

The abused abuser

“Seize him, manacle him, chain him and cast him into the blazing fire of hell.”

It must have been hot in Mecca. Tempers were flying. As the hajj season approached, Muhammad became a menace. The merchants knew that if he started babbling his nonsense to the pilgrims, it would detrimentally impact the Ka’aba Inc.’s revenue streams and their pocketbooks. So at a meeting Muhammad had called to present his claims, Abu Lahab, the prophet’s uncle, said: Ishaq:118 “‘Muhammad is trying to bewitch you.’ With that the Quraysh got up and left before the Messenger could speak. The following day they gathered again. This time the Apostle said, ‘Kinsmen, I know of no Arab who has come to his people with a nobler message than mine. I have brought you the best of this world and the next.’”

As Muhammad confessed earlier, the purpose of his religion was to steal the treasures of the Persians and Romans. The message of Islam, he said, was the best of both worlds. If you survive, you get booty; if not, you get virgins. Bukhari V4B52N46 “I heard Allah’s Apostle saying, ‘Allah guarantees that He will admit the Muslim fighter into Paradise if he is killed, otherwise He will return him to his home safely with rewards and booty.’” Islam is as simple as it is perverse.

Ishaq:118 “‘So which of you will cooperate with me in this matter, my brother, my executor, and my successor being among you?’ The men remained silent. I [Ali], though the youngest, most rheumy-eyed, fattest in body and thinnest in legs, said, ‘I will be your helper.’ Muhammad laid his hand on my back and said, ‘He is my successor. Listen to him and obey him.’ The Meccan men got up laughing. They told Abu Talib, ‘He has ordered you to listen to and obey your ten-year-old son.’” Okay, so that didn’t go very well.

Then, ever courageous, the wannabe pirates turned tail. Ishaq:118 “When the Apostle’s companions prayed they went to the glens so that their people could not see them. But one day they were rudely interrupted. The Muslims protested and then turned to blows. They smote a polytheist with the jawbone of a camel and wounded him. This was the first blood to be shed in Islam.” Let it be known that the Islamic Hadith attributes “first blood” to the Muslims, not the Infidels.

Abu Jahl and other Meccan leaders went to Abu Talib. Ishaq:119 “Your nephew has cursed our gods [at this point he had cursed all of them, including Allah], insulted our

religion [more correctly, insulted us by trying to steal our religion], mocked our way of life and accused our forefathers of error." That was actually their biggest beef. Muhammad had said that their fathers and grandfathers were burning in hell. "Either you stop him or let us get to him. For you, like us, are in opposition to him. He gave them a conciliatory reply. They returned a second time and said, 'We have asked you to put a stop to your nephew's activities but you have not done so. By Allah, we cannot endure having our fathers reviled and our customs mocked.'" Ishaq:119 "Muhammad thought that his uncle had the idea of abandoning and betraying him, and that he was going to lose his support." While the Meccans were disgusted by Muhammad and his message, they held Talib in high esteem. Without uncle Abu's support, the prophet would have been run out of town. "The Apostle broke into tears."

Ishaq tells us, "The situation worsened; the quarrel became heated and the Meccans were sharply divided." Ishaq:120 "Every tribe [actually clan] fell upon the Muslims, seducing them from their religion. But Allah protected his Prophet from them through his uncle."

Therefore, as the hajj drew nigh, the Quraysh chiefs held a conference and launched what Muslims called a propaganda campaign against Muhammad. Ishaq:121 "'If we say contradictory things about Muhammad, we might lose our credibility [and thus the financial benefits of being heir to Qusayy's religious scam]. Therefore, let us agree upon one criticism, which we can all claim without dispute. Some say that we should call Muhammad a deranged soothsayer. But is his the incoherent speech of a madman? [Yes] Some say he is possessed. But there is no choking, spasmodic movements, or whispering.' [Actually, this is how Muhammad said that he endured revelations.] Others said, 'Then let's say he is a poet.' 'No, he is no poet. We know poetry in its forms.' [Muhammad's Qur'an poetry was identical to that of the Hanif Zayd as you'll soon discover.] Then they said: 'He is a sorcerer.' 'No, we have seen sorcerers and their sorcery. With him there is no spitting and no blowing. [There are dozens of Hadith depicting Muhammad spitting and blowing to exorcize illness and evil spells.] 'Then what are we to say for by Allah, his speech is sweet, his root is deep and his branches are fruitful.'" No revisionist history here. I'm sure Muhammad's biggest critics said it just that way.

Muhammad's relatives and neighbors, men and women who knew him far better than any Muslim today, said: "'The nearest thing to the truth is that he is a sorcerer who has brought a message by which he separates a man from his father, his brother, his wife, children and family.' They all agreed. Then, according their scheme, the men of Quraysh spread the word that 'this is nothing but ancient sorcery' among the pilgrims in the hajj season. They warned everyone they met that Muhammad was a possessed sorcerer, stirring up divisions in the families."

While I think Satan is too smart to have inspired the Qur'an, the Quraysh were right. Muhammad wanted to destroy the family unit. He, like Communists today, focused on replacing this societal bond with religious submission to leader and doctrine. And as we shall see, he prevailed—turning brother against brother and son against father.

In his pro-Islam Qur'anic commentary, Maududi says: "One finds that the

Qur'an was not revealed to preach religious tolerance as some people seem to think, but it was revealed in order to separate the Muslims from the disbeliever's religion, their rites of worship, and their gods, and to express their total disgust." Amen.

A poem alleged to be from Talib dominates the next five pages of Ishaq's *Sira*. The unbelieving pagan infidel speaks reverently of Islamic rituals. Highlights include: Ishaq:123 "By the Black Stone, when they stroke it going round it morning and evening. By Abraham's standing place, footprint in the rock still fresh. By the running between Marwa and Safa. Every pilgrim riding to Allah's House." "By the station of Mina." "By the great stone heap, aiming at its top with pebbles." The poem goes on to speak of fighting, and we're told that Muhammad's critics fall in pools of their own blood. "For if we are men we will take revenge. And you will suffer the full effects of war."

Muslims should be troubled that an unbelieving pagan endorsed their rituals. And he was more prophetic than their prophet. Yet that pales in comparison to what Abu Talib said next. Ishaq:126 "Tell Qusayy that our cause will be blazed abroad. Give Qusayy the good news that after us there will be a falling apart among our enemies." He was correctly crediting Qusayy with being the founder of the cause that will be blazed abroad by the sword—Islam.

The next Ishaq Hadith provides an excellent segue back into the Qur'an. Ishaq:130 "When the Quraysh became distressed by the trouble caused by the Apostle they called him a liar, insulted him, and accused him of being a poet, a sorcerer, a diviner [occult soothsayer], and of being possessed. However, the Apostle continued to proclaim what Allah had ordered him to proclaim. He excited their dislike by condemning their religion, forsaking their idols, and leaving them to their unbelief."

In the surah entitled, "The Unbelievers," Muhammad's spirit tells him to: 109.001 "Say: O unbelievers! I worship not that which you worship, nor will you worship that which I worship. And I will not worship that which you have been wont to worship, nor will you worship that which I worship. To you your Way, and to me my way." Now there is an honest admission. "My way." That's all Islam would ever be. It was his religion, his plunder, his women, his power, his legacy. "You shall have your religion and I shall have mine."

In Mecca, Abu Lahab was a king of sorts. As chief of the Hashim clan, he was heir to the religious scam. He was also Muhammad's next-door neighbor and uncle. Their mud huts shared a common wall. "Sometimes when Muhammad was performing the prayer [performing, not conversing—Islam was a charade], Abu Lahab would place a goat's stomach on him. Sometimes when food was being cooked in the courtyard, he and his wife would throw filth at the cooking pot. The Prophet would say: 'What kind of neighborliness is it?' Lahab's wife had made it a practice to cast thorns at his door at night so that when he came out, they would stick in his feet."

The 110th surah, called "Help," is the only place in the Qur'an where one of the prophet's foes is condemned by name. Maududi explains, "Muhammad's uncle, Abu Lahab, had character traits that became the basis of this condemnation. To understand this it is necessary to understand Arabian society of that time." Our Islamic

tutor goes on to claim: "In ancient days chaos and confusion prevailed; bloodshed and plunder reigned throughout Arabia." Actually that was not true. Chaos, bloodshed, and plunder prevailed after Islam, not before. When the truth hurts, Muslims lie—even if they have to condemn Arabs.

Caught in his duplicity, Maududi contradicted himself: "One's clansmen protected his own. It was called silah rehmi: good treatment of the kindred. It was the most highly esteemed moral value of Arabian society. Breaking off of connections with the kindred was regarded as a great sin." If that is true, Muhammad became an egregious sinner, for his doctrine and terrorist raids pitted Arab against Arab. Squabbles over money led directly to a murderous civil war.

"In his enmity of Islam, Abu Lahab, broke the peace." How Lahab's taunting can be condemned in light of Muhammad's murderous rage is an enigma.

In my opinion, Muhammad's real motivation for lashing out against uncle Lahab was that he had what he coveted. While both men were descendants of Abdul Muttalib, the inheritance bypassed the prophet and went to Lahab. To add insult to injury, when Muhammad's father died, the orphaned prophet resented the fact that he was neither adopted nor supported by rich ol' uncle Abu. Maududi says, "Uncle Lahab was expected to look after the nephew as one of his own children. But this man in his hostility to Islam and love of kufr trampled all the Arab traditions under foot." Now, now, Mr. Muslim scholar, you've got the cart before the horse. And in so doing you've missed the entire purpose of Islam.

Let me explain. Abu Lahab didn't trample on Arab tradition on account of Islam as Muhammad and our esteemed scholar would have you believe. There was no Islam back when the orphan needed help. Further, Muhammad had married money twenty-five years prior to this altercation. While it wasn't the gravy train of the religious scam, the wannabe prophet hardly needed to be adopted now. But "now" is the operative word. Back when Muhammad was an orphaned boy, nobody wanted him—and "nobody" included the man who had it all, his uncle. Because Lahab had rejected and abandoned the boy, Muhammad was carried off into the desert. His words scream out to us today, telling us that he was abused. Fire and scalding water were the instruments of torment, along with insufficient food, requiring him to forage in the garbage. The Qur'an is our witness to those terrible times. Islam is the result.

When the prophet in training returned to Mecca at six, his mother died—a mother who had seen neither hide nor hair of him, a mother who had failed to protect him, a mother who had abandoned him. It is little wonder Muhammad craved female attention; little wonder that he married a woman his mother's age, a woman who could take care of him. And it is little wonder Muhammad treated women as half human. The plight of Muslim women today remains a haunting echo of his tormented past.

Pent up rage can be a powerful force with enduring consequences. And so it would be. When Muhammad was fifty, he took his best friend's six-year-old

daughter. He would later tell her, "The things I love most are fragrant smells and beautiful women." He embraced incest, stealing his adoptive son's bride. The Qur'an would claim that his wives were dispensable—that Allah would simply give him a new batch of virgins if they didn't behave. Then when Muhammad rebuked his child-wife's criticism for collecting an ever-increasing number of concubines, there was another handy Qur'anic scripture. To which Aisha said, "Your Lord surely seems eager to gratify your desires."

After Muhammad's mother died, Abu Lahab rejected the vulnerable boy a second time. The six-year-old Muhammad was forced into the arms of a slave. Can you imagine the pain, the envy, the rage? His father's brother was heir to the religious scam of the hajj, the Ramadhan fair, and the tax. He was custodian of the Ka'aba, Allah's House. Muhammad had nothing. He cried out to his uncle, begged his uncle to protect him, shelter him, feed him. But no.

Two more miserable years passed before Muhammad's grandfather, Abdul Muttalib, finally acknowledged the destitute child. But even then, this was disturbing, for Ishaq said that Abdul Muttalib "would make him sit beside him on his bed and would stroke him with his hand. He was extremely fond of him and used to constantly pet him."

Grandpa died a couple of years later, and prophet-to-be was handed off to Abu Talib, another uncle. Like Abu Lahab, he was his father's brother. Muhammad was not yet ten years old, and by either death or choice he had been rejected or abandoned by his mother twice, his father, a Bedouin woman, a slave, uncle Abu Lahab twice, and then by grandpa Muttalib. Just the suspicion that uncle Talib would reject him brought the forty-five year old man to tears. Muhammad had a horrible life and a tormented childhood. It's not hard to see why he was so insecure, why he was filled with rage, why his Qur'an reflected his animosity, and why uncle Abu Lahab became the focus of his pain—the one man singled out by name for condemnation. While the con was promoted by Khadija, much of the motivation for Islam can be laid at uncle Abu Lahab's feet.

In Tabari's *Muhammad in Mecca*, I found a Hadith that I have combined with another like it from Ibn Ishaq: Tabari VI:89 "One day the Messenger mounted al-Safa [his favorite she-camel] and called out: 'If I were to tell you that behind the hill there was an enemy host ready to fall upon you this evening, would you believe me?' 'Certainly,' the Meccans replied. He said, 'I am a warner in face of terrible doom.' Abu Lahab responded, 'If I were to accept your religion, what would I get?' The Prophet said, 'You would get what the others will get [which is submission to me].' Abu Lahab said: 'Is there no preference or distinction for me?' The Prophet replied: 'What do you want?' Lahab said: 'May this religion perish in which I and all other people should be equal!' The Prophet said: 'Then I warn you that you are heading for a torment.' Then Allah revealed: 'The power of Abu Lahab will perish,' reciting to the end of the verse." There was no room for a second king in Islam. Muhammad would not rest until he reigned alone.

Before Muhammad's proclamation of prophethood, he married two of his three daughters to Lahab's sons, Utbah and Utaibah. It's odd that a prophet would be so shortsighted as to marry his own flesh to such a repugnant man. But Muhammad was always more profiteer than prophet. There was but one reason why he would give his daughters to someone he despised. Abu Lahab, like Khadija, had money, power, and prestige—things that could be usurped through arranged marriages.

After Muhammad began "inviting" the Meccans to view him as Allah's Prophet, as the real heir to the hajj, Ramadhan fair, religious tax, and Ka'aba custodianship, Abu Lahab said to both his sons: "I forbid myself seeing and meeting you until you divorce the daughters of Muhammad." Muhammad was horning in on daddy's business. So, both divorced their wives.

Tabari VI:89 "Utaibah became so nasty that he came before the Prophet and said: 'I repudiate Islam.' Then he spat at him, but his spital did not fall on him. The Prophet prayed: 'O Allah, subject him to the power of a dog from among Your dogs.'" If the Lord were really the all-forgiving deity Muhammad claimed him to be, he wouldn't condemn his prophet's cousin to be eaten by dogs for a little miscast spital. But if Allah was who Muhammad knew him to be, the Devil symbolized by the Black Stone of the Ka'aba, he was something to be cast at those who stood between him and the things he coveted. This Hadith was just part of the act.

According to Abdul Barr: "Afterwards, Utaibah accompanied his father [uncle Abu Lahab] on a journey to Syria. During the trip their caravan halted at a place that, according to local people, was visited by wild beasts at night. Lahab told his companions, the Quraysh: 'Make full arrangements for the protection of my son, for I fear the curse invoked by Muhammad on him.' The people made their camels sit around Utaibah and went to sleep. That night a tiger came. It crossed the circle of the camels and devoured Utaibah, tearing him to pieces." This is proof Muslims will say anything to make Allah look like he's really a god.

Maududi, in his Qur'an commentary, explains: "Abu Lahab's wickedness can be judged by the fact that after the death of the Prophet's son Hadrat Qasim, and the passing of his second son, Hadrat Abdullah, uncle Abu Lahab instead of condoning [consoling?] his nephew in his bereavement, hastened to the Quraysh chiefs to joyfully give them the news that Muhammad had become childless." What he doesn't see is Muhammad's character. More than a decade after they died he arranged for his daughters to marry the sons of this vile man. Why, if Abu Lahab didn't have something Muhammad coveted? Wake up, folks.

"Wherever the Prophet went to preach his message of Islam, Abu Lahab followed him and forbade people to listen. 'I was a boy when I accompanied my father to the face of Dhul-Majaz. I saw the Messenger exhorting, saying: 'O people, say: there is no deity but Allah, (say that and) you will attain success.' Following behind him I saw a man, who was telling the people; 'This fellow is a liar. He has gone astray from his ancestral faith.'"

Hadrat Rabiah tells us, "The Prophet went to the halting place of each tribe and

said: 'O children of so and so, I have been appointed Allah's Messenger to you. I exhort you to worship only Allah. So, affirm faith in me and join me so that I may fulfill my mission.' Following close behind was a man saying: 'Children of so and so, he is leading you astray from Lat and Uzza and inviting you to the religion of error, the religion he has invented. Do not listen to what he says and do not follow him.' Abu Lahab cast stones until his heels bled. He said, 'Do not listen to him, he is a liar.'" He was indeed "leading [Muslims] astray...inviting [them] to the religion of error." However, the reference to Allah is evidence this Tradition originated in Yathrib, not Mecca. Allah was years away from making his Qur'anic debut.

If those who were closest to Muhammad, his next-door neighbor and uncle, for example, were not convincing enough, the prophet condemned himself. "I have been appointed Allah's Messenger to you. I exhort you to worship only Allah. So, affirm faith in me and join me so that I may fulfill my mission." As a religious creed, this is sorely wanting. Yet seen through the eyes of an abused boy seeking revenge, coveting power, it makes perfect sense. As a religious scam, everything is cause and effect.

Eventually, the clans of the Quraysh boycotted Muhammad's lean and lowly group of followers socially and economically. "Abu Lahab," we are told by Ibn Hisham, "was the only person who sided with the disbelieving Quraysh against his own clan. This boycott continued for three years. The poorest of Muhammad's followers began to starve. This, however, did not move Abu Lahab." ^{Ishaq:161} "Lahab and his wife Umm mocked and laughed at him so the Qur'an came down on their wickedness. Umm carried thorns and cast them in the Apostle's way." According to Maududi: "When his uncle was condemned by name, the people learned that the Messenger could treat a relative harshly in the matter of religion. When his own uncle was taken to task publicly the people understood that there was no place for the ties of blood in this religion." Which is to say that Muhammad was in fact guilty of undermining the family unit.

The "Palm Fiber" revelation is so indicative of Muhammad, such a window into his soul, I have provided five translations:

111.001

Yusuf Ali: Perish the hands of the Father of Flame! Perish he!

Noble: Perish the two hands of Abu Lahab (the Prophet's uncle), and perish he!

Pickthal: The power of Abu Lahab will perish, and he will perish.

Shakir: Perdition overtake both hands of Abu Lahab, and he will perish.

Ahmed Ali: Destroyed will be the hands of Abu Lahab, and he himself will perish.

111.002

Yusuf Ali: No profit to him from all his wealth, and all his gains!

Noble: His wealth and his children will not benefit him!

Pickthal: His wealth and gains will not exempt him.

Shakir: His wealth and what he earns will not avail him.

Ahmed Ali: Of no avail shall be his wealth, nor what he has acquired.

111.003

Yusuf Ali: Burnt soon will he be in a Fire of Blazing Flame!

Noble: He will be burnt in a Fire of blazing flames!

Pickthal: He will be plunged in flaming Fire,

Shakir: He shall soon burn in fire that flames,

Ahmed Ali: He will be roasted in the fire,

111.004

Yusuf Ali: His wife shall carry the (crackling) wood—As fuel!

Noble: And his wife, too, who carries wood (thorns which she put in the Prophet's way).

Pickthal: And his wife, the wood-carrier,

Shakir: And his wife, the bearer of fuel,

Ahmed Ali: And his wife, the portress of fire wood,

111.005

Yusuf Ali: A twisted rope of palm-leaf fibre round her (own) neck!

Noble: In her neck is a twisted rope of Masad (palm fiber).

Pickthal: Will have upon her neck a halter of palm-fibre.

Shakir: Upon her neck a halter of strongly twisted rope.

Ahmed Ali: Will have a strap of coir rope around her neck.

Abu Lahab mouths off and tosses stones, so Muhammad sics his god on his uncle and curses his cousin. Then, by way of confession, the prophet makes a point of telling us that neither inherited wealth, nor monies earned will exempt his uncle from torment. The reason for the differentiation between old and new money was that Muhammad coveted the things that Lahab inherited—Qusayy's religious scam. The prophet wanted us to know that the custodianship of the Ka'aba wouldn't save Lahab because he had laid his claim. The Ka'aba Inc. belonged to Muhammad. Allah told him so.

Sometimes the smallest details tell us the most. Why do you suppose god would contradict himself to tell us that Abu's wife would be porting the fire-wood for hell when elsewhere men's bodies are said to be the hell's fuel. Here's a clue: Arab fires were often fueled by the sa'dan shrubs that bore the thorns Abu's wife spread at Muhammad's door. Yes, Muhammad's mind was as twisted as the rope around Umm's neck. Bukhari:V6N356 "Lodged in her neck is a twisted rope of palm fiber, the chain of which is in the Fire of Hell."

But as bad as all of this looks, we're just getting warmed up. A family schooled in religious hoaxes was starting another. Maududi explains: "In the earliest phase of Prophethood, Muhammad passed through the most trying conditions. The whole nation turned hostile; there was resistance on every side. The Prophet and a handful of his Companions did not see the remotest chance of success. So Allah, in order to console him, sent down several verses. Allah said [the primary reason for inventing Islam is]: 'Soon your Lord shall give you so much that you shall be well pleased.' And Allah said [the secondary reason for inventing Islam is]: We shall exalt your renown for you. Even though Our enemies are trying to defame you throughout the country, We, on the contrary, have arranged to exalt your name and fame."

Actually, Muhammad didn't have an enemy outside the burg of Mecca—which is to say that Allah's worldview was alarmingly stunted. And even the term "enemy" was grossly overstated. Muhammad's tribe scoffed at his revelations, they chided him, and laughed at his expense. Unlike a real enemy, they hadn't attacked him, imprisoned him, or destroyed his home—the kind of things Muhammad would do in Medina, and his followers do today.

Maududi says: "Such were the disturbing conditions under which the 108th surah [aptly named: Preeminence] was sent down. The Quraysh were angry with the Prophet. His Companions became helpless, poor people who were being persecuted and tyrannized." There is something about Islam that corrodes the mind. The behavior Maududi is railing against is the very legacy of Islam. Every Islamic nation is a tyranny, their people are poor, and non-Muslims are persecuted. For good measure, they even persecute their own, especially women. It is astonishing that an Islamic scholar can write these words without seeing himself in the mirror.

"Furthermore," Maududi continues, "he was bereaved by the death of two sons, one after the other, whereat his nearest relatives, clan, and neighbors were rejoicing and uttering such words as were disheartening and disturbing for a noble person who had treated even his enemies most kindly." Kindly? Never in the course of human events has a "religious" man treated his own clan, his detractors, his kin, so hatefully. Muhammad's spirit tongue-lashed the Meccans in the Qur'an and condemned them to hell. And he would beat the hell out of them by raiding their means of sustenance and conquering their town. Further, Ishaq lists three sons, not two, all of whom died in infancy twenty years earlier.

In his concluding line, Maududi confirms Islam's demonic nature: "At this Allah just in one sentence of this brief surah gave Muhammad the good news, better news than ever given to any man: his opponents will be cut off from their root and not he." The good news is that the prophet's family and neighbors will be "cut off." The "Gospel" of Islam isn't about salvation; it's about damnation.

In this verse, Muhammad claimed his prize—the fountain of perpetual wealth—Kausar. Unfortunately, it flowed from the fountain of deceit—Allah's Ka'aba. 108.001 "To you have We granted Kausar, the fountain of abundance. Therefore to your Lord turn in Prayer and Sacrifice." Before we leave the Bank of Kausar I want to bring your attention to the word "therefore." A bargain has been struck. Prayer and sacrifice are services for payments rendered. Muhammad is telling us something we should already know: "I'm doing it for the money."

The following Tradition is yet another confession from the world's best known religious profiteer: Tabari VI:95 "Abu Talib said to Muhammad, 'Nephew, how is it that your tribe is complaining about you and claiming that you are reviling their gods and saying this, that, and the other?' The Allah's Apostle said, 'Uncle, I want them to utter one saying. [There is no ilah but Allah and Muhammad is his Prophet.] If they say it, the Arabs will submit to them and the non-Arabs will pay the jizyah tax.'" The "jizyah" is an exorbitant tax collected by Muslims from Christians and Jews to this very day. It's

called the “protection tax” and it works just like the one imposed by the mafia. If you pay it, they let you live. If you don’t, you die.

Just in case you think this Hadith is too incriminating to be part of the Islamic lore, too money grubbing to be prophetic, consider these words from Islam’s god. After telling Muslims that “Allah will enrich you out of His bounty,” Qur’an 9:29 says: “Fight against those People of the Book [Christians and Jews] who do not follow what Allah and His Messenger (Muhammad) acknowledge as the true religion (Islam), nor accept Our law, until they pay the Jizyah tribute tax in submission, and feel themselves subdued, being brought low.” A second translation reads: “pay the tax in acknowledgment of our superiority and their state of subjection.” Islam was a money-making scheme—a Profitable Prophet Plan.

^{108.003} “For he who insults you (Muhammad) will be cut off.” Compare these words with those of Christ. Unjustly rather than justifiably criticized, physically tortured rather than verbally teased, Christ prayed: “Forgive them, for they know not what they do.” But the dark spirit of Islam cuts the insulters down—sending them off to burn in hell.

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At this point, it’s a guess as to what surah came next. The 75th is as likely as any. The self-reproaching spirit says: ^{075.001} “I swear by the Day of Resurrection; and I call to witness the self-reproaching spirit, the accusing soul. Does man think that We cannot assemble his bones?” The accusing soul is Satan although it could also be Muhammad, for he incriminates himself with every word. As for assembling bones, Islam preaches bodily resurrection, not spiritual salvation. The drunken orgy in the Garden of Bliss requires a body, not a soul, heart, or brain.

As the surah continues, we learn that the Day of Resurrection and Doom are one in the same. We are also confronted with the darkening of the moon, an overt Satanic reference. ^{075.003} “Nay, We are able to put together the tips of his fingers. But man wishes to do wrong and fain denial. He questions: ‘When is the Day of Doom?’ So when the sight becomes dazed, and the moon becomes dark, and the sun and the moon are brought together, man will say: ‘Where is the refuge?’ By no means! There will be no place of safety.... Nay, man will be evidence against himself, although he tends his excuses. Move not your tongue concerning the Qur’an to make haste. [Don’t you just love the transition?] It is for Us to collect it, put it together, and promulgate it. When We have read it, follow its recital as promulgated. It is for Us to explain it.”

Muslim clerics claim that the point of friction between Muhammad and this tribe was over resurrection. But that’s not true. As evidence that Arabs believed in the afterlife, they had their relatives tie their favorite camel to their grave so that it would follow them to paradise. Heaven might be big, and there was no sense in walking when one could ride. Thus, a belief in an afterlife wasn’t the point of contention. The real problem was that Muhammad said

his people's ancestors were burning in hell because they died during the "Period of Ignorance"—pre-Islam. In that the Meccans loved their parents and grandparents, this upset them and naturally caused many to assail Muhammad's parochial and intolerant view. They may also have chafed at his lewd depictions of heaven and his sadistic portrayal of hell.

The moon becoming dark and being brought together with the sun is troublesome. In the Bible, the moon is the illusory, false, and counterfeit source of illumination, therefore symbolic of Satan. Darkness is equated with evil and deception. The Bible says: "Men loved darkness rather than light because their deeds were evil."

The abrupt transition in this surah is like most of the Qur'an. "Move not your tongue to make haste" comes completely out of the blue. There is no segue or context. And it makes no sense. God is eternal. Furthermore, the suggestion that god has to explain his Qur'an for it to make sense is embarrassing. It brings to mind one of the book's final and most troubling verses. 005.101 "Believers, ask not questions about things which if made plain to you may cause you trouble when the Qur'an is revealed. Some people before you asked questions, and on that account lost their faith." Maududi, in his commentary, *The Meaning of the Qur'an*, explains: "The Prophet forbade people to ask questions or to pry into such things." The Hadith confirms this prophetic warning. Bukhari:V2B24N555 "I heard the Prophet say, 'Allah has hated you for asking too many questions.'"

The reason questions are prohibited is that there is no cogent explanation for Islam. It epitomizes and relies upon ignorance. The deeper one digs, the more obvious the deception becomes. And this is precisely why Muslims protect their doctrine by attacking those who quote from their scriptures. They know that surest way to save Muslims from Islam is to expose them to it.

The "Resurrection" surah continues: 075.020 "But men love the present life, and neglect the hereafter. Some faces that Day will beam, looking toward their Lord; and some faces will be gloomy knowing that some great back-breaking calamity is about to be inflicted on them. Yes, when their soul comes up their throat and reaches their collarbone they will cry, 'Is there a magician or wizard who can save us?' But they will know that it is the hour of parting and one leg will be joined with another, agony heaped on agony, affliction combined with affliction." It's hard to imagine how a religion this full of satanic overtones and this fixated on anguish has survived, much less grown. If it weren't for the sword, Islam would have been stillborn.

Yes, I know that the Bible also speaks of hell and punishment, so why attack Islam so vehemently? The answer is: appropriateness, proportion, personal involvement, and vividness. First, the Bible speaks of hell as a place for those who have received ample and rational divine revelation, but have chosen to reject it. It provides standards for living via scripture in advance of judgment. The Bible even provides real proof that its revelations are godly through countless miracles and predictive prophecies. Those who end up in

hell have to ignore all of this and choose not to be with God. Further, the Biblical hell wasn't created for man. It was designed for Lucifer and his fallen angels, today's demons, as a result of their disobedience. It's little wonder Islam's dark spirit spends so much time there.

The Qur'an never proves its divine authority and has yet to provide either ample revelation or standards for living. And there is no example to follow. Muhammad was the lone prophet and his life was the antithesis of godly. In other words, it's inappropriate for god to threaten hell before he has explained what people must do to avoid it.

Second, the frequency of the Qur'an's references to hell and its tortures are alarmingly out of proportion. I have not taken the passages describing retribution out of context. Every early surah has been presented in its entirety. Bad overwhelms good in the Qur'an; hell is featured, not heaven. Rebuffing Muhammad's tormentors is far more prevalent than instructing the faithful. Torment is the Qur'an's most prominent theme.

Third, hell in the Bible is separation from God. In the Qur'an Allah is the driving force of hell, its creator and manager. Allah wants to be left alone with man so that he can oversee his tortures. This is a fundamental difference between Yahweh and Allah, between Judeo-Christianity and Islam. In the Bible, the reward of heaven is being with God. In the Qur'an, by contrast, the reward is being with virgins; communion with Allah isn't mentioned.

Fourth, the Bible's descriptions of hell are many magnitudes milder. There is gnashing of teeth, and we're told it's hot, but little more. The vividness in which Allah describes the specifics of hell's torments is deeply disturbing, even demented.

Fifth, in Judeo-Christianity, hell is a place one chooses. No one is sent there against their will. We are all given a choice: love God and form a personal relationship, or reject him and spend eternity separated from him. In Islam, most Muslims and all non-Muslims are predestined to hell. In other words, their god chooses to condemn them.

Muhammad's dark spirit had a one-track mind. The Meccans were tormenting his prophet, calling him a lying wizard, a lousy plagiarizer, a possessed poet. He was bent on making them pay. But to put teeth in his bite, Muhammad had to "prove" that his spirit was "God." 075.032 "So he did not accept the truth, nor did he pray. He called the truth a lie and turned his back. Then he gleefully went to his clan. Woe to you, yes, woe! Destruction is near. Again, woe to you, yes, woe! Again your doom is near. Does man think that he will be left to wander aimlessly? Was he not a drop of sperm emitted in lowly form? Then did he become a leech-like clot; then did the Lord make and fashion him in due proportion."

To understand Muhammad's motivations, his god's nature, and Islam's purpose we must thoughtfully consider every early revelation. Each provides something we can use to free Muslims from Islam and in turn free ourselves

from Islamic terror. In that light, let's review Maududi's writings on the 67th surah: "It is characteristic of early revelations in that it presents the entire teachings of Islam and the object of the Prophet's mission so that they could be assimilated easily. During this time, most Meccans cursed the Prophet and prayed for his and the believers' destruction." A few surahs ago we were told that the unbelievers were in hell because they didn't pray. But that aside, we're about to discover "the entire teaching of Islam and the object of the Prophet's mission."

067.001 "Blessed is He who holds the reins of Kingship." Why is this written in third person if it's supposed to be the Lord is speaking? And why is god blessing Himself? Perhaps this is another confession—evidence of Muhammad's ambition. An insecure man saw himself as king.

According to the Qur'an, death precedes life and both are a test. This is followed by Islam's greatest omission. The test isn't explained—the Qur'an doesn't give the rules by which we are to be judged. "Who has created death and life that He may test you—which of you is best in deeds; He is the Mighty, the Forgiving."

Muhammad's worldview was upside down. Unable to give followers a reason to live, he gave Muslims a reason to die—testing their will to sacrifice their lives as martyrs. Islam was more about pain than paradise. Unable to convince men to choose his religion based upon its merits, Muhammad threatened them with damnation. And his religion was more about puffery than proof. Unable to produce a sign, a miracle, a prophecy, Muhammad pushed out his chest and simply proclaimed himself Messenger. Ishaq:116 "I heard the Apostle say, 'I have never invited anyone to accept Islam who hasn't shown signs of reluctance, suspicion and hesitation.'"

Now that we know the motivation for Islam was power, it's time to meet its god and witness his teaching. 067.003 "We created seven heavens, one above the other. Muhammad, can you see any fault in Ar-Rahman's creation? Look again: Can you see any rifts or fissures? Then look again and yet again. Your gaze turns back dazed and tired. We have adorned the lowest skies with lamps, and We have made them missiles to drive away the devils and against the stone Satans, and for them We have prepared the doom of Hell and the penalty of torment in the most intense Blazing Fire. For those who reject their Lord is the punishment of Hell: Evil, it is such a wretched destination. When they are flung therein, they will hear the terrible drawing in of their breath and loud moaning even as the flame blazes forth, roaring with rage as it boils up, bursting with fury. Every time a fresh crowd is cast in, Hell's wardens will ask, 'Did no Warner come to you?' They will say: 'Yes indeed; a Warner did come to us, but we rejected him and said, "The Lord never sent down any Message: you are nothing more than an egregious delusion!"'"

Muhammad's spirit has a name: Ar-Rahman—the deity of the Yemeni Hanifs. The first pillar of Islam has been pulverized. There is a god besides Allah. The Qur'an says so. But monotheism and religious foundations torn asunder, this idol is no less delusional or demented than Muhammad's Lord.

Calling stars lamps that will be turned into missiles to drive away devils is

dimwitted, but when it comes to gods, I'll take feeble-minded to demented any day. Ar-Rahman says that he personally prepared the torment in the Blazing Fire. And as before, he seems to relish the details. The fire is intense, it is a wretched place, the victims are flung in, their breath is choked out, they moan, roaring with rage as the flames boil up around them—bursting in fury. Crowds of new victims are callously called “fresh.” Then to add indignity to insult, the unbelievers are interrogated by hell's wardens.

While creation and astronomy are obviously weaknesses on Ar-Rahman's resume, when it comes to pain and suffering he is an expert. In that it's beneath God to ramble on in such a nasty tone, the Qur'an leaves us in a quandary. If God didn't inspire these words—who did?

I'd like to propose a source of inspiration. We have ample evidence to suspect Khadija's involvement in the conception of the Profitable Prophet Plan, and selling Muhammad on it. After two years of silence we have a series of revelations that speak of making money (Khadija) and empowering and enriching destitute orphans (Muhammad). We even have sworn testimony, confessions that purport to be scripture.

This takes us to vengeance. It's the motivation for the onslaught of hellish pain so graphically and vociferously presented in these initial surahs. They strongly suggest personal knowledge. The terrible drawing in of breath, the loud moaning that follows, flames boiling up, bursting forth with rage, combined with god shackling, choking, and pouring boiling water on men is beyond normal imagination.

Fortunately, we are given a clue as to the root cause that underlies this inhuman rage. Each time a fresh wound is inflicted, the tormentor tells his victims that it's their fault. They deserve their fate. If they weren't so bad, so unworthy, so undesirable, if they had only listened, they wouldn't be punished. Such is the *modus operandi* of a typical child abuser. There is a considerable body of evidence in the Hadith and Qur'an that screams to us today: Muhammad was molested. Nobody wanted him. He was abandoned by his father and rejected by his mother. Those with substance, his uncle Lahab and grandfather Muttalib, saw him as an inconvenience. The Bedouin woman into whose custody he was placed viewed him as unworthy, as she knew she wouldn't be paid for her services. The scene was ripe for abuse.

In the low-tech world of the Arabian Desert, campfires, scalding water, pitch, thorns, and shackles may well have been the implements of torture. And I suspect that the would-be prophet was told that he deserved the punishment. Then, as so often happens, the victim came full circle. Muhammad went from prey to perpetrator—from abused to abuser.

With this in mind, let's jump back into the 67th surah—one of the first “revealed” to Muhammad—One that contains “the entire teaching of Islam and the object of the Prophet's mission.” 067.010 “They will say, ‘Had we but listened and

learned, we wouldn't be in the burning flames!' So they shall acknowledge their guilt, but there will be no joy for the inmates of the blazing fire." Muhammad is imagining his critics accepting blame for their hellish predicament just as the victims of child abuse internalize their guilt. The perpetrators of such heinous crimes assuage their consciences by telling the abused that they are being punished because they didn't listen. They do it so often and so vehemently, victims begin to see themselves as somehow responsible for the torment they are enduring. Yet whether they falsely confess to their complicity or keep it inside, the torture never ends—they remain prisoners to the pain.

All too often, the tormentor manages to twist reality, to somehow show their ultimate restraint as a form of mercy. The abuser views himself as merciful, even gracious and forgiving, for suspending the torture he is inflicting. And this strategy enables the perpetrator to control their prey. Authority and power satiate their cravings; they hide their inadequacies. The final ingredient in this demented recipe is the threat of future calamity. The abused are told that they are being watched by the all-powerful predator. If they squeal, he'll make them pay; he'll make the consequence grievous.

067.012 "For those who fear the Lord in secret there is a reward. Whether you say a thing secretly or openly, He knows your innermost thoughts." Let me translate this for you. If you keep quiet out of fear, you will be rewarded with a reprieve from punishment. But be careful of what you think and say, because I am watching you.

The following verses vainly try to establish a sense of legitimate authority for the Wrathful Tormentor, painting the perpetrator as "Gracious." 067.014 "It is He who has made the earth subservient to you that you may travel and eat the things He provided. [Be nice and you won't be chained, burned, or have to eat trash. But if you squeal...] To Him you shall return. Are you so unafraid that He will not open the earth to swallow you, pelt you with showers of stones, or let loose on you a violent wind so that you shall know how terrible is My warning [threat]? But indeed men before them rejected My warning. They denied, so then how terrible will be My punishment of them and My wrath." It's an old and perverted story: victimization is the victim's fault because he or she ignored the obvious signs of the tormentor's authority and justification.

You may think that I'm making too much of a single surah, but this surah does not stand alone. Pain and punishment for those who do not acquiesce to the authority of the perpetrator is the Qur'an's single most dominant theme with one thousand iterations. Being burnt alive is the most common form of torment. We are even told that men's bodies, their flesh, fuel the fire.

We also have another poignant clue in this passage, a Freudian slip. Muhammad begins by referring to god as "He," establishing his lord's power, control, and justification. Then he transitions to "My" as he says "My warning they denied, so then how terrible will be My rejection of them and My wrath." And all of this, unlike most of the Qur'an, is in singular (He and My) not the usual plural (We and Our). That's because this is personal with

Muhammad. We are looking directly into the heart of Islam's founder.

Roasting men alive is not the only method of punishment deployed in the Qur'an. Yet each and every variation is consistent with what the would-be prophet might have endured around a Bedouin campfire. The other ghoulish treatments include being forced to drink scalding water, being made to eat thorns, and choking down boiling pitch. Clothes are set on fire. Men are shackled with twine and turned on a spit. And while I cannot prove that our orphan was abused as a child, all the evidence points in that direction.

It explains why the Qur'an is so filled with threats of pain and punishment. It explains the nature of the torments. It explains the underlying reason for them. And it explains why the prophet was so angry at uncle Abu. By not adopting him, Lahab was ultimately responsible for the anguish Muhammad endured. It even explains the motivation for Islam. Lahab controlled the religious scam Muhammad coveted. He had what his nephew craved—power and wealth. They would have provided relief.

Since the Qur'an was too poorly written, too foolish, too contradictory, and too twisted to be divinely inspired, there must have been an ulterior motivation behind such haunting words. If not abuse, then what?

Thus far, Islam has been as transparent as a cloudless desert sky. Let's take a quick inventory. At Khadija's urging, Muhammad usurped the authority of an unnamed lord to stake his claim to the wealth that flowed from his family's religious scam. A hellish childhood created a hellish religion that looks suspiciously similar to what the prophet may have personally endured. Heaven was created in his image as well, depicted as the lustful realm an abandoned boy would have desired—a realm where the women who rejected him were used to bring him pleasure. God's character and words came to reflect the prophet's wishes.

The remainder of the 67th surah simply wallows in puddles of delusion and despair. 067.019 "Do they not observe the birds above them, spreading their wings and folding them in? Nothing holds them aloft except Ar-Rahman: Truly Ar-Rahman watches over all things." Flight happens because Ar-Rahman holds birds aloft. It's clear Muhammad never went to physics class. Bernoulli's principal, the law that explains aerodynamic lift, was way too complex. And make no mistake, this is offered as a proof of Ar-Rahman's existence, not as a metaphor.

Yet for a god so into holding birds aloft, he sure wasn't much help on the morning of 9/11/2001. Perhaps Ar-Rahman was distracted burning infidels. No, that's not right. Knowing Muhammad's lord as we do, his spirit let go of the United and American birds so that he could watch thousands of infidels burn. "Allahu Akbar!"

With the Lord's divine authority firmly established, we return to "The Kingdom" surah. 067.020 "Who is he that will send an army to assist you besides Ar-Rahman? The unbelievers are lost in delusion." Another motivation, another teaching is

revealed. Ar-Rahman is a militaristic god with an army. Jihad would soon become Islam's most recognizable attribute, the means the messenger would use to abuse his adversaries.

As we discovered earlier, Ar-Rahman was a pagan rock idol with a House like Allah's. The two gods vied for attention. And it's clear that Allah was slighted in the early going. Not only hasn't he been mentioned thus far, he wouldn't find his way into Islam for quite some time. It's not a very nice way to treat the Lord of the House. So why choose this name?

Muslim scholars have no viable explanation as to why Muhammad called his Lord Ar-Rahman. The best they can do is say that god has many names and that Ar-Rahman became one of their god's attributes. But that's nonsense. Ar-Rahman was the name of a pagan deity, one much better known—at least outside the tiny village of Mecca—than Allah. He was an idol—not an attribute. Further, all of the initial religiosity contained in the early revelations mirrors the religion of the Hanifs—the followers of Ar-Rahman.

There are serious problems associated with the prophet choosing to name his spirit Ar-Rahman. When Muhammad ultimately migrated from the shallow doctrinal pool of the Hanifs to the unimaginably deep reservoir of the Jews, he was forced to claim that his Lord was their Lord—the Biblical God Yahweh. Otherwise, why were all the characters and stories so similar? But that was problematic. Although Muhammad didn't know it, the God of the Bible had a name—Yahweh. He didn't know because the Jews were afraid to say it for fear of blasphemy. And since he was illiterate, Muhammad couldn't read any of the 6,868 times YHWH, or Yahweh, was written in their Scriptures. Just like our Bible translations today, when the Hebrew word says "Yahweh," God's personal name, we read and say "the Lord." But Joe is not Jim. Moses is not Muhammad. And Yahweh is neither Ar-Rahman nor Allah.

As in politics, a blunder becomes a crisis when it is covered up and then exposed. The Islamic clerics, following their prophet's lead, have tried to sweep the name of the Qur'an's first god under the rug. So we must ask: if there is nothing to hide—why try so hard to hide it? Of the many Qur'an translations, all but two errantly replace Ar-Rahman's name with an attribute like "Merciful," the title "Lord," the generic "God," or with the name "Allah." But unlike the Jews, who misinterpreted the Third Commandment, there is no excuse for changing Ar-Rahman to Lord, God, or Allah.

This problem is exacerbated by the invocation that was later added before each surah. In their desire to make Ar-Rahman into Allah and to make both appear "good" in spite of their scriptures, this line is repeated 113 times: "In the name of Allah, the Benevolent (Ar-Rahim), the Merciful (Ar-Rahman)." So desperate are Islamic scholars to present their hateful, punitive, and warlike spirit in a favorable light, one even wrote a book proclaiming, "Merciful and Benevolent are the Qur'an's most repeated attributes for Allah." Holy hogwash. The saluta-

tion wasn't part of the Qur'anic revelation. It's an invocation—one as lame as it is contradictory.

For those who may be curious, I'll digress a moment. The Third Commandment does not say: "Thou shall not take the name of the Lord thy God in vain." Not only is it beneath Yahweh to write such a trivial thing in stone, his name isn't "the Lord." A name can't be "taken," and "vain" means either egotistical as it relates to a person, or failed as it relates to an endeavor. In that the line was meaningless, Jews, and later Christians, falsely assumed that our Creator was telling us that they shouldn't swear or say, "Yahweh."

The Commandment as it was actually written in Hebrew says something that is vital to our very survival: "You shall not accept or advance in the name or character of Yahweh, your deity, anything that is deceptive or destructive." Our failure to understand this Commandment and live by it is the reason Holy Wars are fought. Our tolerance of things that purport to be godly, but are instead false and destructive, is why Islam exists. It is why Muslim militants kill us. It is why the world is, and has been, in such a horrible mess.

So why didn't Muhammad initially name his dark spirit? Why did he begin by calling him by the Hebrew, hence Hanif title "Lord?" Why then did he finally name him after a rival to the Meccan Allah? Good questions all. And since the Muslim sages don't provide a viable answer, I'll propose one—speculative as it might be. Khadija converted Muhammad by telling him that her aged cousin said that he was a prophet in the line of Moses. This man knew that the Jews called their God "Lord." But the Meccans were not satisfied with a title. All gods had names. Even pagan stone idols had names—why not Muhammad's god? If he was so important, he must have a name.

That put the wannabe prophet in a pickle. If he called his god by any of the most familiar pagan names—Hubal, Allah, Al-Lat (the female form of Al-Lah), Manat, or Al-Uzza—something would be expected of them. After all, if they could give such marvelous Qur'an recitals, why not a miracle? Since these idols were close at hand it would have been hard to explain away their lack of participation in the prophet's mission.

With the Meccan pantheon too close for comfort, Muhammad did what he did best. He stole someone else's material. The Hanifs had a religion, and they had a god—one who "lived" a comfortable distance away. He simply appropriated their material and their deity. Ar-Rahman was perfect, in a twisted sort of way. His name meant "merciful." As such it became a way to disguise the Qur'an's demented edge. It's like calling the Communist dictatorship in China a republic.

Each of the initial Qur'anic surahs reflected Hanif beliefs and religiosity, not Jewish. The convoluted Bible stories we covered during creation and patriarch chapters were revealed much later—after the prophet had exhausted the rather anemic belief structure of the Hanifs and needed something more.

And that too is interesting. The Qur'an's reliance on the Bible varies inversely with access to the Ka'aba, Allah's House, and directly with access to Jews. If Allah or Ar-Rahman were God, why would that be?

While you're pondering that conundrum, consider this: the moment Muhammad migrated to Medina, he capitalized upon the opportunity that distance from Mecca's impotent rock idol provided. In the 2nd surah, the first revealed after fleeing Mecca, Ar-Rahman became Allah. You see, Allah and his house were now a safe distance south. God changes his name so Muhammad can lay claim to that which he has been chased away from—the religious scam surrounding the Ka'aba. Ar-Rahman is never to be heard from again. He simply fades into the amorphous world of attributes.

As we return to the Qur'an, we find Muhammad embroiled in an argument—one that fits nicely into the abused theory. 067.021 "Who is there that can provide you with food in case He was to withhold His provision? Nay, they obstinately persist in rebellion and aversion. Is then one who walks headlong groping, groveling on his face, better guided, or one who walks evenly on a Straight Path?" The quality of this writing is so pathetic it almost makes you feel sorry for Muhammad—almost.

067.025 "They say: When shall this threat be executed if you are truthful? Say: 'As to the knowledge of the time, it is with the Lord alone: I am sent only to warn you clearly.'" The Meccans were looking for a little proof but our hero couldn't provide any. The best he could do was say, "You just wait. One day when you least expect it, my god will get you." "But when they see the threat, the sorry faces of those who disbelieve will be distraught, and it will be said to them: 'This is what you asked for.' Say (Muhammad): 'See? Whether God destroys me, and those with me, or not, no one can deliver the unbelievers from their grievous doom.' Say: 'He is Ar-Rahman; in Him we believed, and in Him we have placed our trust: Soon will you know which one of us is in manifest error.'" Yes indeed we will. But it saddens me that two billion precious souls have already been lost to the egregious lie that became Islam.

Rant over, Muhammad tried to prove that Ar-Rahman was real. 067.030 "Say, 'Just think: if your water were to dry up, who would bring you water?'" The Meccans were dependent upon the meager and nearly bitter well of Zamzam. Muhammad was telling his clan that its feeble flow was a miracle from Ar-Rahman—a clear sign he was god. He was threatening: "Mess with me, and my god will cause you to die of thirst." According to Muhammad, if it trickled forth, it was a miracle. If it dried up, that too was miraculous. In actuality, the only miracle was that anyone believed him. I'm surprised he didn't claim that as a sign.

Therefore, "the entire teaching of Islam and the object of the Prophet's mission" is: the prophet craves power and will threaten anyone to get it. His god's name is Ar-Rahman and he is sadistically abusive. Stars are missiles used to drive away devils. Muhammad's kin claim he was deluded. For that they will endure flames, roaring with rage. All the while they will be interrogated. The Lord must be feared, not loved, for he will swallow his creation, pelting them

with showers of stones. His punishment is as terrible as his wrath. Ar-Rahman has armies ready to march. He threatens to besiege communities, withholding food and water from those who grovel on their faces. What's more, the Islamic god's grievous doom cannot be avoided.

Y V Z M

The "Concrete Reality" surah was one of the earliest revealed, although it's an odd choice of names: concrete didn't exist in Mecca. The 69th surah was sent down at the time when opposition to Muhammad had started, but had yet to come to a boil. Maududi shares a Tradition from Musnad Ahmad, explaining: "Before embracing Islam I came out of my house with the idea of causing trouble for the Prophet, but he had entered the mosque of the Ka'aba before me. When I arrived I found that he was reciting surah Al-Haaqqah [69]. I stood behind him and listened. I wondered at its literary charm and beauty. Then suddenly an idea came to my mind that he must be a poet as the Quraysh alleged. At that moment he recited the words: 'This is the Word of an honorable Messenger. [Muhammad just said that the Qur'an was the word of a messenger—not god.] It is not the word of a poet.' I said to myself: 'Then, he must be a soothsayer, if not a poet.' Thereupon he recited the words: 'Nor is it the word of a soothsayer.'"

Experience for yourself the literary charm and beauty of the "Concrete Reality" surah: 069.001 "The sure calamity! What is the sure calamity! And what would make you realize what the sure calamity is! The Thamud and the Ad people branded as false the Stunning Calamity! Samood and Ad called the striking calamity a lie. But the Thamud—they were destroyed by a terrible storm of thunder and lightning! And the Ad, they were destroyed by a furious roaring wind, exceedingly violent. He made it rage against them seven long nights and eight days in succession: so that you might see the people lying prostrate in its path, as if they were hollow palm trees tumbled down! Muhammad, do you see any remnant of them?"

We're right back to god pummeling his creation. This time the Ad and Thamud are his victims. One of these tribes, the Ad, is mythological while the Thamud is alleged to have been a smallish village that might have existed somewhere north of Mecca—one long since buried in shifting sands. But buried was not forgotten. It provided Muhammad with fodder for his favorite depiction of the almighty: "God hates men, especially when they tease his prophet." The Ad and Thamud mocked and denied, so the Big Guy creamed them. It doesn't get more charming and beautiful than that.

On a roll, Muhammad used the same trick to twist some Bible stories to suit his situation. 069.009 "Pharaoh, and those before him, and the Cities Overthrown [He wants to say Sodom and Gomorrah, but he doesn't yet know their names.], committed habitual sin. They disobeyed, disbelieving the messenger of their Lord. [Again, he has yet to learn Lot's name. It took access to Jewish rabbis and lots of practice before Team Islam

became good at plagiarizing the Bible. The first attempts were jerky and incomplete.] So He punished them with an overwhelming penalty, a vehement punishment. Allah gripped them with a tightening grip. [This is vague also because Muhammad wasn't aware of the ten plagues.] We, when the water overflowed beyond its limits, carried mankind in the floating boat that We might make it a Message unto you. [He doesn't know Noah's name at this point.] That ears might be retentive and preserve it, retain its memory and bear its lessons, a memorial for you." Even this is wild. Ears, not eyes, were used to retain its memory. Not a single word of the Qur'an had been written down, so Muhammad couldn't bring himself to acknowledge that the Bible already had a two thousand year written history.

The only guy in Mecca who seemed to know anything about the Bible, Waraqa, was long since dead. So all the Khadija/Muhammad combo knew was what they had gleaned from the Hanifs—just the bits and pieces of the most popular stories. Yet in Muhammad's twisted mind he somehow saw the Jewish exodus from Egypt as analogous to his torment in Mecca. He says, in essence, "Their people were bad. My people are bad. Their people ignored their prophet. My people are ignoring me. Their god wiped the unbelievers out just as my god will wipe the Meccans out." Having read the Bible, I can assure you that the only correlation between Moses' and Muhammad's critics existed between the Islamic prophet's ears.

Let's return to "The Concrete Reality" to find the promised literary charm and beauty. After telling us that the mountains will be crushed to powder and the sky will cleave asunder and fall to pieces while eight angels bear the Lord's throne aloft, we're told that the right-handers will read the ledger and have a grand time eating and drinking, but not the lefties. They (as in "Muhammad's Meccan tormentors") will say: ^{069.027} "I wish death had put an end to me. Of no use is my wealth, vanished is my power." [And that's because Muhammad will steal both.] The stern command will say: 'Seize him, manacle him, chain him and cast him into the Blazing Fire of Hell. String him to a chain the length of which is seventy cubits. This is the fate of those who do not believe in the Lord Most Supreme or feed the poor. They have no friend today. They will have no food save filthy refuse which the hellish eat.'"

The dark spirit of Islam still sounds more like Satan than God. What other demented soul would say: "Seize him, manacle him, chain him, burn him, make him eat filthy refuse?" Surely, such a vile rant is beneath even Ar-Rahman, the Merciful and Ar-Rahim, the Benevolent. As such, it must not have been beneath Muhammad, the Abused.

Just when you thought that there was no way more charm and beauty could get packed into a surah: ^{069.038} "But nay! I swear that this is truly the word of an honored, illustrious, and noble Messenger; it is not the word of a poet, nor is it the word of a soothsayer." There it is again—the confession. These words, this message, the Qur'an itself, is from a man, not god. This "filthy refuse" stinks because it isn't godly. Muhammad swears to it. Then in true megalomaniac fashion, the

prophet who is unable to find anyone willing to slather him with praise, pats himself on the back—"I'm an honored, illustrious, and noble Messenger, not a poet or soothsayer." Sure you are, pal.

Every great con leaves clues. It's their signature. And while Muhammad was a lousy prophet he was a great con artist. Charlatans become so enamored with their ability to manipulate, they dangle clues thinking they're too clever to get caught. You can almost hear Muhammad laughing as he denies being a soothsayer.

The Meccans, knowing this charlatan better than we do today, said that they wanted proof he wasn't just making this stuff up as he went along. So he told them: 069.043 "This is a Message sent down from the Lord of men and jinn. And if the Messenger were to attribute any false words to Us, We would seize him and cut his aorta. None of you would be able to stop Us. So truly this is a Message for those who fear. Yet We know that there are those who deny and belie (this Qur'an). But truly this (Qur'an) revelation is a cause of sorrow and anguish; the nemesis of unbelievers. Verily, it (this Qur'an) is an absolute truth." Thank the Lord the surah of literary charm and beauty is over. It was beautiful how it climaxed with aorta cutting. And what could be more charming than a blend of "fear," "sorrow," and "anguish" for those who challenge the veracity of this drivel? But alas, methinks he doth protest too much.

Yet we learned something new. Muhammad is the source of the Qur'an, and he can prove that his god is real. Proof of that, however, isn't his ability to do miracles, or say things that are intelligible. No. The proof is that his imaginary god hasn't sliced his aorta. Imagine that. Since the Easter Bunny, the Tooth Fairy, and Santa Claus haven't slit my throat, do you suppose they're gods, too?

We also know more about the chains and food of hell. And that's important to Muhammad because at some point in his youth, I believe he was tied up and forced to eat trash. Just speculation on my behalf, but it makes more sense than the "Lord of men and jinn" telling us that he is going to seize his creation, manacle us in hundred-foot chains, and feed us garbage while we burn in his blazing fire.

Moving on, the subject matter of the 70th surah bears evidence that it was sent down in conditions closely resembling those that caused us to endure the refuse of the 69th. It goes something like this: "My god is so nasty, and my critics are so scummy, the former can't wait to punish the latter for denying my illustriousness and nobility." Okay, that was a paraphrase. Here is the real thing: 070.001 "A questioner questioned concerning the doom about to fall upon the infidels, which none can avert or repel, a Penalty from the Lord of the Ascending Stairways. To whom the angels and the soul take a day to ascend, whose length is fifty thousand years." The Lord of the House—a dilapidated one-story pile of rocks—now says he has a 50,000 year-long stairway (that takes a day to ascend). Impressive.

But while we're asking questions, I have a few. If infidels (which would be

everyone on earth other than Khadija, Muhammad, and Ali) cannot “avert” the “punishment from the Lord” why “threaten” them? Why preach to them? Why create them? Is not the definition of a “sadist” one who tortures those who cannot escape? Is the Islamic god therefore, by definition, a sadist?

This is the eighteenth surah we have reviewed in its entirety. Each has plunged headfirst into the depths of hell. But in this passage, the dark spirit of Islam needed help. Fifteen words have been added within parenthesis by the translators so that we might understand “God’s” word. 070.005 “So be patient with good patience. They surely think it (the torment) to be far off, but We see (the Day of Doom) (quite) near. On that Day the sky will be like the boiling filth of oil, the mountains will be like tufts of wool. And friends will not ask a friend, though they will be made to see each other. (All will see his father, children and relatives.) The Mujrim (disbeliever) desire will be to free himself from the Punishment by sacrificing his children as a ransom to save himself from the torment.” Muhammad must think that everyone is as depraved as he. And like so many who have been tormented before and since, he was unable to break the cycle. The abused became the abuser.

070.012 “He would sacrifice his wife and his brother, and his kin who sheltered him, and all that is on earth to deliver himself from the Doom. By no means! For them it is the Fire of Hell! Plucking apart his body right to the skull! Taking away the head skin. Eager to roast; dragged by the head, hell shall claim all who flee.” The Islamic doom cannot be averted or repelled. It is a penalty directly from god, a deity so perverse he personally created a place where men are plucked apart and dragged by their skulls. He is even depicted as eager to roast his creation. It’s hard to imagine somebody demented enough to think such thoughts, much less call them scripture.

Now that Muhammad and his Lord have scared the excrement out of us, it’s time for some good old-fashioned religion. This is the new prophet’s first attempt at establishing Islam. 070.019 “Truly man was created impatient; greedy by nature, irritable and perturbed when evil touches him; and niggardly when good touches him.” As usual, he begins with a condemnation. 070.022 “Not so those who follow (the Book). [This parenthetical was inserted by a translator. Another said, “Not those who worship.” I suppose saying “Not so those who follow and worship Muhammad” would have been too accurate and thus incriminating.] Or who are devoted to Salat (prayers).”

070.023 “Those who persevere in devotion [to whom?]; and those in whose wealth is a recognized right [Muhammad’s claim to the Ka’aba Inc.], for the needy beggar who asks and the unlucky who has lost his property and wealth [Muhammad again]; and those who hold to the Day of Recompense; and those who fear the torment of their Lord, for their Lord’s torment is such none can feel secure; and those who preserve their chastity (those who guard their private parts) except with their wives and the slave girls they possess—for which there is no blame, [Sex with slaves is okay with Islam’s god. Since slavery is involuntary servitude and rape is involuntary sex, the Qur’an just condoned rape.] and those who respect their trusts; and those who stand firm in their testimonies; and those who guard their worship [How can one guard worship when the Qur’an has yet to explain it?];

such will be the honored ones in the Gardens of Bliss."

Muhammad's initial plunge into Islamic doctrine wasn't very good. The Straight Path to Paradise leaves much to be desired. But I suppose there is some good news here if you're a Muslim. Everything in this list is linked with "and those who" which means if you do any one of these things, you're in the Garden. So any of the following will work: saying some prayers, getting it on with a sex slave, recognizing your wealth, or begging for money.

No wonder there are so many Muslims. How can you miss with a religion like this? But knowing Muhammad as we do, I'm sure it's not all sweetness and light. He's dished out as much positive stuff as he can endure. 070.036 "What is the matter with the disbelievers that they rush madly to listen to you (Muhammad in order to belie you and mock you and Allah's Book)? Doesn't every man long to enter the Garden of Delight?" No. I'm not looking for a drunken orgy, multiple virgins, low-hanging fruit, or any of the other things Muhammad's spirit claimed are in store for his pals. However, for those who are, I wouldn't trust this guy to deliver.

070.039 "By no means! For We have created them out of the base matter they know not! [I think god just said, "We don't know Shinola because he made us out of Shinola."] I am called to witness (swear by) the Lord of the (365) points of sunrise and sunset in the east and west that We can certainly replace them, substituting better men than they. [Holy Rock-of-the-Ka'aba. The Islamic god said humans are expendable. So much for the benevolent and merciful theory.] And We are not to be defeated in Our Plan. And we are not to be outrun." 070.042 "So let them chat vainly and play about, with their idle disputes until they encounter that Day of Doom which they have been threatened! They will rise from their sepulchers in sudden haste as if they were rushing to a goal, their eyes lowered in dejection and disgrace, aghast, abasement stupefying them—ignominy shall overtake them! Such is the Day that they are threatened with!" The Merciful Ar-Rahman sounds like such a friendly god, doesn't he? If he's this charming, I can hardly wait to meet Allah.

Y V Z M

I want to share a Hanif poem. In so doing you'll see where the prophet got his early material, his style, and his supply of Bible characters. Zayd ibn Amr was the most famous Meccan Hanif—a religious poet and holy man. He had a direct relationship with Muhammad. All of Zayd's insights were incorporated into the Qur'an's initial surahs, many verbatim. Muhammad stole his stories, concepts, and style—right down to the Qur'an's odd use of "Say." So, needless to say, the Hanif resisted Islam and rejected the notion that Muhammad was a prophet.

Guillaume's translation of Ishaq's Life of Muhammad includes several excellent examples of Zayd's poetry. All Muhammad had to do was to write himself in as prophet and add a hefty dose of hellish torment to Zayd's poems and he had himself a religion. I have added a "Q" for "Qur'an" after each

line in which Zayd, not Allah, inspired Islamic scripture.

His first poem was preceded by this Hadith: Ishaq:100 "O Ilah, if I only knew how you wished to be worshipped I would do so; but I do not know. Then Zayd prostrated himself [in Islamic fashion] on the palms of his hands while facing the Ka'aba."

I worship one Lord. I renounce Al-Lat and Al-Uzza. - Q

I will not worship Hubal, though he was our lord. - Q

Ilah has annihilated many men whose deeds were evil. - Q

I serve my Lord Ar-Rahman so that the forgiving Lord may pardon my sin. - Q

So keep fearing Ilah, your Lord, and you will see the Gardens. - Q

While for the infidels, hell fire is burning. - Q

Shamed in life, when they die their breasts contract in anguish. - Q

The second poem is equally indicting, revealing the source from which the Qur'an's first surahs were plagiarized. It also reveals that Zayd was a better linguist and poet than Allah. God only knows why Ishaq included this incriminating evidence in his Sira.

To the heavenly King—there is no Ilah but Him. - Q

Beware, O men, of what follows death! - Q

You can hide nothing from Ilah. - Q

Beware of associating another with Ilah, - Q

For the straight path has become clear. - Q

Mercy I implore, others trust in the jinn. - Q

I am satisfied with you, O Ilah, as a Lord. - Q

I will not worship another Ilah beside You. - Q

Your mercy sent an angel to Moses as a herald. - Q

You said to him, Go, you and Aaron - Q

And summon Pharaoh the tyrant to turn to Ilah - Q

And say to him, 'Did you spread out this earth without a support?' - Q

Say to him, "Did you set the moon in the middle thereof, - Q

As a light to guide when night covered it?' - Q

Say to him, 'Who sent forth the sun by day?' - Q

Say to him, 'Who planted seeds in the dust - Q

That herbage might grow and wax great, - Q

Therein are Signs for the understanding. - Q

You in your kindness did deliver Jonah - Q

Who spent nights in the belly of the fish. - Q

Though I glorify your name, I often repeat: - Q

O Lord, forgive my sins.

O Lord of creatures, bestow Your gifts and mercy on me. - Q

An accompanying Hadith claims: "Zayd was determined to leave Mecca to travel about in search of the Hanif religion, the religion of Abraham." Two poems follow. They include concepts that also made their way into the Qur'an: "submission," the name of the religion; "fear," the implement of submission; "humiliation," the

motivation for Islam; and “severing ties,” the result. Then after authoring the Qur’an, the unbelieving Infidel detailed the rites and rituals Muhammad would follow. Ishaq:102 “Zayd faced the Ka’aba inside the mosque and said, ‘I am a sincere worshipper in truth. Here I am at your service. I take refuge in what Abraham took refuge when he stood and faced the Qiblah. I am a humble slave. I put my face in the dust. Whatever I am commanded, I must do.’”

The term “Muslim” means “one who submits.” After naming the religion Islam/Submission, Zayd, a man who rejected Muhammad’s claims, said that he was a Muslim. Ishaq:102 “I submit myself.”

A Hadith from Ibn Sa’d claims Zayd said: “The Ka’aba is the Qiblah of Abraham and Ishmael. I do not worship stones and do not pray toward them. I do not sacrifice to them, nor do I eat that which is sacrificed to them, and do not draw lots with arrows. I will not pray toward anything but this House till I die.” With only a momentary change in qiblah to lure the Jews of Yathrib to Islam, Muhammad followed Zayd’s teachings verbatim. Too bad he strayed from copying his words verbatim. At least Zayd was lucid.

Earlier we discovered that Qusayy, not Abraham, was Islam’s patriarch. Now we learn that Zayd, not Muhammad, was Islam’s original prophet—the actual author of the Qur’an’s first surahs. For added proof, let’s turn to page 270 of M. J. Kister’s *Study of Early Hadiths*. He presents the following Islamic Tradition: “Muhammad slaughtered a ewe for one of the idols. [So much for the “I never did anything pagan” claim.] He roasted it and carried it with him. Then Zayd ibn Amr met us in the upper part of the valley. It was one of the hot days of Mecca. When we met we greeted each other. Muhammad said: ‘Why do I see you, son of Amr, hated by your people?’ He said, ‘This happened without my being the cause of their hatred. I found them associating alihah (gods) with Ilah and I was reluctant to do the same. I wanted to worship Ilah according to the religion of Abraham.’ The [soon-to-be] Prophet said, ‘Would you like some food?’ Zayd said, ‘Yes.’ Then Muhammad put before him the meat of the ewe. Zayd said, ‘What did you sacrifice to, Muhammad?’ He answered, ‘To one of the idols.’ Zayd said, ‘I am not one to eat anything slaughtered for a divinity other than Ilah.’”

Zayd practiced Islam, wrote what would become Qur’anic scripture, and was a monotheist while Muhammad was still a pagan. This serves as proof that Muhammad got his initial inspiration from a man, not god. Muhammad stole Zayd’s religion, right down to the nuances of poetic style.

Now you know the truth: Qusayy was Islam’s patriarch; Zayd was its prophet; the scheme was Qusayy’s; the style was Zayd’s. Muhammad simply took the credit.