

Plagiarism Investigation  
of  
Omar Suleiman's  
PhD Thesis

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## **Executive Summary**

Omar Suleiman is a prominent Islamic speaker and civil rights activist with an international reputation. He is the founder of Yaqeen Institute and holds a doctorate in Islamic Thought and Civilization, awarded by the International Islamic University of Malaysia (IIUM) in May of 2020<sup>1</sup>. However, concerns have arisen regarding his academic integrity, as portions of his dissertation have been found to include plagiarized content and other instances of scholarly misconduct. Such actions pose serious risks to the credibility of academic credentialing and accreditation standards. This paper will examine the violations identified in his dissertation.

The report will show Omar Suleiman violated IIUM's academic integrity rules. According to IIUM Academic Integrity Rules, plagiarism is defined as (p. 14):

- (a) the act of taking of intellectual property expressed in material form, writing, data or invention of another person and claiming that the idea, writing, data or invention is the result of one's own findings or invention; or
- (b) an attempt to make out or the act of making out, in such a way that one is the original source or the author of an idea expressed in material form, writing, data or invention which has actually been taken from some other sources

The authors who were plagiarized, nor any Yaqeen Institute articles, are cited or acknowledged in the PhD dissertation, not even in the literature review, despite Suleiman clearly being aware of their existence and relevance to his research thesis.

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<sup>1</sup> We have encountered conflicting information regarding the date of his doctoral degree conferral. One source states September 2020, while another lists May 2020. This discrepancy is one of the key inconsistencies we find concerning.

## **Introduction**

In 2021, several PhD holders from Yaqeen Institute attempted to access Omar Suleiman's PhD dissertation, only to discover that it was unavailable for download through IIUM's online portal. Requests sent directly to Omar Suleiman were either met with delays or subtly declined until they were eventually forgotten. This raised concerns among academics, as while it is not uncommon for dissertations to have embargo periods, outright refusal to share one's work with fellow scholars is unusual, troubling, and highly suspicious.

Between 2022 and 2024, repeated attempts were made to obtain the dissertation through IIUM's channels, but all requests were either ignored or explicitly denied. Efforts by IIUM students and professors to access the dissertation document, on campus, also proved fruitless. Attempts to contact Omar Suleiman's advisor were unsuccessful, as the advisor had left the university and could not be located. Subsequent interlibrary loan (ILL) requests faced the same fate, being ignored or denied.

Remarkably, an anonymous whistleblower eventually provided the team of PhD holders with a copy of the dissertation. Questions persist as to why IIUM has yet to release the official version. Were library staff instructed to withhold these requests? While the university might officially attribute this to an embargo, the fact that nearly six years had passed raised suspicions of potential corruption surrounding Omar Suleiman's dissertation. We commend the whistleblower for their ethical and moral courage in exposing this issue.

*\* As of March 2025, all links originally listed on Omar Suleiman's Wikipedia page referencing the dissertation have been deactivated. This is highly concerning and raises serious questions about transparency and accountability.*

## Proof 1: Word Verbatim Plagiarism

Word-for-word plagiarism occurs when a writer copies text directly from a source without proper citation, presenting it as their own work. This section will identify and analyze instances of verbatim plagiarism found within the material under review.

There are three main violations. Each violation will be shown with a table of comparison, followed by an analysis of the similarities between the passages.

### Violation 1

<b>Omar Suleiman Paper</b>	<b>Original Source Paper</b>
<b>Omar Suleiman</b> Footnote #161, pg 69:	<b>Jihad as Defense Paper</b> Footnote #6, pg 3:
“In fact, according to the exegete Al-Qurtubī, the very first revelation, verse 22:39, related to military conflict was in direct response to aggression.”	“According to classical exegete al-Qurtubī (d. 1273), this was the first verse to be revealed about war.”
Reference: [Al-Qurtubī, 12:68, verse 22:39]	Reference: [al-Qurtubī, Jami' li-Ahkām al-Qur'an 22:39, v.12 p.68]
See Appendix B “FIRST PAPER - Violation 1: Footnote 161/6 (lifted citation)”	See Appendix B “FIRST PAPER - Violation 1: Footnote 161/6 (lifted citation)”

Let's analyze the sentences based on their similarity and the potential for plagiarism.

#### Comparison of Words and Phrases:

1. **According to Shared Phrases/Words:**
  - Both sentences mention **Al-Qurtubī** (a specific classical exegete).
  - Both refer to **the first verse**.
  - Both address a subject related to **military conflict/war**.
  - Both imply a relationship between the verse and **revelation**.
2. **Differences:**
  - The “Omar Suleiman” version adds “**in fact**” and “**verse 22:39**”, while the source does not specify the verse number.
  - The source describes Al-Qurtubī as “**classical exegete**” with his death date (1273), which is absent in the “Omar Suleiman” version.
  - The phrasing differs: the “Omar Suleiman” version says “**in direct response to aggression**”, while the source uses “**about war**”, making the intent more general.

#### **Similarity Score:**

Based on lexical overlap, paraphrasing, and shared key ideas, the similarity score is approximately **70%**. The differences in phrasing suggest an attempt to reword but still maintain the same core idea.

### **Evaluation of Plagiarism:**

1. **Contextual Similarity:** The “Omar Suleiman” document sentence communicates the same idea as the source sentence but changes the structure and adds minor details like the verse number (22:39) and the phrase “in direct response to aggression.” However, it does not introduce any new analysis or perspective that significantly differentiates it from the source.
2. **Paraphrasing or Plagiarism?:**
  - While there are attempts at rewording, the “Omar Suleiman” version closely follows the original sentence’s meaning and structure.
  - The inclusion of verse 22:39 could be an attempt to mask the similarity.
3. **Likelihood of Plagiarism:** The “Omar Suleiman” sentence seems to rely heavily on the source without proper attribution or sufficient transformation of the idea. This constitutes potential plagiarism, especially if no citation is provided.

### **Conclusion:**

- If the “Omar Suleiman” document does not properly attribute the source or fails to demonstrate significant originality beyond paraphrasing, it likely constitutes plagiarism.
- Paraphrasing itself is not inherently plagiarism; however, failing to properly cite the original source when paraphrasing is considered plagiarism.

## Violation 2

Omar Suleiman Paper	Original Source Paper
<p>Footnote #193, pg 87:</p> <p>“One of the early exegetes, Al-Ṭabarī, cites Mujāhid ibn Jabir (d. 277) as saying the verse was revealed in connection to the ghazwah of Tabūk.”</p>	<p>Footnote #36, pg 11:</p> <p>“According to al-Ṭabarī (d. 923), this verse was revealed prior to the battle of Tabūk.”</p>
Reference: [Abū Ja’far al-Ṭabarī, Jāmi‘ Al-Bayān ‘an ta’wīl al-Qur’ān, (Bayrūt: Mu’assasat al-Risālah, 2000), 14:200, verse 9:29]	Reference: [al-Ṭabarī, Tafsīr al-Ṭabarī 9:29, v.11 p.407]
See Appendix B “FIRST PAPER - Violation 9: Footnote 193/36 (lifted citation)”	See Appendix B “FIRST PAPER - Violation 9: Footnote 193/36 (lifted citation)”

### Comparison of Words and Phrases:

#### 1. Shared Phrases/Words:

- Both sentences mention **Al-Ṭabarī** (a prominent exegete).
- Both refer to **the verse** being revealed.
- Both mention **the ghazwah/battle of Tabūk** as the context.

#### 2. Differences:

- The “Omar Suleiman” version introduces “**Mujāhid ibn Jabir (d. 277)**” as a source cited by Al-Ṭabarī, which is absent in the source.
- The “Omar Suleiman” version uses the term “**ghazwah of Tabūk**”, while the source uses “**battle of Tabūk**”—a subtle difference in terminology.
- The source specifies that the verse was revealed “**prior to**” the battle, whereas the “Omar Suleiman” version says it was revealed “**in connection to**” the ghazwah.

### Similarity Score:

- There is significant conceptual and lexical overlap. Based on shared key phrases and structure, the similarity score is approximately **80%**.

### **Evaluation of Plagiarism:**

#### **1. Contextual Similarity:**

- The core idea is identical: the verse is associated with the **battle of Tabūk**, as mentioned by Al-Tabarī.
- The addition of **Mujāhid ibn Jabir** provides supplementary detail, but it does not significantly transform the original idea.

#### **2. Paraphrasing or Plagiarism?:**

- The “Omar Suleiman” version attempts paraphrasing but retains the same core structure and idea as the source.
- The inclusion of **Mujāhid ibn Jabir** and slight rephrasing might be an attempt to obscure the reliance on the source.

#### **3. Likelihood of Plagiarism:**

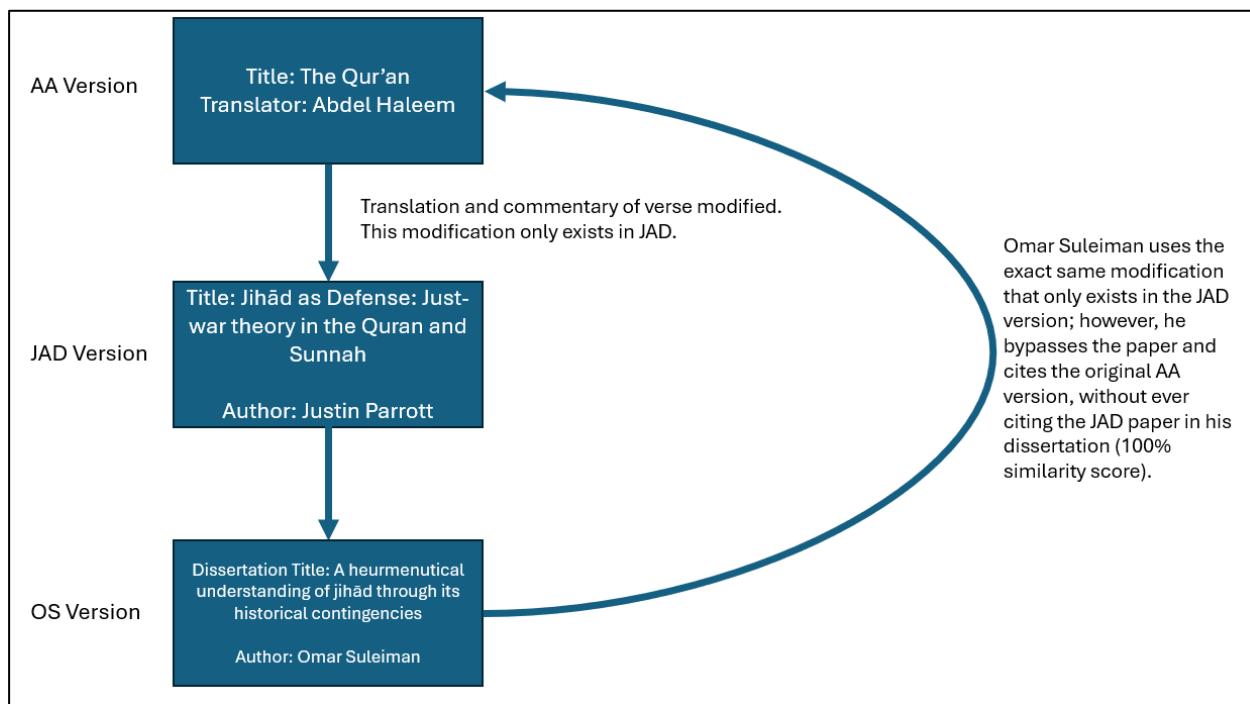
- Without proper attribution to the original source, this constitutes potential plagiarism, as the key idea and structure are directly derived from the source.

### **Conclusion:**

- If the “Omar Suleiman” document does not explicitly cite the source or acknowledge that the core idea and context come from it, this is likely an instance of plagiarism. Adding a new name (Mujāhid ibn Jabir) does not negate the need for proper attribution to the source text. To avoid plagiarism, the author must explicitly credit the source and reframe the idea with original interpretation or analysis.

## Violation 3

Violation #3 provides the most *definitive* evidence of plagiarism. This case involves three distinct documents. First, the AA version is a translation of the Qur'an by Abdel Haleem, in which he not only translated the text but also included his own commentary on a specific verse. The JAD version then incorporated this translation and commentary but introduced a unique and manual modification that appears solely in this paper and nowhere else in the literature base, nor anywhere on the internet. Subsequently, the OS version (Omar Suleiman's dissertation) adopted the exact modified translation from the JAD version but circumvented proper attribution by citing the original AA version instead of the JAD version. **This is indisputable evidence that Omar Suleiman accessed and utilized the JAD paper without acknowledging it in his dissertation.** The diagram below illustrates this violation in a simplified manner.



**Figure 1. Unattributed Borrowing of a Modified Translation: Diagram of Plagiarism in Violation #3**

Comparison Points:

- Highlights in Yellow: Missing in copied text
- Highlights in Red: Added to copied text (not existent in source)
- Source has no paragraph breaks in entire passage; dissertation mimics one of the two same paragraph breaks
- The source text has an apostrophe in the word Qur'an; the word Qur'an is used 97 times in the entire dissertation EXCEPT one instance (from the copied text above) where it is spelled Quran (without the apostrophe)

Original Translation (AA)	Original Source Paper (JAD)
<p><b>ABDEL HALEEM:</b> Yet the main clause of the sentence —'kill the polytheists'— is singled out by some non-Muslims as representing the Islamic attitude to war; even some Muslims take this view and allege that this verse abrogated many other verses, including 'There is no compulsion in religion' (2:256) and even, according to one solitary extremist, 'God is forgiving and merciful'.</p> <p>This far-fetched interpretation isolates and decontextualizes a small part of a sentence and of a passage, 9: 1-15, which gives many reasons for the order to fight such polytheists: they continually broke their agreements and aided others against the Muslims, they started hostilities against the Muslims, barred others from becoming Muslims, expelled them from the Holy Mosque and even from their own homes. At least eight times the passage mentions the misdeeds of these people against the Muslims.</p> <p>Moreover, consistent with restrictions on war elsewhere in the Quran, the immediate context of this 'sword verse' exempts such polytheists as do not break their agreements and who keep the peace with the Muslims (9:7); it orders that those enemies seeking safe conduct should be protected and delivered to the place of safety they seek (9:6). The whole of this context to verse 9:5, with all its restrictions, is ignored by those who simply isolate one part of a sentence to build on it their theory of war and violence in Islam.</p>	<p><b>JAD 33, pg 9:</b> "The main clause of the sentence, 'kill the polytheists,' is singled out by some non-Muslims as representing the Islamic attitude to war. Even some Muslims takes this view and allege that this verse abrogated many other verses including, 'There is no compulsion in religion,' (2:256) and even according to one solitary extremist, 'God is forgiving and merciful.'</p> <p>This far-fetched interpretation isolates and decontextualizes a small part of a sentence and of a passage which gives many reasons for the order to fight such polytheists: they continually broke their agreements and aided others against the Muslims, they started hostilities against the Muslims, barred others from becoming Muslims, expelled them from the Holy Mosque and even from their own homes. At least eight times the passage mentions the misdeeds of these people against the Muslims.</p> <p>Moreover, consistent with the restriction of war elsewhere in the Quran, the immediate context of this 'sword verse' exempts such polytheists who do not break their agreements and who keep peace with Muslims. It orders that those enemies seeking safe conduct should be protected and delivered to the place of safety they seek. The whole of this context to verse 9:5, with all its restrictions, is ignored by those who simply isolate one part of a sentence to build on it their theory of violence in Islam."</p> <p>[Abdel Haleem, The Qur'an, p. xxiii]</p>

Omar Suleiman Paper (OS)	Original Source Paper (JAD)
<b>PHD 191, pg 86:</b>	<b>JAD 33, pg 9:</b>
<p>“The main clause of the sentence, ‘kill the polytheists,’ is singled out by some non-Muslims as representing the Islāmic attitude to war. Even some Muslims takes this view and allege that this verse abrogated many other verses including, ‘There is no compulsion in religion,’ (2:256) and even according to one solitary extremist, ‘God is forgiving and merciful.’</p>	<p>“The main clause of the sentence, ‘kill the polytheists,’ is singled out by some non-Muslims as representing the Islamic attitude to war. Even some Muslims takes this view and allege that this verse abrogated many other verses including, ‘There is no compulsion in religion,’ (2:256) and even according to one solitary extremist, ‘God is forgiving and merciful.’</p>
<p>This far-fetched interpretation isolates and decontextualizes a small part of a sentence and of a passage which gives many reasons for the order to fight such polytheists: they continually broke their agreements and aided others against the Muslims, they started hostilities against the Muslims, barred others from becoming Muslims, expelled them from the Holy Mosque and even from their own homes. At least eight times the passage mentions the misdeeds of these people against the Muslims.</p>	<p>This far-fetched interpretation isolates and decontextualizes a small part of a sentence and of a passage which gives many reasons for the order to fight such polytheists: they continually broke their agreements and aided others against the Muslims, they started hostilities against the Muslims, barred others from becoming Muslims, expelled them from the Holy Mosque and even from their own homes. At least eight times the passage mentions the misdeeds of these people against the Muslims.</p>
<p>Moreover, consistent with the restriction of war elsewhere in the Quran, the immediate context of this ‘sword verse’ exempts such polytheists who do not break their agreements and who keep peace with Muslims. It orders that those enemies seeking safe conduct should be protected and delivered to the place of safety they seek. The whole of this context to verse 9:5, with all its restrictions, is ignored by those who simply isolate one part of a sentence to build on it their theory of violence in Islām.”</p>	<p>Moreover, consistent with the restriction of war elsewhere in the Quran, the immediate context of this ‘sword verse’ exempts such polytheists who do not break their agreements and who keep peace with Muslims. It orders that those enemies seeking safe conduct should be protected and delivered to the place of safety they seek. The whole of this context to verse 9:5, with all its restrictions, is ignored by those who simply isolate one part of a sentence to build on it their theory of violence in Islam.”</p>
<p>[Abdel Haleem, The Qur'an, xxiii]</p>	<p>[Abdel Haleem, The Qur'an, p. xxiii]</p>
<p>See Appendix B “FIRST PAPER - Violation 8: Footnote 191/33 (lifted citation)”</p>	<p>See Appendix B “FIRST PAPER - Violation 8: Footnote 191/33 (lifted citation)”</p>

### **Comparison of Words and Phrases:**

#### **1. Verbatim Similarity:**

- Both the “Omar Suleiman” document and the **source document** are **word-for-word identical** across the entire excerpt.
- Phrases such as **“kill the polytheists,”** **“decontextualizes a small part of a sentence,”** and **“consistent with the restriction of war elsewhere in the Quran”** are identical, indicating no attempt to paraphrase.

#### **2. Structural and Content Similarity:**

- Both documents reproduce the argument, reasoning, and evidence in the exact same sequence and structure.
- The reference to **verse 9:5 (the “sword verse”)**, the contextualization of the verse, and the rebuttal of misinterpretations are presented identically.

#### **3. Attribution:**

- Both documents cite **Abdel Haleem** as the source, but there is a clear lack of citing the modification via the source document.

### **Similarity Score:**

- The similarity is unequivocally **100%**, as the “Omar Suleiman” text replicates the source word-for-word, including all manual omissions and punctuation alterations.

### **Evaluation of Plagiarism:**

#### **1. Verbatim Copying Without Proper Quotation:**

- The “Omar Suleiman” document copies the lengthy source text **entirely** without citing the modified version. This lack of explicit acknowledgment is a textbook example of plagiarism.

#### **2. Originality of the Source Translation:**

- Abdel Haleem’s translation and commentary on the verse are unique and not found elsewhere. Additionally, the JAD modification is also unique and not found elsewhere<sup>2</sup>. This strengthens the claim of plagiarism because the “Omar Suleiman” text appropriates a distinctive modified copy without citing the modified reference.

### **Conclusion:**

- This instance constitutes **clear plagiarism** because the “Omar Suleiman” **document copies the source text word-for-word**, and does not provide proper acknowledgment of the text. Even though Abdel Haleem is cited, the lack of citing the modified source paper misleads the reader into believing the text is from the original Abdel Haleem source.

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<sup>2</sup> It is likely that JAD modified the original translation for readability, and Omar Suleiman simply copied it—including JAD's modifications—without even referring to the original source (JAD).

## **Proof 2: Statistical Analysis of Lifted Citations**

### **Executive Summary**

Traditional plagiarism detection software primarily focuses on text similarity and often fails to identify citation lifting. One promising approach is to investigate the likelihood of citation overlaps between a dissertation and its possible source papers. By applying a hypergeometric probability model, researchers can assess whether the observed overlap is more likely to be due to random chance or to non-accidental borrowing. Such an analysis has the potential to reveal extremely low probabilities that would raise serious concerns about academic misconduct.

### **Introduction**

Maintaining academic integrity is essential in scholarly research. Citation lifting, a specific form of plagiarism, occurs when citations are copied from one work into another without proper attribution. This practice creates a false impression of thorough research and misleads readers about the originality of the work.

We encourage academics and integrity investigators to examine citation practices not only through textual comparison but also through statistical methods. By analyzing overlaps between a given work and suspected source papers, scholars can test whether these overlaps are likely to have occurred by chance or whether they merit further scrutiny. Statistical modeling offers one possible pathway to strengthen academic integrity reviews.

### **Probability Analysis**

The use of probability analysis in detecting plagiarism is not common in standard academic integrity investigations, but statistical and computational methods have been increasingly applied to detect citation-based plagiarism in recent years. We encourage researchers to review the information present in Gipp and Beel (2010)<sup>3</sup>, Bailey (2011)<sup>4</sup>, Meuschke and Gipp (2013)<sup>5</sup>, Gipp (2014a)<sup>6</sup>, Gipp et al. (2014b)<sup>7</sup>, and lastly, Kong et al. (2022)<sup>8</sup> who specifically used the same probability test we discuss below.

Most traditional plagiarism detection relies on text-matching software (e.g., Turnitin, iThenticate, PlagScan), which cannot detect citation lifting. Probabilistic approaches offer an alternative that becomes especially valuable when textual similarity is absent.

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<sup>3</sup> Gipp, B., & Beel, J. (2010, June). *Citation based plagiarism detection: a new approach to identify plagiarized work language independently*. In Proceedings of the 21st ACM Conference on Hypertext and Hypermedia (pp. 273-274).

<sup>4</sup> Jonathan Bailey, “*Using Citations to Detect Plagiarism*,” Plagiarism Today (Aug 8, 2011)

<sup>5</sup> Meuschke, N., & Gipp, B. (2013). “State of the art in detecting academic plagiarism.” *International Journal for Educational Integrity*, 9(1), 50–71.

<sup>6</sup> Gipp, B. (2014). *Citation-based Plagiarism Detection: Detecting Disguised and Cross-Language Plagiarism using Citation Pattern Analysis*. Springer.

<sup>7</sup> Gipp, B., Meuschke, N., & Breitinger, C. (2014). Citation-based plagiarism detection: Practicability on a large-scale scientific corpus. *Journal of the Association for Information Science and Technology*, 65(8), 1527-1540.

<sup>8</sup> Kong, H., Martin-Gutierrez, S., & Karimi, F. (2022). Influence of the first-mover advantage on the gender disparities in physics citations. *Communications Physics*, 5(1), 243.

In addition, newer methods such as CitePlag and CitationGraph use citation network analysis to uncover unusual overlaps in references. Citation Pattern Matching (Gipp & Meuschke, 2011) was an important milestone in this line of work. Extending this trajectory, a hypergeometric probability approach can provide a statistical basis for assessing whether observed overlaps are too improbable to be coincidental.

With respect to legal and academic precedents, courts and academic committees typically rely on qualitative evidence rather than statistical proofs. However, some legal and academic integrity cases have used probability models to argue against accidental misconduct. For example, standardized testing fraud cases have used similar statistical models (e.g., probability of identical answer patterns occurring by chance).

The strength of this method lies in its ability to *quantify suspicion*. Instead of relying solely on subjective judgment, it offers a statistical benchmark for how improbable citation overlaps may be. It also addresses forms of plagiarism that escape text-based tools—particularly cases where plagiarists paraphrase but retain the same citations.

Researchers and academic integrity investigators are therefore encouraged to experiment with probability-based citation analysis in their own work. When combined with qualitative review, such methods can enrich investigations and provide a more robust framework for evaluating potential misconduct.

## **Proof 3: Call for Independent Verification and Citation Integrity Review**

The investigation remains ongoing, though current resources are limited. We therefore encourage researchers to obtain the full dissertation and undertake their own in-depth analysis of its citations. There is reason to believe that Omar Suleiman incorporated citations without consulting the original works. A careful review could uncover inconsistencies or contradictions of the author's core argument. This will provide further insight into whether the references reflect genuine scholarly engagement.

## **Proof 4: Whistleblower Testimony and Direct Evidence of Authorship Irregularities**

Further evidence supporting the whistleblower testimony and the primary documentation alleging irregularities in the authorship of Omar Suleiman's doctoral dissertation will be furnished and made available to all pertinent parties.

## **Conclusion and Recommendations**

This ongoing investigation provides strong evidence that Omar Suleiman engaged in plagiarism through verbatim copying, as demonstrated by three distinct violations. In Violation #3, although the original author, Abdel Haleem, is cited, the failure to acknowledge the intermediary source is a deliberate and misleading act of citation. Similarly, in Violations #1 and #2, the high similarity scores further indicate that the text was copied rather than independently formulated. The substantial conceptual and lexical overlap, coupled with the absence of proper citation, constitutes a clear breach of academic integrity and falls under the criteria for being deemed as plagiarism.

Furthermore, applying a hypergeometric probability analysis to the dissertation's citations will determine whether the observed overlaps are likely to have occurred by random chance. If such an analysis reveals extremely low probabilities, it would raise serious concerns about systematic citation lifting. We encourage researchers to conduct this form of statistical review, as it offers a way to test whether overlaps are consistent with deliberate borrowing rather than coincidence. Identifying whether citation duplication occurs sporadically or with striking regularity would provide valuable insight into the author's engagement with sources and the integrity of the work.

### **Recommendations**

Based on the findings, the following actions are recommended:

1. **Formal Review:** Initiate an academic integrity review to evaluate the dissertation and its compliance with ethical standards.
2. **Disciplinary Action:** If plagiarism is confirmed, appropriate sanctions must be applied, including retraction of the dissertation.

## **Appendix A: Dissertation information**

Name: Omar Suleiman

Student ID: G1630951

Date: September 2020

Dissertation Title: A Hermeneutical Understanding of Jihād Through Its Historical Contingencies

Link 1:

<http://ir.upm.edu.my/find/Record/441471>

Link 2:

[https://studentrepo.iium.edu.my/bitstream/123456789/10313/1/t11100424573OmarSuleiman\\_24.pdf](https://studentrepo.iium.edu.my/bitstream/123456789/10313/1/t11100424573OmarSuleiman_24.pdf)

Link 3:

[https://web.archive.org/web/20211222203511/https://studentrepo.iium.edu.my/bitstream/123456789/10313/1/t11100424573OmarSuleiman\\_24.pdf](https://web.archive.org/web/20211222203511/https://studentrepo.iium.edu.my/bitstream/123456789/10313/1/t11100424573OmarSuleiman_24.pdf)

## Appendix B: Tables of Violations

We categorized our findings based on the specific papers from which Omar Suleiman plagiarized, identifying five separate sources that were neither acknowledged nor cited in his dissertation.

Each paper is associated with a list of violations, most of which involve lifted citations through direct copying of translations. In some cases, entire sentences were copied verbatim.

To illustrate these violations, we present each table in a two-column format: the left column displays excerpts from Omar Suleiman's dissertation, while the right column presents the corresponding text from the original source documents. See below for an example.

Omar Suleiman Paper	Original Source Paper
<p>PhD 161, pg 69:</p> <p>"In fact, according to the exegete Al-Qurṭubī, the very first revelation, verse 22:39, related to military conflict was in direct response to aggression."</p> <p>[Al-Qurṭubī, 12:68, verse 22:39]</p>	<p>JAD 6, pg 3:</p> <p>"According to classical exegete al-Qurṭubī (d. 1273), this was the first verse to be revealed about war."</p> <p>[al-Qurṭubī, Jami' li-Āhkām al-Qur'an 22:39, v.12 p.68]</p>

**Annotations:**

- "PhD": shortened reference to Omar Suleiman's dissertation. The number is the footnote/reference number in his dissertation.
- "pg" is page number in his dissertation
- "JAD": shortened reference to the different source papers Omar Suleiman plagiarized from (each paper will have its own unique three letters). The number is the footnote/reference number in the source document.
- "pg" is page number in the source document where the sentence can be found.
- This is the word verbatim plagiarized sentence from Omar Suleiman's dissertation.
- This is the word verbatim reference used in Omar Suleiman's dissertation.
- This is the word verbatim reference used in original source document.
- This is the word verbatim sentence from the original source document.

## **FIRST PAPER**

Title: Jihād as Defense: Just-war theory in the Quran and Sunnah

Author: Justin Parrott

Date: 2016

Link: <https://omarsuleiman.phd/download/75>

## Violation 1: Footnote 161/6 (lifted citation):

<p><b>PhD 161, pg 69:</b> “In fact, according to the exegete Al-Qurṭubī, the very first revelation, verse 22:39, related to military conflict was in direct response to aggression.”</p> <p>[Al-Qurṭubī, 12:68, verse 22:39]</p>	<p><b>JAD 6, pg 3:</b> “According to classical exegete al-Qurṭubī (d. 1273), this was the first verse to be revealed about war.”</p> <p>[al-Qurṭubī, <i>Jami' li-Aḥkām al-Qur'an</i> 22:39, v.12 p.68]</p>
<p>Much of Dawoody's analysis continues in this manner, showcasing how contemporary discourse on jihād is flawed. To compensate for these discrepancies, he often interjects an alternative perspective, expounding on the Qur'ānic message and Islāmic legal reasoning behind warfare. Unlike previous researchers who saw these sources as only peripherally related, for Dawoody, the persecution endured by the Prophet (P.B.U.H.) and his companions is integral towards understanding jihād – and it is ultimately the <i>casus belli</i> (justification for war) expressed by the Qur'ān itself. A number of passages indicate just that. For example, several passages clearly articulate a need to fight for the sake of self-defense. <b>In fact, according to the exegete Al-Qurṭubī, the very first revelation, verse 22:39, related to military conflict was in direct response to aggression</b><sup>161</sup></p>	<p>3   Jihād as Defense: Just-war theory in the Quran and Sunnah</p> <p>help those who help His cause—God is strong and mighty.<sup>5</sup></p> <p>According to classical exegete al-Qurṭubī (d. 1273), this was the first verse to be revealed about war.<sup>6</sup> This verse establishes the inherent right of individuals and nations to defend themselves. Moreover, the mention of “monasteries, churches, synagogues,” indicates that the right to self-defense is universal and extends to religions and philosophies besides Islam. The purpose of legal warfare is to repel aggression and protect human rights, not to exterminate other religions.</p> <p>Another verse revealed early in the</p> <p>as <i>jus in bello</i> (“justice in war”), the law of war that protects civilians and non-combatants.</p> <p>Abdullah ibn Abbās (d. 687), the cousin of Prophet Muhammad ﷺ and one of the earliest authorities in Quranic exegesis, interpreted this verse as prohibiting aggression against all categories of peaceful people:</p> <p><i>Do not kill women, children, old men, or whoever comes to you with peace and he restrains his hand [from fighting], for if you did so you would have certainly transgressed.</i><sup>9</sup></p> <p>Umar Abdul Azīz (d. 720), the</p>

<sup>160</sup> Ibid., 46.

<sup>161</sup> Al-Qurtubī, 12:68, verse 22:39.

## Violation 2: Footnote 476/12 (lifted citation, unattributed translation):

<p><b>PHD 476, pg 181:</b> “Verily, the most tyrannical of people to Allāh, Almighty and Glorified, is he who kills those who did not fight him.”</p> <p>[Ibn Ḥanbal, 26:298 #16376]</p>	<p><b>JAD 12, pg 4:</b> “Verily, the most tyrannical of people to God the Exalted is he who kills those who did not fight him.”</p> <p>[Musnad Aḥmad #16376 (15943), v.26 p.298 (author translation)]</p>
<p>[The Qur’ān undoubtedly contains unrestricted references to fighting in defense of yourself and others. There are also apocalyptic narrations in the Aḥādīth, authentic or not, of various lands coming under Muslim rule. But did Muḥammad (P.B.U.H.) teach that the Muslim empire should wage war on non-Muslim empires simply for being non-Muslims? In a counter example to this claim, the Prophet (P.B.U.H.) said, “Leave the Abyssinians alone so long as they leave you alone, and leave the Turks alone so long as they leave you alone.”<sup>475</sup> The question then becomes how do we reconcile all the mitigating evidence with the various verses of the Qur’ān and traditions of Muḥammad (P.B.U.H.) which speak of the virtue of military jihād in unqualified terms? Muḥammad (P.B.U.H.) sums up his entire theory by saying, “Verily, the most tyrannical of people to Allāh, Almighty and Glorified, is he who kills those who did not fight him.”<sup>476</sup> Every text mentioning jihād is qualified by the ethics and principles mentioned in this research, as expressed in equally authoritative and authentic Islamic texts.</p>	<p>4   Jihād as Defense: Just-war theory in the Quran and Sunnah</p> <p><i>[Do not transgress] means by initiating the fighting, or by fighting those protected by a peace treaty, or by fighting those who never received the call to Islam, or to commit mutilation or to kill whomever it has been forbidden to kill.<sup>11</sup></i></p> <p>The Prophet ﷺ, in multiple narrations, stated that among the worst sinners are those who initiate hostilities:</p> <p><i>Verily, the most tyrannical of people to God the Exalted is he who kills those who did not fight him.<sup>12</sup></i></p> <p>Moreover, the Prophet ﷺ forbade Muslims from desiring to fight the army as a “shield” and not as a sword:</p> <p><i>Verily, the leader is only a shield behind whom they fight and he protects them. If he commands the fear of God the Exalted and justice, then he will have a reward. If he commands something else, then it will be against him.<sup>14</sup></i></p> <p>This defensive imagery is a symbolic way of conveying to Muslims the proper role of an organized army in Islam. Jihād is primarily a means of defense, not conquest. A key question in just-war theory is the issue of <i>casus belli</i>: what provocations determine if warfare is an appropriate response?</p>

<sup>475</sup> Abū Dāwūd, 4:114 #4309.

<sup>476</sup> Ibn Ḥanbal, 26:298 #16376.

## Violation 3: Footnote 337/13 (lifted citation, unattributed translation):

<p><b>PHD 337, pg 136:</b> “O people! Do not wish to meet the enemy [in battle] and ask Allāh for safety, but if you meet them, then be patient and know that Paradise is under the shade of swords.”</p> <p>[Al-Bukhārī, Ṣaḥīḥ al-Bukhārī, 4:63 #3024]</p>	<p><b>JAD 13, pg 4:</b> “Do not wish to meet the enemy [in battle], but if you meet them then be patient.”</p> <p>[Ṣaḥīḥ al-Bukhārī #3026(2863), v.4 p.63 (author translation)]</p>
<p>fighting back against the Quraysh was now the lesser of two evils, so to speak. The Prophet (P.B.U.H.) reportedly said something similar to his troops that speaks to his understanding of war as a last resort, “O people! Do not wish to meet the enemy [in battle] and ask Allāh for safety, but if you meet them, then be patient and know that Paradise is under the shade of swords.”<sup>337</sup> The verse 2:216 was revealed early in Medina during a time when the Muslims would need to defend themselves against the Meccans in the famous Battle of Badr. However, very few books deal with the minor military skirmishes leading up to Badr and their relevance to the broader doctrine of jihād. Prior to this, the Muḥājirūn had their homes and property seized in Mecca and were left with little to no financial assets. As a response, Muhammad (P.B.U.H.) ordered the Muslims to disrupt the trade routes of the Meccans. The goal was not only to rectify the theft suffered by his followers, but also to deter the Meccan’s from further criminal and oppressive behavior.<sup>338</sup></p>	<p>4   Jihād as Defense: Just-war theory in the Quran and Sunnah</p> <p><i>[Do not transgress] means by initiating the fighting, or by fighting those protected by a peace treaty, or by fighting those who never received the call to Islam, or to commit mutilation or to kill whomever it has been forbidden to kill.<sup>11</sup></i></p> <p>The Prophet ﷺ, in multiple narrations, stated that among the worst sinners are those who initiate hostilities:</p> <p><i>Verily, the most tyrannical of people to God the Exalted is he who kills those who did not fight him.<sup>12</sup></i></p> <p>Moreover, the Prophet ﷺ forbade Muslims from desiring to fight the enemy:</p> <p><b>Do not wish to meet the enemy [in battle], but if you meet them then be patient.<sup>13</sup></b></p> <p>Unlike other texts that prohibit</p> <p>army as a “shield” and not as a sword:</p> <p><i>Verily, the leader is only a shield behind whom they fight and he protects them. If he commands the fear of God the Exalted and justice, then he will have a reward. If he commands something else, then it will be against him.<sup>14</sup></i></p> <p>This defensive imagery is a symbolic way of conveying to Muslims the proper role of an organized army in Islam. Jihād is primarily a means of defense, not conquest. A key question in just-war theory is the issue of <i>casus belli</i>: what provocations determine if warfare is an appropriate response?</p> <p>According to classical jurist Ibn Taymiyyah (d. 1328), jihād is a response to military aggression and not merely religious difference. There is no evidence in the source texts of Islam that permit Muslims to attack or kill civilians or invade</p>

<sup>336</sup> Qur'an, al-Baqarah: 216; Abdel Haleem, *The Qur'an*, 35.

<sup>337</sup> Al-Bukhārī, Ṣaḥīḥ al-Bukhārī, 4:63 #3024.

<sup>338</sup> Mubārakfūrī, 126.

## Violation 4: Footnote 534/15 (lifted citation, unattributed translation):

**PHD 534, pg 215:** "The disbelievers, they are only to be fought on condition of them waging war first, as is the view of the majority of scholars, and as is proven by the Book and the Sunnah."

[Ibn Taymīyah, *Kitāb al-Nubūwāt*, (Bayrūt, Lubnān: Dār al-Kutub al-‘Ilmīyah, 1985), 140]

**JAD 15, pg 4:** "As for the oppressor who does not fight, then there are no texts in which God commands him to be fought. Rather, the unbelievers are only fought on the condition that they wage war, as is practiced by the majority of scholars and as is evident in the Book and Sunnah."

[Ibn Taymiyyah, *Kitāb al-Nubūwāt*, v.1 p.570 (author translation)]

"The disbelievers, they are only to be fought on condition of them waging war first, as is the view of the majority of scholars, and as is proven by the Book and the Sunnah."<sup>534</sup> This principle underpinned his interpretation of other religious texts that apparently justified a more belligerent stance. For instance, the often misquoted ḥadīth, "I have been commanded to fight the people..." was cited by Bonner and others, as mentioned previously, to suggest that the jihād is defined as "the propagation of the faith through combat," as if aggression were the default stance of Islām vis-à-vis non-Muslims. In contrast, Ibn Taymīyah chooses to limit the scope of the statement to refer only to combatants and aggressors, commenting,

<sup>533</sup> Ibn Taymīyah and Abū Ummāmah (trans.), *The Religious and Moral Doctrine of Jihād*, (Birmingham: Maktaba Al-Anṣār Publications, 2001), 28-29.

<sup>534</sup> Ibn Taymīyah, *Kitāb al-Nubūwāt*, (Bayrūt, Lubnān: Dār al-Kutub al-‘Ilmīyah, 1985), 140.

Unlike other texts that prohibit aggression, this tradition goes deeper to the level of the heart; a Muslim is not allowed to even hope for violent retaliation upon the enemy.

In this vein, the Prophet ﷺ described the leader of the Muslim

texts of Islam that permit Muslims to attack or kill civilians or invade non-hostile nations. He asserts that this was the view of the majority of Muslim scholars:

*As for the oppressor who does not fight, then there are no texts in which God commands him to be*

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fought. Rather, the unbelievers are only fought on the condition that they wage war, as is practiced by the majority of scholars and as is evident in the Book and Sunnah.<sup>15</sup>

some Muslims were granted asylum in Abyssinia. Their generosity did not go unappreciated. As a result, the Prophet ﷺ encouraged Muslims to maintain peaceful relations with them and this practice persisted:

## Violation 5: Footnote 475/18 (lifted citation, unattributed translation):

<p><b>PHD 475, pg 181:</b> “Leave the Abyssinians alone so long as they leave you alone, and leave the Turks alone so long as they leave you alone.”</p> <p>[Abū Dāwūd, 4:114 #4309]</p>	<p><b>JAD 18, pg 5:</b> “Leave the Abyssinians alone as long as they leave you alone, and leave the Turks alone as long as they leave you alone.”</p> <p>[Sunan Abī Dāwūd #4309 (4302), v.4 p.114 (author translation)]</p>
<p>The Qur’ān undoubtedly contains unrestricted references to fighting in defense of yourself and others. There are also apocalyptic narrations in the Ahādīth, authentic or not, of various lands coming under Muslim rule. But did Muḥammad (P.B.U.H.) teach that the Muslim empire should wage war on non-Muslim empires simply for being non-Muslims?</p> <p>In a counter example to this claim, the Prophet (P.B.U.H.) said, “Leave the Abyssinians alone so long as they leave you alone, and leave the Turks alone so long as they leave you alone.”<sup>475</sup> The question then becomes how do we reconcile all the mitigating evidence with the various verses of the Qur’ān and traditions of Muḥammad (P.B.U.H.) which speak of the virtue of military jihād in unqualified terms? Muḥammad (P.B.U.H.) sums up his entire theory by saying, “Verily, the most tyrannical of people to Allāh, Almighty and Glorified, is he who kills those who did not fight him.”<sup>476</sup> Every text mentioning jihād is qualified by the ethics and principles mentioned in this research, as expressed in equally authoritative and authentic Islamic texts.</p> <p><sup>475</sup> Abū Dāwūd, 4:114 #4309.  <sup>476</sup> Ibn Ḥanbal, 26:298 #16376.</p>	<p>5   Jihād as Defense: Just-war theory in the Quran and Sunnah</p> <p>fought. Rather, the unbelievers are only fought on the condition that they wage war, as is practiced by the majority of scholars and as is evident in the Book and Sunnah.<sup>15</sup></p> <p>Indeed, a following verse after 2:190 makes clear that warfare in Islam is only a reaction to violent provocation. If the aggressors give up their fight, then there is no just cause for war:</p> <p><i>Fight them until there is no more persecution, and worship is devoted to God. If they cease hostilities, there can be no [further] hostility, except towards aggressors.</i><sup>16</sup></p> <p>According to Ibn Ḥajar al-Haytamī (d. 1566), scholars such as al-Zamakhsharī (d. 1144) considered the some Muslims were granted asylum in Abyssinia. Their generosity did not go unappreciated. As a result, the Prophet ﷺ encouraged Muslims to maintain peaceful relations with them and this practice persisted:</p> <p><i>Leave the Abyssinians alone as long as they leave you alone, and leave the Turks alone as long as they leave you alone.</i><sup>18</sup></p> <p>The classical jurist Ibn Rushd (d. 1198), known in the West as Averroës, reported that the inhabitants of Medina never attacked the Abyssinians or the Turks:</p> <p><i>Mālik was asked about the authenticity of this tradition. He did not acknowledge it, but said: People continue to avoid attacking them.</i><sup>19</sup></p>

## Violation 6: Footnote 320/23 (lifted citation, unattributed translation):

<p><b>PHD 320, pg 131:</b> “O people, spread peace, feed the hungry, and pray at night when people are sleeping and you will enter Paradise in peace.”</p> <p>[Muhammad ibn ‘Isā al-Tirmidhī. <i>Sunan al-Tirmidhī</i>. (Bayrūt: Dār al-Ġarb al-Islāmī, 1998), 4:233 #2485]</p>	<p><b>JAD 23, pg 6:</b> “O people, spread peace, feed the hungry, and pray at night when people are sleeping and you will enter Paradise in peace.”</p> <p>[<i>Sunan al-Tirmidhī</i> #2485, v.4 p.233 (author translation)]</p>
<p>attacks with a call for peace. According to ‘Abd Allah ibn Salām (d. 663), who was a Jewish Rabbi in Medina and an eventual convert to Islām, the said in his first speech after arriving in Medina, “<b>O people, spread peace, feed the hungry, and pray at night when people are sleeping and you will enter Paradise in peace.</b>”<sup>320</sup> He had come fleeing persecution, seeking religious freedom and desiring reconciliation, not vengeance against those who had caused him and the Muslims so much suffering up to this point.</p> <p>Yet, for his own protection and that of his followers, Muhammad (P.B.U.H.) immediately began speaking to the various tribes around the city to form pacts known as</p> <p><sup>317</sup> Esposito, <i>Islam: The Straight Path</i>, 8-9.  <sup>318</sup> Muhammad Hamidullah, <i>The First Written Constitution in the World: An Important Document of the Time of the Holy Prophet</i>, (Lahore, Pakistan: Sh. Muhammad Ashraf, 1975), 7.  <sup>319</sup> Mubārakfūrī, 239.  <sup>320</sup> Muhammad ibn ‘Isā al-Tirmidhī. <i>Sunan al-Tirmidhī</i>. (Bayrūt: Dār al-Ġarb al-Islāmī, 1998), 4:233 #2485.</p>	<p>In fact, the first sermon of the Prophet ﷺ upon arrival in Medina exhorted Muslims to spread peace, as recounted by Abdullah ibn Salām (d. 630):</p> <p><i>I came along with the people to see him and when I looked at the face of the Messenger of God, I realized that his face was not the face of a liar. The first thing the Prophet said was this: <b>O people, spread peace, feed the hungry, and pray at night when people are sleeping and you will enter Paradise in peace.</b></i><sup>23</sup></p> <p><i>fight you, and offer you peace, then God gives you no way against them.</i><sup>24</sup></p> <p>And in another verse:</p> <p><i>But if they incline towards peace, you [Prophet] must also incline towards it, and put your trust in God: He is the All Hearing, the All Knowing.</i><sup>25</sup></p> <p>The Prophet ﷺ instructed Alī ibn Abī Tālib (d. 661), who would later become the fourth of the righteous Caliphs, to seek peaceful resolutions to conflict whenever possible:</p>

## Violation 7: Footnote 438/26 (unattributed translation):

<p><b>PHD 438, pg 166:</b> "Verily, after me there will be conflicts and affairs, so if you can end them in peace, then do so."</p> <p>[Ibn Ḥanbal, 2:106 #795]</p>	<p><b>JAD 26, pg 7:</b> "Verily, after me there will be conflicts or affairs, so if you are able to end them in peace then do so."</p> <p>[Musnad Ahmad #695 (697), v.2 p.106 (author translation)]</p>
<p>brought their hearts together.<sup>437</sup> Consistent with this message, ‘Alī ibn Abī Ṭālib (d. 661), the cousin of the Prophet (P.B.U.H.) who would carry on his policies as the fourth righteous Caliph, reports that he said, "Verily, after me there will be conflicts and affairs, so if you can end them in peace, then do so."<sup>438</sup></p> <p>Despite numerous attempts by the Quraysh to assassinate him, torture and kill his companions, and completely annihilate his religion and his followers from the face of the earth, Muhammad (P.B.U.H.) was still eager to secure a treaty with the people of Mecca. He set out with his followers unarmed to carry out a pilgrimage to the Ka’bah during the sacred months in which the Arabs forbid fighting. Nevertheless, the Meccans prevented</p>	<p><i>not the face of a liar. The first thing the Prophet said was this: O people, spread peace, feed the hungry, and pray at night when people are sleeping and you will enter Paradise in peace.</i><sup>23</sup></p> <p>The Prophet ﷺ instructed Alī ibn Abī Ṭālib (d. 661), who would later become the fourth of the righteous Caliphs, to seek peaceful resolutions to conflict whenever possible:</p> <p>7   Jihād as Defense: Just-war theory in the Quran and Sunnah</p> <p><b>Verily, after me there will be conflicts or affairs, so if you are able to end them in peace then do so.<sup>26</sup></b></p> <p>Ammār ibn Yāsir (d. 657), one of the Prophet’s companions, considered the message of world peace to be integral to Islamic faith:</p> <p><i>Those who upheld the permission of making a truce [sulh] when the imām</i></p>

<sup>436</sup> Ibid., 261.

<sup>437</sup> Qur’ān, al-Anfāl: 61-31; Abdel Haleem, *The Qur’ān*, 185-186.

<sup>438</sup> Ibn Ḥanbal, 2:106 #795.

## Violation 8: Footnote 191/33 (lifted citation):

**ABDEL HALEEM:** Yet the main clause of the sentence—'kill the polytheists,'—is singled out by some non-Muslims as representing the Islamic attitude to war; even some Muslims take this view and allege that this verse abrogated many other verses, including, 'There is no compulsion in religion' (2:256) and even, according to one solitary extremist, 'God is forgiving and merciful'.

This far-fetched interpretation isolates and decontextualizes a small part of a sentence and of a passage, 9: 1-15, which gives many reasons for the order to fight such polytheists: they continually broke their agreements and aided others against the Muslims, they started hostilities against the Muslims, barred others from becoming Muslims, expelled them from the Holy Mosque and even from their own homes. At least eight times the passage mentions the misdeeds of these people against the Muslims.

Moreover, consistent with restrictions on war elsewhere in the Quran, the immediate context of this 'sword verse' exempts such polytheists as do not break their agreements and who keep the peace with the Muslims (9:7); it orders that those enemies seeking safe conduct should be protected and delivered to the place of safety they seek (9:6). The whole of this context to verse 9:5, with all its restrictions, is ignored by those who simply isolate one part of a sentence to build on it their theory of war and violence in Islam.

**JAD 33, pg 9:** "The main clause of the sentence, 'kill the polytheists,' is singled out by some non-Muslims as representing the Islamic attitude to war. Even some Muslims takes this view and allege that this verse abrogated many other verses including, 'There is no compulsion in religion,' (2:256) and even according to one solitary extremist, 'God is forgiving and merciful.'

This far-fetched interpretation isolates and decontextualizes a small part of a sentence and of a passage which gives many reasons for the order to fight such polytheists: they continually broke their agreements and aided others against the Muslims, they started hostilities against the Muslims, barred others from becoming Muslims, expelled them from the Holy Mosque and even from their own homes. At least eight times the passage mentions the misdeeds of these people against the Muslims.

Moreover, consistent with the restriction of war elsewhere in the Quran, the immediate context of this 'sword verse' exempts such polytheists who do not break their agreements and who keep peace with Muslims. It orders that those enemies seeking safe conduct should be protected and delivered to the place of safety they seek. The whole of this context to verse 9:5, with all its restrictions, is ignored by those who simply isolate one part of a sentence to build on it their theory of violence in Islam."

[Abdel Haleem, The Qur'an, p. xxiii]

**PHD 191, pg 86:** “The main clause of the sentence, ‘kill the polytheists,’ is singled out by some non-Muslims as representing the Islāmic attitude to war. Even some Muslims takes this view and allege that this verse abrogated many other verses including, ‘There is no compulsion in religion,’ (2:256) and even according to one solitary extremist, ‘God is forgiving and merciful.’

This far-fetched interpretation isolates and decontextualizes a small part of a sentence and of a passage which gives many reasons for the order to fight such polytheists: they continually broke their agreements and aided others against the Muslims, they started hostilities against the Muslims, barred others from becoming Muslims, expelled them from the Holy Mosque and even from their own homes. At least eight times the passage mentions the misdeeds of these people against the Muslims.

Moreover, consistent with the restriction of war elsewhere in the Quran, the immediate context of this ‘sword verse’ exempts such polytheists who do not break their agreements and who keep peace with Muslims. It orders that those enemies seeking safe conduct should be protected and delivered to the place of safety they seek. The whole of this context to verse 9:5, with all its restrictions, is ignored by those who simply isolate one part of a sentence to build on it their theory of violence in Islām.”

[Abdel Haleem, The Qur'an, xxiii]

**JAD 33, pg 9:** “The main clause of the sentence, ‘kill the polytheists,’ is singled out by some non-Muslims as representing the Islamic attitude to war. Even some Muslims takes this view and allege that this verse abrogated many other verses including, ‘There is no compulsion in religion,’ (2:256) and even according to one solitary extremist, ‘God is forgiving and merciful.’

This far-fetched interpretation isolates and decontextualizes a small part of a sentence and of a passage which gives many reasons for the order to fight such polytheists: they continually broke their agreements and aided others against the Muslims, they started hostilities against the Muslims, barred others from becoming Muslims, expelled them from the Holy Mosque and even from their own homes. At least eight times the passage mentions the misdeeds of these people against the Muslims.

Moreover, consistent with the restriction of war elsewhere in the Quran, the immediate context of this ‘sword verse’ exempts such polytheists who do not break their agreements and who keep peace with Muslims. It orders that those enemies seeking safe conduct should be protected and delivered to the place of safety they seek. The whole of this context to verse 9:5, with all its restrictions, is ignored by those who simply isolate one part of a sentence to build on it their theory of violence in Islam.”

[Abdel Haleem, The Qur'an, p. xxiv]

treaties made with those who never broke them, and it offers a way for individual enemies to escape the conflict without necessarily converting to Islām. Abdel Haleem provides his astute analysis of this passage in relation to the debate about Islām and violence:

The main clause of the sentence, ‘kill the polytheists,’ is singled out by some non-Muslims as representing the Islamic attitude to war. Even some Muslims take this view and allege that this verse abrogated many other verses including, ‘There is no compulsion in religion,’ (2:256) and even according to one solitary extremist, ‘God is forgiving and merciful.’ This far-fetched interpretation isolates and decontextualizes a small part of a sentence and of a passage which gives many reasons for the order to fight such polytheists: they continually broke their agreements and aided others against the Muslims, they started hostilities against the Muslims, barred others from becoming Muslims, expelled them from the Holy Mosque and even from their own homes. At least eight times the passage mentions the misdeeds of these people against the Muslims.

Moreover, consistent with the restriction of war elsewhere in the Quran, the immediate context of this ‘sword verse’ exempts such polytheists who do

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not break their agreements and who keep peace with Muslims. It orders that those enemies seeking safe conduct should be protected and delivered to the place of safety they seek. The whole of this context to verse 9:5, with all its restrictions, is ignored by those who simply isolate one part of a sentence to build on it their theory of violence in Islām.<sup>191</sup>

<sup>191</sup> Abdel Haleem, *The Qur'an*, xxiii.

<sup>192</sup> Qur'an, al-Tawbah: 29; Abdel Haleem, *The Qur'an*, 192.

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are your brothers in faith: We make the messages clear for people who are willing to learn. But if they break their oath after having made an agreement with you, if they revile your religion, then fight the leaders of disbelief—oaths mean nothing to them—so that they may stop. How could you not fight a people who have broken their oaths, who tried to drive the Messenger out, who attacked you first? Do you fear them? It is God you should fear if you are true believers.<sup>32</sup>

verses including, ‘There is no compulsion in religion,’ (2:256) and even according to one solitary extremist, ‘God is forgiving and merciful.’

It is noted that the offending party honored neither their peace treaties, nor the traditional Arab sense of honor. Only by ignoring this greater context can advocates of abrogation uphold their opinion. M.A.S. Abdul Haleem points out the flaws in this interpretation:

The main clause of the sentence, ‘kill the polytheists,’ is singled out by some non-Muslims as representing the Islamic attitude to war. Even some Muslims take this view and allege that this verse abrogated many other

This far-fetched interpretation isolates and decontextualizes a small part of a sentence and of a passage which gives many reasons for the order to fight such polytheists: they continually broke their agreements and aided others against the Muslims, they started hostilities against the Muslims, barred others from becoming Muslims, expelled them from the Holy Mosque and even from their own homes. At least eight times the passage mentions the misdeeds of these people against the Muslims.

Moreover, consistent with the restriction of war elsewhere in the Quran, the immediate context of this ‘sword verse’ exempts such polytheists who do not break their agreements and who keep peace with Muslims. It orders that those enemies seeking safe

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conduct should be protected and delivered to the place of safety they seek. The whole of this context to verse 9:5, with all its restrictions, is ignored by those who simply isolate one part of a sentence to build on it their theory of violence in Islam.<sup>33</sup>

Many jurists and scholars did not accept the argument that sword verses abrogated peaceful verses. Even those who claimed peaceful

In the case of Surat al-Tawbah, several previous verses encouraged Muslims to forgive and patiently endure their persecution. Only after the persecution became intolerable were these sword verses revealed as exceptions to the general rule of forgiveness, not for war to be the general rule itself.

Answering the proof-texts

## Violation 9: *Footnote 193/36 (lifted citation):*

<p><b>PHD 193, pg 87:</b> "One of the early exegetes, Al-Ṭabarī, cites Mujāhid ibn Jabir (d. 277) as saying the verse was revealed in connection to the ghazwah of Tabūk."</p> <p>[Abū Ja’far al-Ṭabarī, Jāmi’ Al-Bayān ‘an ta’wīl al-Qur’ān, (Bayrūt: Mu’assasat al-Risālah, 2000), 14:200, verse 9:29]</p>	<p><b>JAD 36, pg 11:</b> "According to al-Ṭabarī (d. 923), this verse was revealed prior to the battle of Tabūk."</p> <p>[al-Ṭabarī, Tafsīr al-Ṭabarī 9:29, v.11 p.407]</p>
<p>A few verses later in the same Sūrat we find, "Fight those of the People of the Book who do not (truly) believe in God and the Last Day..."<sup>191</sup> Taken in isolation, this verse has led David Cook and others to assert that offensive domination replaced defense and security as the justification for jihād. However, it would be odd for the Qur’ān and the Prophet (P.B.U.H.) to provide a consistent vision of just war only to abrogate all of it at the end. It is more plausible to read this verse in light of the previous passage, as a response to the aggression and threat of neighboring tribes and nations. One of the early exegetes, Al-Ṭabarī, cites Mujāhid ibn Jabir (d. 277) as saying the verse was revealed in connection</p>	<p>According to al-Ṭabarī (d. 923), this verse was revealed prior to the battle of Tabūk.<sup>36</sup> The reason for the Tabūk expedition was due to the assassination of one of the Prophet’s ambassadors at the hands of a Roman ally, leading to the battle of Mu’tah.</p> <p>According to classical jurist Ibn al-Qayyim (d. 1350), the Romans committed the first acts of war that led to the confrontations at Mu’tah and Tabūk.</p> <p>in response, consistent with the rules in previous verses.</p> <p>Most scholars did not consider unbelief in Islam itself as a <i>casus belli</i> or justification for war. Ibn al-Qayyim reports the view of these jurists:</p> <p>Fighting is only necessary to confront war and not to confront unbelief. For this reason, women and children are not killed, neither are</p>

<sup>191</sup> Abdel Haleem, *The Qur’ān*, xxiii.

<sup>192</sup> Qur’ān, al-Tawbah: 29; Abdel Haleem, *The Qur’ān*, 192.

to the ghazwah of Tabūk.<sup>193</sup> As the biographers of the Prophet (P.B.U.H.) would note, the

## Violation 10: Footnote 541/38 (lifted citation):

**PHD 541, pg 218:** “Fighting is only a duty in response to being fought against, not in response to disbelief, which is why women, children, the elderly and infirm, the blind, or monks who stay out of the fighting are not fought. Instead, we only fight those who wage war against us.”

[Ibn Qayyim, *Ahkām Ahl al-Dhimmah*, 1:110]

**JAD 38, pg 11:** “Fighting is only necessary to confront war and not to confront disbelief. For this reason, women and children are not killed, neither are the elderly, the blind, or monks who do not participate in fighting. Rather, we only fight those who wage war against us. This was the way of the Messenger of God, peace and blessings be upon him, with the people of the earth. He would fight those who declared war on him until they accepted his religion, or they proposed a peace treaty, or they came under his control by paying tribute.

[Ibn al-Qayyim, *Ahkām Ahl al-Dhimmah*, v.1 p.110 (author translation)]

Another student of Ibn Taymīyah from the Ḥanbalī school was Ibn Qayyim al-Jawzīyah (d. 1350), a jurist who authored several works including his *Regulations for the Protected People (Ahkām Ahl al-Dhimmah)*, which discusses the Islāmic rulings pertaining to non-Muslim subjects living under an Islāmic polity. Therein, he concisely reiterates his teacher’s *casus belli* of jihād, “Fighting is only a duty in response to being fought against, not in response to disbelief, which is why women, children, the elderly and infirm, the blind, or monks who stay out of the fighting are not fought. Instead, we only fight those who wage war against us.”<sup>541</sup> In another work, Ibn Qayyim rebuts the charge made by Jews and Christians at the time that Islām is an essentially violent and conquest-driven religion that sanctions forced-conversions:

<sup>540</sup> Ibid., 9:596-597.

<sup>541</sup> Ibn Qayyim, *Ahkām Ahl al-Dhimmah*, 1:110.

According to classical jurist Ibn al-Qayyim (d. 1350), the Romans committed the first acts of war that led to the confrontations at Mu’tah and Tabūk:

Fighting is only necessary to confront war and not to confront disbelief. For this reason, women and children are not killed, neither are the elderly, the blind, or

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monks who do not participate in fighting. Rather, we only fight those who wage war against us. This was the way of the Messenger of God, peace and blessings be upon him, with the people of the earth. He would fight those who declared war on him until they accepted his religion, or they proposed a peace treaty, or they came under his control by paying tribute.<sup>38</sup>

In the narration of Anas ibn Mālik (d. 709), the Prophet ﷺ said he was commanded to fight “the idolaters,” which would exclude Jews, Christians, and people of the Book.<sup>40</sup> According to classical exegete Ibn Kathīr (d. 1373), this statement refers to the idolaters mentioned in verse 9:5, whom we noted were habitually violating the peace.<sup>41</sup> The phrase “the people,” then, does not mean people in general.

In fact, the scholar al-Nasā’ī (d. 915) uses this tradition as evidence for the prohibition of bloodshed

## Violation 11: Footnote 542/46 (lifted citation, unattributed translation):

**PHD 542, pg 218:** “[The Prophet] never forced the religion upon anyone, but rather he only fought those who waged war against him and fought him first. As for those who made peace with him or conducted a truce, he never fought them and he never compelled them to enter his religion, as his Lord, Glorified and Exalted, commanded him, ‘There is no compulsion in religion; right guidance is clear from error.’ [Qur'an, al-Baqarah: 256]. The negation in the verse carries the meaning of prohibition, namely, you may not force your religion upon anyone.”

[Ibn Qayyim al-Jawziyah and Muhammed Ahmad Hajj (ed.), *Hidāyat al-Hayārā fī Ajwibat al-Yahūd wal-Naṣārā*, (Dimashq: Dār al-Qalam, 1996), 1:237]

**JAD 46, pg 13:** “[The Prophet] never forced the religion upon anyone, but rather he only fought those who waged war against him and fought him first. As for those who made peace with him or conducted a truce, then he never fought them and he never compelled them to enter his religion, as his Lord the Almighty had commanded him: There is no compulsion in religion, for right guidance is distinct from error (2:256).”

[Ibn al-Qayyim, *Hidāyat Al-Hayārā*, v.1 p.237 (author translation)]

[The Prophet] never forced the religion upon anyone, but rather he only fought those who waged war against him and fought him first. As for those who made peace with him or conducted a truce, he never fought them and he never compelled them to enter his religion, as his Lord, Glorified and Exalted, commanded him, ‘There is no compulsion in religion; right guidance is clear from error.’ [Qur'an, al-Baqarah: 256]. The negation in the verse carries the meaning of prohibition, namely, you may not force your religion upon anyone.<sup>542</sup>

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What is more, the narration of Jābir (d. 697) adds that the Prophet ﷺ recited immediately after this statement the following verses:

*Your only task is to give warning, you are not there to control them.*<sup>4344</sup>

Early Muslim authorities, such as the companion Sa'id bin Zayd (d. 671), understood this verse to prohibit compulsion in religion:

*You are not an authority over them to coerce them into faith.*<sup>45</sup>

The verses mitigate the initial statement and negate the claim that the purpose of fighting is to force conversions to Islam. Ibn Al-Qayyim rejected any claim that the Prophet ﷺ ever coerced someone to accept Islam:

*[The Prophet] never forced the religion upon anyone, but rather he only fought those who waged war against him and fought him first. As for those who made peace with him or conducted a truce, then he never fought them and he never compelled them to enter his religion, as his Lord the Almighty had*

*commanded him: There is no compulsion in religion, for right guidance is distinct from error (2:256).*<sup>46</sup>

Therefore, the command to fight “the people” refers to specific people in specific circumstances; it does not permit conversion by force. To fight them until they declare the testimony of faith implies the rule that the enemy’s acceptance of Islam would immediately end the battle, among other possible means to cease hostilities.

Finally, we need to understand something about the structure of classical Islamic legal theories and the context in which they operated. In the ancient world, war was the general rule and the norm; peace was the exception. English political theorist Thomas Hobbes (d. 1679) asserted that, without a legal authority to enforce peace, people “are in that condition which is called war, and such a war as is of every man against every man.”<sup>47</sup> In other words, every nation was assumed to be at war with every other nation by default.

As a matter of fact, nation-states today would still be in a default state of war were it not for the United Nations Charter. People

<sup>542</sup> Ibn Qayyim al-Jawziyah and Muhammed Ahmad Hajj (ed.), *Hidāyat al-Hayārā fī Ajwibat al-Yahūd wal-Naṣārā*, (Dimashq: Dār al-Qalam, 1996), 1:237.

<sup>543</sup> Much of Bin Laden’s reasoning is previously discussed in Chapter 2 of this study.

## **SECOND PAPER**

Title: Is Islam a Conquest Ideology? On Jihad, War, & Peace

Author: Surkheel Sharif

Date: 2018

Link: <https://omarsuleiman.phd/download/77>

## Violation 1: Footnotes 18/6 (lifted citation):

<p><b>PHD 6, pg 5:</b> "The best jihād in the path of Allāh is a word of justice in front of an oppressive ruler."</p> <p>[Sulaymān ibn al-Ash'ath al-Sijistānī Abū Dāwūd, Sunan Abī Dāwūd, (Şaydā, Lubnān: al-Maktabah al-Asrīyah, 1980), 4:124 #4344]</p>	<p><b>ICI 18, pg 6:</b> "The greatest jihad is to speak a word of truth in front of a tyrannical ruler."</p> <p>[Abu Dawud, Sunan, no.4344]</p>
<p>The doctrine of jihād for the Prophet (P.B.U.H) had multiple dimensions, demonstrated through his personal and collective struggle to improve one's relationship with God and His creation and to spread Islām primarily using non-violent approaches of reconciliation and calling to justice for all of humanity. The Prophet Muḥammad (P.B.U.H) said, "The best jihād in the path of Allah is a word of justice in front of an oppressive ruler."<sup>6</sup> Notice that in this tradition, one of the best acts of jihād is done by words alone, without any fighting involved at all, which further demonstrates that the purpose was, and remains, to achieve these Islāmic objectives through peaceful coexistence, tolerance, and freedom of religion; warfare and combat are a last resort against oppression. The exercise of military force was only as a means of self-defense and strategic deployment within the bounds of an unprecedented code of ethics, a standard revolutionary for its time which protected the rights of women, children, prisoners of war, and even enemy property, to the extent that many who came into the hands of the Muslim armies sought refuge, asylum, and even converted to Islām as a result.</p>	<p>strives against them with his hand is a believer; whoever strives against them with his tongue is a believer; whoever strives against them with his heart is a believer. Beyond this, there is not even a grain of faith." It includes speaking truth to power: "The greatest jihad is to speak a word of truth in front of a tyrannical ruler." Striving in dutiful service of our parents is also a form of jihad, as in the Prophet's reply  to a young man who desired to participate in armed combat, and whose parents were still alive: "Strive in their service—fa fihima fa jahid." Then there is that all-important mode of jihad: da'wah—inviting others to Islam by conveying its teachings: "Strive against them with it [the Qur'an], with the utmost striving" [Qur'an 25:52]. And of course there is fighting in war. In brief: not all jihad is fighting, but nor is all fighting jihad.</p>

<sup>6</sup> Sulaymān ibn al-Ash'ath al-Sijistānī Abū Dāwūd, Sunan Abī Dāwūd, (Şaydā, Lubnān: al-Maktabah al-Asrīyah, 1980), 4:124 #4344.

<sup>7</sup> Muḥammad ibn Ahmad al-Qurtubī, Jāmi' li-ahkām al-Qur'ān, (al-Qāhirah: Dār al-Kutūb al-Miṣrīyah, 1964), 8:296, verse 9:122.

## Violation 2: Footnotes 33/541 (lifted citation, unattributed translation): (also from FIRST PAPER)

<p><b>PHD 541, pg 218:</b> "Fighting is only a duty in response to being fought against, not in response to disbelief, which is why women, children, the elderly and infirm, the blind, or monks who stay out of the fighting are not fought. Instead, we only fight those who wage war against us."</p> <p>[Ibn Qayyim, <i>Ahkām Ahl al-Dhimmah</i>, 1:110]</p> <p>*also used in FIRST PAPER</p>	<p><b>ICI 33, pg 8:</b> "Fighting is only a duty in response to being fought against, not in response to disbelief. This is why women, children, the elderly and infirm, the blind, and monks who stay out of the fighting are not fought. Instead, we only fight those who wage war against us."</p> <p>[Ahkām Ahl al-Dhimmah (Dammam: Ramadi li'l-Nashr, 1997), 1:110]</p>
<p>Another student of Ibn Taymīyah from the Ḥanbālī school was Ibn Qayyim al-Jawzīyah (d. 1350), a jurist who authored several works including his <i>Regulations for the Protected People (Ahkām Ahl al-Dhimmah)</i>, which discusses the Islāmic rulings pertaining to non-Muslim subjects living under an Islāmic polity. Therein, he concisely reiterates his teacher's <i>casus belli</i> of jihād, "Fighting is only a duty in response to being fought against, not in response to disbelief, which is why women, children, the elderly and infirm, the blind, or monks who stay out of the fighting are not fought. Instead, we only fight those who wage war against us."<sup>541</sup> In another work, Ibn Qayyim rebuts the charge made by Jews and Christians at the time that Islām is an essentially violent and conquest-driven religion that sanctions forced-conversions:</p> <hr/> <p><sup>540</sup> Ibid., 9:596-597.</p> <p><sup>541</sup> Ibn Qayyim, <i>Ahkām Ahl al-Dhimmah</i>, 1:110.</p>	<p>societies, or manifest belligerence towards them. The Qur'an [2:190] says: "Fight for God's sake those that fight against you, but do not transgress the limits." Along similar lines, Ibn al-Qayyim, another medieval jurist, held that: "Fighting is only a duty in response to being fought against, not in response to disbelief. This is why women, children, the elderly and infirm, the blind, and monks who stay out of the fighting are not fought. Instead, we only fight those who wage war against us."</p> <p>Ibn al-Qayyim also said about the Prophet ﷺ: "Never did he force the religion upon anyone, and he only fought those who waged war against him and fought him. As for those who entered into a peace treaty with him, or concluded a truce, he never fought them, nor ever coerced them to enter his</p>

## Violation 3: Footnotes 37/524 (lifted citation, unattributed translation):

<p><b>PHD 524, pg 209:</b> "It is essential to note that the world today is united under a single organization [United Nations] where each member [state] adheres to its terms and conditions. The Islamic ruling in this case is that it is obliged to fulfill all agreements and treaties that the Islamic lands commit themselves to, as is stipulated by the law of fulfilling treaties endorsed by the Qur'an. Based on this, those non-Muslim countries that are members of this world organization are not deemed as the Abode of War (dār al-ḥarb). Instead, they should be seen as Abodes of Truce (dār al-'ahd)."</p> <p>[Muhammad Abū Zahrah, <i>Al-'Alāqāt al-Dawliyah fī al-Islām</i>, (al-Qāhirah: Dār al-Fikr al-'Arabī, 1995), 77]</p>	<p><b>ICI 37, pg 9:</b> "It is essential to note that the world today is united under a single organization where each member [state] adheres to its terms and conditions. The Islamic ruling in this case is that it is obliged to fulfill all agreements and treaties that the Islamic lands commit themselves to, as is stipulated by the law of fulfilling treaties endorsed by the Qur'an. Based on this, those non-Muslim countries that are members of this world organization are not deemed as the Abode of War (dar al-harb). Instead, they should be seen as Abodes of Truce (dar al-'ahd)."</p> <p>[Abu Zahrah, <i>al-'Alaqat al-Duwaliyyah fi'l-Islam</i> (Cairo: Dar al-Fikr al-'Arabi, 1995), 77]</p>
<p>3. Faraj's appeal to traditional scholars' divisions of 'Houses' is based on the implicit legal clause that all polities were in a natural state of war (i.e. empires). However, this division cannot adequately apply to nation-states like Egypt, where the default state is neutrality or peace (as per U.N. regulations). This was emphasized by the Egyptian scholar of Islamic law, Abū Zahrah (d. 1974), who wrote the following prior to Faraj's <i>The Neglected Duty</i>, "It is essential to note that the world today is united under a single organization [United Nations] where each member [state] adheres to its terms and conditions. The Islamic ruling in this case is that it is obliged to fulfill all agreements and treaties that the Islamic lands commit themselves to, as is stipulated by the law of fulfilling treaties endorsed by the Qur'an. Based on this, those non-Muslim countries that are members of this world organization are not deemed as the Abode of War (dār al-ḥarb). Instead, they should be seen as Abodes of Truce (dār al-'ahd)."<sup>524</sup></p> <p>209</p> <p>that are members of this world organization are not deemed as the Abode of War (dār al-ḥarb). Instead, they should be seen as Abodes of Truce (dār al-'ahd)."<sup>525</sup></p>	<p>however, changed all that. The U.N. Peace Charter effectively made peace the default between nation states—at least in theory. As such, Muslim juristic voices began to reflect this new reality: "It is essential to note that the world today is united under a single organization where each member [state] adheres to its terms and conditions. The Islamic ruling in this case is that it is obliged to fulfill all agreements and treaties that the Islamic lands commit themselves to, as is stipulated by the law of fulfilling treaties endorsed by the Qur'an. Based on this, those non-Muslim countries that are members of this world organization are not deemed as the Abode of War (dar al-harb). Instead, they should be seen as Abodes of Truce (dar al-'ahd)." It is worth stating that Islamic jurisprudence isn't only shaped by ideals, but also by realities. That is to say, if non-aggression or peace between countries is only honored in the breach, rather than the actual observance, there is no reason why Muslim juristic voices should not reflect the reality on the ground. Most qualified jurists and recognized <i>fatwa</i> committees of our age hold—and their word in <i>shari'ah</i> affairs is authoritative and represents orthodoxy—that a state of war shall not exist between Muslims and others unless hostility</p>

<sup>524</sup> Muhammad Abū Zahrah, *Al-'Alāqāt al-Dawliyah fī al-Islām*, (al-Qāhirah: Dār al-Fikr al-'Arabī, 1995), 77.

<sup>525</sup> Ibid., 54.

## **THIRD PAPER**

Title: War, Islam, and the Sanctity of Life: Non-Aggression in the Islamic Code of Combat

Author: Hassan Shibly

Date: 2017

Link: <https://omarsuleiman.phd/download/79>

## Violation 1: Footnote 456/5 (lifted citation, unattributed translation):

<p><b>PHD 456, pg 172:</b> "When the Romans are not campaigned against, they campaign [against you]."</p> <p>[Al-Dhahabī, <i>Siyar A'lām Al-Nubalā'</i>, (al-Qāhirah: Dār al-Ḥadīth, 2006) 14:85]</p>	<p><b>WIS 5:</b> "When the Romans are not campaigned against, they campaign (against you)."</p> <p>[Al-Dhahabī, <i>Siyar A'lām Al-Nubalā'</i>. (al-Qāhirah: Dār al-Ḥadīth, 2006) 14:85]</p>
<p>that it refers to the "call of Allāh to Islām" (<i>da'wat Allāh ilā al-Islām</i>).<sup>454</sup> 'Abd Allāh ibn 'Umar, son of the second Caliph and well-known for his neutrality in regards to the latter civil wars, once criticized the revolutionaries who challenged his stance, saying, "Muhammad, peace and blessings of Allāh be upon him, only fought the idolaters because there was persecution (<i>fitnah</i>) to make them enter their religion. It was not like <u>your</u> fighting for the sake of dominion (<i>al-mulk</i>)."<sup>455</sup> Another point to consider is the saying among the Arabs, <b>"When the Romans are not campaigned against, they campaign [against you]."</b><sup>456</sup> This suggests that it was commonly understood that competing empires were</p>	<p>which involves attacking the enemy in their own lands. It is analogous to the Western concept of preemptive war, taking initiative against a credible threat. In the pre-modern world of expanding dynastic empires, such "offensive" activities were deemed necessary for purposes of self-defense. As the Arabs would say, <b>"When the Romans are not campaigned against, they campaign (against you)."</b> It is only in this sense that the verse, "Fight in God's cause against those who fight you," was claimed by some jurists to be "abrogated" by the "verse of the sword." As explained by the exegete Al-Badawi, the latter verses authorized war against "those who fight you or <i>from whom that is expected</i>." The principle of non-aggression itself was not</p>

<sup>452</sup> Al-Bukhārī, *Sahīh al-Bukhārī*, 4:20 #2810.

<sup>453</sup> Muslim, *Sahīh Muslim* (1955), 3:1513 #1904.

<sup>454</sup> Ibn Ḥajar, *Fatḥ al-Bārī*, 6:28.

<sup>455</sup> Al-Bukhārī, *Sahīh al-Bukhārī*, 9:54 #7095.

<sup>456</sup> Al-Dhahabī, *Siyar A'lām Al-Nubalā'*, (al-Qāhirah: Dār al-Ḥadīth, 2006) 14:85.

## **FOURTH PAPER**

Title: Jesus: A Foundation for Dialogue Between Muslims and Christians

Author: Justin Parrott

Date: 2018

Link: <https://omarsuleiman.phd/download/81>

## Violation 1: Footnote 297/31 (lifted citation, partial unattributed translation):

**PHD 297, pg 122:** “The Negus said to them, ‘Do you have anything with you from Allāh?’ Ja’far said yes. The Negus said, ‘Then recite it to us.’ Ja’far recited from memory the verses of Sūrat Maryam. The Negus, along with the bishops in his realm, were moved to tears by what was recited to them, to the point their beards became soaked. The Negus said, ‘Indeed, this [scripture] and what has come from Moses have emerged from a single light. You are released. By Allāh, I will never hand them over to the Quraysh.’”

[Ahmad ibn Hanbal, Musnad al-Imām Ahmad ibn Hanbal, (Bayrūt: Mu’assasat al-Risālah, 2001), 3:267 #1740]

**JFD 31, pg 14:** “The Negus said to them, ‘Do you have anything with you from Allah?’ Ja’far said yes. The Negus said, ‘Then recite it to us.’ Ja’far recited the opening verses of Surat Maryam. The Negus began to weep until his beard was soaked, as well as his bishops wept until they soaked their pages, when they heard what was recited to them. Then the Negus said, ‘Verily, this chapter and what has come from Moses have emerged from the same light. You are released. By Allah, I will never surrender them.’”

[Ahmad ibn Hanbal, Musnad al-Imām Ahmad Ibn Hanbal, 37:172-173 #22498]

being questioned before the Negus about their new religion. Perhaps this ‘Islām’ was hostile to Christianity? Imām Ahmad Ibn Hanbal (d. 855) records the exchange:

**The Negus said to them, ‘Do you have anything with you from Allah?’**

**Ja’far said yes. The Negus said, ‘Then recite it to us.’ Ja’far recited from**

<sup>294</sup> Lings, 80.

<sup>295</sup> Ali, 667.

<sup>296</sup> Mohiuddin, 119.

**memory the verses of Sūrat Maryam. The Negus, along with the bishops in his realm, were moved to tears by what was recited to them, to the point their beards became soaked. The Negus said, ‘Indeed, this [scripture] and what has come from Moses have emerged from a single light. You are released. By Allāh, I will never hand them over to the Quraysh.’<sup>297</sup>**

*The Negus said to them, ‘Do you have anything with you from Allah?’ Ja’far said yes. The Negus said, ‘Then recite it to us.’ Ja’far recited the opening verses of Surat Maryam. The Negus began to weep until his beard was soaked, as well as his bishops wept until they soaked their pages, when they heard what was recited to them. Then the*

*Negus said, ‘Verily, this chapter and what has come from Moses have emerged from the same light. You are released. By Allah, I will never surrender them.’<sup>31</sup>*

<sup>297</sup> Ahmad ibn Hanbal, *Musnad al-Imām Aḥmad ibn Hanbal*, (Bayrūt: Mu'assasat al-Risālah, 2001), 3:267 #1740.

<sup>298</sup> Mohiuddin, 119-120.

<sup>299</sup> Watt, *Muhammad: Prophet and Statesman*, (Oxford: Oxford University Press), 67-69.

## Violation 2: Footnotes 381/139 (lifted citation), partial unattributed translation:

<p><b>PHD 381, pg 149:</b> "The notable scholar of ahadith, Abū Ḥātim al-Rāzī (d. 890), commented on this statement, "He said this supplication on the day of Uhud after they had slashed his face."</p> <p>[Muhammad ibn Ḥibbān, Ṣaḥīḥ Ibn Ḥibbān, (Bayrūt: Mu'assasat al-Risālah, 1993), 3:254 #973]</p>	<p><b>JFD 139, pg 50:</b> "As said by Abu Hatim, "The Prophet said this supplication during the battle of Uhud when they slashed his face."</p> <p>[Ibn Ḥibbān, Ṣaḥīḥ Ibn Ḥibbān (Bayrūt: Mu'assasat al-Risālah, 1993), 3:254 #973]</p>
<p>his enemies. Saḥl ibn Sa'ad reports that he heard the Prophet (P.B.U.H.) say, "O Allāh, forgive my people for they do not know." <b>The notable scholar of ahadith, Abū Ḥātim al-Rāzī (d. 890), commented on this statement, "He said this supplication on the day of Uhud after they had slashed his face."</b><sup>381</sup> Had the intention of the battle been to take revenge or indulge malice against his oppressors, one would expect him to curse his enemies instead of pray for them to be forgiven; all the more indication that these battles were neither offensive, not motivated by hatred.</p> <p><sup>380</sup> Ibid., 188.</p> <p><sup>381</sup> Muhammad ibn Ḥibbān, Ṣaḥīḥ Ibn Ḥibbān, (Bayrūt: Mu'assasat al-Risālah, 1993), 3:254 #973.</p> <p><sup>382</sup> Mohiuddin, 230.</p> <p><sup>383</sup> Qur'an, al-Nahl: 126; Abdel Haleem, <i>The Qur'an</i>, 282.</p>	<p>they do not know."<sup>380</sup> Furthermore, the Prophet ﷺ himself put this example of Jesus عليه السلام into practice. Imam Muslim records this story in his chapter on the battle of Uhud, because the Prophet ﷺ made the same supplication for his people when they were trying to kill him. <b>As said by Abu Hatim, "The Prophet said this supplication during the battle of Uhud when they slashed his face."</b><sup>381</sup> Even if the crucifixion story is rejected, Muslims can and should still accept this moral example of mercy towards their enemies.</p>

## **FIFTH PAPER**

Title: The Accomplishments of Prophet Muhammad ﷺ: The Proofs Of Prophethood Series

Author: Mohammad Elshinawy

Date: 2017

Link: <https://omarsuleiman.phd/download/83>

## Violation 1: Footnotes 373/34 (lifted citation):

**PHD 373, pg 146:** "Muṣ'ab ibn 'Umār reports that the Prophet (P.B.U.H.) gave the order at that time, "I enjoin you to treat the prisoners well." Muṣ'ab then commented, "After I accepted Islām, I was among the Anṣār and when the time of lunch or dinner arrived, I would feed dates to the prisoners, for I had been fed bread due to the command of the Messenger of Allāh."

[Sulaymān ibn Aḥmad al-Ṭabarānī, *Al-Mu'jam al-Kabīr*, (al-Qāhirah, al-Riyāḍ: Maktabat Ibn Taymīyah, Dār al-Ṣumay'ī, 1983), 22:393]

**APP 34, pg 20:** "He reports that the Messenger of Allāh ﷺ gave clear instructions to his Companions, stating, "Treat the captives kindly," and so whenever his captors had lunch or dinner, they would only eat dates while giving him the bread, in compliance with the Prophet's ﷺ orders."

[Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Mu'jam al-kabīr* (Cairo: Maktabat Ibn Taymīyah, 1983), 22:393, no. 977]

and children were captured and held for ransom or sold as slaves,<sup>372</sup> his approach was unprecedented in its humane treatment of the defeated, establishing an ethic of warfare with the objective of minimizing the loss of life and suffering. **Muṣ'ab ibn 'Umār reports that the Prophet (P.B.U.H.) gave the order at that time, "I enjoin you to treat the prisoners well."** Muṣ'ab then commented, "After I accepted Islām, I was among the Anṣār and when the time of lunch or dinner arrived, I would feed dates to the prisoners, for I had been fed bread due to the command of the Messenger of Allāh.<sup>373</sup> This was part of the Prophet's (P.B.U.H.) deliberate campaign to win the hearts and minds of his enemies, as he once

the Battle of Badr as a warring idolator. **He reports that the Messenger of Allāh ﷺ gave clear instructions to his Companions, stating, "Treat the captives kindly," and so whenever his captors had lunch or dinner, they would only eat dates while giving him the bread, in compliance with the Prophet's ﷺ orders.** As a result, well before global peace summits and in stark contrast to societies around them, Islamic history had shining examples of treating prisoners of war humanely, as well as amnesty and pardon being recognized as the restorative ideal for the human collective. John Esposito, a senior professor of religion at Georgetown University, writes on this,

The Muslim army was as magnanimous in victory as it was tenacious in battle. Civilians were spared, churches and shrines were generally left

<sup>370</sup> Gabriel, "Muhammad: The Warrior Prophet."

<sup>371</sup> Mubārakfūrī, 132.

<sup>372</sup> Reuven Firestone, *Jihād: The Origin of Holy War in Islam*, (New York: Oxford University Press, 1999), 34.

<sup>373</sup> Sulaymān ibn Aḥmad al-Ṭabarānī, *Al-Mu'jam al-Kabīr*, (al-Qāhirah, al-Riyāḍ: Maktabat Ibn Taymīyah, Dār al-Ṣumay'ī, 1983), 22:393.