

THE TORMENTED TERRORIST

"As often as their skin is burnt and singed, roasted through, We shall change it for fresh skin, so that they may go on tasting the torment."

Islam's sixth year dawned like all others. Muhammad scurried off on yet another terrorist raid. *Tabari VIII:42* "Allah's Messenger set out six months after the conquest of the Qurayza. He went to Lihyān, seeking vengeance for the men betrayed at Fajī. To take the enemy by surprise, he pretended to go north. Then he veered to the left and, having passed Yayn, his route led him directly by the main road of Mecca."

But the bad boy had earned a bad reputation so... *Ishaq:485* "Muhammad found that the Lihyān had been warned. They had taken secure positions on the mountaintops. After he failed to take them by surprise as he intended, he said, 'If we go down to Usfan, the Meccans will think we have come to [terrorize] them.' So he set out with two hundred Muslim riders before halting at Usfan, and then he returned to Medina." Crime evidently pays. A few months earlier, Muhammad and his fellow militants could only muster thirty-six horsemen against the Jews. But now, after having sold their children into slavery, they are two hundred strong.

While the raid failed, the militants recorded this little ditty: *Ishaq:486* "If the Lihyān had remained in their homes they would have met bands of fine fighters, audacious warriors who terrorize. They would have confronted an irresistible force glittering like stars. But they were weasels, sticking to the clefts of rocks instead."

The next Hadith chronicles another failed raid. We learn that a man named after the Qur'an's first god, Abd-Rahman, raided the prophet's camels, driving them off and killing a herdsman. *Tabari VIII:44* "Salamah said, 'Tell the Messenger that the polytheists have raided his camels.' Standing on a hill, I faced Medina and shouted, 'A raid!' Then I set out after the enemy, shooting arrows and saying rajaz verses: 'Today the mean ones will receive destruction.'" Since all of Muhammad's camels were either stolen outright, or purchased with stolen booty, the moral of the story is: stealing what's stolen is bad. The Islamic cavalry was sent in hot pursuit. *Tabari VIII:46* "If you believe in Allah and know that Paradise is real and that the Fire is real, do not stand between me and martyrdom!" But Abd-Rahman dismounted and thrust his spear into Akhram. So I shot Abd-Rahman with an arrow, and said, 'Take that!'"

Muhammad's marauding horde failed to recapture the twice-stolen booty,

but they managed to recite some revealing poetry: Ishaq:489 "War is kindled by passing winds. Our swords glitter, cutting through pugnacious heads. Allah puts obstacles in our victims' way to protect His sacred property and our dignity." The man who kindled the winds of war was: "Allah's Apostle, our amir, a man whose message we believe; he is a Prophet who recites a luminous light-bringing Book."

As you read this next angry diatribe, consider the message and style. This is the same rajaz poetry in which the surahs were revealed. And it is the same message, making it synonymous with Allah's voice. Ishaq:489 "Do the bastards think that we are not their equal in fighting? We are men who believe there is no shame in killing. We don't turn from piercing lances. We smite the heads of the haughty with blows that quash the zeal of the unyielding [non-Muslims]. We're heroes, protecting our war banner. We are a noble force, as fierce as wolves. We preserve our honor and protect our property by smashing heads." It's little wonder Hitler modeled Nazism after Islam.

Turning the page, we are confronted with childish tales of braggadocios bullies vying for the prophet's attention. One concludes with: TabariVIII:48 "Then he set out at full speed after the enemy—he was like a beast of prey." Fixated on raiding civilians, a series of Traditions praise Muslims who could shoot and shout at the same time. Muhammad assigns commanders, reviews his ranks, judges his companions' killing prowess, and sends everyone out against his enemies. Then: Ishaq:490/TabariVIII:51 "When Allah's Messenger heard about the Mustaliq gathering against him he set out and met them at one of their watering holes near the coast. The people advanced and fought fiercely. Allah caused the Mustaliq to fight and killed some of them. Allah gave the Apostle their children, women, and property as booty."

When the Muslim militants went after the Meccan caravan and ended up fighting merchants at Badr, Allah said in the 8th surah that it was he, not them, who wielded the sword. When the Qaynuqa, Nadir, and Qurayza Jews were terrorized, Allah again claimed credit in the 33rd and 59th surahs. On this day, Muhammad sets off with an army, they fight, and yet Allah says that he was the killer, the thief, and the slave trader. Believe what you will about "god" being an immoral thug; the creator of the universe cannot be so impotent and delusional he has to usurp credit for acts clearly performed by others.

What's really happening here is the essence of Islam. Muhammad needed a spiritual endorsement to make his vulgar deeds—piracy, the slave trade, and terrorism—seem godly. By alleging that Allah perpetrated the crimes, Muhammad obfuscated personal responsibility for his heinous behavior.

Islam's founder was a rather simple character. Abused as a child, he craved revenge. The Meccan leaders became his enemy as they withheld the sustenance that flowed from the Ka'aba Inc. Muhammad sold his soul to the Devil to take it away from them. As insecure as Hitler, he craved the things he thought would make him feel worthy: sex, power, and money. The motivation behind each of his terrorist raids was money. Allah's alleged endorsement of his dictatorship gave him power. But let us not forget sex. The king of the

Banu Mustaliq sired Juwayriyah, the most beautiful woman in the land. She was taken by the prophet.

Placed into the context of these historical Hadith, the following Tradition from Imam Muslim is untrue. An invitation to surrender was never part of Muhammad's battle plan. Muslim:B19N4292 "Aun inquired whether it was necessary to extend (to the infidels) an invitation to submit to Islam before murdering them in the fight. Nafi told me that it was necessary in the early days of Islam. The Messenger (may peace be upon him) made a raid upon Mustaliq while they were unaware and their cattle were having a drink at the water. He killed those who fought and imprisoned others. On that very day, he captured Juwayriyah. Nafi said that this Tradition was related to him by Abdallah Umar who was among the raiding troops." The first Muslims admitted that they were raiders who launched surprise attacks on unsuspecting civilians. This is textbook terrorism. They confessed to murder and to taking captives whom they sold into slavery. They even confirmed Muhammad's personal involvement, acknowledging that "he killed," "imprisoned," and "captured Juwayriyah," the chief's daughter. This is a very unappealing picture—one completely inconsistent with a religion worthy of human souls.

What's more, the premise of the Hadith was rejected by the body of the Tradition. There was no invitation to Islam. This was a surprise attack by armed raiders on defenseless and unsuspecting civilians. The stated purpose was to assert Muhammad's power over the Arabs, to steal their possessions and their lives, turning them into slaves. In a way, it was Islam.

Returning to the rape and plunder of the Mustaliq Arabs: Tabari VIII:56/Ishaq:493 "According to Aisha: 'A great number of Mustaliq were wounded. The Messenger took many captives, and they were divided among all the Muslims. Juwayriyah was one of the slaves. When the Prophet divided the captives by lot [a gambling game], Juwayriyah fell to the share of Thabit, Muhammad's cousin. She gave him a deed for her freedom which he did not accept. Juwayriyah was the most beautiful woman and she captivated anyone who looked at her. She came to the Apostle seeking his help. As soon as I saw her at the door of my chamber, I took a dislike to her, and I knew that he would see in her what I saw.'"

Aisha was right... Tabari VIII:57 "Muhammad said, 'Would you like something better than that? I will discharge your debt [ransom payment] and marry you.'" The story is that she agreed. The reason: "A hundred families of the Mustaliq were freed as a result of the marriage. I know of no woman who was a greater blessing to her people than she." Juwayriyah was a real martyr.

The Emigrant Muslims from Mecca and the converted ones from Medina were often hostile, even with one another. Such was the case on this day: Tabari VIII:52/Ishaq:491 "Jahjah and Juhani began crowding each other at the watering place and fought. Juhani shouted, 'People of the Ansar [Medina Muslims].' Jahjah shouted, 'People of the Emigrants [Meccan Muslims].' Abdallah bin Ubayy [the leader of the Ansar] became enraged and said, 'Why are they doing this? Are they trying to outrank us and outnumber us in our own land? The proverb "Feed a dog and it will devour you" fits these Quraysh

vagabonds. When we go back to Medina, those who are stronger will drive out the weaker. Then he turned to his tribe and said, 'This is what you have done to yourselves! You have allowed them [the Meccan Muslims] to settle in your land [Yathrib] and divide your wealth. Had you kept from them what you had, they would have moved to another place.'" The first Muslims were at each other's throats.

Back in Medina, and in the presence of the prophet, the Emigrants weren't ready to let Abdallah Ubayy's outburst drop. They wanted blood. Tabari VIII:53 "Abdallah said, 'Those who are stronger will drive out the weaker from Medina.' But you, O Messenger of Allah, will drive him out if you wish. He is the weak one, and you are the strong one. Allah caused you to arrive at the moment when his people were stringing precious stones to make him a crown; he thinks that you deprived him of a kingdom.'" Ishaq:491 "Umar said, 'Tell someone to go kill him.' The Apostle answered, 'But what will men say about me if I start killing Muslims?'"

A young recruit must have rushed in: Tabari VIII:55/Ishaq:492 "'Messenger of Allah, I have been told that you want to kill Abdallah bin Ubayy. If you are going to do it; command me and I will bring you his head. I will kill a believer to avenge an unbeliever, and thereby enter the Fire of Hell.' The Prophet said, 'No.' Thus after that day it was his own tribesmen who censured him and threatened him. When word of how they were behaving reached Muhammad, he said to Umar, 'What do you think, Umar? Had I killed him the day you ordered me to, prominent men would have been upset, who, if I ordered them today to kill him, would do so.'" Muhammad was evil, not stupid.

Other than prostrating oneself in submission, paying the zakat, and fighting Jihad, Muslims have never had a way to determine who really was one. Even Muhammad couldn't tell. Tabari VIII:55 "Miqyas came from Mecca, pretending to have become a Muslim, and said, 'Muhammad, I have come to you as a Muslim to seek blood money for my brother who was killed by mistake.' The Prophet ordered him to be paid blood money for his brother and he stayed briefly with Muhammad. Then he attacked his brother's slayer, killing him. He left for Mecca as an apostate." According to Islam, an apostate endures hell's hottest flames. So it's okay to kill and good to accept booty for killing, but only if Allah is credited with the murder.

This Hadith is especially revealing: Ishaq:485 "'O Apostle, I will accept Islam and give you my allegiance on the condition that my past faults are forgiven and no mention is made of what has gone before.' Allah's Messenger said, 'Give your allegiance, for Islam does away with all that preceded it, as does the Hijrah [Muhammad's shameful flight from Mecca].'" Muhammad proudly announced, and Ishaq dutifully recorded, words that should send shivers up the spine of every non-Muslim. The "religion" of Islam, the feeble and demented doctrine that emerged before the terrorist raids, before piracy, kidnapping, the slave trade, and mass murder, was no more. All that preceded the Hijrah had been abrogated. All that remained of the poligious doctrine now was vice, villainy, and violence.

It's apparent that Aisha got her pigtails bent out of shape with the addition of the seductive Juwayriyah to the harem. The next six pages in both

Tabari and Ishaq are dedicated to what is called, "The Account of the Lie that Was Uttered." Ishaq says, with great trepidation: Tabari VIII:58/Ishaq:493 "According to a man I do not suspect, and others who contributed parts of the story, a report has been assembled for you based upon what people have told me in regards to the account of Aisha's story about herself, when the authors of the lie said about her what they said." Muhammad's fellow Muslims accused Aisha of infidelity—cheating on the prophet. It's hard to believe that she would act so immaturely at fourteen. It's hard to imagine why she would want to be loved by someone within forty years of her age. Yet apparently after becoming just one of a score of sex toys in the prophet's collection, there was some unauthorized fornication.

Afraid to demean Muhammad's excuse and contradict the Qur'an, Tabari treads lightly, as well. Tabari VIII:58 "Each contributed to her account. Some related what others did not. Each was a reliable informant concerning her, and each related about her what he had heard. The whole of her story rests on these men." Neither Tabari nor Ishaq batted an eye when they told us that Muhammad had spoken for the Devil, that Allah had approved booty, rape, and the slave trade. They reported the annihilation of the Jews like true soldiers. But, now they have made a dozen excuses so as to say: "If you don't like this report, don't blame me."

Tabari VIII:58/Ishaq:494 "Aisha said, 'When the raid on the Mustaliq took place, Muhammad had his wives draw lots as he used to do to see who would accompany him. My lot came out over theirs, and he took me along. Women in those days used to eat only enough to stay alive; they were not bloated with meat so as to become heavy. While my camel was being saddled, I would sit in my litter; then the men who were to bind my litter onto my camel would come and place my howdah on the camel. They would take hold of the camel and walk alongside.' This provides an interesting insight into Muhammad's priorities. Setting off on a terrorist raid he used men and a camel to carry a girl so that he might not be deprived of sex. As such, believing that this man was a prophet speaking on behalf of God requires one to be deprived of a brain.

Ishaq:494 "When the people had mounted, I went out to attend to a need of mine (to relieve myself). I had a necklace with onyx beads. When I was finished it came undone without my noticing. I retraced my steps to the place where I had gone looking until I found it. But while I was away, the men who saddled the camel for me assumed that I was in the litter and lifted it up. When I returned to the camp, not a soul was there. I wrapped myself in my jilbab and lay down in the place where I had gone. I thought they would return."

The continuing saga is so peppered with innuendo, it's embarrassing: Tabari VIII:58/Ishaq:494 "I had just lain down when Safwan al-Sulami passed by. He had lagged behind attending to a need of his. He had not spent the night with the troops. When he saw my form, he approached me and stood over me. He used to look at me before the veil and hijab was imposed on us. When he saw me, he exclaimed in astonishment, 'The Apostle's wife!' He asked why I was alone, but I did not speak. Then he brought his camel near and said, 'Mount! I mounted and he came. He took hold of the camel's head and set out with me, hastening in pursuit of the party. He told me to ride it while he kept behind. So I rode it."

To cut to the chase, the rumors of their party were vicious. Aisha said, Tabari VIII:60 "The story reached the Prophet and I missed the attention he once showed me.... He would come to see me while my mother was nursing me, and say 'How is she?' and nothing more. We were Arab folk. We did not have these privies in our houses that the foreigners have; we loathed such things. Instead, we would go out into the fields of Medina. One day while I was out with the girls. One said, 'Daughter, take it lightly. Whenever a beautiful woman married to a man has rival wives, they always gossip about her, and people do the same.' I showed my astonishment."

So Muhammad used his mosque to attack those who had defamed his favorite toy. When he finished, Usayd said, "Even if they are brothers, give the command. I will rid you of them because they deserve to have their heads cut off!" A squabble ensued. Ishaq:496 "'By Allah you lie,' one said to another. 'Liar yourself!' 'You are a disaffected person arguing on behalf of the diseased,'" another shouted, providing fodder for the fourth surah. "Over this affair, fighting almost broke out between the Muslim clans."

Yet some men were simply rude rather than rash. Tabari VIII:62/Ishaq:496 "Ali [Muhammad's adopted son, son-in-law, future Caliph, and Shi'ite saint] said, 'Prophet, women are plentiful. You can get a replacement, easily changing one for another.'" Studying the formation of Islam is like wallowing in the mud with pigs. It stinks to high heaven and there are swine everywhere.

But this little pig wasn't finished. He huffed: "Ask the slave girl; she will tell you the truth.' So the Apostle called Burayra to ask her. Ali got up and gave her a violent beating first, saying, 'Tell the Apostle the truth.'" Caught between a sexist and a sadist, the slave was of no value to either man. Ali couldn't force her to speak badly of Aisha and Muhammad chose not to listen. All we know is that the founders of Islam captured and owned slaves, and they beat them without remorse.

In a related Hadith: Muslim:B40N6837 "Allah's Messenger delivered an address, mentioning a camel and a bad person who cut off its hind legs, reciting: 'When the basest of them broke forth with mischief.' He then delivered instruction saying: 'There are amongst you those who beat their women. They flog them like slave girls. Then after flogging them like slaves they comfort them in their beds as a result at the end of the day.' He then advised in regard to people laughing at the breaking of wind and said: 'You laugh at that which you yourself do.'" It may have been the world's worst sermon.

While this is a story about Aisha's infidelity, we are learning a great deal about the nature of Islam and the character of Muhammad and his cronies. For example, the first Caliph, Abu Bakr, wasn't much of a father. Tabari VIII:63/Ishaq:496 "When Muhammad came into my room, my parents were with me. I was crying. I waited for my mother and father to reply to the Apostle, but they did not speak. I asked my parents why they were afraid to defend me, but they said nothing. My weeping broke out afresh. I swear, I considered myself too lowly and unimportant for Allah to reveal a Qur'an about me to be recited in mosques and used in worship. But I was hoping that the Prophet would see something in a dream from Allah which would clear me of this."

Aisha was young and cute, so what do you suppose the over-hormoned

profiteer did next? Yep, he contrived another Allahism to satiate his cravings. Muhammad was as predictable as a mosquito at a nudist colony. Tabari VIII:63/Ishaq:497 "Before Allah's Messenger left the place he was sitting, there came over him from Allah what used to come over him. They covered him with his garment and set a leather cushion under his head. Then he recovered and sat up; drops of sweat fell from him like silver beads. He began wiping the perspiration from his brow and said, 'Good news, Aisha! Allah has sent down word about your innocence.' I said, 'To Allah's praise and your blame!' Then he went out to the people and preached to them. He recited the Qur'an Allah had revealed concerning me and gave orders concerning Mistah, Hassan, and Hamnah who were the most explicit in their slander. They received their prescribed flogging of eighty lashes. They were beaten to the boundary of death for their crime against the religion of Islam." This equates "the religion of Islam" with "making Muhammad feel good."

Islam's founder routinely made up Qur'an scripture to suit his agenda. However, there was a glimmer of light in this story. Aisha knew better. That's why she condemned Muhammad the moment he revealed the 24th surah, a "divine" revelation inspired by infidelity. It's called "The Criterion." 024.001 "(This is) a surah which We have revealed and made obligatory and in which We have revealed clear communications that you may be mindful. For the woman and the man guilty of adultery or fornication, flog each of them with a hundred stripes. Let not compassion move you in their case, in a matter prescribed by Allah. And let a party of the Believers witness their punishment." For Muhammad to avoid having the lash applied to him, he had to have his god condone polygamy (which is adultery in all sane religions and societies), as well as pedophilia (which is what is being approved here), incest (approved earlier in the 33rd surah), unwed sex with concubines (which is fornication) and sex with slaves (which is rape). In other words, Muhammad was a hypocrite—the embodiment of the condition he condemned.

That said, it was time for a situational scripture. Muhammad's plaything had been accused of adultery, but in order that her services might continue to arouse him, this Qur'anic surah was conveniently revealed. 024.004 "And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors." Aisha had but three accusers. How fortuitous.

Now that the witnesses have been punished and the perpetrators exonerated, Muhammad put Muslim women in their place—in submission to men. 024.006 "And for those who launch a charge against their wives, accusing them, but have no witnesses or evidence, except themselves; let the testimony of one of them be four testimonies, (swearing four times) by Allah that he is the one speaking the truth. And the fifth (oath) that they solemnly invoke the curse of Allah on themselves if they tell a lie." That pretty much sums up the plight of Islamic women. If their husbands say that they are bad four times, they are as good as dead. Men don't need evidence.

In the Islamic world, women can't speak or even leave home without their husbands' permission. So this next verse is rendered moot. 024.008 "But it would

avert the punishment from the wife (of being stoned to death), if she bears witness four times by Allah, that (her husband) is telling a lie. And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth."

Returning to Muhammad's predicament, we find another series of verses that are senseless without the context of the Hadith. And within their context, they are petty and vengeful, focused on the desires of the Qur'an's author. The sheer volume of these verses should tell you all you need to know about his priorities. 024.011 "Those who brought forward the lie are a body among you: but think it not an evil to you; on the contrary, it is good for you: to every man among them (will come the punishment) of the sin he earned, and for him who took the lead in the slander, his will be an awful doom. Why did not the believers, when you heard of the affair, put the best construction on it in their minds and say, 'This is an obvious lie?' Why did they not bring four witnesses to prove it? Since they produce not witnesses, they are liars in the sight of Allah. Were it not for His mercy a grievous penalty would have seized you in that you rushed glibly into this affair. You received it on your tongues, and said out of your mouths things of which you had no knowledge; and you thought it to be a light matter, while it was most serious in the sight of Allah, a grave offense. And why did you not, when you heard it, say? 'It is not right of us to speak of this: this is a most serious slander, an awful calumny!' Allah does admonish you, that you may never repeat such, if you are Believers. And Allah makes clear the communications. Allah is the Knower, Wise. Those who love scandal to be broadcast among the Believers will have a painful punishment in this life and the hereafter."

How is it possible that a book allegedly written before the world began could focus so intently on a child accused of fornication and yet say nothing about the indiscretion that prompted the infidelity? Aisha was upset because Muhammad purchased—with money he "earned" selling children into slavery—sex with an alluring slave. It's obvious Ibn Ishaq, the prophet's earliest and most trusted biographer, and Tabari, the first Islamic historian, were bothered too. And that's why they said: Ishaq:493 "According to a man I do not suspect, and others who contributed parts of the story, a report has been assembled for you based upon what people have told me in regards to the account of Aisha's story about herself, when the authors of the lie said about her what they said." In other words, the same sources who have brought us the Hadith and Qur'an were witnesses against Aisha and thus witnesses against Muhammad and the Qur'an.

Speaking of hypocrites, the man who admitted to reciting a surah dictated by Satan now tells others: 024.021 "Believers, follow not Satan's footsteps: if any will follow Satan, he will command what is shameful, filthy, and wrong." Since every deed Muhammad has perpetrated since the Hijrah has been shameful, filthy, and wrong, he has revealed who commanded him.

The demon-possessed prophet wasn't done attacking those who had tried to deprive him (a nearly sixty-year-old man) of the pleasures of possessing a fourteen-year-old child. 024.023 "Those who slander chaste women, indiscreet and careless but believing, are cursed in this life and in the hereafter: for them is an awful doom.

On the Day when their tongues, their hands, and their feet will bear witness against them as to what they did. On that Day Allah will pay them back their just reward."

Considering Muhammad's collection of concubines and sex slaves were from all races and religions, this next verse would make him impure. 024.026 "Women impure are for men impure, and men impure for women impure..."

Moving on, we find the Muhammad/Allah team treating women differently, and less favorably, than men. 024.031 "And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty except what (must) appear; that they should draw their veils over their bosoms and not display them except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their women, or the slaves whom they possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments." To this prophet, women were objects, not people.

Since Muhammad financed his war machine on the slave trade, and satiated his libido by the admission of slaves into his harem, we shouldn't be surprised by: 024.032 "And marry such as are your slaves and maid-servants [female slaves]. If they be poor, Allah will enrich them of His bounty." It was another form of booty.

This next verse confirms what I surmised from the Hadith. When enslaved women were given to Muhammad's militants as booty, they were forced into prostitution. 024.034 "Force not your slave-girls to whoredom (prostitution) if they desire chastity, that you may seek enjoyment of this life. [And here's the freedom-to-pimp card:] But if anyone forces them, then after such compulsion, Allah is oft-forgiving." These guys weren't qualified to open a brothel, much less start a religion.

If we didn't know Muhammad better, this symbolism might appear inspired (that is, if it weren't so poorly written): 024.035 "Allah is the Light of the heavens and the earth. The Parable of His Light is a niche and within a lamp: the lamp is in a glass: the glass as it were a shining star kindled from a blessed tree, an olive, neither of the east nor west, whose oil is nigh luminous though fire scarce touched it. Light upon light! Allah does guide whom He will to His light: Allah sets forth parables for men: and knows all things."

Confirming that Allah was the name of a pagan idol, not the word for God, we discover: 024.036 "(Lit is such a light) in houses which Allah has permitted to be exalted that His name shall be remembered, for the celebration of His name."

Leaving dimwitted we return to demented. Business is a distraction for those trapped in the terrorist creed but paying taxes is good. 024.037 "Men who do not let business divert them from prayers and paying the zakat fear a day when eyes will roll back (in horror of the Day of Doom)." And once again, we find Allah in hell. 024.039 "For those who disbelieve, their deeds are like a mirage in the desert. There is no water for the thirsty. He only finds Allah, who will pay him his due in Hell."

Muhammad said that Allah sent 999 out of every 1000 people to hell (Bukhari:V8B76N53), predestining them to be abused. 024.040 "Their fate is like the depths of darkness in the abysmal sea, overwhelmed with dark clouds: layers of darkness. If a

man stretches out his hands, he can hardly see it. For he whom Allah has not appointed light, for him there is no light." The matching verse from the previous surah adds: 023.040 "Soon they will regret. Torment and an awful cry will overtake them. We have made such men rubbish, like rotting plants. So away with the people." Being sent to hell to be tortured without being given a choice is sadistic. Being called rotting rubbish is demented. Only Satan would call this scripture.

Next we move from demented to delusional. Unable to perform a miracle or produce a prophecy, Muhammad tells us that rain was proof that his spirit was divine. 024.043 "Do you not see that Allah drives along the clouds, then gathers them together, then piles them up so you see the rain coming forth from their midst? And He sends down hail like mountains, striking and afflicting whom He wills and turning it away from whom He pleases. The flash of His lightning almost takes away the sight. It is Allah Who alternates the Night and the Day. In these things is an instructive example for those who have vision!" These aren't poetic metaphors; they are pathetic proofs.

The next creation account is the twenty-fifth variant. After suggesting that we were made from a blood clot in the first surah, then sperm, base fluid, stinking slime, and clay, we learn: 024.045 "Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four." 024.046 "We have indeed sent down proofs and signs that make things manifest, [and sent] revelations and explained them."

It was time for Muhammad's rock idol to denounce his critics—the bad Muslims who were abandoning him in droves. 024.047 "They say, 'We believe in Allah and in the Messenger, and we obey,' but even after that, some of them turn away: they are not (really) Believers. When they are summoned to Allah and His Messenger, in order that He may judge between them, behold some of them decline (to come) and are averse; But if right is on their side, they come quickly to him in submission, obedient." Sometimes the smallest details reveal the biggest flaws. The letter "h" in "him" wasn't capitalized, which means "him" was Muhammad. Therefore, the doctrine of submission was all about obedience to a man.

024.050 "Is there a disease in their hearts, do they have doubts? Do they in fear that Allah and His Messenger will deal unjustly, acting wrongfully toward them?" Now what would give the citizens of Medina that impression? Just because Muhammad had assassinated journalists, led scores of terrorist raids, motivated militants with booty, murdered thousands in cold blood, raped women, stole property, and sold children into slavery, doesn't mean that he couldn't be trusted, did it?

Muhammad devised a test, a way of distinguishing between the good and bad Muslims. 024.051 "The only response of the (true) Believers when summoned to Allah and His Messenger in order to judge between them, is no other than this: they say, 'We hear and we obey.' Such are successful. Those who obey Allah and His Messenger, fear Allah and do right, such are the victorious. Whoever obeys Allah and His Messenger fears Allah and keeps his duty." Since there isn't a single verse that suggests Allah ever spoke to his "believers," Muslims must "hear and obey" Muhammad. Thus,

a good Muslim is one who obeys his commands to: conduct terrorist raids, engage in fighting and genocide, prosper using the slave trade, steal what belongs to others through conquest, always giving the prophet his fifth. Such behavior makes men good Muslims and bad people. I recognize that this is unflattering, but it's Islam's definition, not mine.

And lest we forget, we have been given a slightly expanded version of the dictatorial dogma first preached in Mecca: "He who fears will mind." This time it's: "Whoever obeys Allah and His Messenger fears Allah and keeps his duty."

Muhammad, frustrated by the peaceful Muslims who were unwilling to leave their homes to fight for him, said: 024.053 "They swear their strongest oaths saying that if only you would command them." In other words, what Muhammad wanted was for them to go out fighting while he stayed home! "They would leave their homes (and go forth fighting in Allah's Cause). Say: 'Swear not; Obedience is (more) reasonable.' Say: 'Obey Allah, and obey the Messenger.'" Obedience is, once again, to Muhammad and the required behavior is Jihad.

Muhammad now says on behalf of Allah that if you follow him into battle, the earth and its people will be yours. There is nothing like a good bribe to motivate mercenaries. Allah pledged to make Muslims "rulers of the earth." 024.055 "Allah has promised to those among you who believe and do good work that He will make them rulers of the earth as He granted it to those before them. He will establish in authority their religion—the one which He has chosen for them..." There is choice in Islam, only it doesn't belong to people.

To be a Muslim, all you have to do is perform rituals, pay taxes, and obey Muhammad. 024.056 "Perform prayer, pay the zakat and obey the Messenger." In this verse, Muhammad dispensed with Allah because all he wanted was obedience and money. 024.057 "Never think that the unbelievers can escape in the land. Their abode is Fire!" There is no escaping Islam, which is why it must be exterminated.

The prophet's desire to nap nude with his harem is the only possible rationale for this being in the Qur'an: 024.058 "Believers, let your slave girls, and those who have not come to puberty, ask permission (before they come in your presence) on three occasions: before dawn, while you take off your clothes at midday, and after the night prayer. These are your times of undress—times of privacy for you. Outside those times it is not wrong for them to move about: Thus does Allah make clear the Signs."

Returning to the theme of "submit and obey:" 024.062 "Only those are believers in Allah and His Messenger who, when they are with him on a matter requiring collective action [like fighting], do not depart until they have asked for his permission. Deem not the summons of the Messenger like the summons of one of you. Allah knows those who slip away, making excuses. Beware of rejecting the Messenger's orders lest a grievous penalty be inflicted." Since Muhammad was dead before the Qur'an became a book, why was this verse included? It ceased to be relevant the moment he died.

Muslims could dish it out, but they couldn't take it. One was overcome with rage after being satirized in a poem. Ishaq:498 "Safwan smote Hassan with his sword and tied his hands to his neck." When Muhammad asked why, he explained: "'He insulted and satirized me and I became enraged. So I smote him.' The Apostle said, 'Hassan, did you look on my people with an evil eye because Allah has guided them to Islam?'" Without benefit of an answer, the prophet told the shackled and beaten pagan to forget what the Muslim had done. Then we're told that he offered him a bribe. Ishaq:499 "The Apostle provided some compensation that included a castle, some property, a portion of the zakat tax, and a Copt slave girl."

This leads us to the haunting betrayal of Hudaybiyah. Tabari VIII:67/Ishaq:499 "The Prophet set out to make the lesser pilgrimage, not intending to make war. He had asked the Arabs and Bedouin desert dwellers who were around him to help by setting out with him, for he feared that the Quraysh would oppose him with fighting or turn him away from Allah's House. Many Bedouins were slow in coming to him. So the Messenger set out with the Emigrants and Ansar. He took sacrificial animals with him and put on the pilgrim garb." The Qur'an hasn't bothered to describe the pilgrimage, the use of sacrificial animals, or special garb. And that's because Arabs already knew about these things. They were part of their prior pagan lore. Islam simply incorporated old rites into its new dogma.

We are told that there were 700 men, 1400 men, 1300 men, or 1900 men, depending on who is telling the story. Tabari VIII:71 "Umar said, 'Messenger, will you without arms or horses enter the territory of people who are at war with you?' So the Prophet sent men back to Medina and they gathered all of the horses and weapons they could find. When they approached Mecca, they prohibited him from entering, so they marched to Mina. Muhammad's spy brought him word that Ikrimah was coming out with five hundred men. Muhammad said, 'Khalid, your paternal uncle's son is coming against you.' Khalid replied, 'I am the sword of Allah and the sword of His Messenger! Direct me to whatever you wish!' Muhammad sent him in command of horsemen, and he met Ikrimah in the canyon and routed him—driving him back into Mecca. Khalid then routed him twice more. Regarding him, Allah revealed: 'It is he who restrained their hands from you, and your hands from them in the hallow of Mecca, after he made you victors over them'—until the words—'painful punishment.'" [Qur'an 48:24]

Ishaq:500 "The Messenger said, 'Woe to the Quraysh! War has devoured them! What harm would they suffer if they left me to deal with the rest of the Arabs? [Besides having their property seized and their people terrorized and killed?] If the Arabs defeat me, that will be what they want. If Allah makes me prevail over the Arabs [not save them], the Quraysh can enter Islam [surrender] en masse. Or they can fight. By Allah, I shall not cease to fight against them for the mission which Allah has entrusted me until Allah makes me victorious or I perish.'" For Muhammad, it was a never-ending war. Salvation never entered the picture.

After making his "give me victory or give me death" speech, the weasel whispered: Ishaq:500 "Who will take us out by a way in which we will avoid the Quraysh?"

Suggesting that the pilgrims were really an army, Tabari VIII:73/ Ishaq:500 "The Messenger gave orders to the force, saying, 'Turn right, amid the saltbush on a path that will bring the army out over Murar Pass to the descent of Hudaybiyah below Mecca.' So the army traveled that path. When the horsemen of the Quraysh saw the dust of the army and that the Messenger had turned away from their path, they galloped back to Mecca."

The Hadith continues by disclosing the source of the prophet's guidance. "When Muhammad's camel entered the pass, she kneeled down. 'She has not balked,' the Prophet said. 'The One who restrained the elephant restrained her. I will grant the Quraysh any wish today.'" The reference is to Abraha's elephant who prostrated herself to the Ka'aba rather than enter Mecca. Allah was so proud of the way he killed the Yemeni, he revealed the 105th surah in his honor.

Tabari VIII:75 "The Prophet said, [after returning to Medina for his weapons and routing the Meccans three times with his cavalry] 'We have not come to fight anyone; we have come to make the lesser pilgrimage. War has exhausted and harmed the Quraysh. [And whose fault might that be?] If they wish, we will grant them a delay [in killing them] and they can leave me alone to deal with the Arabs. If they refuse the delay, I shall fight them for the sake of this affair of mine as long as I live.'" It's another confession.

Tabari VIII:76 "Urwah went to the Prophet. 'Muhammad, tell me, if you exterminate your tribesmen—have you ever heard of any of the Arabs who has destroyed his own race before you?'" Good question—one without an answer. Muhammad was the first to terrorize, enslave, and murder Arabs en masse. Ishaq:502 "Muhammad, you have collected a mixed group of people and brought them to your kin to destroy them. By Allah, I see both prominent people and rabble who are likely to flee, deserting you tomorrow.' Now Abu Bakr who was standing behind the Apostle, said, 'Go suck the clitoris of Al-Lat!'" The future Caliph was a master linguist.

Urwah had spoken truthfully, placing Muhammad's barbaric deeds in the context of history and reason. But the Muslim brain trust couldn't handle the truth, so they slandered him. Even today, when I engage Islamic clerics in debate, they attack the me rather than defend their scriptures.

Urwah rose above the insult. Tabari VIII:76/Ishaq:502 "He began speaking to the Prophet again, stroking his beard. Mughira, clad in mail, was standing next to him with his sword. Whenever Urwah extended his hand toward the Prophet's beard, Mughira struck his hand with the lower end of the scabbard and said, 'Take your hand away from his beard before you lose it!' Urwah raised his head and asked, 'Who is this?' They said, 'Mughira.' Urwah said, 'Rude man, I am trying to rectify your act of treachery.' During the Time of Ignorance [pre-Islam] Mughira had accompanied some men and killed them, taking their money." Nothing has changed. "The Apostle just smiled."

Tabari VIII:77 "Urwah began looking at the Companions of the Prophet. He said, 'If Muhammad coughs up a bit of phlegm and it falls onto the hand of one of them, he rubs his face in it. If he gives them an order, they vie with each other to carry it out.'

The next four pages of Tabari's History wallow in the dust-filled ravines surrounding Mecca as Quraysh and Muslims jockey for position. Then they

get down to business. Tabari VIII:82 "Allah's Messenger summoned Uthman and sent him to Abu Sufyan and the dignitaries of the Quraysh to inform them that he had come not for war but merely to visit the House [of pagan idols] and venerate its sanctity. When Uthman delivered the message, the Quraysh said, 'If you wish to circumambulate the Temple, do so.' He replied, 'I will not do it until the Messenger does.' So the Quraysh imprisoned him."

But Islamic intelligence wasn't very good so the chief Muslim became enraged. Ishaq:503/Tabari VIII:82 "When Muhammad received a report that Uthman had been killed, he said, 'We will not leave until we fight it out with the enemy.' He summoned the people to swear allegiance. The Prophet's crier announced: People, an oath of allegiance! The Holy Spirit has descended!" These folks were deceived.

Ishaq:503/Tabari VIII:83 "On the day of Hdaybiyah we swore allegiance to the Messenger while Umar was holding his hand under the acacia tree. It was a pledge unto death." The Kum-ba-yah handholding around the tree was sweet and all but I'm sure you noticed that the oath of allegiance was sworn to Muhammad, not Allah. The Qur'an agrees: 048.010 "Those who swear allegiance to you (Muhammad) indeed swear allegiance to Allah." They were, after all, one in the same.

Having assembled his biography from oral traditions a century after these events unfolded, Ibn Ishaq knew what would ultimately unfold in the dry and barren lands of the Arabian Desert. So he wrote: Ishaq:503 "Allah saw what was in their hearts [what they coveted] so he rewarded them with victory and with as much spoil as they could take. Allah promised that they would soon capture a great deal of booty."

Ishaq:504/Tabari VIII:85 "The Quraysh intended peace when they sent Suhayl to Muhammad. He spoke for some time and they negotiated with each other. When the matter had been arranged and only the writing of the document remained, Umar jumped up and went to Abu Bakr and said, 'Isn't he the Messenger of Allah?' 'Yes' Bakr replied. 'And are we not Muslims?' Umar asked. 'Yes,' answered Abu Bakr. 'And are they not the polytheists?' he asked. 'Yes.' "Then why," asked Umar, 'should we grant what is demeaning to our religion?' So, what's up? What could have been so awful that Umar, the future Caliph, was questioning the credentials of the man who had murdered, looted, and terrorized his way to immortality?

It was no big deal really. All Muhammad did was abandon Ar-Rahman and Ar-Rahim and then renounce his claim to being Allah's Messenger. But not to worry, Muslim brothers, he did it for the right reason: to acquire what he coveted most—the keys to the Ka'aba Inc.

Not satisfied with Abu Bakr's response: Ishaq:504 "Umar jumped up and went to the Prophet. 'Are you not the Messenger of Allah?' 'Yes,' Muhammad replied. 'Are we not Muslims?' Umar asked the Prophet. 'Yes.' 'Are they not polytheists?' Umar questioned. 'Yes,' Muhammad said. 'Then why should we grant what is detrimental to our religion?' He replied, 'I am Allah's Messenger. I will not disobey and He will not allow me to perish.'" Muhammad was working for the wrong boss. Within two years the terrible tyrant would be worm food. Allah couldn't, and therefore didn't, save him.

Those words still lingering on his lips, Allah's boy denied his gods and his

calling: Ishaq:504/Tabari VIII:85 "The Prophet summoned me and said, 'Write: "In the name of Allah, Ar-Rahman and Ar-Rahim."' Suhayl said, 'I do not know Ar-Rahman or Ar-Rahim. Should I write rather, "In Thy name, O Allah."' So Muhammad said, 'Write: "In Thy name, O Allah."' And I wrote it." It's interesting that the pagan recognized the idol "Allah," since he was the head of the Meccan pantheon. But he did not know Muhammad's initial two deities because the prophet had borrowed Ar-Rahman and Ar-Rahim from the Yemeni Hanifs. It's also interesting to note how quickly Muhammad was willing to abandon his first "gods." Just a decade earlier, he had recited a Qur'an surah named in Ar-Rahman's honor. It began: 055.001 "Ar-Rahman bestowed the Qur'an, He created man, and He taught him speech and intelligence." Apparently, the lesson was lost on Muhammad.

Having abandoned his gods, the prophet was a breath away from disavowing his ministry. Ishaq:504/Tabari VIII:85 "He said, 'Write: "Muhammad, the Messenger of Allah, has made peace with Suhayl."' Suhayl said, 'If I testified that you were the Messenger of Allah, I wouldn't fight you. Why not write your name and the name of your father.' So Muhammad said, 'Write: "Muhammad bin Abdallah has made peace with Suhayl."'

This Hadith also confirms Muhammad's capitulation: Bukhari:V4B53N408 "When the Prophet wanted to perform the Umrah, the Quraysh stipulated that he could not preach (Islam). So Ali started writing a treaty. 'This is what Muhammad, Apostle of Allah, has agreed to.' The (Meccans) said, 'If we believed that you were the Apostle of Allah we would have followed you. So write, 'This is what Muhammad bin Abdallah has agreed to.' The Apostle could not write, so he asked Ali to erase the expression: 'Apostle of Allah.' On that Ali said, 'I will never erase it.' Muhammad said, 'Let me see the paper.' The Prophet erased the expression with his own hand." There was nothing Muhammad wouldn't forsake if the price was right. Nothing was sacred. But knowing that Allah's lone messenger renounced his god and his witness, why does anyone trust him? Why believe anything he said—including the Qur'an?

Adding injury to insult, the former "Messenger of God" proceeded to renounce his methods. Tabari VIII:86 "They agreed to terms: warfare shall be laid aside for ten years, during which men can be safe and refrain from hostilities." What are the odds that Muhammad could endure ten days, much less ten years without terrorizing, robbing, or raping someone? I'd wager 1.2 billion souls to one.

The Hudaibiyah Armistice went on to say: "During this time whoever comes to Muhammad from the Quraysh without the permission of his guardian, Muhammad shall return him to them; and whoever shall come to the Quraysh from those who are with Muhammad, they shall not return him to Muhammad. There shall be neither clandestine theft nor betrayal." The warrior committed to lay down his weapons—which was all the Quraysh wanted. There would be no more attacks on their caravans. Anyone fleeing Mecca for Medina would be returned to their families. Yet the Quraysh were not similarly obliged. And betrayal, the principle tool of terror, was being abandoned—or so Muhammad said. The question is: could this prophet be trusted?

After completing the treaty of Hudaibiyah, Suhayl, the Quraysh scribe and negotiator, rose and said: Ishaq:504 "You shall go back, leaving us this year and not enter Mecca. When the next year comes, we will go out, and you shall enter Mecca with your companions and stay for three nights. Your swords must remain in scabbards. You shall not enter with other weapons." And so it would be. The pilgrimage of a thousand was jilted at the altar.

Thus the warlord abdicated his authority. He turned away from the dilapidated rock shrine that had been the inspiration for this whole sorry affair. It wasn't Islam's proudest moment. Although, I don't know what was...

Ignorant, brutal, and bewildered, the Muslim militants crowded around Muhammad. They knew that their leader had sold himself out—and them along with him. They had come to conquer and plunder. Tabari VIII:87/Ishaq:505 "The Companions of the Prophet had set out not doubting that they would conquer, because of a vision Muhammad had seen. Therefore, when they saw the negotiations for peace, the retreat, and the obligations the Messenger agreed to—the Muslims felt so grieved about it that they were close to despair. Some were depressed to the point of death." There is nothing a terrorist hates more than peace negotiations.

The harsh reality of what he had done soon came to haunt the Muslims. Tabari VIII:87 "While the Prophet was writing the document, Abu Jandal, the son of Suhayl, came in shackles. He had escaped to the Muslims. When Suhayl saw Jandal, he struck him and grabbed his garment. 'Muhammad,' he said, 'the pact was ratified between me and you before he came to you.' 'You are right,' he replied. Suhayl began dragging his son by his robe. Jandal began screaming at the top of his voice, 'Muslims, shall I be returned to the polytheists so that they can entice me from my religion?' This made the people feel even worse. The Messenger said, 'Abu Jandal, count on a reward, for Allah will give you a way out. We have made a treaty, and we will not act treacherously toward them.'"

The terrorists were chafing at the bit. Ishaq:505 "Umar jumped up, walking beside Jandal, and saying, 'Be patient. They are only pagans, and the blood of any of them is no more than the blood of a dog!' Umar held the hilt of his sword close to him. He said, 'I hoped he would take the sword and kill his father with it.' But Jandal was too attached to his father to kill him." They had just signed a peace treaty, and the future Caliph wanted one his young recruits to murder his father.

Tabari VIII:89 "When the Messenger had finished his pact, he said to his Companions, 'Arise, sacrifice, and shave.' Not a man stood even after he had said it three times. When no one stood up, went into Umm's tent and told her what he had encountered from the Muslims. She said, 'Do you approve of this? Go out, and speak not a word to any of them until you have slaughtered your fattened camel and summoned your shaver to shave you.'" He did as she said. "When they saw this, they rose, slaughtered, and shaved until they almost killed each other in grief." If these boys didn't get a terrorist fix in a hurry, there would be hell to pay.

Tabari VIII:90 "Abu Basir was a Muslim confined in Mecca. He escaped and headed to Medina. There, the Prophet told Basir, 'We have given these people our word. Breaking a

promise is not right in our religion.” But the Qur’an says: 066.001 “Allah has already sanctioned for you the dissolution of your vows.” Who was lying: prophet or god?

Muhammad didn’t return Abu in accordance with the treaty. Tabari VIII:90 “Abu Basir went out with his companions. When they stopped to rest he asked one of them, ‘Is this sword of yours sharp?’ ‘Yes,’ he replied. ‘May I look at it?’ Basir asked. ‘If you wish.’ Basir unsheathed the sword, attacked the man, and killed him. The other Muslim ran back to the Messenger, saying, ‘Your Companion has killed my friend.’ While the man was still there, Abu Basir appeared girded with the sword. He halted before Muhammad and said, ‘Messenger, your obligation has been discharged.’ The Prophet said, ‘Woe to his mother—the kindler of war’s fire.’” Not returning Abu Basir to Mecca was Muhammad’s first violation of the Hudaibiyah treaty. Not condemning the murder and paying restitution was the second breach.

Ishaq:508/Tabari VIII:91 “Abu Jandal, Suhayl’s son, escaped and joined Abu Basir. Nearly seventy Muslim men gathered around them and they harassed the Quraysh. Whenever they heard of a Meccan caravan setting out for Syria, they intercepted it, and killed everyone they could get a hold of. They tore every caravan to pieces and took the goods. The Quraysh, therefore, sent to the Prophet, imploring him for the sake of Allah and the bond of kinship to send word to them.” Not returning Suhayl’s son was the third Muslim violation. Harassing the Quraysh was the fourth; raiding caravans was fifth; killing and stealing were the sixth and seventh.

Tabari VIII:91 “When word of how Abu Basir had killed his companion reached Suhayl, he leaned his back against the Ka’aba and said, ‘I will not move until they pay blood money for this man.’ By Allah,’ a Quraysh man said, ‘they will never pay.’”

Tabari VIII:92 “On that day Umar divorced two women who had been his wives in polytheism. Thus, he forbade them to send the women back, but commanded them to return the bride price. Then Mu’ayt emigrated to the Messenger. Her brother went to the Prophet and asked him to return her to them according to the treaty of Hudaibiyah. But he did not do so. Allah rejected it.” Not only were these the eighth and ninth Muslim violations, there hadn’t been a single breach attributed to the Meccans. So we must ask ourselves, why were these abuses chronicled in the Hadith? Did the Muslims sages believe that their prophet condoned deception, treachery, murder, thievery, and terror? Did they record these things so that young Muslims today might behave in like manner?

With the natives restless, Muhammad breached the treaty a tenth time. Tabari VIII:93 “According to Waqidi, in this month, the Messenger sent out Ukkashah with forty men to raid Ghamr. He traveled quickly, but the enemy became aware and fled. He sent out scouts and they captured a spy who guided them to some of their cattle. They took two hundred head back to Medina.” Once a pirate, always a pirate. If you bet in favor of Muhammad abstaining from terror for ten days, you lost—as did the world.

Earning a living, and actually producing something of value, was beyond the first Muslims. They stole everything and produced nothing. Muhammad and his Companions became bloodsucking parasites.

However, they weren't particularly good parasites. Tabari VIII:93 "The Messenger sent out Muhammad Maslamah with ten men. The enemy lay in wait for them until he and his companions went to sleep. Before they suspected anything, the Muslims were killed; Muhammad escaped, wounded."

Tabari VIII:93 "In this year, according to Waqidi, the Messenger dispatched the raiding party of Abu Ubaydah with forty men. They traveled through the night on foot and reached Qassah just before dawn. They raided the inhabitants, who escaped them by fleeing to the mountains. They took cattle, old clothes, and a man." Muhammad's hit men were a less civil version of Hitler's S.S.

Moving on to the next Hadith in this "religious" book: Tabari VIII:93 "In this year a raiding party led by Zayd went to Jamum. He captured a Muzaynah woman named Halimah. She guided them to an encampment of the Banu Sulaym where they captured cattle, sheep, and prisoners. Among the captives was Halimah's husband. When Zayd brought back what he had taken, the Prophet granted the woman and her husband their freedom." This wasn't compassionate terrorism. Muhammad liked her because she, like he, had betrayed and plundered her kin.

Tabari VIII:94 "In this year a raiding party led by Zayd went to al-Is. During it, Abu As'b's property was taken." Tabari VIII:94 "A fifteen-man raiding party led by Zayd went to Taraf against the Banu Thalabah. The Bedouins fled, fearing that Allah's Messenger had set out against them. Zayd took twenty camels from their herds. He was away four nights."

In the midst of all of this fundamental Islamic terrorism, I want to insert a friendly reminder. I have not taken these raids out of context. I have not skipped over the "religious" references in an effort to slander Muhammad or disgrace Islam. There has been nothing religious—not a word. Islam as chronicled in the Islamic Hadith is a terrorist manifesto. Nothing more.

Tabari VIII:94 "In this year Umar married Jamilah. She bore him Asim; then Umar divorced her. Yazid married her after him, and she bore him Abd al-Rahman [a son named after the first pagan god of the Qur'an]." Perhaps that's religious.

Tabari VIII:95 "In this year a raiding party led by Abd al-Rahman bin Awf went to Dumat. The Messenger said to him, 'If they obey you, marry the king's daughter.'"

Tabari VIII:95 "In this year a raiding party led by Ali went to Fadak with a hundred men against a clan of the Banu Sa'd. This was because the Prophet had received information that a force of theirs intended to aid the Jews of Khaybar. Ali traveled toward them by night and lay in wait during the day. He captured a spy, who confessed to them that he had been sent to Khaybar to offer the people aid on condition that they would give them the date harvest of Khaybar." This is the seventeenth Muslim violation of the treaty.

In each raid Muhammad's militants were the aggressors. They have not been depicted defending themselves as Islamic apologists claim. They were heartless thugs doing what lost souls do—murdering and plundering. Even now, this township's only crime was trying to offer aid to the Jewish families the Muslims had banished from their homes in Yathrib.

Tabari VIII:96 "A raiding party led by Zayd set out against Umm in the [supposedly holy]

month of Ramadan. During it, Umm suffered a cruel death. Ziyad tied her legs with rope and then tied her between two camels until they split her in two. She was a very old woman." If Islam gets any more peaceful, this book is going to start bleeding.

Tabari VIII:96 "Umm's story is as follows. Allah's Messenger sent Zayd to Wadi Qura, where he encountered the Banu Fazarah. Some of his Companions were killed, and Zayd was carried away wounded. Ward was slain by the Banu Badr. When Zayd returned, he vowed that no washing should touch his head until he had raided the Fazarah. After he recovered, Muhammad sent him with an army against the Fazarah settlement. He met them in Qura and inflicted casualties on them and took Umm Qirfah prisoner. He also took one of Umm's daughters and Abdallah bin Mas'adah prisoner." A pagan couldn't be named "Slave-to-Allah" if Allah weren't the name of a pagan god. And the reason I continue to harp on this point, is that if Allah was a Meccan rock idol, Muhammad was a liar, Islam is without merit, the Qur'an is rubbish, and jihad terrorism is nothing more than murder—an express ticket to hell.

Tabari VIII:96 "Ziyad bin Harithah ordered Qays to kill Umm, and he killed her cruelly. He tied each of her legs with a rope and tied the ropes to two camels, and they split her in two. Then they brought Umm's daughter and Abdallah to the Messenger. Umm's daughter belonged to Salamah who had captured her. Muhammad asked Salamah for her, and Salamah gave her to him." This is tragic to the point of agony.

Yet the first Muslims enjoyed this story so much they want to share another Hadith. Let's pray it's less sadistic. Tabari VIII:97 "The Messenger appointed Abu Bakr as our commander, and we raided some of the Banu Fazarah. When we came near the watering place, Bakr ordered us to rest. After we prayed the dawn prayer, Bakr ordered us to launch the raid against them. We went down to the watering hole and there we killed some people. I saw women and children among them, who had almost outstripped us; so I sent an arrow between them and the mountain. When they saw the arrow they stopped, and I led them back to Abu Bakr. Among them was a woman of the Banu Fazarah. She was wearing a worn-out piece of leather. With her was her daughter, among the fairest of the Arabs. Abu Bakr gave me her daughter as booty." Remember, this was Umm's daughter, a woman whom the Muslims had brutally tortured and mutilated.

Tabari VIII:97 "When I returned to Medina, the Prophet met me in the market and said, 'Salamah—how excellent the father who begot you! Give me the woman.' I said, 'Holy Prophet of Allah, I like her, and I have not uncovered her garment.' Muhammad said nothing to me until the next day. He again met me in the market and said, 'Salamah, give me the woman.' I said, 'Prophet, I have not uncovered her garment but she is yours.' Muhammad sent her to Mecca, and with her he ransomed some Muslim captives who were in the hands of the Quraysh." The first Muslims had terrorized her town. Her property was stolen, her people were killed, her mother was mutilated, and now she was being traded as a piece of meat by the regime's founder and prophet.

Tabari VIII:98 "In this year a raiding party led by Kurz set out against the members of the Banu Uraynah with twenty horsemen." I wonder if there was any village within reach of Muhammad's Muslim militants that they did not plunder?