

ISLAMOPHOBIA

What Holy Warriors
and Islamists Have To
Do With It

Bernard Payeur

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Dedication

This book is dedicated to the extraordinarily brave Muslims who fought the Islamic State despite the risk of being considered hypocrites by Allah, with all that entails.

To those who lost their lives, may you rest in peace.

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Foreword

A fear of Islam is a legitimate fear, not a phobia. It is a rational fear of the irrational. The most visible manifestation of this fear-inducing irrationality is the believer who seeks martyrdom in suicidal attacks because of what is allegedly written in a book in Paradise, the contents of which were revealed by an illiterate who claimed to be an intimate of the Author.

Fear is what non-believers who get close and personal with the Koran and Allah's unrestrained visceral hatred and cruelty for their kind will experience, for that is the intent. It is a fear nourished and amplified by the Author's demands of believers when it comes to dealing with those for whom He has nothing but contempt: from avoiding them, to enslaving them, to killing them.

Islamophobia looks at the lifetime of people who believe they have a God-given license to kill unbelievers and Muslims, whom Allah warns can't be trusted, and at the people who would dismiss purpose-driven atrocities committed by modern-day holy warriors as nothing to be worried about.

We are facing an increasingly bloody and violent future made even bloodier by Islamic rituals and scriptures that condition believers, from childhood onward, not only to accept that killing unbelievers is a good thing, but to enjoy and celebrate their slaughter.

Militants rejoiced as Canadians were beheaded.

Abu Sayyaf extremists rejoiced as they watched two Canadians being beheaded in the jungles of the southern Philippines, said a still-shocked Filipino hostage who was freed Friday.

Marites Flor tearfully recalled to reporters the moments when Canadians John Ridsdel and Robert Hall were handcuffed and led away to a nearby jungle clearing to be separately decapitated.

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“They were watching it and they were happy,” she said of the militants,

Philippines – The Associated Press, June 24, 2016

Islamophobia, my penultimate layman’s guide to the Koran, the sayings and deeds of Muhammad and Islam in general, is slightly different from my fourteen previous attempts to counter the willful ignorance that will be our undoing. Be warned, this book pulls no punches in placing in a modern context how a militant, merciless religion born in the depth of the Dark Ages today threatens to undo the Renaissance, which marked the end of the Catholic Church’s dominance in Europe allowing for a flowering of the arts and sciences, and the Enlightenment, which ushered in the Age of Reason.

After centuries of strife, the West has learned to separate religion and politics – to establish the legitimacy of its leaders without referring to divine command. There is little reason to expect the rest of the world – the Islamic world in particular – will follow.

We in the West find it incomprehensible that theological ideas still inflame the minds of men, stirring up messianic passions that can leave societies in ruin. We had assumed that this was no longer possible, that human beings had learned to separate religious questions from political ones; that political theology died in 16th-century Europe. We were wrong. It’s we who are the fragile exception.

The Stillborn God: Religion, Politics and the Modern West (2007), Mark Lilla, professor of the humanities at Columbia University

Explanatory Notes

Unless stated otherwise, quoted verses are from native Arab speaker Majid Fakhry’s Al-Azar approved translation of the Koran “An Interpretation of the Qur’an.” In the translator’s own words, “We have tried to express ourselves in a simple, readable English idiom.” Publishers Weekly wrote of Fakhry’s notable accomplishment that it “succeeds in expressing the meanings of the original Arabic in simple readable English.”

Another factor in Fakhry's favour—unless you are an Islamist—is that, unlike the two most widely-distributed English translations of the Koran, his rendition does not deliberately read like “a supremacist Muslim, anti-Semitic, anti-Christian polemic” (see appendix: *Majid Fakhry vs. Yusuf Ali and Others* for Professor Khaleel Mohammad's opinion of Yusuf Ali's translation and that of the Saudi sponsored edition of the Koran).

Text added by Fakhry within a quoted verse to provide context is enclosed within square “[]” brackets. Other clarifications by Fakhry are enclosed in round “()” brackets. On rare occasions, you will find italicised bracketed comments within a verse: those are mine, usually included to identify a time or place or someone when it is not evident to the casual reader. Any underlining of words or phrases is my emphasis, not Fakhry's. Also, I use the more familiar “Koran” in my narrative, as opposed to Fakhry's “Qur'an.”

When you encounter ‘say’ followed by a colon in a revelation (also referred to as a *revealed truth*, an immutable fact communicated to a mortal by a god) with no other qualifier, e.g., “they say” or, on rare occasions, “you said”, this is Allah explicitly telling Muhammad what to say.

Many verses, such as 44:43-44, must be read together to form a complete sentence or thought; therefore, do not assume a typographical (typo) or grammatical error if a verse does not end with the expected punctuation.

44:43 The Tree of Zaqqum (the Tree of Bitterness) will certainly be

44:44 The food of the sinner.

An English translation of the Koran adds up to about 77,700 words, the approximate size of a standard 300-page book. Despite its brevity, the Koran is somewhat disorganized. There is no timeline and the only allowance given to any kind of order is the sequencing of most of the 114 chapters from longest to shortest. Because little attention appears to have been given to arranging the chapters and verses in chronological order, readers often receive answers to questions that have yet to be asked. For example, in Chapter 9, Verse 114 we are told

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that Allah refused Abraham's plea to forgive his father for not believing.

9:114 Abraham asked forgiveness for his father, only because of a promise he had made to him; but when it became clear to him that he was an enemy of Allah, he disowned him. Indeed Abraham was compassionate, forbearing.

The actual request made by Abraham, and the promise made, is revealed ten chapters later.

19:47 [Abraham] said: "Peace be upon you. I will seek forgiveness for you from my Lord. He has, indeed, been gracious to me."

When Fakhry's crisp translation is not sufficient, it is Moududi I most often turn to. Abul A'la Moududi's (also spelt Maududi) [1903-1979] credentials as a pre-eminent Islamic scholar are impeccable: journalist, theologian, Muslim revivalist, Islamist philosopher, and first recipient of the *King Faisal International Award* for his services to Islam and Islamic studies. Of the more than 120 books he wrote, he is most famous for his magnum opus, *The Meaning of the Qur'an*.

Is it favored or favoured? Fakhry rendered his excellent translation of the Koran into British English, e.g., favoured.

17:40 Has your Lord, then, favoured you with sons and taken to Himself females from among the angels? Surely, you are uttering a monstrous thing.

A Licence to Kill

The Koran grants every Muslim the equivalent of a licence to kill.

9:111 Allah has bought from the believers their lives and their wealth in return for Paradise; they fight in the Way of Allah, kill and get killed. That is a true promise from Him in the Torah, the Gospel and the Qur'an; and who fulfills his promise better than Allah? Rejoice then at the bargain you have made with Him; for that is the great triumph.

In the Koran, it is open season on the following groups:

- 1) Hypocrites and apostates;
- 2) Jews and Christians who refuse to pay the jizya, the right-to-live poll tax;
- 3) Polytheists;
- 4) True unbelievers;
- 5) Reformers;
- 6) Conscientious objectors.

Atheists are not identified per se in the Koran. However, if Allah had deigned to explicitly single them out as death-deserving, they would certainly have been at the top of His enemies list, and deservedly so. It is one thing for a god to refute the reality of other gods and goddesses, as Allah does ad nauseam in His Koran (recommended: *Getting to Know Allah*, Boreal Books), it is quite another for a wretched human being to repudiate any and all gods.

Even without a detailed description from God, Ali, Muhammad's son-in-law, knew an atheist when he encountered one and burnt them. His father-in-law did not approve of the method used, but the killing had his unequivocal approval.

Narrated Ikrima:

Some Zanadiqa (atheists) were brought to Ali and he burnt them. The news of this event, reached Ibn 'Abbas who said,

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"If I had been in his place, I would not have burnt them, as Allah's Apostle forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Apostle, 'Whoever changed his Islamic religion, then kill him.'"

Bukhari 84.57

It would be safe to assume that all who don't acknowledge a higher power are covered under a believer's licence to kill as a saying of Muhammad in Islamic Law has the same force as a revelation if it does not contradict the Koran. What about the practitioners of Buddhism and Shintoism and other Eastern religions that were founded long before Islam? God should have known about these far off faiths. An argument could be made that they deserved a mention in His eternal all-encompassing Koran in which He brags you can study "whatever you choose."

68:35 Shall We consider those who submit like those who are criminals?

68:36 What is the matter with you; how do you judge?

68:37 Or do you have a Book in which you study?

68:38 Wherein there is whatever you choose.

Why would a God who is so attentive in singling out those deserving to be murdered on His behalf not remind his holy warriors that they would eventually encounter "criminals" whose spiritual outlook would be alien to them? People who also deserved to die if they did not agree to submit to the one-and-only god and acknowledge His special relationship with the illiterate who spoke on His behalf.

Allah, in his Koran, seems to have His spokesman's knowledge of the world as he knew it and nothing much beyond that. Also, God's preoccupation in His book is with people familiar to Muhammad: his Arab brethren, followed by the Jews and Christians of the Byzantine Empire. This has led to speculation that a verse in which Allah promises to treat the Zoroastrians—along with Christians, Jews and others—fairly on Judgement Day was added subsequent to Muhammad's passing and after the Muslim invasion of Persia—undertaken by a successor—became mired in blood. The invasion

was led by the most pitiless of pitiless commanders, *Khalid Ibn Al-Walid* who made his intentions clear in a letter.

Our aim is not to fight you. Accept Islam the peaceful way, and you will be safe. If not then clear our way to the people so that we may explain this beautiful way of life to them.

If you do not accept any of these conditions then the only alternative is the use of the sword.

Before deciding on the third alternative you should keep in mind that I am bringing against you a people who love death more than you love life.

From a letter by Khalid Ibn Al-Walid the leader of the Muslim armies invading Persia to the Persian General Hormuz before the battle of Kadima.

It was a typically bloody conquest with the believers offering no quarter; beheading thousands of surrendered and captured Persian soldiers and fulfilling Khalid's pledge to God that, if He gave them victory, "no enemy warrior will be left alive, until their rivers run red with blood." The Muslims may have won the war, but getting the Persians to wholeheartedly submit may have proven problematic.

During the reign of Caliph Uthman, the leader of the believers when the Muslims declared victory in the almost decade old war, a revised version of the Koran was released. The first transcribed Koran was put together in a hurry from what could be considered mainly second-rate sources after those who remembered Allah's revelations best were killed putting down a rebellion against Muhammad's successor Abu Bakr. At the battle of Yamama, during what is remembered as the *War of the Apostates*, seventy or more of the most proficient reciters of Allah's Revelations were killed. The loss of the best "Koranic memories" meant that the young man tasked with putting together the first Koran had to depend on less reliable sources to create a written record of what Allah first revealed to the angel Gabriel, who then told Muhammad.

Narrated Zaid bin Thabit Al-Ansari who was one of those who used to write the Divine Revelation:

Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number

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of Qurra (reciters of the Koran) were killed). Umar was present with Abu Bakr who said, "Umar has come to me and said, 'The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Qur'an by heart) at other battlefields, whereby a large part of the Qur'an may be lost, unless you collect it. And I am of the opinion that you should collect the Qur'an.'"

Abu Bakr added, "I said to Umar, 'How can I do something which Allah's Apostle has not done?'"

Umar said (to me), "By Allah, it is (really) a good thing."

So Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as Umar.

(Zaid bin Thabit added:) Umar was sitting with him, Abu Bakr, and was not speaking to me).

"You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the Divine Inspiration for Allah's Apostle. Therefore, look for the Qur'an and collect it (in one manuscript)."

By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "How dare you do a thing which the Prophet has not done?"

Abu Bakr said, "By Allah, it is (really) a good thing."

So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and Umar. So I started locating Quranic material and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart).

I found with Khuzaima two Verses of Surat-at-Tauba which I had not found with anybody else, (and they were): "Verily

there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Muhammad) is ardently anxious over you (to be rightly guided)" (9:128)

The manuscript on which the Quran was collected, remained with Abu Bakr till Allah took him unto Him, and then with Umar till Allah took him unto Him, and finally it remained with Hafsa, Umar's daughter.

Bukhari 60.201

Thabit's original, which Caliph Umar's daughter kept under her bed, was retrieved on order of Uthman, Umar's successor, who requested a revision.

Narrated Anas bin Malik:

Hudhaifa bin Al-Yaman came to Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Quran) as Jews and the Christians did before."

So Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you."

Hafsa sent it to Uthman. Uthman then ordered Zaid bin Thabit, Abdullah bin AzZubair, Said bin Al-As and Abdur Rahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies.

Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue."

They did so, and when they had written many copies, Uthman returned the original manuscripts to Hafsa.

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Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

Said bin Thabit added, "A Verse from Surat Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuzaima bin Thabit Al-Ansari. (That Verse was): 'Among the Believers are men who have been true in their covenant with Allah.'" (33:23)

Bukhari 61.510

Despite Uthman's efforts, the finished product remains a challenge for the casual reader with scattered duplicates, triplicates, quadruplicates and even quintuplicates of revelations not making it any easier. The opinion of two eminent historians on the end-product:

A confused, jumble, crude, incondite, endless iteration...
Thomas Carlyle [1795 - 1881]

As toilsome a reading as I ever undertook; a wearisome confused jumble. *Edward Gibbon [1737 - 1794]*

Uthman's revision, known as Uthman's Codex, would have provided the opportunity to add a verse meant to reassure the Zoroastrians. The Magians in the following is the only reference to Zoroastrians in the entire Koran:

22:17 Indeed, the believers, the Jews, the Sabians, the Christians, the Magians and the idolaters - Allah shall decide between them on the Day of Resurrection.

This verse is in stark contrast to the preponderance of damning revelations pertaining to Jews, Christians and idolaters. This is further evidence that this revelation was probably added to the Koran sometime after Muhammad's passing. Robert Wright, in *The Evolution of God*, speculates that Verse 22:17 was added after the Muslim conquest of Persia to make Islam more palatable to Zoroastrians by including them as a people whom Allah may admit into Paradise.

By and large the Koran offers no evidence that Muhammad had contact with the Zoroastrians – except for this one verse

where they appear out of nowhere and are suddenly eligible for Paradise. It's enough to make you wonder whether this verse wasn't added, or at least amended after Muhammad's death, when the conquest of Persian lands brought many Zoroastrians under Islamic governance.

The Zoroastrians were a people of a book, not *the* Book, but a book, the *Avesta*. What about the Sabians?

There is another reason to suspect that this verse is a product of the post-Muhammad era. It grants salvation not only to Zoroastrians but to "Sabians." To judge by the beliefs of their modern day heirs (sometimes called Mandeans), the Sabians, like the Zoroastrians, would have been hard to fit into the Abrahamic fold; they revered John the Baptist but considered Jesus, Abraham and Moses false prophets.

And again (judging by their modern heirs) they would have had another thing in common with Zoroastrians; their residential epicenter was to the east of Muhammad's turf, in modern-day Iraq and Iran, land conquered not by Muhammad but by his successors.

Robert Wright, The Evolution of God, p. 394

Having said all that, a case could be made that God's incessant condemnation of unbelievers includes every conceivable faith, along with those who forsake all omnipotent beings, and leave it at that.

While every Muslim is in possession of the equivalent of a licence to kill, it is the male believer who is expected to do most of the killing, as in the following, where Muhammad set the minimum age for participating in battles in Allah's Cause, a world rule by the Sharia whose meaning is God's Law or Islamic law and is based on the Koran and the sayings and example of Muhammad.

Narrated Ibn Umar:

That the Prophet inspected him on the day of Uhud while he was fourteen years old, and the Prophet did not allow him to take part in the battle. He was inspected again by the Prophet on the day of Al-Khandaq (i.e. battle of the Trench)

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while he was fifteen years old, and the Prophet allowed him to take Part in the battle.

Bukhari 59.423

You did not bad-mouth Allah or His spokesman and expect to get away with it. Boys taking it upon to themselves to exact revenge and reaping the rewards:

Narrated Abdur-Rahman bin 'Auf:

While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansari boys, and I wished I had been stronger than they. One of them called my attention saying, "O Uncle! Do you know Abu Jahl?"

I said, "Yes, what do you want from him, O my nephew?"

He said, "I have been informed that he abuses Allah's Apostle. By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his fate."

I was astonished at that talk. Then the other boy called my attention saying the same as the other had said.

After a while I saw Abu Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about."

So, both of them attacked him with their swords and struck him to death and returned to Allah's Apostle to inform him of that.¹

Allah's Apostle asked, "Which of you has killed him?"

Each of them said, "I Have killed him."

Allah's Apostle asked, "Have you cleaned your swords?"

They said, "No."

¹ In Martin Lings' account of the killing of Abu Jahl in *Muhammad: His Life Based on the Earliest Sources*, the boys brought Muhammad Jahl's severed head.

He then looked at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Muadh bin Amr bin Al-Jamuh."

The two boys were Muadh bin Afra and Muadh bin Amr bin Al-Jamuh.

Bukhari 53.369

Abu Jahl's last words as he was being bludgeoned to death by the teenagers:

Narrated Abdullah:

That he came across Abu Jahl while he was on the point of death on the day of Badr.

Abu Jahl said, "You should not be proud that you have killed me nor am I ashamed of being killed by my own folk."

Bukhari 59.298

It was mainly men and boys with swords and knives who slashed and bludgeoned recalcitrant converts to death who are responsible for probably the greatest genocide in recorded history.

Based on Muslim chronicles of the period, and the demographic calculations done by historian K.S. Lal in his book *Growth of Muslim Population in Medieval India*, the largest known slaughter of followers of a lesser god, or gods, occurred during the Muslim conquest of large parts of the Indian subcontinent, i.e., modern-day Pakistan and Bangladesh. Dr. Lal estimates that between 1000 AD and 1500 AD the population of Hindus decreased by 80 million; meaning that for much of that period the death rate among Hindus exceeded their birthrate. If the eminent historian's estimates are even remotely accurate, this period would have witnessed the largest cold-blooded killing of an indigenous people in all of written history.

Those who are killed in their attempt to murder on God's behalf automatically join the ranks of holy warriors—if not already part of that fraternity of pitiless killers—and avoid spending any time in the grave waiting for Judgement Day; they go directly to Paradise.

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3:169 And do not think those who have been killed in the Way of Allah as dead; they are rather living with their Lord, well provided for.

The Koran has little to say about what happens to non-martyrs when they die. For most of that information we must look to the sayings (Traditions) of Muhammad. If you thought the *Compassionate's* description of what He intends to do to unbelievers when he gets His hands on them was about as bad as it could get, you are sadly mistaken. Don't try to make sense of what you are about to read, and don't let it give you nightmares.

According to the Traditions, the whole death thing starts innocently enough. Forty days before a person dies, a leaf inscribed with the soon-to-be-deceased's name falls from a tree in Paradise just beneath Allah's throne. Izra'il, the Angel of Death, picks it up and schedules a pick-up forty days hence. Even believers, Muhammad said, will be taken aback when Izra'il comes knocking. When he shows up on their doorstep, even after they have been warned of his coming, they will still ask: "Who are you?"

Be that as it may, the last person the soon-to-be-departed will see is not the Angel of Death but two angels who have been patiently and anonymously recording their bad and good deeds. These two angels, in the blink of an eye, will present the soon-to-be deceased with their lifetime of good and bad deeds. With *this was your life* formalities out of the way, the person's living, thinking, seeing, able to feel pain soul will sink into the ground where they died, but not before Izra'il has finished extracting it from the still-warm body, drawing it out like rough cotton through an eye socket. Because the soul desperately tries to get out via a natural opening, the mouth, Izra'il's extraction method seems unnecessarily cruel.

56:83 Would that, when the soul leaps to the throat,

56:84 And you are, then, waiting;

56:85 While We are closer to him (the dead man) than you,
but you do not see.

In Islamic traditions, death's aftermath—except for martyrs—is meant to be a painful transition. Satan will offer believers in Allah's

good books some relief from the pain caused by Izra'il's appalling soul-extraction procedure. If the poor tormented soul can't stand the pain and accepts Satan's offer to reduce its suffering, it's a U-turn from the threshold of Paradise to Hell come Judgement Day. Many will be sorry for not standing the pain just a while longer.

If the extracted soul is meant to go to Hell, it will be given a glimpse of life in the grave and its final destination on Judgement Day. The horror-struck soul will then briefly escape Izra'il's grip and fly to heaven to try all seven doors to the seven levels of Paradise, only to be turned back by the angels guarding its entrances. It will be forced to return to Izra'il, who will then stuff it back into its corpse where the reconstituted soul-body combo will begin its new life in the grave.

The believers who die in God's good books will be provided with a spacious grave complete with curtains and a bed. An unbeliever, or a believer who dies while in Allah's bad books, will be confined to a cramped space with walls constantly closing in on them, making every breath a laboured one.

After the living dead have settled into their zombie-like existence, two black-skinned, blue-eyed angels by the names of Munkar and Nakir will burst into their graves and start questioning the decaying remains as to their religious beliefs for forty days non-stop; to what end I do not know, since the Koran states that a believer enters Paradise based on their records of good and bad deeds or at God's discretion. One question asked by the angels will lead the corpse to incriminate itself, "bear witness against themselves", Revelation 7:37.

7:35 "O Children of Adam, when Messengers from your own people come to you reciting to you My Verses - then those who fear God and mend their ways have nothing to fear, and they will not grieve."

7:36 But those who deny Our Revelations and reject them arrogantly - those are the people of the Fire; therein they shall abide forever.

7:37 For who is more unjust than he who fabricates lies about Allah or denies His Revelations? Those will get their share of the punishment ordained for them. When Our

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Messenger (the angel messengers of deaths) come to take their souls they will say: "Where are those upon whom you called besides Allah?" They will say: "They have left us" and they will bear witness against themselves that they were unbelievers

The corpse will not only be asked about Allah's Revelations but also whether it ever spoke ill of Muhammad. If only praise and prayer were expressed during its living, breathing life above ground, Muhammad declared that all will be forgiven; Paradise it is!

Narrated Anas:

Prophet Muhammad said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: 'What did you used to say about this man, Muhammad?'

He will say: 'I testify that he is Allah's slave and His Apostle.'

Then it will be said to him, 'Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it.'

Prophet Muhammad added, "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say!'

It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Quran).'¹ Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns²."

Bukhari 23.422

² Of all the inhabitants of the Koran, jinns are the most fascinating. They even have a chapter named after them, Surah 72. They are said to be spirits that inhabit another dimension. Pre-Islamic Arabs believed in the existence of the jinn, which may explain their significant presence in the Book. The caricature of the genie is undoubtedly based on this mystic creature of the Koran.

The interrogation over, the grave's occupant will continue to receive a twice-daily visit from another angel until Judgement Day. He has not come to chat, but rather to open those curtains with either a pleasing or horrifying view.

Narrated Abdullah bin Umar:

Allah's Apostle said, "When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-Fire; he is shown his place there-in. Then it is said to him, 'This is your place till Allah resurrect you on the Day of Resurrection.'"

Bukhari 23.461

Life in the grave for convincing liars will be particularly excruciating.

Narrated Samura bin Jundub:

The Prophet said, "I saw (in a dream), two men came to me."

Then the Prophet narrated the story (saying), "They said, 'The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection.'"

Bukhari 73.118

Yahiya Emerick, convert and author of the bestseller *The Complete Idiot's Guide to Islam*, writes: "God's Messenger said that if we could hear the screams of those being tortured in the grave we would faint in terror." If this claustrophobic, agonizing existence that combines both physical and psychological terrors to achieve an unprecedented level of horror and pain were not god-inspired, Muhammad would probably be remembered today as one of the most sadistic minds the world has ever known.

All of Allah's messengers will enjoy a restful and relaxing life in the grave. In addition, God's greatest will be visited every day by angels bringing him the blessings of believers still walking the earth.

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Muhammad will be allowed to intercede on behalf of a finite number of believers whom Allah has condemned to the torments of Hell. These lucky believers destined to be saved are those who have said the most “*the peace and blessings of God be upon him*” (often abbreviated to *PBUH*) whenever his name is mentioned.

You will not have to wait until death overtakes you to begin experiencing Allah’s terrorizing, merciless Wrath if you have imputed falsehoods to Him or scorned His Revelations. “In the throes of death” angels, striking a somewhat horrifying stance under the circumstances, will inform the wrongdoers of the agony that awaits them.

6:93 And who is more unjust than he who imputes falsehoods to Allah, or says: “It has been revealed to me”, while nothing was revealed to him; or who says: “I will reveal the like of what Allah has revealed?” If you could see the wrongdoers in the throes of death, and the angels, with arms outstretched, saying: “Give us your souls. This day you receive the punishment of humiliation for what you used to say untruly about Allah, while scorning His Revelations.”

For the killer in Allah’s Cause it is reward time whether he lives or dies: Paradise if he “is killed”; booty if he “conquers.”

4:74 So let those who sell the present for the life to come fight in the Way of Allah. Whoever fights in the Way of Allah and is killed or conquers, We shall accord him a great reward.

Narrated Abu Huraira:

I heard Allah's Apostle saying, "The example of a Mujahid (Muslim fighter) in Allah's Cause – and Allah knows better who really strives in His Cause—is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

Bukhari 52.46

Avoiding life in the grave, along with the promise of assembly line sex with perpetually aroused female facsimiles, is another reason why holy warriors do what is expected of them with such gusto and have no fear of death. In fact, they welcome it!

3:143 You were yearning for death before you actually met it. Now you have seen it and you are beholding it.

Fifteen years of age is when boys can join men in battle but also commit the most adult of atrocities.

'He was a child and came to kill children': ISIL suicide bomber kills 43 – most of them boys – at soccer match.

A total of 43 people died [on the evening of March 25, in Asriya, Iraq] – 29 of them boys younger than 17 who had either been participating in the match or were watching their friends play. The bomber also was a teenager, no more than 15 or 16.

Washington Post, April 8, 2016

A fifteen year-old boy is quite capable of using a knife or a sword (in our day a rifle), if trained to do so, to kill on Allah's behalf along with men in battle or as part of an organized slaughter of unbelievers and hypocrites. This could be why Muhammad chose that age as when they could do so. Of course, that does not mean that younger boys (and girls) cannot be used as weapons of death and destruction or as cannon fodder.

Many victims of suicide attack at wedding in Turkey were children under 14 *Associated Press, August 22, 2016*

Turkish Foreign Minister Mevlut Cavusoglu said Monday that his country is determined to fight Islamic State group extremists both inside Turkey and in Syria, after a youth blew himself up at a Kurdish wedding party, killing at least 54 people...

An official said at least 22 victims of attack in the southeastern city of Gaziantep, near the border with Syria, were children under the age of 14.

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Authorities were trying to identify the attacker, who President Erdogan said was aged between 12 and 14.

Iran used children to detonate mines. A veteran of the Iran/Iraq war told me that what Muhammad said and did was a much more powerful incentive for children to go to their death than anything Allah revealed in his Koran. The example of the Prophet, he explained, was not lost on boys as young as 12 years old, perhaps even younger, who were used, in a tactic sanctioned by Khomeini, to clear a path through minefields or in suicidal attacks to test Iraqi defenses (experienced soldiers were too valuable to risk in such enterprises).

Before the actual advance across a minefield or terrain to be shredded by enemy artillery, the children were given a small plastic key to hang around their necks and told this was the key to Firdaus, the incomparable house of martyrs located at the top most level of Paradise where they will find God and Muhammad and houris whose utility would have been lost on children.

Narrated Anas:

Um (the mother of) Haritha came to Allah's Apostle after Haritha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person.

She said, "O Allah's Apostle! You know the position of Haritha in my heart (i.e. how dear to me he was), so if he is in Paradise, I will not weep for him, or otherwise, you will see what I will do."

The Prophet said, "Are you mad? Is there only one Paradise? There are many Paradises, and he is in the highest Paradise of Firdaus."

The Prophet added, "A forenoon journey or an afternoon journey in Allah's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with

light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it."

Bukhari 76.572

The signal to run to their death was a man in the distance on a black stallion, dressed in the black garb copied by the Islamic State, brandishing a sword and pointing towards the Iraqi positions. The children were told this was Prophet Muhammad. Their hero would be there to welcome them into Paradise should they be martyred.

Boko Haram has probably been the most innovative in using children, male and female, as weapons in Allah's Cause.

In the last seven years, 14 per cent of all suicide bombings – one in seven – have been by children. Boko Haram has used more female suicide bombers than any other militant group.

The price of paradise: 82 facts you didn't know about suicide bombers. The Irish Times (2019, April 18)

How do you get a child, in this example a male child, who has yet to develop an appreciation for houris, let alone a love for Muhammad whom he has never met, to do God's dirty work?

Bob: How do you get little boys to blow themselves up anyway?

Uzza: Except for boys with pearl-like complexions³ who will go around the men lounging on couches, ostensibly to serve them food and drink, or whatever, all who enter Paradise will be instantaneously transformed into thirty or thirty-three-year-olds⁴. You play on every little boy's fantasy of being all grown up. You tell them that, literally,

³ 52:22 And boys of their own will go around them, as if they were hidden pearls.

76:19 And there go round them immortal boys; when you see them, you will think that they are scattered pearls.

⁴ It was narrated from Mu'aadh ibn Jabal that the Prophet (peace and blessings of Allah be upon him) said: "The people of Paradise will enter Paradise hairless, beardless with their eyes anointed with kohl, aged thirty or thirty-three years."

al-Tirmidhi 2545

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in a puff of smoke, they can become a man if they are willing to help Allah get rid of the bad people.

Bob: You have to wonder why there are no old geezers blowing themselves up with a promise of eternal youth and sex galore.

Archie: They know better, and with every gullible guy blowing himself up, it leaves more young women and girls for them. They are no fools, just like the Prophet was no fool.

From Remembering Uzza - If Islam Was Explained to Me in a Pub: No Paradise for Old Men, Boreal Books

To get girls to go on suicide missions another method that requires someone to be unrepentantly brutal with them is called for. Holy warriors have proven themselves more than capable.

Bob: Young girls are also blowing themselves up. What's in it for them?

Uzza: Not much, which is why the process of getting girls to do what young boys will do without much persuasion is slightly more complicated and brutal. Turning little girls into mass murderers is a challenge, but holy warriors have proven themselves up to the task with little girls increasingly outnumbering little boys as suicide bombers.

Gerry: How do they do it?

Uzza: The transformation usually begins with the rape of god-fearing girls by fighters in Allah's Cause. It is meant to make them feel a heart-breaking guilt for having brought dishonour on their family, a shame so intense that death seems preferable.

Gerry: But why do they not just kill themselves and not harm anyone else?

Archie: Or wait for their father to kill them?

Gerry: Archie, this is serious.

Archie: I am being serious.

Uzza: Rape makes a shambles of a young girl's fantasy of marrying her prince charming. What nice young man would have her as his beloved bride now that she is no longer a virgin? Only Allah, she is told, can now make her dream come true. Not in the here-and-now, but in the Hereafter, if she has the courage to kill herself and take as many of His enemies as possible with her.

From *Remembering Uzza - If Islam Was Explained to Me in a Pub: No Paradise for Old Men*, Boreal Books

A question was posed on a Hamas website by a prospective female suicide bomber as to what are the "rewards for a female martyr." Would she get the equivalent to the male suicide bomber who is promised "a fairly extensive harem of women in return for martyrdom?" Hamas' answer more than substantiates Uzza's observation of "not much."

Question: I wanted to ask: what is the reward of a female martyr who performs a martyrdom operation; does she marry 72 of the houris?

Answer: The female martyr gains the same rewards as does the male, with the exception of this one aspect [the houris], so that the female martyr will be with the same husband with whom she dies. "And those who have believed and their progeny, followed them in belief. We shall join their progeny to them. We shall not deprive them of any of their work; every man shall be bound by what he has earned" [52:21]. The one who is martyred and has no husband will be married to one of the people of Paradise.

David Cook, *Understanding Jihad*.

Nonetheless, a housewife who leaves the home to fight in Allah's Cause and is killed will be able to thumb her nose at those who chose to stay behind to look after the kids.

4:95 Those of the believers who stay at home while suffering from no injury are not equal to those who fight for the Cause of Allah with their possessions and persons. Allah has raised those who fight with their possessions and

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persons one degree over those who stay at home; and to each Allah has promised the fairest good. Yet Allah has granted a great reward to those who fight and not to those who stay behind.

The right to summarily execute unbelievers and suspected hypocrites granted to all Muslims, even the stay-at-home believer, in practical terms, means that a relatively few pitiless individuals can control a large population. These ruthless zealots will usually have been schooled in the Koran from the day they could mouth the words. In Allah's book you will find more than a sprinkling of chilling invectives, what would be considered hate speech under normal circumstances. Hate speech replete with sadistic, vicious utterances (a sample in Chapter "Teaching Cruelty"), read and repeated by young and old every day in Western households, madrassas and mosques. It is hate speech directed at the despised unbelievers, i.e., wrongdoers in the following revelation.

17:82 And We reveal of the Qur'an that which is healing and merciful to the believers, and it yields nothing but perdition for the wrongdoers.

All this divine venom directed at one group can only lead to a deepening dearth of empathy in those instructed by trusted adults to read, then regurgitate that same loathing for the target of Allah's pathological hatred as part of their journey to the Khatmi-Qur'an, the ceremony to recognize and celebrate a child's first reciting of the entire Koranic text, usually by the age of seven, under the not always gentle tutelage of their mother.

Life in jail for son's murder over Koran studies

A mother who beat her seven-year-old son to death when he failed to memorise passages from the Koran has been jailed for life, for a minimum of 17 years. The judge said she had beaten him for three months leading up to his death, adding: "The cause of the beating was your unreasonable view that he wasn't learning passages quickly enough."

BBC January 7, 2013

Even with a thorough grounding in the Koran, the lure of booty will often cause holy warriors to breach the terms of their license to kill.

Islamic State: Militants 'kill 300 Yazidi captives' *BBC May 2, 2015*

The Yazidis follow a religion derived from Zoroastrianism and were not a threat. Allah made Zoroastrians eligible for Paradise in Revelation 22:17, quoted earlier, and should have been given a choice of converting or paying the jizya.

9:29 Fight those among the People of the Book who do not believe in Allah and the Last Day, do not forbid what Allah and His Messenger have forbidden and do not profess the true religion, till they pay the poll-tax out of hand and submissively.

Only after refusing both options are they to be summarily executed.

ISIS imposes rules on Christians in Raqqa

A jihadist group in Syria has demanded that Christians in the northern city of Raqqa pay a levy in gold and accept curbs on their faith, or face death. Raqqa, seized by ISIS last year, was the first provincial capital to be completely in the hands of rebels. The directive from ISIS, citing the Islamic concept of "dhimma", requires Christians in the city to pay tax (the jizya) of around half an ounce (14g) of pure gold in exchange for their safety.

"If they reject, they are subject to being legitimate targets, and nothing will remain between them and ISIS other than the sword," the [ISIS] statement said.

BBC, February 27, 2014

A predictable consequence of making the property of the people you killed—especially their wives and daughters—was to incentivise the killing of those with such enticing chattel even after they accepted to become Muslims and prosperous believers who crossed your path. When God became aware that this was happening He sent down a revelation politely telling his holy warriors not to do that, reminding them that He is aware of what is going on and that He has more of what they seek in Paradise.

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4:94 O believers, if you journey in the Way of Allah, be discerning and do not say to him who greets you: "You are not a believer", seeking the fleeting goods of the present life. For with Allah are abundant gains. This is how you were before and Allah has been gracious to you; so discern well. Allah is indeed fully aware of what you do!

Unlike the slaughter of Yazidi fathers and husbands so that holy warriors could avail themselves of their wives and daughters, the Islamic State's mass murder of Iraqi soldiers, in and out of uniform, was more in keeping with a holy warrior's licence to kill so-called hypocrites.

33:60 If the hypocrites, those in whose hearts is a sickness and those who spread lies in the city, do not desist, We will certainly urge you against them and then they will not dwell with you therein as neighbours but for a short time.

33:61 Accursed, wherever they are encountered they will be seized and slaughtered.

Killing alleged hypocrites has always been Allah's way and "you will never find any alteration of Allah's Way."

33:62 That is Allah's Way of dealing with those who have gone before, and you will never find any alteration of Allah's Way.

Hypocrites are considered to have abandon Islam and will never believe again because of a seal Allah has placed on their hearts, Revelation 63:3.

63:1 When the hypocrites come to you, they say: "We bear witness that you are indeed Allah's Messenger." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars.

63:2 They take their oaths as a shield and so they bar other people from the Path of Allah. Evil is what they used to do.

63:3 That is because they believed, then disbelieved; and so a seal was set upon their hearts. Therefore, they do not understand at all.

Kill the hypocrites, but perhaps not before informing them of the painful punishment God looks forward to inflicting on them.

4:138 Announce to the hypocrites that a very painful punishment is reserved for them.

Who decides which believers are hypocrites with God's mouthpiece no longer available to bear witness on His behalf? That would be Muhammad's successors as leaders of the believers, the caliphs. Abu Bakr, who succeeded his good friend on his passing, was the first to orchestrate the mass slaughter of fellow Muslims based on Revelations 33:60-61.

Islam has five immutable obligations known as the Five Pillars.

1. Declaring your allegiance to God;
2. Daily prayers;
3. Zakat (obligatory charity);
4. Month-long fasting;
5. Pilgrimage to Mecca.

Many believers considered the Zakat, the oxymoronic obligatory charity they paid to Muhammad that would become the third of Islam's five pillars, as their contribution to his efforts to Islamize the Peninsula. Now that he had passed and that had been accomplished, they no longer felt an obligation to pay it. The acquisitive Bakr, (he would disinherit Muhammad's widows and his friend's daughter Fatima) would have none of it and decreed that anyone who refused to pay him the Zakat to be hypocrites and apostates and declared war on them. Towards the end of the *War of the Apostates*, more than 7,000 co-religionists for the most part, were surrounded and shown no mercy. The admiration for Abu Bakr by Abu Bakr al-Baghdadi the leader of ISIS is not only evident in the name of the most recent claimant to the mantle of Caliph but in his way of dealing with captured Muslims who opposed him, Shias in particular.

In June, when IS forces moved into the Tikrit area, there was an apparent massacre of some 1500 Shia cadets at a former U.S. base known as Camp Speicher.

The Globe and Mail, March 6, 2015

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Another documented instance of mass murder were the people pictured here that The Islamic State claimed were soldiers dressed as civilians. That they obviously had abandoned the fight made no difference.



An image posted on a militant website on June 14, 2014, appears to show militants from the al-Qaeda- inspired Islamic State of Iraq and the Levant taking aim at captured Iraqi soldiers wearing plain clothes after taking over a base in Tikrit, Iraq. (AP)

Surrendering in uniform made no difference either, as is the case for soldiers about to be decapitated.



An image grab taken from a propaganda video released on November 16, 2014 by al-Furqan Media allegedly shows members of the ISIL jihadists preparing the simultaneous beheadings of at least 15 men described as Syrian military personnel. AFP Photo

Notice the composure of the decapitators. They know how it's done. Many will have learned how during the celebration of the Feast of Sacrifice that marks the end of the Hajj pilgrimage during which, all over the Muslim worlds and in countries that allow it, millions of animals are ritually slaughtered, i.e., the animal is bled to death while fully conscious. It is also a good time to show young boys how to decapitate an animal with just a knife, a large one preferably, without flinching and perhaps even enjoy it.



Image may be subject to copyright

What it's like for a human being to be killed the Islamic way. The Ottawa Citizen's description of the execution of Nicholas Berg by Abu Musab al-Zarqawi (al-Qaeda's top man in Iraq at the time) on May 7, 2004:

Zarqawi literally hacked and sawed with his knife the neck of the young twenty-six year-old idealist from Pennsylvania while he screamed in agony. In the words of Dan Garner writing in the Ottawa Citizen, Zarqawi "sawed back and forth as if he were cutting a thick rope. Berg screamed and screamed and screamed. Zarqawi kept sawing back and forth, back and forth, cutting on this side, cutting on that. Finally, Nicholas Berg's head left his body. Zarqawi clutched it by the hair and raised it to the camera as he and his men shouted "Allahu Akbar! God is Great, God is Great."

When Muhammad championed the beheading of his enemies, holy warriors used swords. Today, it's a combat knife or something similar that keeps that tradition alive. Unlike an expertly wielded sword, it is totally inadequate to the task, unless your goal is to prolong the

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horror and the agony of such a method of execution. A holy warrior in the service of the Islamic State, with the power granted to him by the Koran, about to behead British aid worker Allan Henning with the same type of knife used to decapitate Nicholas Berg and the Syrian military personnel in the AFP photo.



It's not enough to teach children how to kill an animal using only a knife and then expect them to apply what they have learned to kill a human being the way the man in black will demonstrate. You also have to overcome averseness in normal people to killing one of their own kind.

Overcoming a Reluctance to Kill

In conflict situations... [there is] a powerful resistance to killing one's own kind, a resistance that exists in every healthy member of every species.

Konrad Lorenz, in his definitive book, *On Aggression*, notes that it is rare for animals of the same species to fight to the death. In their territorial and mating battles, animals with horns will butt their heads together in a relatively harmless fashion, but against any other species they will go to the side and attempt to gut and gore.

Similarly, piranha will fight one another with raps of their tails but they will turn their teeth on anything and everything else, and rattlesnakes will wrestle each other but they have no hesitation to turn their fangs on anything else. Lorenz suggests that this 'non-specicidal' tendency is imprinted into the genetic code in order to safeguard the survival of the species.

From *A Resistance to Killing* by Lieutenant Colonel Dave Grossman

Only lunatics, sociopaths/psychopaths, those who have been conditioned to kill as a reflexive reaction (soldiers) and finally those who believe they are doing God's work will kill another human being in cold blood. Brigadier General S. L. A. Marshall, Chief Historian of the European Theater of Operations in World War II, in a series of interviews with American riflemen concluded that only 15 to 20% of them fired their weapons at an exposed enemy soldier. His conclusions have been supported by other studies. This has led the military to find ways to overcome this resistance in a normal person to killing another human being, even in theaters of war.

The modern military has largely overcome this reluctance to kill through repetition and operant conditioning (modification of behaviour based on stimulus/response), making it an automatic

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reflexive reaction for a soldier to fire his weapon at a threat, real or imaginary. What if your objective is to deliberately and methodically eliminate a segment of humanity for which you will require the assistance of the general population? You do what the NAZIs did. You dehumanize that portion of humanity you wish to eradicate, making their elimination the moral equivalent of getting rid of a pest.

In his book *Hitler's Willing Executioners: Ordinary Germans and the Holocaust*, Daniel Jonah Goldhagen presents evidence that the dehumanization of the Jews by the Christian churches for the purported murder of Christ and other offences, predisposed Germans to accept and participate in the murder of millions of Jews. The Koran has taken this dehumanization process one step further, adding demonization to the mix.

4:76 Those who believe fight for the Cause of Allah, and those who disbelieve fight on behalf of the Devil. Fight then the followers of the Devil. Surely the guile of the Devil is weak.

Islam, as a religion, has proven particularly effective at overcoming people's strong genetic predisposition against killing one of their own kind by concentrating on a thorough indoctrination in the Koran. As mentioned earlier, it starts as soon as a child can, with the assistance of an adult, usually its mother, mouth the words. This home-schooling in what philosopher Robert Redeker, writing in *Le Figaro*, described "as a book of incredible violence", is usually followed by a more formal and structured indoctrination at a madrasa (Islamic school). But, it does not stop there. What the child has been taught at home and at school is reinforced every day of their lives through mandatory daily prayers where they are compelled to repeat some of the most hateful, cruel scriptures known to man.

Nonetheless, the most important thing God did to overcome peoples' natural reluctance to kill their own kind was making absconding with the property of the men you murdered on His behalf—including his wives and daughters—the right thing to do.

8:68 But for a prior ordinance of Allah, you would have been afflicted on account of what you have taken (an

ordinance which made it lawful for Muslims to take spoils and captives) by a terrible punishment.

Revelation 8:68 in action:

80 Yazidi men from the village of Kawju were shot dead by Islamic State holy warriors and their wives and daughters taken, it is speculated, to the city of Tal Afar, a gathering area for foreign fighters.

BBC Aug 16, 2014

“One should remember that enslaving the families of the kuffar — the infidels — and taking their women as concubines is a firmly established aspect of the Shariah, or Islamic law,”

CNN quoting Islamic State, Oct 14, 2014

[Islamic State] terrorists explained in a new publication their justification for taking women and using them as sex slaves, saying simply that it’s a practice that’s as old as Sharia law — and allowed by Islamic beliefs.

Washington Times Oct 13, 2014

They are simply following the example of the Prophet. Take for example the assault on the Jewish settlement of Khaibar (also spelled Khaybar), a farming community north of Medina. The taking of a town or village by Muhammad and his horde of holy warriors was as straightforward as it was pitiless: prayers, then the blood-curdling cry, Allahu Akbar, announcing an imminent slaughter in Allah's Cause, as it does today, followed by an assault on the unbelievers' position while chanting the holy warrior's battle-cry of “Kill, Kill.”⁵ Last, but not least, the apportioning of the property of those killed.

Narrated Anas bin Malik:

Allah's Apostle (p.b.u.h) offered the Fajr prayer when it was still dark, then he rode and said, “Allahu Akbar! Khaibar is

⁵ Martin Lings writing about the battle of Uhud in *Muhammad: His Life Based on the Earliest Sources*: “The emigrants and Helpers fought like the incarnation of the Muslim battle-cry ”Amit, Amit” which means “Kill, Kill.”

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ruined. When we approach near to a nation, the most unfortunate is the morning of those who have been warned."

The people came out into the streets saying, "Muhammad and his army."

Allah's Apostle vanquished them by force and their warriors were killed; the children and women were taken as captives. Safiya was taken by Dihya Al-Kalbi and later she belonged to Allah's Apostle who married her and her Mahr (dowry) was her manumission.

Bukhari 14.68

Young women and girls were especially prized as slave-girls. It was at Khaibar that God's fifty-eight year-old spokesman and holiest of holy warriors took for his troubles the seventeen-year-old Safiya (also spelled Safiyya). He had already given her, sight-unseen, to a holy warrior when he was told of her beauty. How could he resist?

Technically, Muhammad was taking for himself a slave-girl. The Koran expects a prospective groom to give his bride-to-be a dowry. This is meant to give her the means to look after herself, if only for a short period, should he divorce her and send her packing. A wife's dowry is her only possession; everything else, including the family home, is exclusively her husband's. Her dowry is also one of the few means she has of ransoming herself, such as foregoing it to obtain a divorce from an abusive husband: "Divorce may be pronounced twice... it is no offence if the woman ransoms herself [pays money to be set free]", Revelation 2:229.

Muhammad essentially got his eleventh wife cost-free, deeming that his setting her free, i.e., manumitting her before marrying her on the way back to Medina, was the equivalent of her dowry. The customary revelations validating his breaking of the rules appear never to have been sent.

Muhammad, as God's spokesperson, was not only entitled to the female of his choice and one fifth of the booty obtained the hard way, but all the booty gained without a fight: the Fai. Valuable farmland known as Fadak north of Khaibar had not been fought over. The

Jewish farmers of Fadak, hoping to avoid the fate of their brethren at Khaibar, sent a message to the Prophet offering him half their land and half of what they produced every year if he held his pillaging horde in check. The merchant in Muhammad knew a good deal when he saw one and did not attack Fadak.

ISIS is on solid legal ground when it argues that its treatment of female captives is “a practice that’s as old as Sharia law – and allowed by Islamic beliefs”, as is the killing of captured and surrendered boys and men (more evidence forthcoming).

Revelation 8:68 stands as the most powerful enticement for young men to join the ranks of holy warriors. All they have to do is say the magic words: “I declare there is no god except God, and I declare that Muhammad is the Messenger of God” and what had been both illegal and immoral became, not only lawful but praiseworthy. With a few simple words, wrong became right and sexual gratification there to be had if you were prepared to kill to get at her. Kill as many unbelievers as you can before gratifying yourself.

8:67 It is not up to any Prophet to take captives except after too much blood is shed (after the enemy is hard hit and subdued) in the land. You desire the fleeting goods of this world, but Allah desires the Hereafter, and Allah is Mighty, Wise.

It was a given that you could have sex with your female booty, with or without its consent. However, until Muhammad offered his considered opinion, some holy warriors were unsure about whether coitus interruptus, which they practiced if their captive was destined for the auction block (pregnancy would have reduced her value) was halal.

Narrated Abu Said Al-Khudri:

That while he was sitting with Allah's Apostle he said, "O Allah's Apostle! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interruptus?"

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The Prophet said, "Do you really do that? It is better for you not to do it. No soul that which Allah has destined to exist, but will surely come into existence."

Bukhari 77.600

If a husband could be ransomed you might not kill him. That did not prevent you from having sex with his wives. A revealed truth within a hadith (both reinforcing each other) meant to reduce the resistance of some believers to raping wives in front of their unbelieving husbands.

The Apostle of Allah (may peace be upon him) sent a military expedition to Awtas on the occasion of the battle of Hunain. They met their enemy and fought with them. They defeated them and took them captives.

Some of the Companions of the Apostle of Allah (may peace be upon him) were reluctant to have intercourse with the female captives in the presence of their husbands who were unbelievers. So Allah, the Exalted, sent down the Qur'anic verse: (4:24) "And all married women (are forbidden) unto you save those (captives) whom your right hands possess."

Abu Dawud 2.215

The revelation in question:

4:24 Or married women except those your right hands possess (captives of war or slave-girls). This is Allah's decree for you. Beyond these it is lawful for you to seek, by means of your wealth, any women, to marry and not to debauch. Those of them you have enjoyed, you should give them their dowry as a matter of obligation; but you are not liable to reproach for whatever you mutually agree upon, apart from the obligatory payment (the dowry). Allah is indeed All-Knowing, Wise.

To get men to fight His battles Allah made larceny, murder and rape into reward-worthy moral obligations, and that, on top of a thorough indoctrination in the Koran, did the trick!

Why Holy Warriors Have No Qualms about Murdering Children

On December 16, 2014, six Taliban entered a school in the Pakistani city of Peshawar and slaughtered 141 people, including 132 children between eight and eighteen years of age. How a Taliban supporter justified the killing of children:

Human life only has value among you worldly materialistic thinkers. For us, this human life is only a tiny, meaningless fragment of our existence. Our real destination is the Hereafter. We don't just believe it exists, we know it does. Death is not the end of life. It is the beginning of existence in a world much more beautiful than this. As you know, the [Urdu] word for death is "intiqall." It means transfer, not end.

Paradise is for those of pure hearts. All children have pure hearts. They have not sinned yet... They have not yet been corrupted by [their kafir parents]. We did not end their lives. We gave them new ones in Paradise, where they will be loved more than you can imagine. They will be rewarded for their martyrdom. After all, we also martyr ourselves with them. The last words they heard were the slogan of Takbeer [Allah U Akbar]. Allah Almighty says himself in Surhah Al-Imran [3:169-170]⁶ that they are not dead. You will never understand this. If your faith is pure, you will not mourn them, but celebrate their birth into Paradise.

Sam Harris, *Islam and the Future of Tolerance*, Harvard University Press, 2015, p. 86

⁶ 3:169-170 And do not think those who have been killed in the Way of Allah as dead; they are rather living with their Lord, well provided for. Rejoicing in what their Lord has given them of His bounty, and they rejoice for those who stayed behind and did not join them; knowing that they have nothing to fear and that they shall not grieve.

Teaching Cruelty

The Koran is a short book by holy book standards, with boundless repetitions. That is ideal if your intent is to reinforce the message. A short book also makes for a more concentrated dose of violence.

The Koran is a shorter book than the Bible (by a factor of ten); pound for pound, it no doubt features more exhortations to violence.

So if you ask which book is “worse” in terms of belligerence, you might say that qualitatively the Hebrew Bible (and hence the Christian Bible) takes the trophy—thanks to that unrivalled embrace of genocide in Deuteronomy—but that quantitatively the winner is the Koran, at least in terms of the frequency of belligerent passages, if not in absolute numbers. And if, on top of the verses espousing violence in the terrestrial world, you add verses gleefully envisioning the suffering of infidels in the afterlife, the Koran wins the quantitative competition more decisively.

Richard Wright, *The Evolution of God*.

Remove Deuteronomy from the mix, or consider only the Gospels and it’s no contest, qualitatively or quantitatively. Even Islamists shy away from trying to explain the Koran’s embarrassment of shameless sadistic revealed truths, for to do so would be to question their god’s very sanity.

The flattering invocation “the Compassionate, the Merciful” is heard almost every time Allah’s name is mentioned by a believer. “In the Name of Allah, the Compassionate, the Merciful” begins every chapter of the Koran except Chapter 1, *The Opening* and Chapter 9, *Repentance* (*Ultimatum* in some translations), which is mostly about making war. Nonetheless, the reader is reminded at least twice in the first chapter (only seven verses), repeated at the beginning of every prayer session, of Allah’s merciful and compassionate nature.

THE OPENING

1 Al-Fâtihah

1:1 In the Name of Allah, the Compassionate, the Merciful,

1:2 Praise be to Allah, the Lord of the Worlds,

1:3 The Compassionate, the Merciful,

1:4 Master of the Day of Judgement,

1:5 Only You do we worship, and only You do we implore
for help.

1:6 Lead us to the right path,

1:7 The path of those You have favoured Not those who
have incurred Your wrath or have gone astray.

What happens to the mind of child who should be enjoying the likes Babar the Elephant or Cinderella, but is compelled to read, from cover to cover, a book filled with graphic descriptions of merciless torture and violence, and then start over?



An Indian Muslim boy looks up as he read the Quran during the holy month of Ramadan at a madrasa in Hyderabad. (Mahesh Kumar A/AP)

What kind of twisted perception of the concept of mercy and compassion will such children be left with after memorizing the following verses about the *Compassionate* not caring about the people He condemns to burn for an eternity for not believing in the Fire that is now consuming them.

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52:13 On the Day they will be driven into the Fire of Hell by force.

52:14 "This is the Fire which you used to deny.

52:15 "Is this magic or do you not see?

52:16 "Burn in it. Bear up or do not bear up; it is the same for you. You are only rewarded for what you used to do."

What kind of warped understanding of the concept of mercy and compassion will they be left with after reading about how the *Compassionate* takes obvious pleasure in the punishment He inflicts?

11:105 The day (*Judgement Day*) it comes, no soul shall speak without His Leave. Some of them shall be wretched, some happy.

11:106 As for the wretched, they shall be in the Fire; they shall have therein groaning and moaning;

11:107 Abiding therein forever, so long as the heavens and earth shall endure, except as your Lord pleases. Your Lord does indeed what He wants.

What happens to the mind of a child who must commit to memory not only the horrific verses we have discussed so far, but others that are even more impressive in their attention to detail when it comes to the deliberate, cold-blooded application of torture? The following brutality may seem like something from an Itchy & Scratchy sketch, but, for believing children, it is not the product of a cartoonist's imagination. Somewhere in time and space the *Compassionate* is actually doing what he obviously relishes to real people.

4:56 Those who have disbelieved Our Signs, We shall surely cast them into the Fire; every time their skins are burnt, We will replace them by other skins, so that they might taste the punishment. Allah indeed is Mighty and Wise!

14:16 Behind him is Hell, and he is given stinking water to drink.

14:17 He sips it but can hardly swallow it, and death surrounds him from every side, but he will not die; and beyond this is still a terrible punishment.

18:29 And say: "The Truth is from your Lord. Whoever wishes, let him believe; and whoever wishes, let him disbelieve." We have prepared for the wrongdoers a Fire whose canopy encompasses them all. If they call for relief, they will be relieved with water like molten brass which scalds the faces. Wretched is that drink and wretched is the resting-place!

22:19 Here are two adversaries who dispute about their Lord. To the unbelievers, garments of fire shall be cut up and over their heads boiling water shall be poured;

22:20 Whereby whatever is in their bellies and in their skin shall be melted.

22:21 And for them are iron rods (to beat their heads with).

22:22 Every time they want, in their gloom, to get out of it (the Fire), they are brought back into it. [And it is said to them]: "Taste the agony of burning."

Repentance and mercy usually go hand-in-hand. Not for the *Compassionate!*

23:104 The Fire lashes their faces, and therein they shrivel.

23:105 "Were not My Signs (this Qur'an) recited to you, but you used to denounced them as lies?"

23:106 They will say: "Lord, our misery overcame us and we were are an erring people.

23:107 "Lord, bring us out of it (Hell); then, if we revert we are indeed wrongdoers."

23:108 He (Allah) said: "Rot in it and do not talk to Me.

It's all about winners and losers, with the losers getting all the pain and the winners all the pleasure.

23:109 "There was a group of My servants who used to say: 'Lord, we believe, so forgive us and have mercy on us; you are the best of the merciful.'

23:110 "But you took them for a laughingstock, till they made you forget My Name, while you were mocking them.

23:111 "I have rewarded them this day for their forbearance, making them the winners."

Pleasure or pain, which will it be?

47:15 The likeness of the Garden which the God-fearing have been promised is this: rivers of water not stagnant, rivers of milk whose taste has not changed, rivers of wine delighting its drinkers and rivers of distilled honey. Therein they have every variety of fruit and forgiveness from their Lord too. Are they to be compared with those who dwell in the Fire forever and are given to drink boiling water which will rip up their bowels?

The *Compassionate's* empathy-smothering revelations can only condition the young reader to grow up to be as merciless and uncaring as the author of the book he cannot avoid reading. On at least three occasions, the *Compassionate*, in the person of Pharaoh, will remind the child labouring to memorize verses of inconceivable brutality that His punishment for leaving Islam is to have your hands and feet cut off on alternate sides, then to be crucified upon the trunks of trees – palm trees if they can be found.

7:123 Pharaoh then said: "Do you believe in Him before I give you leave? This is indeed a plot you contrived in the city, in order to drive its people out. Now you shall know.

7:124 "I will surely cut off your hands and your feet on opposite sides; then I will crucify you altogether."

20:71 He (Pharaoh) said: "Do you believe in him before I give you leave? It must be your chief who has taught you magic. I shall then cut your hands and feet on alternate sides, and I will crucify you upon the trunks of palm trees, and you will certainly know whose punishment is sterner and more lasting."

26:49 He (Pharaoh) said: “You have believed before I gave you leave. He (Moses) is indeed your chief, who taught you sorcery, and so you will learn. I shall cut off your hands and feet alternately and will crucify you all.”

As the child memorizes these techniques for inflicting unbelievable pain and humiliation he will be reminded that childhood offers no protection from the *Compassionate's* vengeful and unforgiving nature. The spontaneous murder of a child by a fellow by the name of Khidr, believed to be a stand-in for Joshua (see Chapter “Moses and Khidr” *Shared Prophets*, Boreal Books), because the *Compassionate* fears his lack of commitment to Islam will cause his parents distress, forever etched in young impressionable minds: this God does not flinch at killing children who don't do as they are told and replacing them with children who will.

18:74 Then they departed; but when they met a boy, he (Khidr) killed him. Moses said: “Have you killed an innocent person who has not killed another? You have surely committed a horrible deed.”

Towards the end of their journey together, Khidr will explain to a dumbfounded Moses why he killed the boy.

18:80 “As for the boy, his parents were believers; so we feared that he might overwhelm them with oppression and unbelief.

18:81 “So we wanted that their Lord might replace him with someone better in purity and closer to mercy.

What do Muslim children dream of after reading about the *Smasher* and people bound to pillars while the *Smasher* creeps towards their hearts to burn them?

THE BACKBITER

104 Al-Humazah

*In the Name of Allah,
the Compassionate, the Merciful*

104:1 Woe unto every backbiter and slanderer,

104:2 Who amasses wealth and counts it diligently.

104:3 He thinks that his wealth will make him immortal.

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104:4 Not at all; he shall be cast into the Smasher.

104:5 And if only you knew what is the Smasher.

104:6 It is Allah's kindled Fire,

104:7 Which attains even the hearts.

104:8 Upon them it is closing in;

104:9 On pillars stretch out.

What do they fantasize about during their waking hours? Do they ever forget the tortured and tormented verses, including those that encourage mutilation of people in the here-and-now, memorized under the benevolent encouragement of their teachers, imams, parents and guardians?

5:38 As for the thieves, whether male or female, cut off their hands in punishment for what they did, as an exemplary punishment from Allah. Allah is Mighty and Wise.

What do these adults think they are doing when they invite children to heed the *Compassionate's* often repeated command not to associate with unbelievers (a sample in *Safeguarding Antipathy – Can We Be Friends?*)?

What about revelations that demand that Christians and Jews who are invited to become Muslim but decline, are to be killed unless they agree to pay a yearly tribute to keep on breathing? And then, there are the revelations that vociferously condemn people who believe in more than one god or goddesses and are not to be offered the option of paying a ransom to avoid being slaughtered on the spot.

What happens to the mind of a human being of any age who commits these horrifying descriptions of pain and suffering to memory and is required to repeat these same cruel, pitiless, vicious verses as part of the five daily mandatory prayers (Sunni) to a god who claims to be the embodiment of compassion and mercy?

The Koran's comprehensive schooling in intolerance, hate and cruelty cannot only do away with any empathy for the victims of Allah's pathological paranoia and narcissism but kindle a pleasure from seeing them suffer. This lack of empathy was evident in columnist Sheema Khan's account of Muslim-Canadian teens defending the

murder of 186 children by armed Islamist groups who stormed their school in the Russian town of Beslan in 2004.

How the Muslim community can tackle the scourge of extremism, *Sheema Khan, The Globe and Mail, Tuesday, May 30, 2017*

On Sept. 3, 2004, I had just finished speaking about the life of Mary – regarded as one of the best women in history⁷ – to a group of Muslim teens. Hours before, though, news of a violent end to the Beslan hostage crisis in southern Russia had broken, in which 186 children were killed. Armed Islamist groups had stormed a local school a few days before, held teachers and students captive without food or water and wired the gym with explosives.

Rather than continue further discussions about Mary, I wanted to ask the youth about the murder of innocent civilians – especially children – in Beslan. The males were unequivocal: the Russians got what they deserved, for their brutal war against the Chechens. It was revenge, pure and simple.

Stunned, I asked: Did Prophet Mohammed ever kill children and unarmed adults?

No, they answered.

Did he condone such acts?

No.

Did he condemn such acts?

Yes, they answered.

I concluded: So, who will you follow? Mohammed, or the opposite?

They acknowledged the former.

I thought of this exchange following the terrorist attack in Manchester last week. Much has been written about the life of the assailant, Salman Abedi, a second-generation Libyan

⁷ Mary is the only female mentioned by name in the entire Koran, and for good reason. She is there to give credence to Allah's denials that Jesus is His son.

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born and raised in Britain. His sister surmised that he had acted in revenge for the killing of Muslim children by coalition forces in the Middle East.

Khan's audience found reason to justify the slaughter of so many children but so does she in a gratuitous paragraph about the Manchester massacre in which she shifts the blame. This is somewhat typical of Islamists. On May 22, 2017, Salman Ramadan Abedi detonated a shrapnel-laden homemade bomb as people were leaving the Manchester Arena following a concert by Ariana Grande killing twenty-two, mainly young women and girls, and wounding 139; more than half of them children.



BBC

What we saw was mainly war wounds... the kind of wounds you would see on a battlefield... shrapnel wounds and the shrapnel included things like nuts and bolts and nails... and to this day we continue to operate on some children.

Dr Ibrar Majid, lead trauma and orthopedic surgeon at the Royal Manchester Children's Hospital, has spoken to the BBC. June 1, 2017

Why Salman Abedi did what he did in my conclusion to *ISLAMOPHOBIA*. It had nothing to do with the nonsense that Khan chose to repeat, that he "had acted in revenge for the killing of Muslim children." In the meantime, remember the above picture.

Fitna and the Seductive Sounds of Hatred and Cruelty

I once knew a girl who was just mad about Julio Iglesias. He was not yet well known in Canada when she returned from a vacation in South America with one or more of his albums. The first time she played his recordings, I became a fan. I did not understand a word he sang, but his melodies were captivating and he had such a beautiful voice. She said his songs were all about love and I believed her. Years later, when he started recording in English the same songs I had heard in Spanish, I believed her even more.

Geert Wilders, at this writing, the Dutch leader of the Party for Freedom (PVV), in the spirit of Theodoor van Gogh⁸, also made a film about Islam. I have seen his film *Fitna*, and yes, it is provocative, but definitely not as offensive as 9/11, and other terrorist attacks it recalls using motivational verses from the Koran sung a cappella.

What is most striking about the film is not the images of the dead and mutilated, but the lyrical and mesmerizing rendition of violent and hate-filled revelations calling for the murder of unbelievers. If you don't understand Arabic, you can almost imagine yourself making love to Allah's words except that, unlike those of Julio, they have nothing much to do with love.

If the violence and hate that are contained in verses sung without instrumental accompaniment (playing musical instruments or listening to music is a grave sin punishable by an eternity on Fire in Allah's Hell), broadcast to the Islamic community in Arabic, were broadcast in English on MTV for example, there would be an uproar. Non-Muslims would be appalled that impressionable young minds are subjected to so much violence and hate, beautifully expressed in a language mostly only insiders can understand.

⁸ "Theodoor van Gogh was a Dutch film director. He directed *Submission: Part 1*, a short film written by Somali writer and politician Ayaan Hirsi Ali, which criticised the treatment of women in Islam in strong terms. On 2 November 2004, he was murdered by Mohammed Bouyeri, a Dutch-Moroccan Islamist who objected to the film's message."^{Wiki} The twenty-six-year-old shot van Gogh before slitting his throat as he was pleading "Mercy, mercy; we can talk about this" and pinning a five-page condemnation of Western society to his body

Getting Kids to Feel Nothing

(From *Children and the Koran*, Boreal Books)

How do you get kids to feel nothing? I remember my parents telling me, when I was old enough to appreciate the silliness, about the day I came home crying and vowing to kill the Romans. That was the day I first heard about the crucifixion of Jesus. Later I would learn that that was not the message of the Gospels. Christian children are told early on the story of the Crucifixion as an example of pain and suffering endured on their behalf to fire their imaginations and get them to listen to the rest of the story. This is done even when the initial impact is one of hatred for those who cruelly murdered their hero and saviour.

Muhammad lived much of his adult life in comfort and luxury. First, courtesy of his first wife's wealth that he exhausted on the promotion of his new religion and which brought on a short interlude of poverty, then from the property taken from unbelievers killed in the war he started to get everyone to worship Allah and only Allah.

Narrated Abu Huraira:

Allah's Apostle said, "I have been ordered to fight with the people till they say, 'None has the right to be worshipped but Allah', and whoever says, 'None has the right to be worshipped but Allah,' his life and property will be saved by me except for Islamic law, and his accounts will be with Allah, (either to punish him or to forgive him.)"

Bukhari 52.196

So what do you tell Muslim children to get them to believe that Muhammad is special, even more special than Jesus, who died in spectacular fashion ostensibly on our behalf? It is not enough to tell them that the Crucifixion was an illusion concocted by Allah.

4:157 And their saying: "We have killed the Messiah, Jesus, son of Mary and the Messenger of Allah." They neither killed nor crucified him; but it was made to appear so unto

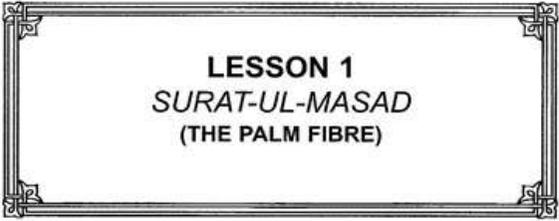
them. Indeed, those who differ about him are in doubt about it. Their knowledge does not go beyond conjecture, and they did not kill him for certain;

4:158 Rather Allah raised him unto Him. Allah is Mighty and Wise.

Hooked on Sadism

The Koran has a ready-made solution to impressing kids. If you can't wow them with the suffering of the man who brought Your Message to the masses, then gross them out and terrify them with the pain that others will endure for expressing doubts as to his credentials. It is what teachers do every day around the world, and Canada is no exception, to get kids hooked on Muhammad and perhaps inadvertently develop a love of seeing others suffer for their skepticism.

The following are pages from the *Islamic Book Series for Children* published by the Islamic School of Ottawa ©2006, materials available worldwide as a teaching aid.



LESSON 1
SURAT-UL-MASAD
(THE PALM FIBRE)

This is the only Surah in the whole Quran that names an enemy of the Prophet (*P*). The enemy was Abu Lahab. His name means "the flame man".

His real name was Abdul Uzza. He was an uncle of the Prophet (*P*). The Surah in this lesson talks about Abu Lahab.

God has told Prophet Mohammad (*P*) to warn his closest relatives. The warning was that they must believe in God, or be punished if they do not. So, the Prophet (*P*) climbed onto the Safa to tell them. He called them together and said: "If I told you that an army of horse riders would come from the foot of that mountain, would you believe me?" They said: "Yes, because you have never lied to us". This way the Prophet (*P*) knew he had their faith.

Then he told them the warning. There would be punishment for those without faith. This made Abu Lahab angry. He said: "May you perish! Is this why you brought us here?" Then he threw a stone at the Prophet (*P*).

God condemned Abu Lahab to perish in Hell. That is where the name "the flame man" comes from - Abu Lahab would be burnt in Hell.

سورة المسد
(١١١)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ - تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

٢ - مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

٣ - سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

٤ - وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

٥ - فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

The Palm Fibre, Chapter (III)

In the name of God, the Source of Mercy, the Merciful

1. May Abu Lahab's hands perish; certainly he himself will perish;
2. His wealth and gains will not save him;
3. He will be burned in a flaming fire;
4. And his wife, the wood-carrier;
5. Will have around her neck a rope of palm-fibre

What This Surah Teaches Us:

Abu Lahab wished the Prophet (P) to perish. Because of this, God condemned Abu Lahab to perish in Hell. Not even his money would save him. When you die, you can't take anything with you from this world, but there is something that can save you. It is faith. Believe in God and the Prophet (P). Practise the ways of Islam.

If you offend the Prophet (P), you will be an enemy of God. Abu Lahab's wife also offended the Prophet (P). She will be punished too. She will be sent to Hell. In Hell, she will carry thorny bushes on her back all the time. The bushes will hang from a rope of palm fibre tied around her neck. This will be her punishment.

The throwing of a rock may have been added for effect. In the hadiths of the Sunni Canon, where many iterations of the story of Abu Lahab's transgression can be found, there is no mention, as in the following, of a rock thrown in Muhammad's direction:

Narrated Ibn Abbas:

When the Verse: 'And warn your tribe of near kindred.' (26.214) was revealed. Allah's Apostle went out, and when he had ascended As-Safa mountain, he shouted, "O Sabahah!"

The people said, "Who is that?"

Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?"

They said, "We have never heard you telling a lie."

Then he said, "I am a plain warner to you of a coming severe punishment."

Abu Lahab said, "May you perish! You gathered us only for this reason?"

Then Abu Lahab went away. So the "Surat: ul-LAHAB" 'Perish the hands of Abu Lahab!' (111.1) was revealed.

Bukhari 60.495

What we know for sure is that the tethered-like-a-dog wife of Abu Lahab, who will have the abject duty of assisting God in roasting her husband by gathering the wood that the *Compassionate* will use to stoke the fire, at no time tried to physically harm God's spokesman. In many ways, the wife's suffering will be greater than that of her husband. Not only will she have to watch her beloved roasted over and over like an animal on a spit, but God has compelled her to be His accomplice in torturing her spouse.

Allah has very much a sadist's understanding of empathy, i.e., feeling someone else's pain, that it can be used to add to the suffering you wish to inflict. This will be part of the lesson that children will take away, along with the denial of compassion for those who do not care for the doomsday prophet⁹ and what he had to say. The children will also be aware, from their reading of the Koran, that Abu Lahab's agony, and his wife's heartbreaking task, will never end for that is how it is in Allah's rotisserie.

Threatening to send people to horrifying places is what gods do to get their way. But, Allah does not stop there. In His Koran, the Hell

⁹ Muhammad was not so much a forecaster of the future as of the past. The events recounted in the Koran, except for Judgement Day, are all about what came before, with the exemption of the ubiquitous safe-bet prediction that is the bread and butter of doomsday prophets to this day: "the end is near, repent!"

He created seems to be designed to satisfy a deep-seated pathology evident in innumerable appalling revelations where He displays all the symptoms of someone who takes immense pleasure in inflicting degrading pain. Can children exposed to such pervasive descriptions of viciousness and a relentless refrain of hatred for unbelievers ever get over it?

Sheema Khan's Canadian teenagers obviously have not. They may not grow up to be holy warriors, but when the holy warriors strike they will cheer them on – shelter and hide them if need be – or simply remain on the sidelines, for they will not feel your pain having been taught to loathe you unconditionally.

A Real Life Example of the Appeal of Scriptural Sadism

What if you could recreate the sadism that is a hallmark of Allah's Hell in the here-and-now? Your run-of-the-mill holy warrior can only do so much. Doctors are another matter, and they are not immune to the seductive cruelty that saturates Islam's Holy Book. Given the opportunity, trained medical personnel can do a very good approximation of the Almighty at his pitiless, cruelest best as revealed in Revelation 4:56, the verse where Allah boasts about replacing burnt skin with fresh epidermis so that the pain caused by frying skin never abates.



Issam Abuanza, 37, is a doctor who left his family in the UK in 2014 to join Islamic State in Syria. On social media, Dr Abuanza has said he wished that a Jordanian pilot burnt alive by IS had taken longer to die.

On his Facebook page he is pictured wearing doctors' scrubs and carrying a gun in a holster. He smiles as he raises his finger in the air - a symbolic gesture to represent the oneness of God that is commonly seen in the iconography of Islamic extremism. Another image shows

him in combat fatigues, cradling an automatic rifle and reading the Koran.

He wrote about the killing by IS militants of the captured Jordanian pilot who was burnt alive, complaining that: "I would've liked for them to burn him extremely slowly and I could treat him so we could torch him once more."

BBC News May 24, 2016

Dr. Abuanza was trained to heal and relieve suffering, not to torture people to death, but he too could not resist the allure of Allah's pervasive, compassionless revelations about unbelievers. Imagine the Koran's impact on impressionable young minds who are expected to have read or mouthed the entire hate-filled, sadistic liturgy by the time they are seven years old. Then, over a period of a year or so, and every year for the rest of their lives, repeat and remember it all as part of their daily devotion.

Safeguarding Antipathy

(From *Children and the Koran*, Boreal Books)

Children make friends easily. That presents a real problem for gods who wish to hem them onto a straight and narrow path toward a Paradise fashioned exclusively for those who buy into their idea of right and wrong and worship them for their proclaimed wisdom and beneficent. Children will not think a playmate whose skin colour is different should be shunned until an adult tells them otherwise. The same goes for a child who has never been exposed to the words of a judgemental, insanely cruel god who plays favourites.

It is not enough for a god, via complicit parents, to dampen a child's empathy for others if once they step outside the door they are exposed to a different message. God forbid they develop a friendship with non-Muslim children and begin questioning why their playmates must suffer horribly for having different beliefs – best for a prudent deity to warn them to only play with other Muslim boys and girls, unless they want to join their unbelieving mates in Hell.

Can We Be Friends?

3:28 Let not the believers take the unbelievers for friends, rather than the believers. Whoever does that has nothing to do with Allah, unless you guard against them fully! Allah warns you to beware of Him (warns you of His anger); and unto Him is the ultimate return!

3:118 O believers, do not take as close friends other than your own people (other than your co-religionists); they will spare no effort to corrupt you and wish to see you suffer. Hatred has already been manifest in what they utter, but what their hearts conceal is greater still. We have made clear Our Signs to you if only you understand.

3:119 There you are, you love them, but they do not love you, and you believe in the entire book (all Scriptures). When they meet you, they say: "We believe", but when

they are alone they bite their fingertips with rage. Say: "Die of your fury. Allah knows what is hidden in the hearts!"

3:120 If you are visited by some good fortune it vexes them; and if you are visited by some misfortune, they rejoice at it; but if you forbear and fear Allah, their wiles will not hurt you at all. Allah knows fully what they do!

Do not incriminate yourselves!

4:144 O believers do not take the unbelievers for friends, instead of the believers. Do you wish to give Allah a clear proof against you?

A specific warning about associating with Christians and Jews:

5:51 O believers do not take the Jews and the Christians as friends; some of them are friends of each other. Whoever of you takes them as friends is surely one of them. Allah indeed does not guide the wrongdoers.

A specific warning about taking as friends family members who don't believe, even if it means losing money:

9:23 O believers do not take your fathers and brothers as friends, if they prefer disbelief to belief. Those who take them as friends are the wrongdoers.

9:24 Say: "If your fathers, your sons, your brothers, your spouses, your relatives, the wealth you have gained, a trade you fear might slacken, and dwellings you love are dearer to you than Allah and His Messenger or than fighting in His way, then wait until Allah fulfils His Decree. Allah does not guide the sinful people.

If a believer associates with unbelievers, God will question his or her motivation, imputing to the believer a desire for the glory that is His and His only.

4:139 Those who take the unbelievers as friends instead of the believers – do they seek glory from them? For all glory belongs to Allah.

A believer is not expected to participate in any conversation where the Koran is mocked.

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6:68 And when you see those who talk scornfully about Our Revelations, turn away from them, until they engage in another discourse. And should the devil cause you to forget, do not sit down with the evil-doing-people.

6:69 The righteous are in no way accountable for them; it is only a reminder so that they may fear [Allah].

To take part in such a discussion with “the evil-doing-people” is risking being labelled a hypocrite, with all that entails.

4:140 He has revealed to you in the Book that, should you hear the Revelations of Allah being denied or mocked, you should not sit with them until they engage in some other discussion. Otherwise, you are like them. Allah shall assemble all the hypocrites and the unbelievers in Hell;

If you must leave a discussion where the Koran is not taken seriously, do so gracefully, if haughtily, while reminding those who don't share your beliefs that they are oblivious.

28:55 And when they hear idle talk, they turn away from it and say: “We have our works and you have your works. Peace be upon you; we do not desire the company of the ignorant.”

A religion is a solemn thing, so don't associate with people who have fun worshipping God and enjoy life in the here-and-now.

6:70 And leave those who take their religion for sport and who are deluded by the life of this world, and remind by it (the Qur'an), lest any soul should perish of what it has earned (on account of the person's deeds). Apart from Allah, it has no protector or intercessor; and if it offers any ransom, it will not be accepted from it. Such are those who are turned over [to be punished] on account of what they have earned. They will have a drink of boiling water and a very painful punishment, because they disbelieved.

A believer must not take as a friend anyone who would deny or make fun of what Allah has revealed in the Koran, whether they are People of the Book (Christians and Jews) or some other kind of unbelievers.

5:57 O believers do not take as friends those who take your religion as a mockery or a sport, be they from among those

who received the Book before you, or the unbelievers. Fear Allah if you are true believers.

People of the Book as transgressors!

5:59 Say: "O People of the Book, do you resent anything we do other than that we believe in Allah and what has been revealed to us and what was revealed before, and that most of you are transgressors?"

Unbelievers are not welcomed into Allah's Mosques.¹⁰

9:17 The unbelievers should not enter Allah's Mosques bearing witness thereby against themselves that they are unbelievers. The works of those are vain and in the Fire they will abide forever.

9:18 Only he who believes in Allah and the Hereafter, performs the prayers, gives the alms and fears no one but Allah, shall visit Allah's Mosques. Those shall be reckoned among the rightly guided.

Believers are not expected to take orders from unbelievers, nor tend to their injuries.

33:47 Announce to the believers that they will have a generous bounty from Allah.

33:48 And do not obey the unbelievers and the hypocrites, overlook their injury, and trust in Allah. For Allah suffices as Guardian.

Another verse about not being friends with certain people, namely, all the aforementioned:

60:13 O believers, do not befriend a people against whom Allah is wrathful and who have despaired of the Hereafter, just as the unbelievers have despaired of the dwellers of the tombs (*those buried in graves*, Yusuf Ali).

¹⁰ This interdiction is largely ignored, even in Muslim majority countries where unbelievers are welcome to visit "Allah's Mosques", usually on designated dates and time.

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Evil is what prompts a believer to befriend an unbeliever.

5:80 You (Muhammad): see many of them befriending the unbelievers. Evil is what their soul prompts them to do. They have incurred Allah's Wrath and they will suffer torment forever.

5:81 Had they believed in Allah and the Prophet, and what has been revealed to him, they would not have taken them as friends.

For Allah, a believer has no friends except His Eminence, His spokesman and those who bow down before Him.

5:55 Your only friends are Allah, His Messenger and those who believe, performing the prayer and giving the alms, while they bow down.

5:56 Whoever takes Allah, His Messenger and those who believe as friends [must know] that Allah's party is indeed triumphant.

Those who say that Allah and the "Messiah" are one and the same are "evildoers" and their "dwelling is Hell."

5:72 Those who say that Allah is the Messiah, son of Mary, are unbelievers. The Messiah said: "O Children of Israel, worship Allah, my Lord and your Lord. Surely, he who associates other gods with Allah, Allah forbids him access to Paradise and his dwelling is Hell. The evildoers have no supporters!"

Only perverts would claim that the "Messiah" is Allah's son.

9:30 The Jews say: "Ezra is the son of Allah"¹¹, and the Christians say: "The Messiah is the son of Allah." That is their statement, by their mouths; they emulate the statement of the unbelievers of yore. May Allah damn them; how they are perverted!

¹¹ "The Jews used to "confer the title of 'son of God' to a person whose piety has placed him in a very near relationship to God" *Encyclopedia of Judaism*. Ezra is such a figure, having brought the Torah back to Jerusalem from Babylon. It does not in any way imply that the person is a direct descendent of the Almighty. Either Allah confused the meaning of sons of God in Genesis, or heard the Jews referring to one of their own as a son of God and assumed the worst in Revelation 9:30.

It is pointless to ask forgiveness for unbelievers.

9:80 Ask forgiveness for them or do not ask forgiveness for them. If you ask forgiveness for them seventy times, Allah will not forgive them; because they disbelieved in Allah and His Messenger. Allah does not guide the sinful people.

Don't even think of attending the funeral of unbelievers or praying for their salvation.

9:84 And do not ever pray over any one of them who dies, or be present at their grave¹²; indeed they disbelieve in Allah and His Messenger, and died still ungodly.

In a 2010 BBC documentary, a leading British Islamic scholar had this to say to his co-religionists about making nice with unbelievers:

Allah has warned us in the Koran, do not befriend the kuffar (a derogatory term for unbelievers), do not align yourself with the kuffar; the verses are so many and so numerous I can't recite every one of them.

From an exhortation made to students from a British madrasa by Abu Yusuf Riyadh-ul-Haq, an Islamic scholar based in the United Kingdom, not to associate with Christians and Jews (BBC documentary, British Schools, Islamic Rules).

¹² This may not apply to unbelievers who have passed and over whose grave you wish to gloat. After the famous Battle of Badr, where a small force of believers defeated a much larger force of unbelievers, the Muslim dead were given a proper burial and the dead unbelievers simply thrown down a well. The Prophet was seen shouting at the corpses in the well. This yelling at dead people left some of his followers perplexed, but Muhammad had an explanation:

Narrated Ibn Umar:

“The Prophet looked at the people of the well and said, ‘Have you found true what your Lord promised you?’

Somebody said to him, ‘You are addressing dead people.’

He replied, ‘You do not hear better than they but they cannot reply.’”

Bukhari 23.452

A Pitch for Martyrs

An imagined pitch for suicide bombers
using only verses from one surah.

The *War Surah*, the ninth surah *Repentance*, may be mostly about war, but revelations about the conduct of hostilities against the unbelievers are scattered throughout the Koran as in the third surah, *The Family of 'Imran*, where the word martyr is first encountered. A cleric could make an effective pitch for suicide bombers in Allah's Cause using only revelations from this surah. Many of the verses quoted herein could be considered an incitement to hate, kill and be killed. A cleric using these verses, and these verses alone, as part of a recruitment effort for martyrs, during Friday prayers for instance, in a mosque or madrassa just about anywhere in the Western world, would not be prosecuted because of Western tolerance for hate speech if it is based on scriptures.

Prayers in Islam consist mostly of verses from the Koran therefore the pitch would be made to believers gathered for Friday prayers with the pitchman and prayer leader enjoining the congregation to repeat after him, usually in Arabic, the following revelations/prayers (my comments in *italics*).

In the Name of Allah,
the Compassionate, the Merciful

3:1 Alif, Lam, Mim¹³

3:2 Allah, there is no God but He, the Living, the Everlasting.

3:3 He has revealed the Book (the Koran) to you in truth, confirming what came before it; and He has revealed the Torah and the Gospel,

3:4 Aforetime, as a guidance to mankind. And He also has revealed the Criterion (the Qur'an as determiner of right

¹³ No consensus on meaning.

and wrong). Verily, those who have disbelieved in Allah's Signs, a terrible punishment awaits them; Allah is mighty and stern in retribution.

3:5 Indeed, nothing is hidden from Allah whether on earth or in the heavens.

3:6 It is He Who forms you in the wombs as He pleases; there is no God but he, the Mighty, the Wise.

3:8 Lord, do not cause our hearts to vacillate after You have guided us and grant us Your Mercy. You are indeed the Munificent Giver.

3:10 As to the unbelievers, neither their riches nor their children will avail them anything against Allah; in fact, they shall be the fuel of the Fire¹⁴.

3:11 Like Pharaoh's people and those before them who denounced Our Revelations. Allah smote them on account of their sins. Allah is Stern in retribution!

3:12 Say to those who disbelieve: "You shall be defeated and driven together into Hell; and what an awful resting place."

The heart of the pitch! Life on Earth may be good, but Paradise is better.

3:14 Attractive to mankind is made the love of the pleasures of women, children, heaps upon heaps of gold and silver, thoroughbred horses, cattle and cultivatable land. Such is the pleasure of this worldly life, but unto Allah is the fairest return.

¹⁴ God revealed what is the fuel that keeps Hell's fire burning after issuing a challenge to produce a surah. It is people—including children as mentioned in Revelation 3:10—and stones.

2:23 If you are in doubt as to what We have revealed to Our Servant (the Prophet Muhammad), then produce a surah similar to it and call upon your witnesses other than Allah (that is, the gods you associate with Allah), if you are truthful.

2:24 If you do not do that, and surely you will not, then guard yourself against the Fire whose fuel is men and stones, prepared for the unbelievers.

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3:15 Say: "Shall I tell you about something better than all that?" For those who are God-fearing, from their Lord are gardens beneath which rivers flow, and in which they abide forever [along with] purified spouses and Allah's good pleasure. Allah sees His servants well!

And who are those who seek "purified spouses and Allah's good pleasure"?

3:16 Those who say: "Our Lord, We have believed, so forgive us our sins and guard us against the torments of Hell."

3:17 They are the patient, the truthful, the devout, the charitable and the seekers of forgiveness at daybreak (*when battles are usually engaged*).

If you can't believe God, who can you believe?

3:18 Allah bears witness that there is no God but He, and so do the angels and men of learning. He upholds justice. There is no God but He, the Mighty and Wise One.

The difference between you and them:

3:19 The [true] religion with Allah is Islam. Those who were given the Book (the Jews and the Christians) did not disagree among themselves, except after certain knowledge came to them, out of envy among themselves. Whoever disbelieves in Allah's Revelations will find Allah Swift in retribution!

Those who are not of your religion must be made to submit.

3:83 Do they desire a religion other than Allah's, after everyone in the heavens and on earth has submitted to Him willingly or unwillingly; and unto Him they shall all be brought back!

3:85 Whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be one of the losers.

You are the best!

3:110 You were the best nation brought forth to mankind, bidding the right and forbidding the wrong, and believing

in Allah. Had the People of the Book believed, it would have been far better for them; some of them are believers, but most of them are sinners.

Not so for your enemy!

3:111 They will only cause you a little harm; and if they fight you, they will turn their backs on you (in defeat), and will have no support.

3:112 Ignominy shall attend them wherever they are found, unless [they are bound] by a covenant from Allah and a covenant from the people. They will incur Allah's anger, and wretchedness shall be stamped on them, because they disbelieved in Allah's Revelations and killed Prophets unjustly. That is because they disobeyed and exceeded the limits (doing what is unlawful).

In case you should harbour doubts about God's methods for dealing with the unbelievers, i.e., evil-doers:

3:128 It is no business of yours whether Allah forgives them or punishes them; for they are indeed evil-doers (*sic*)!

3:129 And to Allah belongs what is in the heavens and on earth; He forgives whom He pleases and punishes whom He pleases. Allah is All-Forgiving and Merciful.

3:131 And guard yourselves against the Fire which has been prepared for the unbelievers.

Now, obey God and the Prophet and ask forgiveness.

3:132 And obey Allah and the Messenger, that perchance you may find Mercy.

3:133 And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and the earth prepared for the God-Fearing;

A reminder that there is a war on, and that God is on our side, therefore, you cannot lose if you are steadfast and don't let emotions get in the way.

3:139 Do not be faint-hearted and do not grieve; you will have the upper hand, if you are true believers.

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The first mention of martyrdom!

3:140 If you have been afflicted by a wound, a similar wound has afflicted the others (the unbelievers). Such are the times; We alternate them among the people, so that Allah may know who are the believers and choose martyrs from among you. Allah does not like the evildoers!

Will you help Him help the believers by killing the unbelievers?

3:141 And that Allah might purify the believers and annihilate the unbelievers.

Don't expect to be first in line to Paradise if you have not helped God rid the world of unbelievers.

3:142 Or did you suppose that you will enter Paradise, before Allah has known who were those of you who have struggled, and those who are steadfast.

You were hoping for death to join Him in Paradise; well, now is your chance.

3:143 You were yearning for death before you actually met it. Now you have seen it and you are beholding it.

Role models from the past are exalted.

3:146 How many Prophets with whom large multitudes have fought; they were not daunted on account of what befell them in the Cause of Allah. They did not weaken or cringe; and Allah loves the steadfast!

3:147 Their only words were: "Lord, forgive us our sins and our excess in our affairs. Make firm our feet and grant us victory over the unbelieving people."

3:148 Therefore Allah granted them the reward of this life and the excellent reward (Paradise) of the life to come, and Allah loves the beneficent!

Don't trust the unbelievers; trust Me.

3:149 O believers, if you obey the unbelievers, they will turn you upon your heels (turning you back from your true religion), and thus you will become complete losers.

3:150 Rather, Allah is your Protector, and He is the Best Supporter!

A reminder to keep on killing until victory is assured. Do not be distracted by booty like the believers who fought at the Battle of Uhud.

3:152 Allah fulfilled His Promise to you when, by His Leave, you went on killing them; until you lost heart and dissented about the affair and disobeyed, after He had shown you what you cherished (the booty).

We all have to die sometime.

3:168 Those who said to their brethren, while they themselves stayed at home: "Had they obeyed us they would not have been killed?" Say: "Then ward off death from yourselves, if you are truthful."

A gracious, forgiving Host will welcome you to Paradise should you die fighting in His Cause.

3:157 And were you to be killed or to die in the Way of Allah, forgiveness and Mercy from Allah are far better than what they (the unbelievers) amass.

3:158 And were you to die or to be killed, it is unto Allah that you will be gathered.

Suicide bombers would not do what they do unless convinced that their murderous enterprise was sanctioned by God and the reward worth it. This is why the Koran is such a powerful instrument when it comes to recruiting ostensibly normal people to commit mass murder and go to war on the Author's behalf.

Is the reward worth it? Purified spouses mentioned in Revelation 3:15 and which includes Allah's manufactured facsimiles—"Reclining on ranged couches, and We shall wed them to wide-eyed houris", Revelation 52:20—should be deal breakers for most young men who have already experienced intimacy and the pleasure, both symbolic and real, that comes from ejaculating during sex, including oral sex. I will let the good folks at *Islam Question & Answer (Q&A)*, "a website which aims to offer advice and academic answers based on evidence from religious texts in an adequate and easy-to-understand manner" and who reference another revelation where "purified spouses" is mentioned in their explanation of its implication.

In Paradise, a husband has sexual intercourse with his wife and they both find pleasure, but this is done without

releasing semen. Allah the Almighty says: "And they will have therein purified spouses, and they will abide therein eternally." [Quran 2:25]

Commenting on this verse, Mujaahid and 'Ataa' may Allah have mercy upon them mentioned that the people of Paradise are purified from menstruation, urine and semen.

Also, it was reported on the authority of Abu Umaamah may Allah be pleased with him that the Prophet, sallallaahu 'alayhi wa sallam, said that the people of Paradise have sexual intercourse with their spouses with a male organ that does not drain and a desire that does not subside.

Men may find it difficult to conceal this "desire that does not subside."

Each time we sleep with a houri we find her virgin. Besides, the penis of the Elected never softens. The erection is eternal; the sensation that you feel each time you make love is utterly delicious and out of this world and were you to experience it in this world you would faint.

Al-Suyuti (died 1505)

Al-Suyuti may be a respected 16th century cleric, but he was neither a prophet nor an intimate of the Almighty like Muhammad. Therefore, what he describes, except for houris with regenerative hymens, could be just wishful thinking.

In *Love, Sex and Islam*, Boreal Books, I compare earth-bound sex and God's purified variation in Paradise based on what He revealed in His Koran and what Muhammad publicized on his own. Trust me, or read about it, a varied messy sex life in the here-and-now is so much better. Allah's semenless, sterile, loveless repetitive coupling is not good sex as most living couples experience it. If this was widely known, it would make it much more difficult to recruit gullible sexual neophytes to kill and be killed because of an asexual deity's preposterous claim that the dead have better sex than the living.

Jihad as Penance

Abdallah b. al-Mubarak [726-797 author of the Kitab al-Jihad (Book of Holy War) summarized the redemptive value of killing and dying in the name of God as follows:

The slain [in jihad] are three [types of] men. A believer, who struggles with himself and his possessions in the path of God, such that when he meets the enemy [in battle] he fights them until he is killed. This martyr (*shahid*) is tested, [and is] in the camp of God under His throne; the prophets do not exceed him [in merit] except by the level of prophecy. [Then] a believer, committing offences and sins against himself, who struggles with himself and his possessions in the path of God; such that when he meets the enemy [in battle] he fights until he is killed. This cleansing wipes away his offences and his sins - behold the sword wipes [away] sins! - and he will be let into heaven by whatever gate he wishes. ... [Then] a hypocrite who struggles with himself and his possessions in the path of God; such that when he meets the enemy [in battle] he fights until he is killed. This [man] is in hell since the sword does not wipe away hypocrisy.

David Cook, cf. Ibn al-Mubarak, Understanding Jihad, p.14.

Later writings would expand on his concept that killing and being killed “in the path of Allah” has two redeeming features: atonement for your sins and rank in heaven. The highest level is where Allah sits on His Throne with Muhammad and Abraham at His side. In the Christian gospels, Jesus of Nazareth shed his blood to redeem the sins of mankind; in the Islamic variation, it is the shedding of one’s own blood, while killing the enemies of God that wipes away sins—the exception being one who dies in “the path of Allah” but whose loyalty was not always constant: the hypocrite. The most willing to die and the most bloodthirsty get the most benefits:

There is a man who fights in the path of Allah and does not want to kill or be killed, but is struck by an arrow. The first

drop of blood from him is atonement for every sin he has committed; for every drop he sheds he gains levels in paradise. The second type of man is one who fights desiring to kill but not to be killed, and is struck by an arrow. The first drop of blood from him is for every sin; for every drop he sheds he gains a level in paradise until he bumps Abraham's knee. The third type of man is one who fights in the path of Allah desiring to kill and be killed and is struck by an arrow. The first drop of blood from him is atonement for every sin; he will come to the Day of Resurrection with a drawn sword [able to] intercede.

David Cook, cf. Ibn al-Mubarak, Understanding Jihad, p.15.

A killer in his own cause would, under normal circumstances, burn in Hell for an eternity. However, if he commits a murder in Allah's Cause, and is killed in the process, all previous self-serving homicides are forgiven and he gets to join a grateful god in Paradise.

Narrated Abu Huraira:

Allah's Apostle said, "Allah welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allah's Cause and gets killed. Later on Allah forgives the killer who also gets martyred (In Allah's Cause)."

Bukhari 52.80

You can add this belief in the atonement properties of killing and dying in Allah's Cause—that also avoids life in the grave—and the way you died having an influence on your ranking in heaven to the promise of boundless post-mortem sex with female facsimiles as a further, not insignificant, incentive to kill and die to bring about a world where Allah is supreme.

Common Lies Told About What Is in the Koran

9/11

In the history of the modern world, there probably was never a more representative sample of humanity than the 2,996 people whose life was brutally ended on September 11, 2001. You could say it was like killing "the whole of mankind", all for the sake of satisfying a group of merciless young men's sexual fantasies about what death had in store for them for what they did.

Perhaps the most quoted verse after 9/11 as proof that Allah did not approve of the attacks was Revelation 5:32, and then only the portion about "whoever kills a soul... is like one who has killed the whole of mankind" and not the portion about retaliation.

5:32 For that reason, We decreed for the Children of Israel that whoever kills a soul, not in retaliation for a soul or corruption in the land, is like one who has killed the whole of mankind; and whoever saves a life is like one who saves the lives of all mankind. Our Messengers came to them with the clear proofs; but afterwards many of them continued to commit excesses in the land.

In the very next verse in this series, Allah, by equating "corrupting the land" to fighting Him and His Messenger, is effectively making all unbelievers eligible for a gruesome retaliatory death, the whole of mankind be damned!

5:33 Indeed, the punishment of those who fight Allah and His Messenger and go around corrupting the land is to be killed, crucified, have their hands and feet cut off on opposite sides, or to be banished from the land. That is a disgrace for them in this life, and in the life to come theirs will be a terrible punishment.

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Verse 5:33 has been the go-to accusation used by the Iranian government to sentence protestors and journalists to death following the demise of Mahsa Amini who was arrested by the morality police for not completely covering her hair with her hijab.

Lies on CNN

Following are lies and misleading statements told by Zainab Chaudry, spokeswoman for the national headquarters of the Council on American-Islamic Relations (CAIR) during a CNN Interview and posted to the CNN website as: **9 tropes about Muslims that are a product of Islamophobia**. Chaudry's statements are in italics.

"Islam itself forbids compulsion of any sort."

Ms. Chaudry is obviously referring to Revelation 2:256:

2:256 There is no compulsion in religion; true guidance has become distinct from error. Thus he who disbelieves in the Devil and believes in Allah grasps the firmest handle that will never break. Allah is All-Hearing, All-Knowing.

Revelations must often be read as a group to get the full meaning of what God has to say on any subject, especially when a revelation contains any sentiment about expressing tolerance for unbelievers. The next revelation usually clears things up as it does here. Those who chose not to become believers, after Allah has shown them the error of their ways, "true guidance has become distinct from error", are in league with the devils as Revelation 2:257, which I have never heard quoted in conjunction with 2:256, makes perfectly clear.

2:257 Allah is the Supporter of the believers. He brings them out of darkness into light. As for those who disbelieve, their supporters are the devils who bring them out of light into darkness. Those are the people of the Fire in which they shall abide forever.

Islam is all about compulsion, death being the main motivator to behave as Allah demands. Some will have no choice, having been deliberately led astray by God, Who will then demand that they be killed on the spot.

4:88 How is it that you are divided into two parties regarding the hypocrites, when Allah turned them back (to disbelief) on account of what they earned (on account of their sins and disbelief)? Do you wish to guide those whom Allah leads astray? He whom Allah leads astray, you will not find a way out for him.

4:89 They wish that you disbelieve, as they have disbelieved, so that you will all be alike. Do not, then, take any companions from them, until they emigrate in the Way of Allah. Then should they turn back, seize them and kill them wherever you find them; and do not take from them any companion or supporter;

Narrated Ikrima:

Prophet said: "If somebody (a Muslim) discards his religion, kill him."

Bukhari 52.260

In any event, the verse about no compulsion has been abrogated by the Verse of the Sword, the most far-reaching revelation of the Koran. Ms. Chaudry is undoubtedly familiar with the aptly named revelation. According to the eminent Egyptian theologian Abu-Fadl 'Abd ar-Rahman Jalal ad-Din as-Suyuti (d. 1505), "Everything in the Qur'an about forgiveness and peace is abrogated by Verse 9:5."

9:5 Then, when the Sacred Months (these are the four months during which war was prohibited in pre-Islamic times) are over, kill the idolaters wherever you find them, take them [as captives], besiege them, and lie in wait for them at every point of observation. If they repent afterwards, perform the prayer and pay the alms then release them. Allah is truly All-Forgiving, Merciful.

For the purpose of the Verse of the Sword all unbelievers, not just idolaters, are candidates for murder. "If they repent afterwards, perform the prayer and pay the alms then release them." If they become Muslim don't kill them, let them go. It has nothing to do with Allah being "All-Forgiving, Merciful." Earlier on, Allah showed a measure of respect for other religions.

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2:62 The believers (Muslims), the Jews, the Christians and the Sabians – whoever believes in Allah and the Last Day and does what is good, shall receive their reward from their Lord. They shall have nothing to fear and they shall not grieve.

As Islam became a force to be reckoned with, Allah's position toward other religions hardened, and He sent down another immutable revealed truth abrogating what He had said earlier about Jews, Christians and an obscure sect as having nothing to fear.

3:85 Whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be one of the losers.

It is a God's prerogative to change His mind:

2:106 Whichever verse We abrogate or cause to be forgotten, We bring instead a better or similar one. Do you not know that Allah has the power over all things?

16:101 And if We replace a verse by another – and Allah knows best what He reveals – they say: "You [Muhammad] are only a forger." Surely, most of them do not know.

Scholars have identified more than two hundred revealed truths that were abrogated by subsequent communications from Paradise. These ephemeral immutable facts and their abrogator(s), most of which, like Revelation 3:85, reflect a god's growing intolerance, is what *Let Me Rephrase That!*, Boreal Books wants to bring to your attention.

"Muslims worship the god of Abraham, the same god Christians and Jews worship."

This statement is particularly misleading where Christians are concerned considering Allah's vociferous denial of the trinity and his accusation that the followers of Christ perverted his revelations.

5:73 Unbelievers too are those who have said that Allah is the third of three. For there is no god except the one God; and if they will not refrain from what they say, those of them who have disbelieved will be severely punished.

5:75 The Messiah, son of Mary, was only a Messenger before whom other Messengers had gone; and his mother was a godly woman. They both ate [earthly] food. Look how We make clear Our Revelations to them; then look how they are perverted!

"There's an entire chapter dedicated to Mary, the mother of Jesus, in the Quran."

Yes, in the Koran there is a surah named after Mary, but, like most chapters of the Koran, the title is not indicative of what is really on Allah's mind. Surah 19, Mary (or Maryam) contains maybe a dozen verses out of ninety-eight revelations that could be said to be exclusively about Mary. The verses about Mary, in her purported surah, have mostly to do with denouncing the Christian belief that her son is the Son of Allah. The infant Jesus, only hours after his birth, at the request of its mother who is being accused of having been unchaste, loudly proclaimed that he was not the Son of God but a prophet sent by Allah, who praises Allah and does as He commands.

19:27 Then she brought him (the child) to her people, carrying him. They said: "O Mary, you have surely committed a strange thing.

19:28 "Sister of Aaron, your father was not an evil man and your mother was not unchaste."

19:29 Whereupon she pointed to him. They said: "How will we talk to one who is still an infant in the cradle?"

19:30 He [Jesus] said "Indeed, I am the servant of Allah, Who gave me the Book and made me a Prophet.

19:31 "And He made me blessed wherever I am and has commanded me to pray and to give the alms, so long as I live;

19:32 And be devoted to my mother; and He did not make me arrogant and mischievous.

19:33 "Peace be upon me the day I was born, the day I die and the day I rise from the dead."

78 Islamophobia

"In the West, the term 'jihad' is often used interchangeably with 'holy war'. But that's not what it means. Jihad is an Arabic term meaning 'to strive' or 'to struggle'. In the context of Islam, it means to work toward becoming a better Muslim."

David Cook, whom you have met in the previous chapter about the redeeming value of killing and dying during hostilities in Allah's Cause, writes that jihad is "'Warfare with spiritual significance' [and this] is the primary and root meaning of the term as it has been defined by classical Muslim jurists and legal scholars." The Encyclopedia of Islam agrees: "In law, according to general doctrine and in historical tradition, the jihad consists of military action with the object of the expansion of Islam and, if need be, of its defence."

"Dalia Mogahed (director of research at the Institute for Social Policy and Understanding) points out that the term 'holy war' originated from The Crusades, a series of wars initiated by the Christian church, and does not originate in Arabic or the Muslim tradition at all."

The concept and conduct of holy war originated with Islam and Muhammad's attempt to impose the religion by force, not only on the Arabs, but on the world with which he was familiar.



Istanbul's Topkapi Palace, now a museum, was home to all the Ottoman sultans until the reign of Abdulmecid I (1839-1860), a period of nearly four centuries. In the Holy Treasury within the third courtyard of the old palace, there is a letter. The more than one thousand-year-old letter, now a shrunken piece of parchment, is carefully preserved behind glass. It is one of the letters that Muhammad sent to the various rulers of the kingdoms that bordered Arabia at the time of the Muslim conquest inviting them, and their subjects, to become Muslims or else! His ultimatum to his neighbours, to convert or have Islam imposed by force, followed a less formal warning to Arab holdouts, that they had four months to submit to Allah's Will or risk being killed or enslaved.

The letter under glass is addressed to the governor of Egypt, a fellow by the name of Muqawqis. The last sentence is particularly ominous (*italics mine*).

From Muhammad the servant and Prophet of Allah, to Muqawqis, the leader of the Coptic tribe. There is safety and security for those believers who follow the correct path. Therefore I invite you to accept Islam. If you accept it, you shall find security, save your throne, and gain twice as much reward for having introduced Islam to your followers. If you refuse this invitation, let the sin of calamity which awaits your followers be upon you. You too are People of the Book; therefore let us come to a word common between us that we worship none but Allah and shall equalise anything with him. Let us not abandon Allah and take others for lords other than him. *If you do not consent to this invitation, bear witness that we are Muslims.*

The implied threat, "If you do not consent to this invitation bear witness that we are Muslims" Muhammad may have adapted, like other portions of this letter, from a general warning to Christians, Jews and Sabians (People of the Book) to worship Allah, and only Allah, or else!

3:64 Say: "O People of the Book, come to an equitable word between you and us, that we worship none but Allah, do not associate anything with Him and do not set each other as lords besides Allah." If they turn their backs, say: "Bear witness that we are Muslims."

In the letter, the phrase "gain twice as much reward for having introduced Islam to your followers" is a reminder that jihad is very much about plunder, for these additional riches can only come from those who refuse to submit, and therefore can legally be slaughtered forthwith and their possessions—wives and daughters included—shared among those who killed them and whoever is in charge.

The intimidating letter did not have the desired effect. It would be up to Muhammad's successors to make good on the threat it contained. Within twenty short years after his passing, during the period known as the Rashidun (the reign of the first four successors known as the Rightly Guided Caliphs, three of whom were assassinated by

disgruntled believers), Muslim armies imposed Allah's Rule on Persia (including modern day Iraq), Syria, Armenia, Egypt and most of North Africa.

The Koran, perhaps the first holy book containing specific instructions on the conduct of a holy war, i.e., crusade was revealed in the 7th century. Al-Mubarak's *Book of Holy War*, the definitive layman's text on the subject, was written in the 8th century, 400 and 300 years respectively before the first crusade.

It seems to me that a politically correct mythology is replacing history on many of these topics. Consider the Crusades. The Christians are often depicted as barbarian aggressors and the Muslims as their highly cultured victims. But the Crusades were primarily a response to 300 years of jihad (whether the crusaders were aware of the Islamic doctrine or not). They were a reaction to Muslim incursions in Europe, the persecution of Eastern Christians, and the desecration of Christian holy sites. And few people seem to remember that the crusaders lost all but the first of those wars.

Although the Crusades were undoubtedly an expression of religious tribalism, the idea of holy war is a late, peripheral, and in many ways self-contradictory development within Christianity—and one that has almost no connection to the life and teachings of Jesus. One can't say the same about the status of jihad under Islam...

The reality of martyrdom and the sanctity of armed jihad are about as controversial under Islam as is the resurrection of Jesus under Christianity. It is not an accident that millions of Muslims recite the shahadah or make pilgrimage to Mecca. Neither is it an accident that in the year 2015, horrific footage of infidels and apostates being decapitated has become a popular form of pornography throughout the Muslim World. All these practices, including this ghastly method of murder, find explicit support in scriptures.

Sam Harris and Maajid Nawaz, *Islam and the Future of Tolerance*, Harvard University Press, 2015

“Sharia is a set of guidelines that are taken from the Quran and teachings of Prophet Muhammad that are designed to help Muslims live a moral and ethical way of life. People have developed misconceptions about it because of misinformation shared through media, pop culture, and anti-sharia bills...”

Law, by definition, is not a set of suggestions. To say that Islamic law “is a set of guidelines” is quite disingenuous. Nonetheless, there’s the rub. As you may now appreciate, much of what the “Quran” demands of believers is the antithesis “of a moral and ethical way of life.” Muhammad’s “teachings” and example, as you will further discover in the next chapter, are no better.

The Sharia also makes no allowance for reasonableness. Abu Hanifah (b. 700 - d. 767), founder of the Hanafi Madhhab, the most progressive of the four mainstream Sunni schools of Islamic jurisprudence, was accused of using logic to arrive at his fatwas (rulings on points of Islamic law). In a conversation with Imam Muhammad al-Baqir, related by Mojlum Khan in his *The Muslim 100 - The Lives, Thoughts and Achievements of the Most Influential Muslims in History*, Hanifah denied that reason played any part in his rulings using Revelation 4:11, “Allah commands you, with respect to your children, that the male shall inherit the equivalent of the share of two females.”

Hanifah: Who is weaker, man or woman?

Baqir: Woman.

Hanifah: Which of them is entitled to larger share in inheritance?

Baqir: The man.

Hanifah: If I had been making deductions by analogy, I should have said that the woman should get the larger share, since on the face of it the weaker one is entitled to more consideration. But I have not said so.

“As a matter of fact, part of Sharia is that Muslims must abide by the law of the land in which they reside.”

Yes, until they are in a position to impose Allah’s religion by force. Muhammad’s successful, bloody campaign to convert his Arab

brethren through the use of force and the threat of death remains the preponderant example and the impetus for the ongoing armed conflicts and mass murders to exalt Islam above every other religion.

48:28 It is He Who sent forth His Messenger with the guidance and the religion of truth, that He may exalt it above every other religion. Allah suffices as Witness.

In the never-ending bloodshed to spread Allah's unassailable truth and make Islam the dominant, and eventually the only religion, should you seek peace with the unbelievers? Only if you are losing!

47:35 So do not weaken and call for peace, while you have the upper hand and Allah is with you. He will not stint you your actions.

"Claims that Islam encourages violence against non-Muslims are usually the result of people isolating verses from the religious texts that grant Muslims the right to defend themselves. People who regurgitate the myth that Islam is violent haven't studied the religion."

This has to be the most egregious lie of all. Muslim armies, with the Koran and Muhammad's example as inspiration, in short order for the times, conquered territory extending from Morocco on the Atlantic to Indonesia on the Pacific (nearly 8,000 miles, or almost one third the circumference of the Earth) following Muhammad's passing. This was all, for the most part, unprovoked aggression that continues to this day and has nothing to do with self-defence. Islam is not only a belligerent, confrontational religion, but a brutal one.

9:73 O Prophet, fight the unbelievers and the hypocrites and be stern with them. Their abode is Hell, and what a terrible fate!

66:9 O Prophet, struggle with the unbelievers and the hypocrites, and deal harshly with them. Their refuge shall be Hell, and what an evil resort!

Islamists have been lying to us, but also to themselves, for a very long time.

For more than a millennium before [Tunisian] President Bourguida evicted Zeitouna's bearded scholars and

students, in 1956, this university spread Islamic knowledge across North and West Africa as far as Nigeria and Senegal...

"This was an archaic, medieval place. Back in 1956, we were still studying an Islamic law course on how to treat slaves and how to punish a slave who escapes from a master..."

After leaving Zeitouna and tasting secular education, [Abdallah] Amami (Tunisian writer and former diplomat) was shocked by the disparity. At the Islamic university, he had been told that Vasco da Gama was following the real explorer, Arab navigator Ibn Majid. Descartes copied from the Moghul Muslim emperor Shah Jahan, who built the Taj Mahal. And Dante plagiarized from the blind Arab poet Abu Al Alaa al Maari.

"For fourteen centuries the Muslims have been falsifying their history. They never learned it as it was. The truth was always adapted to improve the image of Islam." Amami said.

Yaroslav Trofimov, *Faith at War, A Journey On The Frontlines of Islam*, Henry Holt, 2005, p. 49

The difference between an Islamist and a jihadist, e.g., holy warrior and why the former is more worrisome if you live in a democracy:

Islamism is commonly expressed as the desire to enforce a version of Shari'ah as law... An Islamist attempts to impose his version of Islam on society, and a jihadist is an Islamist who attempts to do so by force... Political Islamists seek to impose their views through the ballot box, biding their time until they can infiltrate the institutions of society from within.

Maajid Nawaz, author of *Radical, My Journey out of Islamist Extremism Labels*

Common Lies Told About Muhammad

Never Had Sex With A Child

Shortly after taking power, Ayatollah Khomeini lowered the age at which girls could be married off, from eighteen to nine, to conform to Islamic law. In 2006, the Iranian Parliament voted to overturn Khomeini's decree and made it compulsory for girls under the age of 15 and boys under 18 to have court approval to get married. The *Guardian Council of the Constitution* quashed the initiative, and reinstated Khomeini's ruling. What the legislature voted for was an unacceptable innovation in the religion.

Narrated Aisha:

Allah's Apostle said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected."

Bukhari 49.861

No man has had more of an impact on an imperfect world than the embodiment of the perfect human being whose every action is to be emulated as closely as possible.

33:21 You have had a good example in Allah's Messenger; surely for him who hopes for Allah and the Last Day and remembers Allah often.

Narrated Aisha:

The Prophet did something and allowed his people to do it, but some people refrained from doing it. When the Prophet learned of that, he delivered a sermon, and after having sent Praises to Allah, he said, "What is wrong with such people as refrain from doing a thing that I do? By Allah, I know Allah better than they, and I am more afraid of Him than they."

Bukhari 73.123

What the perfect human being did to a child 1,400 years ago is now common practice in many parts of the Muslim world, with disastrous consequences. Where Islam is making the greatest advances, such as in Africa, we are seeing an extraordinary increase in a condition called vesicovaginal fistula or VVF where the inflicted experience "the continuous involuntary discharge of urine into the vaginal vault."

In Nigeria's Islamist north, for example, according to ModernGhana, "thousands of underage child-wives are abandoned by their pedophile husbands when these little girls develop VVF and dribble urine, a complication of obstructed labour during underage child birth." These child-mothers and their female offspring, when they, as children give birth to children and are also mutilated by giving birth before their time, are largely doomed to a short, miserable existence and an ignominious death.

To save future children from Muhammad's example, Islam would have to admit that what he did was wrong. That would effectively destroy the myth of the perfect human being. Not about to happen. The evidence in the hadiths that God's spokesman married Aisha when she was six and had sex with her when he was fifty-three-years of age and she was nine, is overwhelming.

Narrated Aisha:

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

forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

Bukhari 58.234

Narrated Ursa:

The Prophet wrote the (marriage contract) with Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death).

Bukhari 62.88

Narrated Aisha:

That the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e., till his death).

Bukhari 62.64

Narrated Aisha:

When the Prophet married me, my mother came to me and made me enter the house (of the Prophet) and nothing surprised me but the coming of Allah's Apostle to me in the forenoon.

Bukhari 62.90

Narrated Hisham's father:

Khadija (also spelled Khadijah, Muhammad's first wife) died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old.

Bukhari 58.236

Al-Tabari [838 - 923], author of the definitive history of Islam from Creation to 915 A.D., *The History of the Prophets and Kings*, quotes Aisha about the blessed day. According to the eminent Muslim historian, Aisha first had sex with Muhammad in her parent's house.

My mother came to me while I was being swung on a swing between two branches and got me down. My nurse took over and wiped my face with some water and started leading me. When I was at the door she stopped so I could catch my breath. I was brought in while Muhammad was sitting on a bed in our house. My mother made me sit on his lap. The other men and women got up and left. The Prophet consummated his marriage with me in my house when I was nine years old. Neither a camel nor a sheep was slaughtered on behalf of me.

Tabari IX:131

There was no wedding celebration, the meaning of "Neither a camel nor a sheep was slaughtered on behalf of me." What an unseemly sight that would have been: a bearded, past middle-age man marrying a nine-year-old child who still played with dolls, to be followed by a public exit by the bride and groom to consummate, in private, their union.

A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven (sic) years old, and she was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old.

Sahih Muslim 8.3311

A'isha reported that she used to play with dolls in the presence of Allah's Messenger (may peace be upon him) and when her playmates came to her they left (the house) because they felt shy of Allah's Messenger (may peace be upon him), whereas Allah's Messenger (may peace be upon him) sent them to her.

Sahih Muslim 31.5981

Scholars and clerics maintain that a grateful Abu Bakr offered his pre-pubescent daughter, with whom Muhammad had fallen in love, to cement his relationship with the Prophet. Ayaan Hirsi Ali, in *The Caged Virgin*, writes that Aisha's father pleaded with Muhammad to wait until his daughter reached adulthood before consummating the marriage.

He fell in love with Aisha, his best friend's nine-year-old daughter. Her father said: "Please wait until she has reached adulthood." But Muhammad would not wait... By our Western standards Muhammad is a perverse man.

Ayaan Hirsi Ali, *The Caged Virgin*, p. 81

The following hadith would appear to confirm Hirsi Ali's assertion that Aisha's father was not keen on marrying his young daughter to a man of his generation:

Narrated Ursa:

The Prophet asked Abu Bakr for Aisha's hand in marriage. Abu Bakr said "But I am your brother."

The Prophet said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry."

Bukhari 62.18

Muhammad was not a pervert for the child had given her consent.

Narrated Abu Huraira:

The Prophet said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission."

The people asked, "O Allah's Apostle! How can we know her permission?"

He said, "Her silence (indicates her permission)."

Bukhari 62.67

Muhammad's lust knew no bounds. He walked in on his cousin and daughter-in-law Zaynab when she was almost naked and he just had to have her. Zayd, his adopted son, quickly and prudently divorced her so that the man he considered his father could marry her. Revelations concerning the *righteousness* of the whole thing were duly received confirming that it was all God's idea, thereby setting another inviolate precedent just like when His spokesman had sex with a nine-year-old.

33:37 And [remember] when you said to him whom Allah favoured and you favoured: (this is addressed to Zayd regarding his wife Zaynab) "Hold on to your wife and fear

Allah", while you concealed within yourself what Allah would reveal and feared other men, whereas Allah had a better right to be feared by you. Then, when Zayd had satisfied his desire for her, We gave her to you in marriage; so that the believers should not be at fault, regarding the wives of their adopted sons, once they have satisfied their desire for them. For Allah's Command must be accomplished.

33:38 The Prophet was not at fault regarding what Allah prescribed for him as was His Way with those who were gone before. And Allah's Command is a pre-ordained decree.

Before God could give Zaynab to Muhammad once "Zayd had satisfied his desire for her" for him to do the same, He had to change the status of adopted sons so that it was not father and son having had sex with the same female.

Orphaned boys were almost unknown in the Arab world until Allah changed their status to the equivalent of someone you provided with free room and board, so that His spokesman could also satisfy his lust for Zaynab as Zayd had done. Before this seismic change that made what had been immoral moral, Arab fathers made no distinction between adopted sons and those they had fathered.

33:4 Allah did not create two hearts within the breast of any man; and He did not make your wives, whom you compare to your mothers' backs; and He did not make your [adopted] sons your sons in fact. That is your own claim, by your words of mouth. Allah speaks the truth and He guides to the Right Path.

It became a sin for even boys who had never known their real father to adopt their benefactor's identity.

33:5 Assign them to their own fathers. That is more equitable in the sight of Allah; but if you do not know their real fathers, then they are your brothers in religion, your adopted fellow Muslims. You are not at fault if you err therein; but only in what your hearts intend. Allah is ever All-Forgiving, All-Merciful.

The change in status also meant that adopted sons were no longer eligible to a share of an inheritance.

Narrated Aisha:

Abu Hudhaifa, one of those who fought the battle of Badr with Allah's Apostle, adopted Salim as his son and married his niece Hind bint Al-Wahd bin Utba to him and Salim was a freed slave of an Ansari woman. Allah's Apostle also adopted Zaid as his son.

In the Pre-Islamic period of ignorance the custom was that, if one adopted a son, the people would call him by the name of the adopted-father [from] whom he would inherit as well, till Allah revealed: "Call them (adopted sons) By (the names of) their fathers." (33:5)

Bukhari 59.335

The fact that a man could no longer raise a fatherless son as one of his own made their adoption a lot less attractive with predictable depressing results that a god, not consumed with catering to a favourite's every self-indulgent desire, would have foreseen. As Aisha would tell her husband in Bukhari 60.675: "I feel that your Lord hastens in fulfilling your wishes and desires."

Zayd would be killed in one of the innumerable bloody battles to convert the people of the Peninsula. Muhammad ordered that the woman mourning his adopted son's passing a little too loudly be silenced. That proved impossible.

Narrated Aisha:

When the news of the martyrdom of Zaid bin Haritha, Ja'far and Abdullah bin Rawaha came, the Prophet sat down looking sad, and I was looking through the chink of the door. A man came and said, "O Allah's Apostle! The women of Ja'far," and then he mentioned their crying.

The Prophet (p.b.u.h) ordered him to stop them from crying. The man went and came back and said, "I tried to stop them but they disobeyed."

The Prophet (p.b.u.h) ordered him for the second time to forbid them. He went again and came back and said, "They

did not listen to me, (or "us": the sub-narrator Muhammad bin Haushab is in doubt as to which is right)."

Aisha added: The Prophet said, "Put dust in their mouths."

I said (to that man), "May Allah stick your nose in the dust (i.e. humiliate you). By Allah, you could not (stop the women from crying) to fulfill the order, besides you did not relieve Allah's Apostle from fatigue."

Bukhari 23.392

Muhammad's lustful nature also meant he quickly exceeded God's mandated limit of four wives per believer. Not a problem; a revelation was duly sent making the whole thing legal, in this instance, for him and him only.

33:50 O Prophet, we have made lawful, for you, your wives, whose dowry you have paid, what your right hand owns (slave-girls) out of the spoils of war that Allah gave you, the daughters of your paternal uncles, the daughters of your paternal aunts, the daughters of your maternal uncles, the daughters of your maternal aunts who emigrated with you, and any believing woman who gives herself freely to the Prophet, if the Prophet desires to marry her, granted exclusively to you, but not the believers. We know what We have prescribed for them regarding their wives and what their right hands own, so that you may not be at fault. Allah is All-Forgiving, Merciful.

A Prophet of Mercy

Narrated Anas bin Malik:

Allah's Apostle entered Mecca in the year of its Conquest wearing an Arabian helmet on his head and when the Prophet took it off, a person came and said, "Ibn Khatal is holding the covering of the Ka'ba (taking refuge in the Ka'ba)."

The Prophet said, "Kill him."

Bukhari 29.72

Khatal was one of the Muhammad's Zakat collectors who later abandoned Islam and returned to Mecca. Khatal sought the protection of the Ka'ba to no avail when the Meccans surrendered without a fight after having been promised that they could continue worshipping three goddesses they considered the daughters of God.

In January 630, on the pretence that the Meccans had supplied arms to the Banu Bakr, a tribe allied with the Meccans that had been fighting a tribe allied with the Muslims, the Banu Khuzah, Muhammad, at the head of an army numbering at least ten thousand, marched on Mecca. When he arrived at nightfall, he parked his army just outside the city. Countless campfires were lit to confuse the enemy as to the size of his forces. He then invited the hapless Meccan commander Abu Sufyan for a visit. During his time among the believers, Muhammad made sure Sufyan was constantly surrounded by heavily armed holy warriors, some on parade, others executing mock attacks in the shimmering firelight, making them even more menacing. They would spontaneously stop whatever they were doing to shout that blood-curdling cry, Allahu Akbar, announcing an imminent slaughter in Allah's Cause, as it does today.

The Meccans, on the advice of Sufyan who tells them the situation is hopeless, surrendered en masse and agreed to become Muslim, but not before obtaining a concession, ostensibly from God, that they may continue worshipping the goddesses al-Lat, al-Uzza and Manat.

These are the exalted cranes (al-Lat, al-Uzza, and Manat)
Whose intercession [with Allah] is to be hoped for.

The next day, after he had complete control of their city, Muhammad informed the Meccans that it was all the devil's doing, that Satan had intruded on his conversations with God the previous night, and that in the morning Allah had set him straight and the so-called *Satanic Verses* were stricken from the Koran.

22:52 We have not sent a Messenger or Prophet before you but when he recited the Devil would intrude into his recitation. Yet Allah annuls what the Devil had cast. Then Allah establishes His Revelations. Allah is All-Knowing and Wise.

On the night of the city's surrender, Muhammad discreetly ordered the murder of six defenceless men, including Khatal, and five girls,

while pardoning the well-armed, for which he earned the unlikely moniker *Prophet of Mercy*. One of the girls assassinated was a former slave by the name of Sara, who had allegedly insulted the *Prophet of Mercy* at one time and four girls who had sung satirical songs about his claim to be acting and speaking on God's behalf. One of the singing girls managed to get away while her sister was being slaughtered, bringing the total number of known unfortunates the *Prophet of Mercy* had assassinated on the night of Mecca's peaceful surrender to ten.

The apostle had instructed his commanders when they entered Mecca only to fight those who resisted them, except a small number who were to be killed even if they were found beneath the curtains of the Ka'ba. Among them was Abdullah b. Sa'd, brother of the B. 'Amir b. Lu'ayy. The reason he ordered him to be killed was that he had been a Muslim and used to write down revelation[s]; then he apostatized and returned to Quraysh and fled to Uthman b. 'Affan whose foster-brother he was; The latter hid him until he brought him to the apostle after the situation in Mecca was tranquil, and asked that he might be granted immunity.

They allege that the apostle remained silent for a long time till finally he said yes. When Uthman had left he said to his companions who were sitting around him, 'I kept silent so that one of you might get up and strike off his head!'

One of the Ansar said, 'Then why didn't you give me a sign, O Apostle of God?' He answered that a prophet does not kill by pointing.

Another was Abdullah b. Khatal of B. Taym b. Ghalib. He had two singing-girls Fartana and her friend who used to sing satirical songs about the apostle, so he ordered that they should be killed with him.

Another was al-Huvvayrith b. Nuqaydh b. Wahb b. 'Abd b. Qusayy, one of those who used to insult him in Mecca (804).

Another was Miqyas b. Hubaba because he had killed an Ansar] who had killed his brother accidentally, and

returned to Quraysh as a polytheist. And Sara, freed slave of one of the B. Abdu'l-Muttalib; and Ikrima b. Abu Jahl. Sara had insulted him in Mecca. As for Tkrima, he fled to the Yaman.

As for Ibn Khatal's two singing-girls, one was killed and the other ran away.

A. Guillaume, *The Life of Muhammad: A translation of ibn Ishaq's Sirat Rasul Allah*, Oxford University Press, p. 550-551

Muhammad, like the god for whom he spoke, was a thin-skinned vengeful human being. This was evident early on. On the run from his Meccan kin who wanted to kill him for preaching what they considered a hateful, intolerant liturgy that liberally insulted their ancestors, God's spokesman sought refuge in Medina. From the strategically located city that became a Muslim stronghold, the believers ambushed Meccan caravans passing between the Red Sea and Medina on their way to and from Syria igniting a brutal civil war that would see all Arabs of the Peninsula prostrating themselves before Allah, killed or enslaved. It all began at a place called Badr when the Muslims attacked a Meccan detachment sent to protect a large caravan the Muslims intended to plunder (recommended: "Battle of Badr" *Jihad in the Koran*, Boreal Books).

It was after his success at Badr that the *Prophet of Mercy* felt confident enough to begin exacting revenge and silencing his most vocal critics: the poets who had bested or criticised him in rhyme, including a poetess nursing her baby. These brutal acts of retribution serve to this day as an example of what is to be done to critics of Islam. The first poet to be killed was al-Nadr. The Meccans had praised his verses as superior to those of Muhammad. Al-Nadr was among the prisoners captured at Badr. He was beheaded along with another captive by the name of Uqbah on orders from the *Prophet of Mercy*. The next to die was the oldest poet, if not the oldest man of Medina, centenarian Abu Afak.

He waited for an opportunity until a hot night came, and Abu Afak slept in an open place. Salim b. Umayr knew it, so he placed the sword on his liver and pressed it till it reached his bed. The enemy of Allah screamed and the

people, who were his followers rushed him, took him to his house and interred him.

Ibn S'ad, a companion of the Prophet

The courageous poetess Asma bint Marwan condemned, in verse, the murder of the old wordsmith. In the tradition of every despot through the ages, she then became the target of the assassin's blade. With an infant suckling at her breast, whom her killer pushed aside, she too was stabbed to death while sleeping. After every murder, the assassin would return to the mosque to inform Muhammad and be praised for what he had done at his insistence.

Umayr Ibn Adi came to her in the night and entered her house. Her children were sleeping around her. There was one whom she was suckling. He searched her with his hand because he was blind, and separated the child from her. He thrust his sword in her chest till it pierced up to her back. Then he offered the morning prayers with the Prophet at Medina.

The apostle of Allah said to him: "Have you slain the daughter of Marwan?"

When Umayr replied that the job had been carried out with success, Muhammad said, "You have helped God and His apostle, O Umayr!"

When Umayr asked if he would have to bear any evil consequences, the apostle said, "Two goats won't butt their heads about her."

Muhammad then praised Umayr in front of all gathered for prayer for his act of murder, and Umayr went back to his people.

Ibn S'ad

Muhammad dared the men of her tribe to seek revenge for her murder, as was the custom. Knowing that there was nothing this man was not capable of, they avoided their own destruction by becoming Muslims. The next unfortunate poet murdered on the *Prophet of Mercy's* instructions was Abu-Rafi.

Narrated Al-Bara bin Azib:

Allah's Apostle sent a group of Ansari men to kill Abu-Rafi. One of them set out and entered their (i.e. the enemy's) fort. That man said, "I hid myself in a stable for their animals. They closed the fort gate. Later they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them.

They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abu Rafi and said, 'O Abu Rafi.'

When he replied me, I proceeded towards the voice and hit him. He shouted and I came out to come back, pretending to be a helper.

I said, 'O Abu Rafi', changing the tone of my voice.

He asked me, 'What do you want; woe to your mother?'

I asked him, 'What has happened to you?'

He said, 'I don't know who came to me and hit me.' Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, 'I will not leave till I hear the wailing of the women.' So, I did not leave till I heard the women bewailing Abu Rafi, the merchant of Hijaz. Then I got up, feeling no ailment, (and we proceeded) till we came upon the Prophet and informed him."

Bukhari 52.264

The murder of the poet Ka'b bin Al-Ashraf:

Narrated Jabir bin 'Abdullah:

Allah's Apostle said, "Who would kill Ka'b bin Al-Ashraf (Ka'b, a poet, who wrote poems lampooning of Allah's Messenger) as he has harmed Allah and His Apostle?"

Muhammad bin Maslama (got up and) said, "I will kill him."

So, Muhammad bin Maslama went to Ka'b and said, "I want a loan of one or two Wasqs of food grains."

Ka'b said, "Mortgage your women to me."

Muhammad bin Maslama said, "How can we mortgage our women, and you are the most handsome among the Arabs?"

He said, "Then mortgage your sons to me."

Muhammad said, "How can we mortgage our sons, as the people will abuse them for being mortgaged for one or two Wasqs of food grains? It is shameful for us. But we will mortgage our arms to you."

So, Muhammad bin Maslama promised him that he would come to him next time. They (Muhammad bin Maslama and his companions) came to him as promised and murdered him. Then they went to the Prophet and told him about it.

Bukhari 45.687

Then there is the cold-blooded mass murder of the remaining Jews of Medina. After the successful defense of the city during the first Arab civil war (see Chapter "Battle of the Ditch", *Jihad in the Koran*, Boreal Books), Muhammad received an order from the angel Gabriel to attack the Banu Qurayzah (also spelled Quraiza), the last remaining Jewish tribe of Medina:

Narrated Aisha:

When Allah's Apostle returned on the day (of the battle) of Al-Khandaq (i.e. Trench), he put down his arms and took a bath. Then Gabriel, whose head was covered with dust, came to him saying, "You have put down your arms! By Allah, I have not put down my arms yet."

Allah's Apostle said, "Where (to go now)?"

Gabriel said, "This way," pointing towards the tribe of Bani Quraiza. So Allah's Apostle went out towards them.

Bukhari 52.68

He marched on their fortress just outside Medina with three thousand men. When he neared the fortress, he called out to its defenders: "O brothers of monkeys and pigs! Fear me, fear me." The simian reference would make its way into the Koran for future generations of the righteous to ponder.

2:65 And you surely know those of you who violated the Sabbath; We said to them: "Be [like] dejected apes."

2:66 Thus We made an example to their contemporaries and to those after them, and an admonition to the righteous.

After twenty five days, judging their situation hopeless, the Banu Qurayzah asked for a mediator. Muhammad sent Abu Lubabah who matter-of-factly informed the Jews that his boss had slaughter on his mind.

When they saw him (Lubabah), the men rose to meet him, and the women and children rushed to grab hold of him, weeping before him, so that he felt pity for them. They said to him, "Abu Lubabah, do you think that we should submit to Muhammad's judgment?"

"Yes", he said, but he pointed with his hand to his throat, that it would be slaughter.

Tabari

The Banu Qurayzah asked to be allowed to go into exile. Muhammad rejected that out of hand and suggested that a mortally wounded believer by the name of Sad bin Mu'adh decide their fate. Ignoring Lubabah's warning, they agreed and surrendered without a fight.

Narrated Abu Said Al-Khudri:

Some people (the Banu Qurayzah) agreed to accept the verdict of Sad bin Mu'adh so the Prophet sent for him. He came riding a donkey, and when he approached the Mosque, the Prophet said, "Get up for the best amongst you." or said, "Get up for your chief."

Then the Prophet said, "O Sad! These people have agreed to accept your verdict."

Sad said, "I judge that their warriors should be killed and their children and women should be taken as captives."

The Prophet said, "You have given a judgment similar to Allah's Judgment."

Bukhari 58.148

A trench was dug in Medina's marketplace and the men and post-pubescent boys of the Banu Qurayzah were beheaded with the *Prophet of Mercy* looking on.

The messenger of God commanded that furrows should be dug in the ground for the B. Qurayzah. Then he sat down, and Ali and al-Zubayr began cutting off their heads in his presence.

They numbered 600 or 700—the largest estimate says they were between 800 and 900. The affair continued until the Messenger of God had finished with them.

Tabari

How Muhammad's men ascertained that a young male was old enough to be beheaded:

Narrated Atiyah al-Qurazi:

I was among the captives of Banu Qurayzah. They examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair.

Abu Dawud 38.4390

The dead men's wives, daughters and surviving boys were sold into slavery, except for the beautiful widow Rayhanah whom Muhammad made his concubine.

The most doleful story of a woman taken as booty by Muhammad has to be that of Rayhanah (or Rayhana). He had the audacity to ask

her to marry him after overseeing the killing of her father and her husband. She declined, so he made her his concubine.

Rayhanah's life with God's spokesman, according to Tamam Kahn, author of *Untold - A History of the Wives of Prophet Muhammad* was short and tumultuous. Some say she converted to Islam, others that she died as Muhammad's slave, and still others that she was allowed to rejoin her Jewish community – somewhat unlikely as she is buried, along with many of the Prophet's other wives, in Baqi cemetery of Medina.

She died a short two years after joining the Prophet's collection of wives, and slave-girls. How she died remains a mystery. All we know is that the beautiful, tragic Rayhanah died young. I would not exclude suicide.

The Banu Qurayzah were the last of the three Jewish tribes of Medina—the other two having been forced into exile (Appendix: Jewish Tribes Exiled From Medina)—that, along with the Arabs of the oasis city had welcomed Muhammad when his Meccan kin were bent on killing him. Had the Jews of Medina not signed on to the newly drafted Constitution of Medina (one of, if not the first of its kind) in which they, along with their Arab neighbours, accepted Muhammad as arbitrator, Islam might have been short-lived.

God's spokesman would prove himself a ruthless arbitrator where women accused of illegal intercourse were concerned. One of the more wretched decisions of the *Prophet of Mercy*:

Malik related to me from Yaqub ibn Zayd ibn Talha from his father Zayd ibn Talha that Abdullah ibn Abi Mulayka informed him that a woman came to the Messenger of Allah, may Allah bless him and grant him peace, and informed him that she had committed adultery and was pregnant.

The Messenger of Allah, may Allah bless him and grant him peace, said to her, "Go away until you give birth."

When she had given birth, she came to him. The Messenger of Allah, may Allah bless him and grant him peace, said to

her, "Go away until you have suckled and weaned the baby."

When she had weaned the baby, she came to him. He said, "Go and entrust the baby to someone."

She entrusted the baby to someone and then came to him. He gave the order and she was stoned.

Malik's Muwatta 41.41.1.5

In another hadith about a defenceless woman put to death on orders from the *Prophet of Mercy*, Muhammad simply sent a trusted assassin to enquire whether the woman had committed illegal intercourse and, if she answered in the affirmative, to stone her.

Narrated Zaid bin Khalid and Abu Huraira:

The Prophet said, "O Unais! Go to the wife of this (man) and if she confesses (that she has committed illegal sexual intercourse), then stone her to death."

Bukhari 38.508

For more examples of Muhammad's rulings in cases of illegal sex I invite you to read Chapter "Stoning", *A Thousand and One Sayings and Deeds of the Prophet Muhammad*, Boreal Books.

An Illiterate

Who cares, you say? It shouldn't matter, but it is dogma and to deny it would diminish his purported achievement: memorizing what the Angel Gabriel, the Messenger to the Messenger, revealed to him piecemeal¹⁵ and repeating, word for word, what he usually had been told the night before to an assembly of believers and sceptics the next day or days later, without missing a beat.

We have proof that he knew how to read and write, not in the fact that he was a successful merchant, but in an authenticated hadith about the signing of the Treaty of Hudaibiyah, a ten year non-aggression pact between Mecca and Medina that the Prophet, with God's approval, broke when he had amassed sufficient forces to

¹⁵ 17:106 It is a Qur'an which we have divided into parts that you may recite it with deliberation, and We revealed it piecemeal.

attack Mecca. Prior to the signing, Muhammad, the alleged illiterate, rewrote a section of the treaty to which the Meccans objected after his scribe refused to make the modification.

Narrated Al-Bara:

When the Prophet intended to perform Umra in the month of Dhul-Qada, the people of Mecca did not let him enter Mecca till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: "These are the terms on which Muhammad, Allah's Apostle agreed (to make peace)."

They said, "We will not agree to this, for if we believed that you are Allah's Apostle we would not prevent you, but you are Muhammad bin Abdullah."

The Prophet said, "I am Allah's Apostle and also Muhammad bin Abdullah."

Then he said to Ali, "Rub off (the words) 'Allah's Apostle' ", but Ali said, "No, by Allah, I will never rub off your name."

So, Allah's Apostle took the document and wrote, "This is what Muhammad bin Abdullah has agreed upon: No arms will be brought into Mecca except in their cases, and nobody from the people of Mecca will be allowed to go with him (i.e. the Prophet) even if he wished to follow him and he (the Prophet) will not prevent any of his companions from staying in Mecca if the latter wants to stay."

Bukhari 49.863

There is no denying, however, Muhammad's power of observation:

Narrated Abu Ishaq-Ash-Shaibani:

I asked Zir bin Hubaish regarding the Statement of Allah: "And was at a distance of but two bow-lengths or (even) nearer; So did (Allah) convey The Inspiration to His slave (Gabriel) and then he (Gabriel) Conveyed (that to Muhammad)." (53;9-10)

On that, Zir said, "Ibn Mas'ud informed us that the Prophet had seen Gabriel having 600 wings."

Bukhari 54.455

Not a Wife Beater

Ottawa imam condemns 'honour killings'... The imam of the Ottawa Mosque has condemned so-called honour killing, saying the practice speaks to a perverse sense of honour that is alien to Islam, and has no place in society... In his sermon, Metwally urged a packed Ottawa Mosque to look to the examples of the Prophet Muhammad, who never hit or abused his wives in any form."

National post, Dec 11, 2011

I am sure the imam meant well, but this is simply not the case. The following hadith is from *The Book of Prayers* (Kitab Al-Salat) of Sahih Muslim. It begins with a typical introduction with the narrator identifying himself, followed by some atypical comments from his audience (no quotation marks were in the original translation and I have chosen not to add any).

Muhammad b. Qais said (to the people):

Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother?

We thought that he meant the mother who had given him birth. He (Muhammad b. Qais) then reported that it was Aisha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah (may peace be upon him)?

We said: Yes.

From Aisha we learn that it all started when her husband joined her for an intimate moment, after which, thinking she is asleep, he leaves her side.

She said: When it was my turn for Allah's Messenger (may peace be upon him) to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his

bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly.

Aisha is not asleep and decides to follow her husband outside where she observes him doing hand gestures, after which they both return to the house, Aisha rushing ahead and hopping into bed hoping her spouse is none the wiser.

I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O Aisha, that you are out of breath?

Muhammad asked the obvious question. She better tell the truth or Allah will tell on her.

I said: There is nothing.

He said: Tell me or the Subtle and the Aware would inform me.

Aisha tells whatever she tells her husband, swearing it is the truth, and this is when he strikes her.

I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story).

He said: Was it the darkness (of your shadow) that I saw in front of me?

I said: Yes.

He struck me on the chest which caused me pain, and then said: Did you think that Allah and His Apostle would deal unjustly with you?

She said: Whatsoever the people conceal, Allah will know it.

At this point, Muhammad feels compelled to explain to an obviously skeptical teenager why she did not see Gabriel.

He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened.

The hadith ends with Muhammad, on Gabriel's order, instructing his wife to go to a graveyard, where he will join her later, and pray for the dead as penance for having spied on him.

He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi (to those lying in the graves) and beg pardon for them.

I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)?

He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.

Sahih Muslim 4.2127

This punching of Aisha was probably an isolated incident. Nonetheless, this did not stop her husband from encouraging others to physically admonish wives and daughters. In one hadith, God's spokesman gave his silent approval—this is the same as if he had verbally given his blessing to an action taken in his presence—to striking a female asking for money.

Umar then came forward, and when he had asked and had been granted permission he found the Prophet sitting sad and silent with his wives around him. He told that he decided to say something which would make the Prophet laugh, so he said, "Messenger of God, I wish you had seen the daughter of Kharija when she asked me for extra money and I got up and slapped her on the neck."

God's messenger laughed and said, "They are around me as you see asking for extra money."

Abu Bakr then got up, went to A'isha and slapped her on the neck, and Umar did the same to Hafsa...

Sahih Muslim 9.3506

God, after all, did sanction a husband beating a spouse, even before the fact.

4:34 Men are in charge of women, because Allah has made some of them excel the others, and because they spend some of their wealth. Hence righteous women are obedient, guarding the unseen (their sex) which Allah has guarded. And those of them that you fear might rebel, admonish them and abandon them in their beds and beat them. Should they obey you, do not seek ways of harming them; for Allah is Sublime and Great.

It is Muhammad who made it impossible for Sharia courts to find a husband guilty of beating his wife unless he beats her about the face.

Narrated Umar ibn al-Khattab:

The Prophet (peace be upon him) said: A man will not be asked as to why he beat his wife.

Abu Dawud 11.2142

Narrated Abu Huraira:

The Prophet said, "If somebody fights (or beats somebody) then he should avoid the face."

Bukhari 46.734

I would also not dismiss Muhammad's disparaging remarks about a women's mind, comparing them to farm animals that you slap to get their attention or to get them to behave, as not encouraging husbands to do the same to their wives.

Narrated abu Said al-Khudri:

The Prophet said, "Isn't the witness of a woman equal half that of a man?"

The women said, "Yes."

He said: "This is because of the deficiency of the woman's mind."

Bukhari 48.286

Narrated Aisha:

The things which annul the prayers were mentioned before me. They said, Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people).

I said, "You have made us (i.e. women) dogs.

Bukhari 9.490

Al-Aswad reported that A'isha said [to Muhammad]: "You have made us equal to the dogs and the asses whereas I lay on the bedstead and the Messenger of Allah (may peace be upon him) came there and stood in the middle of the bedstead and said prayer."

Sahih Muslim 4.1039

Terrorism Works

In at least two previous chapters we put to rest the lie that aggression in the name of Allah is all about defending yourself. What about terrorism that ostensibly has nothing defensive about it? Spreading fear is part and parcel of a proven aggressive strategy sanctioned by both God and Muhammad that Islamists, who would accuse you of Islamophobia, will never admit to. It's all about dissimulation.

Taqiya is the Islamic Doctrine of Dissimulation, i.e., lying. Islamists will tell you that it's about believers lying about their faith to avoid persecution when they are a minority among unbelievers. In that, there is some truth.

Holy warriors kill to advance Allah's Cause; Islamists lie for the same reason. Telling the truth would be counter-productive. Better to accuse those who know when they are being lied to of Islamophobia. The Doctrine of Dissimulation, like much of what is unedifying in Islamic scriptures, has its roots in the Koran. Notice that the person who God tells to lie, his wellbeing is not in jeopardy.

4:71 O believers, be on your guard; so march in detachments or march altogether.

4:72 Indeed, among you is one who will stay behind, so that if a disaster befalls you, he will say: "Allah has favoured me, since I have not been a martyr with them."

4:73 If, however, a bounty from God comes to you, he will say, as though there was no friendship between you and him: "Would that I had been with them; then I would have won a great victory."

Islamists will lie to you about the Prophet's sayings and example and Allah's revelations inspiring acts of unparalleled barbarity to this day. They will lie to you about Muhammad using fear in his war on unbelievers, even after his documented boasting that his modus operandi, like that of the god for whom he spoke, was terror.

Narrated Abu Huraira:

Allah's Apostle said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy)."

Bukhari 52.220

In a revelation, Allah admits that some people considered His mouthpiece a "tyrant terrorizing them" with what he was revealing was in the Koran.

50:45 We know better what they say and you are not a tyrant terrorizing them. So, remind, by the Qur'an, him who fears My Warning.

Allah considered mass killings as essential to instilling terror "in the hearts of the enemy."

8:57 So, if you should come upon them in the war, scatter (punish them severely) them with those behind them, that perchance they may pay heed.

Additional translations that are even more to the point:

8:57 If thou find them at war [with you], make of them a fearsome example for those who follow them, so that they might take it to heart.

Muhammad Assad

8:57 If thou comest (sic) on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember.

M. M. Pickthall

Terrorism made Muhammad, and Allah, victorious because it works!

American Example

In March 2015, New York City announced that, henceforth, students in its public school system would get the day off in recognition of the Muslim holiday celebrating the end of Ramadan and the holiday celebrating the end of the Hajj.

New York City public schools to close doors on two Muslim holidays

Under the new policy, the city's 1.1-million-pupil public school system will close for Eid al-Adha, which is also known as the Festival of Sacrifice (celebrates the willingness of Abraham to sacrifice a son) [and] Eid al-Fitr, marking the end of Ramadan.

The Associated Press, Mar. 04 2015

The city of New York would never have shown this level of respect for Islam had it not been for 9/11. Muhammad often waited until the feast of Id-ul-fitr (Eid al-Fitr), and that of Id-ul-Adha (Eid-ul-Adha), with his followers more convinced than ever of the need to rid the world of unbelievers, after a period of intense immersion in the Koran, to give his army its marching orders.

Narrated Abu Sa'id Al-Khudri:

The Prophet used to proceed to the Musalla (open space outside a mosque that is mainly used for praying,) on the days of Id-ul-fitr and Id-ul-Adha; the first thing to begin with was the prayer and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach to them, advise them and give them orders, (i.e. Khutba). And after that if he wished to send an army for an expedition, he would do so.

Bukhari 15.76

Spanish Example

On March 11, 2004, 193 commuters were killed and almost 2,000 injured, many experiencing horrible life-changing injuries, when ten bombs were detonated on four Madrid-area trains during rush hour. The carnage would have been even greater had three bombs not failed to explode. On April 18, the Spanish government announced it was repatriating its 1,300 troop contribution to the US-led ill-advised invasion of Iraq.

In the fight against ISIS, Spain kept a low profile, limiting its contribution to a few hundred troops, mainly for training purposes. It

learned its lesson the hard way and did not want a refresher. That would also explain its lack of interest in attempting to stem an Islamic insurgency closer to home in the sub-Sahara.

British Example

After the London bombings of July 2005, the British government saw to it that no serious discussion about the advocate of terror and the book that inspired the slaughter of 54 British citizens ever took place. It silenced critics of Islam with threats of fines and imprisonment. A tacit bargain was struck with those for whom terrorism is a means to an end. Put away your bombs, guns and knives and you will be allowed to recruit, largely unopposed, in our corner of the Land of War (anywhere the Sharia is not the law of the land).

The *Racial and Religious Hatred Act 2006* was given royal assent on February 16, 2006. From one day to the next, the country that fought a world war to preserve us from genocidal fanatics became a more tolerant and intolerant society. More tolerant of religious zealots, not unlike those in the following *Daily Mail* photograph who disrupted Armistice Day 2010 commemorations in central London, and less tolerant of the



Since this appeasement act went into effect, there have been, at this writing, at least five terrorist attacks in the UK where people were killed. The worst in terms of fatalities: the Manchester arena bombing.

French Example

On Friday November 13, 2015, 130, mostly young people attending a concert in Paris were murdered by holy warriors with guns. After that massacre, France closed 20 of 2,500 mosques for allegedly preaching a radical interpretation of Islam.

In July 2016, 86 people, including 10 children, were crushed to death in Nice by a 19-ton transport truck. The following month, France's Minister of the Interior, Bernard Cazeneuve, announced that his government would be working with the French Muslim Council to launch a foundation to help finance mosques within France using the fiction that terrorism on French soil was a result of mosques built with foreign money.

The slaughter in Paris caused a halt to what the Nice massacre reversed. The murder of children in such a horrible manner was enough to convince the French government that what the county needed was more mosques. More proof that terrorism works if you are willing to be brutal enough.

Canadian Example

When I was still a member of what is probably best termed the British Jihadi Network, a series of semi-autonomous British Muslim terrorist groups linked by a single ideology, I remember how we used to laugh in celebration whenever people on TV proclaimed that the sole cause for Islamic acts of terror like 9/11, the Madrid bombings and 7/7 was Western foreign policy. By blaming the government for our actions ... [they] did our propaganda work for us. More important, they also helped to draw away any critical examination from the real engine of our violence: Islamic theology.

Hassan Butt, *My plea to fellow Muslims*, The Observer

In Canada, convert Michael Zehaf-Bibeau shot a soldier standing at attention next to the tomb of Canada's Unknown Soldier before making his way into the Parliament buildings where he was riddled with bullets. Martin Couture-Rouleau sat in an idling car for almost two hours beside a Tim Hortons in Saint-Jean-sur-Richelieu before he

spotted two Canadian Armed Forces officers and rammed them, killing one and injuring the other. He was later shot to death by police. These are relatively minor acts of terror compared to those described so far; nonetheless they had the desired impact in gaining respect for Islam and converts to Allah's Cause, just as such acts did during the time of Muhammad.

The leader of one of Ottawa's largest mosques says he's concerned about the spike in the number of young men who have wanted to convert to Islam since October's terrorist attack in the nation's capital.

Ottawa Citizen, Jan 15, 2014

A religion that sanctions violence on its god's behalf would appeal to those who lack direction in their lives, along with rapists, sadists, sociopaths and psychopaths. Another reason I suspect for the heightened interest in Islam after a horrific murder or mass murder is the mainstream media, particularly in Canada, rushing to publish opinions about Islam not being a religion that encourages violence, but exactly the opposite. Canada's newspaper of record, *The Globe and Mail*, does this all the time. After the massacre at *Charlie Hebdo*¹⁶, it published an interview that its contributing columnist on Islamic affairs, Sheema Khan, had with Lorna Dueck, host of *Context TV*, a program which, to quote the producer, "explores news and current affairs stories from a Christian world view."

Khan quickly took control of the discussion from a hapless, uninformed Dueck. Like so many others who would explain to the layperson why believers kill, Khan begins by shifting some of the blame to the so-called Islamophobes, accusing them of misinterpreting what the Koran teaches. Bracketed "()" text, which you find in the transcript of the interview, may indicate that information was added for emphasis prior to publication by *The Globe and Mail*.

Lorna Dueck: These are difficult days to be a Muslim, and I want to go public with some private conversations you and

¹⁶ *Charlie Hebdo* was the first to publish the mostly innocent Kurt Westergaard cartoons of Muhammad? In 2015, twelve writers, cartoonists and staff of the French satirical magazine were shot to death and another eleven were injured.

I have been having on the trouble of radicalization in Canada... What are the core beliefs in Islam that are being used to justify violence?

Sheema Khan: These are indeed, very trying times... So, let us begin our dialogue from a place of strength, power and courage. Muslim extremists and Islamophobes are two sides of the same coin – in their exclusivist vision based on hatred. Thus it is not surprising that both quote (or should I say, misquote) the same Koranic passages as justification for their views. Violence is not a “core belief” of Islam. Violence has a role in armed conflict, but with strict conditions.

As an example, extremists will use Koranic passages 2:190-193 to justify the killing of those who do not ascribe to their worldview.

Khan only provides the reference number of verses she says are misquoted by extremists. Following are the revelations in their entirety and an explanation::

2:190 And fight for the Cause of Allah those who fight you, but do not be aggressive. Surely Allah does not like the aggressor.

Don't be fooled by Allah's uncharacteristic caution to his holy warriors, that they show restraint. It has nothing to do with unbelievers whom Allah commands, in the very next revelation in this series, that you “Kill them wherever you find them.”

2:191 Kill them wherever you find them and drive them out from wherever they drove you out (from Mecca). Sedition is worse than slaughter. Do not fight them at the Sacred Mosque until they fight you at it. If they fight you there kill them. Such is the reward for the unbelievers.

Verse 2:191 can be a bit confusing. A line by line reading should clear things up.

Kill them wherever you find them...

That would be the unbelievers, of course.

... and drive them out from wherever they drove you out.

This clause refers to the Meccans who, having had enough of listening to what they considered a hateful and intolerant doctrine forced Muhammad to flee to Medina. He would return with an army of holy warriors a few years later and convinced, as recounted earlier, the Meccans to surrender without a fight. Today, this clause serves as a warning to anyone who would be foolish enough to attempt to limit Islam's expansion, let alone force a retreat, once it has established a beachhead anywhere.

Sedition is worse than slaughter.

This line is unambiguous in its invitation to mass murder, if not genocide. Allah would rather see entire communities put to death than have them abandon Islam, the meaning of sedition.

Do not fight them at the Sacred Mosque until they fight you at it.

Allah is referring to the Mosque in Mecca, but it could be any mosque.

If they fight you there, kill them.

This additional command I consider superfluous or simply God's way of reminding the believers that he means business when it comes to killing people, having already commanded them to "Kill them wherever you find them" in the first line of this verse.

Such is the reward for the unbelievers.

This is just Allah being Allah. Death is the usual reward unbelievers can expect for resisting Islam. Remember, revelations often must be read as a group to appreciate the totality of what is being revealed, as is the case with the two verses that follow Revelation 2:191.

2:192 But if they desist, Allah is truly All-Forgiving,
Merciful.

"But if they desist", i.e., become Muslims, Allah will obviously forgive them for giving up for that is what this aggression by holy warriors is all about.

2:193 Fight them until there is no sedition and the religion becomes that of Allah. But if they desist, there will be no aggression except against the evildoers.

Kill all those who will not submit, i.e., “the evildoers” so that only believers are left alive: “and the religion becomes that of Allah.” In the Koran, unbelievers and evildoers are generally synonymous, and against evildoers, the believers are not expected to show restraint. This would explain Khan’s lack of specifics after referencing a revelation that has nothing to do with God wanting his holy warriors to be less ruthless with unbelievers. Her portrayal of Muhammad is even more disingenuous.

Lorna Dueck: What about all the Koranic injunctions, and the other sayings, that say non-believers should be second class citizens?

Sheema Khan: ... at a personal level, the Koran, and the life example of the Prophet, make it very clear that we are to treat people with kindness and respect, for we are all part of the human family. He was a mercy to humanity, and Muslims are to carry forth his legacy of compassion...

Extremism is often accompanied with harshness, rather than compassion and mercy (which were the hallmarks of Prophet Mohammed)... Murder is completely antithetical to the Prophet’s life example.

The Ottawa Citizen’s portrayal of Muhammad was just as misleading. The National Capital’s de facto newspaper is part of Postmedia, Canada’s largest chain of “English-language daily newspapers by paid circulation, reaching millions of Canadians every week.” Within twenty-four hours of the Charlie Hebdo massacre the Citizen had its first misleading article.

Aisha Sherazi: The true offence to the prophet Muhammed

It is said that the Prophet Muhammed (sic) never took revenge for any personal injury to himself. When his deadly enemies were all standing before him defeated, having persecuted him and his followers, hunted them down for years, and were at his mercy after the city of Mecca was taken back, he forgave every last one of them.

Ottawa Citizen, January 7, 2015



The respect that 9/11, and subsequent mass murders, generated for Islam was reflected on the Citizen's front page on the somber twelfth anniversary of the brutal death of nearly 3,000 people. It showed an exquisitely attired model fawning over the incredibly violent book

that motivates holy warriors to this day, like the 9/11 terrorists, to commit acts of unparalleled barbarity.

An Alternative to Terror

Wahhabi theology sees the world in white and black categories—Muslim and non-Muslim, belief and unbelief, the realm of Islam and that of warfare. They regarded all Muslims who [do] not agree with them as unbelievers to be subdued (that is, fought and killed) in the name of Islam.

John L. Esposito, *Unholy War; Terror in the Name of Islam*
Oxford University Press

One of the first to embrace Wahhabi theology was Muhammad Ibn Saud (d. 1765) a local Arab tribal chief. Ibn Saud used the ultra-conservative Wahhabi movement, still according to Esposito, "to legitimate (sic) his jihad to subdue and unite the tribes of Arabia, converting them to this puritanical version of Islam." Ibn Saud still serves as an example for the current rulers of Saudi Arabia who, like their honoured ancestor, look to the teachings of Ibn Abd al-Whahhab for guidance. The Ottoman Empire, in 1818, put a stop to Saudi ambitions to spread their fundamentalist version of Islam by the sword, forcing a change in tactics. The war against the unbelievers can also be fought with your wealth.

61:11 Believe in Allah and His Messenger and struggle in the Cause of Allah with your possessions (wealth) and yourselves. That is far better for you, if only you knew.

While Saudi Arabia today does not have the military might—Al Qaeda and its imitators notwithstanding—to spread its puritanical, backward-looking version of Islam by force, it does have the money, and the Koran does say that spending your money (wealth) to spread Islam gets you a free pass into heaven, all is forgiven.

61:12 He will then forgive your sins and admit you into the Gardens, beneath which rivers flow, and into fine dwellings in the Gardens of Eden. That is the great triumph.

With the discovery of oil and the wealth that came with it, the House that Muhammad Ibn Saud built has been able to spread the word far and wide by funding Islamic schools on the Wahhabi model, the most notorious being in Pakistan.

Another way the rich can help Allah's Cause is by funding the building of actual brick and mortar mosques, which the Saudis have done in a big way. Enough money has been spent to spread Wahhabism via houses of worship, I suspect, for the thousands of Saudi princes (estimates vary between 5 and 15 thousand) to have a house of worship in Paradise built by Allah that they can call their own.

Narrated Ubdaidullah Al-Khaulani:

I heard Uthman bin Affan saying, when people argued too much about his intention to reconstruct the mosque of Allah's Apostle, "You have talked too much. I heard the Prophet saying, 'Whoever built a mosque Allah would build for him a similar place in Paradise.'"

Bukhari 8.441

Silencing Critics the Old-Fashioned Way

The less deserving a religious icon's reputation for propriety, the louder will be the call to silence his critics.



Image may be subject to copyright. Identity of the children obscured by author.

Terror may earn respect for your religion and gain converts to the cause but it may not be enough if brave souls find a venue to raise the alarm as to the immorality, and the why of what is happening, such as the man who drew the cartoons and those who publicized them. To get rid of this problem you must do what Muhammad did to the poets. Thanks to security measures, a number of attempts to butcher Kurt Westergaard failed and he died from natural causes.

People at Charlie Hebdo, the French satirical magazine that published the cartoons, were not so lucky. In 2015, twelve cartoonists and staff were shot to death and another eleven injured. Except for a one day show of solidarity by some Western papers which published the cartoons, the cold-blooded murder of Stephane Charbonnier, Franck Brinsolaro, Ahmed Merabet, Jean Cabut, Georges Wolinski, Bernard Verlhac, Frédéric Boisseau, Elsa Cayat, Phillippe Honoré, Bernard Maris, Mustapha Ourrad and Michel Renaud effectively put the Koran and the alleged illiterate who revealed its contents beyond criticism.

What is written on the sign held up by a child under the watchful eye of its mother—photographed at a protest in Sydney, Australia on September 15, 2012 against a film showing the perfect human as being, like the rest of us, less than perfect—has become the rallying cry of Islamists and holy warriors in the making. It is meant to intimidate anyone who would even think of questioning a fabricated reputation for decency and compassion.

The success of this campaign of terror to elevate a Dark Ages advocate of terror into an unimpeachable icon was evident in an editorial that mocked the dead by Canada's spineless newspaper of record. They justified not publishing the cartoons in solidarity with Western papers around the world, writing: "We honour Charlie Hebdo, but we don't want to be it."

For decades the Arab League (a regional organisation of Arab states in North and Northeast Africa) and other Muslim nations has been trying to get the United Nations to declare the Koran and a deeply morally flawed human being to be sacrosanct; to do what the United Kingdom did, but worldwide.

Two Danish imams saw their opportunity to at least raise the stakes for anyone who would dare challenge the underserved reputation for probity of the former merchant Muhammad. They manufactured truly offensive cartoons of God's confidant indulging in aberrant sex, slipped them in among the mostly inoffensive Westergaard drawings, and travelled the Middle East inciting violence against those who would publish such cartoons.



The only cartoon published by Charlie Hebdo (as republished in the Western Standard with English captions), that has anything to do with sex (our dynamic duo's bugaboo), and it's a stretch, is a likeness of Muhammad telling a long line of suicide bombers

making their way to Paradise to be rewarded that heaven has run out of virgins.

A Danish cartoonist and a magazine brave enough to publish his drawings brought a religious icon down to earth to the consternation of Muslims around the world. In the Free World a small minority said BOO, and the Free World got a lot less free. Western governments became more tolerant of religious fanatics and less tolerant of their critics.



A Charlie Hebdo cover of an edition dealing with the cartoon protests shows Muhammad in tears lamenting: "It's hard being loved by jerks" (C'EST DUR D'ÊTRE AIMÉ PAR DES CONS).

This was a golden opportunity, not only to call out the "jerks" who Charlie identifies as the fundamentalists who make the Prophet cry: "Muhammad overwhelmed by the fundamentalists"

(MAHOMET DEBORDÉ PAR LES INTERGRISTES), but the crying man himself and why he continues to inspire acts of selfish barbarity

committed by fanatics, who the Koran has convinced that life is better in the Hereafter.

13:26 Allah enlarges and restricts the provision to whom He pleases. They rejoice at this worldly life, but worldly life is nothing but a fleeting pleasure compared with the life to come.

The cover, along with two cartoons of Muhammad, was part of a lawsuit by the Union of French Islamic Organisations and La Grande Mosquée de Paris. One of the cartoons is the one we showed you earlier where the Prophet tells a long line of suicide bombers making their way to heaven to "Stop, stop we ran out of virgins"; in the other, the so-called "turbombe" cartoon, God's Messenger is drawn with a bomb ready to explode on his head instead of the customary turban.



During the trial "one witness, a Muslim refugee from Algiers, displayed a Saudi Arabian flag to illustrate that the 'turbombe' cartoon was not the first to associate Islam with weaponry - the flag carries the Muslim declaration of faith, the Shahadah, underscored with a sabre." The lawyers for Charlie also argued that "the cartoons did not attack Islam, but rather the fundamentalists who acted in Islam's name"; pretty much what I am trying to do in this book. Freedom of expression eventually won out and the lawsuit was dismissed.

Actions speak louder than words and nothing speaks louder than a cold-blooded massacre. Freedom of expression was reaffirmed by a French court only to be dampened by the murder of twelve men and women who dared to live it. No more satirical cartoons of the perfect human being for Charlie Hebdo. Freedom of speech however, is still alive, at this writing, at the magazine. That was evident in its spirited defence of a teenaged girl who, according to L'OBS (formerly Le Nouvel Observateur) may have received up to 100,000 messages "threatening her with rape, beheading, burning her with acid..." for expressing her opinion of Allah.

At 16, Mila posted to her Instagram account that she preferred women to men. The young atheist appears to have had enough of being told that Allah did not approve when she responded with a

video telling her critics what she thought about Islam and the Koran, adding, for good measure, that she would like to give God the equivalent of a prostate exam (my translation):

I hate religion... in the Koran there is only hatred, Islam is a piece of shit... I have said what I think; you are not going to hold that against me? There are people who are going to get all excited. I don't care. I say what I want, what is on my mind. Your religion is a piece of shit. Your god, I stick a finger up his ass, thank you, goodbye.

RTBF (Belgium public broadcaster)

Hatred is what God readily admits He has nurtured with His Koran. You cannot separate the hatred for unbelief from hatred for the unbeliever of which the Koran is a prime example.

49:7 Know that Allah's Messenger is in your midst. Were he to obey you in much of your affairs (take your advice), you would suffer hardship; but Allah has endeared belief to you and embellished it in your hearts, and He has made you to hate unbelief, sin and disobedience. Such are the rightly guided.

For the hypersensitive believers, the teenager had gone too far; much too far. Her video was blasted as a call to hatred. Mila's response:

Unlike them, I did not insult anyone, threaten or call for violence against anyone. What I did was blasphemy; it is a general criticism of religions, and nothing other.

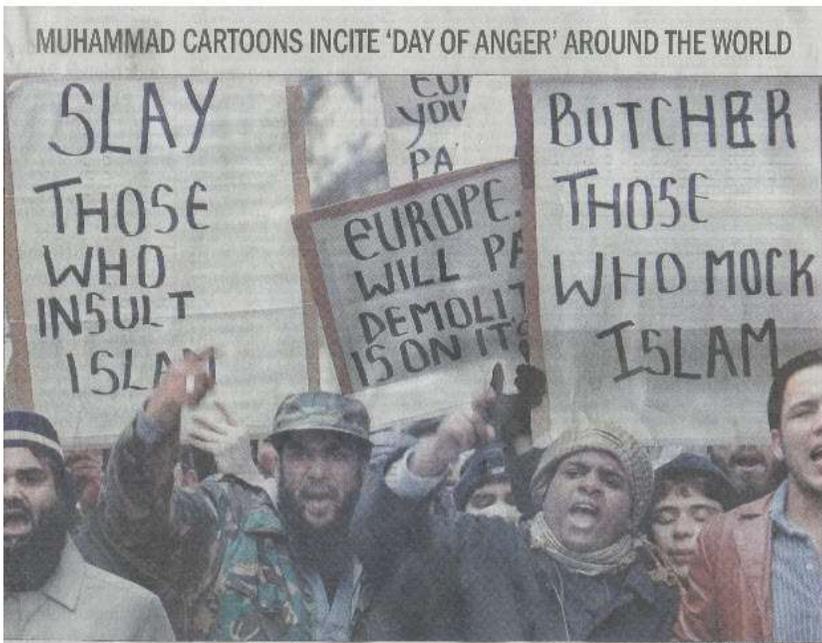
In the defence of her right to her opinion about God and what she would do to him given the opportunity, Charlie started off by stating the obvious: "inserting a finger in the divine posterior is not meant to be taken literally; God remaining unlocatable so does his asshole." The magazine then proceeded to quote famous authors such as Antonin Artaud who wrote: "If God really does exist, He is a piece of shit." In the novel *The Marquis de Sade*, the character Vespoli fantasizes about sodomising the Almighty while doing the same to a boy in an insane asylum who claims to be God. In *Les Chants de Maldoror*, the magazine informs us, the author has "humans defecating on the face of a sprawling dead drunk God." The defense

ends with a quote from Georges Bataille who asked himself if “God could possibly be a prostitute, a crazy person, even a pig.”

I would add *Not Wanted on the Voyage* by Canadian Timothy Findley. In his retelling of the story of the Flood, God is a vindictive, doddering old fool, Noah a tyrant and, in the immemorial battle between the armies of the Archangel Michael and those of Lucifer, the good guys lost. You cannot get more blasphemous than that. Findley died a celebrated award-winning author of natural causes at the age of 71. But that was a different time, a time before the embodiment of the thin-skinned militant religion became a force to be reckoned with in the West.

Mila knows she is being stalked: “The stalkers brag about imprisoning me in my own country, locked up like a rat.” In a TV interview she admitted that, in spite of police protection, it was only a matter of time before she was murdered for her remarks.

Muslim protesters march towards the Danish embassy in London



The Ottawa Citizen, Saturday February 6, 2006

Welcome to the Twilight Zone

We have come to a point in our history where criticism of Muhammad and the god for whom he claimed to speak is equated with insulting Islam, thereby making anyone who would offer a contrarian opinion, such as that Islam is not a religion of peace, a target for reprisals that include threats to life and limb. These types of threats, along with acts of terrorism, have greatly contributed to a fear of Islam and effectively silenced many of the religion's critics as they were meant to do.

Through defamation and by threatening murder and mayhem, Islamists and holy warriors in the making have taken control of the message and a key component of that message is that if you fear Islam you are an Islamophobe and you should be ostracized, if not sanctioned. Should you challenge the designation with horrific quotes designed to terrorise from an implacable deity and its self-proclaimed mouthpiece, expect more accusations that your fear of Islam is unfounded and to lose that fear or else! Welcome to the Twilight Zone.

Who Are You Calling an Islamophobe?

A great liberal betrayal is afoot... I call them regressive leftists; they are in fact reverse racists. They have a poverty of expectation for minority groups, believing them to be homogenous and inherently opposed to human rights values. They are culturally reductive in how they see Eastern –and in my case, Islamic–culture, and they are culturally deterministic in attempting to freeze their ideal of it in order to satisfy their oriental fetish.

While they rightly question every aspect of their own Western culture in the name of progress, they censure liberal Muslims who attempt to do so within Islam, and they choose to side instead with every regressive reactionary in the name of “cultural authenticity” and anticolonialism.

Maajid Nawaz in conversation with Sam Harris, *Islam and the Future of Tolerance*, Harvard University Press, 2015

In his presidential announcement speech Sen. Tim Scott said that hundreds of people on the terrorist watch list had attempted to cross into the United States from Mexico. A fact checker at CNN pointed out that he got the border wrong. US Customs and Border Protection did encounter, in fiscal year 2022, 380 people on the Terrorist Screening Dataset trying to enter the United States, but 313 of them tried to enter from Canada not Mexico.

Canada's population grew by a record 1 million in 2022. That is twice the planned immigration level of 500,000 immigrants a year by 2025. It would have been impossible to properly screen half a million immigrants, let alone a million. A million people a year means that Canada will do the equivalent of replacing its entire population in approximately 35+ years instead of the planned 70+. Both scenarios represent a serious security problem for the United States (and

Canada) since the vetting appears totally inadequate. Combined with aggressive multiculturalism, this extraordinary level of planned and unplanned immigration will also elevate here the type of fear gripping France and other European countries of "becoming strangers at home"¹⁷ and further destabilize an increasingly fractured nation.

As we accept more and more refugees and immigrants whose values and beliefs are often at odds with our own, who will change the other for the better, and who is to define what the better is? Today, to favour Western values, even if you are Muslim, is to invite accusations by Islamists and Nawaz's regressive leftists/reactionaries of being an Islamophobe or of spreading Islamophobia. A quisling-like collusion that reached absurd heights in France, with all concerned accusing a respected Arab novelist and journalist of being an Islamophobe and inciting Islamophobia. The pejorative label Islamophobe has become the go-to epithet to put a stop to any discussion that hits too close to home such as what happened in Cologne.

'No! You cannot touch me!': Newly-released footage from the New Year's Eve sex attacks in Cologne show how powerless the vastly-outnumbered police were in handling the out-of-control crowd. New footage from Cologne sex attacks reveals how women screamed at their attackers as police realised they are powerless to stop them. More than 500 women were assaulted or robbed by mobs of migrant men.

Daily Mail, Dec 15, 2016

Angela Merkel says Germany has lost control of the refugee crisis amid public anger over Cologne sex attacks.

The Telegraph Jan 11, 2016

German leaders condemned a "new dimension" of crime after scores of women reported being sexually assaulted as

¹⁷ "Aggressive multiculturalism has wreaked havoc in the West", sociologist Mathieu Bock-Côté told *Le Point* in an interview. "The weakening of our great historical and anthropological anchors" he said, "has pushed people to revolt. This is one of the greatest fears of our time, becoming strangers at home."

they passed through a group of about 1,000 men during New Year's Eve celebrations in downtown Cologne.

Associated Press - Jan 5, 2016

Algerian novelist and journalist Kamel Daoud is a winner of the coveted Goncourt prize for a first novel "his Camus-inspired, *The Meursault Investigation*." The assault on his character began after his thinking-man's assessment of the Cologne sexual aggressions; *Cologne - City of Illusion* appeared in *Le Monde*. Following is a portion of the report by Hugh Schofield, BBC News, on what happened next.

On the one hand Daoud deplored the far-right "illusion" which treats all immigrants as potential rapists. But by far the greater part of his anger was directed at the "naive" political left, who in his view deliberately ignore the cultural gulf separating the Arab-Muslim world from Europe. Thus, according to Daoud, Europe welcomes immigrants with visas and material sustenance - but without addressing what really counts, which is the world of values. What Cologne showed, says Daoud, is how sex is "the greatest misery in the world of Allah."

"So is the refugee 'savage'? No. But he is different. And giving him papers and a place in a hostel is not enough. It is not just the physical body that needs asylum. It is also the soul that needs to be persuaded to change. This Other (the immigrant) comes from a vast, appalling, painful universe - an Arab-Muslim world full of sexual misery, with its sick relationship towards woman, the human body, desire. Merely taking him in is not a cure."

These were strong words, and the reaction came fast. In an opinion piece also in *Le Monde*, a collective of intellectuals and academics delivered an excoriating attack on Daoud, whom they accused of "feeding the Islamophobic fantasies of a growing part of the European population." Daoud, the authors said, had based his argument on a discredited "culturist" analysis. In other words, he made Arab-Muslim culture the determining agent in the behaviour of individuals - turning them into little more than 'zombies'.

"Worse, his call for immigrants to be taught western values was a form of 're-education'. The whole project is scandalous, and not only because of the same old claptrap about the West's mission to civilize and its superior values. More than just the usual colonial paternalism... (Daoud) is effectively saying that the deviant culture of this mass of Muslims is a danger for Europe."

...

For some, Daoud is a hero for speaking unpleasant truths about the culture of North Africa and the Middle East - doubly a hero for saying it not from exile but from his home in Oran. But for his enemies, Daoud is a self-hating Arab who prefers French culture to Algerian, and whose attacks on religion are part-motivated by his own erstwhile flirtation with Islamism (in the 1980s he was a young militant). Worse, they say his arguments play into the hands of the anti-immigrants in Europe who can now use them to nurse their own 'illusions'.

Daoud says he has had enough. In an open letter to Shatz (a friend whose criticisms he respects), he denounces the academics and intellectuals who earlier denounced him. "They do not live in my flesh or in my land, and I find it illegitimate - not to say scandalous - that certain people accuse me of Islamophobia from the safety and comfort of their western cafes."

Cologne is one example of what happens when you accept young men without regard to Daoud's "soul that needs to be persuaded to change," Paris is another. Islam's "sick relationship towards woman" finds its fullest expression in a revelation about women as fields to be ploughed at the discretion of the ploughman.

2:223 Your women are a tillage for you. So get to your tillage whenever you like. Do good for yourselves, fear Allah and know that you shall meet Him. And give good news to the believers.

This blanket dispensation to do with women what you will, despite the fact that God probably meant married women, undoubtedly

influenced the groping of women in Cologne and the rape of girls and young women in Paris.

Samira Bellil wrote about a gang rape phenomenon *In the Hell of the Gang Rapes* – my translation of *Dans l'enfer des tournantes* – in primarily Muslim suburbs of Paris. The story is about her and young Muslim girls who dare to venture outside the home to live like normal Parisian girls and are befriended by young men whose intention is doing to them what they believe is their God-given right.

Rather than come to the aid of their daughters who have been raped, the mothers in Bellil's book defend the rapists. The girls must have deserved it, just like when they are raped and brutalized by their husbands. There is a reason why a large number of young Muslim women in France choose to make their home their prison. Outside the walls, waiting, are dangerous young men with the Koran on their mind.

The revelation that females are yours to do with what you will may also explain what happened in Rotherham.

Amy was just one of at least 1,400 girls who were groomed and raped over two decades in Rotherham, a grim post-industrial town in northern England. Most of the victims were working-class. They were typically 12 to 14 when they were lured into a life of drugs, alcohol and abuse. Nearly all the abusers were Muslim men of Pakistani origin.

Margaret Wentz, *The unspeakable truth about Rotherham*, The Globe and Mail. Sept 4, 2014

Moderates v. Fundamentalists

Some of what Sam Harris, author of the New York Times bestseller, *End of Faith*, W. W. Norton, 2004, wrote about "moderate" Muslims:

Many authors have pointed out that it is problematic to speak of Muslim "fundamentalism" because it suggests that there are large doctrinaire differences between fundamentalist Muslims and the mainstream. The truth, however, is that most Muslims appear to be "fundamentalist" in the Western sense of the world – in that even "moderate" approaches to Islam generally consider the Koran to be the literal and inerrant word of the one true God...

The world, from the point of view of Islam, is divided into the "House of Islam" and the "House of War", and this latter designation should indicate how many Muslims believe their differences with those who do not share their faith will be ultimately resolved. While there are undoubtedly some "moderate" Muslims who have decided to overlook the irrevocable militancy of their religion, Islam is undeniably a religion of conquest. The only future devout Muslims can envisage – as Muslims – is one in which all infidels have been converted to Islam, subjugated, or killed. The tenets of Islam simply do not admit of anything but a temporary sharing of power with the "enemies of God."

p. 110

Harris is not convinced that favouring Muslims who believe in democracy is the answer.

At this point in their history, give most Muslims the freedom to vote, and they will freely vote to tear out their political freedoms by the root. We should not for a moment lose sight of the possibility that they would curtail our freedoms as well, if they only had the power to do so... This situation must be remedied, but we cannot merely force

Muslim dictators from power and open the polls. It would be like opening the polls to the Christians of the fourteenth century.

p. 132

His hope for the world is still with the so-called "moderates", as unlikely as it is that they will be able to change Islam before Islam inevitably changes us, or kills us.

It does not seem much of an exaggeration to say that the fate of civilization lies largely in the hands of "moderate" Muslims. Unless Muslims can reshape their religion into an ideology which is basically benign—or outgrow altogether—it is difficult to see how Islam and the West can avoid falling into a continual state of war, and on innumerable fronts. Nuclear, biological and chemical weapons cannot be uninvented (sic) ... weapons of mass destruction will soon be available to anyone who wants them.

p. 152

The True Unbelievers

Allah does not expect believers to make value judgements, such as expressing a preference for the message conveyed by one of His messengers over that of another. A Muslim who does that is not a believer at all. He or she is worse than a regular unbeliever, more or less in the same league as believers who don't remain steadfast in their beliefs, e.g., apostates. They will get a commensurate punishment.

4:150 Those who disbelieve in Allah and His Messengers and want to make a distinction between Allah and His Messengers, and say: "We believe in some and disbelieve in the others", wanting to take a middle course in between,

4:151 Those are the true unbelievers, and we have prepared for the unbelievers a demeaning punishment.

The difference between a true unbeliever and a believer is simple:

4:152 But those who believe in Allah and His Messengers and do not discriminate between any of them those He will grant them their rewards. Allah is All-Forgiving, Merciful!

3:84 Say: "We believe in Allah and what has been revealed to us and has been revealed to Abraham, Isma'il, Isaac, Jacob and the Tribes; and in what Moses, Jesus and the Prophets have received from the Lord. We do not discriminate between any of them, and to Him we Submit."

Don't be fooled. What Allah revealed to prophets from the Bible in His Koran is highly abbreviated, self-serving and often conflicting (recommended: *Shared Prophets - Biblical Figures in the Koran - What They Said and Did*, Boreal Books). Where scriptures pertaining to shared prophets were dissimilar, the believers were expected to believe in what was revealed in the Koran.

Narrated Abu Huraira:

The people of the Scripture used to read the Torah in Hebrew and explain it to the Muslims in Arabic. Then Allah's Apostle said, "Do not believe the people of the Scripture, and do not disbelieve them, but say, 'We believe in Allah and whatever has been revealed.'" (3.84)

Bukhari 93.632

God's reluctance to let believers adopt a "middle course" that does not involve "believing with certainty" in everything He "clearly expounded", and which radiate so much hatred, makes reforming Islam next to impossible.

45:20 This (Qur'an) is an illumination for mankind, a guidance and mercy unto a people who believe with certainty.

11:1 [This is] a Book with Verses which are elaborately formulated and clearly expounded from the Wise, the All-Aware.

Reformers Beware

Muslims who wish to reform their religion face a risky uphill battle.

2:8 There are some who say: "We believe in Allah and the Last Day;" but they are not real believers.

2:9 They seek to deceive Allah and the believers, but deceive none other than themselves, thought they are not aware of that.

2:10 In their hearts is a sickness; so Allah has increased their sickness. A painful punishment awaits them because of their lying.

2:11 And when they are told: "Do not sow mischief in the land", they say: "We are only doing good."

2:12 It is they who make mischief, but they are unaware of that.

A translation by Sheikh Muhammad Sarwar of verses 2:11 and 2:12:

2:11 When they are told not to commit corruption in the land, they reply, "We are only reformers."

2:12 They, certainly, are corrupt but do not realize it.

Rashad Khalifa's translation is even more to the point. Reformers are evildoers!

2:12 In fact, they are evildoers, but they do not perceive.

The most dangerous time for young would-be reformers will be the days leading up to Judgement Day.

Narrated Ali:

I heard the Prophet saying, "In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islam as an arrow goes out of its game, their faith will not exceed their throats. So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection."

Bukhari 61.577

Muhammad expected Judgement Day to occur during his lifetime or shortly after his death.

Narrated Sahl bin Sad As-Sa'idi (a companion of Allah's Apostle):

Allah's Apostle, holding out his middle and index fingers, said, "My advent and the Hour are like this (or like these)," namely, the period between his era and the Hour is like the distance between those two fingers, i.e. very short.

Bukhari 63.221

It may have had something to do with a coy revelation from Allah.

21:1 Mankind's reckoning is drawing near, but they are turning away heedlessly.

Muhammad dying before the advent of Judgement Day would lead to a wholesale reinterpretation of what he had revealed about an impending doomsday.

When Muhammad died before the eschaton's (the end of the world) arrival and the Hour continued to be delayed, the early Muslims had to radically reorient their religious vision. The Hour was thus increasingly deferred into the distant future, and in less than a century Islam swiftly transformed itself from a religion expecting the end of the world to a religion that aimed to rule the world.

Stephen J. Shoemaker, *The Death of a Prophet – The End of Muhammad's Life and the Beginnings of Islam*, University of Pennsylvania Press, 2012.

The believers' behavior after Muhammad's death is the clearest indication that they now expected God to wreak the vengeance promised in 43:41.

43:41 Were We to carry you off, We would then wreak vengeance upon them.

Had it not been for Abu Bakr—who would succeed Muhammad as leader of the believers—quoting a verse that none had ever heard, that Muhammad was going to die like everyone else, who knows what would have happened with people running around in terror thinking that Judgement Day was at hand?

3:144 Muhammad is merely a Messenger, before whom many Messengers have come and gone. If then he dies or gets killed, you will turn on your heels? Should any man turn on his heels, he will not cause Allah any harm; and Allah will reward the thankful.

Conscientious Objectors

The following is about another group in "in whose heart" God said, "is a sickness." In this instance, it is because they will not obey revelations demanding they go to war and kill people. What we might call *conscientious objectors*.

47:20 The believers say: "If only a surah is sent down", but when a sound surah is sent down and fighting is mentioned therein, you will see those in whose heart is a sickness look at you like one who has fainted in the throes of death. Far better for them,

47:21 Would have been obedience and a fair word! So when the matter is resolved, it would have been better for them to be true to Allah.

Conscientious believers were rightly concerned that these militant verses that, in effect, demanded they accept to fight and kill under the leadership and at the discretion of Muhammad was giving him too much power, and he would do what God accused others of doing: "spread corruption in the land."

47:22 Would you, perhaps, if you were to rule, spread corruption in the land and sever the bonds of your kin?

47:23 Such are those whom Allah has cursed, and has made them deaf and blotted out their eyesight.

47:24 Will they not ponder the Qur'an, or are there locks upon their hearts?

Conscientious objectors have been deluded by Satan into refusing to follow orders.

47:25 Surely, those who have turned upon their heels after the Guidance was manifested to them, it was Satan who insinuated to them and deluded them.

47:26 That is because they said to those who disliked what Allah has sent down: "We shall obey you in part of the matter", but Allah knows their secretiveness.

They will be snatched by angels on Judgement Day and beaten on the buttocks while being flown to Hell.

47:27 How, then, will it be when the angels shall carry them off, beating their faces and their buttocks?

47:28 That is because they have followed what has angered Allah and were averse to His good pleasure. So He has foiled their works.

You will know these conscientious objectors by their objections to going to war: "their distorted speech", Revelation 47:30. Had God wished, He would simply have revealed who they were.

47:29 Or do those in whose hearts is a sickness think that Allah will not bring their rancours (sic) to light.

47:30 Had We wished, We would have shown them to you, so that you might know them by their mark (*faces*). And you shall surely know them by their distorted speech. Allah knows your works.

47:31 And We shall test you so as to know who are the fighters among you and who are the steadfast, and we shall test your news (ascertain about you, *Moududi*).

They will have no impact on Allah's war against the unbelievers.

47:32 Indeed, those who have disbelieved and barred (men) from Allah's Path and were at odds with the Messenger, after the Guidance became manifest to them, will not cause Allah any harm, and He will foil their works.

Confirming that Muhammad is in charge:

47:33 O believers, obey Allah and obey the Messenger and do not render your actions vain.

Successors in the Lands

Uzza: Some people believe in the separation of Church and State as deeply as Islamists believe there should be no such distinction. Allowing Islam to blur this line by letting it market its ideology everywhere made people uneasy, and rightly so. If governments had held the line against a militant Islam that recognises no man-made boundaries to its expansion and jealously guarded the fragile exception that is Western civilization instead of caving in to bullies, there might have been fewer reasons for people to fear Islam.

Gerry: So you agree that Islamophobia is real.

Uzza: A fear of Islam is real, and it is not a phobia, as Islamists and their patsies would have you believe.

Gerry: By patsies, you mean politicians?

Uzza: And well-meaning people who don't know any better. A fear of Islam is a legitimate fear. Fear is what non-believers who get close and personal with the Koran and Allah's unrestrained visceral hatred and cruelty for their kind will experience, for that is the intent. It is a fear nourished and amplified by the Author's demands of believers when it comes to dealing with those for whom He has nothing but contempt: from avoiding them, to enslaving them, to killing them. Fear is what terrorism in the name of Allah is all about. Instead of dealing with this fear in a forthright manner, Western governments preferred spreading the Islamic slander that a fear of Islam is an irrational fear, that of Islamophobia, or worse, racism, as if Islam was a race and not a religion.

From Remembering Uzza - If Islam Was Explained to Me in a Pub: The Enemy Within, Boreal Books



AFP-JIII: "Combination of pictures showing the five gunmen who carried out the July 1, 2016 attack in Dhaka, during which 20 hostages were slaughtered at a restaurant, posing in front of a flag of the Islamic State group at an undisclosed location." Image may be subject to copyright.

Those who would accuse you of Islamophobia would like you to concentrate on the smiling faces and ignore the guns. Don't!

9:123 O you who believe, fight those of the unbelievers who are near to you and let them see how harsh you can be. Know that Allah is with the righteous.

If you fear Islam, as you should from what you now know, you might take comfort in that, when Abu Bakr al-Baghdadi and others called on every Muslim to take up arms and go out and slaughter unbelievers wherever they find them, most who took up the challenge, unlike Bibeau and Rouleau, preferred travelling to Syria to join the Islamic State and butcher them as part of an organized campaign.

Islam was never a religion of peace. Islam is the religion of fighting. No-one should believe that the war that we are waging is the war of the Islamic State. It is the war of all Muslims, but the Islamic State is spearheading it. It is the war of Muslims against infidels. There is no excuse for any Muslim not to migrate to the Islamic State... joining is a duty on every Muslim. We are calling on you either to join or carry weapons [to fight] wherever you are.

Abu Bakr al-Baghdadi, in an audio message made public May 14, 2015

Kill everyone; the evildoers are all targets for us. Don't bother looking for a specific target, just kill them.

Dar al-Islam (Land of War) No. 3 (My translation of an exhortation to believers worldwide published in Islamic State's French language signature magazine.)

Always target areas where crowds gather, like popular tourist spots, shopping centers, synagogues, churches... the goal being to instill fear in their hearts.

Dar al-Islam (Land of War) No. 5

The Islamic State taking Allah's command to be harsh with unbelievers to heart:

If you can't blow them up or shoot them, try to be alone with the infidel and crush his skull with a rock, knife him to death, run him over with your car, throw him off a cliff, strangle him, poison him... It does not matter whether he is a policemen or a civilian, the sentence is the same. They are our enemies and spilling their blood is justified.

Abou Mohammed Al-Adnani, the second most senior leader of the Islamic State after Abu Bakr al-Baghdadi.

What would have happened if the call to murder the person next to you had come from local imams? In a response to a July 15, 2016 Ottawa Citizen story: *France in mourning as truck attack kills 84 in Nice, including 10 children*, a reader imagined the following scenario in an online comment that must have gotten past the paper's censors:

REALITY OF TODAY

You welcome this Islamic population into your country, you feed them, you house them, you give them benefits that your own people have worked for, you bend over backwards to appease them, you force your own people to tolerate them, and you encourage their religion to thrive. You give them the same and in some cases even more opportunities of every home born citizen. But in reality these Muslims have a hidden agenda.

They see your culture as weak. They will lie to you, they will tell you they are peaceful and want nothing else but to be fine upstanding citizens and follow our laws. They will accept your food, your housing, your benefits, your kindness but they will never accept your culture or beliefs.

They will secretly hide and protect the bombers and beheaders within their communities that are basically no-go areas for our authorities.

They will wait in their millions and grow strong on your generosity and tolerance which they see as your greatest weakness. And then one day in the future they will receive the call from the Muslim hate preachers of the mosques you have so generously allowed them to build so they can preach their Islamic bile, and rise up and then the Islamization of the Christian world will be complete.

The appeasers and apologists who have helped them will be the first to be put to the sword for the Muslims will not trust people who have betrayed their own Christian culture.

Their alien, violent, intolerant 7th century cult will utterly destroy you because your stupidity knows no bounds. These Muslims cherish death more than life itself especially in the pursuit of their aim to make the world one barbaric Islamic caliphate.

Islam will make the SS look like the Salvation Army in the times to come. May our children and children's children forgive us for our utter suicidal stupidity.

I wish the author of the above had stayed with the designation Islamists to avoid painting all Muslims with the same brush.

In many Western nations, and Canada is no exception, Nawaz's "Political Islamists" and your traditional Islamists now control the message and are largely responsible for the appointment by a compromised prime minister of a high ranking official to combat a rational fear of the irrational. On January 26, 2023 the Right Honourable Justin Trudeau announced the appointment of Amira Elghawaby, communications director of the *National Council of*

Canadian Muslims (NCCM), as Canada's first representative to combat Islamophobia.

In 2015, the Fort McMurray mosque welcomed a Saudi-trained imam to lead the congregation about whom *The Globe and Mail* wrote:

On his personal website, the imam has posted links to provocative essays, authored by other Saudi-educated scholars that he has translated into English. One such essay, *The Rules on How to Interact with Non-Muslims*, starts out with an analysis of Sura 5, Verse 51 of the Koran - 'Take not the Jews and Christians for Friends.'

That same year, the Senate of Canada issued an interim report on countering terrorism, in which it recommended the training and certification of imams in Canada to weed out the "hate preachers" mentioned in the comment "REALITY OF TODAY." Ms. Elghawaby would have none of it (Appendix: Imam Certification), as I suspect the man who appointed her would not either.

Fatima Houada-Pepin, the first Muslim woman elected to the Quebec National Assembly, discussed (my translation) the Islamists' appropriation of the message during an interview with Guy Lepage, host of the popular French language current affairs program *Tout le monde en parle* (Everyone's talking about it, *my translation*).

There is no such thing as a moderate Muslim; there are Muslims who believe in democracy. The term "moderate Muslim" is an invention of the media which allows Islamic fundamentalists to operate below the radar. Who are the Muslims? They are a diversity of communities. Muslim should always be plural because they come from Africa, from the Islands...

I am from Morocco, a country open [to the world] and tolerant. When I was growing up, I had Jewish, Christian and Muslim playmates; we went to school together we celebrated each other's [religious] holidays. I bear no grudges, having lived Islam in harmony. I only got to know what fundamentalist Islam was when I came to Canada. It is here that I got to know the most intolerant, the best

organized, the most structured and the best financed groups, with means and worldwide connections. It was quite a shock.

Nonetheless, the vast majority of Muslims try hard to integrate; their children do well in school, they have a future. This is not well-known because the fundamentalists have the upper-hand (control the message) and have the ear of the media. They (the fundamentalists) have become the trees that hide the forest.

Muslims, as Houda-Pepin pointed out “are a diversity of communities.” One of them are the Sufis, who are at the top of the list of those who must be slaughtered for their love of life; or simply their love of loving.

Fasting is a way to save on food

Vigil and prayer is a labor for old folks.

Pilgrimage is an occasion for tourism.

To distribute bread in alms is something for philanthropist.

Fall in love:

That is doing something!

Eleventh-century Sufi **Ansari of Herat**

On Sunday April 3, 2011, Taliban suicide bombers killed 42 Sufi Muslims for worshipping Allah by dancing, chanting and meditating at the Shrine of their founder. Sufis are not on Allah’s official *enemies list* for the joyful life-loving Muslim sect was founded about five hundred years after the death of Muhammad.

Ayatollah Khomeini said that “there was no joy in Islam”; that unparalleled joy would come after death, after spending a lifetime worshipping Allah and killing His enemies. Not so for Sufis; they want to be happy and to live in harmony with those who don’t believe as they do, whether they are non-Muslims or their less tolerant, sombre brethren. They worship Allah by singing, dancing and falling in love which, for the likes of Khomeini is an invitation to immorality. By dancing (no pun intended) to their own spiritual tune, these Sufi are heretics in the eyes of Islamists. Unlike other religions that have evolved to tolerate heretics, Islam has remained firmly

rooted in the past. That is why 19 men, 14 women and 9 children who were having fun worshipping their god, had to be blown to bits.

In 2008, the Ottawa Citizen published a letter to the editor from a reader who wrote that "as a Muslim his heart bleeds but one has to accept the reality that Islam is not compatible with today's humanistic, pluralistic and secular society." It did not take long for a prominent defender of the party line to make his displeasure known in his own letter to the editor. Imam Dr. Zuad Delic is the former national executive director of the defunct Canadian Islamic Congress, whose advocacy has largely been taken over by the Muslim Association of Canada (MAC), a more CAIR-like organisation that receives millions of dollars from the Liberal Government of Justin Trudeau.

Terry Glavin: The Liberals are funding hate. How else to describe the speakers at this Toronto convention? *National Post, June 30, 2022*

Speakers at Muslim Association of Canada gathering will include one who advocates the death penalty for homosexuality and another who says it's OK to beat your wife. These are among the obscene ideas promoted by several of the individuals who will be featured speakers at a national three-day conference beginning on Canada Day in Toronto, hosted by an organization that the Trudeau government has provided with more than \$3 million in federal "anti-hate," youth engagement and security funding over the past three years.

Muslim human rights activists and Jewish advocacy organizations say they're appalled that the Trudeau government continues to fund the Muslim Association of Canada (MAC), which has taken a turn in recent years to an unambiguously reactionary and heavily politicized version of Islam embraced by only a small minority of Canada's Muslims.

In 2012, Prime Minister Trudeau accepted an invitation to be keynote speaker at the *Reinvigoring the Islamic Spirit Conference* (December 21-23), the largest of its kind in North America. Only a few days before the

celebration of the birth of Jesus, Trudeau was at the Toronto Convention Center revelling with those whose scriptures slander Christians as perverts and, if given the opportunity, will tax them or kill them for lying about Allah having a son.

18:4 And to warn those who say: "Allah has taken a son."

18:5 They have no knowledge thereof, nor do their fathers. What a dreadful word that comes out of their mouths! They only utter a lie.

Trudeau dismissed objections to his participation, a few days before Christmas for goodness' sake, at a conference that boasted of reviving a spirit that is contemptuous of the role Christians assign Jesus as "pit[ting] groups of Canadians against each other." He has since discreetly extended remotely his best wishes to subsequent gatherings his government helps fund. The Prime Minister's relationship with Islam exhibits many of the characteristics of an Islamophile.

The general picture is of a white liberal non-Muslim who equates any criticism of Islamic doctrine with bigotry, Islamophobia, or even racism... They deny any connection between heartfelt religious belief and Muslim violence.

Maajid Nawaz in conversation with Sam Harris, *Islam and the Future of Tolerance*, Harvard University Press, 2015

For a person in Trudeau's position, that is cause for concern. Less than two weeks into his first mandate he dropped the Harper court challenge to fundamentalists taking the oath of citizenship incognito.

The governing Liberals have withdrawn a legal effort by the previous Conservative government to persuade Canada's top court to strike down lower judicial rulings that allowed women to wear the niqab at citizenship ceremonies... The case centred on a lawsuit by Zunera Ishaq, a devout Muslim woman who moved from Pakistan to Ontario in 2008.

Ottawa Citizen, November 16, 2015

Only six months after being sworn in, his government made the Canadian Food Inspection Agency (CFIA) responsible for ensuring

that slaughterhouses selling halal meats had actually bled the animal while it was alive and conscious; in effect, certifying that it had been tortured to death (Appendix: On the Ritual Slaughter of Animals).

Getting back to Dr. Delic's response to a Muslim's informed opinion that: "Islam is not compatible with today's humanistic, pluralistic and secular society." The imam accused a thoughtful man of being "inaccurate and misleading" telling him that a "more informed reading of Islam's Holy Text (the Koran), along with the life and sayings of the Prophet Muhammad reveals a religion whose core values emphasize respect, mercy, compassion, love, understanding, co-operation, consultation, genuine equality, and peace with justice."



An informed reading of the Koran and the sayings of Muhammad reveals quite the opposite and the result can be quite devastating as was the case with the Manchester bomber.

The following dialogue is from a debate between Muslim clerics Dr. Jamal Rifi and Sheikh Mohammad Tawhidi, hosted by Australia's Channel Seven about the role religion played in the slaughter of twenty-two, mainly young women and girls by Salman Abedi.

Tawhidi on the radicalisation of the Manchester bomber and his generation:

Basically we need to be very realistic when dealing with this matter. You have a twenty-two year old who gets

radicalised over two, three sermons in a Friday mosque gathering ... this age is an age when someone would expect people to be going out, having fun. But no, we have a large number of youth that are being radicalised.

This happens because of the books that we have, the Islamic scriptures that we have; they push the Muslim youth to believe that if you go out there and kill the infidels, that's how you will gain Paradise.

On the massacres being a continuation of a very old war:

For the past one thousand four hundred years we have had a religion of war, that is exactly what we have had, this is not something I am imagining, these are facts. We've had many wars.

How did Islam spread from Saudi Arabia down to Indonesia and Bosnia, all spread by the sword. We had many wars. For someone to come and say that Islamic scriptures have nothing to do with it, I mean, that's against the facts, that's not true. Islamic scriptures are what is pushing these people to behead the infidels.

Let me tell you something, the people that are beheading, that mister, the person that killed the young girls in Manchester did so believing he was going to dine with the Prophet Muhammad that very night, that is what the Islamic scriptures tell them.

Firdaus, the house of martyrs, is where the Prophet and Abedi probably dined on the night of the massacre.

Narrated Samura:

The Prophet said, "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house, better of which I have never seen. One of them said, 'This house is the house of martyrs.'"

Bukhari 52.49

An eat-and-dash, I suspect, with Abedi anxious to have a go at the facsimiles of the girls he slaughtered. When any of Imam Delic's seemingly noble sentiments are found in the Koran, or in the sayings of Muhammad, they generally apply to Muslims only, the rest of us can literally go to Hell, and sooner rather than later. If nothing is done to curb this schooling in hate, intolerance and cruelty, what truly horrifying events are we setting in motion as the world gives rise to the next generation of Hitler-like leaderships similar to the one we find in Iran, where burning the unbelievers in an atomic fire will be seen as doing God's work and being handsomely rewarded for it?

Hitler, in *Mein Kampf*, looked to the East for what he called lebensraum, literally "living space", for the master race. This living space was to be acquired through extermination, enslavement and sterilization of non-Aryan races. It was the duty of every member of the superior race—from the soldier in the field to the civilians making sure that the trains that took members of a lesser race to camps to be exterminated ran on time—to do their part in this endeavor as it is the duty of every superior believer to do what is necessary to bring about the day when only believers walk the Earth.

35:39 It is He Who made you successors in the lands. Then he who disbelieves, his unbelief will recoil upon him; and their unbelief will only increase the unbelievers in contempt in the sight of their Lord. No, their unbelief will only increase the unbelievers in perdition.

Will this piece of entitlement dogma of being "successors in the lands" and lessons learned, lead to even greater atrocities than when it was the alleged superior race that laid claim to priority of living space? I realize I may be placing too much emphasis on the hate, the intolerance, the invitation to violence and the horrific cruelty found in the Koran, but that is in large part what the Book is about. Muslims and non-Muslims should be concerned with the impact on receptive and gullible minds of reading—of memorizing—such a text, amplified by the example and sayings of a religious icon who boasted that terror had made him victorious. This comprehensive, no let-up conditioning in some of the most undesirable traits of human nature means that an Islamist leadership will have at its disposal a sizable people's army of willing executioners and supporters.

Islamic scriptures have already led to an increasingly perilous struggle between Islamists and secular authorities as to how many hard-won freedoms and how much moral high ground must be sacrificed so that believers can live according to the dictates of the Koran and the example of the alleged illiterate who revealed its content. To get Western government to agree to what Islamists tells them, and tell us, are benign concessions, it is essential that they stifle criticism of the book and its narrator. An effective, if disreputable way of doing this, apart from threats to life and limb, is gratuitous accusations of Islamophobia at every opportunity.

As human beings we have a right, and as citizens of a democracy an obligation to express an opinion on issues affecting our lives and the lives of our countrymen and women. That right, that obligation, must include questioning religious decrees issued more than a thousand years ago despite a god's claim to the contrary.

33:36 It is not up to any believer, man or woman, when Allah and His Messenger have passed a judgement, to have any choice in their affairs. Whoever disobeys Allah and His Messenger have gone astray in a manifest manner.

What about the Book itself?

39:28 We made it an Arabic Qur'an without any defect that perchance they might be God-fearing.

These "epistemological black holes", to quote Sam Harris, "are fast draining the light from our world."

How do we know our holy books are free from error? Because the books themselves say so. Epistemological black holes of this sort are fast draining the light from our world.

If we cannot find our way to a time when most of us are willing to admit that, at the very least, *we are not sure* (italics his) God wrote some of our books, then we need only to count the days to Armageddon—because God has given us many more reasons to kill one another than to turn the other cheek.

The End of Faith - Religion, Terror and the Future of Reason, W. W. Norton & Company, 2004, p. 35

The darkness cannot smother the light on its own. It requires our complicity and our collective willful ignorance of scriptures that would see all unbelievers disappear from the face of the Earth. I will not be an accomplice and neither should you—the reason for my books. Of all human endeavors, religion has the greatest potential to change our lives for better or for worse. By giving all citizens the freedom to question the authenticity, the relevance, the meaning and application of religious dogma we guard against the worst.

We also recognize that a free society must have the scope to debate, to criticize, proselytize, insult and even ridicule belief and religious practices in order to ensure that there is full scope – short of violence or inciting violence or other criminal offences - to tackle these issues.

From a plea by an alliance of Muslims, Christians, humanists and secularists urging the British Parliament to reject legislation limiting the rights to criticize religious beliefs and traditions.

Individual Moslems may show splendid qualities. Thousands become the brave and loyal soldiers of the Queen; all know how to die; but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world.

Winston Churchill

Unless we come to grips with the fact that it's not people—holy warriors and Islamists do what they do because of their indoctrination—who are the "retrograde force" and the source of the turmoil that threatens to engulf us all, but a more than thousand-year old acrimonious text and the example and sayings of a Dark Ages oracle, there is no hope.

Afterword

Canada Day 2008

It was not easy finding a good spot that late in the evening to enjoy Blue Rodeo, who were closing out the Canada Day celebrations in 2008 on Parliament Hill, but I did. It was on the sidewalk on the south side of Wellington Street in front of the old American Embassy, the hoped-for-home of a *National Portrait Gallery*.

A few feet in front of where I was standing were six what I judged to be teenaged Muslim girls attired in Canada Day colors. Some wore white chadors and a bright red dresses; others white chadors and white dresses with bright red patterns. Some of them held sparklers. With them were two little girls, who could not have been more than eight, wearing glowing red head ornaments and holding a small Canadian flag. At my feet, sitting on the edge of the sidewalk were two older women wearing the traditional black burka, without the veil, i.e., niqab, watching the show and watching the young girls and children enjoying themselves. With the two older women was a small boy, he could not have been more than four. What happened next is not that unlikely since it was almost certainly part of the security for Canada Day festivities.

Blue Rodeo was about halfway through their performance when two men with Errol Flynn-like moustaches, baseball caps as headgear and wearing white tee shirts on which was written in bold letters *Canadian, eh!* made their way to where I was standing and the women sitting. Next to each man was a large jet-black Lab on a short leash. As the men and their dogs passed between the women sitting on the sidewalk and the Muslim girls watching Blue Rodeo, one of the woman sitting on the sidewalk pointed at one of the man, then the dog, then the child whose hand she was holding. The men smiled and stopped to let the child pet one of the dogs then continued on their way.

This was even more extraordinary when you consider that the Prophet, at one time, demanded that his followers kill all dogs. The



graceful Saluki, one of the oldest known breeds of domesticated dog, suffered the most from this decree, and in areas under Muslim domination (most of the Middle East) was almost wiped out. Muhammad later amended his decree to limit the slaughter to black dogs.

Abd Allah B. Mughaffal reported the apostle of Allah as saying: "Were dogs not a species of creature I should command that they all be killed; but kill every pure black one."

Abu Dawud 16.2839

And still later, only black dogs with white spots over their eyes.

Abu Zubair heard Jabir Abdullah saying: Allah's messenger ordered us to kill dogs and we carried out this order so much so that we also killed the dog roaming with a woman from the desert. Then Allah's apostle forbade their killing. He said: "It is your duty to kill the jet-black (dog) having two spots (on the eyes) for it is a devil."

Sahih Muslim 10.3813

The reason God's Messenger ordered the killing of all dogs was because he blamed a puppy for the angel Gabriel not showing up when he was scheduled to.

Maimuna (another of the Prophet's wives) reported that one morning Allah's Messenger was silent with grief. Maimuna said: "Allah's Messenger, I find a change in your mood today."

Allah's Messenger said: "Gabriel had promised me that he would meet me tonight, but he did not meet me. By Allah, he never broke his promises," and Allah's Messenger spent the day in this sad mood.

Then it occurred to him that there had been a puppy under their cot. He commanded and it was turned out. He then took some water in his hand and sprinkled it at that place. When it was evening Gabriel met him and he said to him:

"You promised me that you would meet me the previous night."

He said: "Yes, but we do not enter a house in which there is a dog or a picture."

Then on that very morning he commanded the killing of the dogs until he announced that the dog kept for the orchards should also be killed, but he spared the dog meant for the protection of extensive fields or big gardens.

Sahih Muslim 24.5248

With the Canada Day festivities coming to a close, Blue Rodeo asked the crowd to join them in a loud rendition of O Canada. Both women got up, one taking the child in her arms, for the national anthem. It was a good day to be Canadian.

For Islamists, this type of outing by two families of Muslim Canadians that involves joining non-Muslims in a celebration that is not about worshipping God and that exposes children to the malevolence of music is to be discouraged, not only because it is evil in Allah's Eyes, but because it brings us closer together, when their objective is to create is an *us against them* mentality. They must not prevail. How we can limit their influence is the subject of my next book *Between a Pillar and a Hard Place*.

What the kids were doing was evil: playing musical instruments or listening to music is grave sin #16. Their mothers, in making it possible for them to do so, displayed a lack of concern for Allah's punishment; not fearing God's punishment is grave sin #4. Grave sins are sins where there is revelation or a saying of Muhammad condemning the transgressor to burning in Hell for eternity or a consensus among scholars that the sinner is going to Hell. At this writing there are 40 grave sins based on scriptures and 10 made-up grave sins.

A question about music was asked of Saudi Arabian Islamic scholar and Grand Mufti of Saudi Arabia from 1993 until his death in 1999:

154 Islamophobia

Question: What is the ruling regarding a beneficial show, such as the news or a commentary on the news, which is disrupted intermittently by a few seconds of music?

Answer: There is no harm in listening to these shows as long as you turn off the radio while the music is being played, since music is unlawful, may Allah make it easy for us to avoid music and may He protect us from its evil.

Shaykh Abdul-`Azeez Bin Baz

APPENDICES

Imam Certification

Senate report leaves bitter taste with Canadian Muslims

Amira Elghawaby, communications director of the
National Council of Canadian Muslims (NCCM)

Reading this week's Senate interim report on countering terrorism was spit-out-your-cereal unbelievable.

Thankfully most Canadian Muslims were likely observing their Ramadan fasts when news of it broke; but it's enough to make anyone lose their appetite.

The report is contradictory in places, nonsensical in others, and at times based on unsubstantiated claims. None of this should come as much surprise to those who watched the at-times farcical Senate hearings which led up to it.

A parade of pseudo-experts on national security, including activist Ayaan Hirsi Ali, a woman who has never lived in Canada but was asked to pontificate about the country's Muslim communities, were woven into a lineup that did include some legitimate experts. They were not enough to save the further discrediting of what is supposed to be a chamber of sober second thought.

The report's recommendations in fact speak to a prejudicial and colonial mindset among those in high places and should alarm all Canadians.

More than suggesting imams be vetted and certified by the state - clearly discriminatory and patronizing - the report further suggests that community members and leaders need to be vetted as well. In other words, Canadian Muslims need to receive a state-sponsored stamp of approval before participating in dialogue with our government.

Considering the government's track record when it comes to silencing dissent, with its infamous list of "enemies," it's pretty obvious who would or wouldn't be approved. Good Muslims are those who accept the government's talking points and refrain from critique. Bad Muslims are those who both critique and march to their own tune.

Once upon a time, colonizers pitted the colonized against one another in similar fashion, rewarding those who were pliant with recognition and relegating the others to the peripheries. These dynamics have no place in a modern democracy.

As our organization and other prominent Canadian Muslim institutions and individuals have experienced, silencing critical Muslims doesn't simply mean they're not on the Prime Minister's Ramadan dinner guest list.

No, silencing Canadian Muslims in this country means accusing them of terrorist leanings, sympathies, thoughts, dreams, what have you. And it means that if they have the wherewithal to defend their reputation against such slander, the government uses taxpayer dollars to fend off their claims.

But even that shouldn't be allowed to happen, according to another cringe-worthy Senate recommendation. Public officials should be free to defame Canadian Muslims. The report says that: "Government should encourage provincial governments to implement legislation that protect Canadians who are participating in the public discourse from vexatious litigation."

This would be amusing if it wasn't coming from the Senate of Canada. Even droller is the suggestion that the government of Canada should police speech. Someone needs to remind Senators that we live in a democracy and that the Criminal Code already provides for the prosecution of anyone promoting hatred, or terrorism. Even speech deemed offensive is protected.

Throughout the hearings on Bill C-51, experts and civil-society representatives advised the government that stricter laws and more invasive policing would not necessarily achieve the goal of eradicating the threat of extremist violence.

What many did learn is that Canadians risk losing cherished civil liberties in this law-and-order strategy that appears to be more about fear and bluster than about protecting Canadians.

This latest report takes this disturbing zero-sum game one step further: deliberately alienating and marginalizing the vast majority of Canadian Muslims and their institutions and making it that much harder for law-enforcement agencies to do their work on a basis of mutual trust and respect.

Given the recent white-supremacist shooting south of the border, and our own cases of right-wing extremism in Canada, it's startling that the Senate completely ignores what expert testimony and law-enforcement briefings indicate is also a real and significant threat.

The Senate's interim report is little more than a poorly disguised propaganda piece timed for election season. It's not a serious analysis of what Canadians require "to counter the terrorist threat in Canada." At best, it's a missed opportunity. At worst, it's a distasteful setback.

First published in The Globe and Mail July 10, 2015

Senate recommendation misunderstood

Daniel Lang, senator for Yukon and chair of the Standing Senate Committee on National Security and Defence.

As chair of the Standing Senate Committee on National Security and Defence, I would like to clarify our recommendation surrounding the training and certification of imams in Canada. I would also like to explain why it appears that the Muslim community has been "singled out" for special treatment.

The carefully crafted recommendation asks that "the federal government work with the provinces and the Muslim communities to investigate the options that are available for the training and certification of imams in Canada."

Crucially, the recommendation is made in response to testimony from members of the Muslim community as well as experts who confirmed that radicalization begins with person to person or person to group contact.

The witnesses who appeared before the committee over the past nine months continuously brought up the fact that radicalizing messages

mixed with religious ideology was being advocated by some foreign-trained imams in Canada.

Professor Salim Mansur told the Committee “Radicalization occurs among Muslim youth when identity politics facilitates their indoctrination into jihadi politics by Islamist preachers and activists in the community” and stated clearly that “if you are not prepared to tackle radicalization and those who radicalize our youth, we will always be playing catch-up.”

Ms. Homa Arjomand, a former Iranian refugee who led the international campaign against Sharia law in Ontario testified that “Under the notion of freedom of religion, the state has legally funded religious schools and centres and placed the children under religious dogma and tradition. With money pouring [in] from Saudi Arabia, Iran and other states, and with [mullahs] and imams being imported to Canada, the result is very obvious. The state has paved the path for more segregation, isolation and discrimination.”

Imam Syed Soharwardy who leads 13 mosques in Canada warned that “there are people preaching open intolerance in this country.” He went on to state that it is this “intolerance ideology that makes a person become a potential recruit for the terrorist organization. This ideology opens the door for recruitment.”

Another member of the Muslim community, Michelle Waldron, whose family has been directly affected by radicalization warned Canadians that foreign-trained imams are “blurring the line between traditional Islam and their politically motivated ideology, which opens the door to violence and strife.” She told the Committee that her son Luqman Abdunnur, who was reportedly under national security investigation was radicalized at a mosque in Ottawa, and arrested three days after the October 2014 Parliament Hill attack. Ms. Waldron call[ed] on the Committee to “Create a certification or licensing standard for clergy and religious leaders in Canada.”

While the Committee did not go this far, it felt the suggestion was worthy of further, open exploration, discussion, and debate.

During the course of our hearings, former Liberal cabinet minister and ex-British Columbia premier Ujjal Dosanjh, himself a victim of terrorism, also urged the Committee to consider greater scrutiny of religious institutions.

Muslim witnesses were among those warning about the hazards posed by religious/political interpretations of jihad. Several witnesses pointed out that this doctrine has served as the impetus and justification for today's Islamist terrorism. There is reason to believe that perpetrators were persuaded that such thinking about "jihad" justified the killing of a uniformed Canadian Armed Forces' warrant officer in Quebec, the murder of a National War Memorial sentry in Ottawa, as well as assorted Islamist fundamentalist plots and hostilities in Canada and around the world.

Canada is not alone in discussing the options to prevent Islamist radicalization. Some European countries have gone further than what our Senate Committee contemplated.

Since 2004, the Netherlands passed laws prohibiting foreign imams from practicing there, and today, Belgium, France, Austria and Germany are requiring that imams be trained and certified within their country. Confirming our concerns, just last week, France announced it had deported 40 foreign trained imams since 2012, and in Tunisia, where 38 tourists were recently murdered, the government announced that it will close 80 Salafist/Wahabbi mosques. Algeria, which has experienced years of civil war, now has restrictions relating to foreign-trained imams.

We are confident that this recommendation to encourage the Muslim communities to train their religious leaders in Canada, along with the other twenty-four in our Report, are timely, prudent and necessary responses to the security reality facing all Canadians.

First published in the Ottawa Citizen July 16, 2015

Jewish Tribes Exiled From Medina

It was after the Muslim victory at Badr that a confident Prophet sought to impose a head tax, the *jizya*, on the Jews and Christians. The Jews ridiculed his proposal saying that Allah could not be so poor as to require their money. Muhammad swallowed his pride and patiently waited for an opportunity to make the Jews pay, and pay dearly for their insolence, as was his way. An irresistible opportunity for revenge and plunder presented itself with the retaliation killing of a Muslim by a Jew of the Banu Qaynuqa, the smallest of the three Jewish tribes of Medina. Their story as told by Abul Kasem, former Muslim and author of *A Complete Guide to Allah*:

An Arab girl, married to a Muslim convert of Medina went to the Jewish shop of a goldsmith in the market place of Qaynuqa. While waiting for some ornaments, she sat down. A silly neighbour secretly pinned the lower hem of her skirt. When she arose, the awkward expose made everyone laugh.

She screamed with shame. A passing Muslim witnessed the incident and killed the offending Jew. The brother of the Jew then killed the Muslim. The family of the murdered Muslim then appealed to the converts of Medina to take revenge.

The skirmish now became general and Muhammad made no attempt to mitigate the situation, nor did he try to bring the offending parties to justice. He immediately gathered his followers under the white banner in the hand of Hamzah and marched forward to attack the Jewish tribe.

The Jews took shelter in their fortified apartments. So, Muhammad laid a siege and a full blockade was imposed. The siege lasted for fifteen days... [the] Jews had no choice but to surrender to Muhammad. Their hands were tied behind their backs and preparations were made for their execution.

Abd Allah ibn Ubayy, a new convert to Islam begged Muhammad for mercy, but Muhammad turned his face away.

Abd Allah persisted.

Finally, Muhammad yielded and let the prisoners escape execution. He then cursed the Jews and Abd Allah ibn Ubayy with Allah's punishment. Then Muhammad ordered the Jews of Banu Qaynuqa to leave Medina within three days.

In another account of ibn Ubayy's intervention, Muhammad believed that the planned execution of the Banu Qaynuqa—even if the Muslims were not at war with the Jews at the time and the Jews had not broken any treaties—was in keeping with Allah's command in Revelation 8:57, "If thou overcomest them in war, then make of them an example, to strike fear into those that are behind them, that they may take heed idea."

Ibn Ubayy now came to the camp and approaching the Prophet he said: "O Muhammad, treat my confederates well."

The Prophet put him off, and then when the demand was repeated he turned away from him, whereupon Ibn Ubayy clutched him by his coat of mail, thrusting his hand into the neck of it.

The Prophet's face grew dark with anger. "Let go thy hold," he said.

"By God, I will not," said Ibn Ubayy, "until thou dost promise to treat them well. Four hundred men without mail and three hundred mailed - they protected me from the red and from the black. Wilt thou cut them down in one morning?"

"I grant thee their lives," said the Prophet.

But the Revelation had commanded, with regard to those who broke treaties with him: [8:57] *If thou overcomest them in war, then make of them an example, to strike fear into those that are behind them, that they may take heed:* and, having decided

that the Banu Qaynuqa should forfeit all their possessions and be exiled, he told Ubadah to escort them out of the oasis.

Martin Lings, *Muhammad: His Life Based on the Earliest Sources*

Muhammad then forced the Banu Nadir Jews into exile after being told by Gabriel, at what was supposed to be a friendly meeting between Muhammad, his companions and the leadership of the tribe that the Jews intended to kill him.

Gabriel came to the Prophet, unseen by any save him, and told him that the Jews were planning to kill him. So he rose and left the company without a word, and everyone assumed that he would quickly rejoin them. But when some time had passed and he had not returned Abu Bakr suggested to the other Companions that they also should go, so they took their leave of the Jews and went to the Prophet's house. He explained to them what had happened and then he sent Muhammad ibn Maslamah to the Bani Nadir, telling him what to say to them.

He went with all speed to their fortresses and some of their leaders came out to meet him. "The Messenger of God," he told them, "hath sent me to you, and he saith: 'By your purposing to slay me, ye have broken the pact I made with you.'"

Then, having recounted to them the exact details of their plot, as the Prophet had bidden him do, he delivered the gist of his message: "I give you ten days to depart from my country," saith the Prophet. "Whosoever of you is seen after that, his head shall be cut off."

Martin Lings, *Muhammad: His Life Based on the Earliest Sources*

The Banu Nadir owned large tracts of land on the outskirts of Medina on which they cultivated date palms. To dishearten and convince the Banu Nadir that there was no future for them in Medina, Muhammad ordered that their date palms be cut down. This early version of

scorched-earth warfare was taboo for both the Arabs and Jews. The Prophet justified his breaking of this long-standing prohibition with the usual revelation from God.

59:5 Whatever palm trees you cut off or leave standing upon their roots is only by Allah's Leave, and that He might disgrace the sinners.

Muhammad's share of the property of the Banu Nadir may have made some jealous.

59:6 Whatever spoils Allah has bestowed on His Messenger from them, you did not send against them any horses or other mounts; but Allah confers on His Messengers authority over whoever he pleases. Allah has power over everything.

Majid Fakhry vs. Yusuf Ali and Others

“Translations,” an Italian proverb says, “are a betrayal.” They might be if—unlike Majid Fakhry’s, the translation used in my series on the Koran—the translator is not faithful to the original. The worst offender is the translator of the most popular English rendition of the Koran, Abdullah Yusuf Ali. I discussed Ali’s translation with Professor Bruce B. Lawrence of Duke University in an exchange of emails in 2013.

June 11, 2013

Dear Professor Lawrence,

Thank you for providing me with a copy of the lecture you gave at the KA Nizami Centre for Qur’anic Studies, Aligarh Muslim University on February 17. I thoroughly enjoyed “Abdullah Yusuf Ali’s Translation of the Qur’an – An 80-Year Retrospective with Special Attention to Surat ad-Duha (Q 93),” what I have to say next notwithstanding.

It was said of Canadian Prime Minister Jean Chrétien that he was equally incomprehensible in either official language. His difficult speech was partly the result of a childhood Bell’s palsy attack which permanently partially paralyzed the left side of his face. After leaving politics, he spotted my wife and other interpreters for Canada’s Parliament at a restaurant and walked over to thank them for making him “sound good” all those years.

Making the folksy Chrétien sound good they did, but they never deliberately put words in his mouth or embellished what he had to say, as Yusuf appears to do in his translation of the Koran.

I do not know Arabic but from the five translations of the title of Surah 93 given in your lecture, Yusuf Ali seems to be going for dramatic effect with his addition of “Glorious,” damn what was in the original.

Yusuf Ali: The Glorious Morning Light

Pickthall: The Morning Hours

Droge: The Morning Light

Toorawa: Morning Light

Khan: The Forenoon

The Saudi-approved and promoted Khan Translation seems to me the more accurate in spite of the translator's, to quote Khaleel Mohammad (assistant professor in the Department of Religious Studies at San Diego State), "supremacist Muslim, anti-Semitic, anti-Christian polemic."

In *Pain, Pleasure and Prejudice*, whenever I needed another translation to bolster Majid Fakhry's—who, like Khan, translates ad-Duha as "The Forenoon"—it is Yusuf Ali to whom I normally turned. I love his translation almost as much as I love Fakhry's, but I trust Fakhry to give me as accurate a rendition of the original as only an "honest translation" (un travail honnête) by a native Arab speaker can.

Khaleel Mohammad dismisses the translation I used in *Pain, Pleasure and Prejudice* as being "a prosaic rendition" that does not do the Koran justice. Compare the difference between the two translations of Surah 111, Al-Masad.

Yusuf Ali:

111 Al-Masadd (sic)

Palm Fibre, The Flame

1. Perish the hands of the Father of Flame! Perish he!
2. No profit to him from all his wealth, and all his gains!
3. Burnt soon will he be in a Fire of Blazing Flame!
4. His wife shall carry the (crackling) wood - As fuel!
5. A twisted rope of palm-leaf fibre round her (own) neck!

Majid Fakhry:

111 Al-Masad

The Fibre

*In the Name of Allah,
the Compassionate, the Merciful*

1. Perish the hands of Abu Lahab, and may he perish too;
2. Neither his wealth nor what he has earned will avail him anything.
3. He will roast in a flaming fire,
4. And his wife will be a carrier of fire-wood,
5. She shall have a rope of fibre around her neck.

Ask any translator/interpreter and they will tell you that getting their clients' message across is what is important, and Fakhry does this very smartly without Yusuf Ali's embroidered superfluous text.

For many people, I would hazard the vast majority, poetry, as opposed to prose, leaves the impression that a text will be difficult to understand.

Insisting that translations of the Koran have a rhyme and rhythm that is not in the original creates an additional deterrent to non-Muslims reading the Koran, and that is more than unfortunate.

Sincerely Yours,

Bernard Payeur

One of the best examples of Fakhry's superior command of the English language is his succinct and elegant translation of Verse 48:28, one of the most significant revelations of the Koran.

Pickthall: He it is Who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah sufficeth as a Witness.

Yusuf Ali: It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.

Mohsin Khan: He it is Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islam), that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness.

Shakir: He it is Who sent His Messenger with the guidance and the true religion that He may make it prevail over all the religions; and Allah is enough for a witness.

Muhammad Sarwar: It is He who has sent His Messenger with guidance and the true religion to make it prevail over all other religions. God is a Sufficient witness to this Truth.

Majid Fakhry: It is He Who sent forth His Messenger with the guidance and the religion of truth, that He may exalt it above every other religion. Allah suffices as Witness.

Professor Khaleel Mohammad's opinion of the two most widely-distributed English translations of the Koran:

The Holy Qur'an: Translation and Commentary by Abdullah Yusuf 'Ali.

Among those Qur'an translations which found Saudi favor and, therefore, wide distribution, was the Abdullah Yusuf 'Ali (1872-1952) rendition that, from its first appearance in 1934 until very recently, was the most popular English version among Muslims ... While his rendering of the text is not bad, there are serious problems in his copious footnotes; in many cases, he reproduces the exegetical material from medieval texts without making any effort at contextualization. Writing at a time both of growing Arab animosity toward Zionism and in a milieu that condoned anti-Semitism, Yusuf 'Ali constructed his oeuvre as a polemic against Jews.

Several Muslim scholars have built upon the Yusuf 'Ali translation. In 1989, Saudi Arabia's Ar-Rajhi banking company financed the U.S.-based Amana Corporation's project to revise the translation to reflect an interpretation more in conjunction with the line of Islamic thought followed in Saudi Arabia. Ar-Rahji offered the resulting

version for free to mosques, schools, and libraries throughout the world. The footnoted commentary about Jews remained so egregious that, in April 2002, the Los Angeles school district banned its use at local schools. While the Yusuf 'Ali translation still remains in publication, it has lost influence because of its dated language and the appearance of more recent works whose publication and distribution the Saudi government has also sought to subsidize.

The Noble Qur'an in the English Language by Muhammad Taqi al-Din al-Hilali and Muhammad Muhsin Khan.

Now the most widely disseminated Qur'an in most Islamic bookstores and Sunni mosques throughout the English-speaking world, this new translation is meant to replace the Yusuf 'Ali edition and comes with a seal of approval from both the University of Medina and the Saudi Dar al-Ifta. Whereas most other translators have tried to render the Qur'an applicable to a modern readership, this Saudi-financed venture tries to impose the commentaries of Tabari (d. 923 C.E.), Qurtubi (d. 1273 C.E.), and Ibn Kathir (d. 1372 C.E.), medievalists who knew nothing of modern concepts of pluralism. The numerous interpolations make this translation particularly problematic, especially for American Muslims who, in the aftermath of 9-11, are struggling to show that Islam is a religion of tolerance.

From the beginning, the Hilali and Muhsin Khan translation reads more like a supremacist Muslim, anti-Semitic, anti-Christian polemic than a rendition of the Islamic scripture...

Although this Saudi-sponsored effort, undertaken before 9-11, is a serious liability for American Muslims in particular, it still remains present in Sunni mosques, probably because of its free distribution by the Saudi government.

On the Ritual Slaughter of Animals

The greatness of a nation and its moral progress can be judged by the way its animals are treated.

Gandhi

Halal meat is meat from an animal that has been tortured to death.

Anonymous

How Much Pain and Suffering

In its March 8, 2012 edition, *Le Point*, the popular mainstream French (France) weekly published excerpts from a confidential government report prepared by *Le Conseil général de alimentation, de l'agriculture et des espaces ruraux on La protection animale en abattoir; la question particulière de l'abattoir rituel* (Animal protection in slaughterhouses; the question of ritual slaughter, my translation). The excerpts reveal that during 2010, 2,068,439 cattle, 382,460 calves, 2,568,444 sheep and 35,713 goats were ritually slaughtered i.e. the animal was not rendered unconscious before being bled to death.

The longest time reported for an animal to die while fully conscious was six minutes for cattle, almost twice that time for calves at eleven minutes, and five minutes for sheep. No time was available for goats. Under the heading *Intensité et durée de la douleur: souffrance* (Intensity and duration of the pain: suffering), the report goes on to describe the type of pain an animal that is not stunned* prior to bleeding experiences. It's not for the squeamish. Again, the translation is mine, as are explanatory comments surrounded by round brackets ().

The pain that a conscious animal experiences at the time of its throat being slit is assumed to be intense ...

To be able to compare different methods of slaughters as to the amount of pain they cause, we must take into account the visible signs that permit us to gauge the intensity of the

pain experienced by the conscious animals ... The amount of pain will vary depending on the type of animal.

A slit throat is in itself painful:

- The incision provokes a nociceptive reaction ("pain caused by stimulation of peripheral nerve fibers that respond only to stimuli approaching or exceeding harmful intensity" Wiki) causing extreme pain;

- the contraction of the muscle at the point of the incision has to be extremely painful;

- blood will fill the lungs provoking a sensation of drowning.

...

The length of time it takes for an animal (that has not been stunned) to become unconscious is a result of many factors:

- the constriction of the arteries compensates for the loss of blood and causes an increase in the heart rate;

- where cattle are concerned, the vertebral arteries are not cut when the incision is done ...; different anastomosis (channels) between the vertebral and cervical arteries allow the vertebral arteries to continue bringing blood to the brain even after the carotid artery has been cut;

- other factors may contribute to the time an animal remains conscious e.g. a clot in the carotid artery.

...

Rendering an animal unconscious is both the beginning and the end of its suffering when conventional methods are used. In the ritual slaughter of an animal, unconsciousness comes much later. During this period, which varies among types of animals, the animal, in a conscious state, will be subjected to many painful procedures, some related to the incision made by the person performing the sacrifice, others by the stop and go ("saccadé") nature of the ritual.

Why the Suffering?

Modern, non-traditional slaughtering methods use what is commonly referred to as a captive bolt pistol to render the

animal unconscious prior to slaughter "to prevent the pain and suffering of the animal during the bleeding (exsanguination) process (which is itself necessary to prevent meat spoilage) during butchering. The principle behind captive bolt stunning is a forceful strike on the forehead using a bolt to induce unconsciousness. *Wiki*

Except for giving Allah credit for providing the animal to be slaughtered, there are no verses in the Koran that demands that the animal be made to suffer beforehand. The suffering comes from the example of the Prophet who obviously got some satisfaction from the slow killing of a restrained struggling animal, and from his insistence that an animal must bleed profusely before it dies.

Narrated Zaid bin Jubair:

I saw Ibn 'Umar passing by a man who had made his Badana (sacrifice) sit to slaughter it. Ibn 'Umar said, "Slaughter it while it is standing with one leg tied up as is the tradition of Muhammad."

Bukhari 26.771

The Prophet slaughtered seven Budn (camel) with his own hands while the camels were standing. He also sacrificed two horned rams (black and white in color) at Medina.

Bukhari 26.772

Narrated Abaya bin Rifaa:

My grandfather asked (the Prophet), "We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?"

Allah's Apostle replied, "If the instrument used for killing causes the animal to bleed profusely and if Allah's Name is mentioned on killing it, then eat its meat (i.e. it is lawful) but don't use a tooth or a nail and I am telling you the reason: A tooth is a bone (and slaughtering with a bone is forbidden), and a nail is the slaughtering instrument of the Ethiopians."

Bukhari 52.309

Muhammad insisted that an animal "bleed profusely" for its meat to be lawful to eat because in his day the fastest and simplest way to ascertain if an animal that showed no obvious signs of life was actually dead was to cut its throat. If blood flowed in sufficient quantity from the wound, the animal, after it had bled to death, could be butchered and eaten.

Malik was asked about a sheep which fell down and injured itself badly and then its master reached it and slaughtered it. Blood flowed from it but it did not move.

Malik said, "If he kills it and blood flows from it and its eyes blink, he should eat it."

Malik's Muwatta 24.3.7

What if we looked at the Prophet's example and Malik's explanation as foolproof instructions meant for Dark Ages simpletons who did not know any better and who depended on sayings and scriptures which were a reflection of the beliefs and superstitions of the Age in which they lived for guidance.

Looking at scripture... we have to remember the age in which it was written, the environment and mental climate in which it grew, the vast distance in time and thought and experience that separates it from us. We have to forget the trappings of ritual and religious usage in which it is wrapped, and remember the social background in which it expanded.

Nehru

In modern Western slaughterhouses the animal is rejected if it is not alive and well and cannot make it onto "the killing floor" with only prodding where it will be stunned into unconsciousness so that it will not feel the horrific pain of its throat being cut then bleeding to death. This care to ensure that an animal is alive but unconscious before being bled—along with someone to extend thanks to Allah for His generosity—should meet halal requirement; unless it's all about the pain.

Allah once destroyed an entire city. He just leveled it! Men, women and children, probably in their thousands, died a horrible death, and for what? Allah utterly destroyed the city of Thamud because some

jerks had the temerity to cut the hamstring of a favourite camel after one of His messengers, the mythical Arab prophet Salih, told them not to.

91:13 Then Allah's Messenger said to them: "Beware of Allah's she-camel and her drinking time."

91:14 They called him a liar and hamstrung her; whereupon their Lord destroyed them for their sins and settled the matter;

91:15 And He does not fear its sequel.

God's resounding merciless response to the pain caused to a camel has to be the strongest evidence we have that the Creator of All Things does not like animals to suffer needlessly. And remember, the example of the Prophet is to be ignored if it contradicts the example of God.