

Boston Police Commissioner William Evans: “We’re All Muslims Deep Down”

“Veterans, troubled by rhetoric, rally support of Muslims” reads the headline to a story in the print edition of today’s Boston Sunday Globe (online yesterday it was [“http://www.thereligionofpeace.com/pages/quran/violence.asp”](http://www.thereligionofpeace.com/pages/quran/violence.asp)), for his easy reading. Perhaps, upon completing the task – it shouldn’t take more than five minutes – Commissioner Evans will want to revise his remark that “we’re all Muslims deep down. We all yearn for peace.”

Quran (2:191-193) – “And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah [disbelief or unrest] is worse than killing... but if they desist, then lo! Allah is forgiving and merciful. And fight them until there is no more Fitnah [disbelief and worshipping of others along with Allah] and worship is for Allah alone. But if they cease, let there be no transgression except against Az-Zalimun (the polytheists, and wrong-doers, etc.)” (Translation is from the Noble Quran) The verse prior to this (190) refers to “fighting for the cause of Allah those who fight you” leading some to believe that the entire passage refers to a defensive war in which Muslims are defending their homes and families. The [historical context](#) of this passage is not defensive warfare, however, since Muhammad and his Muslims had just relocated to Medina and were not under attack by their Meccan adversaries. In fact, the verses urge offensive warfare, in that Muslims are to drive Meccans out of their own city (which they [later did](#)). Verse 190 thus means to fight those who offer resistance to Allah’s rule (ie. Muslim conquest). The use of the word “persecution” by some Muslim translators is disingenuous (the actual Arabic words for persecution – “idtiḥād” – and

oppression – a variation of “z-l-m” – do not appear in the verse). The word used instead, “fitna”, can mean disbelief, or the disorder that results from unbelief or temptation. This is certainly what is meant in this context since the violence is explicitly commissioned “until religion is for Allah” – ie. unbelievers desist in their unbelief. Quran (2:244) – “Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things.”

Quran (2:216) – “Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.” Not only does this verse establish that violence can be virtuous, but it also contradicts the myth that fighting is intended only in self-defense, since the audience was obviously not under attack at the time. From the Hadith, we know that this verse was narrated at a time that Muhammad was actually trying to motivate his people into [raiding merchant caravans](#) for loot.

Quran (3:56) – “As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help.”

Quran (3:151) – “Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority”. This speaks directly of polytheists, yet it also includes Christians, since they believe in the Trinity (ie. what Muhammad incorrectly believed to be ‘joining companions to Allah’).

Quran (4:74) – “Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.” The martyrs of Islam are unlike the early Christians, who were led meekly to the slaughter. These Muslims are killed in battle as they attempt to inflict death and destruction for the cause of Allah. This is the

theological basis for today's suicide bombers.

Quran (4:76) – “Those who believe fight in the cause of Allah...”

Quran (4:89) – “They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (From what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks.

Quran (4:95) – “Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward ” This passage criticizes “peaceful” Muslims who do not join in the violence, letting them know that they are less worthy in Allah's eyes. It also demolishes the modern myth that “Jihad” doesn't mean holy war in the Quran, but rather a spiritual struggle. Not only is this Arabic word (mujahiduna) used in this passage, but it is clearly not referring to anything spiritual, since the physically disabled are given exemption. (The Hadith reveals the context of the passage to be in response to a blind man's protest that he is unable to engage in Jihad, which would not make sense if it meant an internal struggle).

Quran (4:104) – “And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain...” Is pursuing an injured and retreating enemy really an act of self-defense?

Quran (5:33) – “The punishment of those who wage war against

Allah and His messenger 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; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement”

Quran (8:12) – “I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them” No reasonable person would interpret this to mean a spiritual struggle.

Quran (8:15) – “O ye who believe! When ye meet those who disbelieve in battle, turn not your backs to them. (16)Whoso on that day turneth his back to them, unless maneuvering for battle or intent to join a company, he truly hath incurred wrath from Allah, and his habitation will be hell, a hapless journey’s end.”

Quran (8:39) – “And fight with them until there is no more fitna (disorder, unbelief) and religion is all for Allah” Some translations interpret “fitna” as “persecution”, but the traditional understanding of this word is not supported by the historical context (See notes for 2:193). The Meccans were simply refusing Muhammad access to their city during Haj. Other Muslims were allowed to travel there – just not as an armed group, since Muhammad had declared war on Mecca prior to his eviction. The Meccans were also acting in defense of their religion, since it was Muhammad’s intention to destroy their idols and establish Islam by force (which he later did). Hence the critical part of this verse is to fight until “religion is only for Allah”, meaning that the true justification of violence was the unbelief of the opposition. According to the Sira (Ibn Ishaq/Hisham 324) Muhammad further explains that “Allah must have no rivals.”

Quran (8:57) – “If thou comest on them in the war, deal with them so as to strike fear in those who are behind them, that

haply they may remember.”

Quran (8:67) – “It is not for a Prophet that he should have prisoners of war until he had made a great slaughter in the land...”

Quran (8:59-60) – “And let not those who disbelieve suppose that they can outstrip (Allah’s Purpose). Lo! they cannot escape. Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy.”

Quran (8:65) – “O Prophet, exhort the believers to fight...”

Quran (9:5) – “So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captive 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.” According to this verse, the best way of staying safe from Muslim violence is to convert to Islam (prayer (salat) and the poor tax (zakat) are among the religion’s Five Pillars). This popular claim that the Quran only inspires violence within the context of self-defense is seriously challenged by this passage as well, since the Muslims to whom it was written were obviously not under attack. Had they been, then there would have been no waiting period (earlier verses make it a duty for Muslims to fight in self-defense, even during the sacred months). The historical context is Mecca after the idolaters were subjugated by Muhammad and posed no threat. Once the Muslims had power, they violently evicted those unbelievers who would not convert.

Quran (9:14) – “Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people.” Humiliating and hurting non-believers not only has the blessing of Allah, but it is ordered as a means of

carrying out his punishment and even “healing” the hearts of Muslims.

Quran (9:20) – “Those who believe, and have left their homes and striven with their wealth and their lives in Allah’s way are of much greater worth in Allah’s sight. These are they who are triumphant.” The Arabic word interpreted as “striving” in this verse is the same root as “Jihad”. The context is obviously holy war.

Quran (9:29) – “Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.” “People of the Book” refers to Christians and Jews. According to this verse, they are to be violently subjugated, with the sole justification being their religious status. Verse 9:33 tells Muslims that Allah has charted them to make Islam “superior over all religions.” This chapter was one of the final “revelations” from Allah and it set in motion the tenacious military expansion, in which Muhammad’s companions managed to conquer two-thirds of the Christian world in the next 100 years. Islam is intended to dominate all other people and faiths.

Quran (9:30) – “And the Jews say: Ezra is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away!”

Quran (9:38-39) – “O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter. Unless ye go forth, He will punish you with a grievous penalty, and put

others in your place.” This is a warning to those who refuse to fight, that they will be punished with Hell.

Quran (9:41) – “Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah! That is best for you if ye but knew.” See also the verse that follows (9:42) – “If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long, (and weighed) on them” This contradicts the myth that Muslims are to fight only in self-defense, since the wording implies that battle will be waged a long distance from home (in another country and on Christian soil, in this case, according to the historians).

Quran (9:73) – “O Prophet! strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination.” Dehumanizing those who reject Islam, by reminding Muslims that unbelievers are merely firewood for Hell, makes it easier to justify slaughter. It also explains why today’s devout Muslims have little regard for those outside the faith.

Quran (9:88) – “But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper.”

Quran (9:111) – “Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Quran: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.” How does the Quran define a true believer?

Quran (9:123) – “O you who believe! fight those of the unbelievers who are near to you and let them find in you hardness.”

Quran (17:16) – “And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.” Note that the crime is moral transgression, and the punishment is “utter destruction.” (Before ordering the 9/11 attacks, Osama bin Laden first issued Americans an invitation to Islam).

Quran (18:65-81) – This parable lays the theological groundwork for honor killings, in which a family member is murdered because they brought shame to the family, either through apostasy or perceived moral indiscretion. The story (which is not found in any Jewish or Christian source) tells of Moses encountering a man with “special knowledge” who does things which don’t seem to make sense on the surface, but are then justified according to later explanation. One such action is to murder a youth for no apparent reason (74). However, the wise man later explains that it was feared that the boy would “grieve” his parents by “disobedience and ingratitude.” He was killed so that Allah could provide them a ‘better’ son. (Note: This is one reason why honor killing is sanctioned by Sharia. Reliance of the Traveler (Umdat al-Saliq) says that punishment for murder is not applicable when a parent or grandparent kills their offspring (o.1.1-2).)

Quran (21:44) – “We gave the good things of this life to these men and their fathers until the period grew long for them; See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will win?”

Quran (25:52) – “Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness...” “Strive against” is Jihad – obviously not in the personal context.

It's also significant to point out that this is a Meccan verse.

Quran (33:60-62) – “If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge thee on against them, then they will be your neighbors in it but a little while. Accursed, they will be seized wherever found and slain with a (fierce) slaughter.” This passage sanctions the slaughter (rendered “merciless” and “horrible murder” in other translations) against three groups: Hypocrites (Muslims who refuse to “fight in the way of Allah” (3:167) and hence don't act as Muslims should), those with “diseased hearts” (which include Jews and Christians 5:51-52), and “alarmists” or “agitators who include those who merely speak out against Islam, according to Muhammad's biographers. It is worth noting that the victims are to be sought out by Muslims, which is what today's terrorists do. If this passage is meant merely to apply to the city of Medina, then it is unclear why it is included in Allah's eternal word to Muslim generations.

Quran (47:3-4) – “Those who disbelieve follow falsehood, while those who believe follow the truth from their Lord... So, when you meet (in fight Jihad in Allah's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives)... If it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost.” Those who reject Allah are to be killed in Jihad. The wounded are to be held captive for ransom. The only reason Allah doesn't do the dirty work himself is to test the faithfulness of Muslims. Those who kill pass the test.

Quran (47:35) – “Be not weary and faint-hearted, crying for peace, when ye should be uppermost(Shakir: “have the upper

hand”) for Allah is with you,”

Quran (48:17) – “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, He will make him enter Gardens underneath which rivers flow; and whoso turneth back, him will He punish with a painful doom.” Contemporary apologists sometimes claim that Jihad means ‘spiritual struggle.’ Is so, then why are the blind, lame and sick exempted? This verse also says that those who do not fight will suffer torment in hell.

Quran (48:29) – “Muhammad is the messenger of Allah. And those with him are hard (ruthless) against the disbelievers and merciful among themselves” Islam is not about treating everyone equally. This verse tells Muslims that there are two very distinct standards that are applied based on religious status. Also the word used for ‘hard’ or ‘ruthless’ in this verse shares the same root as the word translated as ‘painful’ or severe’ to describe Hell in over 25 other verses including 65:10, 40:46 and 50:26..

Quran (61:4) – “Surely Allah loves those who fight in His cause” Religion of Peace, indeed! The verse explicitly refers to “rows” or “battle array,” meaning that it is speaking of physical conflict. This is followed by (61:9), which defines the “cause”: “He it is who has sent His Messenger (Mohammed) with guidance and the religion of truth (Islam) to make it victorious over all religions even though the infidels may resist.” (See next verse, below). Infidels who resist Islamic rule are to be fought.

Quran (61:10-12) – “O You who believe! Shall I guide you to a commerce that will save you from a painful torment. That you believe in Allah and His Messenger (Muhammad), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you

into Gardens under which rivers flow, and pleasant dwelling in Gardens of'Adn- Eternity ['Adn(Edn) Paradise], that is indeed the great success." This verse refers to physical battle in order to make Islam victorious over other religions (see verse 9). It uses the Arabic root for the word Jihad.

Quran (66:9) – *"O Prophet! Strive against the disbelievers and the hypocrites, and be stern with them. Hell will be their home, a hapless journey's end." The root word of "Jihad" is used again here. The context is clearly holy war, and the scope of violence is broadened to include "hypocrites" – those who call themselves Muslims but do not act as such. Other verses calling Muslims to Jihad can be found [here](http://www.AnsweringIslam.org) at AnsweringIslam.org*

Hadith and Sira

Bukhari (52:177) – *Allah's Apostle said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say. "O Muslim! There is a Jew hiding behind me, so kill him."*

Bukhari (52:256) – *The Prophet... was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet replied, "They (i.e. women and children) are from them (i.e. pagans)." In this command, Muhammad establishes that it is permissible to kill non-combatants in the process of killing a perceived enemy. This provides justification for the many Islamic terror bombings.*

Bukhari (52:65) – *The Prophet said, 'He who fights that Allah's Word, Islam, should be superior, fights in Allah's Cause. Muhammad's words are the basis for offensive Jihad – spreading Islam by force. This is how it was understood by his companions, and by the terrorists of today.*

Bukhari (52:220) – *Allah's Apostle said... 'I have been made victorious with terror'*

Abu Dawud (14:2526) – The Prophet (peace_be_upon_him) said: Three things are the roots of faith: to refrain from (killing) a person who utters, “There is no god but Allah” and not to declare him unbeliever whatever sin he commits, and not to excommunicate him from Islam for his any action; and jihad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my community will fight with the Dajjal (Antichrist)

Abu Dawud (14:2527) – The Prophet said: Striving in the path of Allah (jihad) is incumbent on you along with every ruler, whether he is pious or impious

Muslim (1:33) – the Messenger of Allah said: I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah.

“We’re all Muslims deep down. We all yearn for peace.” Thus spake yesterday Boston Police Commissioner William Evans at a big mosque in Boston. I beg to differ.

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