is the blessing of faith, which can only be attained through him, and which is more beneficial than his own self and his wealth. He is the one by means of whom Allaah brings people forth from darkness into light, and there is no other way to Allaah. As for a person's self and family, they will not avail him anything before Allaah... Majmoo' al-Fataawa, 27/246.</p>
6	Love all Muslims.	<p>Love all Muslims</p> <p>68. We attach ourselves to every believer from our predecessors back to Adam, and from those of succeeding generations down to those who will fight Ad-Dajjal at the end of time. We love them all whether or not they are known to us, and defend their honour.</p> <p>69. The followers of Muhammad(Peace be on Him), the first and last of whom comprise one single ummah, the ummah of Islam and iman, are joined together by one aqeedah and one set of laws regardless of their race or country of origin(3). We love them all and believe that all believers are brothers." - THE GENERAL PRESCRIPTS OF BELIEF IN THE QURAN AND SUNNAH - ISLAMIC ENGLISH.PDF by Abdur-Rahman Abdul-Khaliq; http://www.qss.org/archives/aqeedah/ch11.html or https://archive.org/details/TheGeneralPrescriptsOfBeliefInTheQuranAndSunnaH-IslamicEnglish.pdf</p>
7	Hate: what do you	Abdullah ibn Abbas said: "Al Muwalaat is the Love in the heart and the

	<p>hate? Everything else. = jahiliya = every culture that is not Islam.</p>	<p>total support by the limbs and the tongue for the Deen of Islam exclusively." This rules out the kuffar; Walaa is always to Allah (and the Deen of Islam) Exclusively, and Al Baraa' is from kufr and Shirk. http://kanoonline.com/smf/index.php?topic=1992.0</p>
8	<p>Hate: whom do you hate? The people of BAATIL, IDOLATORS, ASSOCIATORS</p>	<p>There is no place in the Quran where Muhammad tells Muslims to love people of other religions. By contrast there are at least three dozen verses that tell believers to fight against non-Muslims, and about 500 that speak of their place in Hell. They are from each period in Muhammad's life, scattered across 87 of the Quran's 114 chapters. Koran 3.32 "Allah does not love the disbelievers." Koran 60:4 "We have rejected you, and there has arisen between us and you enmity and hatred, until you believe and worship Allaah alone."</p> <hr/> <p>Abdullah ibn Abbas said: "Al Muwalaat is the Love in the heart and the total support by the limbs and the tongue for the Deen of Islam exclusively." This rules out the kuffar; Walaa is always to Allah (and the Deen of Islam) Exclusively, and Al Baraa' is from kufr and Shirk. http://kanoonline.com/smf/index.php?topic=1992.0</p> <p>Koran 28:86 "Do not support the kafireen in any way." Koran 5.51 "He amongst you who turns to them (for friendship) is of them." Koran 40:35 "They who dispute the signs (verses) of Allah without authority having reached them are greatly hated by Allah and the believers." (Note: not just "hated", but "greatly hated".) Koran 48:29: "Muhammad is God's apostle. Those who follow him are violent to the unbelievers, but compassionate to one another." Koran 4: 101 "The kuffar are for you a clear enemy." Koran 8:60 "Terrorize the enemy of Allah and your enemy" Koran 60:4 "We have rejected you, and there has arisen between us and you enmity and hatred, until you believe and worship Allaah alone." Koran 3: 118 "O you who believe! Do not take into your intimacy those outside your ranks. They will not fail to corrupt you."</p> <p>- "Walaa' and baraa' (the islamic system of loyalty) is a must. (It is) disallegiance with the enemies of Allaah and loyalty to the allies of Allaah. Walaa' and baraa' means to have hatred, declaring oneself free of them (the disbelievers) and their religion, this is baraa'." - Shaykh Saalih ibn Fowzaan al-Fowzaan</p> <p>4) Ibraaheem expressly stated that hatred and animosity are between him and his people (polytheists who opposed the orders of Allah). 5) Regarding this hatred and animosity, he also stated that it shall remain in place, "Until you believe in Allaah alone," and he DID NOT say: until you stop fighting or oppressing us. This refutes those who would say that Ibraaheem's example is only for those facing non-Muslim oppressors or aggressors. http://www.bakkah.net/en/shaykh-saalih-al-fowzaan-on-loving-and-hating-for-the-sake-of-allaah.htm</p>

9	Doctrines of Jihad and Hijrah (political struggle and strategic migration)	<p>3/3 Essential Doctrines of Islam / Usul ud-deen</p> <p>Abul Ala Maududi, the founder of Jamaat-e-Islami, in his book "Jihad in Islam":</p> <p>"Islam is not a normal religion like the other religions in the world, and Muslim nations are not like normal nations. Muslim nations are very special because they have a command from Allah to rule the ENTIRE world and to be over every nation in the world. Islam is a revolutionary faith that comes to DESTROY any government made by man. Islam doesn't look for a nation to be in better condition than another nation. Islam doesn't care about land or who owns the land. The goal of Islam is to RULE THE ENTIRE WORLD and submit ALL of mankind to the faith of Islam. Any nation or power in this world that tries to get in the way of that goal Islam will FIGHT and DESTROY. In order for Islam to fulfill that goal, Islam can use every power available every way it can be used to bring worldwide revolution. This is jihad."</p> <hr/>
10	What is jihad?	<p>Jihad is: Muslims should take over any way they can. – 4 methods of jihad = sword, tongue, pen, money</p> <p>Sharia law mandates jihad of world conquest: a Shafi'i manual of Islamic law endorsed by the most prestigious institution in Sunni Islam, Al-Azhar University in Cairo? It says that the leader of the Muslims "makes war upon Jews, Christians, and Zoroastrians...until they become Muslim or else pay the non-Muslim poll tax," and cites Koran 9:29 in support of this idea: "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 of those who have been given the Book-until they pay the poll tax out of hand and are humbled." ('Umdat al-Salik o9.8)</p>
11	What is hijrah?	<p>Definition: A strategic migration to benefit jihad: Radical Muslims see hijrah as jihad through migration. They see themselves taking over Europe through hijrah and high birth rates that will turn Europe into a Muslim majority continent.</p> <hr/> <p>Hijra: the physical movement away from disbelief.</p> <p>Hijra, an Arabic term which literally means 'to abandon', 'to break ties with someone' (such as a bond of kinship or other personal association), or 'to migrate' (Watt 1971: 366), refers primarily to the prophet Muhammad's migration from Mecca to Medina in AD 622...the hijra to Medina was obligatory and involved almost the entire Muslim community. No Muslim was supposed to stay behind in Mecca...Refusal to perform hijra meant to weaken the Muslim cause and to lend support (walaah or muwalat) to their enemies...The word hijra has been used in the Quran to mean 'to reject' (K.23.69), 'to shun' (K.74.5), 'to depart' (K.19.46) and 'to banish' (K.4.34). The shared meaning in all these usages may be deduced to be a distancing--physical or otherwise--usually from evil and disbelief. The derivative forms hajara (K.59.9; 2.218; 3.195) and mujahir (K.9.100, 117; 33.6; 59.8; 60.10; 8.72) mean 'to migrate'. Most verses</p>

		<p>employing the derivative form hajarū ('they migrated') are often paired with jahadu ('they waged war') and thus imply a close association of hijra with jihad...</p> <p>"Those who believed and left their homes (hajarū) and strove (jahadu) with their wealth and their lives for the cause of Allah, and those who took them in and helped them (nasarū), these are protecting friends of one another." (K.8.72)</p> <p>"Whoso migrateth for the cause of Allah will find much refuge and abundance of bounties in the earth." (K.4.97-100)</p> <p>From the Quranic texts, the following significant point about hijra can be inferred: (1) It was an obligation of physical movement towards self-definition in the nascent Muslim society. Refusal to migrate meant exclusion from the society (of Mohammed); (2) hijra was closely associated with jihad; and (3) hijra established a bond of relationship among Muslims, particularly with the Ansar.</p> <p>Among several hadiths on the subject of hijra, the following offers parallels to the famous five pillars of Islam: "I convey the following five commandments given me by God: attention (sam'), obedience (ta'a), migration (hijra), struggle (jihad), and organisation (jama'a). - (Ibn Hanbal, n.d. 130). There are numerous hadiths prescribing hijra as an obligation...After the conquests, dar al-Islam was so strong and established that migration was no longer required. The hijra would be required again only and whenever the condition so demanded (Ibn Hajar 1959. vi, 378)...Ibn al-Arabi (d.AD 1148) argued for the continuity of obligation (of hijra), but subjected hijra to a detailed analysis nonetheless. He argued that there were six situations of migration. Hijra was obligatory from territories of unbelief, heresy and injustice or where unlawfulness prevails."</p> <p>from "Muslim Travellers: Pilgrimage, Migration, and the Religious Imagination", p.33-40, edited by Dale F. Eickelman, James P. Piscatori, University of California Press</p> <p>https://books.google.ca/books?id=HxAHHgeYhnUC&pg=PA29&lpg=PA29&dq=jihad+hijrah+essential+doctrine&source=bl&ots=QCyt_ScCPs&sig=B BKoF2_ioKn7miWC9sJrN7hPJtQ&hl=en&sa=X&ved=0ahUKewjSpKDO2vU AhXr8YMKHZI8CGs4HhDoAQhQMAg#v=onepage&q=jihad%20hijrah%20essential%20doctrine&f=false</p>
12	Sunnite Shi'ite Split	<p>http://www.pewforum.org/2009/10/07/mapping-the-global-muslim-population/</p> <p>http://www.breitbart.com/national-security/2017/05/25/shia-vs-sunni-the-schism-western-politicians-dont-understand-and-wont-discuss/#disqus_thread</p>
13	War is fine.	<p>Koran footnotes The following commentary is as close to an "official" definition of jihad as we can get. It is contained in the footnotes on p.39,</p>

		<p>'The Noble Koran', published by King Fahd Complex for Publication of the Quran, Madinah, KSA.</p> <p>"Jihad is holy fighting in Allah's Cause with full force of numbers and weaponry. It is given the utmost importance in Islam and is one of its pillars. By Jihad Islam is established, Allah's Word is made superior (which means only Allah has the right to be worshiped), and Islam is propagated. By abandoning Jihad Islam is destroyed and Muslims fall into an inferior position; their honor is lost, their lands are stolen, their rule and authority vanish. Jihad is an obligatory duty in Islam on every Muslim. He who tries to escape from this duty, or does not fulfill this duty, dies as a hypocrite."</p> <p>Hadiths: Allah's Apostle (Muhammad) said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.'" Sahih Bukhari Volume 9, Book 84, Number 59, Narrated Abu Huraira</p> <p>Fight those from among the people of the Book, who believe not in Allah, nor in the Last Day, nor hold as unlawful what Allah and His Messenger have declared to be unlawful, nor follow the true religion, until they pay the tax considering it a favour and acknowledge their subjection. -Surah 9:29 (Sher Ali)</p> <p>O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him). -Surah 9:123 (Pickthall)</p>
14	<p>What about cheating? Trickery, of course. In any way at all</p>	<p>-Allah is the greatest deceiver - "Allahu khayru al-makireena" - K. 3:54; cf. 8:30</p> <p>"Allah's Apostle said, "Who is willing to kill Ka'b bin Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad bin Maslama got up saying, "O Allah's Apostle! Would you like that I kill him?" The Prophet said, "Yes," Muhammad bin Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Kab). "The Prophet said, "You may say it." - Bukhari 5.59.369</p> <p>- the Islamic scholar Imam Ja'far wrote: "al-Taqiyya is my religion, and the religion of my ancestors... He who doesn't practice al-Taqiyya, doesn't practice his religion."</p> <p>-Sharia law authorizes taqiyya: "And taqiyyah is compulsory. It is not permissible to eliminate it until the 'Qa'im'(hidden Imam) emerges. Whoever abandons it before his emergence has left the religion of Allah and has opposed Allah, His Messengers and the Imams." (Risaalah l'tiqadiyyah471 Sarkodah) 2217</p> <p>"...a Muslim can pretend to befriend infidels (in violation of the teachings of Islam) and even display false adherence with their unbelief to prevent them from harming Muslims. Under this concept of Taqiyya, if under the threat of force, it is legitimate for Muslims to act contrary to their faith.</p> <p>-"Speaking is a means to achieve objectives. If a praiseworthy aim is attainable through both telling the truth and lying, it is unlawful to</p>

		<p>accomplish through lying because there is no need for it. When it is possible to achieve such an aim by lying but not telling the truth, it is permissible to lie if attaining the goal is permissible...and obligatory to lie if the goal is obligatory."</p> <p>-- Abu Hammid Ghazali</p>
15	<p>Goal of Jihad/Sharia law = Glad tidings of world under Sharia and Arab caliphate.</p>	<p>Ibn Khaldun: "In the Muslim community, the holy war is a religious duty, because of the universalism of the (Muslim) mission and (the obligation to) convert everybody to Islam either by persuasion or by force. Therefore, the caliphate (spiritual), the royal (government and military) authority are united in Islam, so that the person in charge can devote the available strength to both of them at the same time." from Ibn Khaldun, The Muqaddimah, trans. by Franz Rosenthal (New York: Pantheon Books Inc., 1958) Vol. 1:473</p> <p>Goal of jihad: Sharia law mandates jihad for subjugation of kafirs to the Islamic state. A Shafi'i manual of Islamic law endorsed by the most prestigious institution in Sunni Islam, Al-Azhar University in Cairo? It says that the leader of the Muslims "makes war upon Jews, Christians, and Zoroastrians...until they become Muslim or else pay the non-Muslim poll tax," and cites Koran 9:29 in support of this idea: "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 of those who have been given the Book-until they pay the poll tax out of hand and are humbled." ('Umdat al-Salik o9.8)</p>
16	<p>Sharia law: everyone has to follow Islam's rules</p>	<p>Classification of Non-Muslims:</p> <p>In his article, "The Ordinances of the People of the Covenant and the Minorities in an Islamic State," Sheikh Najih Ibrahim Ibn Abdullah remarks that legists classify non-Muslims or infidels into two categories: Dar-ul-Harb or the household of War, which refers to non-Muslims who are not bound by a peace treaty, or covenant, and whose blood and property are not protected by the law of vendetta or retaliation; and Dar-us-Salam or the household of Peace, which refers to those who fall into three classifications:</p> <p>1) Zimmis (those in custody) are non-Muslim subjects who live in Muslim countries and agree to pay the Jizya (tribute) in exchange for protection and safety, and to be subject to Islamic law. These enjoy a permanent covenant.</p> <p>2) People of the Hudna (truce) are those who sign a peace treaty with Muslims after being defeated in war. They agree to reside in their own land, yet to be subject to the legal jurisprudence of Islam like Zimmis, provided they do not wage war against Muslims.</p> <p>Sheik Najih Ibrahim Ibn Abdulla summarizes the purpose of the Jizya. He says, quoting Ibn Qayyim al-Jawziyya, that the Jizya is enacted:</p> <p>"...to spare the blood (of the Zimmis), to be a symbol of humiliation of the infidels and as an insult and punishment to them, and as the Shafi'ites</p>

		<p>indicate, the Jizya is offered in exchange for residing in an Islamic country." Thus Ibn Qayyim adds, "Since the entire religion belongs to God, it aims at humiliating ungodliness and its followers, and insulting them. Imposing the Jizya on the followers of ungodliness and oppressing them is required by God's religion. The Qur'anic text hints at this meaning when it says: `until they give the tribute by force with humiliation.' (Qur'an 9:29). What contradicts this is leaving the infidels to enjoy their might and practice their religion as they wish so that they would have power and authority."</p> <p>Mawdudi, who is a Hanifite, expresses a more generous opinion toward Christians. He said: "In their own towns and cities they are allowed to do so (practice their religion) with the fullest freedom. In purely Muslim areas, however, an Islamic government has full discretion to put such restrictions on their practices as it deems necessary."</p> <p>"An Islamic state is essentially an ideological state, and is thus radically different from a national state." - Maulana Maududi</p> <p>Muslim scholar, summarizes the basic differences between Islamic and secular states as follows: 1) An Islamic state is ideological. People who reside in it are divided into Muslims, who believe in its ideology and non-Muslims who do not believe. 2) Responsibility for policy and administration of such a state "should rest primarily with those who believe in the Islamic ideology." Non-Muslims, therefore, cannot be asked to undertake or be entrusted with the responsibility of policymaking. 3) An Islamic state is bound to distinguish (i.e. discriminates) between Muslims and non-Muslims. However the Islamic law "Shari`a" guarantees to non-Muslims "certain specifically stated rights beyond which they are not permitted to meddle in the affairs of the state because they do not subscribe to its ideology." Once they embrace the Islamic faith, they "become equal participants in all matters concerning the state and the government."</p>
17	You are not allowed to leave Islam.	<p>Once a person becomes a Muslim, he cannot recant. If he does, he will be warned first, then he will be given three days to reconsider and repent. If he persists in his apostasy, his wife is required to divorce him, his property is confiscated, and his children are taken away from him. He is not allowed to remarry. Instead, he should be taken to court and sentenced to death. If he repents, he may return to his wife and children or remarry. According to the Hanifites an apostate female is not allowed to get married. She must spend time in meditation in order to return to Islam. If she does not repent or recant, she will not be sentenced to death, but she is to be persecuted, beaten and jailed until she dies. Other schools of</p>

		<p>Shari`a demand her death. The above punishment is prescribed in a Hadith recorded by the Bukhari: "It is reported by `Abaas ... that the messenger of Allah ... said, `Whosoever changes his religion (from Islam to any other faith), kill him."</p> <p>In his book Shari`ah: The Islamic Law, Doi remarks, "The punishment by death in the case of Apostasy has been unanimously agreed upon by all the four schools of Islamic jurisprudence."</p> <p>A non-Muslim wishing to become a Muslim is encouraged to do so and anyone, even a father or a mother, who attempts to stop him, may be punished. However, anyone who makes an effort to proselytize a Muslim to any other faith may face punishment.</p>
18	Women are never the boss.	<p>Mohammed said, "A people who give political authority to a woman will never succeed". (Bukhari, Maghazi, 82, Fitan, 18; Tirmidhi, Fitan, 75; Nasai, Qudat, 8; Ahmad b. Hanbal, V, 43, 51, 38, 47).</p> <p>"But men have a degree over them" [Koran 2:228]</p> <p>"Men are the protectors and maintainers of women because Allah has given the one more (strength) than the other, and because they support them from their means" [Koran 4:34]</p> <p>"Never will succeed such a nation as lets their affairs carried out by a woman." (Bukhari, Maghazi, 82, Fitan, 18; Tirmidhi, Fitan, 75; Nasai, Qudat, 8; Ahmad b. Hanbal, V, 43, 51, 38, 47). b- According to Hanafis, it is permissible for a woman to be a judge that deals with financial issues because her witnessing is valid for daily issues. However, a woman cannot be a judge for issues that necessitate hadd (severe penalty) and qisas (retaliation). According to the most of the scholars, the judges and the heads of states must be male. A woman cannot be a judge or a head of a state; the evidence is the hadith quoted above: "Never will succeed such a nation as lets their affairs carried out by a woman." (Bukhari, Maghazi, 82, Fitan, 18; Tirmidhi, Fitan, 75; Nasai, Qudat, 8; Ahmad b. Hanbal, V, 43, 51, 38, 47). In some narrations, the same hadith is as follows: "Never will succeed such a nation as makes a woman their ruler." Since the duty of presidency includes the duty of judging too, the difference in the narration will not affect the result. The reason why women are not given the duty of judging is explained as follows in classical fiqh resources: The duty of judging necessitates having full view, being shrewd and having experience related to the incidents in life. The fact that the experience of women is less and that they are not involved in the incidents in life very much is very important. On the other hand, the judge needs to have some sessions with male scholars, witnesses, plaintiffs and defendants. It is forbidden for a woman to have a session with men for fear of mischief. Allah states one of the features of women regarding witnessing as follows: "And get two witnesses, out of your own</p>

men And if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her " (al-Baqara, 2/282). Therefore, women are not deemed appropriate for the post of a president or a governor because neither the Prophet nor the four Caliphs nor those who followed them appointed a woman judge or governor. (see Ibn Rushd, II, 449; ash-Shirbini, IV, 375; Ibn Qudama, IX, 39). However, the reasons given above may be insignificant for the believing women who were educated in accordance with Islamic criteria, who have a good command of law, who obtained the sagacity to give religious fatwas for the problems Muslims face, who knows the Islamic society well, and who gained experience by observing social events closely today. On the other hand, the fact that today the courts are open to everybody and that the defendant, witnesses, plaintiff, legal experts and the audience sit in the places reserved for them eliminates the fear of women and men staying together in a private room and the fear of mischief. However, since the ugliest affairs of the society, cruelty, injustice and harsh conflicts are dealt with in the courts, it is more appropriate for a believing woman, who is kinder and more sensitive than a man, to prefer other professions that are more suitable for her nature. This sensitivity of women is also valid for the posts of governing and presidency. Ibn Jarir at-Tabari states the following regarding the issue (d. 310/922): It is permissible for a woman to be a judge regarding every issue because since it is permissible for a woman to become a mufti, it should be permissible for her to become a judge, too." (az-Zuhayli, VI, 483). Due to the issues discussed above and similar issues, there are some scholars who object to women working as a judge and becoming a president but there are also others who say there is no drawback to it provided that they have the necessary qualifications.

The majority of scholars are of the view that it is not permissible for a woman to be appointed as a judge, and if she is appointed, the one who appointed her is sinning, and her appointment is invalid, and her judgements carry no weight, no matter what ruling she passes. This is the view of the Maalikis, Shaafa'is and Hanbalis, and of some of the Hanafis.

See: Bidaayat al-Mujtahid (2/531); al-Majmoo' (20/127); al-Mughni (11/350).

They quoted a number of texts as evidence for that:

1 –Allaah says (interpretation of the meaning):

“Men are the protectors and maintainers of women, because Allaah has made one of them to excel the other, and because they spend (to support them) from their means”

[al-Nisa' 4:34]

So the men are the protectors and maintainers of women, in the sense that they are in charge of them. So the verse may be understood as meaning that women cannot be appointed in charge, otherwise women would be the protectors and maintainers of men, which is the opposite of what the verse says.

2 – Allaah says (interpretation of the meaning):

“but men have a degree (of responsibility) over them”

[al-Baqarah 2:228]

Allaah has granted men a degree over women ,and if a woman were to be appointed as judge that would contradict the degree that Allaah has given men in this verse, because in order for a judge to judge between two disputants, he must have a degree over them.

3 – It was narrated that Abu Bakrah (may Allaah be pleased with him) said: When the Messenger of Allaah (peace and blessings of Allaah be upon him) heard that the people of Persia had appointed the daughter of Chosroes as their ruler, he said: “No people will ever prosper who appoint a woman in charge of their affairs.” Narrated by al-Bukhaari (4425).

The fuqaha’ quoted this verse as evidence that it is not permissible to appoint a woman as a judge, because lack of prospering is a kind of harm, the causes of which must be avoided. The hadeeth is general in meaning and applies to all positions of public authority. So it is not permissible to appoint a woman, because the word “affairs” is general in meaning and includes all the public affairs of the Muslims.

Al-Shawkaani (may Allaah have mercy on him) said:

There is no stern warning greater than stating that they will never prosper, and the most important issue is to rule according to the rulings of Allaah, may He be glorified and exalted, and therefore this warning applies more emphatically to women. End quote.

Al-Sayl al-Jaraar (4/273)

The Fatwa Committee of al-Azhar said:

The Messenger (peace and blessings of Allaah be upon him) did not intend by this hadeeth only to state that the people who appoint a woman in charge of their affairs will not prosper, because his task was to explain everything that is permissible for his ummah, so that they may succeed and prosper, and everything that is not permissible for them so that they may be safe from evil and loss. Rather he intended to forbid his ummah from imitating those people (the Persians) by delegating any of

		<p>their public affairs to a woman, and he used this incident to convey this message to the people who were keen to be prosperous so that they would comply with this advice. The Prophet (peace and blessings of Allaah be upon him) used definitive language to state that lack of prosperity is inevitable when a woman is appointed in charge of any affairs. Undoubtedly the prohibition that is derived from this hadeeth applies to any woman in any era; women are not to be appointed to positions of public authority. This general meaning is understood from the wording of the hadeeth. End quote.</p> <p>4 – Moreover, the nature of woman means that a woman should not be appointed to a position of public authority.</p> <p>The Fatwa Committee of al-Azhar said, after mentioning the arguments based on the hadeeth:</p> <p>This ruling is based on this hadeeth, which is that the ruling that women should not be appointed to positions of public authority is not a ruling which is to be followed as a religious ritual without necessarily understanding the wisdom behind it, rather it is one of the rulings that are based on reasons which are obvious to those who understand the differences between the two types of human beings, men and women. This ruling is not connected to anything other than the femininity which is indicated by the word “woman” in the hadeeth. So femininity alone is the reason. ... Because of her nature, woman is designed to fulfil the mission for which she was created, which is the role of mother and caring for and raising children. This means that she is likely to be affected by emotion. In addition to that she is faced with natural events that happen repeatedly over the months and years, which may weaken her strength and resolve in forming opinions and adhering to them and in fighting for them. This is something which women themselves cannot deny, and we do not need to quote examples and evidence to prove the emotional nature of woman throughout the ages. End quote.</p> <p>5 – Practical experience in some countries indicates that women are not fit to play the role of judge. When Islam forbade women to be appointed to positions of public authority, it brought something that would protect people’s rights and ward off corruption, which is something that is not understood by those who are short-sighted.</p> <p>In one of the Muslim countries the Ministry of Justice opened the door for talented women to become judges, but after five years they dismissed all of these female judges and banned women from entering the graduate school for judges because of their failure despite the opportunities they had for learning and training, and despite the fact that they got higher grades than the men in the theoretical field.</p> <p>In another Muslim country women were given the opportunity to become</p>
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		<p>judges, but after they failed the state had to remove them from the courts to the technical and research fields.</p> <p>This indicates that women are not qualified to be judges.</p> <p>6 – The judge is required to be present among men’s gatherings and to mix with disputants and witnesses, and may need to be alone with them. Islam seeks to protect women and preserve their honour and dignity, and protect them from those who would toy with them. So Islam tells women to stay in their homes and not go out except in cases of necessity. And it forbids them from mixing with men and being alone with them, because that poses a threat to women and their honour.</p> <p>7 – The position of judge requires a high level of intelligence, insight and reason, and women have less of these qualities than men, and they have little experience in the affairs of life and disputes.</p> <p>In addition to that, women are faced with natural phenomena during certain days, months and years, namely menstruation, pregnancy, childbirth and breastfeeding etc, which weakens their bodies and affects their understanding of things, which is incompatible with the position and status of a judge.</p> <p>See: Wilaayat al-Mar’ah fi’l-Fiqh al-Islami (p. 217-250) – Master’s Thesis by Muhammad Anwar.</p>
19	Women are called stupid and weak.	<p>"And get two witnesses, out of your own men And if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her " (Koran 2.282)</p> <p>The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "I have not seen any lacking in reason and religious commitment but (at the same time) more able to rob the wisdom of the wise, except one of you [women]." They said: How are we lacking in religious commitment and reason, O Messenger of Allaah? He said: "Is not the testimony of a woman like half the testimony of a man?" They said: Yes. He said: "That is how she is lacking in reason. And when she menstruates, does she not refrain from praying and fasting?" They said: Yes. He said: "That is how she is lacking in religious commitment." So the Prophet (peace and blessings of Allaah be upon him) explained that her lacking in reason refers to her weak memory, and that her testimony must be supported by the testimony of another woman, in order to confirm the testimony, because she may forget, and add something to or take something away from her testimony, as Allaah says (interpretation of the meaning):</p> <p>"And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind</p>

		<p>her”</p> <p>[al-Baqarah 2:282].</p> <p>Narrated Abu Said Al-Khudri The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind."</p> <p>Sahih Bukhari 3:48:826</p> <p>Narrated Abu Said Al-Khudri: Once Allah's Apostle went out to the Musalla (to offer the prayer) o 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."</p> <p>Sahih Bukhari 1:6:301</p> <p>His Lord called out to him: Adam, is it from Me that you are fleeing? Adam replied: No, my Lord, but I feel shame before You. When God asked what had caused his trouble, he replied: Eve, My Lord. Whereupon God said: Now it is My obligation to make her bleed once every month, as she made this tree bleed. I also must make her stupid, although I created her intelligent (halimah), and must make her suffer pregnancy. Ibn Zayd continued: Were it not for the affliction that affected Eve, the women of this world would not menstruate, and they would be intelligent and, when pregnant, give birth easily.</p> <p>Al-Tabari, Vol. 1, pp. 280-281</p>
20	Gays and lesbians - death to them all.	<p>https://en.wikipedia.org/wiki/LGBT_in_Islam</p> <p>- Islam Question and Answer https://islamqa.info/en/38622 gives these quotes: al-Tirmidhi (1456), Abu Dawood (4462)and Ibn Maajah (2561) narrated that Ibn 'Abbaas (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said:</p>

		<p>“Whoever you find doing the action of the people of Loot, execute the one who does it and the one to whom it is done.”. Classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.</p> <p>Ahmad (2915) narrated from Ibn ‘Abbaas (may Allaah be pleased with him) that the Prophet of Allaah (peace and blessings of Allaah be upon him) said: “May Allaah curse the one who does the action of the people of Loot, may Allaah curse the one who does the action of the people of Loot,” three times. This was classed as hasan by Shu‘ayb al-Arna’oot in Tahqeeq al-Musnad.</p> <p>- Islam Question and Answer https://islamqa.info/en/38622 says: "The crime of homosexuality is one of the greatest of crimes, the worst of sins and the most abhorrent of deeds, and Allaah punished those who did it in a way that He did not punish other nations. It is indicative of violation of the fitrah, total misguidance, weak intellect and lack of religious commitment, and it is a sign of doom and deprivation of the mercy of Allaah."</p> <p>- In the Hanafi school of thought, the homosexual is first punished through harsh beating, and if he/she repeats the act, the death penalty is to be applied.</p> <p>- In the Shafi`i school of thought, the homosexual receives the same punishment as adultery (if he/she is married) or fornication (if not married). This means, that if the homosexual is married, he/she is stoned to death, while if single, he/she is whipped 100 times. Hence, the Shafi`i compares the punishment applied in the case of homosexuality with that of adultery and fornication.</p> <p>- In the Hanafi school, the two acts are differentiated, because anal sex [something that is prohibited, regardless of orientation] may also be involved, while in adultery [and fornication], the penis/vagina (which are reproductive parts) are involved.</p> <p>- Some scholars hold the opinion that homosexuals should be thrown from a high building or stoned to death as a punishment for their crime, but other scholars maintain that they should be imprisoned until death occurs through starvation.</p> <p>-Some of them (Islamic jurists) said that he should be punished in the same way as an adulterer, so he should be stoned if he is married and flogged if he is not married.</p> <p>-Another view is that between two males, the active partner is to be lashed a hundred times if he is unmarried, and killed if he is married; whereas the passive partner is to be killed regardless of his marital status.</p> <p>-Abd-Allaah ibn ‘Abbaas said: The highest point in the town should be found and the homosexual should be thrown head first from it, then stones should be thrown at him.</p> <p>Ibn ‘Abbaas derived this hadd punishment from the punishment that Allaah sent upon the homosexuals of the people of Loot.</p>
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21	Other religions ... in the end they're gone ... jihad/systemic discrimination & persecution	<p>-"The reprisal against those who wage war on Allah and His Messenger, and go about the earth corrupting it, is that they should be killed or crucified, or have their alternate hands and feet cut off, or be banished from the land." (K.5:33) Waging war against Allah is rejecting Him."--Tafsir of Imam al-Bukhari</p> <p>The Islamic state is an ideological state, thus the head of the state inevitably must be a Muslim, because he is bound by the Shari`a to conduct and administer the state in accordance with the Qur'an and the Sunna. The function of his advisory council is to assist him in implementing the Islamic principles and adhering to them. Anyone who does not embrace Islamic ideology cannot be the head of state or a member of the council.</p>
22	You are not allowed to leave Islam.	<p>Once a person becomes a Muslim, he cannot recant. If he does, he will be warned first, then he will be given three days to reconsider and repent. If he persists in his apostasy, his wife is required to divorce him, his property is confiscated, and his children are taken away from him. He is not allowed to remarry. Instead, he should be taken to court and sentenced to death. If he repents, he may return to his wife and children or remarry. According to the Hanifites an apostate female is not allowed to get married. She must spend time in meditation in order to return to Islam. If she does not repent or recant, she will not be sentenced to death, but she is to be persecuted, beaten and jailed until she dies. Other schools of Shari`a demand her death. The above punishment is prescribed in a Hadith recorded by the Bukhari: "It is reported by `Abaas ... that the messenger of Allah ... said, `Whosoever changes his religion (from Islam to any other faith), kill him."</p> <p>In his book Shari`ah: The Islamic Law, Doi remarks, "The punishment by death in the case of Apostasy has been unanimously agreed upon by all the four schools of Islamic jurisprudence."</p>
23	Slavery permitted	
24	You're not allowed to criticize Islam	<p>-"The reprisal against those who wage war on Allah and His Messenger, and go about the earth corrupting it, is that they should be killed or crucified, or have their alternate hands and feet cut off, or be banished from the land." (K.5:33) Waging war against Allah is rejecting Him."--Tafsir of Imam al-Bukhari</p>

		<p>Speaking against Islam is 'warfare'.</p> <p>Sharia permits the murder of anyone who verbally opposes Islam, since they are at war with Islam: "There is no indemnity obligatory for killing a non-Muslim (harbi) at war with Muslims." -Reliance of the Traveller, o4.17, p.593</p> <p>Sharia law strictly forbids the mere 'mention' of 'something impermissible' about Islam by a kafir (non-Muslim). From authoritative manual of Sharia law, 'Reliance of the Traveller' Chapter 'O' 11.10.05: "The (DHIMMI) 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: -5- mentions something impermissible about Allah, the Prophet (Allah bless him and give him peace), or Islam."</p> <p>Another Sharia manual states: "We have already discussed killing the person who, with intent, curses the Prophet, belittles him or slights him in any way. The judgement in this case is clear." (i.e. the sentence is execution)- from Sharia law manual, "Qadhi Iyaadh in ash-Shifa", Volume No.2, Page No. 27 The Koranic scriptural defense of the above is the following: - K.33.61 - "They shall have a curse on them. Wherever they are found, they are seized and slain." Mohammed himself commanded: - A'li ibn Abi Talib reported that Nabi (saw) said "Whoever curses a prophet kill him. Whoever curses my companions beat him." (TABARAANI, DARAQUTNI)</p>
25	You can't have a dog as a pet	<p>Sahih Muslim, Book 010, Number 3811: Abdullah (b. Umar) (Allah be pleased with them) reported: Allah's Messenger (may peace be upon him) ordered the killing of dogs and we would send (men) in Medina and its corners and we did not spare any dog that we did not kill, so much so that we killed the dog that accompanied the wet she-camel belonging to the people of the desert.</p> <p>Sahih Muslim, Book 002, Number 0551: Ibn Mughaffal reported: The Messenger of Allah (may peace be upon him) ordered killing of the dogs, and then said: What about them, i. e. about other dogs? and then granted concession (to keep) the dog for hunting and the dog for (the security) of the herd, and said: When the dog licks the utensil, wash it seven times, and rub it with earth the eighth time.</p> <p>Sahih Muslim, Book 004, Number 1032:</p>

		<p>Abu Dharr reported: The Messenger of ‘Allah (may peace be upon him) said: When any one of you stands for prayer and there is a thing before him equal to the back of the saddle that covers him and in case there is not before him (a thing) equal to the back of the saddle, his prayer would be cut off by (passing of an) ass, woman, and black Dog. I said: O Abu Dharr, what feature is there in a black dog which distinguish it from the red dog and the yellow dog? He said: O, son of my brother, I asked the Messenger of Allah (may peace be upon him) as you are asking me, and he said: The black dog is a devil.</p> <p>Bukhari, Volume 1, Book 9, Number 490: Narrated ‘Aisha: The things which annul the prayers were mentioned before me. They said, “Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people).” I said, “You have made us (i.e. women) dogs. I saw the Prophet praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would slip away, for I disliked to face him.”</p>
26	Sharia law applies to the kafir	<p>Sharia permits the murder of harbis anyone who verbally opposes Islam, since they are at war with Islam: “There is no indemnity obligatory for killing a non-Muslim (harbi) at war with Muslims.” -Reliance of the Traveller, o4.17, p.593 (vigilantism is herein authorized by Sharia law) Koran 33.57 “Cursed they will be. Wherever they are found, they are seized and slain.”</p> <p>We have already discussed killing the person who, with intent, curses the Prophet, belittles him or slights him in any way. The judgement in this case is clear. - Qadhi Iyaadh in ash-Shifa, Volume No.2, Page 27 – (Sharia law manual)</p> <p>A’li ibn Abi Talib reported that the Prophet (Mohammed) said “Whoever curses a prophet kill him. Whoever curses my companions beat him.” (TABARAANI, DARAQUTNI)</p>
27	Hegira Jihad (hijra)	<p>Hegira Definition or Hijra Definitions and Descriptions and Texts Hijra: the physical movement away from disbelief.</p> <hr/> <p>Hijar, an Arabic term which literally means 'to abandon', 'to break ties with someone' (such as a bond of kinship or other personal association), or 'to migrate' (Watt 1971: 366), refers primarily to the prophet Muhammad's migration from Mecca to Medina in AD 622...the hijra to Medina was obligatory and involved almost the entire Muslim community. No Muslim was supposed to stay behind in Mecca...Refusal to perform hijra meant to weaken the Muslim cause and to lend support (walaah or muwalat) to their enemies...The word hijra has been used in the Quran to mean 'to reject' (K.23.69), 'to shun' (K.74.5), 'to depart' (K.19.46)</p>

		<p>and 'to banish' (K.4.34). The shared meaning in all these usages may be deduced to be a distancing--physical or otherwise--usually from evil and disbelief. The derivative forms hajara (K.59.9; 2.218; 3.195) and mujahir (K.9.100, 117; 33.6; 59.8; 60.10; 8.72) mean 'to migrate'. Most verses employing the derivative form hajarū ('they migrated') are often paired jahadu ('they waged war') and thus imply a close association of hijra with jihad...</p> <p>"Those who believed and left their homes (hajarū) and strove (jahadu) with their wealth and their lives for the cause of Allah, and those who took them in and helped them (nasaru), these are protecting friends of one another." (K.8.72)</p> <p>"Whoso migrateth for the cause of Allah will find much refuge and abundance of bounties in the earth." (K.4.97-100)</p> <p>From the Quranic texts, the following significant point about hijra can be inferred: (1) It was an obligation of physical movement towards self-definition in the nascent Muslim society. Refusal to migrate meant exclusion from the society (of Mohammed); (2) hijra was closely with jihad; and (3) hijra established a bond of relationship among Muslims, particularly with the ansar.</p> <p>Among several hadiths on the subject of hijra, the following offers parallels to the famous five pillars of Islam: "I convey the following five commandments given me by God: attention (sam'), obedience (ta'a), migration (hijra), struggle (jihad), and organisation (jama'a). - (Ibn Hanbal, n.d. 130). There are numerous hadiths prescribing hijra as an obligation...After the conquests, dar al-Islam was so strong and established that migration was no longer required. The hijra would be required again only and whenever the condition so demanded (Ibn Hajar 1959. vi, 378)...Ibn al-Arabi (d.AD 1148) argued for the continuity of obligation (of hijra), but subjected hijra to a detailed analysis nonetheless. He argued that there were six situations of migration. Hijra was obligatory from territories of unbelief, heresy and injustice or where unlawfulness prevails."</p> <p>Above quotes from "Muslim Travellers: Pilgrimage, Migration, and the Religious Imagination", p.33-40, edited by Dale F. Eickelman, James P. Piscatori, University of California Press</p> <p>https://books.google.ca/books?id=HxAHHgeYhnUC&pg=PA29&lpg=PA29&dq=jihad+hijrah+essential+doctrine&source=bl&ots=QCyt_ScCPs&sig=B BKoF2_ioKn7miWC9sJrN7hPJtQ&hl=en&sa=X&ved=0ahUKewjpKDO2vjUAhXr8YMKHZI8CGs4HhDoAQhQMAG#v=onepage&q=jihad%20hijrah%20essential%20doctrine&f=false</p>
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HERE ARE WHAT THE REFERENCES ARE FOR:

Islam: Who, What, How

What is Islam all about? Who? What? How?

First, here is what Islam teaches about WHOM.

WHO. There is only one god, Allah, and only one messenger, Mohammed.

In Islam, who is god?

In Islam, who is the messenger? Mohammed.

WHAT. Al Walaa wal Baraa.

Love Islam and all Muslims. Be against everything and everybody else. Hate everyone else.

If you are a good Muslim, what do you love? Islam – correct worshiping

Whom do you love? All Muslims...those who worship correctly.

And if you are a good Muslim, what do you hate? Everything else. = jahiliya

And whom do you hate? The people of BAATIL.

Everyone else. Koran Allah does not love the disbelievers. Koran

HOW does Islam win? Hijrah and Jihad.

What is hijrah?

Muslims should move somewhere and take over.

what is jihad?

Jihad is: Muslims should take over any way they can. – 4 methods of jihad = sword, tongue, pen, money

War is fine.

What about cheating?

trickery, of course. In any way at all.

3 core parts of Islam.

There is one bonus question.

Result of 3 Essential Teachings: You have a Caliphate. That is, Islam is the king of the world.

Everywhere, everyone has to follow Islam's rules.

According to Islam, all other religions are wrong, so in the end they're gone.

Wrong and gone!

Rules of Islam = Sharia law

In Islam, the rule is: Men are always the boss. Women are never the boss.

women are called stupid and weak.

Gays and lesbians - death to them all.

cutting off hands for stealing.

Take over any way you can - war, stealth, any way you can.

Caliphate - Islam everywhere.

No other religions.

Everyone follows Islam's rules - or else!

You are not allowed to leave Islam.

slavery is okay.

if you're not Muslim, you're a no good kafir.

I know a rule!!! You're not allowed to draw Mohammed.

But you are allowed to beat your wife.

Only if she's not obeying you.

you're not allowed to criticize anything in Islam. That's a rule.

You can't have a dog as a pet, that's another rule.

It doesn't matter how stupid the rule or if you're not in Islam. You're not allowed to criticize Islam. =
Sharia applies to the kafir.