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## **MUHAMMAD: EPILEPTIC, PEDOPHILE, PSYCHOPATH**

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### **Opening Statement**

The recognized author of the most evil and destructive book ever written, the Koran, is Abū I-Qāsīm Muhammad ibn ʿAbdallāh ibn ʿAbd al-Muttalib ibn Hāschim ibn ʿAbd Manāf al-Quraschī, alias Prophet Muhammad. Whether or not he ever existed, he has a singular name: Muhammad.<sup>1</sup> The presentation below applies to both the historical Muhammad and the invented Muhammad.

Muslims throughout the world revere the self-proclaimed Prophet Muhammad, the early 7<sup>th</sup>-century founder of Islam. Muslims believe that Muhammad's revelations, which he claimed to have received through a divine visitation from Allah via the Angel Gabriel, are holy, pure, and comprehensive for all times. Throughout the 14 centuries since the beginning of Islam, crusades, and wars have ravaged different parts of the world, particularly in the Near and Middle East, as the edge of swords preached the new religious cult, and millions were forced to become followers of Allah, Muhammad, and the new cult beliefs. The conquered cultures had only two other choices: become a special tax (jizya)-paying servant (dhimmi) of Muslims or be killed.

The process of conquering non-believing (Kafir) cultures is as follows: jihad (armed violence), then dhimmitude, then the destruction of the native culture. Not to combat this process is willful ignorance.

The Koran states 91 times that Muhammad is the divine example for humanity. However, if there is one figure in the history of world religious cults whose example should not be emulated by anyone, it is the pseudo-prophet Muhammad.

According to some of Muhammad's announcements in the Holy Koran that Muhammad dictated, Muhammad was an epileptic, a pedophile, and a murderous

psychopath. These character traits are but a simplified description of the horrendous experiences that he meted on people as he forced his delusions on foolish, yet willing subjects.

To comprehend Muhammad's religious cult, the reader must understand that the cult Islam comes from a Trilogy: the Koran (Muhammad's hallucinated dictation, which is 14% of Islam), the Hadith (the collection of events in Muhammad's life, which is 60% of Islam), and the Sira (Muhammad's life, which is 26 % of Islam). The last two form the Sunnah (the words and actions) of Muhammad. Approximately 64% of the Koran concerns the Kafir. The Sira devotes 81% of its text to the Kafirs and the Hadith (the traditions of Muhammad) has 37% of its text dealing with Kafirs. Thus 51% of the Trilogy is about Kafirs. There are 164 jihad verses in the Koran that call for the killing of Kafirs. These verses give Muslims the order to kill Kafirs because Kafirs are evil, disgusting, and the lowest form of life. Indeed, the Koran says a Kafir

- is not the friend of a Muslim (Koran 3:28)
- can be cursed (Koran 33:21)
- can be terrorized (Koran (8:12)
- can be plotted against (Koran 86:15) (Allah is the best of plotters [Koran 8:30])
- can be beheaded (Koran 47:4)
- can be mocked (Koran 83:34)

Throughout history, criticisms of Muhammad have come from every possible corner: from non-Muslim Arabs, who criticized him for preaching monotheism; from the Jews who lived in the desert communities of Arabia, for going against the tenets of the Hebrew Bible (the Tanakh or Mikra) in distinguishing himself as a prophet, without showing any requirement demanded of the true prophets chosen by God; from Christians for not recognizing Jesus Christ as the Son of God. Thus Muhammad has been branded as a *mad-man* or a *possessed being*. Later criticisms of Mohammed have been primarily centered around three critical

concerns:

- the claim that Muhammad may not have gone into a divine trance, but was, in fact, an epileptic
- the practice of marrying pre-pubescent girls
- the violent nature of Islam

A closer, objective dissection of these three dominant, dark traits of Muhammad will prove that Muhammad is not all that Muslims consider him to be. Consequently, these claims, in no small degree, delegitimize his assertion of prophethood and shake the very foundation upon which Islam is built.

### **Mohammed the Epileptic**

Muhammad (c. 570/573-632) was born into the family Banū Hāschim of the Quarish tribe domiciled in the community of Mecca. His father 'Abdullāh, meaning *slave of Allah* (546-c.570-571 [He was the slave of a pre-Arabian moon god named Allah.]) died about two months before Muhammad's birth. Muhammad's mother Āmina bint Wahb died in approximately 577. Islamic historical tradition holds that in his early childhood Muhammad was placed in the hands of a Bedouin family in the desert because the desert environment was considered to be the healthiest for infants.

Muhammad stayed with his foster-mother Halimah bint Abi Dhuayb (no dates) and her husband for approximately two years before returning to his mother. At the age of six, his biological mother Amina died. Muhammad was thus an orphan. His paternal grandfather Abdul al-Muttalib (c. 497-578) raised him during the next two years. Upon Abdul al-Muttalib's death, Muhammad was taken care of by his uncle Abu Talib ibn 'Abd al-Muṭṭalib (c. 539-c. 619), the newly named leader of the Banū Hāschim. Muhammad became a merchant assistant to a distant cousin, the 40-year-old widow Khadijah (555-619). She became his first follower and first believer in the prophethood of Muhammad.

The Mayo Clinic defines epilepsy as “a central nervous system (neurological) disorder in which brain activity becomes abnormal, causing seizures or periods of unusual behavior, sensations, and sometimes loss of awareness.”<sup>1</sup> Anecdotal evidence of Muhammad’s epileptic seizures in the written canonical works is in no shortage. In these works, the explanations given are different.

The first recorded epileptic episode in the life of Muhammad is when he was a four-year-old boy living under the care of his foster-mother, Halimah bint Abi Dhuayb. The foster-mother and wetnurse thought Muhammad was possessed by the devil. This position had always been an ancient explanation for epilepsy. Based on the literature that exists about Muhammad’s mother, the illness was probably genetically transferred to Muhammad by his mother, who also had epileptic fits.<sup>2</sup>

Later in youth and early adulthood, Muhammad’s epileptic fits continued. These seizures finally culminated in the experienced vision that came to Muhammad during the *Night of Power* or the *Blessed Night* in the month of Ramadan.<sup>3</sup> This sensed apparition is a description of how he saw a vision of the Angel Gabriel while in a 12-by 5-foot cave 890 feet above sea level on Mount Hira (Jabal al-Nour, meaning *Mountain of the Light*), located approximately two miles from the Kaba in Mecca, when he was about 40 years old.

It is a possibility bordering on one-hundred percent surety that the seizures Muhammad experienced while in the cave were in fact, not divine visitation, but the result of epilepsy. The present argumentation asserts that evidence of epilepsy dramatically undermines the legitimacy of the dreams on which the Koran (meaning *recitation*), and thus Islam, (meaning *submission*), is founded.

To begin, an analysis of the events at Mount Hira can offer an insight into what an epileptic fit manifests, and why the description of the cave experience conforms to an epileptic seizure. Sources describe that while in the cave, Muhammad had visions of light that flashed brightly as the light of dawn. The fantasies were followed by a phantasm of the majestic Angel Gabriel who came to Muhammad with a brocaded cloth on which tidings from Allah were written and which Gabriel forced Muhammad to read.

“Read in the name of thy lord and cherisher who created:  
Created man out of a clot of congealed blood. Read!  
And thy lord is most bountiful, He who taught the use of pen;  
Taught man that which he knew not”.<sup>1</sup>

After this terrible episode passed, Muhammad ran out of the cave terrified and intended to jump off a cliff. In retrospect, the history of the world would undoubtedly have been less violent and more peaceful and tolerant!<sup>2</sup>

The Angel Gabriel then called out to him and proclaimed Muhammad the last prophet of Allah. What is curious about the whole experience is Muhammad’s description of the Angel Gabriel as straddling the whole horizon, such that Muhammad saw him (the Angel Gabriel) wherever Muhammad turned his head.

Dede Korkut, a Turkish-born neurologist and a psychiatrist, who published a study on Muhammad’s neurological and psychological disorders, states that if Muhammad had been looking at an external object, then that object would disappear out of the parameters of his peripheral vision. Precisely, that object would not be in his peripheral vision if Muhammad turned his head away, except, of course, if the image was falsely generated electrically in his brain, in a dysfunctional part of the temporal lobe of the brain, where it would be present wherever Muhammad turned his head.<sup>3</sup>

One of the proven symptoms of temporal lobe epilepsy is visual hallucinations.<sup>4</sup> It is curious that during the so-called divine visitation, Muhammad did not affirm the apparition he saw as an angel until his wife Khadijah reassured him that the Angel Gabriel had visited him. Muhammad believed that a demon possessed him. In fact, the Muslim historian Ibn Ishaq writes that Muhammad once told one of his wives, “Woe is me poet (i.e., one who receives ecstatic visions and may be insane or possessed).”<sup>5</sup>

Secondly, in the *Comprehensive Review of Temporal Lobe Epilepsy* by Ladio, Moien-Afshari, and Tellez-Zenteno, the authors state that one of the physical symptoms of temporal lobe epilepsy is auditory hallucinations. These hallucinatory

sounds are generated by the activation of Heschl's gyrus or Heschl's convolutions that are located in the region of the primary auditory cortex, the area that is buried within the lateral sulcus of the human brain.<sup>1</sup> These sounds can include the hearing of strange but clear voices, tunes, and animal sounds. Sound hallucinations are the likely reason for Muhammad not liking music.

Playing musical instruments is sinful in Islam. It is *haram* (forbidden) to play instruments such as drums, the guitar, the piano, and the tambourine. Furthermore, listening to music is also a great sin.

Imam Ja'far ibn Muhammad as-Sadiq (c. 700/702-765) reported that Muhammad said:

"I prohibit for you dancing and playing flute and drums." (Al-Kafi) "The Almighty Allah has sent me as a mercy to the worlds and to guide the people. He ordered me to eradicate the playing of flute, other instruments of music, all games of vice, idol (worship) and all practices of the days of ignorance." (Mustadrakul Wasa'il, Chapter 79).<sup>2</sup>

Having known the means by which Muhammad received his Koran from Allah, it becomes difficult to tell whether the voices he heard were not merely hallucinations. Clear evidence of this confusion is what Muhammad's apostle, Sahih al-Bhukari says. In his hadith concerning the matter, he relates that Aisha reported Muhammad told her that

"Sometimes it is (revealed) like the ringing of a bell, this form of inspiration is the hardest of all and then this state passes off after I have grasped what is inspired."<sup>3</sup>

The last symptom that supports the epileptic claims regarding Muhammad is his hypersexuality. Indeed, neuroscientific studies have linked hypersexuality and pedophilic tendencies to brain abnormalities, and several neuroscientists have noted

a correlation between temporal lobe epilepsy with pedophilia.<sup>1</sup>

In an article published by the Psychology Department at the University of British Columbia, the author, Kaitlyn Goldsmith states that brain abnormalities, which is a manifestation of temporal lobe epilepsy can be associated with hypersexuality, and that hypersexuality is the abnormal appetite for sex that can drive the victim to seek out sexual activity from both appropriate and inappropriate partners, animals, and objects.<sup>2</sup>

It is an undisputable fact that Muhammad had multiple sexual partners whom he paraded as wives and concubines. Muhammad claimed that Allah provided him the macho gift of performing sexually 40 times a day. Muhammad said, "Gabriel brought me a kettle from which I ate and I was given the power of sexual intercourse equal to forty men."<sup>3</sup>

Muhammad told his followers that men in Paradise could have sex up to 80 or 100 times a day. The mathematical computation means that a man having sex 100 times a day is an average of over four times an hour for 24 hours. The epitome of Islam's paradise (Jannah) is an orgasm!<sup>4</sup>

Claims also exist that allege Muhammad raped Safiyya – she was a spoil of war! – the seventeen-year-old daughter of the Khaybar Jewish leader Huyay Bin Al Akhtab (XXX-628).

"Safiyya was a daughter of the Khaybar Jewish leader Huyay Bin Al Akhtab. She was (a) very pretty seventeen-year-old lady. So, Muhammad with an eye that appreciated pretty young ones desired her and married her. Muhammad was about fifty-eight years old at the time. Safiyyah's husband, Kinana Ibn Al-Rabi' has just been killed by the Muslims, and her bad fortune delivered her to Muhammad who appreciated beauty and had to have her."<sup>5</sup>

Muhammad was an avid proponent of free love and free sexual relationships. Muhammad was a slave to his lust for sexual relationships with women, whether he married them or not! The following listing is the most comprehensive presentation

of Muhammad's relationships with females in his life and afterlife regardless of age.<sup>1</sup> Approximately 9% of the Koran and about 12% of the Sira concerns women.

### Wives and Concubines, Engagements and Broken Contracts

No.	Name	Status	Date	Details	Notable Early Sources
1	<a href="#">Khadijah bint Khuwaylid</a>	Married	July 595.	She was a wealthy merchant from Mecca who employed the 24-year-old Muhammad and then proposed marriage. She was the mother of six of his children and a key character in the earliest development of Islam. She was Muhammad's only wife as long as she lived. She died in April 620.	<ul style="list-style-type: none"> <li>• Ibn Ishaq<sup>[4]</sup></li> <li>• Ibn Hisham<sup>[5]</sup></li> <li>• Al-Tabari<sup>[6]</sup></li> <li>• Ibn Sa'd<sup>[7]</sup></li> </ul>
2	Sawda bint Zam'a	Married, though with limited rights.	May 620.	She was a tanner who had been an early convert to Islam. Muhammad married her at a time when he was unpopular and bankrupt. He considered divorcing her when, as the oldest and plainest of his wives (described as "fat and very slow"), she no longer attracted him, but she persuaded him to keep her in the house in exchange for never sleeping with her again (she gave up her turn to Aisha).	<ul style="list-style-type: none"> <li>• Bukhari<sup>[8]</sup></li> <li>• Ibn Ishaq<sup>[9]</sup></li> <li>• Ibn Hisham<sup>[10]</sup></li> <li>• Al-Tabari<sup>[11]</sup></li> <li>• Ibn Sa'd<sup>[12]</sup></li> </ul>
3	Aisha bint Abi Bakr	Married	Contracted May 620 but first consummated in April or May 623.	She was the daughter of Muhammad's best friend and head evangelist Abu Bakr. Muhammad selected the six-year-old Aisha in preference to her teenaged sister, and she remained his favourite (sic) wife. She contributed a major body of information to Islamic law and history. The paedophilic aspect of this relationship has	<ul style="list-style-type: none"> <li>• Ibn Ishaq<sup>[13]</sup></li> <li>• Ibn Hisham<sup>[14]</sup></li> <li>• Al-Tabari<sup>[15]</sup></li> <li>• Ibn Sa'd<sup>[16]</sup></li> </ul>



				institutionalised (sic) such marriages within Islam.	
4	Hafsa bint Umar	Married	January or February 625.	She was the daughter of Muhammad's wealthy friend Umar. Hafsa was the custodian of the autograph-text of the Qur'an, which was actually (sic) somewhat different from the standard Qur'an of today.	<ul style="list-style-type: none"> <li>• Ibn Ishaq<sup>[17]</sup></li> <li>• Ibn Hisham<sup>[18]</sup></li> <li>• Al-Tabarī<sup>[19]</sup></li> <li>• Ibn Sa'd<sup>[20]</sup></li> </ul>
5	Zaynab bint Khuzayma	Married	February or March 625.	She was a middle-class widow known as "Mother of the Poor" because of her commitment to charity work. She died in October 625.	<ul style="list-style-type: none"> <li>• Ibn Hisham<sup>[21]</sup></li> <li>• Al-Tabarī<sup>[22]</sup></li> <li>• Ibn Sa'd<sup>[23]</sup></li> </ul>
6	Hind (Umm Salama) bint Abi Umayya	Married	April 626.	An attractive widow with four young children, Hind had been rejected by her aristocratic family in Mecca because they were so hostile to Islam. Her tact and practical wisdom sometimes mitigated Muhammad's cruelties. She was a notable teacher of Islamic law and a partisan of Ali.	<ul style="list-style-type: none"> <li>• Ibn Ishaq<sup>[24]</sup></li> <li>• Ibn Hisham<sup>[25]</sup></li> <li>• Al-Tabarī<sup>[26]</sup></li> <li>• Ibn Sa'd<sup>[27]</sup></li> </ul>
7	Zaynab bint Jahsh	Married	March 627.	An early convert to Islam, Zaynab was the wife of Muhammad's adopted son Zayd ibn Harithah. She was also the Prophet's biological cousin. When Muhammad became infatuated with Zaynab, Zayd was pressured into a divorce. To justify marrying her, Muhammad announced new revelations that (1) an adopted son did not count as a real son, so Zaynab was not his daughter-in-law, and (2) as a prophet, he was allowed more than the standard four wives. Zaynab excelled at leather-crafts.	<ul style="list-style-type: none"> <li>• Ibn Ishaq<sup>[28]</sup></li> <li>• Ibn Hisham<sup>[29]</sup></li> <li>• Al-Tabarī<sup>[30]</sup></li> <li>• Ibn Sa'd<sup>[31]</sup></li> </ul>

8	Rayhana bint Zayd ibn Amr	Sexual slavery	May 627.	Her first husband was one of the 600-900 Qurayza men whom Muhammad beheaded in April 627. He enslaved all the women and selected Rayhana for himself because she was the most beautiful. When she refused to marry him, he kept her as a concubine instead. She died shortly before Muhammad in 632.	<ul style="list-style-type: none"> <li>• Ibn Ishaq<sup>[32]</sup></li> <li>• Al-Tabari<sup>[33]</sup></li> <li>• Ibn Sa'd<sup>[34]</sup></li> </ul>
9	Juwayriyah bint Al-Harith	Married	January 628.	The daughter of an Arab chief, she was taken prisoner when Muhammad attacked her tribe. Muhammad did not make a habit of marrying his war-captives, but Aisha claimed that Juwayriyah was so beautiful that men always fell in love with her at first sight.	<ul style="list-style-type: none"> <li>• Ibn Ishaq<sup>[35]</sup></li> <li>• Ibn Hisham<sup>[36]</sup></li> <li>• Al-Tabari<sup>[37]</sup></li> <li>• Ibn Sa'd<sup>[38]</sup></li> </ul>
10	Ramlah (Umm Habiba) bint Abi Sufyan	Married	July 628 (following a proxy wedding earlier in the year)	She was a daughter of Abu Sufyan, the Meccan chief who led the resistance against Muhammad, but she had been a teenaged convert to Islam. This marriage offset some of Muhammad's political humiliation in the Treaty of Hudaibiya by demonstrating that he could command the loyalty of his adversary's own daughter. Ramlah was devoted to Muhammad and quick to pick quarrels with people who were not.	<ul style="list-style-type: none"> <li>• Ibn Ishaq<sup>[39]</sup></li> <li>• Ibn Hisham<sup>[40]</sup></li> <li>• Al-Tabari<sup>[41]</sup></li> <li>• Ibn Sa'd<sup>[42]</sup></li> </ul>
11	<a href="#">Safiyah bint Huyayy</a>	Married	July 628.	She was the beautiful daughter of a Jewish chief, Huyayy ibn Akhtab. Muhammad married her on the day (sic) he defeated the last Jewish tribe in Arabia, only hours after he had supervised the slaying of Kinana her second husband. His earlier victims had included her	<ul style="list-style-type: none"> <li>• Ibn Ishaq<sup>[43]</sup></li> <li>• Ibn Hisham<sup>[44]</sup></li> <li>• Al-Tabari<sup>[45]</sup></li> <li>• Ibn Sa'd<sup>[46]</sup></li> </ul>

				<p>father, brother, first husband, three uncles and several cousins. This marriage was of no benefit to Safiyah's defeated tribe, who were banished from Arabia a few years later; its real political significance was that Safiyah's presence in Muhammad's household was an open demonstration that he had defeated the Jews.</p>	
12	Maymunah bint Al-Harith	Married	February 629.	<p>She was a middle-class widow from Mecca who proposed marriage to Muhammad. A placid woman who kept a very tidy house, Maymunah was completely obsessed with rules and rituals.</p>	<ul style="list-style-type: none"> <li>• Ibn Ishaq<sup>[47]</sup></li> <li>• Ibn Hisham<sup>[48]</sup></li> <li>• Al-Tabari<sup>[49]</sup></li> <li>• Ibn Sa'd<sup>[50]</sup></li> </ul>
13	<a href="#">Mariyah bint Shamoon al-Quptiya</a>	Sexual slavery	c. June 629.	<p>She was one of several slaves whom the Governor of Egypt sent as a present to Muhammad. He kept her as a concubine despite the objections of his official wives, who feared her beauty. Mariyah bore Muhammad a son, Ibrahim.</p>	<ul style="list-style-type: none"> <li>• Ibn Ishaq<sup>[51]</sup></li> <li>• Al-Tabari<sup>[52]</sup></li> <li>• Ibn Sa'd<sup>[53]</sup></li> </ul>
14	Mulayka bint Kaab	Divorced	January 630.	<p>Her family resisted the Muslim invasion of Mecca. Needing to appease the conqueror, they gave him the beautiful Mulayka as a bride. When she realised (sic) that Muhammad's army had killed her father, she demanded a divorce, which he granted her. She died a few weeks later.</p>	<ul style="list-style-type: none"> <li>• Al-Tabari<sup>[54]</sup></li> <li>• Ibn Sa'd<sup>[55]</sup></li> </ul>
15	Fatima al-Aliya bint Zabyan al-Dahhak	Divorced	February or March 630.	<p>She was the daughter of a minor chief who had converted to Islam. Muhammad divorced her after only a few weeks "because she peeked at men in the mosque courtyard." Fatima had to work for the rest of</p>	<ul style="list-style-type: none"> <li>• Al-Tabari<sup>[56]</sup></li> <li>• Ibn Sa'd<sup>[57]</sup></li> </ul>

				her life as a dung-collector, and she outlived all (of) Muhammad's widows.	
16	Asma bint Al-Numan	Divorced	June or July 630.	She was a princess from Yemen whose family hoped the marriage alliance would ward off a military invasion from Medina. But Muhammad divorced her before consummation after Aisha tricked her into reciting the divorce formula. Asma later married a brother of Umm Salama.	<ul style="list-style-type: none"> <li>• Ibn Hisham<sup>[58]</sup></li> <li>• Al-Tabari<sup>[59]</sup></li> <li>• Ibn Sa'd<sup>[60]</sup></li> </ul>
17	<i>Al-Jariya</i>	Sexual slavery	After 627.	She was a domestic slave belonging to Zaynab bint Jahsh, who made Muhammad a present of her. She seems to have been an "unofficial" concubine who did not have a regular turn on his roster.	<ul style="list-style-type: none"> <li>• Ibn al-Qayyim<sup>[61]</sup></li> </ul>
18	Amra bint Yazid	Divorced	c. 631.	She was a Bedouin of no political importance. Muhammad divorced her before consummation when he saw she had symptoms of leprosy.	<ul style="list-style-type: none"> <li>• Ibn Ishaq<sup>[62]</sup></li> <li>• Ibn Hisham<sup>[63]</sup></li> <li>• Al-Tabari<sup>[64]</sup></li> <li>• Ibn Sa'd<sup>[65]</sup></li> </ul>
19	Tukana al-Quraziya	Sexual slavery	Unknown, but probably in the last months of Muhammad's life.	She was a member of the defeated Qurayza tribe whom Muhammad selected as one of his personal slaves. She appears to have been another "unofficial" concubine without a regular turn on the roster. After Muhammad's death, she married Abbas.	<ul style="list-style-type: none"> <li>• Majlisi<sup>[66]</sup></li> <li>• Ibn al-Qayyim.<sup>[67]</sup></li> </ul>

### Engagements and Broken Contracts

No.	Name	Date	Details	Notable early sources
1	Ghaziya (Umm Sharik) bint Jabir	Early 627.	She was a poor widow with dependent children. She sent Muhammad a	<ul style="list-style-type: none"> <li>• Ibn Hisham<sup>[68]</sup></li> </ul>

			proposal of marriage, and he agreed to the contract. However, when he met her in person, he saw that, although attractive, she was "old", and he divorced her immediately. She never remarried.	<ul style="list-style-type: none"> <li>• Ibn Sa'd<sup>[70]</sup></li> </ul>
2	Khawla bint Hudhayl	Probably mid- or late-627.	She was a princess from the powerful Christian Taghlib tribe in northern Arabia. Her uncle arranged the marriage, which was expected to be politically advantageous on both sides. Muhammad signed the contract, but Khawla died on her journey to Medina before they met in person.	<ul style="list-style-type: none"> <li>• Al-Tabari<sup>[71]</sup></li> <li>• Ibn Sa'd<sup>[72]</sup></li> </ul>
3	Sharaf bint Khalifa	Probably mid- or late-627.	She was an aunt of Khawla bint Hudhayl (above). After Khawla's death, the family tried to substitute Sharaf. In one tradition, Sharaf also died before consummation. In another tradition, Muhammad changed his mind and broke off the contract.	<ul style="list-style-type: none"> <li>• Al-Tabari<sup>[73]</sup></li> <li>• Ibn Sa'd<sup>[74]</sup></li> </ul>
4	Layla bint al-Khutaym	After 627.	One of the first converts in Medina, Layla asked Muhammad to marry her so that her clan, the Zafar, would be the most closely allied to the Prophet. He agreed. However, Layla's family warned her that she was too "jealous and whip-tongued" to adapt well to polygamy, which would cause political problems for the whole community. Under this pressure, Layla broke off the engagement.	<ul style="list-style-type: none"> <li>• Al-Tabari<sup>[75]</sup></li> <li>• Ibn Sa'd<sup>[76]</sup></li> </ul>
5	Umm Habib bint Al-Abbas	After March 630.	She was Muhammad's cousin. He saw her as a baby crawling around and remarked, "If I am alive when she grows up, I will marry her." He changed his mind when he found out that her father had been his foster-brother	<ul style="list-style-type: none"> <li>• Ibn Ishaq.<sup>[77]</sup></li> <li>• Al-Tabari.<sup>[78]</sup></li> <li>• Ibn Sa'd.<sup>[79]</sup></li> </ul>

			and died soon afterwards (sic).	
6	Sana <i>al-Nashat</i> bint Rifaa (Asma) ibn As-Salt	c. April 630.	She was the daughter of a Muslim warrior who hoped to advance his career by becoming Muhammad's father-in-law. Muhammad signed the contract, but Sana died before the marriage could be consummated.	<ul style="list-style-type: none"> <li>• Al-Tabari<sup>[80]</sup></li> <li>• Ibn Sa'd<sup>[81]</sup></li> </ul>
7	Umra bint Rifaa	c. May 630.	She was the sister of Sana (above). After Sana died, their father tried to interest Muhammad in Umra. At first he agreed, but he later changed his mind, ostensibly because Rifaa boasted that Umra "has never known a day's illness in her life."	<ul style="list-style-type: none"> <li>• Ibn Sa'd<sup>[82]</sup></li> </ul>
8	Bint Jundub ibn Damra of Janda'a	Unknown.	Nothing is known about this woman except that Muhammad contracted marriage with her but divorced her before consummation.	<ul style="list-style-type: none"> <li>• Ibn Sa'd<sup>[83]</sup></li> </ul>
9	Jamra bint Al-Harith	c. 631	She proposed marriage to Muhammad, and he accepted. Her father informed him that she suffered from a serious disease, whereupon Muhammad broke off the engagement. According to the Muslim chroniclers, her father arrived home only to find that she really had been afflicted with leprosy.	<ul style="list-style-type: none"> <li>• Al-Tabari<sup>[84]</sup></li> </ul>
10	Al-Shanba' bint Amr	January 632.	She was from a Bedouin tribe who appeared friendly to Muhammad but who had also been friends of the <a href="#">Qurayza</a> tribe. Al-Shanba' insulted Muhammad on the first day by implying that he was not a true prophet, and he divorced her immediately.	<ul style="list-style-type: none"> <li>• Al-Tabari<sup>[85]</sup></li> </ul>
11	Qutayla (Habla) bint Qays	May 632.	She was a cousin of Asma bint Al-Numan, and the Yemenites sent her to Muhammad as a	<ul style="list-style-type: none"> <li>• Al-Tabari<sup>[86]</sup></li> <li>• Ibn Sa'd<sup>[87]</sup></li> </ul>

			substitute bride. He signed the marriage contract but he died before Qutayla arrived in Medina. As soon as she heard that he was dead, she apostated from Islam. Soon afterwards (sic) she married an Arab chief who was a leader in the Apostasy Wars.	
12	Mary, mother of Jesus	The Afterlife.	Muhammad said that Allah had wedded him in Heaven to the Virgin Mary, who was one of the four perfect women. The Qur'an refers several times to Mary, praising her chastity and affirming the virgin birth of Jesus. Muhammad said she lived in a beautiful jewelled (sic) palace in Paradise next to Khadijah's.	<ul style="list-style-type: none"> <li>• Qur'an<sup>[88]</sup></li> <li>• Bukhari<sup>[89]</sup></li> <li>• Muslim<sup>[90]</sup></li> <li>• Majlisi<sup>[91]</sup></li> </ul>
13	Queen Asiya of Egypt	The Afterlife.	Muhammad said that Allah had wedded him in Heaven to Queen Asiya, who was one of the four perfect women. The Qur'an tells how Asiya rescued the infant Moses from the evil Pharaoh, and how Pharaoh later tortured his wife to death for her monotheism. Muhammad said that Asiya's palace in Heaven was on the other side of Khadijah's.	<ul style="list-style-type: none"> <li>• Qur'an<sup>[92]</sup></li> <li>• Muslim<sup>[93]</sup></li> <li>• Ibn Kathir<sup>[94]</sup></li> <li>• Majlisi<sup>[95]</sup></li> </ul>
14	Kulthum bint Amram	The Afterlife.	Muhammad originally believed that Maryam the sister of Moses and Maryam the mother of Jesus were one and the same. When he realised (sic) his mistake, he apparently over-corrected by deciding that Moses' sister was not even named Maryam. He renamed her Kulthum ("Chubby Cheeks") and said that Allah had wedded her to him in Heaven. He did not say that she was a perfect woman or that she lived next to Khadijah.	<ul style="list-style-type: none"> <li>• Qur'an<sup>[96]</sup></li> <li>• Muslim<sup>[97]</sup></li> <li>• Majlisi<sup>[98]</sup></li> </ul>

The Sahih al-Bukhari states that Muhammad had the sexual appetite of thirty men.<sup>1</sup> Wow! Muhammad's virility is Muhammad's miracle! From the same source, the accounts of Aisha regarding the prophet's sexual escapades can be found, where for instance she says the prophet's robes, which Muhammad did not take off during sex, were often stained with semen after his *divine* fits, and she would wash them off before he went for prayers, and yet the spots would be still visible.<sup>2</sup> Also, an indication of Muhammad's sexual proficiency was reported by the 14<sup>th</sup>-century historian Abu-al-Fida (1273-1331), who related that when Ali saw Muhammad's corpse, he exclaimed in adoration. "O Prophet, without a doubt your penis reaches up to heaven."<sup>3</sup>

Muhammad's marriages have been a point of fierce contention between the followers of Muhammad and the critics of the self-proclaimed prophet. For instance, the Koran, which Muhammad claims to have received from Allah via the Angel Gabriel, stipulates that a Muslim man can only marry up to four wives. Wikiislam, quoted above, lists 15 marriages of Muhammad. It is a well-documented fact that Muhammad himself did not live by the rules that he received from Allah, and his defense is premised on the claim that his marriages and sexual escapades were not objects of sexual gratification, but as a response to a higher calling by Allah. It is reported that Muhammad was able to have sex with all of his wives in one night. The medieval Sufi (Islamic mystic), Ibn Arabi (1165-1240), has painted Muhammad's multiple sexual relations with women as proof that the prophet was superior to other men.<sup>4</sup> This claim may also be a reason why Muhammad had as many women as listed above!

Depending on the translation of the hadith, Muhammad claimed that King Solomon of the Israelites had up to 1000 wives, thus conjecturing the argument that if Allah allowed so many wives for King Solomon, then there was justification for Allah allowing Muhammad more than four wives. Additionally, King David supposedly had 100 wives.<sup>5</sup>

Muhammad stated that wives(women must be disciplined. Using physical force to discipline women is always a possibility in Islam. The Trilogy is perfect for all time. Therefore, the Islamic status of women will never improve.<sup>6</sup>



## **Mohammed the Pedophile**

The objective of this section is not to argue that Muhammad's pedophilic tendency was a result of temporal lobe epilepsy, although this conclusion is extremely plausible, but to assert that Muhammad was a pedophile who had a primary sexual interest in children and actively had sex with a child. The objective for Muslim men is to marry young girls when the male Muslim attains puberty. The thought embedded in their gray cells is that the most essential part of the female is her vagina.<sup>1</sup>

The often-cited proof of Muhammad's pedophilia was his contentious marriage to a child bride named Aisha, on the claims that the angels had shown him Aisha when she was still a baby and prophesied that she would be given to Muhammad for him to sexually enjoy. At the time of the marriage, Aisha is said to have been of age six, or seven.<sup>2</sup> Islamic sources contend these ages are not exact, and instead claim that Muhammad married the bride Aisha when she was past puberty, probably between the ages of thirteen and nineteen. These ages provide a vast gap of variation meant to accommodate as much confusion as possible in a blatant bid to cover the truth.

Logical thinking, often entirely missing in Islam, proves that the truth regarding Muhammad's pedophilia was not the result of an angel proclaiming Aisha to be Muhammad's child bride. Such a marriage, where a child bride was betrothed to an older man, upon which the marriage was consummated when the child reached puberty, was common practice among the Bedouins. There is no justification as to why a man who commands respect among almost a billion people today, and whose life is emulated by Muslim men, should be excused and even praised for having sexual relations with a child, regardless of whether she was six or nine, thirteen or nineteen. If the example of Muhammad marrying Aisha (ʿĀ'ischa bint Abī Bakr, c. 613-678) given to him by his follower Abū Bakr ʿAbdallāh ibn Abī Quhāfa as-Siddīq (573-634; Caliph 632-634) at the tender age of six should be left to stand without question, then there remains no moral ground on which to question child marriages today. Indeed, Muslims never claim that a moral position should prohibit child marriages.

A famous Muslim defense offered against the criticisms of Muhammad

regarding accusations of pedophilia is that Aisha was a precocious child, whose facultative developments were unlike the children of her age. Moreover, Muhammad had a vision that he must take her into his household because she would play a divine role in the advancement of Islam. This *unique role* that Aisha is claimed to have played was as a conduit of the holy teachings of Muhammad to young girls, who, having a burden of soul to learn about sexuality and morality, were shy to consult Muhammad's older wives, and who, because of the age of Aisha, found a companion with whom they could speak about these matters without feeling shy.<sup>1</sup>

This defense fails on many fronts. If pedophilia can be justified using this avenue, then pretty much any crime committed by Muhammad passes the test of acceptability on this sole ground. Indeed, if Muhammad was so concerned that little girls were susceptible to sexual advances from older men, necessitating them to inquire of Aisha, then instead of marrying a child, Muhammad could have outlawed the practice of child sex altogether to spare them the trouble.

The claims that Aisha was a precocious child are disputed by accounts of Aisha herself, who reports that when she was taken into the house of the prophet, she was six years old and still playing with dolls and her childhood friends, and continued to do so even in the house of Muhammad.<sup>2</sup> Based on these accounts, it is difficult to comprehend why she could be characterized as a precocious child, as opposed to a typically developing child when the marriage was consummated when Aisha was nine years old.<sup>3</sup>

Other counter arguments to this defense can be easily conjured, such as the fallacy of the *ready-to-bleed, ready-to-breed* mentality which is not only inhumane but deprives children of precious years of childhood. The number of sexual encounters Muhammad had with young, pre-adult girls is not documented, but neither should they be ruled out.

Islam presents for the first time in the recorded history of civilization that a deity allowed marriage to a young pre-pubescent girl and that there must be a reason for such social behavior. Such reasons are not god-given but are inventions, i. e., young girls before puberty and during puberty needed someone close to their age when they needed to talk about sex. Aisha was present to bring Muhammad's

so-called holy teachings to young girls.

The relationship of the female to the male in Islam is one of submission. Just as a Muslim must always submit to Islam, Muslim females must always submit to Muslim males, even non-Muslim females must submit to Muslim males!

The essential point is that Muhammad's sexual relationship with the child Aisha has prohibited Muslim countries from recognizing and combatting the biological harms that accompany the pregnancies of young girls. Muslim males always state the argument that even if having sex and giving birth to a baby in the pre-teen or early teen age can be detrimental to a young female, such sexual intercourse cannot be wrong because Muhammad did it and condoned it. Muslims cannot admit that the situation of marrying young girls and their becoming mothers at too early an age is a problem. Such behavior would mean that Muhammad had a problem that he created and, therefore, there is a problem with Islam. This situation cannot be the case because the Koran says that Muhammad and Islam are perfect for all times.

We can claim that Muhammad's sexual relationship with the child Aisha is unacceptable and provides the basis for the continuation of pedophilia in Muslim countries. The practice of old men marrying young girls is continuously present in Muslim countries because their role model is Muhammad. Because of Muhammad's setting this behavioral pattern, pedophilia has become institutionalized in Muslim countries.<sup>1</sup>

Muhammad was a pedophile.<sup>2</sup> What Muhammad sanctioned by doing is sanctioned for all time. Muhammad had sex with a young girl. Therefore, Muslims emulating Muhammad can have sex with young girls. It is their Muhammad-given privilege.

A side effect of Muhammad marrying Aisha is that Muhammad condemned her to a lifetime of widowhood, for the Koran prohibited anyone from marrying any of Muhammad's widows. (Koran 33:53) Muhammad's child bride Aisha was his favorite wife, which leads us to the thought that present-day Muhammad emulators desire to marry child brides because they will become favorite wives.

## **Mohammed the Psychopath**

A psychopath is a person who has a chronic mental disorder that manifests itself in abnormal and violent social actions. The psychopathic criticisms of Muhammad stem from the way he lived his life before and after he received his so-termed divine calling, and the premise of violence upon which he founded Islam, and which to this very day, has guided the *jihadists* undertaking the holy wars waged against the Kafir infidels.

To fully understand the reason for his psychopathic tendencies, it is essential to bring in the events of his childhood, which historians think might have mainly contributed to his mental state in adulthood. Muhammad was orphaned early in life and was given to a loveless Bedouin couple, where he went through a difficult childhood. Muhammad then passed on to the care of his grandfather and uncle, who spoiled him. Muhammad, therefore, did not receive the parental love and care in early childhood, and when he needed discipline the most, this too would become absent under his grandfather's care, lacking two things – parental love and discipline – that made him develop a narcissistic personality disorder and become a megalomaniac devoid of conscience and human compassion. His quest for power and hunger for praise and admiration was only matched with his jealousy of those higher in social status than he was and a fierce hatred for rejection.

It is an indisputable fact that what Muhammad created from his delusional fits and visions is a violent cult, which has rained terror on its adherents as well as its critics. Without the violence and the intimidation of Islam, the sole claim of Muhammad of having received a divine calling would not have stood the test of time. The violent nature of its founder and thus the nature of Islam, by itself, contradict the propaganda position of the Koran and Muslims that Islam is a peaceful religion, a position which falls flat in the face of its proponents since the foundation of Islam was built upon violence and terror as stated in the Koran, the Hadith, and the Sira.

Evidence that the accounts of historians, some of whom document how Muhammad would withdraw into the Mount Hira cave and spend days wrapped in his thoughts, give points to the psychopathic tendencies of the self-styled prophet. Muhammad experienced psychotic fits when bells rang in his head, and he had ghostly visions, which led him to believe that he was demon possessed, until his first

wife Khadijah, a wealthy widow and distant cousin Muhammad had married,<sup>1</sup> convinced him that he was receiving a divine visitation from the Angel Gabriel

This self-delusion made him intolerant of those who opposed him, assassinating opponents, raiding, looting, and massacring populations. Millions eventually became slaves. Those that Muhammad took were his personal property. His men raped the captured women and plundered on account of his divine visitation by angels (including Gabriel), which nobody else would ever see except him.

In one of the verses of the Koran, Allah asks, "What! Do you then dispute with him (Muhammad) as to what he saw?"<sup>2</sup> This does not only speak of psychopathology, but begs the question as to why anyone should believe what one man saw in a dream in a secluded cave somewhere, when other prophets before him, and even the patriarchs like Abraham, to whom Muslims claim genealogy, received divine messages from God and His angels in the presence of those who were with them. This includes in the case of Abraham and a visitation by the same angels, to Sarah, his wife. The burden of proof, therefore, is on the doorstep of Muhammad himself, instead of forcing people to accept his claims without opposition or question.

Many writers have documented the psychopathic raids, assassinations, beheadings, and other killings which Muhammad carried out on all who opposed his claims and his political-religious cult, with justification for these heedless killings coming from verses of the Koran. For instance, the prophet approved 13 death sentences for poets who wrote poetry criticizing his methods of evangelism, sparing only those who agreed to convert to Islam.

A famous beheading ordered by Muhammad was of Al-Harith bin Suwayd al-Ansari (no dates), who was killed because of hypocrisy and apostasy, the sole crime of abandoning Islam. This action set a precedent that has led to a well-entrenched practice of killing Muslims who leave the faith, proving that Islam is a religious cult of lifetime slavery, for which the punishment for trying to free oneself is death.

In another horrific mass killing, Muhammad and his band of marauding followers beheaded approximately 800 men of the Banu Qurayza tribe in May of

627, taking all the women and children as captives and dividing the spoils among themselves. Muhammad and Aisha spent the majority of that day as spectators of the beheadings.<sup>1</sup> There was no justification for this mass murder apart from the unproven claim that the Angel Gabriel had visited him in a dream and told him to do it.<sup>2</sup> Allah's angel would undoubtedly command such acts to be done. Jehovah's angels would never do so!

All these personality traits and resulting psychopathic tendencies and innocent killings describe a man who was deluded to the point that he believed in the lies he told himself, and over time, demanded that others should also believe in his delusions, at the ridiculous opportunity cost of death.

Muhammad's psychotic nature is underscored by his saying "I have been made victorious with terrorism."<sup>3</sup>

### **Closing Statement**

It is undoubtedly disputable that the visions Muhammad claimed to have received in the cave on Mount Hira were divinely inspired, given his epileptic medical conditions. Other prophets of the Jewish historical tradition, whom even Muhammad himself attributes some of his teachings, including Yusuf (Jesus), did not go through frightening seizures to receive divine instruction from Jehovah. It is, therefore, difficult to discern the truth about the source of even the Koran, owing to the charlatan character of Muhammad. If he could lie to marry women – they were gifts from Allah – what could prevent him from lying about his epileptic experiences?

To the keen and objective mind, it does not escape one to conclude that Muhammad's marriage to Aisha was a pedophile act, something the writings in the Koran and the supplementary Sunnah of Muhammad, the Hadith and Sira that are complementary to the Koran affirm. It does not matter what justification there is to qualify the marriage, whether it was a tradition at the time or not, or whether the child was precocious or not. The plain fact is that Aisha was barely out of the young child development age when prophet Muhammad took her into his house, an act that formed a dangerous precedent that is still observed in Islamic countries and condemns young girls to early marriages only akin to slavery.

It is time the world stops dreaming and wakes up to see Muhammad for the real, corrupted psychopathic character that he was and is. A billion people revere him as a holy prophet of Allah, a moon god who would allow such atrocious acts on his people, and more so on innocent children, and condemn millions to eternal suffering and death throughout all subsequent generations. One truth, however, is that persons criticizing Muhammad, Allah, the Koran, and Islam must be killed!

Muhammad might have had other characteristics that may have been or not been true since the only truth that we know now is the truth which he forced down the throats of his followers using violence and terror. Through the annals of time, whatever truth there has been, has been watered down and diluted by lies, which have been convoluted and labeled as truth.

A *Fatwa* is a ruling in Islamic law issued by a mufti (Islamic jurist). On 29 November 2009, the Islamic Fatwa Council of Jerusalem, presided over by Shaykh Khalid Ghanayim (no dates), in Fatwa Number 349 ruled:

“In the name of Allah the most merciful,

Praise be to Allah, the Lord of the two worlds, and peace be upon our lord Muhammad, and on his family and companions.

Whoever insults one of these four things [the divine (sic: Divine, i.e., Allah?), the Prophet (peace be upon him) whether in jest or sincerity, has become an infidel and must be killed. This is what is shown in the text of the book [i.e., the Qur’an], and the sunnah (sic: Sunnah), and all scholars (are in agreement) with it.”<sup>1</sup>

This *Fatwa* is the official Islamic legal stance concerning criticism of the Divine, Muhammad, the Koran, and Islam. The penalty for such criticism is death. In no manner does this essay criticize or insult these four aspects. Methinks there is enough factual, documented evidence of the Divine, Muhammad, the Koran, and Islam criticizing and insulting themselves.

Regardless of whether Muhammad was a real historical figure or an invented one, his behavior is insulting to humankind!

Finally, one has to look at the status of the world today, and to what degree the chaos and wars being witnessed in Muslim countries stem from the vagaries with which Muhammad founded Islam. Muhammad was a raging psychopath who planted and bred a psychopathic monster religious cult that would grow to cause so much misery in the lives of adherents and non-adherents alike.

People must be educated to see Muhammad for who and what he is, instead of the false image that Muslims prop in the face of critics. Muhammad is not a holy prophet who was merciful, kind, and benevolent. Muhammad is the personification of evil. By acknowledging this fact, the first step towards a better world can be taken.

Pray for the souls of the past, present, and future victims of Islam!

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Frederick William Dame  
Patriotic, Steadfast, and True  
August 7, 2018