

# THE MISERY OF ISLAM

by

Jaya Gopal

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DEDICATED

TO

MY COLLEAGUES

IN THE PATH OF ENLIGHTENMENT AND FREEDOM

DR. FRED WHITEHEAD

DR. FRITZ ERIK HOVELS

DR. EVA HEIM

# THE MISERY OF ISLAM

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## FOREWORD

It is my pleasure to issue Jaya Gopal's extensive study of Islam, via CD-ROM format, as a PDF file. We had the pleasure of meeting at the Bruno Symposium sponsored by the Alliance against Conformity, in Freiburg, Germany in 2004. Since then we have corresponded and cooperated on a number of projects, including the International Committee to Protect Freethinkers (ICPF), which indeed was launched by Jaya in the first place. The present book draws on the best historical scholarship on the subject of Islam, in the context of various problems encountered by dissidents, infidels, and diverse traditions within Islam.

**Fred Whitehead**

John Brown Press

## INTRODUCTION

It gives me great pleasure to introduce **Mr. Jaya Gopal's "THE MISERY OF ISLAM"**.

To call Mr. Jaya Gopal's book courageous is inadequate and in no way elucidates its real achievements which are not only many but very substantial and extremely important. This book must be read by everyone as an effective antidote to the many politically correct but historically and doctrinally incorrect apologies for Islam perpetrated by dogmatically Islamophile scholars such as John Esposito.

While many will find Jaya Gopal's work one-sided, others, a far greater number will be grateful for a robust expose, uninhibited by political correctness of the totalitarian nature of Islam – a far more convincing account which explains the violence in Algeria, Iran and the Sudan better than the spurious, pseudo-sociological explanations that refuse to implicate Islam itself. Jaya Gopal shows with inexorable logic that the barbaric treatment of women, religious minorities, apostates in Islamic Republics follows from the very fundamental principles of Islam and is not some aberration of it. In countries like Iran, the Sudan and Pakistan "Islamization" has effectively meant the elimination of human rights or their restrictions by reference to "Islamic criteria". Jaya Gopal examines the Muslim sources for the career of the founder of Islam and finds that while Muhammad may well have been motivated by spiritual aspirations early in his ministry, he too readily succumbed to deceit and subterfuge to consolidate his political power later in his life. Much of the modern violence of Islam can be blamed on the bad example set by the acts of the Prophet who was not above having political opponents assassinated, and who did not show much mercy when he had the entire male population of the Jewish tribe of Banu Qurayza (between seven and eight hundred victims) executed in cold-blood. Mr. Jaya Gopal describes in great detail the bloody history of the early years of the Rise of Islam, in particular the shameful treatment of the dhimmis, the Christians and Jews and other religious minorities such as Zoroastrians. The lives of the dhimmis and not forgetting the so-called idolaters, that is, Hindus in India, was very precarious indeed, and punctuated with massacres or forced conversions.

Jaya Gopal has an eloquent chapter on the degradation of women and Islam. Women are considered inferior to men, and they have fewer rights and duties from the religious point of view. In regard to blood money, evidence and inheritance, a woman is counted as half a man, in marriage and divorce her position is less advantageous than that of the man, her husband may even beat her in certain cases.

There is a chapter devoted to the Koran. Jaya Gopal not only criticizes the doctrines contained therein, but also shows with copious examples, that there are many variant versions of this holy book, such that it makes it impossible to talk of the Koran. He points to the contradictions, grammatical and historical errors, interpolations and other weaknesses in the Koran to throw doubt on the claims made for it by Muslim apologists.

As long as there are courageous writers like Mr. Jaya Gopal, there is some cause for optimism that Islam will not destroy civilization. However, this is not time for complacency. We need a hundred Jaya Gopals to keep the torch of freedom burning.

**Ibn Warraq**

Date: June, 2000

## FOREWORD

Warning: This book has changed my life. And it may change yours as well.

Why do I say this? Let me back up a bit. For most of my life I have been exposed to Islam in one form or another. From experiencing the Iranian Revolution as a first-grader to the relatively secular government of Saddam Hussein in Iraq; from the pre-invasion days in Kuwait to the Iraqi invasion on August 2, 1990; from post-war Kuwait to the post-sanctions Libya: I was always surrounded by Islam, the political ideology disguised as a religion.

There were always questions in my mind: Why did my Muslim friends blindly accept religious rules that simply made no sense at all? What about Aisha, Mohammad's child-bride? Why was one not allowed to talk about her or question her age at marriage? Why did I as a non-Muslim have to abstain from food or drink in public when no Muslim was forced to celebrate Christmas in my own country? Why could I not eat or drink whatever I wanted? Why were there so few bookstores in Kuwait, and none in Libya?

None of these questions was answered until I read Jaya Gopal's book.

Jaya Gopal's devastating analysis of Islam differs from any other of the countless books made available after the events of September 11, 2001. Dozens of authors endeavored to whitewash Islam, trying their utmost to convince the terrified readership that "Islam is a peaceful religion hijacked by extremists". Apologists like Karen Armstrong churned out book after book explaining that yes, Islam is truly a religion of peace.

In order to understand world politics today, one must understand Islam. In order to grasp this ideology, one must be familiar not only with the Koran, but the hadith and the life of Mohammed. This is a daunting task, but Jaya Gopal, in writing this book, gives us the necessary tools to begin our journey of discovery, with our destination the truth about Islam.

Jaya Gopal's work is heroic. In times of uber-political correctness, he dares to propose a thesis that, by relying solely on Islamic sources, shows the totalitarian nature of Islam in such clarity that even apologists may one day have to change their game. The reader is introduced to the origins of Islam, with its roots in Christianity and Judaism, as well as its barbaric manifestations that continue to haunt its followers and critics alike. From jihad against the infidel world to the degradation of women, children, and non-Muslims; from the proliferation of slavery and female genital mutilation to the suppression of free speech — of which I count myself a victim, as are Dutch parliamentarian Geert Wilders and countless others.

Beware: much of what Gopal has written is hard to bear.

"As long as we are lucky to have brave authors like Jaya Gopal, there is still hope that Islam will not succeed in destroying the achievements of humanism," writes Ibn Warraq in the foreword of the German edition. "Today's complacent inaction is out of place. What we desperately need is hundreds of Jaya Gopal so that the torch of freedom and reason is not extinguished."

**Elisabeth Sabaditsch-Wolff, MA**  
**ACT chapter leader Austria**

**09 MAY 2011**

## PREFACE

"Religion is born of fear" wrote the Roman poet Statius in his "silvae", and as Bertrand Russell described "it is a disease born of fear and a source of untold misery to human race" (Why I am not a Christian? p.24). No religion on the earth reflects more clearly the truth of this description than Islam. Not surprisingly Muslim divines describe the religion of Islam as fear and surrender to God. Islam nurtures that fear in the individual by conditioning the mind and regulating behaviour by means of rituals, customs, rites, prayers, personal and penal laws.

The purpose of this book is to present the authoritarian nature and features of Islamism. Behavioural Scientists Adorno et al have extensively discussed on the authoritarian traits of Fascism in their excellent book – 'The Authoritarian Personality'. All the anti-democratic trends forming the basic features of Fascism, as related by Adorno et al, could also be clearly seen as forming the essential characteristics of the Muslim personality. These scientists developed a systematic questionnaire called 'F' scale (fascist) to test the responses of the subject to authoritarian trends:

### **Table 4 (vii) - The 'F' Scale Form 60:**

- (a) Conventionalism: Rigid adherence to conventional middle class values.
- (b) Authoritarian Submission: Submissive, uncritical attitudes toward idealised moral authorities of the ingroup.
- (c) Authoritarian Aggression: Tendency to be on the lookout for, and to condemn, reject, and punish people who violate conventional values.
- (d) Anti-Intraception: Opposition to the subjective, the imaginative, the tender-minded.
- (e) Superstition and Stereotypy: The belief in mystical determinants of the individual's fate; the disposition to think in rigid categories.
- (f) Power and "Toughness": Preoccupation with the dominance – submission, strong-weak, leader-follower dimension, identification with power figures, overemphasis upon the conventionalized attributes of the ego; exaggerated assertion of strength and toughness.
- (g) Destructiveness and cynicism; Generalized hostility, vilification of the human.
- (h) Projectivity: The disposition to believe that wild and dangerous things go on in the world: the projection outward of unconscious emotional impulses.
- (i) Sex: Exaggerated concern with sexual "goings-on". (Adorno et al; The Authoritarian Personality pp248-50)

The Adorno et al study illuminated the darkness of human mind that breeds authoritarian trends. Their study on bigotry, prejudice and intolerance helps to diagnose the Muslim personality syndrome. Inducement of fear, submission and obedience to Allah and Muhammad the Prophet form the basic trait of Islamism from which authoritarian tendencies and trends emerge. The rigorous conformity that the Muslim society demands to the forms of worship and rituals: to the frenzy of stoning adulteresses, incarcerating or murdering of women suspected of inconstancy or misbehaviour: the prohibition of changing over to another religion on penalty of death: the intense contempt for innovative ideas and reconstruction of the social system. These and other traits of violent reaction on trifle issues as well as conformism to fixed beliefs, ossified customs and frozen laws remain dormant under the seemingly simple form of worship, dogma and piety that have correlation with the absolutistic God and Muhammad. If a study is made to elicit Muslim attitudes to the issues under the 'F' scale the results would astonishingly reflect the different faces of the authoritarian personality. But such a scientific task is beyond my scope and capability. What I wish to discuss in this work is that Islam is not only a religion like Judaism, Christianity, Hinduism and Buddhism but also a political ideology like Fascism. The authoritarian trends



apart both Islamism and Fascism have some theoretical identities. Like Muhammad Hitler too believed that he was acting on the will of God:

"I believe today that I am acting in the sense of the Almighty Creator. By warding off the Jews, I am fighting for the Lord's work", Hitler wrote in his 'Mein Kampf'. Both Muhammad and Hitler had convinced their followers that they were "providentially" inspired, guided and protected. Both Muhammad and Hitler divided humanity into two categories.

### **Muhammad**

The non-Muslims are Satan's party. The Muslims are God's party (K48:19-20)

### **Hitler**

Two worlds face one another, the men of God and men of Satan (Mein Kampf p.46)

Both believed in the superiority of their own races. Hitler's Aryan racism is too well known which hardly needs any mention here. Muhammad advocated the supremacy of his Arab race over other nations (Koran 3:105). For Muhammad and Hitler law, religion and politics are inseparable and inviolable.

### **Islam**

Obey God and obey the Prophet.(K 8:20)

"Islamic government is a government of divine law----- No others, no matter who they may be, have the right to legislate, nor has any person the right to govern on any basis other than the authority that has been conferred by God" (Ayatollah Khomeini, Guardian Weekly 21 January, 1979)

### **Fascism**

"For the political leader the religious doctrines and institutions of his people must always remain inviolable."

"In the Fascist State religion is considered as one of the deepest manifestations of the spirit of man, that it is not only respected, – but defended and protected" Mussolini

Just see how intensely did Muhammad and Hitler hate the Jews:

"Fight against the Jews until even the rock behind which a Jew is hiding, calls out to you: Hey, Warrior of God, there is a Jew behind me, come and kill me." (Sahih al Bukhari: 56:94)

"Christ was the greatest early fighter in the battle against the world enemy: the Jews. The work that Christ started but could not finish, I, Adolf Hitler, will continue." (Mein Kampf)

Muhammad's task of expelling, enslaving and slaughtering the Jews of an-Nadir, Banu Kuraiza, Khaibar was continued by his followers in the lands of their conquest as related by Bat Yeor in her book 'Dhimmi'. Having systematically exterminated the Jews in his country Hitler appointed Cardinal Stepinac to exterminate the Gypsies, Serbs and Jews in Croatia. In the social order of Islam all others, Christians, Jews and Polytheists are inferior beings and third class citizens like the position of Slavic untermenschen (inferior people). Both Islam and Fascism began their propaganda with socialistic rhetoric but ended up

as the worst oppressors. The Nationalist Socialist Party of the Nazis and the so called "Liberation theology" of the Koran misled the poor of their times. The Nazis crushed the working class and served the Finance Capitalists whereas Islam enriched the Arab warlords and slave-traders on the blood and marrow of the non-Muslim subjects. Not surprisingly did we notice the several Muslim States such as Chechens, Balkans, Tatars, Kalmuks and Ingoosh joining the Nazis in fighting against the Soviet Union in the Second World War. The Grand Mufti of Jerusalem had signed a pact with Hitler as had the Yugoslavian Mufti supported the Ustashi in Croatia. The most militant outfits Khaksars, Ikhwan-ul-Muslimeen and the Jamaat-e-Islami supported Mussolini and Hitler. The leader of Ikhwan-ul-Muslimeen as well as the Pakistani poet Muhammad Iqbal wrote eulogies praising Mussolini. As regards the attitudes toward women both these systems believe them to be the mere race-breeders.

The triumph of Islam in the Middle Ages had been a menace to older civilizations. Every beautiful art, literature and cultural form of higher civilizations were destroyed by the Arab and Turk marauders under the banner of Islam. It is the same destructive spirit that systematically oppresses the individual Muslim. As Renan pertinently points out "The victims of Islam are mostly the Muslims". The very existence of a large number of militant groups posing threats to governments, to the growth of secular and democratic consciousness, scientific spirit and reform is the active expression of this destructive spirit of Islam. No social development was ever achieved by conforming to Muslim Law. In the contemporary world Saudi Arabia is remarkable for its strict enforcement of the Islamic law. Petro-dollars rank S A as one of the few richest countries in the world today. Yet the rate of functional literacy stands at about 15 per cent (1980) despite massive educational expansion in the 1960's and 1970's. Whilst exporting its official Wahhabi faith to other Muslim countries by funding millions of dollars to organizations like Jamaat-e-Islami etc., wide economic disparity prevails between the average Arabs and the ruling family members of the Saudi Kingdom.

**"The oil rich emirates and sheikhdoms comprising 8 percent of the Arab population of about 200 million own more than 50 percent of the aggregate Gross National Product of the Arab World. The per capita income of the members of the monarchies is about 20,000 dollars, while that of its overwhelming majority is below 1000 dollars". (Frontline November 4<sup>th</sup>, 1994)**

Islam has been successful not because of any imaginary salient features of simplicity or rationality of its dogmas and creed. Nor was it successful because of the alleged sincerity or truthfulness of its Prophet Muhammad. Islam has been successful because of its systematic indoctrination and coercive laws. It was successful because of its systematic and tyrannical method of controlling the lives of its followers and by the projection of its innate incapacities and miseries onto an external hostile world. Without persuading its followers to believe and acquiesce them to the social disabilities and miseries as God-made Islam would not have gained any strength and success. As Daniel Guerin aptly describes:

**"The moment the faithful believe nothing is easier than to play with truth and logic. They will notice nothing.**

**And if by chance, they open their eyes, there will be no difficulty in closing them immediately with the argument: It is so because the Leader says so" (Daniel Guerin: Fascism and the Big Business p63).**

Does not the Koran command "Obey God, obey the prophet" (K 8:20)----- Leaving its authoritarian traits Islam is an anachronism in a changing world. It tries to impose its archaic laws and customs over

millions of the people today. It impedes social progress, growth of humanism and peace even among its own people. The problem with the Muslim law or Sharia is its divergent but oppressive forms and versions. It is interpreted differently by mutually conflicting sects, hence even within the closed system of Islam its law is not uniform. The law of the ruling sect always seeks to suppress the rights and customary laws of the rival sects and if necessary resorts to declare as heretical and un-Islamic. It is even difficult to define as to who is a 'Muslim!'. The ambiguous, inconsistent and conflicting characteristic of the Sharia has miserably failed to provide a common vision to secure equal justice and freedom for every Muslim. When the enlightened women of Pakistan saw the Minister for Women's Development extoll the virtues of the Sharia Bill, they vehemently protested. The Women's Committee which was formed to oppose the draconian 15<sup>th</sup> Constitutional Amendment questioned

**"as to which Sharia she envisages being enforced on women; is it to be the Saudi (Wahhabi) model, the Afghan (Taliban) model, the Iranian (Shia) model, or a potpourri and hotchpotch of all the above plus the 72 sects of Islam (not to mention the innumerable schools within each sect--). She needs to know that despite the traditional view of the indisputability of the Quranic text, Muslims, over the past 14 centuries, have not managed to arrive at consensus on the Hadith and Sunnah, let alone the concept of 'the Sharia'. Interestingly, knowing the impossibility of the task, the draft (and revised) CA-15 Bill does not even attempt to define 'Sharia'"! (Frontline p64 February 12, 1999)**

This exposes the hollowness of the Muslim law. (See Chapter 12 of this book). Except in countries which subtly undermined the Islamic principles for e.g.: in Syria, Turkey, Tunisia, Iraq, Libya and also Egypt, education and social development are low in countries infested with orthodox forces and militant outfits. What a truly Islamic State looks like can be witnessed from the human plight in Afghanistan, Saudi-Arabia and Sudan. Despite its loud proclamations on Islamic morality homosexuality is as widespread as the drug trafficking in Afghanistan. Islam prohibits homosexuality and sodomy (Koran 7:80-81, 27:55 and 26:155). But Afghanistan is notorious for both the wide practice of homosexuality and large scale drug traffic. Even marriage between men and boys has been a common custom. Is not drug production a crime under Islam? The closure of schools, hospitals and denial of jobs for women is one among the many authoritarian syndromes of the Muslim personality. It points to the grave danger of implementing the "true principles" of Islam!

Throughout the pages of this book, I have tried to analyse the authoritarian ideology as well as the structure of Islam. It is not written with any bias or prejudice. It is an objective study, a critical assessment of Islam, a frank and forthright exposure of its anomalous traits! When I use the word 'Muslim' it is not without any disrespect for the Muslims. I love good Muslims as I love every good human being be they atheists or Christians, Hindus, Buddhists or others. I love the millions of innocent Muslims who simply follow Islam without the least understanding of its doctrines, dogmas and the Koran as I love every beautiful flower and bird. But my criticism of Islam might be hurting the religious sentiments of many though my real intention is to plainly state the facts about it. I do not wish Islam be reformed i.e., the Koranic doctrines be reinterpreted to suit to the times as do some modernists vainly attempt. Nor do I wish for its destruction since no religion can be destroyed I desire a basic change in the Muslim understanding of the real nature of Islam. I hope such an understanding will eventually exhort the educated and the underprivileged to launch an attack on the closed system, free them from the tyranny of Islam.

## **ACKNOWLEDGEMENTS**

Though the writing of this book : THE MISERY OF ISLAM was completed in the year 2000 it could not see the light of the English speaking world until my ardent friend and Freethought historian Dr.Fred Whitehead has undertaken the project of issuing it via CD-Rom format as a PDF file. I owe an especially great debt to Dr.Fred. It is a honour and privilege to work with Dr.Fred whose thoughts and ideas I largely share on social issues.

I am also glad to inform the readers that 'The Misery of Islam' has already been published in German (2004) and Polish (2007). From the day Dr.Eva Heim, one of the humble social activists and my friend came to know about the manuscript she began to evince keen interest to get it published soon. The result was really surprising. The English manuscript was edited, translated and published in German (2004) by Dr.Fritz Erik Hoevels and a team of associates R.H., C.N., E.H., L.B., and others. I can mention only the initials of their names to keep their positions as civil servants. I thank Dr.F.E.Hoevels, Dr.Eva Heim and the dedicated friends who strove hard in the process of translation and the AHRIMAN PUBLISHING HOUSE, Freiburg. The third edition of the book appeared in 2008 and the book is widely read in Germany and Austria.

I thank Ibn Warraq, the well known author and critic of Islamism for his Introduction in June 2000.

I also thank Elisabeth Sabaditsch-Wolff, ACT chapter leader, Austria as well as Burgerbewegung Pax Europa delegate to the OSCE (Organization for Security and Cooperation in Europe) for writing the Foreword.

**Jaya Gopal**

25 May 2011.

## Chapter 1

# LIFE OF MUHAMMAD

## ACCORDING TO MUSLIM SOURCES

We have no contemporary historical records about Muhammad, the founder of Islam. The birth of Islam was the success of Muhammad's career as a Prophet - king, as the founder of the first imperialist Arab State. His companions and followers successfully expanded the Arab domain over large parts of Europe, Asia and Africa. The rise of Islam was paralleled with the expansion of Arab imperialism. Islam's origin is intertwined with the life of Muhammad. Both are inseparable. But, there is scarcely any historical document or evidence to substantiate his life and achievements as narrated by the Muslim traditions (Hadiths) and biographies which were written over a hundred years after his death. The earliest biography of Muhammad was written by Ibn Ishaq who died in 768 C.E. i.e. 136 years after Muhammad's death. Next followed the biographical works of Ibn Hisham (d.883 c.e.) and 'Ibn Sa'd (d.844 c.e). The stories of Muhammad's raids and plunder were told by al-Waqidi (d.822 c e). Much of what Ibn Hisham reports in his 'Sirat Rasul Allah' (Life of the Prophet of God) was drawn from the lost work of Ibn Ishaq. Ibn Hisham had edited, abbreviated, altered and, even omitted certain versions of Ibn Ishaq because he felt ***"it is disgraceful to discuss, matters which would distress certain people; and such reports as al-Bakkaii told me he could not accept as trustworthy"***. (emphasis mine). All the biographers gathered their information from the prevalent oral Traditions and story tellers (Qussas) of their times. Muhammad had been praised as one of the greatest heroes in the history of the world. Yet, we have no contemporary records on his life, Muhammad left no writings nor is there evidence to show that he ever wrote down the Koran. The Muslim Tradition says he was born in 570 CE in Mecca and died in 632 in Medina. All of a sudden Muhammad emerged as the Prophet and conqueror of Arabia in the literature of the second half of the eighth century. Even the biographies could not say anything about his childhood education and growth. He comes into Meccan social life at the age of 39 (609 CE), as the husband of the 55 years old wealthy Khadija business-woman. Muhammad, not content with trading began fasting, meditating and roving on the ravines of mountains during the Arab sacred months, composing mystical verses: and preaching monotheism, condemning usury, idolatry, cheating the poor and the orphans. He felt he was inspired by God through dreams and visions, to preach the messages of God to the polytheist Arabs and to save them from destruction. One night while in sleep in a cave on Mount Hira angel Gabriel appeared in dream and commanded him to "Recite", the revelations communicated by God. That inspiration or Revelation set the beginnings of writing the Koran and his mission of monotheism. He began claiming prophet-hood and denigrating the deities of the pagan Arabs, preaching about impending Doms Day. Hell and Paradise etc. etc. The pagan Arabs ridiculed all his dogmas and vehemently opposed his denigration of the deities. Except his wife Khadija, and cousin Ali all others in his family remained polytheists until he predominated the political scene at the end of his life. One of the two uncles, Abu Talib who protected Muhammad from all the attacks remained a polytheist to the last. For this theological reason Muhammad showed his gratitude by consigning Abu Talib to "shallowest part of Hell-fire". There ***"according to Muhammad, "Abu Talib would have the least suffering and he would be wearing two shoes of Fire which would boil his brain"*** (Sahih Muslim-413).

In the face of growing opposition to his mission he secretly organized seances and congregations in the caves of Mount Safa and in the houses of neophytes. In the course of 13 years of his mission he could proselytize not more than a hundred gullible pagans. At last unable to withstand the social disgrace and opposition. Muhammad fled to Medina in 622 CE, a multicultural and peaceful town with agriculture as the main source of living for many. No sooner did Muhammad settle in Medina he secured political power by using the strife among different tribes and began organizing raids and capturing the caravans of Meccans and other tribes. He waged 82 expeditions during his 10 years settlement at Medina, 26 wars of which he personally commanded and the others in proxy. He had some faithful and courageous companions like Abu Bakr, Umar, Uthman and Ali et al with whose assistance he subjugated the neighboring tribes, expelled and exterminated the Jewish tribes in and around Medina and finally took over Mecca in January 630 CE. By the time of his death in 632 CE he had several wives, concubines and slaves owned and vast wealth. During his thirteen years of mission in Mecca and ten years of his role as the prophet-king in Medina he continued to utter the 'Revelations of God' which were recorded by scribes present before him. These revelations were collected and compiled in book form and titled the 'Koran', the Holy Book for the Muslims.

His career as the Prophet - king lasted for 10 years when he died of illness. Besides the Koranic passages Muhammad left no other writings. The 41 or 62 scribes who were reported to have had written down his utterances, as Revelations from Allah. also wrote nothing about him. His Ten Companions who were promised in advance, an abode in 'Paradise' and the Twelve Disciples of Medina. who helped his consolidation of power, wrote not even a piece about him. As Henri Lammens aptly questions.

***"How do we explain the silence of Abu Bakr or Umar, of Sa'd; when the Hadith overwhelms us with accounts of going back to Abu Hurraira, to Ibn Abbas, to Ibn Umar; all children of recent date? The first Companions of Muhammad would have noted the smallest details, enriched the Master with an idolatrous veneration to the extent of holding out a hand to collect his spit. But why as we see them showing. on the other hand, such a coldness for the Prophet's family? (Henri Lammens: "The Koran and Tradition" (1910) in the Quest for the Historical Muhammad. ed: Ibn Warraq, p.182. Prometheus 2000 Amherst, New York)***

We must find the reasons for this coldness in the very life of Muhammad and the manner the Arabs responded towards him. While at Mecca he was a preacher of monotheism and peaceful moral teacher but, at Medina he was more a war - monger and ruler. Even at Medina only a small number of his followers believed him to be a prophet. The faith of the majority of the Medinian tribes in his prophet-hood was merely formal. They were least interested in his promise of Paradise. Their prime and ultimate interests were economic gains which Muhammad offered them. The majority of them remained sceptical and lukewarm to the end which fact Muhammad had well understood and deplored in a chapter titled the "Hypocrites" in the Koran. As C.H.Becker, a sometime editor of 'Der Islam' says:

***"The Muhammadan fanatics of the wars of conquest whose reputation was famous among later generations, felt but a very scant interest in religion, and occasionally, displayed an ignorance of its fundamental tenets which we can hardly exaggerate. The fact is fully consistent with the impulses to which the Arab migrations were due. These impulses were economic, and the new religion was nothing but a party cry of unifying power, though there is no reason to suppose that it was not a real moral force in the life of Muhammad and his immediate contemporaries".*** (Becker, C.H. : Islam and Christianity (1909), p.29,London)

Most of the Arab tribes "simply followed Muhammad either for-economic gains or for fear of death. He preoccupied himself with organizing brigandage and wars, plundering the wealth, capturing women and children of various tribes and nations, distributing the booty to his warriors, but made the least righteous efforts to preach his religion. He adopted cheap, unfair means to gain converts to his religion. No deep conviction or understanding of Islamic principles was necessitated. Mere declaration of the formula:

"There is no god but Allah and Muhammad is His Prophet" served the purpose, The tribe of Thaqif after finding Muhammad would not allow them to keep 'the idol of Goddess Lat at least for one month pleaded for exemption from prayer. When their plea was granted their conversion was over. The tribe Tamimites had converted to Islam when their orator Utard and poet Zibrican lost a contest with Qays and Hasan, poets of Muhammad's party. It was his ultimatum of "Believe or Die", and the destruction of pagan shrines and idols of deities that forced the thousands of Meccans to convert to Islam. It was the "Sword of Islam" that compelled Abu Sufyan, the leader of the Meccans, to instantaneously declare belief in the prophet-hood of Muhammad. (Chapter 13 of this book). Retaining some forms of pagan rituals Muhammad allowed the polytheist Arabs to worship in the Kaba for one year. In 631 CE he suddenly sent a set of Revelations through Abu Bakr cautioning the polytheists to forswear polytheism and profess Islam within a time limit of four months. The newly revealed passages read;

***"Freedom from obligation from Allah and His Messenger towards those of the idolaters with whom he made treaty". "Travel (O idolaters) freely in the land for four months, and know that he cannot escape Allah and Allah will confound the disbelievers".***

***"And a proclamation from Allah and His Messenger to all men on the day of the Greatest Pilgrimage that Allah is free from obligation to idolaters and (so is) His Messenger". So, if ye are repent, it will be better for you; but if ye are averse, then know that ye cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve". (K 9: 1-3).***

Further, Allah and his Prophet commanded their Faithful to start the slaughter of idolaters as soon as the sacred months have passed. Thus: "Slay the idolaters wherever ye find them, and take them captive, and besiege them, and prepare for them each ambush, But if they repent and establish worship and pay the poor, due, then leave their way free. Lo! Allah is

Forgiving and Merciful" (K 9:5) was revealed on this occasion. This ultimatum was read out by Ali to the Meccans. It worked well, no doubt! Examining the forswearing of polytheism and profession of Islam by various Arab tribes Tor Andrae remarks:

***"It is obvious that their conversions were not always due to purely religious reasons and presumably the tests of faith to which the new converts were subjected were not strict but that they were demanded at all shows that in many cases conversion notoriously occurred because of other than purely religious reasons".*** (Tor Andrae: Muhammad and his Faith. p.161)

Several nobles and leaders of various other tribes were bribed with gifts. Outside of a small group of the faithful, lived the large number of impious Meccans and Medinians who had been charged as 'Hypocrites' (Munafiqun), i.e., the false Muslims who never hesitated to pass sarcastic remarks on Muhammad's prophecy and revelations: "By my faith" said Calada", I believe this time Muhammad has reached the end of his magic". Abu Sufyan made fun of Muslims "Look at them", he said, "they will run until the sea stops them". When Umar said that the booty be distributed to each person in proportion to his amount of repetition of the Koran by heart the bravest of the Arabs "were only barely able to recite the initial formula "In the name of God, the Compassionate and Merciful "which made onlookers laugh a lot. Those men of robust and simple nature 'understood nothing of mysticism", says Renan. As Renan relates, barring the Muhajirs and Ansars, whose faith in Islam was strong:

***"We find around Muhammad, in all the rest of Arabia, only undisguised incredulity. The antipathy of the Meccans for their compatriots was never fully subdued; the Epicureanism which reigned among the rich Qurayshites and the relaxed and libertine manners of the fashionable poet did not leave room for any profound convictions-. As to the other Arab tribes, it is certain that they embraced Islam as a matter of form, without inquiring about the dogmas they should believe and without attaching great importance to them".*** (Renan E. Muhammad and the Origin of Islam (Originally published in 1851 in Revue des Deux-Mondes, December 1851). Translated from the French and reproduced the Quest for the Historical Muhammad, ed. Ibn Warraq, p 144. Prometheus, 2000 N.Y).

Even his Companions such as al-Walid remained an infidel to the end. Not surprisingly the Umayyad Caliphs who captured power, within 12 years after the death of Muhammad were labelled as "Godless Caliph". Even under the pious Abbasid rule the people remained ignorant of Islamic forms of worship, etiquettes and customs and needless to say that no law such as based on either Koranic injunctions or Muhammad's model behavior were laid out until the end of ninth century: It is also not surprising to find several Arab tribes discarding Islam and returning to polytheism soon after the death of Muhammad, culminating in the greatest 'Civil War against Islam. Soon there arose other Prophets among some tribes. Having understood that prophet-hood bestows power and fame, women and wealth a large number of charlatans appeared on the scene soon after Muhammad's death. Among them Musailyma of Yemama