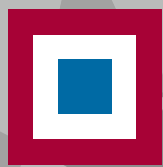


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Stop seeing what you know—Start knowing what you see!

Interfaith Outreach

The Dawah Mission, Interfaith Penetration and Spiritual Warfare

An excerpt from the 2015 book
Catastrophic Failure: Blindfolding America in the Face of Jihad

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By Stephen C. Coughlin

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EXECUTIVE SUMMARY

Interfaith Outreach: How the Muslim Brotherhood Uses Dialogue to Advance Dawah and Subversion

In this important excerpt from Stephen Coughlin's 2015 book *Catastrophic Failure: Blindfolding America in the Face of Jihad*, the former Pentagon intelligence analyst and leading expert on Islamic law exposes how the **Muslim Brotherhood** and associated Islamic Movement groups have systematically penetrated **Western interfaith communities**.

Coughlin demonstrates that what is often presented as benign "bridge-building" and peaceful dialogue is, in reality, a sophisticated **dawah (Islamic outreach/preparation)** operation aligned with the Brotherhood's strategic goal of "eliminating and destroying Western civilization from within" — by our own hands, as stated in their own 1991 Explanatory Memorandum (entered into evidence in federal court).

KEY INSIGHTS FROM THE EXCERPT

- **Dawah** is not mere proselytizing. It functions as a preparatory phase of jihad, including **spiritual warfare** aimed at dislocating faith, undermining will, and creating conditions for greater influence and eventual submission (as explained by Pakistani Brigadier S.K. Malik in *The Quranic Concept of War*).
- The **International Institute of Islamic Thought (IIIT)** — a recognized Muslim Brotherhood entity dedicated to the "Islamization of knowledge" — published *Interfaith Dialogue: A Guide for Muslims*. This guide openly discusses tactics for engaging churches, synagogues, and religious leaders while masking deeper objectives rooted in shariah and Brotherhood doctrine (e.g., Sayyid Qutb's concepts of bridge-building and progressive revelation).
- Brotherhood-linked groups like **ISNA, CAIR**, and others participate in interfaith efforts while maintaining dual messaging: one for non-Muslims (emphasizing peace and common ground) and another for Muslims (advancing dawah and civilization-jihad).
- Coughlin highlights how interfaith "rules" — such as mutual trust, avoiding "preconditions," not "misusing scripture," and letting each side define its own religion — can be exploited to suppress critical analysis, enforce self-censorship, and subordinate participants' own faiths. This leads to a **dislocation of faith** among

Christian, Jewish, and other leaders, who may end up silencing their own communities or defending narratives that contradict core doctrines.

- Examples include pressure on speakers sharing testimony of Christian persecution in Muslim-majority countries, university programs like the Olive Tree Initiative that undermine affinity for Israel, and high-level engagements (e.g., Vatican events) where Quranic recitations hostile to Jews and Christians went unchallenged or were downplayed.
- Coughlin contrasts surface-level interfaith claims with authoritative Islamic sources like *Reliance of the Traveller* (certified by IIIT-linked scholars), Sahih al-Bukhari, tafsirs (e.g., Ibn Kathir), and works by Qutb and Qaradawi. These sources affirm doctrines on jihad, truces (not permanent treaties), treatment of non-Muslims (including jizya and dhimmitude), and the ultimate goal of Islamic supremacy — directly contradicting assertions that “authentic Islam and the proper reading of the Koran are opposed to every form of violence” (e.g., *Evangelii Gaudium Paragraph 253*).

The analysis applies the “24/25 Rule”: when Brotherhood materials allow competing interpretations, adopt the one consistent with known shariah and organizational doctrine.

THE CORE CONCLUSION

Interfaith outreach involving known Brotherhood entities is not neutral dialogue. It serves as a vector for **spiritual subversion**, eroding the confidence and doctrinal fidelity of non-Muslim religious leaders and communities. This aligns with the preparation stage of jihad described in Islamic warfare doctrine: destroy the enemy’s will and faith before more kinetic phases.

Coughlin warns that shepherds (clergy and leaders) who prioritize interfaith pledges over fidelity to their own traditions risk feeding their flocks to wolves — all while calling it virtuous. The result is a self-imposed blindness that weakens civil society, national security, and the very faiths being “dialogued.”

This is not about hating individuals or generalizing; it is a call for due diligence, intellectual honesty, and discernment based on the actors’ own stated doctrines, strategies, and historical patterns.

"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."

5353, *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

THE DAWAH MISSION, INTERFAITH PENETRATION, AND SPIRITUAL WARFARE

As discussed in Part II, *dawah* is both more extensive and more closely associated with *jihad* than the prevailing narrative suggests. While this book focuses on the role of *dawah* in undermining national security and civil society, the *dawah* mission spans multiple lines of operation, targeting subversion across government, media, education, and religion.

As Brigadier S.K. Malik makes clear, **the object of jihad is the destruction of will, among other things, through spiritual warfare, which is a real 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* was admitted in federal court as evidence that a disorientation strategy exists, consistent 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 means 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.”

While penetrating government and civil organizations is important, the interfaith movement is also a major target of Brotherhood penetration operations. **Through subversion of the interfaith community, the Brotherhood seeks to manipulate other religions to further the dislocation of their faith.**

In the interfaith community, the “hands of the believers” are primarily the Brotherhood and Islamic Movement participants, while “their hands” refers to 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’s strategy explicitly states is its intent, all interfaith activities emanating from or involving known Brotherhood groups should be viewed with this understanding. This, in turn, should require a review of 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 the Methodology of Dawah laid the foundation for dawah efforts in America 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*. 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 interfaith activities 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.”¹

Interfaith Dialogue is not concerned with minimalist definitions of dawah. A close reading indicates that, from the perspective of penetrating the interfaith community to further dislocate faith, Brotherhood efforts are nothing but dawah when understood as actions in the preparation stage. In the *Methodology of Dawah* (1988), in the section 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 IIT 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 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 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)²

As Siddiqi stated, the Brotherhood views the methodologies used in dawah as prescribed by Allah. When assessing the intentions behind the Brotherhood’s work product, it is important to remember that its communication style 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

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 Ilallah in American Perspective*. Brooklyn: The Forum for Islamic Work, New York 1989, Terminology page.

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.”³ [Emphasis added.]

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 in Philadelphia that led to CAIR’s formation under the auspices of the Islamic Association for Palestine (IAP), an organization identified in the *Explanatory Memorandum* as a Muslim Brotherhood entity. The FBI wiretapped the 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 CAIR’s immediate association with 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 do 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 its publications available through standard publishing channels, it knows that non-Muslims may read its materials. Omar Ahmad’s comment should put all readers on notice that what they read in Brotherhood-sourced materials may carry a dual meaning: “one for Americans [i.e., non-Muslims] and one for Muslims.”

Interfaith Dialogue – A Guide for Muslims is a Muslim Brotherhood publication. In the Acknowledgments, the authors recognize the role of known American Brotherhood entities and those with habitual ties to them, for example, the Islamic Society of North America (ISNA),⁴ the Graduate School of Islamic Social Science (GSISS), and the International Institute of Islamic Thought (IIIT)⁵:

“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)”⁶

The book also identifies ISNA as leading interfaith activities, while CAIR is assigned the social justice and civil rights portfolio. These are recognized Brotherhood entities known to operate in the United States. Importantly, *Interfaith Dialogue* was published by IIIT. *The Explanatory Memorandum* identified IIIT as a Muslim Brotherhood entity, and IIIT’s homepage states that it is dedicated “towards the Islamization of knowledge.”

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-Ahwani, then the president of IIIT, the Fiqh Council of North America, and a member of

the Islamic Fiqh Academy in Jeddah. The Fiqh Council of North America (the ISNA Fiqh Council [IFC] in the *Explanatory Memorandum*) remains a subordinate element of ISNA. The Islamic Fiqh Academy in Jeddah is a subordinate element of the OIC.

Another indicator that *Interfaith Dialogue* reflects the Muslim Brotherhood's 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."⁷

The very use of the bridge-building meme signals to other Brotherhood members that they are operating inside the fold, that the interfaith narrative is designed to set the preconditions 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 IIIT's relationship to both *Interfaith Dialogue* and *Reliance of the Traveller* requires that we understand *Interfaith Dialogue* strictly in terms of IIIT's commitment to shariah and in conjunction with the Brotherhood objectives with which it is associated. This is **reasonable** because, as the *Explanatory Memorandum* states, the Brotherhood, and hence 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."⁸ It is **not reasonable** to do otherwise.

Under the 24/25 Rule, when points in *Interfaith Dialogue* lend themselves to competing interpretations, those that conform to known IIIT views and positions are to be adopted. This creates a strong presumption that *Reliance of the Traveller* reflects known IIIT positions whenever shariah from *Reliance* can be accurately aligned with those positions. The ability to confirm an issue by reference to *Reliance of the Traveller* will generally reflect the Brotherhood view in question as well. In line with the 24/25 Rule, if something in *Interfaith Dialogue* finds an explanation in *Reliance of the Traveller*, that's what is meant.

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

The second clue appears 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, which aligns Brotherhood messaging with Islamic

doctrines of progressive revelation. *Interfaith Dialogue* cites Hdaybiyyah to argue that the Prophet had an overriding interest in maintaining peace, even 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.⁹

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 found in the section on jihad concerning truces. *Reliance* shows that Islamic law does not permit treaties but rather recognizes only truces made on a short-term basis.

Notably, *Interfaith Dialogue* erroneously designates Hdaybiyyah as a treaty, not a truce. Further, because truces require the nonperformance of jihad, they 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 when the other side may convert to Islam.

The seriousness of these conditions leads *Reliance* to ground 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)."¹⁰ **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, 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).¹¹ Notably, the Truce of *Hdaybiyyah* was entered into during a "period of weakness" and was renewed for a second ten-year term. Early in the renewal period, 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" neither know this information nor care enough to find it out.

Given the context of interfaith interactions with known Brotherhood entities, it is fair to ask whether non-Muslim "interfaith partners" fully understand the Brotherhood's position that world peace comes when the entire world has submitted to shariah. A look at Sayyid Qutb's 1951 book *Islam and Universal Peace* will help answer this question. Translated and published in 1993 by a prominent American Brotherhood label, American Trust Publications (ATP), the book 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." 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.¹²

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.¹³

To fulfill the duty to enforce shariah in furtherance of establishing world peace, Qutb asks rhetorically, "Then what is the Word of God that justifies war according to Islam?" He then 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.¹⁴

To Qutb, the ultimate offense is shirk. Of course, 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)."¹⁵ In making his case, Qutb clarifies that the goal is not to force conversions to faith but to compel subordination to the law, a distinction lost on most non-Muslim interfaith partners who advocate for 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)¹⁶

When Jewish or Christian "partners" work with Muslim Brothers who claim full commitment to peace, are they aware of what they are committing to? The only thing worse than interfaith partners not knowing the Brotherhood's agenda when they engage in outreach with the group is that some of them *may* know it. As shepherds of their respective flocks, interfaith leaders should take the time to understand the equities and interests of all parties.

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*,¹⁷ 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,"¹⁸ 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."¹⁹

Interfaith Dialogue relies on Dr. Taha Jabir Al-Alwani, who certified *Reliance*, to explain the theory of *dar al-harb*, which holds that when 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.” “Settling” is a Brotherhood term of art 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. 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.”

Alwani’s explanation is 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 principles established by the Prophet Mohammed 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.)

Interfaith Dialogue also relies on the Brotherhood’s chief jurist, Yusuf al-Qaradawi. This is the same Qaradawi who, in 2013, refused to sit next to Jews at a conference on interfaith dialogue in Doha,²⁰ 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”²¹; 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.²²

DECONSTRUCTED MINDS: FROM SQUISH TO DISLOCATION OF FAITH

Interfaith Dialogue is consciously sensitive to members of the Muslim community who see risks and potential apostasy in 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 book identifies the interfaith movement’s non-Muslim members (called “partners”) as vulnerable to penetration because of their willingness to abide by self-imposed postmodern regimes, ultimately designed to deconstruct their respective faiths. This becomes clear only when the book 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 is an optimal platform for penetrating 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 co-opt, neutralize, and undermine their non-Muslim partners during the preparation stage as Islam seeks to transition from weakness to strength.

Temple University's Leonard Swindler and Richard Landau, writing for *Beliefnet*, offer a sampling of the rules *Interfaith Dialogue* identifies as governing such dialogue. A key point is Swindler's principle that "dialogue must take place in an atmosphere of mutual trust." This "mutual trust," however, does not rest on a full understanding of what each side believes, independent of what they disclose. Indeed, this "trust" may even take precedence over what one already knows or what one could learn from competent research in the service of due diligence. But doesn't this undermine basic due diligence and professional canons on competency?

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."²³ Does "mutual trust" survive such a disclosure? Should it? The Brotherhood's mission is to impose shariah on the world. A simple review of Brotherhood entities engaged in the interfaith process, prior to extending a measure of trust, would reveal this.

The Brotherhood shows little concern that its 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."²⁴ 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. 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?

By using Swindler's principles to prohibit critical analysis of Islam, the Brotherhood can then leverage another principle—"participants entering into dialogue must be willing to reflect upon themselves and their own religion"—to justify withering assaults on the faiths of other interfaith organizations in the name of introspection while remaining consistent with 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 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 risk undermining core beliefs associated with any truly held faith. *Interfaith Dialogue's* authors understand that interfaith partners who take such principles to heart are likely to be compromised. 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."

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 hold themselves to standards that require uncritical acceptance of outside narratives at the expense of their own beliefs and even of factual analysis. Self-censorship before speaking, what the American legal system calls "prior restraint," 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, violating 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," meaning "no one shall attempt to use one's own religion to dismiss another religion as invalid." However, because scripture contains the core elements of faith for most religions, 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 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"²⁵ 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, programmed discussions about "putting our preconceptions aside" serve as the leading edge of an assault on the target audience's faith.

These narratives often hollow out an audience's faith. As the discussion on interfaith dialogue proceeds, the focus will be on the postmodern assault on faith, particularly the

assault on reason. For example, when a faithful person's adherence to their scripture is labeled a "misuse of scripture" by a fellow member of the same faith who feels the superior pull of interfaith requirements, isn't a self-negating contradiction being imposed within that faith? Holding back on the expression of a faithfully held scriptural proposition in deference to such rules results in one's cooperation in one's own silencing, while holding to one's belief results in being designated as rigid, intolerant, and uncharitable. One cannot believe in one's faith and in interfaith principles demanding its suppression at the same time without engaging in a logical contradiction that reduces faith to meaninglessness—by design. 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. The Brotherhood knows a 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. They are just helping to move it along.

BETTER TO DECEIVE THAN TO LIE

The same section of *Reliance* that discusses 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 this is literally true, in respect to which one is not lying, while the outward purport of the words deceives the hearer . . .²⁶

Interfaith Dialogue is concerned with developing narratives to express certain Islamic doctrines that are too harsh to state in plain terms 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 Hudaibiyyah" discussed above. Another example is when *Interfaith Dialogue* encourages imams not to say, "All non-Muslims go to hell," because 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?²⁷

Note that the question isn't which statement is more correct but which is more appropriate for the limited purpose of meeting interfaith objectives. Because 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 Islam's ultimate message so that believers will understand it and unbelievers won't. Thus, though the speaker is "not lying," the narrative "deceives the hearers" among a broader audience.

From the skeptic's perspective, the IIIT may believe it is simply facilitating the implosion of a community that already wants to be deceived. Both the Pakistani Brigadier and the Brotherhood regard spiritual warfare as a major component of dawah. The fact that Brotherhood efforts so easily slip 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.²⁸

You can't undermine what is already undermined. Interfaith penetration is carried out to further the dislocation of faith demanded by Brigadier Malik during the dawah phase. The Brotherhood's effort discussed in *Interfaith Dialogue* is a sophisticated, long-term undertaking that continues to succeed. If allowed to continue unchecked, an anticipated secondary effect will be further loss of faith when the faithful realize that their current religious leadership (ministers, priests, 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 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 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 with 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, 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 family's story extends to mental, emotional, and physical persecution 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, 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.²⁹ 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.

During 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 a woman's testimony about persecution for being Catholic—to be shared with fellow Catholics in a Catholic forum—to what he believed would be acceptable to Islam. This reflects the downstream effects of interfaith rules as intended by the Brotherhood. Despite 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 a priest would silence such a testimony? Sadly, a review of the news indicates 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 guise of "dialogue and holistic education." It is, however, structured to neutralize Jewish affinity for Israel, Judaism, and Jewish heritage. It has programs throughout Europe and the United States.

OTI 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 for 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 as a picture of young students cheerfully posing for a group photo 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 plain unawareness among Jewish, Muslim, and Christian students posing for an Olive Tree Foundation Initiative trip 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, in a suit, stands at the center, meeting with University of California, Irvine (UCI) and UCLA students of the Olive Tree Initiative (2012). On the far right of the photo is the OTI “tour guide,” George Rishmawi, co-founder of the International Solidarity Movement (ISM). Compliments Ha-Emet.²⁹

IT’S “FEED MY SHEEP” NOT “FEED MY SHEEP TO THE WOLVES”—THE WALK OF SHAME

Interfaith Dialogue culminates in Chapter V, “The Abrahamic Faiths: A Case Study of Rochester’s Experience.”³⁰ 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.³¹) *Interfaith Dialogue* identifies CISD as a “leader” in the interfaith effort supported by the IIIT.³² 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.³³ “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. To be praised as a positive case study in *Interfaith Dialogue* is to be identified as a Brotherhood dupe.

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

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” in furtherance of “establishing Allah’s law in the land, . . . establishing the Islamic State, . . . and defending the [Islamic] nation against internal enemies.”

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 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, Muhammad Shafiq was joined by Jamal Barzinji, Abubaker al Shingieti, and Iqbal Unus. Jamal Barzinji is the founder of the IIIT and has extensive ties to the Muslim Brotherhood. He is also a member of CAIR and has been 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. Barzinji’s home was raided by the U.S. government during the Green Quest operation.

We will examine two of these individuals, beginning with Abubaker Shingieti, whose Brotherhood bona fides are established. He is the IIIT’s regional director, an active member of the Association of Muslim Social Scientists (AMSS), and former editor of *Islamic Horizons*, ISNA’s official monthly magazine.

The *Explanatory Memorandum* self-identifies the IIIT, AMSS, and ISNA as Muslim Brotherhood entities. Shingieti is president of American Muslims for Constructive Engagement (AMCE), the consolidated Brotherhood entity responsible for managing

outreach initiatives associated with the Obama Administration. He is also Vice President for Islamic Programs at the International Center for Religion and Diplomacy (ICRD) and a Research Associate at the Center for Muslim-Christian Understanding at Georgetown University's School of Foreign Service. According to his ICRD 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).³⁴

But there is more to Shingieti's role in the Bashir regime. Drawing on Patrick Poole's research, Sudan in the 1990s was led by the Muslim Brotherhood regime of President Omar al-Bashir, which waged a sustained jihad of annihilation against Christians and animists, killing nearly two million people and 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. During this period, Shingieti served as a close advisor and top aide to Bashir, 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.

The situation has not "normalized" since then. For example, as recently as March 2012, MEMRI published a subtitled video of an Al Jazeera broadcast showing 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 people?³⁵

There is reason to think that "eat them uncooked" is more than just a metaphor. When news broke in May 2013 that the White House was hosting a Sudanese delegation led by senior members of the National Congress Party (NCP), the party Bashir once led, attention shifted to President Obama's lead Muslim outreach figure, Abubaker al-Shingieti, President of AMCE.

Imam Magid is the Executive Director of the ADAMS Center and the President of the Islamic Society of North America (ISNA). He is also associated with ACME and is a Sudanese citizen. He claims to be the son of the Grand Mufti of Sudan, and he states that he studied and graduated in traditional Islamic disciplines, including shariah (Islamic Jurisprudence) and Muwatta (from the Maliki School of Islamic Law), in Sudan at the direction of his father and other notable scholars.

Written in the 8th century by Malik ibn Anas, founder of the second of the four doctrinal schools of Islamic law (Maliki), Muwatta (Trodden Path) is among "the oldest

corpus of Sunnite law.” As Imam Magid’s status as an imam derives at least in part from his mastery of the Muwatta, a sampling of 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 . . .³⁶

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.”³⁷

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 (meaning Madina).” He repeated it three times.³⁸

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.³⁹

DIVI ET IMPERA

It should be noted that the Brotherhood has distinct courses of action for dealing with Jews and Christians. These include the Commission for Jewish-Muslim Understanding (CJMU), the Commission for Christian-Muslim Understanding (CCMR), and even the Catholic-Muslim Dialogue (CMD). The Brotherhood's strategy to eliminate Western civilization "by our hands" could involve manipulating these bilateral relationships to drive non-Muslim groups into conflict with one another while advancing Brotherhood objectives, not least of which is stirring up internecine strife of the type that brought Mohammed to Medina. We should review instances where emerging frictions between Christians and Jews align with emerging bilateral "special relationships" with Brotherhood entities.

There is no question that *Interfaith Dialogue* is a Muslim Brotherhood monograph reflecting the Brotherhood's orientation toward the interfaith community. The examples of successful outreach in the book concern 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.⁴⁰

Alongside entities obligated to lie are groups that want to be lied to. The Brotherhood has identified both a cadre and a forum that it believes are vulnerable to

reason-deadening narratives that undermine discernment and result in the dislocation of faith.

THE NEW INVINCIBLE IGNORANCE

While Abubaker al-Shingieti, Imam 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 even fewer are willing to undertake any substantive due-diligence effort to uncover them, as doing so would constitute a breach of Landau's "mutual trust," which they feel a higher calling to respect and 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," supported by "mutual trust" that permits discussion of Islam only when the Muslim Brotherhood affirms it "as accurate."

In June 2014, Pope Francis invited 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 (an al-Azhar graduate) went off script, reading three verses of the Qur'an that were specifically hostile to Jews and Christians, and then delivered a free-form 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 translations², as well as the tafsirs of both ibn Kathir³ and al-Jalalayn⁴, make it clear that Jews and Christians are the focus of these verses. The tafsirs also explain that the term "believers" is limited to those who believe in Mohammed,⁵ that Judaism and Christianity have been abrogated,⁶ and that the verses are directed at those who are to be fought as enemies⁷ because they deny the Prophethood of Mohammed.⁸

² 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,

³ *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.

⁴ 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.

⁵ *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 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-Busrawi ibn Kathir, *Tafsir of Ibn Kathir*, vol. 2, Trans. Abdul-Malik Mujahid. (Riyadh: Darussalam, 2000), 102.

⁶ *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-Busrawi ibn Kathir, *Tafsir of Ibn Kathir*, vol. 2, Trans. Abdul-Malik Mujahid. (Riyadh: Darussalam, 2000), 104.

⁷ *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.

⁸ *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

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

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.⁴¹

While “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 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 Major Hasan cited to express his fidelity to Alwaki (as discussed in Part VII):

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 reasonably be assessed regarding the imam’s freeform portion of the prayer. Neither is a stretch. Before we discuss the Vatican’s response to this event, however, it should not be forgotten that the imam’s language of enmity came just before major hostilities initiated by Hamas against Israel. News of the imam’s insult reached the Western media slowly because the Vatican edited the prayer before posting it. In fact, it took a number of days before the Vatican acknowledged the imam’s actions, and then it did so only in a German article (“*Islamfachmann: Koran-Rezitation bei Friedensbeten ist Legitim*”) on Radio Vatikan. The

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), 105.

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 that there was no hostility on the imam's part and that the term infidel, as used by the imam, did not apply to Jews and Christians. The article relied on Fr. Felix Körner, a Jesuit at the Pontifical Gregorian University in Rome, who said that "when 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!"⁴²

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)

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 to substantive inquiries is only part of the problem posed by such interfaith narratives. In what's become a hallmark of the interfaith meme, indefensible non-responses often embed a condescending, judgmental tone 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 is, the response narrative typically suggests that those raising their concerns are uninformed in ways that mask

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.”⁴³

“One can always hear with a biased ear . . . therefore, who hears with a biased ear, can understand everything in a biased way.”⁴⁴

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 signals his fidelity to OIC norms, which, according to an OIC presser, the Vatican accepted when it met with the OIC General Secretary in December 2013 and agreed to “the need for greater efforts to foster respect for religious pluralism and cultural diversity, and to counter the spread of bigotry and prejudices.”

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 is so zealous to enforce (see Part V). The most insulting aspect of Körner’s defense of the imam is that he not only sanitized the incident from the Western audience’s attention but also 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?⁴⁵

“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 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."⁴⁶

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 them to incite violence and 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; the question is whether he was aware of it. Perhaps Körner is only guilty of giving preference to the bond of "mutual trust" with his Qur'an exegete friend at the Gregorian Institute, which compels him to keep the pledge "to remain committed to being friends when the world would separate us from one another."

Because the OIC reported that the Vatican is committed "to support interfaith dialogue initiatives," it is not unreasonable to model Fr. Körner's response to the Brotherhood's narrative, as stated in the IIIT's *Interfaith Dialogue*. It certainly lines up with it. We know what the OIC and Brotherhood objectives are in the interfaith mission; does the Vatican? If they don't know, why don't they? If they do know, what does it mean? As it stands, the Vatican suppresses discussion of issues in specific conformity 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 3:151.⁴⁷ 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 state that all of creation screams out at such blasphemy.⁹

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)

⁹ *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.

Verse 19:88–90 establishes divine recognition of Christians' infidelity. The other verse, Verse 3:151, establishes that Christians can be made objects 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" refers to Christians' associating Jesus and the Holy Spirit with God. As a 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.¹⁰ Writing "infidel" alongside Qur'an verses that are specific to Christian infidelity and that 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 with subject-matter awareness.

Through events like these, the Brotherhood deepens 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." He noted that it's "bizarre . . . that they hit two other Christian Churches." He then asked, "Why did they pick the three of us?" 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 still expressed skepticism about Islamic motivations: "Is there somebody that really believes this 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 pointed to the only answer that made sense to him: it was either a prank or, more likely, "someone is trying to incite people against Muslims."

To affirm these motivations, Nassim Khaled, a man identified only as a Columbus resident who volunteers at the Islamic Center, argues that the use of the verses shows "the ignorance [of] who[ever] actually misquoted or misinterpreted the Quran. 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

¹⁰ *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.

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”? Friendly offers of support early on, 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,” so that, as the intensity of such events heats up and accelerates, the relationship can be reinforced along lines established by such narratives.

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 folded. 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.”⁴⁸ 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”⁴⁹), which 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.”⁵⁰ 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,⁵¹ explains that in abusive relationships, it is the pattern that establishes 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.”⁵²

Mapping the events in Columbus against Brotherhood objectives for 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 Christian and some Jewish leadership that will throttle believers who stand up to such actions – by our own hand.

The situation is not improving. The Brotherhood’s history of supporting the 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; and the mass killings, dispossessions, and sexual servitude in Syria and Iraq that confront us daily—all of these groups accurately cite shariah to further 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.”⁵³

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-Nusra⁵⁴ and has engaged in similar activities. Given the bishop’s reliance on ISNA and MPAC for his understanding of Islam, it is not unreasonable to wonder whether 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.”⁵⁵ No matter what.

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

We live in times when shepherds feed their sheep to wolves and call 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, that knowledge becomes faith-killing.

Recall, however, 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 America 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 a consultant to Pope Francis on the Pontifical Council for Promoting Christian Unity.⁵⁶

This is not unique to Catholics, as this scenario is playing out in many Protestant 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"¹¹ 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.⁵⁷ The interfaith leadership of the Christian and Jewish communities has already 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.*⁵⁸

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 the shepherds allowing the wolves to assist a process already well underway. The regimes established by these interfaith rules reject reason and deny truth, constituting a postmodern form of invincible ignorance that cannot be excused by a "through no fault of their own" defense when challenged—this should not be too easily overlooked or too casually forgiven.

¹¹ 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>.

Shafiq includes the “Pledge of Remembrance and Commitment to Peace,” adopted by the Rochester Interfaith Forum in *Interfaith Dialogue*, as the model pledge (to be understood exclusively in terms of Sayyid Qutb’s explanation of universal peace). In this instance, “by our hands” refers to the Brotherhood’s adopting and implementing the interfaith community’s own rules and seeking their enforcement. Even if only to satisfy due-diligence concerns, shouldn’t Brotherhood-promoted pledges be assessed for the possibility that they might be used to leverage interfaith loyalties? Measures need to be taken to ensure that Brotherhood “partners” aren’t manipulated into acting against their co-religionists in furtherance of that pledge. What does it mean when faith leaders place such an oath ahead of the canons of their own faith? 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.⁵⁹ [Emphasis added.]

PARAGRAPH 253

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

*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.*⁶⁰

While the substance of the paragraph does not concern issues of faith,⁶¹ certain knowledge and competence demand that questions be raised.⁶² 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,” and, 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 toward the uncritical 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 local Muslim Brotherhood

partners. At all levels of communication, the approach to the faithful reflects interfaith preferences that, as noted, 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 intended to impose shariah speech standards on the sheep the shepherds are supposed to protect—regardless of whether the shepherds know it. For the Brotherhood and the OIC, specific performance will suffice. Such are the recognized fruits of *Interfaith Dialogue*: guarantees of “mutual trust” that permit discussion of Islam only when Muslim partners affirm it “as accurate,” underpinned by pledges “to remain committed to being friends when the world would separate us from one another.”

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, and the MSA—if they scratched the surface with a minimum due-diligence effort, they would know that their partners openly accept the very doctrines that Paragraph 253 is willing to designate a member of the faithful a hater for pointing out. Because this is an issue that affects both 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, tailoring 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 point out that *Paragraph 253* is wrong; it is important to show that the Vatican’s own interfaith partners know this—as does the USCCB’s.

In August 2014, an Egyptian Mufti defended the authoritative status of Bukhari’s hadith, *Sahih Al-Bukhari*, going so far as to claim that challenging Bukhari’s status would undermine Muslim society and culture. On the back cover of each of the ten volumes of the English-language translations of *Sahih Al-Bukhari*, scholarly consensus is asserted regarding the collection’s authoritative status: “All Muslim scholars are agreed that *Sahih Al-Bukhari* is the most authentic and reliable book after the Book of Allah” (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 Prophet’s sayings and acts regarding jihad, defined as “Holy fighting.” To dispel any doubt about 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.⁶³

The footnote is from *The Translation of the Meanings of Sahih Al-Bukhari*, published by the reputable Islamic publisher 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 excerpts 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)*⁶⁴

*Allah's Apostle said, "Know that Paradise is under the shades of swords." (Sahih Bukhari, Volume 4, Book 52, Number 73)*⁶⁵

*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)*⁶⁶

*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)*⁶⁷

*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)*⁶⁸

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)⁶⁹

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)⁷⁰

Given the predation against women and girls in recent years by groups such as 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)⁷¹

Given the recent violence associated with Hamas and the recent prayer by 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)⁷²

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 Jews 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).*⁷³

Two final examples from Bukhari will be assessed in an extended vignette to demonstrate that they are part of a seamless web of shariah that interrelates with other hadith, verses of the Qur’an, the tafsirs that provide doctrinal explanations of them, and current shariah, which 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. 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)*⁷⁴

Reliance of the Traveller cites *Bukhari 196* as the hadith that helps establish the scriptural basis for jihad as “warfare to establish the religion.” In his briefing justifying the 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.*” Hasan used *Bukhari 196* alongside slides featuring *Qur’an verses 9:5* and *9:29*:

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)

The Hasan slide featuring Verse 9:5 is titled “Verse of the Sword,” and the slide featuring Verse 9:29 is titled “Offensive Jihad – continued.” As will be discussed, Verse 9:29 is also prominent in other treatments of jihad, including *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)⁷⁵

As with *Bukhari 196*, Major Hasan also relied on *Bukhari 657* to establish the ongoing requirement of jihad in the slide "Offensive Islam in the Future"⁷⁶ (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"). In the tafsir's 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 that led 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.⁷⁷

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

THE OBJECTIVES OF JIHAD - 09.8 The caliph (035) 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: 011.4) – 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).⁷⁸

Regarding Verse 9:29, *the interpretation of the meaning of the Noble Qur’an’s translation of Verse 9:29 is more direct and includes an annotation that associates it with Bukhari 176* (and, through it, with Article Seven of the Hamas Covenant):

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)⁷⁹

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)⁸⁰*

As a relationship is established among *Bukhari 657, Bukhari 176, and Verse 9:29*, it is important to provide a detailed review of Ibn Kathir’s treatment of *Verse 9:29* to establish the sacred, doctrinal, and consensus status that jihad holds in shariah as “warfare against non-Muslims to establish the religion,” which directly contradicts the assertion in *Paragraph 253* that “authentic Islam and the proper reading of the Koran are opposed to every form of violence.” 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* concerns waging war—jihad—against Jews and Christians as a divine mandate:

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.⁸¹

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 insincerity 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 upon hearing of it. Hence, the failure to convert is 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.⁸²

Today, Ash Sham is Greater Syria, or the Levant, which ISIS (or ISIL) claims to govern. Then, as now, those who remain in abrogated former religions are rightly the objects of jihad. As stated, the divine revelation was issued to call 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," *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"):

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

(until they pay the Jizyah), if they do not choose to embrace Islam,⁸³

(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.)⁸⁴

At this point, Ibn Kathir incorporates the “Pact of ‘Umar”—in its entirety—in his treatment of Verse 9:29, thereby making the pact part of the shariah explanation of that verse. As discussed in Part II, the “Pact of ‘Umar” sets forth the classic shariah terms of submission that ‘Umar ibn al-Khattab, the second of the Four Rightly Guided Caliphs (634–644 ad), first imposed on the Christians of Ash-Sham to “ensure their continued humiliation, degradation and disgrace.” 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 engrave 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.'"⁸⁵

If this refutation of *Paragraph 253* were only about a doctrinally accurate explanation of classical shariah on jihad, which, while part of shariah, was otherwise moribund and inoperative, there would be no reason to undertake this effort beyond academic curiosity. But it is immediately relevant to today's events. For example, in February 2014, when the Islamic State of Iraq and the Levant (ISIS) captured the Syrian town of Raqqa, 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.⁸⁶

Sound familiar? In consideration of their submission, the Pact of ISIS stated, "if they disobey any of the conditions, they are no longer protected and ISIS can treat them in a hostile and warlike fashion." The ISIS claim was repeated on Twitter in July 2014, when

Al-Badhdadi, 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." 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 Umar, which is recognized as shariah today. There may be no basis for claiming that ISIS's statement of the law is erroneous or that it has ever been (truly) overruled. Moreover, this language is identical to the *Reliance of the Traveller's* treatment of the status of dhimmitude and the consequences for violating it.

Despite holding to the *Paragraph 253* position that "authentic Islam and the proper reading of the Koran are opposed to every form of violence," the Vatican nevertheless recognizes ISIS's actions as what it calls jihad by an entity it recognizes as claiming 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*)¹² 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 end of Appendix "Sabaya", *Reliance on The Spoils of War*, and "The Status of Captured Women in the Qur'an")

¹² 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.

- the imposition of the barbaric practice of infibulation^{13/14}
- 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 the end of Appendix, *Reliance*, o11.o “Non-Muslim Subjects of the Islamic State”)
- indiscriminate violence aimed at terrorizing people to force them to surrender or flee.⁸⁷

The footnotes are embedded in the Holy See Bulletin to show that the Vatican is protesting the very shariah it refuses to recognize. To further underscore the point, relevant authoritative Islamic sources for the specific points the Pontifical Council denounced are included at the end of this Appendix. On one level, the Vatican recognizes that ISIS is justifying its actions, yet it decries that “no cause, and certainly no religion, can justify such barbarity.”

As the footnotes in the Holy See Bulletin demonstrate, however, ISIS justifies its 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” without discerning what they are seeing or the role they are playing as they passively hand-wring while events transpire. As noted, the sources in this analysis are recognized

¹³ **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.

¹⁴ 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.

as valid by the same Muslim partners that the interfaith movement, including the Vatican and the USCCB, meets with when conducting outreach.

As noted, *Reliance of the Traveller* is recognized by the American Muslim Brotherhood, including the IIIT (the entity that published *Interfaith Dialogue*) and the Fiqh Council of North America (a subordinate body of ISNA); the Vatican meets regularly with Al-Azhar on interfaith issues; and the Vatican agreed with the OIC “to support interfaith dialogue initiatives.” 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.” Christian and Jewish partners in interfaith dialogue have no excuse for not knowing this.

Reliance of the Traveller is not an isolated example of a shariah publication that claims broad formal acceptance. *Bidayat al-Mujtahid wa Nihayat al-Muqtasid (The Distinguished Jurist’s Primer)*, for example, devotes thirty-three pages to the law of jihad.

The Primer was translated and published under the auspices of the Qatari-based Center for Muslim Contribution to Civilization, which is 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 al-Qaradawi; the Director General of ISESCO; the education ministers from Qatar, Kuwait, and Oman; the Secretary-General of the Muslim World Association (Saudi Arabia); and others. ISESCO—the Islamic Educational, Scientific and Cultural Organization—is a specialized OIC organization, 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” cannot be any clearer:

Why wage war? The Muslim Jurists agreed⁸⁸ 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)/89

Notice how the Primer also relies on Verse 9:29? There are other accessible publications as well. For example, the 311-page *The Islamic Law of Nations: Shaybani’s Siyar*; the 62-page Book XIII “Siyar (Relations with Non-Muslims)” in Volume II of *Al-Hidaya: The Guidance*; or even Pakistani Brigadier S.K. Malik’s *Quranic Concept of War*. With this understanding of the Qur’an, hadith, and shariah, one should assess interfaith

processes that prioritize dialogue over fidelity. For example, as William Kilpatrick noted in “The Downside of Dialogue,” 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.⁹⁰

The question isn’t whether the USCCB statement is disinformation; it’s whether they are aware of it. The USCCB co-sponsored “Revelation” with ISNA, a Muslim Brotherhood front group. As just demonstrated, ISNA understands the relationship described above exclusively in terms of submission, as outlined in shariah from Verse 9:29. Because the USCCB cannot reasonably argue that an apple is an orange (i.e., that the Gospel and the Qur’an are in some way equivalent), its statement in “Revelation” reflects an abandonment of reason. To compound the contradiction, the very next verse, Verse 9:30, states that Jews and Christians are accursed 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 Christians, this conflicts with the law of non-contradiction, because 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—it violates reason. This problem cannot be resolved in faith, and the other side knows it. What did 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 challenging the [Paragraph 253](#) claim that “authentic Islam and the proper reading of the Koran are opposed to every form of violence,” and equally demonstrable indicators that Muslim partners reject the Vatican claim. Yet instead of pausing 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, Yazidis 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 posed 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?⁹¹

The Holy See Bulletin equates a religion's credibility with its success in interfaith dialogue, not with the faith of the religions themselves. It's the religions that have 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," supported by guarantees of "mutual trust" that allow discussion of Islam only when Muslim partners affirm it "as accurate." The Holy See Bulletin certainly echoes this blind commitment affirmed in *Paragraph 253*.

In truth, the credibility of non-Muslim religions may increase if they change strategy and deal with Islam as it exists in fact, not as it would have its partners 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 is what drives concerns regarding indifferentism.

Since the Bulletin, 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 confronts the Christian world.⁹²

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].^{93/15}

¹⁵ 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

The paragraph is laced with Quranic references that at least appear to support 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 in *Paragraph 253*. If the Vatican insists on maintaining its claims, Hasan's letter demands a substantive response. On what basis and with what expertise does the Vatican refute Hasan's sincerely held belief in the doctrinal role of violent jihad, as supported by his references to Quranic revelation?

Major Hasan sits on death row for the Fort Hood massacre in Texas. Considered a devout Muslim before the killings, there is no reason to think Hasan is any less devout today; he believes in his cause enough to take the actions he did and to 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, independent, fact- and doctrine-based response.

In other words, 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 for the Vatican so that it] can only describe what [Islam] looks like . . . from the outside," and not if the Vatican only allows itself to "speak [of Islam] in a way that [their Muslim interfaith partners] can affirm as accurate."⁹⁴

A persuasive argument can be made that the cost of "interreligious dialogue . . . patiently pursued over recent years" is evident in places like Nigeria, Syria, Iraq, and even Fort Hood, with tragic consequences that are not in spite of interfaith efforts but rather because of them. The Holy See Bulletin lists the very shariah principles that are causing

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)

so much death and destruction, yet irrationally refuses to recognize that they are, in fact, sacred shariah properly understood. This renders the Church and all other interfaith players impotent in the face of an existential threat that is getting the helpless killed. When the Holy See Bulletin condemns activities associated with ISIS, it condemns 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 its partners know that the Vatican lacks the necessary discernment to stake a viable position. This dissociative behavior is remarkable. So long as the Vatican and other interfaith partners are suspended in this interfaith pseudoreality, their interfaith partners know they will continue to have a free hand.

Also contradicting the Holy See Bulletin's assertion that "no cause, and certainly no religion, can justify such barbarity"⁹⁵ 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.⁹⁶

Even average Arab Muslims comment on the strangely unwarranted fidelity non-Muslim interfaith partners show to interfaith relationships. Pictures are posted on Twitter of interfaith leaders posing with the same Saudi leadership⁹⁷ that allows the storming of immigrants' homes in Khafji because they are celebrating a private Christian service.⁹⁸



This is the one-way bridge Sayyid Qutb described when he discussed Brotherhood objectives in the interfaith sphere. As the discerning faithful become more aware of what is going on, this awareness will result in the destruction of faith during the preparation stage, which Pakistani Brigadier S.K. Malik said was a precondition for transitioning to more kinetic forms of jihad. For Malik, who wrote the *Quranic Concept of War* while serving as 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)⁹⁹

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

*"I am with you: give firmness to the Believers: I will **instill terror into the hearts** of the Unbelievers." (Anfal: 12)¹⁰⁰*

*Soon shall We **cast terror into the hearts** of the Unbelievers. (Al-i-Imran: 151)¹⁰¹*

*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)*¹⁰²

From these verses, S.K. 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?”¹⁰³

*“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)*¹⁰⁴

“Against them make ready,” as noted, appears on the Muslim Brotherhood’s seal. Malik’s statement on the destruction of faith is chilling and recurs in connection with a haunting question: What are the faithful to think—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—about [Paragraph 253](#)’s denial of the very basis of the bitter reality that is about to claim their lives? This form of existential denial challenges faith, undermines confidence, compromises credibility, and, as Malik calls for, 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” has been shown to be untrue across the interlocking shariah from classic to modern, so it cannot simply be dismissed as a “generalization.” Opposing views can counter [Paragraph 253](#) with dispositive shariah that demonstrates actual fidelity to the relevant doctrines pursued today, so expressing those positions cannot reasonably be labeled “hateful.”

An erroneous claim, coupled with a judgmental statement against fellow believers who have the temerity to say what can be proven true as a matter of current events, history, fact, and published Islamic law, puts too high a price on 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 consistent with the Brotherhood’s “by our hand” methodology.

It’s all so much Grima Wormtongue. The opportunity cost of this form of interfaith dialogue can be measured in deaths—deaths of those who will be killed, knowing there is no effective voice to witness their plight at the hands of 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. In an interview 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 addresses many issues raised in the 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."¹⁰⁵

The part of the Qur'an dealing with John the Baptist and Mary is Surah 19, "Maryam." Early in Surah 19, the narrative 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 that Jesus is one of three in the Trinity. 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 refers to "the Christians who lie when they say that 'Isa is the son of Allah."¹⁰⁶ 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*¹⁰⁷ and the Yusuf Ali¹⁰⁸ translations include commentaries that reinforce the point that Allah is above having offspring. Finally, while Verse 19:36 has Jesus telling the faithful to believe in Allah alone, in the Islamic sense of tawheed, 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" in Luke's account. When the Mufti spoke to Pope Francis about John the Baptist and Mary, he cited 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 insult—at the pope's expense. This is the second time in 2014 that an imam used a public encounter with the pope to gratuitously insult him, a fact the Vatican revealed by its blindness to those acts. Such instances were not limited to the Mufti and interfaith dialogue, however.

Meeting with the President of Turkey, Recep Tayyip Erdoğan, Francis, speaking of ISIS, said, "Fanaticism and fundamentalism, as well as irrational fears that foster misunderstanding and discrimination, need to be countered by the solidarity of all believers." He then called on Middle Eastern states to take action.

President Erdoğan responded by blaming ISIS's beheadings, the enslavement of prisoners, and the destruction of religious minorities on the "rise of Islamophobia" in the West, invoking 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." Erdoğan's comments, alongside the surreal nature of the interfaith discussion, were alarming enough 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.¹⁰⁹

While praising Pope Francis for not making "theological" waves, Ibrahim Kalin, the Deputy Secretary-General of the Office of the Turkish Presidency, identified *Paragraph 253* of *Evangelii Gaudium* as the basis for moving forward:

[In] *The Joy of the Gospel [Evangelii Gaudium]*, the pope takes an unequivocal position against lumping Islam together with extremism and violence. He states that 'faced with disconcerting episodes of violent fundamentalism, our respect for true followers of Islam should lead us to avoid hateful generalizations, for authentic Islam and the proper reading of the Quran are opposed to every form of violence.'¹¹⁰

As events would soon prove, Kalin would not be disappointed. *Paragraph 253* made Pope Francis acceptable to Muslims by signaling that he is willing to conform to—and enforce—OIC speech standards that, as stated at the Foreign Ministers' conferences in 2003 (Tehran) and 2004 (Istanbul), assert:

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.^{111/112}

Declaring a crisis without properly identifying it induces the very indifference Pope Francis decries, because refusing to properly attribute the problem to the known actors prevents him from offering courses of action to resolve the issue. For some in the interfaith movement, this may not be an unintended consequence. The Joint Declaration that Francis signed with Bartholomew points out "the terrible situation of Christians and all those who are suffering in the Middle East" and accurately states the crisis's existential nature:

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.¹¹³

However, it still ends up subordinating their disastrous plight to the interfaith

movement's dubious objectives:

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.¹¹⁴

Fidelity to interfaith requirements in these circumstances makes messaging ring false, because denying the overtly Islamic basis of activities that are otherwise properly identified disassociates actions from known actors. Such is the pull of the interfaith narrative that it compels the denial of truths and realities unfolding before one's very eyes. For example, when ISIS again demanded payment of the jizyah, it was making a demand that finds explicit authority in Qur'an Verse 9:29. By failing to recognize this, Francis sorely understated the severity of the circumstances Christians 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.¹¹⁵

Even given the brutality of the January 2015 *Charlie Hebdo* killings, the best Pope Francis could offer 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."¹¹⁶ 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."¹¹⁷

Such is the pull of the interfaith narrative that it compels the production of ideologically induced constructs that deny realities pounding in every direction while devouring the sheep. While OIC foreign ministers could certainly live with that response, they must have been ecstatic with his later statements on *Hebdo* early the next week. Analogizing the cold-blooded 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.*¹¹⁸

With this comment, Pope Francis aligned with the OIC's 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 (despite his insistence to the contrary), and convicted Pope Benedict for his comments at Regensburg. For the OIC, this was nothing short of a breakthrough victory for the Ten-Year Programme of Action.

It is 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 were enforced in France. It would also be worth assessing whether interfaith requirements have forced the Vatican to take the wrong side on important civilizational issues.

As an operational planning consideration, the Vatican must now be assessed as actively committed to enforcing Islamic speech standards within the scope of its own operations and, as such, as an asset of the OIC internationally and of the Muslim Brotherhood domestically. The fact that the Vatican may be unaware of this hardly matters. What the other side has is strict performance.

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," supported by guarantees of "mutual trust" that allow only discussions of Islam that Muslim partners affirm "as accurate"—to warrant treating them as if true.

“STEALTH JIHAD” IS REALLY DAWAH

Dawah is much more than the Islamic equivalent of 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 across lines of operation, targeting the governmental, media, religious, and educational sectors.

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

SUPPORTING ISLAMIC LAW TO CONTRAST WITH 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." This list includes 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 excerpts from shariah in *Reliance of the Traveller* or from tafsir interpretations 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 regarding the spoils of war. *Reliance of the Traveller* addresses the spoils of war in a section titled “The Spoils of Battle” (Section 010.0). In its entirety, 010.0 “The Spoils of Battle”:

010.01 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: 010.2), the collective spoils of the battle are divided into five parts. The first fifth is set aside (dis: 010.3), 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.)

010.02 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.

010.03 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).¹¹⁹

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 09.13, *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.*¹²⁰**

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.*¹²¹**

"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, 720¹²²

"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, 631¹²³

"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, 169¹²⁴

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

Reliance of the Traveller, 011.0 "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.g(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 psuedoscriptures of could 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.

011.6 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).

011.7 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).

011.8 It is obligatory for the caliph (def: 025) 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.

011.9 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).

011.10 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.

011.11 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 (09.14).¹²⁵

"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 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."¹²⁶

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."¹²⁷

OIC Conference of Foreign Ministers

Resolution on Slander Campaign . . . against Islamic

Sharia under the Slogan of Human Rights Protection

14–16 June 2004

END NOTES

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- ⁴ Mohamed Akram, Explanatory Memorandum, **Listed:** IIIT (28), 1.
- ⁵ Mohamed Akram, Explanatory Memorandum, **Listed:** IIIT (28), xx.
- ⁶ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, vii.
- ⁷ Sayyid Qutb, *Milestones*, Salimiah, (Kuwait: International Islamic Federation of Student Organizations. 1978 [written 1966]), 263.
- ⁸ Mohamed Akram, Explanatory Memorandum, 18.
- ⁹ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 93.
- ¹⁰ Keller, *Reliance of the Traveller*, Book O "Justice," at 09.0 "Jihad," at 09.16: "Truces." Reads: "There must be some interest served in making a truce other than mere preservation of the status quo.
- ¹¹ 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."
- ¹² Qutb, *Islam and Universal Peace*, 71.
- ¹³ Qutb, *Islam and Universal Peace*, 10.
- ¹⁴ Qutb, *Islam and Universal Peace*, 10.
- ¹⁵ Qutb, *Islam and Universal Peace*, 72.
- ¹⁶ Qutb, *Islam and Universal Peace*, 72.
- ¹⁷ Sayyid Qutb, *Social Justice in Islam*, trans. John B. Hardie and Hamid Algar, Islamic Publication International, Oneonta, NY, 2000.
- ¹⁸ Qutb, *Social Justice in Islam*, 20.
- ¹⁹ Qutb, *Social Justice in Islam*, 316-317.
- ²⁰ "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.
- ²¹ "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.
- ²² "Sheik Yousuf Al-Qaradhawi: 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.”

²³ Keller, *Reliance of the Traveller*, at § r8.2

²⁴ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.

²⁵ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.

²⁶ Keller, *Reliance of the Traveller*, at § r8.2

²⁷ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 70.

²⁸ Siddiqi, Shamin A. *Methodology of Dawah Illallah in American Perspective*. Brooklyn: The Forum for Islamic Work, New York 1989, 117.

²⁹ Ha-Emet, URL: <http://www.ha-emet.com/index.html>, accessed 10 October 2013.

³⁰ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 105.

³¹ “Letters,” National Catholic Register, 27 December 2009, URL: http://www.ncregister.com/site/article/letters_01.03.2010/, accessed 10 October 2013.

³² Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 21.

³³ “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.

³⁴ Abubaker Y. Ahmed Al-Shigieti, Vice President for Preventive Engagement, International Center for Religion and Diplomacy.

³⁵ “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/o/o/o/o/o/o/3388.htm>, accessed 4 April 2012.

³⁶ Malik, *Al-Muwatta*, 173.

³⁷ Malik, *Al-Muwatta*, 180.

³⁸ Malik, *Al-Muwatta*, 180-1.

³⁹ Malik, *Al-Muwatta*, 1989, 303.

⁴⁰ “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."

⁴¹ "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.

⁴² "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."

⁴³ "Islam Specialist: Koran Recitation at the Prayer for Peace is Legitimate."

⁴⁴ "Islam Specialist: Koran Recitation at the Prayer for Peace is Legitimate."

⁴⁵ "Islam Specialist: Koran Recitation at the Prayer for Peace is Legitimate."

⁴⁶ "Islam Specialist: Koran Recitation at the Prayer for Peace is Legitimate."

⁴⁷ 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.

⁴⁸ 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-il/>, accessed 3 September 2014.

⁴⁹ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIT, 143.

⁵⁰ *Black's Law Dictionary 9th*, Bryan A. Garner, Editor in Chief, West Publishing (Thomson Reuters), St. Paul, 1242.

⁵¹ "About Michael Samsel", Abuse and Relationships," *Abuse and Relationships* webpage, 2008, URL: <http://www.abuseandrelationships.org/Content/Contact/author.html>, accessed 4 September 2014.

⁵² 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.

⁵³ "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.

⁵⁴ 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.

⁵⁵ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 143.

⁵⁶ 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.
States: 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.

⁵⁷ 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.

⁵⁸ *Josef Pieper, Abuse of Language – Abuse of Power*, Ignatius Press, 1992 (trans. Lothar Krauth, Kosel-Verlag, Munich 1974), 34, 35.

⁵⁹ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 143.

⁶⁰ 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*.

⁶¹ §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.

⁶² §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.

⁶³ *The Translation of the Meanings of Sahih Al-Bukhari*, Darussalam Publishers, Riyadh, Saudi Arabia, 1997, Vol, 4, 44.

⁶⁴ Number 220, Book 52 "Jihaad", *Sahih Bukhari*, Volume 4, URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php, accessed 12 September 2014.

⁶⁵ 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.

⁶⁶ Number 270, Book 52 "Jihaad", *Sahih Bukhari*, Volume 4, URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php, accessed 12 September 2014.

⁶⁷ 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.

⁶⁸ Number 54, Book 52 "Expeditions", *Sahih Bukhari*, Volume 4, URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php, accessed 12 September 2014.

⁶⁹ Number 46, Book 52 "Jihaad", *Sahih Bukhari*, Volume 4, URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php, accessed 12 September 2014.

⁷⁰ 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.

⁷¹ Number 459, Book 59 "Expeditions", *Sahih Bukhari*, Volume 5, URL: http://www.sahih-bukhari.com/Pages/Bukhari_5_59.php, accessed 12 September 2014.

⁷² 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 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.

⁷³ *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).

⁷⁴ Book 52 "Jihad", *Sahih Bukhari*, Volume 4, URL: http://www.sahih-bukhari.com/Pages/Bukhari_4_52.php, accessed 12 September 2014.

⁷⁵ 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.

⁷⁶ 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.

⁷⁷ *Tafsir Ibn Kathir*, vol 2, 243.

⁷⁸ Keller, *Reliance of the Traveller*, Book O "Justice," at 09.0 "Jihad." at 09.8 "The Objectives of Jihad".

⁷⁹ *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.

⁸⁰ *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.

⁸¹ *Tafsir ibn Kathir*, vol 4, 404-405.

⁸² *Tafsir ibn Kathir*, vol 4, 404-405.

⁸³ **EXPLANATION:** The language in parens is the sacred language, 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, ...",

⁸⁴ *Tafsir ibn Kathir*, vol 4, 406.

⁸⁵ *Tafsir ibn Kathir*, vol 4, 406 - 407.

⁸⁶ 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.

⁸⁷ "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.

⁸⁸ 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."

⁸⁹ 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)*⁸⁹ 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.^(xxxviii)

⁹⁰ 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.

⁹¹ "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.

⁹² 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.

⁹³ "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.

⁹⁴ Shafiq & Nimmer, *Interfaith Dialogue: A Guide for Muslims*, IIIT, 31.

⁹⁵ "Declaration of the Pontifical Council for Interreligious Dialogue," Bulletin Holy See Press Office [Bo567, 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.

⁹⁶ "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.

⁹⁷ 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!"

⁹⁸ 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.

⁹⁹ Pakistani Brigadier S.K. Malik, *QCW*, 60.

¹⁰⁰ Pakistani Brigadier S.K. Malik, *QCW*, 57.

¹⁰¹ Pakistani Brigadier S.K. Malik, *QCW*, 57.

¹⁰² Pakistani Brigadier S.K. Malik, *QCW*, 57.

¹⁰³ Pakistani Brigadier S.K. Malik, *QCW*, 57-58.

¹⁰⁴ Pakistani Brigadier S.K. Malik, *QCW*, 57-58.

¹⁰⁵ 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.

¹⁰⁶ *Tafsir Al-Jalalayn*, 652.

¹⁰⁷ (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)].

¹⁰⁸ 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.”

¹⁰⁹ 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.

¹¹⁰ “Pope’s Visit to Turkey Positive for Interfaith Dialogue,” *Today’s Zaman* (Istanbul), 6 December 2014, URL: http://www.todayszaman.com/national_popes-visit-to-turkey-positive-for-interfaith-dialogue_366248.html, accessed 24 December 2014.

¹¹¹ OIC Resolution No. 7/30-LEG – Tehran 2003.

¹¹² OIC Resolution No. 2/31-LEG – Istanbul 2004.

¹¹³ “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.

¹¹⁴ “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.

¹¹⁵ Andrea Torielli, “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.

¹¹⁶ 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.

¹¹⁷ 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.

¹¹⁸ 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.

¹¹⁹ Keller, *Reliance of the Traveller*, Book O “Justice,” 010.0 “The Spoils of Battle,” at 010.0 to 010.03.

¹²⁰ 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.

¹²¹ *Tafsir Ibn Kathir*, Vol. 2, “Marrying Only One Wife When One Fears He Might not Do Justice to His Wife”, 375.

¹²² *Tafsir Ibn Kathir*, Vol. 7, 720.

¹²³ *Tafsir Ibn Kathir*, Vol. 6, 631.


¹²⁴ *Tafsir Ibn Kathir*, Vol. 10, 169.

¹²⁵ Keller, *Reliance of the Traveller*, Book O “Justice,” 011.0 “Non-Muslim Subjects of the Islamic State,” at 011.0 to 011.11.

¹²⁶ “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.

¹²⁷ 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%20oicfm-leg-eng.htm#RESOLUTiÓN%Ao%20No.%204/31-LEG>, accessed 2010.



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