



# DEADLY VERSES

164 Passages about Jihad from the Koran

- ARM YOURSELF WITH KNOWLEDGE -



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## Deadly Verses

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## 1.0 INTRODUCTION

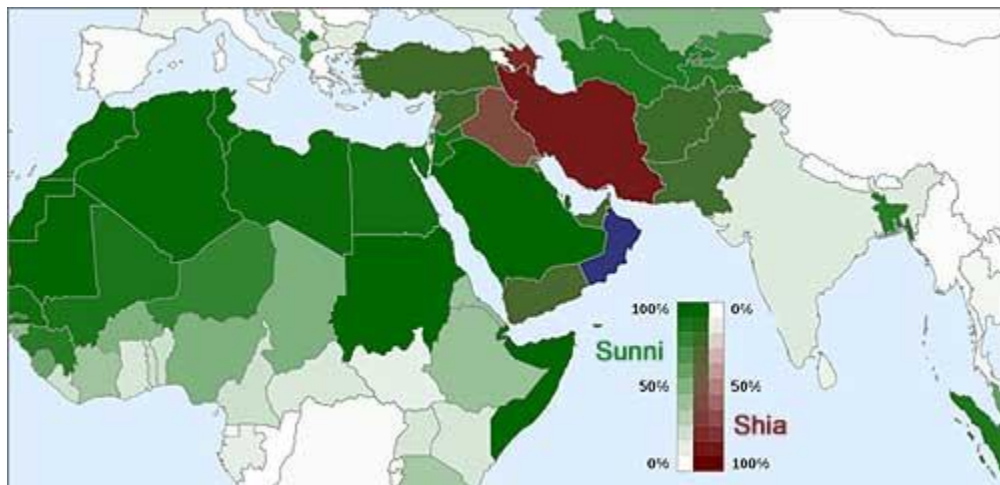
### 1.1 ISLAM PRIMER

Islam is a complex political and religious belief system which was founded in 622 AD. Adherents of Islam are called "Muslims." Like Christians and Jews, Muslims believe in one God, making them *monotheists*. Islam was founded by an individual named Muhammad who is considered the chief prophet.

There are two primary denominations of Islam; Sunni and Shia (Shiite). While both share a common belief in the core doctrines of Islam, they have an epic hatred for each dating back to the year 632 when the prophet Muhammad died and a rift formed over who would be his successor as "caliph" (spiritual leader). While the Sunni and Shia both consider the Koran to be divine, significant differences exist with adherence to the remaining religious texts. In addition, the two groups have widely varying religious practices, traditions, and customs.

It is important to understand that the *core* dispute between the Sunni and Shia, which continues to this day, is based on a historical power struggle and not on religious doctrine.

It is estimated that approximately 85% of the Muslims in the world are Sunni. Iran and Iraq are the two primary Shia-dominated Muslim countries. There are only 3 others: Lebanon, Bahrain and Azerbaijan. This breakout should add some clarity to the hatred and distrust between Saudi Arabia and Iran, as well as the closeness of Iran and Lebanon.



Sectarian map of the Muslim world. Oman (in blue) is dominated by the Ibadi sect of Islam, which represents less than 1% of Muslims worldwide.

## 1.2 ABOUT ISLAMIC TEXTS

Islam has numerous "holy" books which Muslims believe were authored by God. Individually and collectively, these texts are notorious for being difficult to read and are frequently contradictory. Many believe the writings, which enshroud very basic concepts, were intentionally made complex, convoluted and incoherent, thus shaping the broader view that the writings are of a sacred nature and require intensive study and enlightenment for understanding.

### The Trilogy

The Islamic Trilogy is comprised of three books: The *Koran*, the *Sira* and the *Hadiths*. The *Sira* and *Hadiths* together form what is known as the *Sunna*.

#### **Koran (Quran, Qur'an)**

The central religious text of Islam. Muslims consider the Koran the verbatim, *inerrant* word of God and his final divine revelation. The Koran has 114 chapters, each of which is subdivided into verses.

#### **Sira ("the way of acting")**

Biographical descriptions of the life of Mohammed.

#### **Hadiths**

The sayings and traditions of Mohammed.

#### **Sunna**

The *Sira* and *Hadiths* together describe what is considered the normal "way of life" for Muslims and is based on the teaching, practices and words of Mohammad.

It is from within these books that all core Islamic religious and political dogma is found. These books are then expanded upon as seen fit by Muslim authorities and clerics through religious rulings, *fatwas* (opinions) and personal interpretation.

While the *Hadiths* have much to say about the topic of jihad, this document specifically deals with such content from the *Koran*.

## 1.3 ABOUT "SHARIA LAW"

Western media outlets continually refer to Sharia law as an extreme interpretation of Islamic law. In fact, Sharia law (meaning "the way" or "the path") is the body of Islamic law within

which the public and many aspects of private life are regulated for those living within a legal system based on Islam.

There is no uniform set of laws defining Sharia. There are no specific texts within which such laws are specifically codified, but instead are drawn from verses within the Koran, Hadiths and centuries of debate, interpretation and precedent.

#### 1.4 INTENTIONAL DECEPTION AND DEFENSE OF ISLAM (Taqiyya)

Readers are cautioned to be careful in their dealing with Muslims, regardless of the location, circumstances, your perceptions of the relationship or the nature of the interaction, and in particular, when discussing the various tenants of Islam. The reason is that Islamic theology is explicitly clear that lying and deception are permitted, particularly when dealing with wives and unbelievers.

The practice is known as *Taqiyya* (Tah-key-ahh) and is a key foundation of the faith.

**Taqiyya:** - *Concealing or disguising one's beliefs, convictions, ideas, feelings, opinions, and/or strategies at a time of eminent danger, whether now or later in time, to save oneself from physical and/or mental injury.* [1]

One of the primary Koranic verses allowing deception with respect to non-Muslims is as follows:

**Koran 3:28** - *"Let believers not take for friends and allies infidels instead of believers. Whoever does this shall have no relationship left with Allah – unless you but guard yourselves against them, taking precautions."*

As explained by Dr. Bill Warner of the Center for the Study of Political Islam: [2],

*A Muslim can lie about Islam **if it serves Islam**. And one of the ways he can serve Islam is that the Muslim is not discriminated against. Additionally, a Muslim husband and wife may lie to each other as long as it smoothes the relationships in the household."*

According to Sharia, deception is not only permitted in different situations but is considered obligatory in some circumstances. As an example, Muslims being forced to disavow belief in Islam are obligated to lie in order to preserve themselves [3], based on verses from the Koran forbidding Muslims from being instrumental in their own deaths. [4]

In general, so-called "moderate" Muslims or, more specifically, secularized Muslims – those who do not closely adhere to Shariah - have little to dissemble about (except perhaps when confronted with some of the passages and teachings found within this document or whenever else it is convenient and can be justified or rationalized). On the other hand, actual practicing Muslims will always have a "divinely sanctioned" right to deceive, until "all chaos ceases, and all religion belongs to Allah" ([Koran 8:39](#)) [5].

With such teachings and precepts in play, the following question may enter into reader's minds:

**If Muslims are permitted to lie about Islam if it serves Islam, and if a core goal of Islam is worldwide conquest and subjugation (Koran 9:29, 9:33), how do you know what is true and what is false at any given movement?**

## 1.5 COMPARISON WITH CHRISTIANITY

A frequent argument of Islamic apologists (as well as U.S. and European liberals / progressives) is that Islam is no more violent than any other world religion.

There are only two possible reasons for such a statement: **Ignorance** or **intentional deception**.

BIBLE / CHRISTIANITY	KORAN / ISLAM
Passages on war & violence are DEscriptive.	Passages on war & violence are PROscriptive.
Passages on war always have explicit or implicit limits (wage war on a specific people, at a specific time and place, for a specific purpose).	Passages on war and violence are open ended.
Christians who commit violence in the name of God have no justification for their actions from Jesus Christ, his life or teachings as found in the New Testament. To do so betrays the very life and teachings of the individual they claim to follow.	Muslims who commit violence in the name of Islam have ample justification for their actions from the Koran and the life and sayings of Muhammad. Violence is the hallmark Muhammad's legacy.
	<b>Islam</b> is the only belief system which calls for your death if you renounce the faith (apostasy) (Koran <a href="#">4:89</a> , <a href="#">9:10-12</a> ).
	<b>Islam</b> is the only belief system which calls for your death for insulting its prophet (Koran <a href="#">33:57</a> , <a href="#">33:61</a> ).

## 1.6 FOCUS AND SCOPE

Despite the clarity of the Koran's calls for the conquest, subjection and killing of unbelievers, and in particular, by decapitation, crucifixion and dismemberment ([5:33](#), [8:12](#), [47:4](#)), Islamic apologists (as well as U.S. and European liberals / progressives) insist these actions have no place in Islamic teachings. The trendy phrases include, "Islam has been hijacked" and "Terrorism is a perversion of the faith."

For members of the media and the average liberal, this can be chalked up to cowardice, denial or ignorance. For those who have spent any time at all studying the Koran and general Islamic theology, this is the result of intentional deception, which itself is condoned in the Koran if it serves the greater purpose (Taqiyya).

The primary focus of this document is to list Koranic verses applying to the topic of jihad. It is by no means a comprehensive survey or exposition, but is intended to solidly demonstrate to the reader that jihad, terrorism and violence against unbelievers are foundational concepts of Islam.

It is important to keep in mind that all of the verses listed in the following pages are from the Koran (Quaran, Quar'an), which Muslims consider the verbatim, *inerrant* word of God.

## 2.0 JIHAD VERSES

### 2.1 VERSE SELECTION CRITERIA

Each of the 164 Jihad verses in this list was selected based on how clearly and directly it speaks about Jihad, at least when considered in its immediate context. Most of the listed passages mention a military expedition, fighting, or distributing war spoils. Verses NOT generally listed are those that speak about aspects of Jihad other than the raiding, fighting and looting, such as:

- Muhammad's poor opinion of those who did not go on Jihad, even though they were able-bodied and able financially (for instance, some verses in Ch. 009:081-096),
- The heavenly rewards for Jihadists
- The many generic mentions of "victory" found in the Koran.

Such omitted verses can readily be found in proximity to the Jihad verses listed throughout this document.

### Related Issues

Abrogation (the abolition or repeal of a law, institution or custom) is a reoccurring topic whenever verses of the Koran are discussed. As a rule, later verses counseling Holy War, such as the Sword Verse (Ch. 9:5), abrogate earlier verses counseling tolerance and peace, such as Ch. 2:256. The Sword Verse is just one of the 164 Jihad verses listed in this document.

**There are few verses in the Koran making any type of reference to tolerance and peace so as to abrogate or buffer those that do compel followers to fight unbelievers until they accept humiliation, convert to Islam, or are killed.**

The list gives the verses in the order they occur in the Koran, but this is not the chronological order the verses were written. To gain a deeper understanding of the verses, one can study these verses in chronological order, and also consult articles and commentaries for the historical context. A good (non-Muslim) place to start is Rev. Richard P. Bailey's article,

**Jihad: The Teaching of Islam from Its Primary Sources—The Quran and Hadith**

<http://www.Answering-Islam.org/Bailey/jihad.html> .

## 2.2 TABLE OF VERSES

The Koran's 164 Jihad Verses		
Chapter	Verse	Running Count
002	178-179, 190-191, 193-194, 216-218, 244	10
003	121-126, 140-143, 146, 152-158, 165-167, 169, 172-173, 195	35
004	071-072, 074-077, 084, 089-091, 094-095, 100-104, 144	53
005	033, 035, 082	56
008	001, 005, 007, 009-010, 012, 015-017, 039-048, 057-060, 065-075	90
009	005, 012-014, 016, 019-020, 024-026, 029, 036, 038-039, 041, 044, 052, 073, 081, 083, 086, 088, 092, 111, 120, 122-123	117
016	110	118
022	039, 058, 078	121
024	053, 055	123
025	052	124
029	006, 069	126
033	015, 018, 020, 023, 025-027, 050	134
042	039	135
047	004, 020, 035	138
048	015-024	148
049	015	149
059	002, 005-008, 014	155
060	009	156
061	004, 011, 013	159
063	004	160
064	014	161
066	009	162
073	020	163
076	008	164

## 2.3 EXCERPTS OF EACH VERSE

Translation: *M. H. Shakir*, published by Tahrike Tarsile Qur'an, Inc., 1983, unless otherwise indicated.

<b>The <i>Koran's</i> 164 <i>Jihad</i> Verses</b>	
Ch. <a href="#">2:178-179</a>	[2.178]...retaliation is prescribed for you in the matter of the slain... [2.179] ...there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.
Ch. <a href="#">2:190-191</a>	[2.190] ...fight in the way of <i>Allah</i> with those who fight with you...[2.191] And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the unbelievers.
Ch. <a href="#">2:193-194</a>	[193]...fight with them...[194]...whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you...
Ch. <a href="#">2:216-218</a>	[2.216] Fighting is enjoined on you...[2.217]... fighting in it. Say: Fighting in it is a grave matter...persecution is graver than slaughter... [2.218]...strove hard in the way of <i>Allah</i> ...
Ch. <a href="#">2:244</a>	...fight in the way of <i>Allah</i>
Ch. <a href="#">3:121-126</a>	[3.121]...to lodge the believers in encampments for war...[3.122] When two parties from among you had determined that they should show cowardice [about <i>Jihad</i> ]...[3.123]... <i>Allah</i> did certainly assist you at [the Battle of] Badr...[3.124]...[3.125] Yea! if you remain patient and are on your guard, and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels. [3.126] ...victory is only from <i>Allah</i> ...
Ch. <a href="#">3:140-143</a>	[3.140] If a wound has afflicted you (at [the Battle of] Uhud), a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that <i>Allah</i> may know those who believe and take witnesses from among you...[3.141] ...that He [ <i>Allah</i> ] may purge those who believe and deprive the unbelievers of blessings. [3.142] <i>Yusuf Ali</i> : Did ye think that ye would enter Heaven without God testing those of you who fought hard (in His Cause) and remained steadfast? [3.143] <i>Pickthall</i> : And verily ye used to wish for death before ye met it (in the field). Now ye have seen it [death] with your eyes!
Ch. <a href="#">3:146</a>	<i>Yusuf Ali</i> : How many of the prophets fought (in <i>Allah's</i> way) [ <i>Jihad</i> ], and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in <i>Allah's</i> way [lost a battle], nor did they weaken (in will) nor give in. And <i>Allah</i> loves those who are firm and steadfast [in <i>Jihad</i> ].
Ch. <a href="#">3:152-158</a>	[3.152]...you slew them by His [ <i>Allah's</i> ] permission [during a <i>Jihad</i>

	<p>battle]...[3.153] <i>Pickthall</i>: ...the messenger, in your rear, was calling you (to fight)...that which ye missed [war spoils]...[3.154]...They say: Had we any hand in the affair, we would not have been slain here [in a <i>Jihad</i> battle]. Say: Had you remained in your houses, those for whom slaughter was ordained [in a <i>Jihad</i> battle] would certainly have gone forth to the places where they would be slain...[3.155] (As for) those of you who turned back on the day when the two armies met...[3.156] O you who believe! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain...[3.157]...if you are slain in the way of <i>Allah</i>...mercy is better than what they amass [what those who stay home from <i>Jihad</i> receive – no booty on earth and no perks in heaven]. [3.158] ...if indeed you die or you are slain, certainly to <i>Allah</i> shall you be gathered together.</p>
Ch. <a href="#">3:165-167</a>	<p>[3.165]...you [<i>Muslims</i>] had certainly afflicted (the unbelievers) with twice as much [in a <i>Jihad</i> battle]...[3.166]...when the two armies met ([the Battle of] Uhud)...[3.167]...Come, fight in <i>Allah's</i> way, or defend yourselves...If we knew fighting, we would certainly have followed you...</p>
Ch. <a href="#">3:169</a>	<p>...reckon not those who are killed in <i>Allah's</i> way as dead; nay, they are alive (and) are provided sustenance from their Lord [meaning they are enjoying their 72 virgins in heaven];</p>
Ch. <a href="#">3:172-173</a>	<p>[3.172] ...those who responded (at [the Battle of] Uhud) to the call of <i>Allah</i> and the Apostle after a wound had befallen them...shall have a great reward. [3.173] Those to whom the people said: Surely men have gathered against you [in battle], therefore fear them, but this increased their faith, and they said: <i>Allah</i> is sufficient for us and most excellent is the Protector.</p>
Ch. <a href="#">3:195</a>	<p>...who fought and were slain...I will most certainly make them enter gardens beneath which rivers flow; a reward from <i>Allah</i>, and with <i>Allah</i> is yet better reward.</p>
Ch. <a href="#">4:071-072</a>	<p>[4.71] ...go forth in detachments or go forth in a body [to war]. [4.72] ...hang back [from <i>Jihad</i>] ...not present with them [in <i>Jihad</i>].</p>
Ch. <a href="#">4:074-077</a>	<p>[4.74] Therefore let those fight in the way of <i>Allah</i>, who sell this world's life for the hereafter; and whoever fights in the way of <i>Allah</i>, then be he slain or be he victorious, We shall grant him a mighty reward. [4.75] ...fight in the way of <i>Allah</i>... [4.76] Those who believe fight in the way of <i>Allah</i>, and those who disbelieve fight in the way of the Satan. Fight therefore against the friends of the Satan... [4.77] ...when fighting is prescribed for them...Our Lord! why hast Thou ordained fighting for us?...</p>
Ch. <a href="#">4:084</a>	<p>Fight then in <i>Allah's</i> way...rouse the believers to ardor maybe <i>Allah</i> will restrain the fighting of those who disbelieve...</p>
Ch. <a href="#">4:089-091</a>	<p>[4.89] ...take not from among them friends until they fly (their homes) in</p>

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	Allah's way; but if they turn back [to their homes], then seize them and kill them wherever you find them... [4.90] <i>Allah</i> has not given you a way against them [ <i>Allah</i> supposedly does not allow <i>Muslims</i> to fight people friendly to <i>Muslims</i> ]. [4.91]...seize them and kill them wherever you find them...
Ch. <a href="#">4:094-095</a>	[4.94]...when you go to war in <i>Allah's</i> way... [4.95] ...those who strive hard [ <i>Jihad</i> ] in <i>Allah's</i> way with their property and their persons are not equal... <i>Allah</i> shall grant to the strivers [i.e., <i>Jihadist</i> ] above the holders back a mighty reward.
Ch. <a href="#">4:100-104</a>	...whoever flies in <i>Allah's</i> way [forsakes his home to fight in <i>Jihad</i> ], he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to <i>Allah</i> and His Apostle, and then death overtakes him [in <i>Jihad</i> ], his reward is indeed with <i>Allah</i> ...[4.101] <i>Rodwell</i> : And when ye go forth to war in the land, it shall be no crime in you to cut short your prayers, if ye fear lest the infidels come upon you; Verily, the infidels are your undoubted enemies! [4.102]...let them take their arms...let them take their precautions and their arms...there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms...[4.103] <i>Khalifa</i> : Once you complete your Contact Prayer ( <i>Salat</i> ), you shall remember GOD while standing, sitting, or lying down. Once the war is over, you shall observe the Contact Prayers ( <i>Salat</i> ); the Contact Prayers ( <i>Salat</i> ) are decreed for the believers at specific times.[4.104]...be not weak hearted in pursuit of the enemy...
Ch. <a href="#">4:141</a>	<i>Sher Ali</i> :...If you have a victory [in <i>Jihad</i> ] from <i>Allah</i> ...
Ch. <a href="#">5:033</a>	The punishment of those who wage war against <i>Allah</i> and His apostle and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned [ <i>Pickthall</i> and <i>Yusuf Ali</i> have "exiled" rather than "imprisoned"]
Ch. <a href="#">5:035</a>	...strive hard [at <i>Jihad</i> ] in His way that you may be successful.
Ch. <a href="#">5:082</a>	...you will find the most violent of people in enmity for those who believe (to be) the Jews [compare with "whenever Jews kindle fire for war, <i>Allah</i> [ <i>Muslims</i> ] puts it out" ( <i>CH</i> . 005:064)] and those who are polytheists [while they are converted to <i>Islam</i> on pain of death]...
Ch. <a href="#">8:001</a>	<i>Pickthall</i> : ...the spoils of war...The spoils of war belong to <i>Allah</i> and the messenger
Ch. <a href="#">8:005</a>	Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse;
Ch. <a href="#">8:007</a>	... <i>Allah</i> promised you one of the two (enemy) parties, that it should be yours: Ye wished that the one unarmed should be yours, but <i>Allah</i> willed to justify the Truth according to His words and to cut off the roots of the Unbelievers.

Ch. <a href="#">8:009-010</a>	[8.9]...I will assist you [in <i>Jihad</i> ] with a thousand of the angels following one another [see <i>Ch.</i> 008:012]. [8.10] ... <i>Allah</i> only gave it as a good news and that your hearts might be at ease thereby; and victory is only from <i>Allah</i> ; surely <i>Allah</i> is Mighty, Wise.
Ch. <a href="#">8:012</a>	...make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.
Ch. <a href="#">8:015-017</a>	[8.15] ...when you meet those who disbelieve marching for war, then turn not your backs to them. [8.16] ...for the sake of fighting... [8.17] So you did not slay them, but it was <i>Allah</i> Who slew them, and you did not smite when you smote (the enemy), but it was <i>Allah</i> Who smote [ <i>Allah</i> gets the credit for <i>Jihad</i> ]...
Ch. <a href="#">8:039-048</a>	[8.39] <i>Shakir</i> : ...fight with them until there is no more persecution and religion should be only for <i>Allah</i> ... [8.40] <i>Yusuf Ali</i> : If they [unbelievers] refuse [to stop fighting], be sure that God is your Protector...[8.41] <i>Shakir</i> : ...whatever thing [loot] you gain, a fifth of it is for <i>Allah</i> and for the Apostle...the day on which the two parties met [in a <i>Jihad</i> versus anti- <i>Jihad</i> battle]...[8.42]... <i>Allah</i> might bring about a matter which was to be done, that he who would perish might perish by clear proof [bring success to <i>Muslims</i> engaged in robbing a caravan near Badr against all the odds]...[8.43]... <i>Allah</i> showed them [the Mekkans] to you in your dream as few [fighters]; and if He had shown them [the Mekkans] to you as many [fighters] you would certainly have become weak-hearted [i.e., hearts. See the similar discussion in <i>CH.</i> 002:249 about how a smaller army can defeat a larger army]...[8.44]...when you met, as few [fighters] in your eyes and He made you to appear little [few fighters] in their eyes, in order that <i>Allah</i> might bring about a matter which was to be done [a <i>Jihad</i> versus anti- <i>Jihad</i> battle brought on by overconfidence in each side]...[8.45]...when you meet a party [in battle], then be firm...[8.46]...obey <i>Allah</i> and His Apostle and do not quarrel for then you will be weak in hearts [demoralized] and your power [to execute <i>Jihad</i> ] will depart...[8.47]...be not like those [Mekkans] who came forth from their homes [in an anti- <i>Jihad</i> War on <i>Islamic</i> terrorism]...[8.48]...when the two parties [ <i>Muslims</i> versus Mekkans] came in sight of each other he [Satan] turned upon his heels...
Ch. <a href="#">8:057-060</a>	<i>Pickthall</i> : [8.57] If thou come on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember. [8.57] <i>Khalifa</i> : When you are betrayed by a group of people, you shall mobilize against them in the same manner. GOD does not love the betrayers. [8.59] <i>Shakir</i> : ...let not those who disbelieve think that they shall come in first; surely they will not escape. [8.60] And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of <i>Allah</i> and your enemy and others besides them, whom you do not

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	know (but) <i>Allah</i> knows them; and whatever thing you will spend in <i>Allah's</i> way [for <i>Jihad</i> ]...
Ch. <a href="#">8:065-075</a>	[8.65] O Prophet! urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand [in other words, do not understand totalitarian ideologies like <i>Islam</i> ]. [8.66] ...if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by <i>Allah's</i> permission... [8.67] It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the frail goods [i.e., ransom money] of this world... [8.68] ...ransom... [8.69] Eat then of the lawful and good (things) which you have acquired in war [war spoils]...[8.70] O Prophet! say to those of the captives [non-Muslims] who are in your hands: If <i>Allah</i> knows anything good in your hearts, He will give to you better than that which has been taken away from you [in <i>Jihad</i> ]...[8.71] <i>Yusuf Ali</i> : But if they have treacherous designs against thee, (O Apostle!)...He [ <i>Allah</i> ] given (thee) power over them...[8.72] <i>Yusuf Ali</i> : Those who ...fought for the Faith, with their property and their persons, in the cause of God...[8.73] <i>Yusuf Ali</i> : The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief. [8.74] <i>Yusuf Ali</i> :...fight for the Faith...[8.75] <i>Yusuf Ali</i> : ...fight for the Faith...
Ch. <a href="#">9:005</a>	...slay the idolaters wherever you find them...take them captives and besiege them and lie in wait for them in every ambush...
Ch. <a href="#">9:012-014</a>	[9.12] ...fight the leaders of unbelief...[9.13] What! will you not fight a people...[9.14] Fight them, <i>Allah</i> will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people.
Ch. <a href="#">9:016</a>	...those of you who have struggled hard [in <i>Jihad</i> ]
Ch. <a href="#">9:019-020</a>	[9.19] ...strives hard in <i>Allah's</i> way?... [9.20]...strive hard [ <i>Jihad</i> ] in <i>Allah's</i> way with their property and their souls...
Ch. <a href="#">9:024-026</a>	[9.24] ...striving in His way [ <i>Jihad</i> ]...; then wait till <i>Allah</i> brings about His command [to go on <i>Jihad</i> ]: ... [9.25] Certainly <i>Allah</i> helped you in many battlefields and on the day of [the Battle of] Hunain, when your great numbers made you vain, ... [9.26] ...chastised those who disbelieved [ <i>Muhammad</i> gives credit to angels and <i>Allah</i> for the actions of <i>Jihadists</i> ]...
Ch. <a href="#">9:029</a>	Fight those who do not believe in <i>Allah</i> ...nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.
Ch. <a href="#">9:036</a>	...fight the polytheists all together as they fight you all together...
Ch. <a href="#">9:038-039</a>	[9.38] ...Go forth in <i>Allah's</i> way [to <i>Jihad</i> ]... [9.39] If you do not go forth [to

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	go on <i>Jihad</i> ], He will chastise you with a painful chastisement and bring in your place a people other than you [to go on <i>Jihad</i> ]...
Ch. <a href="#">9:041</a>	Go forth light [lightly armed] and heavy [heavily armed], and strive hard in <i>Allah's</i> way [ <i>Jihad</i> ] with your property and your persons...
Ch. <a href="#">9:044</a>	...striving hard with their property and their persons [ <i>Jihad</i> ] ...
Ch. <a href="#">9:052</a>	... <i>Allah</i> will afflict you with punishment from Himself or by our hands...
Ch. <a href="#">9:073</a>	...strive hard [ <i>Jihad</i> ] against the unbelievers and the hypocrites and be unyielding to them...
Ch. <a href="#">9:081</a>	...they were averse from striving in <i>Allah's</i> way [ <i>Jihad</i> ] with their property and their persons, and said: Do not go forth [to <i>Jihad</i> ] in the heat...
Ch. <a href="#">9:083</a>	... shall you fight an enemy with me [in <i>Jihad</i> ]...
Ch. <a href="#">9:086</a>	...strive hard [in <i>Jihad</i> ] along with His Apostle
Ch. <a href="#">9:088</a>	...strive hard [in <i>Jihad</i> ] with their property and their persons...
Ch. <a href="#">9:092</a>	<i>Yusuf Ali</i> : Nor (is there blame) on those who came to thee to be provided with mounts [saddles on which to go to war], and when thou said, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses [to go on <i>Jihad</i> ].
Ch. <a href="#">9:111</a>	...they fight in <i>Allah's</i> way, so they slay and are slain...
Ch. <a href="#">9:120</a>	<i>Yusuf Ali</i> :...whether they suffered thirst, or fatigue, or hunger, in the cause of <i>Allah</i> [while on a march to <i>Jihad</i> ], or trod paths to raise the ire of the Unbelievers [invade their territory], or received any injury whatever from an enemy [during a <i>Jihad</i> battle]...
Ch. <a href="#">9:122-123</a>	[9.122] <i>Pickthall</i> :...the believers should not all go out to fight. Of every troop of them, a party only should go forth... [9.123] ...fight those of the unbelievers who are near to you and let them find in you hardness...
Ch. <a href="#">16:110</a>	<i>Yusuf Ali</i> :...who thereafter strive and fight for the faith and patiently persevere...
Ch. <a href="#">22:039</a>	Permission (to fight) is given to those upon whom war is made...
Ch. <a href="#">22:058</a>	<i>Sher Ali</i> : ...those who leave their homes for the cause of <i>Allah</i> , and are then slain or die, <i>Allah</i> will, surely, provide for them a goodly provision...
Ch. <a href="#">22:078</a>	...strive hard [in <i>Jihad</i> ] in (the way of) <i>Allah</i> , (such) a striving is due to Him...
Ch. <a href="#">24:053</a>	...they would certainly go forth [to <i>Jihad</i> (see <i>CH. 024:055</i> )]...
Ch. <a href="#">24:055</a>	<i>Allah</i> has promised to those of you who believe and do good that He will most certainly make them rulers in the earth [as a reward for going on <i>Jihad</i> (see <i>CH. 024:053</i> )]...
Ch. <a href="#">25:052</a>	Palmer: ...fight strenuously with them in many a strenuous fight.

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Ch. <a href="#">29:006</a>	...whoever strives hard [in <i>Jihad</i> ], he strives only for his own soul...
Ch. <a href="#">29:069</a>	...(as for) those who strive hard [in <i>Jihad</i> ] for Us [ <i>Allah</i> ]...
Ch. <a href="#">33:015</a>	<i>Pickthall</i> : ...they had already sworn unto <i>Allah</i> that they would not turn their backs (to the foe) [in <i>Jihad</i> battle]...
Ch. <a href="#">33:018</a>	...they come not to the fight [ <i>Jihad</i> ] but a little...
Ch. <a href="#">33:020</a>	...they would not fight save a little [in <i>Jihad</i> ].
Ch. <a href="#">33:023</a>	<i>Pickthall</i> : ...Some of them [ <i>Jihadists</i> ] have paid their vow by death (in battle), and some of them still are waiting...
Ch. <a href="#">33:25-27</a>	[33.25]... <i>Allah</i> sufficed the believers in fighting... [33.26]...some [Jews] you killed and you took captive another part. [33.27]...He made you heirs to their [Jewish] land and their dwellings and their property, and (to) a land which you have not yet trodden...
Ch. <a href="#">33:050</a>	...those [captive women] whom your right hand possesses [i.e., by virtue of the sword used in <i>Jihad</i> ] out of those whom <i>Allah</i> has given to you as prisoners of war...
Ch. <a href="#">42:039</a>	<i>Sale</i> :...and who, when an injury is done them, avenge themselves...
Ch. <a href="#">47:004</a>	...when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates...(as for) those who are slain in the way of <i>Allah</i> ...
Ch. <a href="#">47:020</a>	...fighting [allusion to <i>Jihad</i> ] is mentioned therein ...
Ch. <a href="#">47:035</a>	<i>Rodwell</i> : Be not fainthearted then; and invite not the infidels to peace when ye have the upper hand: for God is with you, and will not defraud you of the recompense of your works...
Ch. <a href="#">48:15-24</a>	[48.15] <i>Pickthall</i> : ...when you set forth to capture booty...[48.16]...You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit...[48.17] <i>Pickthall</i> : There is no blame...for the sick (that they go not forth to war). And whoso obeys <i>Allah</i> and His messenger [by going on <i>Jihad</i> ], He will make him enter Gardens underneath which rivers flow; and whoso turns back [from <i>Jihad</i> ], him will He punish with a painful doom. [48.18] Certainly <i>Allah</i> was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory, [48.19] And much booty that they will capture. <i>Allah</i> is ever Mighty, Wise. [48.20] <i>Allah</i> promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path. [48.21] <i>Sale</i> : And [he also promiseth you] other [spoils], which ye have not [yet] been able [to take]: But now hath God encompassed them [for you]; and God is almighty.

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	[48.22] And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector or a helper. [48.23] Such [i.e., the <i>Jihad</i> mentioned the previous verse] has been the course [practice] of <i>Allah</i> that has indeed run before, and you shall not find a change in <i>Allah's</i> course. [48.24] And He [ <i>Allah</i> ] it is Who held back...your hands from them [in <i>Jihad</i> ] in the valley of Mecca...
Ch. <a href="#">49:015</a>	Sale: ...true believers ...employ their substance and their persons in the defense of God's true religion...
Ch. <a href="#">59:002</a>	...the hands of the believers [i.e. <i>Muslims</i> demolished Jewish homes] ...
Ch. <a href="#">59:5-8</a>	<i>Pickthall</i> : [59.5] Whatsoever palm-trees you cut down or left standing on their roots [during a <i>Jihad</i> siege of the Jews at <i>Madina</i> ], it was by <i>Allah's</i> leave, in order that He might confound the evil-livers [Jews]. [59.6] ...that which <i>Allah</i> gave as spoil unto His messenger from them, you urged not any horse or riding-camel for the sake thereof, but <i>Allah</i> gives His messenger lordship over whom He will... [59.7] That which <i>Allah</i> gives as [war] spoil unto His messenger from the people of the townships [Jews], it is for <i>Allah</i> and His messenger...whatsoever [spoils] the messenger gives you, take it...[59.8] ...who seek bounty [war spoils] from <i>Allah</i> ...
Ch. <a href="#">59:014</a>	They will not fight against you in a body save in fortified towns or from behind walls...
Ch. <a href="#">60:009</a>	<i>Allah</i> only forbids you respecting those who made war upon you on account of (your) religion [no fraternizing with the enemy]...
Ch. <a href="#">61:004</a>	... <i>Allah</i> loves those who fight in His way in ranks as if they were a firm and compact wall.
Ch. <a href="#">61:011</a>	...struggle hard in <i>Allah's</i> way [ <i>Jihad</i> ] with your property and your lives...
Ch. <a href="#">61:013</a>	...victory [in <i>Jihad</i> ] near at hand...
Ch. <a href="#">63:004</a>	...they think every cry to be against them. They are the enemy, therefore beware of them; may <i>Allah</i> destroy them, whence are they turned back? [This verse speaks of internecine <i>Jihad</i> against <i>Muslims</i> deemed infidels or "hypocrites."]
Ch. <a href="#">64:014</a>	...surely from among your wives and your children there is an enemy to you; therefore beware of them [collaborators with the enemy, especially if the women were once war spoils]...
Ch. <a href="#">66:009</a>	O Prophet! strive hard against the unbelievers and the hypocrites, and be hard against them...
Ch. <a href="#">73:020</a>	...others who fight in <i>Allah's</i> way...
Ch. <a href="#">76:008</a>	And they [ <i>Muslims</i> ] give food out of love for Him [ <i>Allah</i> ] to...the captive [of <i>Jihad</i> ] ...

## 2.4 FULL TEXT OF EACH VERSE WITH BOLDING

Translation used: *M. H. Shakir*, published by Tahrike Tarsile *Qur'an*, Inc., 1983, unless otherwise indicated.

The Koran's 164 Jihad Verses	
Ch. <a href="#">2:178-179</a>	[2.178] O you who believe! <b>retaliation is prescribed for you in the matter of the slain</b> , the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the bloodwit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this he shall have a painful chastisement. [2.179] And <b>there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.</b>
Ch. <a href="#">2:190-191</a>	[2.190] And <b>fight in the way of Allah with those who fight with you</b> , and do not exceed the limits, surely <i>Allah</i> does not love those who exceed the limits. [2.191] And <b>kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the unbelievers.</b>
Ch. <a href="#">2:193-194</a>	[2.193] And <b>fight with them</b> until there is no persecution, and religion should be only for <i>Allah</i> , but if they desist, then there should be no hostility except against the oppressors. [2.194] The Sacred month for the sacred month and all sacred things are (under the law of) retaliation; <b>whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you</b> and be careful (of your duty) to <i>Allah</i> and know that <i>Allah</i> is with those who guard (against evil).
Ch. <a href="#">2:216-218</a>	[2.216] <b>Fighting is enjoined on you</b> , and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and <i>Allah</i> knows, while you do not know. [2.217] They ask you concerning the sacred month about <b>fighting in it. Say: Fighting in it is a grave matter</b> , and hindering (men) from <i>Allah's</i> way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with <i>Allah</i> , and <b>persecution is graver than slaughter</b> ; and they will not cease fighting with you until they turn you back from your religion, if they can; and whoever of you turns back from his religion, then he dies while an unbeliever—these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide. [2.218] Surely those who believed and those who fled (their home) and <b>strove hard in the way of Allah</b> these hope for the mercy of <i>Allah</i> and <i>Allah</i> is Forgiving, Merciful.

<b>Ch. 2:244</b>	And <b>fight in the way of Allah</b> , and know that <i>Allah</i> is Hearing, Knowing.
<b>Ch. <a href="#">3:121-126</a></b>	[3.121] And when you did go forth early in the morning from your family <b>to lodge the believers in encampments for war</b> and <i>Allah</i> is Hearing, Knowing. [3.122] <b>When two parties from among you had determined that they should show cowardice [about Jihad]</b> , and <i>Allah</i> was the guardian of them both, and in <i>Allah</i> should the believers trust. [3.123] And <b>Allah did certainly assist you at [the Battle of] Badr</b> when you were weak; be careful of (your duty to) <i>Allah</i> then, that you may give thanks. [3.124] When you said to the believers: Does it not suffice you that your Lord should assist you with three thousand of the angels sent down? [3.125] <b>Yea! if you remain patient and are on your guard, and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels.</b> [3.126] And <i>Allah</i> did not make it but as good news for you, and that your hearts might be at ease thereby, and <b>victory is only from Allah</b> , the Mighty, the Wise.
<b>Ch. <a href="#">3:140-143</a></b>	[3.140] <b>If a wound has afflicted you (at [the Battle of] Uhud), a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that Allah may know those who believe and take witnesses from among you; and Allah does not love the unjust.</b> [3.141] And that He [ <i>Allah</i> ] may purge those who believe and deprive the unbelievers of blessings.[3.142] <b>Yusuf Ali:</b> Did ye think that ye would enter Heaven without God testing those of you who fought hard (in His Cause) and remained steadfast? [3.143] <b>Pickthall:</b> And verily ye used to wish for death before ye met it (in the field). Now ye have seen it [death] with your eyes!
<b>Ch. <a href="#">3:146</a></b>	<b>Yusuf Ali:</b> How many of the prophets fought (in <i>Allah's</i> way) [ <i>Jihad</i> ], and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in <i>Allah's</i> way [lost a battle], nor did they weaken (in will) nor give in. And <i>Allah</i> loves those who are firm and steadfast [in <i>Jihad</i> ].
<b>Ch. <a href="#">3:152-158</a></b>	[3.152] And certainly <i>Allah</i> made good to you His promise when you <b>slew them by His [Allah's] permission [during a Jihad battle]</b> , until when you became weak-hearted and disputed about the affair and disobeyed after He [ <i>Allah</i> ] had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He [ <i>Allah</i> ] turned you away from them that He might try you; and He has certainly pardoned you, and <i>Allah</i> is Gracious to the believers. [3.153] <b>Pickthall:</b> When ye climbed (the hill) and paid no heed to anyone, while <b>the messenger, in your rear, was calling you (to fight)</b> . Therefore He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for <b>that which ye missed [war spoils]</b> or for that which befell you. <i>Allah</i> is informed of what ye do. [3.154] Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party

	<p>whom their own souls had rendered anxious; they entertained about <i>Allah</i> thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of <i>Allah</i>. They conceal within their souls what they would not reveal to you. <b>They say: Had we any hand in the affair, we would not have been slain here [in a <i>Jihad</i> battle]. Say: Had you remained in your houses, those for whom slaughter was ordained [in a <i>Jihad</i> battle] would certainly have gone forth to the places where they would be slain,</b> and that <i>Allah</i> might test what was in your breasts and that He might purge what was in your hearts; and <i>Allah</i> knows what is in the breasts. [3.155] <b>(As for) those of you who turned back on the day when the two armies met,</b> only the Satan sought to cause them to make a slip on account of some deeds they had done, and certainly <i>Allah</i> has pardoned them; surely <i>Allah</i> is Forgiving, Forbearing. [3.156] <b>O you who believe! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain;</b> so <i>Allah</i> makes this to be an intense regret in their hearts; and <i>Allah</i> gives life and causes death and <i>Allah</i> sees what you do. [3.157] <b>And if you are slain in the way of <i>Allah</i> or you die, certainly forgiveness from <i>Allah</i> and mercy is better than what they amass [what those who stay home from <i>Jihad</i> receive—no booty and no perks in heaven].</b> [3.158] <b>And if indeed you die or you are slain, certainly to <i>Allah</i> shall you be gathered together.</b></p>
Ch. <a href="#">3:165-167</a>	<p>[3.165] What! when a misfortune befell you, and <b>you [<i>Muslims</i>] had certainly afflicted (the unbelievers) with twice as much [with <i>Jihad</i>],</b> you began to say: Whence is this? Say: It is from yourselves; surely <i>Allah</i> has power over all things. [3.166] And what befell you on the day <b>when the two armies met ([the Battle of] Uhud)</b> was with <i>Allah</i>'s knowledge, and that He might know the believers. [3.167] And that He might know the hypocrites; and it was said to them: <b>Come, fight in <i>Allah</i>'s way, or defend yourselves.</b> They said: <b>If we knew fighting, we would certainly have followed you.</b> They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and <i>Allah</i> best knows what they conceal.</p>
Ch. <a href="#">3:169</a>	<p>And <b>reckon not those who are killed in <i>Allah</i>'s way as dead; nay, they are alive (and) are provided sustenance from their Lord [meaning they are enjoying their 72 virgins in heaven];</b></p>
Ch. <a href="#">3:172-173</a>	<p>[3.172] (As for) <b>those who responded (at [the Battle of] Uhud) to the call of <i>Allah</i> and the Apostle after a wound had befallen them,</b> those among them who do good (to others) and guard (against evil) <b>shall have a great reward.</b> [3.173] <b>Those to whom the people said: Surely men have gathered against you [in battle], therefore fear them, but this increased their faith, and they said: <i>Allah</i> is sufficient for us and most excellent is the Protector.</b></p>
Ch. <a href="#">3:195</a>	<p>So their Lord accepted their prayer: That I will not waste the work of a</p>

	worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and <b>who fought and were slain</b> , I will most certainly cover their evil deeds, and <b>I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward.</b>
Ch. <a href="#">4:071-072</a>	[4.71] O you who believe! take your precaution, then <b>go forth in detachments or go forth in a body [to war]</b> . [4.72] And surely among you is he who would certainly <b>hang back [from Jihad]</b> ! If then a misfortune befalls you he says: Surely <i>Allah</i> conferred a benefit on me that I was <b>not present with them [in Jihad]</b> .
Ch. <a href="#">4:074-077</a>	[4.74] <b>Therefore let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward.</b> [4.75] And what reason have you that you should not <b>fight in the way of Allah</b> and of the weak among the men and the women and the children, (of) those who say: Our Lord! cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper. [4.76] <b>Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the Satan.</b> Fight therefore against the friends of the Satan; surely the strategy of the Satan is weak. [4.77] Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate; but <b>when fighting is prescribed for them</b> , lo! a party of them fear men as they ought to have feared <i>Allah</i> , or (even) with a greater fear, and say: <b>Our Lord! why hast Thou ordained fighting for us?</b> Wherefore didst Thou not grant us a delay to a near end? Say: The provision of this world is short, and the hereafter is better for him who guards (against evil); and you shall not be wronged the husk of a date stone.
Ch. <a href="#">4:084</a>	Fight then in <i>Allah's</i> way; this is not imposed on you except in relation to yourself, and <b>rouse the believers to ardor maybe Allah will restrain the fighting of those who disbelieve</b> and <i>Allah</i> is strongest in prowess and strongest to give an exemplary punishment.
Ch. <a href="#">4:089-091</a>	[4.89] They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in <i>Allah's</i> way; but <b>if they turn back [to their homes], then seize them and kill them wherever you find them</b> , and take not from among them a friend or a helper. [4.90] Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if <i>Allah</i> had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then <b>Allah has not given you a way</b>

	<p>against them [<i>Allah</i> supposedly does not allow <i>Muslims</i> to fight people friendly to <i>Muslims</i>]. [4.91] You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then <b>seize them and kill them wherever you find them</b>; and against these We have given you a clear authority.</p>
Ch. <a href="#">4:094-095</a>	<p>[4.94] O you who believe! <b>when you go to war in <i>Allah's</i> way</b>, make investigation, and do not say to any one who offers you peace: You are not a believer. Do you seek goods of this world's life! [Meaning that <i>Muslim</i> ought not say someone is a non-<i>Muslim</i> just to plunder him.] But with <i>Allah</i> there are abundant gains; you too were such before, then <i>Allah</i> conferred a benefit on you; therefore make investigation; surely <i>Allah</i> is aware of what you do. [4.95] The holders back from among the believers, not having any injury, and <b>those who strive hard [<i>Jihad</i>] in <i>Allah's</i> way with their property and their persons are not equal</b>; <i>Allah</i> has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) <i>Allah</i> has promised good; and <b><i>Allah</i> shall grant to the strivers [i.e., <i>Jihadist</i>] above the holders back a mighty reward</b>:</p>
Ch. <a href="#">4:100-104</a>	<p>[4.100] And <b>whoever flies in <i>Allah's</i> way [forsakes his home to fight in <i>Jihad</i>], he will find in the earth many a place of refuge and abundant resources</b>, and <b>whoever goes forth from his house flying to <i>Allah</i> and His Apostle, and then death overtakes him [in <i>Jihad</i>], his reward is indeed with <i>Allah</i></b> and <i>Allah</i> is Forgiving, Merciful. [4.101] <i>Rodwell</i>: And <b>when ye go forth to war in the land, it shall be no crime in you to cut short your prayers, if ye fear lest the infidels come upon you; Verily, the infidels are your undoubted enemies!</b> [4.102] And when you are among them and keep up the prayer for them, let a party of them stand up with you, and <b>let them take their arms</b>; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and <b>let them take their precautions and their arms</b>; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and <b>there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms</b>, and take your precautions; surely <i>Allah</i> has prepared a disgraceful chastisement for the unbelievers. [4.103] <i>Khalifa</i>: Once you complete your Contact Prayer (<i>Salat</i>), you shall remember GOD while standing, sitting, or lying down. <b>Once the war is over, you shall observe the Contact Prayers (<i>Salat</i>)</b>; the Contact Prayers (<i>Salat</i>) are decreed for the believers at specific times. [4.104] And <b>be not weak hearted in pursuit of the enemy</b>; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from <i>Allah</i> what they do not hope; and <i>Allah</i> is Knowing, Wise.</p>

Ch. <a href="#">4:141</a>	<i>Sher Ali</i> : Those who await your ruin. <b>If you have a victory [in <i>Jihad</i>] from <i>Allah</i></b> , they say, ‘Were we not with you?’ And if the disbelievers have a share of it, they say to them, ‘Did we not on a previous occasion get the better of you and save you from the believers?’ <i>Allah</i> will judge between you on the day of Resurrection; and <i>Allah</i> will not grant the disbelievers a way to prevail against the believers.
Ch. <a href="#">5:033</a>	<b>The punishment of those who wage war against <i>Allah</i> and His apostle and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned [<i>Pickthall</i> and <i>Yusuf Ali</i> have "exiled" rather than "imprisoned"]</b> ; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement,
Ch. <a href="#">5:035</a>	O you who believe! be careful of (your duty to) <i>Allah</i> and seek means of nearness to Him and <b>strive hard [at <i>Jihad</i>] in His way that you may be successful.</b>
Ch. <a href="#">5:082</a>	Certainly <b>you will find the most violent of people in enmity for those who believe (to be) the Jews [compare " with "whenever Jews kindle fire for war, <i>Allah</i> [<i>Muslims</i>] puts it out" (Ch. 005:064)] and those who are polytheists [while they are converted to <i>Islam</i> on pain of death]...</b>
Ch. <a href="#">8:001</a>	<i>Pickthall</i> : They ask thee (O Muhammad) of <b>the spoils of war</b> . Say: <b>The spoils of war belong to <i>Allah</i> and the messenger</b> , so keep your duty to <i>Allah</i> , and adjust the matter of your difference, and obey <i>Allah</i> and His messenger, if ye are (true) believers.
Ch. <a href="#">8:005</a>	<b>Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse;</b>
Ch. <a href="#">8:007</a>	<i>Yusuf Ali</i> : Behold! <i>Allah</i> promised you one of the two (enemy) parties, that it should be yours: Ye wished that the one unarmed should be yours, but <i>Allah</i> willed to justify the Truth according to His words and to cut off the roots of the Unbelievers;
Ch. <a href="#">8:009-010</a>	[8.9]When you sought aid from your Lord [at the Battle of Badr], so He answered you: <b>I will assist you [in <i>Jihad</i>] with a thousand of the angels following one another [see Ch. 008:012]. [8.10] And <i>Allah</i> only gave it as a good news and that your hearts might be at ease thereby; and victory is only from <i>Allah</i>; surely <i>Allah</i> is Mighty, Wise.</b>
Ch. <a href="#">8:012</a>	When your Lord revealed to the angels: I am with you, therefore <b>make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.</b>
Ch. <a href="#">8:015-017</a>	[8.15] O you who believe! <b>when you meet those who disbelieve marching for war, then turn not your backs to them.</b> [8.16] And whoever shall turn his back to them on that day—unless he turn aside <b>for the sake of fighting</b>

	<p>or withdraws to a company—then he, indeed, becomes deserving of <i>Allah's</i> wrath, and his abode is hell; and an evil destination shall it be. [8.17] <b>So you did not slay them, but it was <i>Allah</i> Who slew them, and you did not smite when you smote (the enemy), but it was <i>Allah</i> Who smote [<i>Allah</i> gets the credit for <i>Jihad</i>]</b>, and that He might confer upon the believers a good gift from Himself; surely <i>Allah</i> is Hearing, Knowing.</p>
Ch. <a href="#">8:039-048</a>	<p>[8.39] <i>Shakir</i>: And <b>fight with them until there is no more persecution and religion should be only for <i>Allah</i></b>; but if they desist, then surely <i>Allah</i> sees what they do. [8.40] <i>Yusuf Ali</i>: <b>If they [unbelievers] refuse [to stop fighting], be sure that God is your Protector</b>—the best to protect and the best to help. [8.41] <i>Shakir</i>: And know that <b>whatever thing [loot] you gain, a fifth of it is for <i>Allah</i> and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, if you believe in <i>Allah</i> and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met [in a <i>Jihad</i> versus anti-<i>Jihad</i> battle]; and <i>Allah</i> has power over all things.</b> [8.42] When you were on the nearer side (of the valley) and they were on the farthest side, while the caravan was in a lower place than you [the <i>Makkan</i> caravan the <i>Muslims</i> robbed]; and if you had mutually made an appointment, you would certainly have broken away from the appointment, but—in order that <b><i>Allah</i> might bring about a matter which was to be done, that he who would perish might perish by clear proof [bring success to <i>Muslims</i> engaged in robbing a caravan near Badr against all the odds]</b>, and he who would live might live by clear proof; and most surely <i>Allah</i> is Hearing, Knowing; [8.43] When <b><i>Allah</i> showed them [the <i>Makkans</i>] to you in your dream as few [fighters]; and if He had shown them [the <i>Makkans</i>] to you as many [fighters] you would certainly have become weak-hearted [i.e., hearts. See the similar discussion in Ch. 002:249 about how a smaller army can defeat a larger army]</b> and you would have disputed about the matter, but <i>Allah</i> saved (you); surely He is the Knower of what is in the breasts. [8.44] And when He showed them to you, <b>when you met, as few [fighters] in your eyes and He made you to appear little [few fighters] in their eyes, in order that <i>Allah</i> might bring about a matter which was to be done [a <i>Jihad</i> versus anti-<i>Jihad</i> battle brought on by overconfidence in each side]</b>, and to <i>Allah</i> are all affairs returned. [8.45] O you who believe! <b>when you meet a party [in battle], then be firm</b>, and remember <i>Allah</i> much, that you may be successful. [8.46] And <b>obey <i>Allah</i> and His Apostle and do not quarrel for then you will be weak in hearts [demoralized] and your power [to execute <i>Jihad</i>] will depart</b>, and be patient; surely <i>Allah</i> is with the patient. [8.47] And <b>be not like those [<i>Makkans</i>] who came forth from their homes [in an anti-<i>Jihad</i> War on <i>Islamic</i> terrorism]</b> in great exultation and to be seen of men, and (who) turn away from the way of <i>Allah</i>, and <i>Allah</i> comprehends what they do. [8.48] And when the Satan made their works fair seeming to them, and</p>

	<p>[Satan] said [to the <i>Makkans</i>]: No one can overcome you this day, and surely I [Satan] am your protector: but <b>when the two parties [Muslims versus Makkans] came in sight of each other he [Satan] turned upon his heels</b>, and [Satan] said: Surely I am clear of you [the <i>Makkans</i>], surely I see what you do not see [<i>Allah's</i> angels], surely I fear <i>Allah</i>; and <i>Allah</i> is severe in requiting (evil).</p>
Ch. <a href="#">8:057-060</a>	<p><i>Pickthall</i>: [8.57] <b>If thou come on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember.</b> [8.58] <i>Khalifa</i>: <b>When you are betrayed by a group of people, you shall mobilize against them in the same manner. GOD does not love the betrayers.</b> [8.59] <i>Shakir</i>: <b>And let not those who disbelieve think that they shall come in first; surely they will not escape.</b> [8.60] <b>And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah's way [for Jihad], it will be paid back to you fully and you shall not be dealt with unjustly.</b></p>
Ch. <a href="#">8:065-075</a>	<p>[8.65] <b>O Prophet! urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand [in other words, "do not understand totalitarian ideologies like Islam"].</b> [8.66] For the present <i>Allah</i> has made light your burden, and He knows that there is weakness in you; so <b>if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's permission, and Allah is with the patient.</b> [8.67] <b>It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the frail goods [i.e., ransom money] of this world, while Allah desires (for you) the hereafter; and Allah is Mighty, Wise.</b> [8.68] Had it not been for a previous ordainment [i.e., the revelation of Ch. 008:067] from God, a severe penalty would have reached you for the (ransom) that you took [or better, "would have taken"]. [8.69] <b>Eat then of the lawful and good (things) which you have acquired in war [war spoils], and be careful of (your duty to) Allah; surely Allah is Forgiving, Merciful.</b> [8.70] <b>O Prophet! say to those of the captives [non-Muslims] who are in your hands: If Allah knows anything good in your hearts, He will give to you better than that which has been taken away from you [in Jihad] and will forgive you, and Allah is Forgiving, Merciful.</b> [8.71] <i>Yusuf Ali</i>: <b>But if they have treacherous designs against thee, (O Apostle!) , they have already been in treason against God, and so hath [has] He [Allah] given (thee) power over them.</b> And God so He Who hath (full) knowledge and wisdom. [8.72] <i>Yusuf Ali</i>: <b>Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of God, as well as</b></p>

	<p>those who gave (them) asylum and aid, - these are (all) friends and protectors, one of another. As to those who believed but came not into exile, ye [you] owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) God seeth [sees] all that ye do. [8.73] <i>Yusuf Ali: The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief.</i> [8.74] <i>Yusuf Ali:</i> Those who believe, and adopt exile, and <b>fight for the Faith</b>, in the cause of God as well as those who give (them) asylum and aid, - these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous. [8.75] <i>Yusuf Ali:</i> And those who accept Faith subsequently, and adopt exile, and <b>fight for the Faith</b> in your company,—they are of you. But kindred by blood have prior rights against each other in the Book of God. Verily God is well acquainted with all things.</p>
Ch. <a href="#">9:005</a>	<p>So when the sacred months have passed away, then <b>slay the idolaters wherever you find them</b>, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely <i>Allah</i> is Forgiving, Merciful.</p>
Ch. <a href="#">9:012-014</a>	<p>[9.12] And if they break their oaths after their agreement and (openly) revile your religion, then <b>fight the leaders of unbelief</b>—surely their oaths are nothing—so that they may desist. [9.13] <b>What! will you not fight a people</b> who broke their oaths and aimed at the expulsion of the Apostle, and they attacked you first; do you fear them? But <i>Allah</i> is most deserving that you should fear Him, if you are believers. [9.14] <b>Fight them, Allah will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people.</b></p>
Ch. <a href="#">9:016</a>	<p>What! do you think that you will be left alone while <i>Allah</i> has not yet known <b>those of you who have struggled hard [Jihad]</b> and have not taken any one as an adherent besides <i>Allah</i> and His Apostle and the believers; and <i>Allah</i> is aware of what you do.</p>
Ch. <a href="#">9:019-020</a>	<p>[9.19] What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in <i>Allah</i> and the latter day and <b>strives hard in Allah's way [Jihad]</b>? They are not equal with <i>Allah</i>; and <i>Allah</i> does not guide the unjust people. [9.20] Those who believed and fled (their homes), and <b>strove hard [Jihad] in Allah's way with their property and their souls</b>, are much higher in rank with <i>Allah</i>; and those are they who are the achievers (of their objects).</p>
Ch. <a href="#">9:024-026</a>	<p>[9.24] Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than</p>

	<p><i>Allah</i> and His Apostle and <b>striving in His way [Jihad]</b>; then wait till <i>Allah</i> brings about His command [to go on <i>Jihad</i>]: and <i>Allah</i> does not guide the transgressing people. [9.25] <b>Certainly Allah helped you in many battlefields and on the day of [the Battle of] Hunain, when your great numbers made you vain</b>, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating. [9.26] Then <i>Allah</i> sent down His tranquility upon His Apostle and upon the believers, and sent down hosts which you did not see, and <b>chastised those who disbelieved [Muhammad gives credit to angels and Allah for the actions of Jihadists]</b>, and that is the reward of the unbelievers.</p>
Ch. <a href="#">9:029</a>	<p><b>Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Apostle have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.</b></p>
Ch. <a href="#">9:036</a>	<p>Surely the number of months with <i>Allah</i> is twelve months in <i>Allah's</i> ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right reckoning; therefore be not unjust to yourselves regarding them, and <b>fight the polytheists all together</b> as they fight you all together; and know that <i>Allah</i> is with those who guard (against evil).</p>
Ch. <a href="#">9:038-039</a>	<p>[9.38] O you who believe! What (excuse) have you that when it is said to you: <b>Go forth in Allah's way [to Jihad]</b>, you should incline heavily to earth; are you contented with this world's life instead of the hereafter? But the provision of this world's life compared with the hereafter is but little. [9.38] <b>If you do not go forth [to go on Jihad], He will chastise you with a painful chastisement and bring in your place a people other than you [to go on Jihad]</b>, and you will do Him no harm; and <i>Allah</i> has power over all things.</p>
Ch. <a href="#">9:041</a>	<p>They do not ask leave of you who believe in <i>Allah</i> and the latter day (to stay away) from <b>striving hard with their property and their persons [Jihad]</b>, and <i>Allah</i> knows those who guard (against evil).</p>
Ch. <a href="#">9:044</a>	<p>They do not ask leave of you who believe in <i>Allah</i> and the latter day (to stay away) from <b>striving hard [Jihad] with their property and their persons</b>, and <i>Allah</i> knows those who guard (against evil).</p>
Ch. <a href="#">9:052</a>	<p>Say: Do you await for us but one of two most excellent things? And we await for you that <b>Allah will afflict you with punishment from Himself or by our hands</b>. So wait; we too will wait with you.</p>
Ch. <a href="#">9:073</a>	<p>O Prophet! <b>strive hard [Jihad] against the unbelievers and the hypocrites and be unyielding to them</b>; and their abode is hell, and evil is the destination.</p>
Ch. <a href="#">9:081</a>	<p>Those who were left behind were glad on account of their sitting behind</p>

	<i>Allah's</i> Apostle and <b>they were averse from striving in Allah's way [Jihad] with their property and their persons, and said: Do not go forth [to Jihad] in the heat.</b> Say: The fire of hell is much severe in heat. Would that they understood (it).
Ch. <a href="#">9:083</a>	Therefore if <i>Allah</i> brings you back to a party of them and then they ask your permission to go forth, say: By no means shall you ever go forth with me and by no means <b>shall you fight an enemy with me [in Jihad]</b> ; surely you chose to sit the first time, therefore sit (now) with those who remain behind.
Ch. <a href="#">9:086</a>	And whenever a chapter is revealed, saying: Believe in <i>Allah</i> and <b>strive hard [in Jihad] along with His Apostle</b> , those having ampleness of means ask permission of you and say: Leave us (behind), that we may be with those who sit.
Ch. <a href="#">9:088</a>	But the Apostle and those who believe with him <b>strive hard [in Jihad] with their property and their persons</b> ; and these it is who shall have the good things and these it is who shall be successful.
Ch. <a href="#">9:092</a>	<i>Yusuf Ali</i> : Nor (is there blame) on those who came to thee to be provided with mounts [saddles on which to go to war], and when thou said, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses [to go on Jihad].
Ch. <a href="#">9:111</a>	Surely <i>Allah</i> has bought of the believers their persons and their property for this, that they shall have the garden; <b>they fight in Allah's way, so they slay and are slain</b> ; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than <i>Allah</i> ? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.
Ch. <a href="#">9:120</a>	<i>Yusuf Ali</i> : It was not fitting for the people of <i>Madina</i> and the Bedouin Arabs of the neighborhood, to refuse to follow <i>Allah's</i> Messenger, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness,- <b>whether they suffered thirst, or fatigue, or hunger, in the cause of Allah [while on a march to Jihad], or trod paths to raise the ire of the Unbelievers [invade their territory], or received any injury whatever from an enemy [during a Jihad battle]</b> : for <i>Allah</i> suffers not the reward to be lost of those who do good;
Ch. <a href="#">9:122-123</a>	[9.122] <i>Pickthall</i> : And <b>the believers should not all go out to fight. Of every troop of them, a party only should go forth</b> , that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware. [9.123] O you who believe! <b>fight those of the unbelievers who are near to you and let them find in you hardness</b> ; and know that <i>Allah</i> is with those who guard (against

	evil).
Ch. <a href="#">16:110</a>	<i>Yusuf Ali</i> : But verily thy Lord,- to those who leave their homes after trials and persecutions,- and <b>who thereafter strive and fight for the faith and patiently persevere</b> ,- Thy Lord, after all this is oft-forgiving, Most Merciful.
Ch. <a href="#">22:039</a>	<b>Permission (to fight) is given to those upon whom war is made</b> because they are oppressed, and most surely <i>Allah</i> is well able to assist them;
Ch. <a href="#">22:058</a>	<i>Sher Ali</i> : And <b>those who leave their homes for the cause of <i>Allah</i>, and are then slain or die, <i>Allah</i> will, surely, provide for them a goodly provision.</b> And, surely, <i>Allah</i> is the Best of providers.
Ch. <a href="#">22:078</a>	And <b>strive hard [in <i>Jihad</i>] in (the way of) <i>Allah</i>, (such) a striving a is due to Him</b> ; He has chosen you and has not laid upon you a hardship in religion; the faith of your father Ibrahim; He named you <i>Muslims</i> before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by <i>Allah</i> ; He is your Guardian; how excellent the Guardian and how excellent the Helper!
Ch. <a href="#">24:053</a>	And they swear by <i>Allah</i> with the most energetic of their oaths that if you command them <b>they would certainly go forth [to <i>Jihad</i> (see Ch. 024:055)]</b> . Say: Swear not; reasonable obedience (is desired); surely <i>Allah</i> is aware of what you do.
Ch. <a href="#">24:055</a>	<b><i>Allah</i> has promised to those of you who believe and do good that He will most certainly make them rulers in the earth [as a reward for going on <i>Jihad</i> (see Ch. 024:053)]</b> as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors.
Ch. <a href="#">25:052</a>	Palmer: So obey not the unbelievers and <b>fight strenuously with them in many a strenuous fight.</b>
Ch. <a href="#">29:006</a>	And <b>whoever strives hard [in <i>Jihad</i>], he strives only for his own soul</b> ; most surely <i>Allah</i> is Self-sufficient, above (need of) the worlds.
Ch. <a href="#">29:069</a>	And <b>(as for) those who strive hard [in <i>Jihad</i>] for Us [<i>Allah</i>]</b> , We will most certainly guide them in Our ways; and <i>Allah</i> is most surely with the doers of good.
Ch. <a href="#">33:015</a>	<i>Pickthall</i> : And verily <b>they had already sworn unto <i>Allah</i> that they would not turn their backs (to the foe) [in <i>Jihad</i> battle]</b> . An oath to <i>Allah</i> must be answered for.
Ch. <a href="#">33:018</a>	<i>Allah</i> knows indeed those among you who hinder others and those who say to their brethren: Come to us; and <b>they come not to the fight [<i>Jihad</i>] but a little,</b>

Ch. <a href="#">33:020</a>	They think the allies are not gone, and if the allies should come (again) they would fain [gladly] be in the deserts with the desert Arabs asking for news about you, and if they were among you <b>they would not fight save a little [in Jihad]</b> .
Ch. <a href="#">33:023</a>	<i>Pickthall</i> : Of the believers are men who are true to that which they covenanted with <i>Allah</i> . <b>Some of them have paid their vow by death (in battle), and some of them still are waiting</b> ; and they have not altered in the least.
Ch. <a href="#">33:25-27</a>	[33.25] And <i>Allah</i> turned back the unbelievers in their rage; they did not obtain any advantage, and <b><i>Allah</i> sufficed the believers in fighting</b> ; and <i>Allah</i> is Strong, Mighty. [33.26] And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; <b>some [Jews] you killed and you took captive another part</b> . [33.27] And <b>He made you heirs to their [Jewish] land and their dwellings and their property, and (to) a land which you have not yet trodden</b> , and <i>Allah</i> has power over all things.
Ch. <a href="#">33:050</a>	O Prophet! surely We have made lawful to you your wives whom you have given their dowries, and <b>those [captive women] whom your right hand possesses out of those whom <i>Allah</i> has given to you as prisoners of war</b> , and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her—specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and <i>Allah</i> is Forgiving, Merciful.
Ch. <a href="#">42:039</a>	<i>Sale</i> : ...and who, when an injury is done them, <b>avenge themselves...</b>
Ch. <a href="#">47:004</a>	So <b>when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates</b> . That (shall be so); and if <i>Allah</i> had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others; and <b>(as for) those who are slain in the way of <i>Allah</i></b> , He will by no means allow their deeds to perish.
Ch. <a href="#">47:020</a>	And those who believe say: Why has not a chapter been revealed? But when a decisive chapter is revealed, and <b>fighting [allusion to Jihad] is mentioned therein</b> you see those in whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then!
Ch. <a href="#">47:035</a>	<i>Rodwell</i> : <b>Be not fainthearted then; and invite not the infidels to peace when ye have the upper hand: for God is with you, and will not defraud</b>

	<b>you of the recompense of your works...</b>
<b>Ch. <a href="#">48:15-24</a></b>	<p>[48.15] <i>Pickthall</i>: Those who were left behind will say, <b>when ye set forth to capture booty</b>: Let us go with you. They fain would change the verdict of <i>Allah</i>. Say (unto them, O <i>Muhammad</i>): Ye shall not go with us. Thus hath <i>Allah</i> said beforehand. Then they will say: Ye are envious of us. Nay, but they understand not, save a little. [48.16] <i>Shakir</i>: Say to those of the dwellers of the desert who were left behind: <b>You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will grant you a good reward [booty]; and if you turn back as you turned back before, He will punish you with a painful punishment.</b> [48.17] <i>Pickthall</i>: <b>There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they go not forth to war). And whoso obeyeth Allah and His messenger [by going on Jihad], He will make him enter Gardens underneath which rivers flow; and whoso turneth back [from Jihad], him will He punish with a painful doom.</b> [48.18] <b>Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory,</b> [48.19] <b>And much booty that they will capture. Allah is ever Mighty, Wise.</b> [48.20] <b>Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path.</b> [48.21] <i>Sale</i>: <b>And [he also promiseth you] other [spoils], which ye have not [yet] been able [to take]: But now hath God encompassed them [for you]; and God is almighty.</b> [48.22] <b>And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector or a helper.</b> [48.23] <b>Such [i.e., the Jihad mentioned the previous verse] has been the course [practice] of Allah that has indeed run before, and you shall not find a change in Allah's course.</b> [48.24] <b>And He [Allah] it is Who held back their hands from you and your hands from them [in Jihad] in the valley of Mecca after He had given you victory over them; and Allah is Seeing what you do.</b></p>
<b>Ch. <a href="#">49:015</a></b>	<p><i>Sale</i>: Verily the <b>true believers</b> [are] those only who believe in God and his apostle, and afterwards doubt not; and who <b>employ their substance and their persons in the defense of God's true religion</b>: These are they who speak sincerely.</p>
<b>Ch. <a href="#">59:002</a></b>	<p>He it is Who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment you did not think that they would go forth, while they were certain that their fortresses would defend them against <i>Allah</i>; but <i>Allah</i> came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with</p>

	their own hands and <b>the hands of the believers [i.e. <i>Muslims</i> demolished Jewish homes]</b> ; therefore take a lesson, O you who have eyes!
<b>Ch. <a href="#">59:5-8</a></b>	<i>Pickthall</i> : [59.5] <b>Whatsoever palm-trees you cut—cut down or left standing on their roots [during a <i>Jihad</i> siege of the Jews at <i>Madina</i>], it was by <i>Allah's</i> leave, in order that He might confound the evil-livers [Jews]. [59.6] And that which <i>Allah</i> gave as spoil unto His messenger from them, you urged not any horse or riding-camel for the sake thereof, but <i>Allah</i> gives His messenger lordship over whom He will. <i>Allah</i> is Able to do all things. [59.7] That which <i>Allah</i> gives as [war] spoil unto His messenger from the people of the townships [Jews], it is for <i>Allah</i> and His messenger and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. And <b>whatsoever [spoils] the messenger gives you, take it.</b> And whatsoever he forbids, abstain (from it). And keep your duty to <i>Allah</i>. Lo! <i>Allah</i> is stern in reprisal. [59.8] And (it is) for the poor fugitives who have been driven out from their homes and their belongings, <b>who seek bounty [war spoils] from <i>Allah</i></b> and help <i>Allah</i> and His messenger. They are the loyal.</b>
<b>Ch. <a href="#">59:014</a></b>	<b>They will not fight against you in a body save in fortified towns or from behind walls</b> ; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who have no sense.
<b>Ch. <a href="#">60:009</a></b>	<b><i>Allah</i> only forbids you respecting those who made war upon you on account of (your) religion [i.e., no fraternizing with the enemy]</b> , and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them, and whoever makes friends with them, these are the unjust.
<b>Ch. <a href="#">61:004</a></b>	Surely <b><i>Allah</i> loves those who fight in His way in ranks as if they were a firm and compact wall.</b>
<b>Ch. <a href="#">61:011</a></b>	You shall believe in <i>Allah</i> and His Apostle, and <b>struggle hard in <i>Allah's</i> way [<i>Jihad</i>] with your property and your lives</b> ; that is better for you, did you but know!
<b>Ch. <a href="#">61:013</a></b>	And yet another (blessing) that you love: help from <i>Allah</i> and a <b>victory [in <i>Jihad</i>] near at hand</b> ; and give good news to the believers.
<b>Ch. <a href="#">63:004</a></b>	And when you see them, their persons will please you, and If they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments; <b>they think every cry to be against them. They are the enemy, therefore beware of them; may <i>Allah</i> destroy them, whence are they turned back?</b> [This verse speaks of internecine <i>Jihad</i> against <i>Muslims</i> deemed infidels or "hypocrites."]
<b>Ch. <a href="#">64:014</a></b>	<b>O you who believe! surely from among your wives and your children there is an enemy to you; therefore beware of them [collaborators with the</b>

	<b>enemy, especially if the women were once war spoils];</b> and if you pardon and forbear and forgive, then surely <i>Allah</i> is Forgiving, Merciful.
<b>Ch. <a href="#">66:009</a></b>	<b>O Prophet! strive hard against the unbelievers and the hypocrites, and be hard against them;</b> and their abode is hell; and evil is the resort.
<b>Ch. <a href="#">73:020</a></b>	Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and <i>Allah</i> measures the night and the day. He knows that you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the Quran. He knows that there must be among you sick, and others who travel in the land seeking of the bounty of <i>Allah</i> , and <b>others who fight in Allah's way</b> , therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to <i>Allah</i> a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with <i>Allah</i> ; that is best and greatest in reward; and ask forgiveness of <i>Allah</i> ; surely <i>Allah</i> is Forgiving, Merciful.
<b>Ch. <a href="#">76:008</a></b>	And <b>they [Muslims] give food out of love for Him [Allah] to the poor and the orphan and the captive [of Jihad]...</b>

### 3.0 IMPORTANT HISTORICAL QUOTES ABOUT ISLAM

"How dreadful are the curses which Mohammedanism lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy. Improvident habits, slovenly systems of agriculture, sluggish methods of commerce, and insecurity of property exist wherever the followers of the Prophet rule or live. A degraded sensualism deprives this life of its grace and refinement; the next of its dignity and sanctity. The fact that in Mohammedan law every woman must belong to some man as his absolute property - either as a child, a wife, or a concubine - must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men."

[...]

"Individual Moslems may show splendid qualities. Thousands become the brave and loyal soldiers of the Queen: all know how to die. But the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world. Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step; and were it not that Christianity is sheltered in the strong arms of science - the science against which it had vainly struggled - the civilization of modern Europe might fall, as fell the civilization of ancient Rome."

**Winston Churchill (1874-1865)**

"I am afraid that God has sent these men to lay waste the world".

**Gregory Palamus of Thessalonica (1354)**

(While negotiating the surrender of Alexandria to the Muslims.)

"Ever since the religion of Islam appeared in the world, the espousers of it...have been as wolves and tigers to all other nations, rending and tearing all that fell into their merciless paws, and grinding them with their iron teeth; that numberless cities are raised from the foundation, and only their name remaining; that many countries, which were once as the garden of God, are now a desolate wilderness; and that so many once numerous and powerful nations are vanished from the earth!"

**John Wesley (1703-91)**

"Considered as a nation, they are deplorably wretched, because they have no property in the soil to inspire an ambition to cultivate it. They are abject slaves to the despotism of their government, and they are humiliated by tyranny, the worst of all tyrannies, the despotism of priestcraft. They live in more solemn fear of the frowns of a bigot who has been dead and rotten above a thousand years, than of the living despot whose frown would cost them their lives...The ignorance, superstitious tradition and civil and religious tyranny, which depress the human mind here, exclude improvement of every kind..."

**William Eaton, US Consul to Tunis, written in 1799**

"I studied the Koran a great deal ... I came away from that study with the conviction that by and large there have been few religions in the world as deadly to men as that of Muhammed. As far as I can see, it is the principal cause of the decadence so visible today in the Muslim world, and, though less absurd than the polytheism of old, its social and political tendencies are in my opinion infinitely more to be feared, and I therefore regard it as a form of decadence rather than a form of progress in relation to paganism itself."

**Alexis de Tocqueville (1805-59)**

"The precept of the Koran is, perpetual war against all who deny, that Mahomet is the prophet of God. The vanquished may purchase their lives, by the payment of tribute; the victorious may be appeased by a false and delusive promise of peace; and the faithful follower of the prophet, may submit to the imperious necessities of defeat: but the command to propagate the Moslem creed by the sword is always obligatory, when it can be made effective. The commands of the prophet may be performed alike, by fraud, or by force".

**John Quincy Adams (1767-1848)**

"The Greeks who triumphed at Marathon and Salamis did a work without which the world would have been deprived of the social value of Plato and Aristotle, of Aeschylus, Herodotus, and Thucydides. The civilization of Europe, America, and Australia exists today at all only because of the victories of civilized man over the enemies of civilization, because the victories stretching through the centuries from the days of Miltiades and Themistocles to those of Charles Martel in the eighth century and those of John Sobieski in the seventeenth century."

“During the thousand years that included the careers of the Frankish soldier and the Polish king, the Christians of Asia and Africa proved unable to wage successful war with the Moslem conquerors; and in consequence Christianity practically vanished from the two continents; and today nobody can find in them any "social values" whatever, in the sense in which we use the words, so far as the sphere of Mohammedan influence. There are such "social values" today in Europe, America, and Australia only because during those thousand years the Christians of Europe possessed the warlike power to do what the Christians of Asia and Africa had failed to do - that is, to beat back the Moslem invader.”

**Theodore Roosevelt (1858-1919)**

"The true Islamic concept of peace goes something like this: "Peace comes through submission to Muhammad and his concept of Allah" (i.e. Islam). As such the Islamic concept of peace, meaning making the whole world Muslim, is actually a mandate for war. It was inevitable and unavoidable that the conflict would eventually reach our borders, and so it has."

**Vernon Richards (1915-2001)**

“Islam makes it incumbent on all adult males, provided they are not disabled and incapacitated, to prepare themselves for the conquest of [other] countries so that the writ of Islam is obeyed in every country in the world. But those who study Islamic Holy War will understand why Islam wants to conquer the whole world.... Those who know nothing of Islam pretend that Islam counsels against war. Those [who say this] are witless. Islam says Kill all the unbelievers just as they would kill you all! Does this mean that Muslims should sit back until they are devoured by [the unbelievers] Islam says Kill them [the non-Muslims], put them to the sword and scatter [their armies]. Does this mean sitting back until [non-Muslims] overcome us Islam says Kill in the service of Allah those who may want to kill you! Does this mean that we should surrender to the enemy Islam says Whatever good there is exists thanks to the sword and in the shadow of the sword! People cannot be made obedient except with the sword! The sword is the key to Paradise, which can be opened only for Holy Warriors! There are hundreds of other [Koranic] verses and Hadiths [sayings of the Prophet] urging Muslims to value war and to fight. Does all that mean that Islam is a religion that prevents men from waging war I spit upon those foolish souls who make such a claim.”

**Ayatollah Khomeini (1902-1989)**

## NOTES

(1.) This list was compiled based on the examination of similar lists, the major ones being:

A) Richardson, Don. Secrets of the Koran. Regal, Venture, California 2003, Appendix B, p. 254, "The Koran's 109 War Passages,"

B) Winn, Craig. "What did Muhammad have to say about...,"  
<http://www.ProphetOfDoom.net>, accessed 3 May 2004,

C) Bailey, Rev. Richard P. "Jihad: The Teaching of Islam From Its Primary Sources--The Quran and Hadith," <http://Answering-Islam.org/Bailey/jihad.html>, accessed 4 May 2004,

D) Various chapters of Goel, Sita Ram. The Calcutta Quran Petition, Voice Of India, New Delhi 1999, 3rd edition (<http://www.voi.org/books>).

(2.) Various English translations of the Koran can be found online. One such source is <http://www.QuranBrowser.com>.

(3.) This Koran verse list in this document was originally compiled by Yoel Natan (Copyright © 2004, <http://www.Yoel.Info> ) and is adapted with permission.

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