

Muhammad, Islam and Terrorism ¹

Allah's Apostle said, "... I have been made victorious with terror ..." ²



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INTRODUCTION

The actions of Islamic terrorist groups operating throughout the world are well known. Islamic terrorists have bombed and destroyed buildings, planes, and vehicles. Additionally, during the last 20 years, Muslim terrorists have targeted and murdered tens of thousands of men and women, including children. All over the world, in Kenya, Algeria, Indonesia, Egypt, Iran, France, Nigeria, Sudan, North and South Americas etc., Muslim terrorists have attacked and murdered those they felt were a threat or hindrance to their purpose. No one has been spared by these treacherous people.

¹ Edited and published with the author's permission. This article was written a number of years before the September 11, 2001. It remains current today.

² Al-Bukhari, *The Translation of the Meaning of Sahih Al-Bukhari*, Translated by M.M. Khan, Dar AHYA Us-Sunnah, Al Nabawiya, (Arabic & English), Vol. IV, Book LII. *Jihad* (Fighting for Allah's Cause), Chapter 122 No. 220, p. 140.

Not surprisingly, an examination of the web sites that deal with terrorism shows that a majority of all terrorist groups in the world are Islamic in nature.³

Who are these Islamic groups? What does the religion of Islam have to do with terrorism? Is there a link between the two? How do these groups justify murdering civilians based upon Islamic values? Are terrorism and murder actually allowed under Islam?

This article examines the basis for Islamic terrorism found within Islam. Starting with Muhammad and reviewing his teachings and his actions, and then surveying what other Muslims have taught, the fundamentals of Islamic terrorism will be examined.

NOTES

1. This article is about terrorist motives and actions. Crime exists in every society, but not all crimes are examples of terrorism. Here the focus is solely on the violent actions that Muslims do in the name of Islam. For example, some years ago in Egypt, a Muslim man murdered an American woman. He killed her then robbed her. His motive was greed and not the furtherance of Islam. This would not be called an Islamic terrorist action. On the other hand, Muslims who carried out bombings, like the ones in Kenya, Tanzania, New York, etc — in which hundreds of innocents were killed, do these gruesome deeds because they feel they are attacking the enemies of Islam with the sanction of Allah. These actions are examples of Islamic terrorism.

Additionally, there are many kinds of terrorists who engage in violence. There are political terrorists operating in South America; there are terrorists who murder doctors who perform abortion. There are Communist terrorists, capitalist terrorists, right wing terrorists, left wing terrorists, etc. In America, there are gangs who operate like terrorists in the streets. **However, in this writing, the focus is on terrorism based upon what Muhammad taught and did. It is about Muslims, who for the sake of Allah, commit violent acts of terrorism.** Yet, it is fully recognized that there are non-Muslim terrorists operating in the world too. Some of these other terrorists are every bit as vicious as Muslim terrorists.

2. A "terrorist" is defined as "one who engages in acts of terrorism". "Terrorism" is defined as "the unlawful use or threatened use of force or violence by a person or an organized group against people or property with the intention of intimidating or coercing societies or governments, often for ideological or political reasons."

MUHAMMAD'S ACTIONS AND TEACHINGS

When Muhammad began to preach his religion of Islam he was not violent. He was persecuted for preaching his religious ideas — Islam — and denigrating the pagan religions of the Meccans. Some of Muhammad's followers were tortured. Things were so bad for him and his few followers that he sent many of them to Abyssinia (Ethiopia) for

³ [National Memorial Institute for the Prevention of Terrorism, Significant Terrorist Incidents, 1961-2003: A Brief Chronology](#), [Patterns of Global Terrorism](#), [Terrorist Attacks \(within the United States or against Americans abroad\)](#), [US admits rise in terror attacks](#), [U.S. raises figures for 2003 terrorist attacks](#), [Tracking The Threat](#)

refuge. Eventually, he and his followers moved north to a city called Yathrib (Medina), where members of two Arab tribes wanted Muhammad to be their leader and prophet.

BEGINNING OF MUHAMMAD'S VIOLENCE

Just prior to Muhammad's leaving for Medina, he received a "revelation" allowing him to fight the Meccans. He knew in Medina that he had a group of armed men who would support him. Furthermore, in Medina, he would be more distant from the Meccans and their attempts to oppress or kill him. The following is from *The Life of Muhammad*, a translation by A. Guillaume of Ibn Ishaq's *Sirat Rasulallah*. It is a biography of Muhammad written by an ancient Muslim historian.

THE APOSTLE RECEIVES THE ORDER TO FIGHT

The apostle had not been given permission to fight or allowed to shed blood before the second Aqaba [a place where a pledge was made between Muhammad and his followers from Medina]. He had been simply ordered to call men to God and to endure insults and forgive the ignorant. The Quraysh [a leading group of Meccans] had persecuted his followers, seducing some from their religion and exiling others from their country. They had to choose whether to give up their religion, be maltreated at home, or to flee the country. Some immigrated to Abyssinia and others went to Medina.

When Quraysh became insolent towards God and rejected His gracious purpose, accused His prophet of lying, and ill treated and exiled those who served Him and proclaimed His unity, believed in His prophet and held fast to His religion, He gave permission to His apostle to fight and to protect himself against those who wronged them and treated them badly.

The first verse which was sent down on this subject from what I have heard from 'Urwa b. al-Zubayr and other learned persons was: 'Permission is given to those who fight because they have been wronged . . . [Sura 22:39-41].' The meaning is 'I have allowed them to fight only because they have been unjustly treated while their sole offense against men has been that they worship God. When they are in the ascendant they will establish prayer, pay the poor-tax, enjoin kindness, and forbid iniquity, i.e., the prophet and his companions all of them. Then God sent down to him: 'Fight them so that there be no more seduction,' [Sura 2:193] i.e. until no believer is seduced from his religion. 'And the religion is God's', i.e. Until God alone is worshipped.⁴

Two critical points here:

1) In Mecca, where Muhammad was weak, he attacked no one. He only preached his religion and insulted the Meccan's religion. But it was just prior to his leaving for Medina, where he had a limited amount of armed men to support

⁴ Ibn Ishaq, *The Life of Muhammad: A Translation of Ishaq's Sirat Rasul Allah*, Translated by A. Guillaume, Oxford University Press, Oxford, England, (Re-issued in Karachi, Pakistan, 1967, 13th impression, 1998) 1955, p.212-213.

him, that he received this "revelation" and began to use violence to further his desires. **Islamic history shows that as Muslims grew in power their form of violence changed from criminal terrorism to outright warfare.**

2) At the end of the quote, it says that Muslims were to fight those who do not worship Allah. When reading this passage from Ibn Ishaq, Muhammad is made to appear to be long suffering and primarily fighting in self-defense, and that up until just before Muhammad's departure, the Meccan persecution was tolerable, but that it became so bad that Muhammad was finally given permission to fight back.

The problem with this is that Muhammad had been severely persecuted prior to this and Muslims had been abused well before their departure. In other words, the quoted passage is an apologetic effort on Ibn Ishaq's part. Earlier, well before the Treaty of Aqaba, things were so bad for Muhammad that he went to a town called Taif to seek its help and protection.⁵ The Taifians rejected and abused him. Things were difficult for Muhammad in Mecca too, and he had to beg three men for their protection.⁶

In Mecca, Muhammad proclaimed himself as a prophet and he was persecuted all the more. He never received any "revelations" to fight at that time. Eventually, good fortune fell into Muhammad's lap and just as in Adolph Hitler's case, his persistence paid off. A group of feuding Arabs in Medina accepted him as their leader and prophet. They hoped he would help them maintain peace. Eventually they made a pledge to support Muhammad in war against the Quraysh.⁷ Now Muhammad knew he had an able and armed following. It was only when he had a following who could defend themselves and who were migrating north to Medina and he was going to leave town that suddenly "Allah" gave Muhammad his "revelation" to fight. Muhammad's circumstances changed, and Muhammad's Allah changed with them. Muhammad changed from a mere "warner" to a militant "aggressor."

MUHAMMAD'S EARLY TERRORIST ACTS

After moving to Medina, Muhammad began to have conflicts with the Jews and pagans in the area. Although not necessarily in chronological order, several incidents are recounted that illustrate the terrorism of Muhammad. **The first terrorist incident involves Muhammad's command to his followers to "kill any Jew that comes under your power".**

The apostle said, 'Kill any Jew that falls into your power.' Thereupon Muhayyisa b. Masud leapt upon Ibn Sunayna, a Jewish merchant with whom they had social and business relations, and killed him. Huwayyisa was not a Muslim at the time though he was the elder brother. When Muhayyisa killed him Huwayyisa began to beat him, saying, 'You enemy of God, did you kill him when much of the fat on your belly comes from his wealth?' Muhayyisa answered, 'Had the one

⁵ *Ibid.*, p. 192.

⁶ *Ibid.*, p. 194.

⁷ *Ibid.*, p. 205.

who ordered me to kill him ordered me to kill you I would have cut your head off.’⁸

This event is also described in the *Sunan of Abu Dawud*, Book 13, Number 2996:

Narrated Muhayyisah: The Apostle of Allah (may peace be upon him) said: If you gain a victory over the men of Jews, kill them. So Muhayyisah jumped over Shubaibah, a man of the Jewish merchants. He had close relations with them. He then killed him. At that time Huwayyisah (brother of Muhayyisah) had not embraced Islam. He was older than Muhayyisah. When he killed him, Huwayyisah beat him and said: O enemy of Allah, I swear by Allah, you have a good deal of fat in your belly from his property.⁹

This murder was committed upon Muhammad's command. Note that this Muslim murderer would have killed any family member at Muhammad's whim. Muhammad was no better than a brutal crime boss, ordering his men to wantonly murder Jewish people. Hitler did this. And, this is what the Serbs did to the Kosovan Muslims. Muhammad's command to murder Jews puts him in the same category as Milosovic, Hitler, and others who have persecuted Jews throughout history. The following is a quote from an Islamic scholar, Wensinck, who wrote:

It is remarkable that tradition attributes Muhammad's most cruel acts to divine order, namely the siege of Qaynuqa, the murder of Kab, and the attack upon Qurayzah. Allah's conscience seems to be more elastic than that of his creatures.¹⁰

Ibn Ishaq and al-Waqidi report that the prophet said the morning after the murder (of Kab Ashraf), "Kill any Jew you can lay your hands on."

This incident is also documented in volume 7 of al-Tabari's History.¹¹ This shows that Muhammad had unsuspecting people, those who even had good relations with Muslims, murdered in cold blood because they were Jewish. There was no justification to murder these Jews other than they were not Muhammad's followers. These murderous actions were done in obedience to the direct command of Muhammad.

The second terrorist incident involves another request by Muhammad: he wanted one of his men to murder an old Jewish man named Abu Afak who was 120 years old. Afak had urged his fellow Medinans to question Muhammad. Ibn Ishaq narrated:

⁸ *Ibid.*, p. 369.

⁹ Dawud, Imam Abu, *Sunan Abu Dawud*: English Translations with Explanatory Notes by Prof. Ahmad Hasan, Sh. Muhammad Ashraf Publications, Lahore, Pakistan, First Edition 1984 (Reprinted 1996), Vol. II, Book XIII, Chapter 1110, No. 2996, p. 850.

¹⁰ Wensinck, Arent J., *Muhammad and the Jews of Medina*, K. Schwarz, Freiburg im Breisgau, Germany, 1975, p. 113.

¹¹ Tabari (838? – 923), Vol. VII, *The Foundation of the Community*: Muhammad at Al-Madina, A.D. 622–626/Hijrah–4 A.H., In series: *The History of al-Tabari* (Ta'rikh al-rusul wa'l-muluk), Translated and annotated by W. Montgomery Watt and M.V. McDonald, SUNY Series in Near Eastern Studies, Bibliotheca Persica, State University of New York Press, Albany, New York, 1987, p. 97-98.

SALIM B. Umayr's Expedition to Kill Abu Afak

Abu Afak was one of the B. Amr b. Auf of the B. Ubayda clan. He showed his disaffection when the apostle killed al-Harith b. Suwayd b. Samit and said:

Long have I lived but never have I seen
An assembly or collection of people
More faithful to their undertaking
And their allies when called upon
Than the sons of Qayla when they assembled,
Men who overthrew mountains and never submitted,
A rider who came to them split them in two (saying)
'Permitted', 'Forbidden', of all sorts of things.
Had you believed in glory or kingship
You would have followed Tubba'.

As a side note, Tubba was a ruler from Yemen who invaded the territory that is present day Saudi Arabia. The Qaylites resisted him.

The apostle said, 'Who will deal with this rascal for me?' Whereupon Salim b. Umayr, brother of B. Amr b. Auf, one of the 'weepers', went forth and killed him. Umama b. Muzayriya said concerning that:

You gave the lie to God's religion and the man Ahmad! [Muhammad]
By him who was your father, evil is the son he produced!
A *hanif* gave you a thrust in the night saying
'Take that Abu Afak in spite of your age!'
Though I knew whether it was man or jinn
Who slew you in the dead of night (I would say naught).¹²

Additional information is found in the *Kitab al-Tabaqat al-Kabir*, (*Book of the Major Classes*) by Ibn Sa'd:

Then (occurred) the *sariyyah* [raid] of Salim Ibn 'Umayr al-'Amri against Abu 'Afak, the Jew, in [the month of] Shawwal in the beginning of the twentieth month from the *hijrah* [immigration from Mecca to Medina in 622 AD] of the Apostle of Allah, may Allah bless him. Abu 'Afak, was from Banu 'Amr Ibn 'Awf, and was an old man who had attained the age of one hundred and twenty years. He was a Jew, and used to instigate the people against the Apostle of Allah, and composed (satirical) verses [about Muhammad]. Salim Ibn 'Umayr who was one of the great weepers (البكائين) and who had participated in Badr, said, I take a vow that I shall either kill Abu 'Afak or die before him. He waited for an opportunity until a hot night came, and Abu 'Afak slept in an open place. Salim Ibn 'Umayr knew it, so he placed the sword on his liver and pressed it till it reached his bed. The enemy of Allah screamed and the people who were his followers rushed to him, took him to his house, and interred him.¹³

¹² *Op. cit.*, Ibn Ishaq, p. 675.

¹³ Ibn Sa'd (A.H. 168-230), *Kitab al-Tabaqat al-Kabir*, translated by S.M. Haq & H.K. Ghazanfar, Kitab Bhavan, New Delhi, India, 1972, Vol II, p. 31.

A contemporary Muslim scholar, Ali Dashti, noted the following in his book, *23 Years: A Study of the Prophetic Career of Mohammad*:

Abu 'Afak, a man of great age (reputedly 120 years) was killed because he had lampooned Mohammad. The deed was done by Salem b. 'Omayr at the behest of the Prophet, who had asked, "Who will deal with this rascal for me?" The killing of such an old man moved a poetess, 'Asma b. Marwan, to compose disrespectful verses about the Prophet, and she too was assassinated.¹⁴

Prior to listing all of the assassinations Muhammad had ordered, Ali Dashti wrote:

Thus Islam was gradually transformed from a purely spiritual mission into a militant and punitive organization whose progress depended on booty from raids and revenue from the *zakat* tax.¹⁵

REVIEW

Here another man was murdered upon Muhammad's command. This man was 120 years old. He was no physical threat to Muhammad and he did not urge people to commit violent acts against Muhammad or the Muslims. There was no discussion with Jewish leaders, there was no dialogue with Abu 'Afak; it was an unjustified murder of another one of Muhammad's critics. 'Afak urged the people who lived in Medina to doubt and leave Muhammad. 'Afak found that Muhammad's sayings were strange and dictatorial. He chided the Arabs who put their faith in Muhammad. Muhammad heard this and viewed the 120 year old man as a threat to his credibility, not to his life. Nowhere does it say that 'Afak urged his fellow Arabs to attack or harm Muhammad. Yet for speaking his mind, for the benefit of his friends, this man was murdered by Muhammad.

The last statement in Umama b. Muzayriya's verse reveals something though:

"Though I knew whether it was man or jinn
Who slew you in the dead of night (I would say naught)."

This statement displays that the Muslims knew exactly what they were doing. They knew it was cold-blooded murder that they were committing upon Muhammad's request. They wanted to keep it secret; they wanted to hide their evil deed from the populace at large. That's why Umama said he wouldn't reveal who murdered 'Afak.

When one thinks of the type of people who order their followers to commit murder, one can think of an organized crime boss or a corrupt political figure. Saddam Hussein is one who comes to mind. How would have an Iraqi been treated if he had criticized Saddam? Amnesty International has reported that over 1500 political prisoners were executed in Iraq in one year. Or take the Ayatollah Khomeini. His fundamentalist Islamic regime had many dissident Iranians murdered all over the world. These murderous, corrupt political figures illustrate the character of Muhammad. They followed Muhammad's methodology: kill those who are any threat to your credibility and power.

¹⁴ Dashti, 'Ali, *23 Years: A Study of the Prophetic Career of Mohammad*, Translated by F.R.C. Bagley, Mazda Publishers, Costa Mesa, CA, 1994, p. 100.

¹⁵ *Ibid.*, p. 97.

The third incident involves Muhammad's request for his men to murder a woman named Asma b. Marwan.

‘UMAYR B. ‘ADIYY'S JOURNEY TO KILL ‘ASMA’ D. MARWAN

She was of B. Umayyya b. Zayd. When Abu ‘Afak had been killed she displayed disaffection. ‘Abdullah b. al-Harith b. Al-Fudayl from his father said that she was married to a man of B. Khatma called Yazid b. Zayd. Blaming Islam and its followers she said:

I despise B. Malik and al-Nabit
and Auf and B. Al-Khazraj.
You obey a stranger who is none of yours,
One not of Murad or Madhhij.¹⁶
Do you expect good from him after the killing of your chiefs
Like a hungry man waiting for a cook's broth?
Is there no man of pride who would attack him by surprise
And cut off the hopes of those who expect aught from him?

Hassan b. Thabit answered her:

Banu Wa'il and B. Waqif and Khatma
Are inferior to B. Al-Khazraj.
When she called for folly woe to her in her weeping,
For death is coming.
She stirred up a man of glorious origin,
Noble in his going out and in his coming in.
Before midnight he dyed her in her blood
And incurred no guilt thereby.

When the apostle heard what she had said he said, ‘Who will rid me of Marwan's daughter?’ Umayr b. Adiy al-Khatmi who was with him heard him, and that very night he went to her house and killed her. In the morning he came to the apostle and told him what he had done and he [Muhammad] said, ‘You have helped God and His apostle, O ‘Umayr!’ When he asked if he would have to bear any evil consequences the apostle said, ‘Two goats won't butt their heads about her’, so ‘Umayr went back to his people.

Now there was a great commotion among B. Khatma that day about the affair of bint [girl] Marwan. She had five sons, and when Umayr went to them from the apostle he said, ‘I have killed bint Marwan, O sons of Khatma. Withstand me if you can; don't keep me waiting.’ That was the first day Islam became powerful among B. Khatma; before that those who were Muslims concealed the fact. The first of them to accept Islam was ‘Umayr b. ‘Adiy who was called the ‘Reader’, and ‘Abdullah b. Aus and Khuzayma b. Thabit. The day after Bint Marwan was killed the men of B. Khatma became Muslims because they saw the power of Islam.¹⁷

¹⁶ Two tribes of Yamani origin.

¹⁷ *Op. cit.*, Ibn Ishaq, p. 675-676.

And, Ibn Sa'd's, *Kitab Al-Tabaqat Al-Kabir*, states the following:

SARIYYAH OF 'UMAYR IBN 'ADI

Then (occurred) the *sariyyah* of 'Umayr ibn 'Adi Ibn Kharashah al-Khatmi against 'Asma Bint Marwan, of Banu Umayyah Ibn Zayd, when five nights had remained from the month of Ramadan, in the beginning of the nineteenth month from the *hijrah* of the apostle of Allah. 'Asma was the wife of Yazid Ibn Zayd Ibn Hisn al-Khatmi. She used to revile Islam, offend نُؤذِي the prophet and instigate the (people) against him. She composed verses. 'Umayr Ibn 'Adi came to her in the night and entered her house. Her children were sleeping around her. There was one whom she was suckling. He searched her with his hand because he was blind, and separated the child from her. He thrust his sword in her chest till it pierced up to her back. Then he offered the morning prayers with the prophet at al-Medina. The Apostle of Allah said to him: Have you slain the daughter of Marwan? He said: Yes. Is there something more for me to do? He [Muhammad] said: "No two goats will butt together about her. This was the word that was first heard from the Apostle of Allah. The Apostle of Allah called him Umayr, *basir* (the seeing).¹⁸

DISCUSSION

Let's sum this up and put it in perspective. Muhammad had al-Harith b. Suwayd b. Samit killed. This upset Abu 'Afak, so he spoke against it. So, likewise, Muhammad had Abu 'Afak murdered. This offended 'Asma b. Marwan and she spoke out against that evil deed. She encouraged her fellow tribesmen to take action against Muhammad. When Muhammad heard what she said, he had her killed too. At first glance, the order to kill 'Asma might seem justifiable. 'Asma was calling for someone to kill Muhammad. It is understandable for Muhammad to be bothered by that call.

But let's look deeper at the event and examine the context of 'Asma's relationship to her tribe.

1) First of all, 'Asma had seen Muhammad in action. So, she knew him to be a cold-blooded murderer. Of course she spoke out against a murderer. Second, her tribe was not under Muhammad's rule. Perhaps they had a treaty with Muhammad, perhaps not. Either way, this woman was free to speak her mind. If a treaty existed, and if Muhammad thought that she was out of line, Muhammad could have complained to her tribe's leaders, and they could have told her to be silent or bear the consequences.

2) What's more noteworthy about this event is that after she was murdered, Muhammad said "Two goats won't butt their head about her", meaning no one will care about her death. (Well except her children and her family). Also note, there were already people from her tribe who had become Muslims. Certainly these people were not going to listen to her. The point is this: if no one really cared about her being murdered, then no one really cared about what she had to say. Also her people knew that Muhammad had Abu Afak murdered, and they

¹⁸ *Op. cit.*, Ibn Sa'd, p. 30-31.

didn't care about his murder. So, in that light, no one would take her seriously enough to listen to her urgings to kill Muhammad, who was the leader of a powerful group of people. None of her people were willing to put their lives on the line for her words. The bottom line is that 'Asma b. Marwan was not a legitimate threat to Muhammad. She didn't scare him, she was not a leader of her tribe, and she had little or no influence. She was little more than a nuisance to him. Consequently, one wonders why Muhammad didn't kill her himself? **It was always easier for Muhammad to have someone else do his killing.**

Put the shoe on the other foot. Throughout the Middle East, there are Muslims who call America the Great Satan. These Muslims have called for the violent destruction of America. Frequently great crowds have gathered to chant "death to America", or death to one of its presidents. At times these people have even murdered Americans. Now, if America, or its president, were to use Muhammad's moral standards, they would be warranted to kill millions of Muslims, on the basis that they had criticized America. America could justify its action by appealing to Muhammad's method of treating those who criticized him. But we know that a crowd of hot-heads chanting does not necessitate the use of violence against them. There are better ways to deal with critics and criticisms. Frequently, in the passion of youth, people say and do things they don't intend to act out, or were not able to carry out. Given time, people can change and pursue peaceful dialog. But if one followed Muhammad's pattern, America would be justified in bombing Tehran; Israel would be justified in wiping out hundreds of thousands of Arab Muslims.

In conclusion, we find a lady who troubled Muhammad and he wanted her silenced. Like Abu Afak, she was murdered in the night while she slept. What type of people murder those that sleep? Criminals!

ADDITIONAL OBSERVATIONS

1) What alarms me the most about Islam is its disposition toward violence and the use of violence as a standard of God's will. 'Umayr is a perfect example of this. Here is a Muslim man, a friend of Muhammad's, acting upon Muhammad's request and going into a woman's home under the cover of night. He came upon the woman, sleeping in her bed with her child, and murdered her by plunging a sword through her body.

Afterwards, Muhammad told the man that he had "helped God and his apostle". If Allah were really threatened by this woman, don't you think He could have killed her Himself? Does God need men to sneak around in the night and murder sleeping women?

2) What kind of religion is Islam really? Soon after 'Umayr murdered 'Asma, he went to her family and mocked them! He was laughing in their faces that he had murdered their mother and that they were powerless to do anything about it! Here is the quote again:

She had five sons, and when 'Umayr went to them from the apostle he said,

I have killed bint Marwan,
O sons of Khatma.
Withstand me if you can;
don't keep me waiting.

3) Finally, similar to the first observation, notice the power of Islam. Here is the quote:

That was the first day Islam became powerful among B. Khatma, . . . The day after Bint Marwan was killed the men of B. Khatma became Muslims because they saw the power of Islam.

So then, the power of Islam is to murder a sleeping woman in the night and get away with it? Is *might makes right* a principle of Islam? Is **“he who has the biggest sword” the approved of Allah?** The only people who respect that kind of raw power are criminals, who go out in the night and murder people while they sleep. We know there are both good and bad people in all religions, but this case is different. This event reflects upon the man who started Islam: **Islam is built upon Muhammad's words and deeds. Here we see that Muhammad had a woman brutally murdered.** Although she was merely a nuisance, she was killed because she spoke against Muhammad.

The fourth incident involves a Muslim man who murdered his own slave. In the collection of ahadith of Abu Dawud, we read:

(4348) Ibn Abbas: A blind man had a slave-mother who used to abuse the Prophet (may peace be upon him) and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet (may peace be upon him) and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet (may peace be upon him) was informed about it. He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up. He sat before the Prophet (may peace be upon him) and said: Apostle of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and pressed it till I killed her. Thereupon the Prophet (may peace be upon him) said: Oh be witness, no retaliation is payable for her blood.¹⁹

We see here that Muhammad allowed people to murder others just for insulting him. In this case, a slave woman, who was used as a concubine by her Muslim master, paid with her life for her criticism of Muhammad. Note that this man murdered the mother of two of his own children! A slave lady made fun of Muhammad and was brutally murdered and that action received Muhammad's sanction. Now then, was that female slave a threat? Were Muslims going to leave Islam because of a slave woman's criticism? Of course not! Muhammad could not longer tolerate any personal criticism; he didn't want his credibility challenged, so he allowed his followers to murder anyone who expressed different views. Oh, by the way, before moving on, notice an important footnote in the *Sunan Abu Dawud*.

¹⁹ Dawud, Imam Abu, *Sunan Abu Dawud: English Translations with Explanatory Notes* by Prof. Ahmad Hasan, Sh. Muhamad Ashraf Publications, Lahore, Pakistan, First Edition 1984 (Reprinted 1996), Vol. III, Book XXXIII, Chapter 1606, No. 4348, p. 1214-1215.

This shows that even if a Jew or any non-Muslim abuses the Prophet (may peace be upon him) he will be killed. This is held by al-Laith, al-Shafi'i, Ahmad, and Ishaq. Malik and al-Auza'i hold that abusing the Prophet (may peace be upon him) is an act of apostasy. A Muslim should be asked to repent. If he refuses to repent, he should be killed.²⁰

When Jesus said His followers had to hate their families, even their own lives to follow Him, everyone knew that He meant it as a comparison to their love for Jesus. In addition, Jesus commanded people to honor their fathers and mothers and to love their enemies. But Muhammad encouraged his followers even to murder members of their own families!

The fifth incident involves another Muslim man named 'Amr Umayya, who was sent out by Muhammad to murder Abu Sufyan, Muhammad's enemy.²¹ However, his assassination attempt failed. As he returned home, he met a one-eyed shepherd. The shepherd and the Muslim man both identified themselves as members of the same Arab clan. Prior to going asleep, the shepherd said that he would never become a Muslim. Umayya waited for the shepherd to fall asleep, and thereafter:

as soon as the *badu* was asleep and snoring I got up and killed him in a more horrible way than any man has been killed. I put the end of my bow in his sound eye, then I bore down on it until I forced it out at the back of his neck.²²

Umayya returned and spoke with Muhammad. He relates,

He [Muhammad] asked my news and when I told him what had happened he blessed me.²³

So, Muhammad blessed one of his men who murdered a one-eyed shepherd while he slept. Another person who didn't want to follow Muhammad was another one who was murdered in Islam's name. Muhammad's trail of blood continued to grow.

The sixth incident involves the actions of Muslims who were sent by Muhammad on a raid against the Fazara tribe. The Fazara initially defeated the Muslims. The wounded Muslim leader swore vengeance. After he recovered he went out and attacked the Fazara again. One very old woman was captured. Here is the account:

....and Umm Qirfa Fatima was taken prisoner. She was a very old woman, wife of Malik. Her daughter and Abdullah Masada were also taken. Zayd ordered Qays to kill Umm Qirfa and he killed her cruelly (Tabari, by putting a rope to her two legs and to two camels and driving them until they rent her in two.)²⁴

Here, Muhammad's companions went out, raided an Arab tribe, took some prisoners, and then committed brutal atrocities against their captives. These men were so destitute of basic human values, that they ripped an old woman in half by using camels! When one reads of the horrible things the Serbs have done, one is offended. But I wonder

²⁰ *Op. cit.*, Abu Dawud, Note 3800, p. 1215.

²¹ *Op. cit.*, Ibn Ishaq, p. 673.

²² *Op. cit.*, Ibn Ishaq, p. 674.

²³ *Op. cit.*, Ibn Ishaq, p. 675.

²⁴ *Op. cit.*, Ibn Ishaq, p. 665.

how many Muslims are equally offended by the vile acts of Muhammad's companions. Muhammad was every bit as brutal as the Nazis.

The seventh incident involves another slave woman who was murdered upon Muhammad's command, because she had mocked Muhammad some time earlier.

Another [to be killed] was Abdullah Khatal of B. Taym b. Ghalib. He had become a Muslim and the apostle sent him to collect the poor tax in company with one of the Ansar. He had with him a freed slave who served him. (He was Muslim). When they halted he ordered the latter to kill a goat for him and prepare some food, and went to sleep. When he woke up the man had done nothing, so he attacked and killed him and apostatized. **He had two singing-girls Fartana and her friend who used to sing satirical songs about the apostle, so he ordered that they should be killed with him.**²⁵

Let's stop here and examine this paragraph. Muhammad ordered a man who had apostatized to be killed with his two slave girls. Khatal was not executed because he had murdered his male slave, but because he had apostatized. Islamic law does not allow a Muslim to be put to death for killing a slave. Muhammad also ordered the two slave girls to be executed for singing satirical songs about him. They had sung satirical songs about Muhammad probably at least a year or more earlier. Now, after Muhammad conquered Mecca, it was his time to retaliate against those slave girls. These slave girls were not a threat to Islam or to the new Islamic state. They were only slave girls. They were ordered to be executed only because they sang silly songs about Muhammad.

As for Ibn Khatal's two singing girls, one was killed and the other ran away until the apostle, asked for immunity, gave it to her.²⁶

Needless to say, if the second slave girl hadn't asked for immunity, Muhammad would have had her murdered too. How did you feel when you heard reports of Serbs murdering Bosnian and Kosovo women? Yet Muhammad did exactly that crime too — he had a woman murdered just for making fun of him. If a Muslim were to justify Muhammad's murder of slave girls, then he would have to justify what the Serbs did in Kosovo.

SUMMARY

We see that Muhammad had many people murdered. **By request, by command, by implication, Muhammad had many people murdered, even while they slept. There were no trials, no judgments, no dialog, if you insulted Muhammad, if you doubted his credibility and if you spoke out, you were murdered.** Men and women, young and old, all were killed because of Muhammad's hatred. Here is a summary of the seven terroristic murders committed at Muhammad's requests or efforts:

- 1) Ibn Sunayna, a Jewish man who was murdered because he was simply a Jew
- 2) Abu Afak, a 120 year old man, murdered while he slept
- 3) Asma Marwan, mother of 5 children, murdered while she slept
- 4) A slave woman, mother of two children, murdered while she slept

²⁵ *Op. cit.*, Ibn Ishaq, 550-551.

²⁶ *Op. cit.*, Ibn Ishaq, 551.

- 5) A one-eyed shepherd, murdered while he slept
- 6) A very old woman was literally ripped in half by Muslims who captured her on a raid.
- 7) A slave girl who was murdered because she poked fun at Muhammad.

I will add there were many more people who suffered a similar fate. I choose not to list them all here because of space limitations. Make no mistake about it: Muhammad was a terrorist. Today's Muslim terrorists follow his actions. Like prophet, like followers; today's Mohammadan terrorists commit their acts based upon what Muhammad did.

QUESTIONS

- 1) What kind of man was Muhammad who would have peaceful Jews, a 120 year old man, a mother of 5 children, slave girls, etc. murdered because they disagreed or criticized him?
- 2) Is it right to murder others simply because they disagree with you, or even mock you? Why couldn't Muhammad handle some criticism? Do people who disagree with others deserve to be murdered, in cold blood, in the night, secretly, while they sleep? Don't corrupt politicians or organized criminals act like that?
- 3) Isn't this type of action similar to the actions of Muslim terrorists today? They operate secretly, they kill unsuspecting people, they murder without law or justice. They kill those who merely disagree or even verbally oppose them.
- 4) Are these "Islamic" values compatible with the values of justice and intellectual integrity? Should Americans and Europeans who criticize the crimes of Muhammad expect to have their freedom of speech threatened, or should they live in fear of being killed for speaking the truth? Remember, Muslims have already begun to murder Americans for the sake of Islam.
- 5) If Muhammad put this system in place, *i.e.*, the murdering of people who were willing to think for themselves and criticize him, how has it affected Islamic societies? How has it influenced what we have seen done in Islamic societies: such as, Algeria, Iran, Iraq, Afghanistan, Egypt, Pakistan, and Sudan? We see that the effect has been brutal massacres, murders, tortures, etc. Consequently, millions of Muslims suffer too, because politically ambitious Muslims follow Muhammad's example who did not hesitate using brutality and murder to achieve and maintain unchallenged political power.
- 6) If Muhammad were alive today, and you knew he had murdered different people, what would you say? Shouldn't we require a criminal like this to face justice for his crimes, put in jail for life, or possibly forfeiting his life for his capital crimes? Who feels sympathy for a white racist who is sentenced to death for dragging a black man behind an automobile and killing him? Yet Muhammad tortured a man and then murdered him, just to get money. Muslims are called to follow Muhammad's *lifestyle* and Islamic law. Murdering others, in Allah's name, is part of his style and system.
- 7) Don't we have the right to evaluate Muhammad's actions according to decent standards of morality? He claimed to be the last prophet of God. He claimed his

system was God's final revelation for all humankind. So by any common moral standards, wasn't what Muhammad did terribly evil? Since normal standards of human morality find murder repulsive, how does the morality of his self-asserted *prophethood* rate? Why do our moral standards eclipse those of God's alleged final prophet?

- 8) Doesn't this sound exactly like what the Serbs were doing? We saw the Serbs committing some of the most brutal atrocities in history. Yet Muhammad did the same things. The Serbs murdered the Kosovars simply because they were not Serbs. This is exactly what Muhammad ordered when he urged his follower to murder the Jews. We saw the Serbs taking the material possessions of the Kosovars. This is exactly what Muhammad did to the tribes he attacked. We saw the Serbs raping Kosovan women. Muhammad allowed his soldiers to rape female slaves. If Muhammad were alive today, we'd call him a Serb or a Nazi!
- 9) Why wouldn't Muhammad murder the victims himself? Why is it that every time Muhammad wanted someone killed, he always got someone else to do his evil deeds?
- 10) Look at the dark side of Islam. This is the Islam practiced by Muhammad. When the founder of a religion has powerless women murdered in the night for opposing him, how should we describe his religion?
- 11) Where are human rights now in Islam? If Muhammad denied freedom of speech to others, how does that reflect upon Islam and what we see occurring in the Islamic world today?
- 12) Why is it that the more fundamental a Muslim nation becomes, the more oppressive it becomes toward all human rights? For instance, take the Taliban who have been great fighters. But once in power, they began to oppress the populace, especially Afghan women. Initially, they said it was only temporary, but it continued to get worse, not better for Afghani women. The Revolutionary Association of the Women of Afghanistan (RAWA) has a website that exposes their oppression.

TERRORISM IN THE QUR'AN

Muhammad taught his followers to oppress or kill non-Muslims. Generally, Jews and Christians were allowed to live as such, provided they paid a special tax. This *Jizya* tax was a tax revenue given to the Muslims to make up for revenues they lost from no longer dealing in pagan activities. If the Jews and Christians refused to pay this extortion tax they were to convert to Islam or be killed. Non-Jews and non-Christians, such as idolaters or pagans, had to convert to Islam or be killed. Generally they didn't have the option of paying the *Jizya* tax. Here is the verse that teaches Muslims to oppress Jews and Christians:

Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Apostle have prohibited, nor follow the religion of truth, (which is Islam that abolishes all other religions) of the people of the Book, (meaning the Jews and the Christians) until they pay the *Jizya* (the tax imposed

upon them) with willing submission and feel themselves subdued (with humiliation and submission to the government of Islam). Surah 9:29. — (Commentary in parenthesis is from the *Tafsir Al-Jalalein*. i.e., Al-Jalalein's interpretation of the Qur'an).

The instruction to subjugate or kill Christians and Jews is in the verse (*ayah*). It is clear that Muhammad ordered his followers to fight Christians and Jews so as to convert them or have them pay the *Jizya* tax. However, if they didn't convert to Islam or pay the tax, do you think that he told the followers to let them go in peace? It is very clear: convert, pay with submission, or die. The background for this is found in the book, *The Life of Muhammad* by Ibn Ishaq:

'... until they [the Jews and Christians] pay the poll tax out of hand being humbled', i.e. as a compensation for what you fear to lose by the closing of the markets. God gave them compensation for what He cut off from them in their former polytheism by what He gave them by way of poll tax from the people of scripture.²⁷

Muhammad told his followers to attack the Jews and Christians. If they humbled themselves and submitted to the Muslims and chose to remain Christian or Jewish, then they had to pay the *Jizya* tax to the Muslims. Again, as Muhammad's circumstances changed, Allah changed. Now Muhammad was an extortionist. Also note that the tax levied upon the Christians and Jews was not to support the state in general affairs, it was to compensate the Muslims. Muhammad was exactly like a Mafia crime boss, making others pay for "protection," except it was Christians and Jews who really needed protection from the Muslims! Here is the verse in the Qur'an that teaches Muslims to attack and kill pagans:

When the sacred months are over, slay the idolaters wherever you find them. Arrest them, besiege them, and lie in ambush everywhere for them. If they repent and take to prayer and render the alms levy, allow them to go their way. God is forgiving and merciful. Sura 9:5

The background for this verse is found in *The Life of Muhammad*. Comments to clarify the sense of the quotation are placed within brackets. The entire passage is a very long one, so only a portion of it is quoted.

A discharge came down, [Muhammad received a supposed revelation from God], permitting the breaking of the agreement between the apostle and the polytheists that none should be kept back from the temple when he came to it, and that none need fear during the sacred months. That there was a general agreement between him and the polytheists; meanwhile there were particular agreements between the apostle and the Arab tribes for specified terms. And there came down about it and about the disaffected who held back from him in the raid on Tabuk, [a Christian town Muhammad attacked, and forced them to pay him],So travel through the land for four months and know that you cannot escape God and that God will put the unbelievers to shame. And a proclamation from God and His apostle to men on the day of the greater pilgrimage that God and His apostle are free from

²⁷ *Op. cit.*, Ibn Ishaq, p. 620.

obligation to the polytheists, i.e., after this pilgrimage. So if you repent it will be better for you; and if you turn back know that you cannot escape God. Inform those who disbelieve, about a painful punishment except those polytheists with whom you have made a treaty.If one of the polytheists, i.e. one of those whom I have ordered you to kill, asks your protection, give it him so that he may hear the word of God; then convey him to his place of safety.²⁸

Basically, Muhammad had an agreement with a number of Arab tribes. Some were peaceful with him, others disliked him. "Allah" gave Muhammad a "revelation" allowing him to break his word, the "agreement", with the pagan Arabs and attack them after the four sacred months were over. Once again, **Muhammad had gained power, and things changed. Muhammad was then permitted to lie, i.e., break his agreement, and make war against the pagans. Muhammad's circumstances changed, and Allah served Muhammad by changing too.**

Note, in the last quoted paragraph, God is allegedly telling the Muslims to go out and kill people. Some of these people had gotten along peacefully with the Muslims. But because they didn't follow Muhammad, they were to be attacked.

ISLAMIC TERRORISM UPON MUSLIMS WHO LEAVE ISLAM

Muhammad was not content to conquer by force or kill those who merely opposed him verbally. Muhammad also taught that Muslims who leave the Islamic faith are to be murdered as well. Here are some quotes from Bukhari's collection of Hadith. Remember, Bukhari's Hadith is the second, following the Qur'an, most important writing in Islam.

Narrated Abdullah: Allah's Apostle said, The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: in Qisas [equality in punishment] for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims.²⁹

Narrated Ikrima, Some atheists were brought to Ali and he burnt them. The news of this event, reached Ibn Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's messenger forbade it, saying, "Do not punish anybody with Allah's punishment (fire)." I would have killed them according to the statement of Allah's Messenger, "Whoever changed his Islamic religion, then kill him."³⁰

Narrated Ali, Whenever I tell you a narration from Allah's messenger, by Allah, I would rather fall down from the sky, than ascribe a false statement to

²⁸ Op. cit., Ibn Ishaq, p. 617-619.

²⁹ Al-Bukhari, *The Translation of the Meaning of Sahih Al-Bukhari*, Translated by M.M. Khan, Dar AHYA Us-Sunnah, Al Nabawiya, (Arabic & English), Vol. IX, Book LXXXIII. *The book of Ad-Diyat* (Blood Money), Chapter 6, No. 17, p. 10-11.

³⁰ Op. cit., Al-Bukhari, Book LXXXIV. *The book of Obliging the Reverters from Islam* (Apostates), Chapter 2, No. 57, p. 45.

him, but if I tell you something between me and you, (not a Hadith), then it was indeed a trick (i.e., I may say things just to cheat my enemy). No doubt I heard Allah's messenger saying, "During the last days there will appear some young foolish people, who will say the best words, but their faith will not go beyond their throats (i.e. they will leave the faith) and will go out from their religion as an arrow goes out of the game. So, wherever you find them, kill them, for whoever kills them shall have reward on the Day of Resurrection."³¹

Not only did Muhammad teach that Muslims are to murder those that have left Islam "wherever you find them", he further taught that a Muslim who commits this type of murder will be doing God's service and will be rewarded in the Resurrection!

RECENT MUSLIM WRITINGS ON ISLAM AND TERRORISM

Several Muslims have written about the reasons they are allowed to wage war.

But in Islam war is waged to establish supremacy of the Lord only when every other argument has failed to convince those who reject His Will and work against the very purpose of the creation of mankind.³²

Many Western Scholars have pointed their accusing fingers at some of the above verses in the Qur'an to be able to contend that world of Islam is in a state of perpetual struggle against the non-Muslims. As to them it is a sufficient answer to make... that the defiance of God's authority by one who is His slave exposes that slave to the risk of being held guilty of treason and such a one, in the perspective of Islamic law, is indeed to be treated as a sort of that cancerous growth on that organism of humanity, which has been created "Kanafsin Wahidatin" that is, like one, single, indivisible self. It thus becomes necessary to remove the cancerous malformation even if it be by surgical means (if it would not respond to other treatment), in order to save the rest of Humanity.³³

The Muslim writer states that those who reject Islam are viewed as a cancerous growth to be violently removed, *i.e.*, murdered. And, note that the Muslim writer basically agrees with the "Western Scholars" who say that Islam is indeed "in a state of perpetual war", with non-Muslims. In viewing what has happened in Algeria, Pakistan, Afghanistan, Iran, Nigeria, Sudan, etc. it appears the reverse is true, *viz.*, Islam is actually the cancerous growth that has caused so much death and terror in the world.

ISLAMIC TERRORISM IN THE WORLD TODAY

There are a number of web sites that document the actions and intentions of the many Islamic terrorist groups operating throughout the world today. As true Muslims, these

³¹ *Op. cit.*, Al-Bukhari, Book LXXXIV. *The book of Obliging the Reverters from Islam* (Apostates), Chapter 6, No. 64, p. 50.

³² Malik, S.K., *The Quranic Concept of War*, First edition, Wajidalis, Lahore, Pakistan, 1979, p. v.

³³ *Ibid*, Malik, p. vii.

people will use violence against anyone who hinders their aims or offends their religious beliefs. This is a partial listing of a number of web sites that are on the Internet.

Institute for Counter-Terrorism

U. S. State Department, Office of Counter-terrorism

The Terrorism Research Center

Patterns of Global Terrorism, 1999

Jane's IntelWeb, Terrorism Watch Report and Intelligence Watch Report

South Asia Terrorism Portal

Emergency Net, Counter-Terrorism

OSAMA BIN LADEN

Declaration of War Against the Americans Occupying the Land of the Two Holy Places.

REVIEW

Most Muslims are not terrorists. Many of them reject the violent actions of their Muslim brethren around the world. Unfortunately, since Islam teaches world domination, these moderate Muslims rarely raise their voices in protest. If Israelis bomb a Hezbollah camp in Lebanon, Muslims in Western countries will organize vocal demonstrations. Israel has never killed as many Muslims as Saddam Hussein has, but Muslims generally turn a blind eye to violent acts when it is Muslim on Muslim violence. But getting Muslims to condemn the terrorist actions of their brethren, say of those in Sudan, Egypt, Algeria, Afghanistan, or Iraq is like pulling teeth. While the Muslims worldwide continually condemn Israel, few Muslims ever raised their voices in protest over Saddam Hussein's genocidal war upon the Kurds. Why did Bin Laden failed to help the Kurds? Instead, reports on Bin Laden show that he worked with Saddam Hussein. Furthermore, why did the Muslim nations of Iran and Iraq actually oppose Western military action to stop the genocide of Muslim Kosovars?

Muslims condemned Western sanctions of Iraq. But, they forget that Western nations were their saviors when Iraq conquered Kuwait and made threats toward Saudi Arabia. These Muslim countries appealed to non-Muslim nations to free Muslim Kuwait from Muslim conquest and to halt Iraq's military advance upon the land of Mecca and Medina. If Western countries were so evil, why did Kuwait and Saudi Arabia, the land of Muhammad, have to appeal to the West to protect them from their own Muslim brethren? Why did non-Muslims have to stop the fighting between Muslim brethren and to protect the land of Mecca from Saddam Hussein, a Muslim despot? Was not Allah able to protect them? Even though these events are historical facts, Muslims forget and freely criticize Western involvement in the Middle East.

What does the future hold for Islam in Western countries? One thing is certain, it holds terrorism. I've studied Islamic viewpoints on the Western world, especially America. **The majority of Muslims today view America as the last great wall that stops Islam. In their mind, America must be destroyed or brought down, by any means necessary.** This is what motivated Sheik Rahman to blow up the New York towers. This is what motivates Muslims throughout America to speak of a day when America will fall to Islam's power. **Make no mistake about it, Muslims have murdered**

Americans in America, and will continue to do so. It is not a question of "if", it is a question of "when."

Once again, I say most Muslims in America are not terrorists. Many of them are good people. But **the seeds of terrorism have been planted deep within the theology and psyche of Islam.** This theology, when free to grow and blossom, will show itself in the actions of Muslims who are faithful to the example of Muhammad. **And as was demonstrated in the film "Not Without My Daughter," who knows when a peaceful, liberal, moderate Muslim will revert to the fundamental principles of Islam and embrace the violence of Islam?**

Often there is a strange transformation that happens with some Muslims who seek to immigrate to a Western nation. At first, these Muslims complain to immigration officials that their native country lacks of opportunities, human rights, religious liberties, and intellectual freedom. However, after they settle in a Western nation and enjoy its liberties, they turn against their host nation and begin to praise the virtues of an Islamic state. They seem to have forgotten their pleadings with immigration officials to accept their application. It would have been upright — and certainly more honest — if they would have striven for the human and religious rights for the non-Muslim minorities who suffer under the rule of Muslim nations. And, if they truly believe that Islam is the answer, why don't they seek asylum in Afghanistan, Sudan, Iraq, Iran, or Pakistan?

CONCLUSION

Muhammad intimidated and murdered people to propagate his ideology. His actions were the actions of ideological and religious terrorism. Since Muslims look to Muhammad as a source of inspiration and a model of behavior, Muslims find support for Islamic terroristic activity in the life and teachings of their prophet Muhammad. Today, Muslims use that justification to attack and murder those who differ from them. When Muslim terrorists do this, they are following faithfully in Muhammad's footsteps. Jesus condemned those who murder, and Muhammad falls into this category.

Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood
Revelation 22:15.

Jesus said in John's gospel that Satan was a murderer from the beginning, and that those who sought to murder Him were Satan's children.

You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. John 8:44

As soon as he rose to power, Muhammad began to have people murdered. Today, Muhammad's children do the same evil deeds. Jesus taught that one day people would murder Christians thinking they would be doing service to God.

...a time is coming when anyone who kills you will think he is offering a service to God. John 16:2 (NIV)

Today, in Muslim countries, like Iran for instance, Muslims murder ex-Muslims who have become Christians. And in other countries, they attack and threaten others. Jesus taught his followers to love their enemies and to pray for those who persecute them. Jesus didn't send his disciples out to murder people in the black of night: Muhammad did. Take the example of Christ and the Samaritans opposition to Jesus.

As the time approached for Him to be taken up to heaven, Jesus resolutely set out for Jerusalem. And he set messengers on ahead, who went into a Samaritan village to get things ready for him; but the people there did not welcome him, because he was heading for Jerusalem. When the disciples James and John saw this, they asked, "Lord, do you want us to call fire down from heaven to destroy them?" And he said, "You do not know what kind of spirit you are of, for the Son of Man did not come to destroy men's lives, but to save them." And they went to another village. Luke 9:51-56

Muhammad would have ordered his men to attack the Samaritan village, then kill or enslave the people, and take all their possession as plunder. After Muhammad gained power, he ordered his armies to attack non-Muslims. Who then really brought God's message of His love for mankind? Who really taught peace? Surely, this man Muhammad was not from God. Instead, Muhammad is one of the false prophets about whom Jesus warned his disciples in Matthew gospel,

And many false prophets will appear and deceive many people. Matthew 24:11

