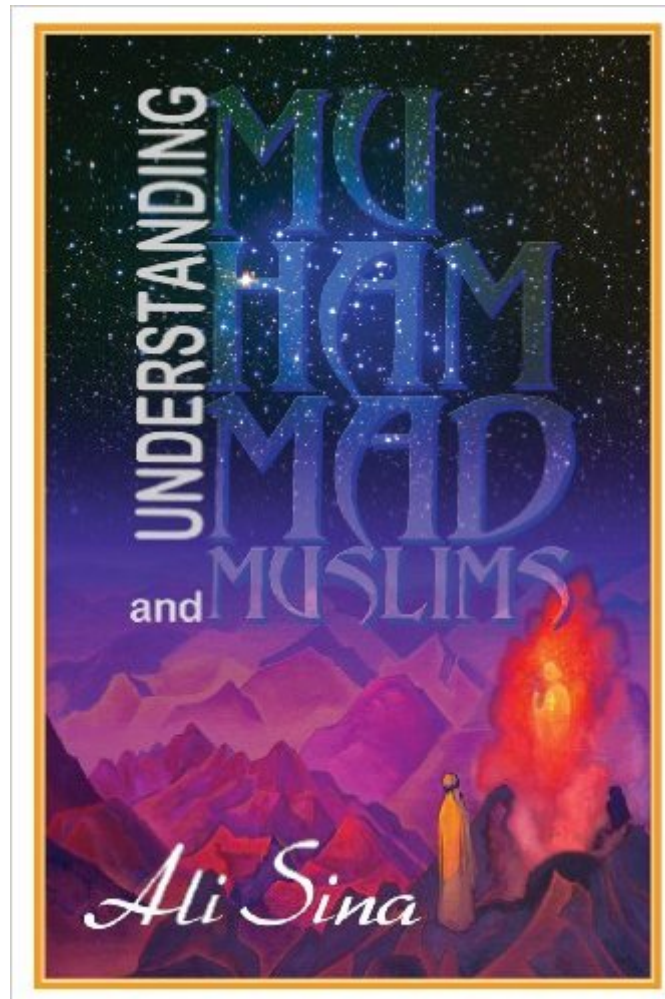


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# Understanding Muhammad And Muslims



## Synopsis

Let us put political correctness aside for a moment and ask why Muslims are more violent than others? Why they riot and murder innocent people over the silliest things? What drives them to terrorism? Why there is no freedom of speech and no true democracy in any Islamic country? Why they abuse their women? Why all Muslim countries have dismal human rights record? To understand Muslims, we must understand their prophet. Islam is Muhammadanism. Only by understanding him can we know what makes them tick. His historiographers tell us Muhammad used to withdraw to a cave and spend days wrapped in his thoughts. He heard bells ringing and had ghostly visions. He thought he had become demon possessed, but his wife reassured him he had become a prophet. Convinced of his superior status, Muhammad was intolerant of those who rejected him, assassinated those who criticized him, raided, looted, and massacred entire populations. He reduced thousands to slavery, raped and allowed his men to rape their female captives. All of this, he did with a clear conscience and a sense of entitlement. He was magnanimous to those who admired him, but vengeful towards his detractors. He believed he was the most perfect human creation and that the universe was created because of him. Muhammad was no ordinary man. This book ventures beyond the stories. For the first time, it unravels the mystique of the most influential, and yet the most enigmatic man in history. Whether you are a Muslim or not this book will change your views about Islam. Thousands of Muslims have left Islam after reading it.

## Book Information

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## Customer Reviews

Prophetic Analysis from [staringattheview.blogspot.com](http://staringattheview.blogspot.com) Imagine that three individuals were each

commissioned to prepare the psychological profile of a self-appointed religious prophet who founded a tightly-knit community in Arizona in the mid-1800's. The prophet, soon after the death of his wife of 25 years, began having dreams about the six-year-old daughter of his best friend and persuaded the friend that God had told him to marry her. He later used the same God-told-me-so line to convince his adopted son to divorce his attractive wife so he could marry her as well. The community was polygamous, but the prophet was the only man who could have as many women as he wanted. The community had few financial resources, so the prophet developed the idea of robbing stagecoaches and trains that passed through the area. Slavery was legal within the community, and the people who were not killed on these raids were used and sold as slaves. Male members of the community had full sexual access to the female slaves. The prophet's ambitions were much larger than the few hundred converts he garnered his first few years. He fully expected all the people of the area to accept his prophethood and join the community. When some refused, he turned viciously against them. Eight hundred men were killed in one day, and the rest were driven to outlying regions. When he realized that his people did not have the agricultural and industrial resources to provide for the needs of the community, he came up with a new strategy. He again attacked the people he had recently driven away, this time allowing them to live in exchange for giving him fifty percent of their produce. Shortly before his death, he stated a new ruling that they were to be driven completely from Arizona and never allowed to return. As often happens with religious and political leaders who see themselves as chosen vessels, the prophet became more intolerant to criticism as he grew older and more powerful. Stories of the murder and assassination of his critics became increasingly common. One of his disciples bragged that he had come across a one-eyed sheep rancher who said he would never join the prophet's group. The disciple waited until the rancher fell asleep, and then thrust a sharpened stick into the rancher's good eye so hard it came out the back of his neck. The disciple next captured an associate of the rancher, tied his thumbs together, and led him to the prophet. The prophet laughed so hard at the sight, according to the disciple, that, "You could see his back teeth". The prophet blessed the disciple when he heard how he had killed the one-eyed rancher. About the same time a 100-year old poet wrote lines critical of the prophet and his followers. In reference to the many regulations the prophet had established for the community, the poet noted, "You follow someone who divides everything into 'This is allowed' and 'That is forbidden'." As soon as the prophet heard this, he sent someone to assassinate the old poet. A second poet, the mother of five children, was courageous enough to criticize the murder of the old man. She wrote, "I despise you people....you who obey a stranger and expect good things from him after he killed all your leaders." The prophet, realizing he was the

"stranger" she was writing about, sent one of his followers to kill her. She was murdered in her bed that night with her nursing child lying by her side. Her murderer, perhaps touched with remorse by the heinousness of his crime, asked the prophet if anything bad would happen to him. The prophet replied that her death was of no more significance than two goats butting their heads together in the back yard. Some time after the prophet's death, it was discovered that the Arizona desert underneath his followers' feet contained the world's largest diamond resources. Community members became wealthy beyond their wildest dreams, and began to use their new-found riches to extend the prophet's vision that the entire world come under the influence of his teachings and principles. Now back to the first sentence, where "three individuals" are each commissioned to write a profile of the prophet. The first is a university professor who is an expert in the teachings of the prophet even though he has not joined the prophet's community. He was recently given 25 million dollars by that community to establish a university department where the teachings of the prophet are examined. He is careful to only teach a version of community history approved by his sponsors. His students rarely learn incidents such as the deaths of the poets and the role of the community in the slave trade as noted above. They know nothing about the world-wide political aspirations of the group. The second individual is a fully-committed member of the community. She has been taught since her birth that the life of the prophet is the perfect model for all humankind to follow. She doesn't even know many of the details of that life, such as his treatment of the exiles who did not accept his message. She only knows what she was taught, one side of the story, and is not interested in learning more. The third person is an ex-member of the community. He was born and raised within it, similar to individual number two, but at a certain stage began to question the things he had always been ordered to simply believe. His questioning led to doubt, and the doubt resulted in his leaving the community. He now sees himself as free, but his former associates, including individual number two above, view him as a traitor. Even the university professor, individual number one, despises him because he is not sufficiently "academically trained", according to the professor, to critically examine the community of which he was once a part. Which of these three individuals might give the most objective profile of the prophet's life? If your answer is individual number three, I recommend this book by Ali Sina.

I cannot give this book anything less than 5 stars. Without bias, this is one of the most important books on Islam out there today. I have been reading Ali Sina's articles for many years now. He often says that no Muslim can still believe in Islam if that individual reads his book. Although I have yet to see a Muslim come forward to refute this claim, I was still skeptical of this assertion. After reading

this book, I now believe it. If you read this book from front to back there is NO WAY you can hold on to any notion that Islam is a harmless & well-meaning faith. I read this book convinced that the subject material would make me angry. In truth it made me very depressed. It is all too real, the story he tells. The horror and sad realities of what Islam brought to Arabia are vividly brought to life by Sina. You will find yourself disturbed and aghast even if you think you know a good deal about Islam, as I thought I did. The evidence that Sina digs up in the Islamic Sources, not to mention the psychological & medical assessments he brings through his research thoroughly indict Islam as a sham and Muhammad as a delusional madman. I can see myself, if I was a Muslim reading through this for the first time, cross-checking Sina's sources, trying to discredit them, finding them to be true & thereafter I would become very disheartened. As I read on further I would read about Muhammad's illnesses & I would find myself even further disturbed and start questioning whether my prophet really was a special man or rather a physically and psychologically damaged individual. And finally as I would reach Sina's analysis of the cult mentality and Islam's hauntingly similar modus operandi, I would come to the realization that I have been lied to... that my religion... my belief in a man I believed to be a prophet... was all a lie. It would be too much. In truth, if I was a Muslim, I do not know if I would have the courage to go past the 2nd chapter of the book. It is that powerful. This book is a must read. If knowledge is power, then this book is an atom bomb.

Had I not taken the advice of several of the above reviewers, perhaps I would have passed up this rational and unrefuted psychological examination of Mohammad and the true explanation of what (and why) muslims think and act as they do. I've never read anything as compelling with the potential of freeing enslaved minds as well as shaking up Islamic apologists. I'll never view another news story, read another account of Islamic culture or history without appreciating and applying what I have learned. Muslims will continue to threaten Ali Sina with hell. Nothing in this work dissuades a person from a belief in God but I imagine readers will never again be able to keep a serious face when someone says Mohammad's Allah is God Almighty, creator of the universe. No question Islam is a house of cards and will soon collapse. Buy the book, buy it new, I imagine his security costs are high. You'll benefit by acquiring one more degree of understanding above these cultists that may in time be used to help them and all of civilization.

Ali Sina is a brave man, and he make some interesting observations about the various mental illnesses and pathologies Muhammed exhibited. Unfortunately he isn't a very good writer and the book is a bit repetitive. Having said that, I do think this is a very important book and should be read

by anyone who wants to understand the danger we face from this cult masquerading as a "Religion of Peace". If people weren't so afraid of Islamic bullies in academia, we would see more analysis of Islam's fairly sordid origins. It's pretty clear from the Mohammedans who wrote reviews here, they didn't read the book, nor will they, because they aren't allowed to.

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