

## **A few questions about Islam, crucial for the future of non-Muslim Civilizations**

Ignorance of Islamic doctrine being both widespread and disastrous – including among many Muslims living in non-Muslim countries –, here is a short synthesis of sacred Islamic texts regarding a few important issues that impact the future of the whole non-Muslim world.

Let those who may think that this synthesis presents a partisan point of view and does not reflect genuine Islamic original doctrine – notably because of media that do their best to hide the undeniable existence of these texts – check their authenticity for themselves.

In the past, some peoples have had cause to regret their refusal to read and to truly understand the portent of some writings, although widely printed. Therefore, millions of people died because of a few ideologies that claimed to be alone to hold the truth. Should History with its dreadful stories be allowed to repeat itself?

There are a few very simple questions one can ask of any Muslim on how he or she understands the Islamic sacred texts<sup>1</sup> and what his or her views are on some issues, such as:

**1) Muhammad said any person that gives up Islam must be killed. What do you think of this? Should any Muslim be free today to commit apostasy by changing his religion or becoming an atheist? What is your concept of freedom of conscience according to Islamic rules?**

Koran, surah 2, verse 217: (...) Whoever among you turns back from his religion, and dies a disbeliever – those are they whose works will come to nothing, in this life, and in the Hereafter. Those are the inmates of the Fire, abiding in it forever.

Koran, surah 5, verse 54: O you who believe! Whoever of you goes back on his religion... (...)

Koran, surah 8, verse 13: (...) Whoever defies and disobeys Allah and His Messenger, then verily, Allah is severe in punishment.

Koran, surah 59, verse 4: (...) Whoever opposes God – God is stern in retribution.

Hadith (Bukhari 6878, Muslim 1676): Narrated Abdullah: Allah's Messenger said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

Hadith (Bukhari 6922): Narrated Ikrima: Some Zanadiqa (atheists) were brought to `Ali and he burnt them. The news of this event, reached Ibn `Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Messenger forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Messenger, 'Whoever changed his Islamic religion, then kill him'."

Hadith (an-Nasa'i 4061): It was narrated that Al-Hasan said: "The Messenger of Allah said: 'Whoever changes his religion, kill him'."

**2) If Islam is a religion of love and peace, why did Muhammad trigger « jihad », holy war against all non-Muslims? Why does the Koran say that Muslims must fight against non-Muslims until the world belong only to Allah?**

*NB: the quotations relating to jihad are so numerous that the following ones are only a small selection.*

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<sup>1</sup> The Sîra is Muhammad's biography written by Ibn Ishâq/Ibn Hîcham (ninth century), considered as authentic and therefore undisputed in the Muslim world, to such an extent that it can be viewed as the "official" biography of Muhammad. The hadiths, which complete the Koran, are the sayings/words or behaviors of the Prophet Muhammad and of his Companions as reported by a chain of witnesses.

## ***THE PRINCIPLE OF JIHAD: AN OFFENSIVE WAR***

Koran, surah 2, verse 190: Fight in the way of Allah those who fight<sup>2</sup> you, but transgress not the limits. Truly Allah likes not the transgressors.

Koran, surah 2, verse 193: Fight them until there is no more Fitna [disbelief and worshipping of others along with Allah] and all and every kind of worship is for Allah. But if they cease, let there be no transgression except against Az-Zalimun (polytheists and wrong-doers).

Koran, surah 2, verse 217: The asked you concerning fighting in the sacred months. Say: "Fighting therein is a great transgression but a greater transgression with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-Al-Hâram [great mosque at Makkah] and to drive out its inhabitants (...)." They [the polytheists] will never cease fighting you until they turn you back from your religion if they can<sup>3</sup>. (...)

Koran, surah 4, verse 84: Then fight in the cause of Allah! You are not tasked [held responsible] except for yourself and incite the believers (to fight along with you)! It may be that Allah will restrain the evil might of the disbelievers. Allah is stronger in might and stronger in punishing.

Koran, surah 8, verse 17: You killed them [the disbelievers] not, but Allah killed them [at the battle of Badr]. (...)

Koran, surah 8, verse 39: Fight them [infidels] until there is no more Fitna [disbelief and polytheism] and the religion (worship) will be all for Allah alone. (...)

Koran, surah 8, verse 65: O Prophet! Urge the believers to fight! If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

Koran, surah 9, verse 5: Then when the Sacred months have passed, then kill the Mushrikûn wherever you find them. Capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salat [prayer] and give Zakat [legal charity], then leave their way free. (...)

Koran, surah 9, verse 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.

Koran, surah 9, verse 29: Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His messenger, and those who acknowledge not the religion of the truth among the people of the Scripture [Jews and Christians] until they pay the Jizya with willing submission, and feel themselves subdued.

Hadith (Bukhari 36): Narrated Abu Huraira: The Prophet said, "The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be taken care of by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any expedition going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause."

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<sup>2</sup> In Muslim culture, the simple fact of not recognizing the god of Muslims, Allah, the mission of Muhammad and of refusing to obey Islam is viewed as an aggression against Muslims. Expressing any clear opposition – especially in public – to Islam, in particular in the Western world, is considered as a form of "persecution" against Muslims and Islam, hence the recurring use by the representatives of Islam of the word "stigmatization" in order to appear as "victims": such attitudes are commonly found in the relationship between Islam and the Western World (and recognized by Tariq Ramadan for example).

<sup>3</sup> Islam considers as an "aggression" any attempt to make the Muslim "quit" his religion, either by showing another religion as worthy of praise, or even by a simple discussion about Islam. For the Muslims, there need not be the use of weapons: anyway they will feel as victims and therefore in a situation of self-defense, which therefore justify the use of violence.

## ***JIHAD IS PRESCRIBED***

Koran, surah 2, verse 216: Jihad is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows what you do not know.

Koran, surah 4, verse 71: O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go for altogether.

Koran, surah 4, verse 76: Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghout [Satan]. So fight you against the friends of Shaitan (Satan)! Ever feeble indeed is the plot of Shaitan.

Koran, surah 9, verse 38: O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allah (i.e. Jihad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter!

Koran, surah 9, verse 39: If you march not forth, He will punish you with a painful torment and will replace you with another people; and you cannot harm Him at all. (...)

Hadith (Muslim 89): It is reported on the authority of Abu Huraira that the Messenger of Allah observed: "Avoid the seven noxious things." It was said (by the hearers): "What are they, Messenger of Allah?" He (the Holy Prophet) replied: "Associating anything with Allah, magic, killing of one whom God has declared inviolate without a just cause, consuming the property of an orphan, and consuming of usury, turning back when the army advances, and slandering chaste women who are believers, but unwary."

## ***TO DIE FIGHTING: IN PRAISE OF MARTYRDOM***

Koran, surah 2, verse 154: Say not that those who were killed in the way of Allah "They are dead". Nay, they are living, but you perceive it not.

Koran, surah 3, verse 157: If you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass (of worldly wealth).

Koran, surah 3, verses 169&170: Think not of those who are killed in the way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them but are left behind (not yet martyred) that on them no fear shall come, nor they shall grieve.

Koran, surah 4, verse 74: (...) Whoever fights in the cause of Allah and is killed or gets victory, We shall bestow on him a great reward.

Koran, surah 9, verse 111: Verily Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's cause, so they kill (others) and are killed. It is a promise in truth which is binding in Him in the Torah, in the Gospel and in the Koran. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.

Hadith (Bukhari 7530): Narrated Al-Mughira: Our Prophet has informed us our Lord's Message that whoever of us is martyred, will go to Paradise.

Hadith (Bukhari 2817): Narrated Anas bin Malik: The Prophet said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)."

Hadith (Muslim 1899): It has been reported on the authority of Jabir that a man said: Messenger of Allah, where shall I be if I am killed (in the way of Allah)? He replied: In Paradise. The man threw away the dates he had in his hand and fought until he was killed (i.e. he did not wait until he could finish the dates).

Hadith (at-Tirmidhi 1663): Narrated Al-Miqdam bin Ma'diykarib: That the Messenger of Allah said: "There are six things with Allah for the martyr. (...) 5) he is married to seventy two wives along Al-Huril-'Ayn of Paradise ; 6) and he may intercede for seventy of his close relatives."

## ***THE FATE OF ENEMIES AND PRISONERS***

Koran, surah 5, verses 33&34: The reward for those who wage war against Allah and His messenger and do mischief in the land is only that they shall be killed or crucified of their hands and their feet be cut off from opposite sides, or be exiled from the land. That it their disgrace in this world and a great torment is theirs in the Hereafter. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-forgiving, most merciful.

Koran, surah 8, verse 67: It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. (...)

### ***THE FATE OF CAPTIVE WOMEN: RAPE, SLAVERY, SALE***

Sîra: The apostle took captives [after the battle of Khaybar] from them [Jewish women] among whom was Safiya d. Huyayy b. Akhtab who had been the wife of Kinana b. al-Rabi and two cousins of hers. The apostle chose Safiya for himself. Dihya b. Khalifa al-Kalbi had asked the apostle for Safiya, and when he [Muhammad] chose her for himself, he gave him her two cousins. The women of Khaybar were distributed among the Muslims. (...) Abdullah b. Abu Najih told me from Makhul that the apostle prohibited four things that day: carnal intercourse with pregnant women who were captured; (...) A man arose as a preacher and said "Let me tell you what I heard the apostle say on the day of Khaybar. He got up among us and said: "It is not lawful for a man who believes in Allah and in the last day to mingle his seed with another man's (meaning to approach carnally a pregnant woman among the captives), nor it is lawful for him to take her until he has made sure that she is in a state of cleanness"."

Sîra: The apostle divided the property, wives and children of Banu [sons of] Qurayza<sup>4</sup> among the Muslims, and he made known on that day the shares of horsemen and foot soldiers, and took out the fifth. (...) It was the first booty on which lots were cast and the fifth was taken. According to this precedent and what the apostle did, the divisions were made, and it remained the custom for raids. Then the apostle sent Sa'd b. Zayd al-Ansari, brother of b. Abdul-Ashhal with some of the captive women of Banu Qurayza to Najd and he sold them for horses and weapons.

### **3) What do you think of the statement made in the Koran according to which the Muslim community is the best among all human communities and is superior to all others?**

Koran, surah 3, verse 104: Let there arise out of you a group of people inviting to all that is good, enjoining all that Islam orders one to do, and forbidding all that Islam has forbidden. It is they who are the successful.

Koran, surah 3, verse 110: You (true believers) the best community that ever emerged for humanity: you advocate what is moral, and forbid what is immoral, and believe in God. (...)

Koran, surah 3, verse 139: And do not waver, nor feel remorse. You are the superior ones, if you are true believers.

### **4) Why does Islam ultimately encourage hatred against the People of the Book, i.e. Christians and especially Jews?**

Koran, surah 3, verse 110: (...) Had the People of the Scripture believed, it would have been better for them. Among them are the believers, but most of them are sinners.

Koran, surah 5, verse 51: O you who believe! Do not take the Jews and the Christians as allies; some of them are allies of one another. Whoever of you allies himself with them is one of them. God does not guide the wrongdoing people.

Koran, surah 5, verse 65: Had the People of the Scripture believed and been righteous, We would have remitted their sins, and admitted them into the Gardens of Bliss.

Koran, surah 5, verse 82 : You will find that the people most hostile towards the believers are the Jews and the polytheists. (...)

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<sup>4</sup> Jewish tribe of Medina made captive, the men of which were exterminated in cold blood (several hundreds of men had their throats cut).

Koran, surah 9, verse 29: Fight those who do not believe in God, nor in the Last Day, nor forbid what God and His Messenger have forbidden, nor abide by the religion of truth – from among those who received the Scripture – until they pay the due tax (jizya), until they fill themselves subdued.

Koran, surah 9, verse 30: The Jews said, “Ezra is the son of God,” and the Christians said, “The Messiah is the son of God.” These are their statements, out of their mouths. They emulate the statements of those who blasphemed before. May God assail them! How deceived they are!

Koran, surah 62, verse 5: The example of those who were entrusted with the Torah, but then failed to uphold it, is like the donkey carrying works of literature. Miserable is the example of the people who denounce God’s revelations. God does not guide the wrongdoing people.

Hadith (Bukhari 3593): Narrated Abdullah bin Umar: I heard Allah's Messenger saying, "The Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!'"

Hadith (Muslim 2922): Abu Huraira reported Allah's Messenger as saying: “The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad would not say, for it is the tree of the Jews.”

Hadith (Muslim 2869): This hadith has been narrated on the authority of Abu Ayyub through some other chains of transmitters (and the words are): “Allah's Messenger went out after the sun had set and he heard some sound and said: It is the Jews who are being tormented in their graves.”

Sîra: Muhammad exterminates the Jews (prisoners) of the tribe of the Banû [sons of] Qurayza

The apostle confined the Jewish prisoners in Medina in the quarter of d. al-Harith, a woman of B. al-Najjar. Then the apostle went out to the market of Medina and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they brought out to him in batches.

Among them was the enemy of Allah Huyayy b. Akhtab and Ka'b b. Asad their chief. They were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka'b what he thought would be done with them. He replied: “Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah, it is death!”

This went on until the apostle made an end of them.

**5) Do you agree that women are absolutely equal to men in terms of human dignity and freedom, and therefore can go where they wish, work, participate to public life, drive a vehicle, etc. without any hindrance, i.e. in a nutshell, are free to choose what they want to do with their own life, even if their husband, father, brother,...do not approve of their choice?**

Koran, surah 2, verse 228: (...) Women have rights similar to their obligations, according to what is fair. But men have a degree over them. God is Mighty and Wise.

Koran, surah 4, verse 34: Men are the protectors and maintainers of women, as God has given some of them an advantage over others, and because they spend out of their wealth. (...)

Hadith (Bukhari 3331): Narrated Abu Huraira: Allah 's Apostle said, "Treat women nicely, for a women is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked."

Hadith (Bukhari 2658): Narrated Abu Said Al-Khudri: The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind."

Hadith (Bukhari 5096): Narrated Usama bin Zaid: The Prophet said, “After me I have not left any trial more severe to men than women.”

**6) In today’s world, are you against the very principle of polygamy which is allowed by the Koran (besides the issue of the effective use or not by Muslims of this right)?**

Koran, surah 4, verse 3: (...) Marry the women you like – two, or three, or four. (...).

**7) Do you approve of the right which the Koran gives to Muslims to beat their wives if they fear they might disobey them?**

Koran, surah 4, verse 34: (...) As for those (wives) from whom you fear disloyalty, admonish them, and abandon them in their beds, then strike them. But if they obey you, seek no way against them. God is Sublime, Great.

Hadith (Bukhari 5204): Narrated Abdullah bin Zama: The Prophet said, "None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day."

Sîra (The farewell pilgrimage): Muslims, your wives should not behave with open unseemliness. If they do, God allows you to put them in separate rooms and to beat them but not with severity. If they refrain from these things they have the right to their food and clothing according to the custom.

**8) Should a Muslim woman have the right to marry whoever she wants, and in particular a non-Muslim man?**

Koran, surah 2, verse 221: (...) Do not marry idolaters, unless they have believed. (...)

Koran, surah 60, verse 10: O you who believe! When believing women come to you emigrating, test them. God is Aware of their faith. And if you find them to be faithful, do not send them back to the unbelievers. They are not lawful for them, nor are they lawful for them. (...)

**9) Do you agree that a woman can refuse to have sexual intercourse with her husband?**

Koran, surah 2, verse 222: (...) Once they [your wives] have become pure, approach them in the way God has directed you." (...)

Koran, surah 2, verse 223: Your women are cultivation for you; so approach your cultivation whenever you like, and send ahead for yourselves. And fear God, and know that you will meet Him. And give good news to the believers.

Hadith (Bukhari 5193, 5194): Narrated Abu Huraira: The Prophet said, "If a man invites his wife to his bed and she refuses to come to him, then the angels send their curses on her till morning."

Hadith (at-Tirmidhî 1160): Talq bin Ali narrated that The Messenger of Allah said: "When a man calls his wife to fulfil his need, then let her come, even if she is at the oven."

**10) Do you agree that sexual intercourse out of wedlock should not be punished by law (even if you disapprove of such behaviour from an ethical point of view)?**

Koran, surah 24, verse 2: The fornicator and the fornicatress, whip each one of them a hundred lashes, and let no pity towards them overcome you regarding God's Law, if you believe in God and the Last Day. And let a group of believers witness their punishment.

**11) Do you agree that homosexuality should not be punished by law (even if you disapprove of such behaviour from an ethical point of view)?**

Koran, surah 26, verses 165&166: Do you approach the males of the world? And forsake the wives your Lord created for you? Indeed, you are intrusive people."

Shafi'i jurisprudence (one of the 4 main schools of Sunni Islam jurisprudence): The Prophet said: (1) "Kill the one who sodomizes and the one who lets it be done to him"; (2) "May Allah curse him who does what Lot's people did"; (3) "Lesbianism by women is adultery between them".

**12) Do you find it normal that, at the age of 53, Muhammad married a little girl (Aisha) who was 6 years old and started having sexual intercourse with her when she was 9? Muhammad was also married to 9 women, besides his concubines, although he had himself set the limit of wives at 4: do you think he is to be considered as a virtuous man and a model?**

Hadith (Bukhari 3896): Narrated Hisham's father: Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married `Aisha when she was a girl of six years of age, and he consummated that marriage when she was nine years old.

Hadith (Bukhari 5133, 5134): Narrated Aisha: that the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e., till his death).

Hadith (Bukhari 3894): Narrated Aisha: The Prophet engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Banu al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became all right, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

**13) Do you agree that there is an absolute separation between the secular and religious domains, to conform to the principle of secularism<sup>5</sup>? Do you agree that public places (swimming pools, cafeterias, hospitals, courts, etc.) and firms (public and private) are not obliged to abide by religious rules, whatever their nature (religious rules – the “sharia” as far as Islam is concerned – belonging to the narrow domain of private life in the Western World)?**

NB: no Muslim country does it and no declaration of Muslims leaving in the Western World goes in this direction.

**14) Can you quote Muslim countries where Muslims and non-Muslims have exactly the same rights (civil law, family law, criminal law, etc.)?**

**15) Do you agree that freedom of speech must not be hindered for any religious reasons, i.e. such freedom must only abide with the general rules applicable to all in public places? Do you agree that blasphemy is not to be regarded as an offence by the law, and that criticizing religions is allowed in the Western World?**

Koran, surah 24, verse 51: The response of the believers, when they are called to God and His Messenger in order to judge between them, is to say, “We hear and we obey.” These are the successful.

Koran, surah 33, verse 36: It is not for any believer, man or woman, when God and His Messenger have decided a matter, to have liberty of choice in their decision. Whoever disobeys God and His Messenger has gone far astray.

Hadith (Bukhari 7288): Narrated Abu Huraira: The Prophet said, “Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can.”

**16) Muhammad reinstated stoning which the Jews had given up and which is still performed today in some Muslim countries (in conformity with Muhammad’s order): do you think this was something good?**

Koran, surah 4, verse 15: Those of your women who commit lewdness, you must have four witnesses against them, from among you. If they testify, confine them to the homes until death claims them, or God makes a way for them.

Hadith (Bukhari 6818): Narrated Abu Huraira: The Prophet said, “The boy is for (the owner of) the bed and the stone is for the person who commits illegal sexual intercourse.”

Sîra: The apostle said: “I am the first to revive the order of God [stoning] and His book and to practice it”.

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<sup>5</sup>The orthodox Muslim State does not separate religion and law according to the well-known saying: “Islam is both religion and State”, contrary to those countries where secularism is the law of the land.

**17) What do you think of corporal punishments? Do you agree that no offence can warrant corporal punishment and that the only legal punishment which respects human dignity is restricted to deprivation of liberty? What do you think of the position of the Egyptian university of Al-Azhar which rejected the very principle of a moratorium on this issue? Should all corporal punishments be abolished in Islam?**

Koran, surah 2, verse 179: There is life for you in retaliation, O people of understanding, so that you may refrain.

Koran, surah 5, verse 45: We wrote for them in it: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and an equal wound for a wound; but whoever forgoes it in charity, it will serve as atonement for him. (...).

Koran, surah 5, verse 38: The male thief and the female thief, cut off their (right) hands as a reward for what they committed, a punishment by way of example from Allah. Allah is all-powerful and all-wise.

Koran, surah 24, verse 2: The fornicator and the fornicatress, whip each one of them a hundred lashes, and let no pity towards them overcome you regarding God's Law, if you believe in God and the Last Day. And let a group of believers witness their punishment.

Hadith (Bukhari 6800): Narrated Aisha: The Prophet cut off the hand of a lady, and that lady used to come to me, and I used to convey her message to the Prophet and she repented, and her repentance was sincere.

**18) Why are non-Muslims denied the right to drink alcohol freely in Muslim countries? The fact that Muslims do not drink alcohol is one thing, but why should this rule be applied to non-Muslims, denying them such a right? Same question may be asked about the ban on eating pork.**

NB: Why does wine, forbidden on Earth, become a reward in Paradise? Why the pork's taboo, which has no proven scientific justification (even the Jews can't explain with certainty where this taboo comes from)?

**19) Why do certain Muslims, men or women, not dress in the same way as is done in Western countries, and chose to wear garments which by no means belong to the traditions of Western countries and run counter to such traditions (especially in the case of women)? Do you think such obvious religious behaviour respects the historical traditions of Western countries and shows a real will to integrate Western societies?**

Hadith (Bukhari 5892): Narrated Nafi: Ibn Umar said, The Prophet said, 'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.' (...)

Hadith (Bukhari 3462): Narrated Abu Huraira: Allah's Messenger said, "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e. dye your grey hair and beards).

**20) Islam claims to treat animals in the most gentle way when they are slaughtered. Today, stunning is recognized as a secure way of proceeding, therefore why refuse such procedure although it is obviously the best to do away with pain instead of letting animals suffer for too long?**

NB: Besides, why wish to maintain halal slaughtering whereas Muslims are authorized to eat meat of animals slaughtered by people of the Book without even knowing how the animals have been slaughtered?

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