

As the above passage states, from its inception and at its core, early Mohammedanism and its organization was irreligious, criminal, antirational, mystical, and pagan. The problem with the entire political ideology of Islam stems from its founder, a man who was not a prophet; who had no compassion or love; and who was lustful, sinful, and violent. Mohammed was no more a god than was Hitler. Born in pagan sixth-century Arabia, Mohammed formed his ideology around what he knew in his home city of Mecca—the pagan Arabian moon cult. Like Hitler who took German paganism and pronounced it supreme, or Stalin who rejuvenated Russian communalism and declared it triumphant, Mohammed took Arab paganism and created a pagan cult destined to rule over the umma (community) of mankind. His doctrine centered on control, war, submission, and the unity of Arab pagan tribes in the face of Judaic and Christian competition.

Islam's pagan roots come directly from Mohammed's life and his surroundings. Mohammed was born in Mecca in the year AD 570. He was orphaned early in his life after his mother died and was raised by his uncle Abu-Talib beginning at age six. His teen years were spent as a shepherd and an attendant of caravans. At the age of twenty, Mohammed was hired by a wealthy woman named Khadija to manage her late husband's caravan business. While in the caravan business, Mohammed made many journeys to Syria and Palestine, and it was here that he confronted monotheism. During his many caravan travels, Mohammed became acquainted with both Jews and Christians and learnt of their monotheistic belief.

To a pagan Arab, a world of "one god" would no doubt be a shocking revelation. It must have moved Mohammed's mind to consider alternatives to the multideity paganism of Arabia and the comparative poverty of his homeland to that of the richer and seemingly more powerful Jews and Christians. It is probable that, like most pagan Arabs of his time, Mohammed was illiterate and could not record the exactitudes of what he heard. Thus Mohammed's interpretations of Judaic-Christian scripture and history were almost uniformly wrong. Reading the Koran and Mohammed's sayings, especially those regarding the other two major religions, reinforces that belief. There is simply no accuracy in Mohammed's ideas regarding what Islam calls its "cousin religions." Like much in the Koran, it is gibberish.⁸²

⁸² An example of Koranic gibberish (which can be found on almost any page) is Mohammed's journey to heaven in AD 619 with Gabriel. Supposedly he and the angel Gabriel went from Mecca to Jerusalem on the back of a white mule with a human head and then onward to the seven heavens. Here Mohammed met all the previous prophets—including Jesus, Moses, and Abraham—before seeing God. On this journey Mohammed also maintains that he prayed at the "farthest mosque" in Jerusalem—a temple that was first destroyed in 587 BC by the Babylonians, and again by Titus and the Romans in AD 70. Clearly this temple destroyed five hundred years earlier could not have been visited by Mohammed. Such inconsistencies and historical inaccuracies populate the Koran.

Mohammed's political opportunity arose when he was twenty-five and married the well-off Khadija. It was after marrying into Khadija's wealth, either through love or by design, that Mohammed became politically motivated. Wealthy and now settled, he had time on his hands to contemplate religion, politics, and paganism. It was during this period that he supposedly received some divine guidance from "Allah" on replacing the various pagan cults of Arabia with the one true word of Allah. Dreams, visitations, and images inspired by Allah convinced him to start his political campaign to eradicate polytheism and institute monotheism. To anyone with a modern and incisive mind, reading the story of Mohammed and his revelations leads only to the inevitable conclusion that the man was insane, greedy, violent, and degenerate.

Mohammed's unifying culture was, of course, crass Arab paganism. There is absolutely nothing divine or inspirational in the Koran or Islamic thought. Mohammed's "ideological creation" was premised on his hometown's existing cult. The Qurash tribe to which Mohammed belonged was in charge of idol worship at the Kabah Shrine (a black asteroid stone worshipped as a divine rock). The chief god of Mohammed's tribe was one of the three sister goddesses called al-Uzza, the youngest of the three daughters of the pre-Islamic Allah and the patron goddess of Mecca. Her name means "the mighty one." The other two were named al-Lat and al-Manat. *Al-llah* in Mohammed's time referred to a moon cult, and Mohammed believed that al-Uzza was a daughter of this *al-llah*. *Allah* was thus a common description used during Mohammed's time to denote a moon deity. Even his own father's name was Abd-Allah, or slave of Allah. However, Muslims and Arabs today translate the word *Allah* as "god." Muslim activists in the West have been using the tactic of claiming that they worship the same god as the Christians in order to gain legitimacy and acceptance. They have been using the name God in place of Allah in many translations of the Koran. There is, however, no similarity between the Christian idea of God and the moon cult-based invocation of Allah.⁸³

Inspired by his divine dreams and religious spirit, Mohammed, through peaceful means, had converted about seventy people in Mecca by AD 622 to his concept of Islam, with *Islam* meaning "submission" to the moon god Allah. Despite this rather limited success, he was driven out of Mecca by those who saw his new theology as a threat to the city's paganism. After fleeing to Medina, Mohammed rejected peaceful methods and turned to violence.⁸⁴ Al Dashti, an Iranian Muslim and scholar of Islam states, "After the move to Medina . . . he became a relentless warrior, intent on spreading his religion by the sword, and a scheming founder of a state."⁸⁵ For Mohammed, war was the means to build his own powerful ideology-based empire. Islam was, thus, at its founding, not a

⁸³ Trifkovic, pp. 22 and 31.

⁸⁴ Sale, *Life of Mohammed*, p. 20.

⁸⁵ A. J. Schmidt, *Great Divide*, p. 14.