

Islam: A Phenomenon with Two Faces

This booklet looks at Mohammad and Islam from a different point of view.

Mohammad tried to free himself from hunger and poverty, and ended up being the prophet-king of a united Arabia. Others came later, adopted his procedure, altered it, formed it into documents, and produced an everlasting empire called Islam. Yet still others took advantage of the situation and mixed Islam with other superstitions and subjugated believers all over the world.

The formation and development of this empire will be covered in subsequent booklets.

TWO FACES OF ISLAM

Book 1

By Armen A. Saginian

Acknowledgments

I wish to take this opportunity to express my heartfelt thanks to Dr. Paul Kurtz for his trust in me, and the leadership he has provided. I would also like to express my sincere thanks to a dear friend, Mr. Ranjit Sandhu, who took the time to make my written English readable. Also, many thanks to a dear friend Mr. Mohammad Shahdadi who took the time to read all of the names of people, places and references, one by one, and made valuable corrections and suggestions in their correct spelling.

TWO FACES OF ISLAM

BOOK 1

ISBN: 0-9717177-1-0

Published in the United States of America by

New Horizons

P.O. Box 896

Glendale, CA 91209

www.cfiwest.org/newhorizons

e-mail: Armen@cfiwest.org

January 2002



Introduction

The American public, in general, knows little about Islam. Any judgment passed or any conclusion reached by any member of the public or its leaders, with little or no factual information on the matter is bound to be erroneous.

Here at New Horizons, it is our intention to introduce Islam to you, the American public, in a readable language, at an affordable price, and in the smallest digest form possible. This booklet and others that will follow are pocket-size, designed to fit in a pocket or purse. Each of these booklets costs less than a pack of cigarettes, and contains more information than most hard-cover editions.

Why are we publishing this? you may ask. Because, for the first time in the history of the United States, its citizens are going to interact with something that is not what they think it is.

Most Americans are religious, mostly Christians, and think of Islam as just another religion. It is not. Islam is an integrated conglomeration of religion, government, and law. When Islam is referred to as a religion, and Muslims are thought of as people who adhere to that religion, a misconception is formed that could well cause major problems for us as a sovereign nation.

Libraries have thousands of books on Islam. Most are scholarly works that are read only by scholars. Some are works of apologetics (written from an Islamic point of view, defending Islam). These serve to misguide the reader. Some books address only a particular aspect of the subject. Further, most of the American public is uninformed about their contents.

The events of September 11th, 2001, have forced us, the American public, to deal with Muslims. So we should know them, understand them, recognize their *modus operandi*, and be prepared to face them on their own grounds. Unlike us, they have their own laws, laws that come from Allah (God), laws that are thus unchangeable. Muslims live and die by them.

The best place to start introducing Islam to Americans is right from the beginning. Islam began with Mohammad, but it is not now what it was under him. Mohammad accomplished the goal he set for himself. Others came later and set their own goals. The net result was that an empire was created that now commands over one billion mental-slaves and is sustained by their servitude.

Who Was Mohammad?

One of the most populous and powerful tribes of Arabia was, and still is, the Ghoreysh, and people of that tribe are referred to as Ghoreyshi. Bani-Hashem and Bani-Omayye are two clans of Ghoreysh. Mohammed's father Abdollah and his mother Ameneh were born into the Bani-Hashem clan of the Ghoreysh tribe. Mohammed was born in Mecca on Monday, the 12th day of Rabi-ul-avval, which some say is 572 A.D., and according to the *Encyclopaedia Britannica* it is 570 A.D.

Abdollah died of illness before his son Mohammad was born. The only material goods he left for his wife and son were five camels and one slave named Om-Imen (mother of Imen). Mohammad's mother,

Ameneh, was sickly and unable to care for her son. Thus she gave him over to Halimeh Khatoon, a member of the Bani-Saad tribe, to be nursed and taken care of.

Mohammad stayed with Halimeh until he was five years old. In this time he saw his mother twice. He was two years old at the time of the first visit and four at the second. A few months later she passed away, leaving him an orphan.

After Ameneh's death, Mohammad was turned over to his paternal grandfather, Abd-ol-Motlleb, who was 108 years old. Mohammad stayed with him until his death three years later. At the age of nine Mohammad went to live with his paternal uncle, Abu-Taleb.

Having been in the custody of various people at such an early stage of his life surely had a permanent effect upon him emotionally. In addition, he was epileptic. It was primarily for this reason that Halimeh returned him to his mother Ameneh. The effect of being handed over from one custodian to another is reflected in the Koran (Verses 5–9, Chapter 93):

Did We not find you orphaned and housed you? Were you not lost and We guided you? Were you not in need of family and help, and We fulfilled your needs? Don't shun the orphan and don't cause pain to the beggar.

Thus began Mohammad's education in the school of life. We should note that although epileptic, Mohammed was strongly built and very bright. We shall follow the development of his character throughout his life.

His uncle, Abu-Taleb, employed him to tend his camels. The growing bright young man, in the middle of the empty and harsh desert, began to think, analyze, and make decisions.

Abu-Taleb concluded that Mohammad was old enough to tend the camels in his caravans. Thus did Mohammad begin to travel to Damascus. He made this trip several times between the ages of 10 and 14. Distance from Mecca to Damascus is about 1,000 miles. Traveling with a caravan, this would take over 50 days. In those days caravans would lodge for the night. The lodgings were not necessarily covered buildings, but were safe nevertheless. They were located at crossroads. There were such lodgings in Iran as well, and in Farsi language they were called Carvansaray, which literally means "hall of caravans." In Arabid they were called Rabat. Caravans from various places and traveling to various destinations would gather around to pass the night. They found safety in numbers.

Consider the wagon trains of the old west as a similar case in point. Replace the Indians with caravan robbers, replace the horses and oxen with camels, guns with swords and spears. And instead of wagon trains, imagine lines of loaded camels. In old Arabia, just as in the old west, caravans settled down at the lodgings and formed corrals in a defensive circle.

The caravanners would light fires, eat evening meals, talk, and sleep. These caravan lodges became Mohammad's informal school. He began to learn from various clerics about their religions. At that time, there were Jewish rabbis, Christian priests, and Zoroastrian moghs or moubeds. He must have found it fascinating that people of the cloth could make a very good living by traveling and talking. It was indeed a most interesting life. One carries nothing but words, does nothing but talk,

has nothing to be robbed or killed for, but, most important of all, commands respect from his audience and is cared for. He decided to learn the trade.

Upon his return from his last trip to Damascus, he found his home town under attack by Nexus Abraheh, Governor of Abyssinia, who had decided to destroy Mecca and to make Sanaa the new trading center.

Because his army was riding on elephants, Arabs called his starting point Om-ol-Fil (Fil means Elephant). Mohammad was thought to have participated in that war. He deserted and became the laughing stock of his acquaintances and friends. The ridicule forced him to leave his uncle's home and to leave Mecca. He was 25 years old.

To survive, he became a shepherd. It is interesting to note that most, if not all, of those who have claimed to be prophet or messenger of God had, at one time or another, been a shepherd. This may suggest that there must be a similarity between the basic character of crowds on the one hand and herds of sheep or goats on the other. At any rate, shepherd was the lowest form of occupation that a 25-year-old man could have in Arabia.

After working as a shepherd, Mohammad was hired in the southern part of Mecca by a clothing merchant named Saeb. It was in this establishment that he met Khadijeh, a widow who had outlived three previous husbands. She had wealth and a good social status. About her wealth—if we can accept everything that we read—it is written that she had over 80,000 camels. Simply feeding that many camels requires an immense amount of food and water. Not every Tom or Joe could handle such an expense. Assuming the number to be true, where could one get all that feed and water in the Arabian desert?

Khadijeh was a merchant, and her caravans carried her goods among Egypt, Abyssinia, Damascus, and Mecca. In Mohammad she saw a tall, strong, handsome, masculine, and honest visionary. And Khadijeh had visions of her own as well. Arrangements were made and they married.

Thanks to his wife, Mohammad now became a man of wealth. Seeing the pathetic financial situation of his uncle, Abu-Taleb, he brought his cousin Ali to live with them. With his wife's wealth at his disposal, he became benevolent and helped many people. Khadijeh gave birth to two boys and four girls. Both boys died in their infancy, but the girls survived. Mohammad's first son was named Qassem, and for that reason, according to Arabic custom, Mohammad is sometimes referred to as Abu-al-Qassem, which means "father of Qassem"

Mohammad's most comfortable years were from the age of 35 to 40. It was this comfort that allowed him other ventures. He was solitary, and he usually took solitude in the Cave of Harra. That was where he

meditated. He kept away from people, and it is a puzzle how such a solitary man, who shied away from the multitudes, could proclaim himself a prophet. It is said that exposure to people reminded him of his painful past as an orphaned child and as a poor and destitute man who could not feed himself.

Mohammad frequented the cave more and more often. Every year he spent the entire month of Ramazan there. There are many tales as to what took place in that cave. After several years, at the age of forty, he declared that the Archangel Gabriel had appeared to him and ordered him to read. This is accepted as a miracle. But if he did not know how to read and write (as the Islamic apologists claim), how could he have kept records of his trading for his uncle and then

for Khadijah? At the same time that Mohammad announced that Gabriel had visited him, he also declared that Allah (God) had appointed him to be His Messenger.

Who is Allah?

In Mecca, in the central mosque, there is a large black stone known as the Hajar-al-Aswad (“black stone”). It had been stored in a cubicle known as Kaaba. This had been a place of worship for the Arabs for centuries, long before the appearance of Mohammad. Various Arab tribes who had stored their idols there would come to worship and pay homage. This pilgrimage took place once a year, and that period of visitation was known as Hajj. Mohammad made Hajj one of the five obligatory requirements for each and every Muslim.

Many researchers have looked into the origins of the name Allah. There are 20 theories concerning its origin. What is clear is that the name Allah did indeed exist long before Mohammad was born. Mohammad’s father was named Abdollah, which means “slave of Allah.” That was the name he received at birth, and he was rather old when he sired Mohammad. Slaves were seldom named after their masters—such a name was usually given as an honorary tribute to a deity. The house of Kaaba was called Beitollah centuries before Mohammad. In Arabic this means “the house of Allah.” Since only idols were housed there, it follows that Allah must have been one of the idols, and an important one at that. Pre-Islamic literature indicates that the worshipers who visited Kaaba, in their prayer ceremony, would raise their arms and chant “O Allah we have come to worship you.”

Approximately 360 idols were stored in Kaaba. The most revered idol of the Ghoreysh was Azzi. There were three other great idols—Lot, Manat, and Allah. Allah was the greatest idol, and Mohammad chose him to be the one and only God of all Muslims.

Mohammad the Preacher

As mentioned, Mohammad belonged to the clan of Bani-Hashem, one of many clans of the Ghoreysh tribe. Traditionally the Kaaba was in the custody of the strongest tribe. In Mohammad’s time, the Ghoreysh tribe had that privilege. As such, they received payments from other tribes for services rendered in caring for their idols. Mohammad began to preach Islam, and this was unacceptable to both his clansmen and his tribe. It was paradoxical how a member of a tribe that housed idols could preach monotheism. Monotheism would deprive the tribe of its income, as no service would be required for the idols. Mohammad was warned to stop his preaching.

He did not stop, and the threats became serious. Thirteen years of preaching had accomplished little. All he had to show for his efforts were a handful of converts. Among them were his cousin Ali, his wife Khadijah, his freed slave Zayd, his friend Abu Bakr, and a few others. Nonetheless the Ghoreysh were adamantly opposed to his efforts. His paternal uncle Abu-Taleb asked him to stop the nonsense, but Mohammad shed tears and refused to quit.

Disappointed in the Ghoreysh, Mohammad decided to go after the people of Yasreb. He thought they were better candidates for Islam, first, because they had been exposed to Jewish teaching and had heard that Jews believed a Savior would come to save them; and second, because they had a longstanding animosity toward the people of Mecca. The heads of Ghoreysh would take no more, and the pleas of Abu-Taleb now fell on deaf ears. Mohammad was exiled from Mecca. He stayed

near Mecca, though, preaching to caravanners, until Abu-Talib managed to reverse the sentence. Mohammad returned to Mecca in 619 A.D.

After his return, the only shield he had against his enemies was Abu-Taleb, who soon died. A year later, in 620 A.D., his wife, financial supporter, and benefactor, Khadijeh passed away at the age of 56. Upon the loss of his two supporters, he returned to preaching, contacting the people of Yasreb. In 622 A.D. he signed an agreement in Aqaba Mountain. Aqaba is near Mecca, Manna, and Jomreh, and it is the place where the Hajj pilgrims throw stones at the wall.

This agreement was the straw that broke the camel's back. Forty clan chiefs of the Ghoreysh tribe came together in Dar-ol- Naduh and decided to eliminate Mohammad. The time, place, and executor were chosen, and plans were laid out. Word got to Mohammad that he was to be killed in his bed at home, and so he decided that it was time to flee. He placed Ali in his stead in bed, and that night, together with Abu Bakr, Zayd father of Soudeh, and his new wife, fled from Mecca to Medina. This is referred to as hejrat, which means "migration." but it was not a voluntary migration; he ran away to save his life. That date was set as the starting point of the Islamic calendar. Some jokers says that, had the people of Yasreb refused to meet with Mohammad, this entire episode might have been forgotten as an insignificant melancholic occurrence, in a remote corner of the Arabian desert.

Mohammad, the Warrior and Commander

It was at this point that Mohammad made an about-face. His benevolent wife had died, her wealth spent. He had failed to amass a multitude of followers and supporters. His own clansmen were after his head. He was desperate. In Medina, with no means to support his handful of converts, he ordered them to begin robbing caravans. Thus, the very first band of Muslims became highway bandits. They joined the ranks of highwaymen of the caravan routes. He had to make a decision, and he did. he had learned that Arabs needed neither a preacher nor a guide. As a mass of people, they were hungry and scattered. Their basic occupation was warring and plundering. This way of life was so common and ordinary that the tribesmen had decided to declare three months of the year Haraam ("forbidden") months, during which no Arab would raise a sword against another. That was prior to Mohammad's appearance. Mohammad changed that also.

He decided that he must unite the Arabs under one leadership, following one banner and ready to fight for the union. He decided that there was no one more worthy for the post of leadership than himself, and there was no better banner than the banner of Islam. He had to create a win-win situation for the desert wanderers to follow. It took time to come up with the right combination, but he did it.

In Medina he stayed at the house of Abu-Ayyub. Immediately after settling in the house he decided to build a mosque as a front against Kaaba, which later became his grave also. In the first year of his arrival in Medina he met with Salman the Farsi and others. This meeting and its subsequent cooperation between the two is an important event in the development of Islam, and will be presented in a separate booklet. The people of Medina were not amused with the mosque. They sought to avenge the Meccans in general and the tribe of Ghoreysh in particular. Mohammad was in a bind. He had to make a choice, and the only way out was war. thus Mohammad committed himself to his first war, known as ghazveh of Badr. We should note that Mohammad, in his 23-reign as prophet-king of Arabia, instigated 83 wars. They were known as Ghazavat and Saraya. Ghazvats were wars in which Mohammad was personally involved, and Sarayas were those conducted by his commanders.

The War of Badr was fought on Friday, the 17th of the month of Ramazan, the second year of Hijrat (634 A.D.) in a place called Badr. The army of Mecca had 600 fighters, and Mohammad's army had 300. The commander of the Meccan forces was Abu-Jahl. In this war several well-known Ghoreysh leaders—namely Otba, Shabir, Valid ben-Otba, and Mina ben-Khalaf—were killed. This victory brought badly needed prestige to Mohammad. At the end of the war two prisoners of war were brought to Mohammad, Otba ben-Abi Moit and Nafar ben-Haress. Mohammad knew them both well. Seeing them reminded him of their opposition to him, when they had declared, "We have seen your Koran; if you want, we can create a similar Koran." He ordered them beheaded. The person who had captured Nafar was Maghdad. He protested that Nafar was his prisoner and therefore his property.

Mohammad replied, saying, "Have you forgotten his opposition to the Koran?" Thus Mohammad, who would brook no opposition, had Nafar killed. When it was Otba's turn, Mohammad ordered Asem ben-Sabet to sever his head. Oghbe screamed, "What is going to happen to my children?" Mohammad replied, "All of you go to Hell."

At that time in Medina there was a blind poetess by the name of Asma, daughter of Marvan, from the Uss tribe. In her poems she declared that Mohammad was the stranger, and chastised the people of Medina for their sheep-like behavior toward him. She complained that a person who had betrayed his own kinfolk and had killed their commander in war, was hardly justified in proclaiming himself the Messenger of Allah, the benevolent the merciful. Mohammad called upon Amr ben-Adi, Asma's divorced husband, and ordered him to kill her. Amir dutifully entered Asma's house while she and her children were asleep, and while her youngest was nursing at her breast. When Amr tried to remove the infant, Asma awoke. He pushed the infant aside, grabbed Asma's throat with one hand, and with the other stabbed her in the heart. The following morning at prayer time, Mohammad was informed about the killing. He asked Amr, "Have you killed Marvan's daughter?" Amir replied "Yes." Mohammad then turned to the people in the mosque and said, "If you would like to know who has served Allah and his Messenger, look at Amr."

Immediately after this bloody affair, Mohammad committed his second crime. A 100-year-old poet by the name of Abu-Akf was an opponent of Mohammad and his new religion. In the midst of a group of followers,

Mohammad declared, "Which one of you will volunteer to release me from the harm of this man?" A recent convert, a member of the Bani-Omar, accepted the offer and killed Abu-Akf. For this, Mohammad praised him.

Mohammad needed more money and many more followers. In Mecca he had used Gabriel time and again to entice people to believe and follow him. He now started using Gabriel again, but this time instead of preaching benevolence and mercy, he preached war and carnage. Mohammad saw that the Arabs had nothing to offer him, but in Medina were Jews of the Bani-Ghariza tribe who had an enviable social life and who had amassed great wealth. He approached them, proposing that they convert to Islam. They refused. Mohammad now needed an excuse to carry out his plan. He soon found one.

In front of a goldsmith's shop at the Jewish market, a young Muslim girl was sitting, awaiting her order. An impish young Jewish boy managed to pin her skirt to the top of her dress so that when she tried to stand she found her skirt raised. She screamed and a Muslim man, who had witnessed the event, grabbed the Jewish boy by the neck and killed him. The Jews in the market attacked and killed the Muslim man in revenge. Word of this reached Mohammad, who had been hoping for such an occasion. He summoned his troops and surrounded the Jewish settlement. The Jews expected help from the Khazraj and would not surrender. After 15 days of siege they realized that

no help was forthcoming, and so they surrendered. The booty taken by Mohammad was substantial, and the remainder made his friends rich. His treatment of the Jews of Bani-Gharizeh created a new rift between Muslims and those who had refused to convert.

After the Bani-Gharizeh fiasco, another problem left a red spot on Mohammad's record. This was the execution of Kaab ebn-al-Ashraf. His crime, like that of Asma and Abu-Akf, was his poetry. Mohammad ordered Mohammad ben-Mosleme to kill Kaab. With the help of a gang's underhanded treachery, the task was accomplished. The gang attacked Kaab and cut him to pieces. They hurried to the mosque where Mohammad was awaiting the news. He congratulated them for their service and victory. When the gang members tossed Kaab's severed head at Mohammad's feet, he gleefully kicked it and praised Allah.

Mohammad's victory in the war of Badr led him into the war of Ohod. On the seventh day of Shavval, the third year after Hejrat, Abu Sofyan, Akrame (son of Abu-Jahl, who had been killed by Mohammad the previous year in the war of Badr), together with Safwan ben-Omayye and Khaled ben-Valid and Abu Amer Raheb, marched toward Medina to avenge the deaths of those killed in Badr. They met Mohammad's army at the foothills of Ohod Mountain. Hamze, Mohammad's uncle, was killed and Mohammad was wounded, his head and face bloodied. But by running from the battlefield he and his comrades survived. He lost some prestige, but his followers explained it away saying that Allah wanted to examine their resolve. After the defeat, Mohammad decided that he should engage only in those battles where he was sure to be victorious.

In the fourth year of Hejrat, Abu Bara, the head of the Bani-Amr clan, came to Medina. The Bani-Amr and the Bani-Salim were two clans of the Havazan tribe who lived in the Najd area. Abu Bara brought gifts for Mohammad, among them two horses and two camels. Mohammad agreed to accept the gifts on condition that Abu Bara convert to Islam. Abu Bara refused, saying that such a decision needed approval by the entire clan. He invited several of Mohammad's men to the clan for discussions. Mohammad accepted the offer and sent 40 of his followers to the Bani-Amr clan with a letter. They reached Birmuye in three days and sent a messenger to Amr ebn-al-Tofeil, the head of the Bani-Salim tribe, to deliver Mohammad's letter. Tofeil, without opening Mohammad's letter, ordered the messenger beheaded, and issued an edict that not a single one of the remaining 39 stay alive. The people of the Bani-Salim attacked the party of 39 men and cut them to pieces—except for Amr ebn-Omayye, who was away at the time and so survived the massacre.

The same fate befell on six other messengers of Mohammad who had gone to deliver similar messages to al-Raji.

News of the massacre inflamed Mohammad. Every single day he prayed Allah to condemn those responsible. One month later, Mohammad told his followers that Gabriel had visited him with a message. The martyrs of Birmuye had asked Gabriel to tell Mohammad and his friends that they had met with Allah, who was very pleased. Mohammad ordered this message to be included in the Koran. It is interesting to note that later he changed his mind and ordered it removed. His daily curses and damnations had prepared his soldiers for an assault on Bani Salim.

On his way back to Medina, Amr ebn-Omayye, who had survived the massacre, met with two members of Bani-Amr clan.

In revenge he killed them while they were asleep. He later discovered that his two victims had actually been messengers who had conferred with Mohammad. Mohammad admonished the killer, saying that a restitution was called for. To accomplish this, Mohammad approached the Jews of the Bani-al-Nazir tribe, who resided near the Bani-Amr tribe and were friendly with them. These Jews had signed treaties with Bani-Amr and were well off financially.

The Bani-al-Nazir chiefs accepted Mohammad's proposal, and Mohammad went to meet with them accompanied by Abu Bakr and Osman. In the middle of the feast Mohammad vanished. His two companions searched for him everywhere, and when Omar and Osman returned to the mosque, they found Mohammad there. They asked what had happened. Mohammad explained that he had left for natural needs when Gabriel appeared to him, warning that his life was in danger—"the Jews have conspired against you." Mohammad claimed to heed the warning and so left. It is noteworthy that the day after his return he sent a message with Mohammad ben-Mosleme, the murderer of Kaab ben-al-Ashraf, to the heads of Bani-al-Nazir tribe, telling them that they had ten days to depart from Medina, and if they refused they would all be killed.

The bewildered chiefs of Bani-al-Nazir told the messenger that they had agreements and treaties with Mohammad to live in peace. What kind of decision and demand is this, they demanded to know. Predicting this, Mohammad had coached Mohammad ben-Mosleme to respond: "Things have now changed. All agreements and treaties are nullified as of last night. As per the order issued by the Messenger of Allah, you have to leave Medina." When the Jews refused to leave, Mohammad was unable to disguise his ecstasy, screaming, "Allah is great, Allah is great, so the Jews have decided to fight!" He immediately summoned his warriors and armed them, and with Ali carrying the black banner, they started their march, surrounding and besieging the citadel.

The Bani Gharizeh tribe, enemies of both Mohammad and the Bani al-Nazir, stayed out of the battle. The following year Mohammad butchered them as well. Jews of Bani-al-Nazir fought courageously. In order to break their spirit, Mohammad did what no Arab had ever done in a tribal conflict: he ordered his soldiers to burn the date-palm trees. Moses had earlier condemned such an act, declaring it inhuman. In response to the Jewish protest, Mohammad added a new verse to Chapter 59 of the Koran, Verse 5: "Whether you cut the date-palm trees or kept them standing, all is done by the will of Allah, and cutting of the date-palm to punish the lewd is necessary and permitted."

After three weeks of siege Jews finally accepted Mohammad's terms, but now Mohammad upped his terms, saying that they may depart but had to leave all their belongings behind for his soldiers. Thus did the doomed Jews of Bani-Nazir begin their long march toward Syria, Khaibar, and Jericho. On the grounds that his soldiers had not used their swords, Mohammad took possession of all the fertile Jewish lands, without sharing a worthless item with anyone. He then followed Verse 5 with a new Verse 6: "All of the goods that belonged to the Jews, as war booty now belongs to the Messenger of Allah, because Muslim warriors did not ride into town on a horse or mule."

The expulsion of Bani al-Nazir and the seizure of their belongings strengthened Mohammad's economic as well as financial situation tremendously.

A few months later, Mohammad was informed that some clans of the northwest area, near the Red Sea, were conspiring against him. He ordered his army to assemble, and in a rapid march he reached the wells of al-Murisi in eight days. He established his camp near Mecca.

Mohammad normally took two of his wives with him on military expeditions. He chose them by drawing names. So on this trip Ayshe and Ome Salameh were with him. By the time people of Bani-al-Mostalaq became aware of Mohammad's presence it was too late. A shower of arrows fell on them, they were captured, and they all became prisoners of Mohammad's army. Mohammad enslaved two hundred Jewish families and seized two thousand camels, five thousand sheep and goats and many household goods. He took twenty percent of all the loot and gave the rest, including the enslaved women and girls, to his soldiers for their carnal use. Some of the Bani-al-Mostaalq men, unable to withstand the barbaric aggressions upon their women folk, resisted.

Mohammad ordered that they all be beheaded, and that the copulations take place beside their beheaded corpses.

Among the enslaved women of the tribe there was a most beautiful girl called Joviriye, daughter of Haress ben abu-Dira, who became part of Mohammad's harem, and in the next few days played a significant role in Mohammad's life. The plunder and pillage of Bani al-Mostaalaq enriched Mohammad's treasury by leaps and bounds.

On the return home, Ayshe wandered away from the camp for personal reasons and was left behind. A rider, one of the most handsome in the army, found her and put her on his camel, reaching Medina two days later. This mishap created a major problem for Mohammad and his right-hand man Ali. There was no choice but to ask for Allah's intervention to set things straight. Allah, with the help of Gabriel, immediately inspired 22 Verses of Chapter 24, which Mohammad added to the Koran, forgiving all and excusing everyone.

Rumors of this episode had not completed their rounds in Muslim circles and so had not yet been forgotten, when one day Mohammad entered the house of his adopted son Zayd ebn-Haress. Zayd was not home and his wife, Zeynab daughter of Jahesh, was bathing, unaware of Mohammad's presence. She was startled when she saw him at the doorway and tried to cover herself, but Mohammad had already seen what he should not have seen. Again Gabriel was called to rescue. Through the archangel's aid several more Verses were added to help Mohammad ask his adopted son to divorce his wife so that he could have her instead. Allah obliged and furnished Gabriel and Mohammad with Verses 4, 37, and 40 of Chapter 33, making all this legal.

In the month of Zel-Ghaad in the Fifth year of Hejrat, the people of Ghoreysh were planning to avenge their previous losses, as well as the losses of their Jewish friends. They amassed an army of 10,000 against Mohammad and his allies. This news reached Mohammad, and he was frightened, for he remembered his defeat in the War of Ohod, where the army of Mecca was only 3,000. Now with 10,000 in the enemy army, he called an emergency council. Among the councilors was a man by the name of Rouzbeh Mehyar (an Iranian name) nicknamed Salman Farsi, who was born in a Zoroastrian household in the village of Jee near Isfahan. In his youth, due to the depressed economy of the Sassanid era, he left for Syria and became a Christian. He was enslaved in a Macedonian war and was purchased by a Jewish man from the Bani-Kalb tribe. Later he became a Muslim and was purchased and freed from bondage. With his experience of modern warfare he advised Mohammad that the only way to face the Ghoreysh army was to dig a moat around the city of Medina. The moat was dug in six days. Houses outside of the moat were vacated and their residents moved into the city. Thus a Muslim army of 3,000 was able and ready to face the 10,000-strong army of the Ghoreysh. This battle came to be known as the War of the Moat.

The Ghoreyshi army was surprised upon reaching the moat. Abu Sofyan, their commander, thought it best to make a deal with the Jews of the Bani Gharizeh. A messenger by the name of Siaa met with Kaab ebn-Asad, chief of the Bani Gharizeh, who agreed to join the battle. But when the time came to act, the Bani Gharizeh did not. Meanwhile the battle started and Mohammad was worried. The step-by-step recall of this battle can be read in many books. The interesting point is that Ali used trickery to beat Amr, and Mohammad made sure to praise Ali's trickery, declaring that war is basically nothing but deceit and trickery. In this respect, it is noteworthy that Chapter 7, Verse 183; Chapter 68, Verse 45; Chapter 8, Verse 30; Chapter 3, Verse 54; and Chapter 4, Verse 142 all indicate not only that Ali and Mohammad are tricky, but that Allah himself is the trickiest of them all.

Now that Mohammad had the Bani Gharizeh involved, he decided that he should complete the work the way he thought it should be done. He dispatched Naim ebn- Masud and two others to

meet with the chiefs of the Bani Gharizeh and say, "Now that you are siding with the Ghoreysh, it will be wise if you take several hostages from the Ghoreysh, just in case they decide to leave you by yourselves to face Mohammad." The Bani Gharizeh leaders thought this a good idea and agreed. Naim, after finishing his dirty work with the Jews, met with the leaders of Ghoreysh, telling them, "I understand that the Bani Gharizeh regret having sided with you, and have sent people to meet with Mohammad and express their regret. Because they do not trust you, they have asked for hostages. In reality they want those hostages to prove to Mohammad that their regret is sincere. They will surrender them to Mohammad as proof of their claim." The trick worked, and the next morning a messenger was dispatched to the Bani Gharizeh telling them to attack the following day. The Bani Gharizeh were bewildered, saying that since the following day was the Sabbath, they could not attack. Thus the treaty was nullified and the two did not join forces against Mohammad. Ghoreysh had an additional problem—not enough feed for their horses. Many of their animals died of hunger. Unfortunately for the Ghoreyshi army, the day of battle was stormy. All the negative factors combined to demoralize the army, and Abu Sofian decided to retreat. He got on a camel and rode toward Mecca, and Khaled with 200 riders followed the army to defend the rear against possible attack from Mohammad.

Mohammad, relieved from a tight spot, called his commanders, saying that Gabriel had informed him that Allah had sent the sandstorm to help the Muslims, and that Gabriel further told him that since the Ghoreysh had decided not to fight, it was the best time for them to finish the Jews. Soldiers, beleaguered from fifteen days of siege, protested. Mohammad screamed at them, saying, "Did the Angels of Allah put down their arms that you are trying to put down yours? They poured sand and stones on the enemy to destroy them. Gabriel told me get up and go after the Jews and cut them to pieces."

Balal (he was one of Mohammad's followers who called for prayer) received his orders from Mohammad and went into the town of Medina inviting people to join Mohammad's army for the march against the Jews. Mohammad's 3,000-strong army surrounded the citadel and besieged it for 15 days. The Bani Gharizeh surrendered, but Mohammad would not accept. He left it to the judgment of the elders of Uss tribe who were friendly with the Bani Gharizeh. That did it. First the men and young boys of the Bani Gharizeh were brought out of their homes with their hands tied behind their backs. Then the women and young girls were marched in front of Mohammad. Mohammad took the most beautiful one, Reyhaneh, and sent her to his harem. The rest of the women were divided among the soldiers and Mohammad. Then it was time to divide the rest of the loot, including household goods, arms, and animals. The tragedy of the Bani Gharizeh was the second phase of Mohammad's plan for the Jews. The judgment of the Uss was that Mohammad should let the Jews go, but Mohammad then left the final judgment to Saad ben-Moaz, who had been wounded in the battle and was after revenge. When he was brought in to state his decision, he asked Mohammad, "Do you promise and will you carry out my judgment, with the help of Allah?" All present indicated that they would. His declaration was such: "Kill all the men and young boys. The women and children are to be taken as prisoners and to be sold as slaves. All their belongings are to be confiscated and divided among the soldiers—minus 20 percent, which goes to Mohammed." Mohammad, with a smile on his face, raised his hands and declared that he would obey Allah's wishes.

The morning after passing the judgment, per Mohammad's order, a great ditch was dug. All the men and young boys were brought to the edge of the ditch in groups of five and six, where they were beheaded. It took the entire day to behead 800 men and boys. That night was a festive carnal orgy with the enslaved womenfolk of the Bani Gharizeh. Words cannot describe the anguish and pain of Reyhaneh, who had to sleep with Mohammad, the man who had killed her father, husband, brother, and all the men of her tribe. The next day, Mohammad, in order to legitimize his copulation, asked her to marry him. She replied that she would rather remain a slave but would

never make this carnal relationship legitimate. The poor woman died at the age of 25 in the year of 627 A.D. Things were not all right yet, for the ferocity of the action had to be legitimized. Thus a group of Verses were added to Chapter 33, whereby Allah expressed his pleasure and satisfaction with Mohammad's action.

In the spring of the sixth year of Hejrat (628 A.D.) Mohammad decided to visit Kaaba. With 1,600 soldiers he started toward Mecca. He was met with some people from the Ghoreysh who convinced him not to go there. They signed an agreement stating that Mohammad can visit the next year. Mohammad returned to Medina. Unwilling to let a year go by without a venture, upon his return to Medina he wrote letters to the courts of Iran, Yemen, Egypt, and Abyssinia inviting them to accept Islam. There were no takers.

He needed funds. About one hundred miles to the north of Medina was a fertile area called Kheybar where Jews lived. It had seven citadels, one inside the other, that were called Katye, Naem, Shagh, Ghamus, Netah, Tabh, and Salalem. Ali, who had just married Mohammad's daughter Fateme, was with him in this expedition. The Jews of Kheybar were caught by surprise, so much so that their allies, the tribe of Bani Ghaffan, could not come to their help.

Mohammad began his attacks from the surrounding villages. Upon conquering each village, he ordered the water-wells filled with stones and dirt and their palm trees set afire. Then one citadel after the other fell to the Islamic army. The Jews offered to surrender all their belongings and go. When Kananeh ben-Rabi and his nephew tried to leave, Mohammad called him and said, "I know you have jewels that are not part of this loot, where are they?" Kananeh replied, "We are at your mercy. If you find anything, do with us as you please." Kananeh's cousin knew the hiding place and told Mohammad where to find them. Mohammad dispatched several followers, who returned with a chest filled with jewels. Mohammad asked for the rest of the jewels and was told that there were none. He ordered his troops to lay Kananeh and his nephew on their backs on the floor and to disrobe their chests and cover their chests with burning wood. The human fireplace burned and the victims screamed while their flesh was being broiled. All of this was done in the presence of Kananeh's wife, Saffiyeh, who had the misfortune of having to copulate with Mohammad that night and become part of his harem.

Mohammad, jubilant at this victory, ordered a feast for that night. Among the cooks was a woman named Zeynab, sister of Marhab. She had a lamb killed, cooked it for Mohammad and his friends, and had it poisoned. Mohammad took the shoulder, his favorite part, and left the rest for Abu Bakr and the others. Mohammad tasted something wrong with his first bite, which happened to be where the poison was concentrated. He stopped eating and ordered all others to stop also. One of his friends, who had already swallowed some, had turned dark and died. Although Mohammad spat the food out, he ingested enough poison to give him an extreme stomach ache. He summoned Zeynab and inquired why she had tried to poison him. She replied, "You have killed my father, brother, uncle, husband, and the rest of my relatives, did you expect otherwise from me?" He ordered her beheaded on the spot.

With this last victory, Mohammad cleansed Arabian Peninsula of the Jews. From that day no Jewish person has ever lived or worshipped in Arabia. Upon his return from his military-sexual-criminal expedition, Mohammad took Ome-Jeyb, daughter of Abu-Sofyan, as his wife. He also married the 17-year-old wife of the broiled Kananeh as his tenth wife. He was 60 years old at the time.

In the month of Ramazan, the eighth year of Hejrat, Mohammad, at the age of 62, decided to conquer Mecca, the crown jewel of Arabia. With 10,000 soldiers he marched toward Mecca, and in a

place called Khandame the two armies met. Negotiated victory was with Mohammad, and on 12th day of January 630 Mohammad entered the city.

When the Muslim forces conquered Mecca, they took possession of Kaaba and destroyed 360 idols that belonged to 360 Arab tribes.

Some of Mohammad's followers were from Medina, and they asked that the entire population of Mecca be annihilated. Mohammad, however, declared a general amnesty for all with the exception of the following people: Safvan ben-Omayye, Abdollah ben-Khata, Moghis ben-Sabab, Akrameh son of Abu-Jahl, Haress ben Naghiz ben-Wahab, and Abdollah ben-Saad ben-Abisareh. The last-named had long been Mohammad's steno-secretary, and at times used to play dirty tricks with the dictated verses. This secretary had abandoned Islam on the grounds that "if what Mohammad dictates comes from Allah, then how is it that my actions change them and that he agrees with them?" That bought him his death sentence.

Other than the people on Mohammad's black list, two poets known as Fartaneh and Gharibeh, who had poked fun at Mohammad, and two women known as Hend Bent Atba and Sara Mula Amr ben-Hashem, who had ridiculed him when he lived in Mecca, were also executed.

Mohammad became the sole ruler of Arabia with the exception of Hanin, with its two tribes, Hozan and Saghif. Mohammad wanted Hanin included in his empire, and so with 10,000 soldiers he began his march. Islamic forces were now addicted to plunder, and instead of fighting at the initial stages of the battle, they began to loot. The battle was being lost when Mohammad, Ali, and Abu-Sofian, by screaming and barking orders, called them to order. Most of the opposition fled to Taef with Mohammad in hot pursuit. The Muslims surrounded Taef and kept it under siege for 17 days. The Muslim losses were substantial and Mohammad ordered retreat without a victory.

In the tenth year of Hejrat, Mohammad went on a Hajj to Mecca. This was his last visit there. Upon his return from Hajj, he tried to send a military expedition to Syria, but took ill. His sickness grew worse, and finally on the ninth day of June 632, at the age of 63, he passed away. The world has seldom, if ever, seen a man like him. He was a master strategist, a brave fighter, a vicious adversary, a superb tactician, a brilliant planner, a fantastic love-maker, a cool butcher, a merciless avenger, a fearful hater, with many other attributes, good and bad, that seldom come together in one man.

With the knowledge that what he preached was copied from other religions, Mohammad accomplished his goal to unite the Arabs, establish a kingdom, become rich beyond all his imaginings, and be the king of Arabia. He did all that and died as the supreme ruler of his established kingdom. He still rules that vast Muslim Empire. The Muslim Empire governs over one billion people. Every single day, every single Muslim in the world prostrates in prayer toward Mecca five times a day and recites the chant, "There is no God but Allah, Mohammad is the Messenger of Allah." This life-long practice will brainwash anyone. Every Muslim (who can afford to) goes to Hajj at least once in his or her life, pays twenty percent taxes on his income or plunder, and fasts for one month of the lunar year. These practices make one a good Muslim, guaranteeing entrance to the Islamic Paradise.

According to Muslim teachings, this world has nothing to offer. One is born to work for Islam and go to Paradise. In Islam, one can go to Paradise in one of three ways: (1) one can be good Muslim all his life; (2) one can convert an infidel, or kill an infidel; or (3) one can participate in Jihad. The rewards for being a good Muslim are many, and the penalties for not being one are also many. It is permissible to keep one's religion, provided one follows the Torah, the Gospels, or the Avesta, but one has to pay taxes called Jezyeh. If a person's religion does not come from one of these volumes,

then he is an infidel and must be killed. A Muslim man can have four wives at any given time, and divorce and marry as many times as he pleases, so long as the total number of wives at any given time is not above four. A Muslim can have as many Sigheh (contract wives) as he pleases, for as long or as short a time as he pleases, even for the short duration of a one-time copulation (legitimized prostitution), and the clergy drafts the contract (acting as sort of a pimp). The term of stay in the Islamic Paradise is forever. Whatever a Bedouin Arab would desire is there for him: a river of wine, a river of honey, and a river of milk are promised. Yet that is not good enough for the Bedouin. He will have 70 or 72 ever-virgingirls known as Houries and his masculine virility will be increased a hundred-fold. If he likes young beautiful boys, he may select as many Ghelmans (pretty boys) as he pleases.

Islamic Hell is the destination of bad Muslims and the rest of the entire non-Muslim world. *Islamic Paradise and Hell* will be presented under a separate cover. Islam began with Mohammad, but it did not end with Mohammad. The Koran, by itself, does not define Islam either. There are also the Hadiss (traditions) and Sonnat (practices) that are as powerful, if not more so, than Koran. These also will be examined separately. There are hundreds of books, used and quoted by Muslim clerics, that govern the Muslim life and *modus operandi*. These will all be examined separately.

And finally, what do we mean by “TWO FACES OF ISLAM”? Unlike any other religion, Islam can be benevolent and merciful, and in a split second can change into a ferocious doctrine. It all depends on who is implementing it and for what purpose. Part of the Koran was written while Mohammad was in Mecca and was a preacher. The other part was written when he was in Medina and he was a field commander. While in Mecca, he was poor and needed help, thus he preached benevolence. While he was married to Khadijeh and she provided for him, he did not need help for himself, but for others. But, after Khadijeh’s death, there was no help coming for him and his followers. He and his followers had to resort to robbery—first attacking caravans. When Mohammad soon realized that being a common thief was beneath his dignity, he began to plunder others in the name of Allah and His Messenger. He had established that he was His only Messenger and he could produce as many Verses that he pleased to justify his behavior.

To entice the Bedouin to follow him and plunder, he established the needed rule, which we can paraphrase as: “Come and fight for me and for Allah. If you get killed, I will vouch for you, and you’ll go to Paradise. If you win, because you have already fought for Islam, you are Paradise-bound anyway, but while here on Earth, you’ll receive 80 percent of what you plunder and give 20 percent to Mohammad.” This policy guaranteed absolute obedience. It was and is a win-win proposition. Since disobedience is going to take one to Hell, no one dares to disobey.

It is not only the loot that attracted converts. All the women and children taken into slavery were divided among the faithful. Women can be kept as Kaniz, a slave for carnal use or a house servant. Slaves can be traded back to their families for 4,000 derhams (unit of money), or sold in the market as a slave. Most of the black African slaves bought by white traders and brought to the New World and sold to plantation owners had been purchased from Muslim enslavers.

Since Islam is a combination of religion, law and government, a Muslim does not have to follow any other government, law, or religion. By disobeying other authorities he is participating in Jihad and is therefore Paradise-bound. Since the ultimate goal of any Muslim is to do what it takes to get to Paradise, why should one take chances?

What is the Koran?

The Koran, in general, is referred to as (Kalam Ollah Majid) by Iranians, which means “The Glorious Words of Allah.” For the believers who do not read and understand Arabic it may be acceptable. But those who read Arabic and understand what they read may have some problems. For those who are literate in Arabic, and who have read other religions’ holy books, and who know the history of religions, there are a lot of problems, and they usually reject the claims of the Koran—unless, of course, their lives are at stake.

Mohammad had no choice but to invoke divine intervention. He also had no choice but to produce a book and call it the inspired words of Allah brought to him through Gabriel. Without these ploys he could never have done what he did and survived people’s wrath. He needed the carrot and the stick. He needed the promised goodies of Paradise and the threat of everlasting tortures of the Islamic Hell. The Koran contains benevolence as well as eternal damnation in Hell as well as on Earth while alive. Verses of the Koran were recorded during his lifetime, but not put together as a book. It was Osman, the third Caliph, who gathered the scattered Verses and created the Koran that we know. There was no particular order for the Verses to be put together. There are contradictions, and there are Verses poorly copied from the Torah and the Gospels. All these Verses were assembled into a book to be used to control and encourage the Bedouins to follow commands. Without the Koran and the other books that followed, Mohammad’s conquest would have stopped at the borders of the Arabian Peninsula.

The Koran is composed of 6,236 Verses in 114 Surehs (Chapters). Of these, 4,904 Verses are attributed to Mecca and 1,332 to Medina. Although he lived 10 years in Medina, and preached only a short time in Mecca, he was totally occupied with wars and massacres while in Medina.

There are 91 negative Verses in 28 Surehs. Eight of those Verses in five Surehs contain direct orders from Allah to kill. Two Verses in two Surehs introduce Jihad. Two Verses in two Surehs condemn women. Twenty-eight Verses in twenty-one Surehs promise perpetual-virgin women for men who go to Paradise.

For the satisfaction of those who claim that Koran is all peace and benevolence, refer to Verses 5-9 of Chapter 93. For those who claim that there are no Verses in Koran where Allah advocates killing, we reproduce the following Verses:

Chapter 2, Verse 191:

And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter.

Chapter 9, Verse 29:

Kill those who do not believe in Allah nor in the latter day, and those who do not prohibit what Allah and His Messenger have prohibited.

Chapter 33, Verse 60:

The cursed, wherever they are found, shall be seized and murdered, a horrible murdering.

Chapter 47, Verse 4:

Therefore when you face the infidels cut their throats and let them bleed until they fall.

The sad conclusion is that a Muslim has no mind of his own and is an implement in the hands of his Mojtahed (religious leader, teacher). Unfortunately Mujtaheds are not their own men either, and they are controlled and directed by others. The Koran says, "Do not say 'I will do it tomorrow.' You should say 'Allah willing I will do it tomorrow,' because nothing happens without His will. Not even a leaf falls from the tree without His will."

Unfortunately there is no Homeland in Islam for any Muslim Nation. The Qiblah is Mecca, and the Home is Kaaba.

With this booklet, in this format, we are trying to provide this great nation of ours truthful and valid information about Islam. A single booklet such as this cannot and will not cover the entire subject. We see it as our mission to produce and distribute the necessary booklets that can illuminate the minds of American public concerning Islam and Muslims in their relations with each other.

Bibliography

- Hasan Abbasi, *From Mitra to Mohammed*. Homa Publications, Paris. (Farsi)
Ali Mir-Fetros, *Islamology*. Afra Publications, Paris. (Farsi)
Alkeshaf al-Haqiqah al-Tanzil, al-Zamakhshari. Cairo. (Arabic)
Al-Ghazi, Mohammed ebn-Omar al-Vakid. (Arabic)
Grishman, *Iran from Beginning Till Islam*. Translated by Dr. Moin, Nashre Ketab Publications, Los Angeles. (Farsi)
Dr. Roshangar, *Koran Re-Studied*. Pars Publications, San Francisco. (Farsi)
Ali Dashti, *Twenty Three Years*. (Farsi)
Gen. Sir Persi Six, *History of Iran*. translated by Mohammed Taghi. Fakhr-Daii. (Farsi)
Abdol-Hosein Zarin-kub, *History on Balance*. Amir Kabir Publications. (Farsi)
Abdol-Azim Rezaii, *Ten-Thousand-Years History of Iran*. Eqbal Publications. (Farsi)
Mohamed ben-Jarir Tabari, *Tarikh Tabari*. (Farsi)
Hosein Pirniya, *Unabridged History of Iran*. Ebn Sina Publications. (Farsi)
Tafsir Jalalin, *Jalal-ed-din Abdol-Rahman Syuti*. Cairo. (Arabic)
Gustav Lobone, *Arab and Islamic Civilization*. Translated by Mohammed Taghi. Fakhr Daii. (Farsi)
Mohammed Bagher Majlesi, *Hlita al-Mottaghin*. Taheri publications. (Farsi)
Mohammed Baghe Majlesi, *Hayat ol-Qlub or Life of Mohamed*. (Farsi)
Abdol-Hosein Zarkub, *Two Centuries of Silence*. Navid Publications, Germani. (Farsi)
Abdol-Molk ebn-Hashem, *Life of Mohammed*. (Farsi)
ebn-Eshaq, *Sirat ol-Rasul*. (Farsi)
Dr. Roshangar, *Shiism and Mahdizm*. Pars Publications. (Farsi)
Mohammed ben-Esmail al-Bokhari, *Sahih al-Bokhari*. Cairo (Arabic)
Ebn-Saad, *Tabaqat al-Kabir*. (Arabic)
M. A. Fajr, *Fajr Eslam*. Amir Kabir Publications. (Farsi)
Elahi Qamshei, *Koran Karim*. Islamic Publications Foundation. (Farsi)
Holy Bible, Old and New Testaments. International Bible Society. (Farsi)
Dr. Roshangar, *Cyrus the Great and Mohammed ben-Abdullah*. Pars Publications. (Farsi)
Allame Vaez Shafti (pseudonym), *Koran Kalame Mohammed*. (Farsi)
Bijan Faghur (pseudonym), *Mohammed, Prophet King of Arabia*. (Farsi)
Anwar Shaikh, *Islam: The Arab Nationalist Movement*. The Principality Publishers, London.
Sira Rasul Allah, *Ibn Hasjam*. Ed. F. Wustenfeld, 1959–60.
G. Sachau, ed., *Ibn Saad, Tabaghat*. 9 Vols Lieden, 1905.

S. W. Koelle, *Mohammed and Mohammedanism*. London Rivitons, 1888.
Martin Ling, *Mohammed: His Life Based on the Earliest Sources*. London, 1983.
D. S. Margoliouth, *Mohammed and the Rise of Islam*. London, 1905.
William Muir, *The Life of Mohammed*. Edinburgh: John Grant, 1923
A. Spenger, *Mohammed und der Koran*. 1851.
Von Kremer, ed., *Al-Wakiki, Al-Moghazi*. Calcutta, 1856

Table of Contents

Headings	Page
Acknowledgements	
Introduction	1
Who was Mohammed?	4
Who is Allah?	15
Mohammed the Preacher	18
Mohammed the Warrior and Commander	22
What is the Koran?	64
Bibliography	

This booklet is registered in the Library of the United States Congress for copyright protection.

درفش کاویانی



<https://derafsh-kavivani.com/>
<https://the-derafsh-kavivani.com/>