

TABLE OF CONTENTS

OVERVIEW.....	VII
SUBMISSION & DUALITY.....	1
THE WOMAN	8
MARRIAGE.....	21
SEX.....	39
BEATING THE WIFE	44
MOHAMMED’S WIVES.....	52
JEALOUSY	64
MOHAMMED’S FAMILY LIFE.....	74
WOMEN OF THE BIBLE	81
RELIGIOUS LAW & CUSTOM	85
THE SLAVE	92
SEXUAL SLAVERY	108
MOHAMMED AND SLAVERY	115
THE HISTORY OF ISLAMIC SLAVERY.....	127
IN THE BEGINNING	136
BEGINNING TEACHINGS	141
PUBLIC TEACHING	144
STRUGGLES	147
THE BATTLE THAT CHANGED THE WORLD	154
THE JEWS	159
THE CHRISTIANS.....	163
JIHAD, A SETBACK.....	165
JIHAD, THE JEWS SUBMIT	168
JIHAD, THE FIRST DHIMMIS.....	171
MOHAMMED’S FINAL JIHAD.....	174
MOHAMMED’S LAST YEAR.....	179
THE TEARS OF JIHAD	181
ETHICS.....	183
EPILOGUE.....	194
BIBLIOGRAPHY.....	211

SEXUAL SLAVERY

CHAPTER 12

24:54 Say: Obey Allah and the Messenger.

- Having sex with your female slaves is a moral good.
 - A married slave can be used for sex.
 - The captives of jihad can be used for sex.
 - Mohammed always got the pick of the captives to be used for sex.
-

For a Muslim to have sex with his slaves is in the same moral category as being humble, telling the truth or giving to charity. There is no blame and it is a moral good since it is allowed by the Koran. Allah only allows good. Sex with your slaves is only good for the male Muslim. Of course, for the female Muslim, it is a great sin.

There is a great advantage of having sex with slaves. None of the restrictions of sex apply to the slave, except for sex during the slave's menstrual period. Other than that, anything goes.

23:1 The successful ones will be the believers who are humble in their prayers who avoid vain conversation, who contribute to the needy, and who abstain from sex, except with their wives or slaves, in which case they are free from blame, but those who exceed these limits are sinners. Those who honor their promises and contracts and who pay strict attention to their prayers will inherit Paradise. They will dwell there forever.

70:22 Not the devout, who pray constantly and whose wealth has a fixed portion set aside for beggars and the destitute, and those who believe in the Judgment Day, and those who fear their Lord's punishment—because no one is safe from their Lord's punishment—and who control their sexual desires, except with their wives or slave-girls, with them there is no blame; but whoever indulges their lust beyond this are transgressors), and who keep their trusts and promises, and who tell the truth, and who are attentive to their prayers. These will live with honors in Gardens.

If the slave is married, then it is still morally good for a Muslim to have sex with her.

4:24 *Also forbidden to you are married women unless they are your slaves. This is the command of Allah. Other than those mentioned, all other women are lawful to you to court with your wealth and with honorable intentions, not with lust. And give those you have slept with a dowry, as it is your duty. But after you have fulfilled your duty, it is not an offense to make additional agreements among you. Truly Allah is knowing and wise!*

The above verse was given at the time of the jihad at Khaybar. Mohammed attacked the Jews of Khaybar and conquered them. The Jews that survived were doomed to become *dhimmi*s. A dhimmi is not a Muslim, but one who has agreed to do all things as Islam wishes. In this case the surviving Jews were to work the land and give half of the proceeds to the jihadists. In addition, some women were taken as sex slaves. Mohammed, after taking the most beautiful Jew for his own pleasure, laid out the rules for sex with the captives.

- The marriage of the captive woman is annulled, as per the above Koran verse.
- Don't rape a pregnant slave. Wait until she has delivered.
- Don't have sex with a woman who is having her period.

1758 Dihya had asked Mohammed for Safiya, and when he chose her for himself Mohammed gave Safiya's two cousins to Dihya in exchange. *The women of Khaybar were distributed among the Muslims.*

1759 A man 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 Muslim to mingle his seed with another man's [meaning to have sex with a pregnant woman among the captives], nor is it lawful for him to take her until he has made sure that she is in a state of cleanness [not having her period]."

Here we see that at first the jihadists were reluctant to have sex with the captive women because of their husbands being nearby. But the Koran established that it was not immoral for them to rape kafir women because they had husbands.

M008, 3432

Mohammed sent an army to Autas and encountered the enemy and fought with them. Having overcome them and taken them captives, the Companions seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that: "And women already married, except those whom your right

hands possess (iv. 24)” (i. e. they were lawful for them when their menstrual period came to an end).

JIHAD AND SEXUAL SLAVERY

The use of women for sex after jihad is a constant in the Hadith and the Sira. Here the men are asking about *coitus interruptus* to avoid pregnancy in the sex slaves. If they were pregnant, they had no value on the market as a sex slave. A Muslim is not supposed to have sex with a woman who is carrying another man's child, as per the Koran.

[B3,34,432;B7,62,137;B8,77,600]

Once some of Mohammed's soldiers asked if it was acceptable to use coitus interruptus to avoid impregnating the female captives they had received as their share of the booty.

Mohammed asked, "Do you really do that?" He repeated the question three times, then said: "It is better for you not to do it, for there is no soul which Allah has ordained to come into existence but will be created."

[B5,59,459;B3,46,718]

Ibn Muhairiza entered the Mosque and saw Abu Said and sat beside him and asked him about coitus interruptus. Abu Said said, "We went out with Allah's Apostle for jihad. We received captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interruptus, we said, 'How can we do coitus interruptus before asking Allah's Apostle who is present among us?" We asked him about it and he said, 'It is better for you not to do so, for if any soul is predestined to exist, it will exist."

Mohammed instituted a temporary marriage of three days. Later this was canceled. However, the Shia Muslims still honor the temporary marriage.

[B6,60,139;B7,62,9;B7,62,130;]

Those who participated in the holy wars carried on by Mohammed had no wives throughout that time. They asked Mohammed, "Shall we castrate ourselves?" But he forbade them to do that and thereafter allowed them to marry women temporarily by giving them garments, and then he recited:

5:87 Oh, you who believe, do not forbid the good things that Allah allows you, but do not commit excess for Allah does not love those who commit excess.

Notice that Jadd assumes that the Muslims will be raping after they win the battle. That was the normal and expected behavior.

1894 One day when Mohammed was making his arrangements for the upcoming battle and said to Jadd: 'Would you like to fight the B. Asfar, Jadd?' He replied, 'Will you allow me to stay behind and not tempt me, for everyone knows that I am strongly addicted to women and I am afraid that if I see the Byzantine women I shall not be able to control myself.'

1689 When Saed reached Mohammed and the Muslims, the apostle told them to get up to greet their leader. Saed asked, 'Do you swear by Allah that you accept the judgment I pronounce on them?' They said 'Yes,' and he said, 'And is it incumbent on the one who is here?' looking in the direction of Mohammed, and Mohammed answered, 'Yes.' Saed said, 'Then I give judgment that the men should be killed, the property divided, and the women and children taken as captives.'

The Jewish women were later wholesaled by Mohammed to buy more horses and weapons for jihad.

If it were not for the cruelty of jihad, this next story has some humor. The female captive might bring a high ransom due to her high status. Mohammed said that he was going to return all of the captives at a price of six camels. Vyayna felt that she was worth more than that. His companions point out that she has no value for sex, she is not a virgin nor a plump matron.

1878 Vyayna took an old woman of Hawazin as a captive and said as he took her, 'I see that she is a person of standing in the tribe and her ransom may well be high.' When Mohammed returned the captives at a price of six camels each, Vyayna refused to give her back. Zuhayr told him to let her go, for her mouth was cold and her breasts flat; she could not conceive and her husband would not care and her milk was not rich. So he let her go for the six camels when Zuhayr said this. They allege that when Vyayna met al-Aqra later he complained to him about the matter and he said: By God, you didn't take her as a virgin in her prime nor even a plump middle-aged matron!

Jihad can be ugly:

1980 When Zayd had raided the Fazara tribe, he and others were injured. Zayd swore he would never have sex until he had avenged his injuries. When he was well, Mohammed sent him against the Fazara.

He was successful and captured some of the women. One of them was an old woman, Umm Qirfa, whose husband he had killed. Zayd tied a rope to each leg of Umm Qirfa and tied each rope to a camel and pulled her apart. Her daughter was taken captive and passed around to three different men to use as they would for their pleasure.

MOHAMMED AND SEXUAL SLAVERY

Mohammed was so pure that he would not touch a Muslim woman's hand. But he would have sex with his slaves. This is an excellent example of ethical dualism. There is not one ethical code for all, but two ethical codes—one for the free Muslim and another for the slave.

[B9,89,321]

Mohammed used to take the Pledge of allegiance from the women by words only after reciting this verse: "...that they will not associate anything in worship with Allah." (60.12) And the hand of Allah's Apostle did not touch any woman's hand except the hand of that woman his right hand possessed. (i.e. his captives or his lady slaves).

Here we see that it was expected that the captive women would be used for sex. The jihadist's question about Mohammed is not whether he will have sex with Safiya, but as a wife or slave.

[B7,62,89;B5,59,524;B1,8,367]

[...]

We conquered Khaybar, took captives, and booty was collected.

Diha asked Mohammed for one of the captive slave girls and was told he could go and take any one he wished. He took Safiya bint Huyai. Later Mohammed was told that Safiya was chief mistress of the tribes of Quraiza and An-Nadir and was suited for none but himself. So the Prophet called Diha and Safiya to him and told Diha that he could take any other slave girl but her. Mohammed then freed Safiya.."

Mohammed stayed for three nights between Khaybar and Medina and was married to Safiya. Anas invited the Muslims to a banquet which included neither meat nor bread, but Mohammed ordered leather mats to be spread, on which dates, dried yogurt and butter were provided. The Muslims wondered whether Safiya would be considered as Mohammed's wife or as a slave. Then they said, "If the Prophet makes her observe the veil, then she will be one of his wives, but if he does not make her observe the veil, then she will be his slave." When Mohammed departed, he made

a place for Safiya behind him on his camel and made her observe the veil.

Here is another situation in jihad where Mohammed got a new sexual partner.

[B3,46,717]

Ibn Aun wrote a letter to Nafi. Nafi wrote in reply that the Prophet had suddenly attacked Bani Mustaliq tribe without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet got Juwairiya on that day.

The problem here is not that someone had sex with a slave, but that it was not her owner.

[B3,34,421;B4,51,8;B8,80,757;B3,34,269;B9,89,293;B3,46,710;B3,41,603;B8,80,741]

Saed and Abu quarreled over a boy born to the slave girl of Zama. They took the case of their claim of ownership to Mohammed. Saed said, "This (boy) is the son of my brother, Utba, and I promised to be his custodian." Abu bin Zama said, "O Allah's Apostle! This is my brother and was born on my father's bed from his slave-girl." Mohammed looked at the boy and saw a definite resemblance to Utba and then said, "The boy is yours, O Abu bin Zama. The child goes to the owner of the bed and the adulterer gets nothing but stones (despair, i.e. to be stoned to death). Then Mohammed said to his wife Sauda bint Zama, "Screen yourself from this boy," so Sauda never saw him again.

Mohammed's love for one of his slaves, Mary, caused an uproar in his harem. Mohammed was fond of a Coptic (Egyptian Christian) slave named Mary. Hafsa found Mohammed in her room with Mary, a violation of Hafsa's domain. He told a jealous Hafsa that he would stop relations with Mary and then did not. But Hafsa was supposed to be quiet about this matter. But the Koran points out to his wives and Muslims that he can have sex with his slaves as he wishes. Therefore, when he told Hafsa he would quit, he was not bound by that oath.

66:1 Why, Oh, Messenger, do you forbid yourself that which Allah has made lawful to you? Do you seek to please your wives? Allah is lenient and merciful. Allah has allowed you release from your oaths, and Allah is your master. He is knowing and wise.

And last, but not least, after life is over, Muslims will still be having sex with slaves.

Hadith 101, Ibn Arabi, *Mishkat*

[...]

Allah says to the Muslims in Paradise: Go to your slave-girls and concubines in the garden of Paradise.

[...]

This is the Sunna of Mohammed

THE ISLAMIC TRILOGY
VOLUME 11

THE SUBMISSION
OF WOMEN AND SLAVES

ISLAMIC DUALISM

COPYRIGHT © 2007 CSPI, LLC

ISBN 0-979794-0-6
ISBN13 978-0-9795794-0-0

ALL RIGHTS RESERVED
V 6.04.07

PUBLISHED BY CSPI, LLC
WWW.CSPIPUBLISHING.COM

PRINTED IN THE USA