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Muhammad: an assassination

(from Understanding Muhammad)

Today the world is shocked to learn that some Muslims feel that the only way to deal with the critics of Islam is to assassinate them. In 1989, Khomeini issued a fatwa (religious decree) to assassinate Salman Rushdie, because Rushdie had written a book, *The Satanic Verses*, that some believed insulted Islam. Some condemned Khomeini and accused him of being an extremist. Amazingly, many blamed Rushdie instead, for being "insensitive" to Muslims' sensitivity. On February 14, 2006, the Iranian state news agency reported that the fatwa will remain in place permanently.

Since its inception, the Islamic regime of Iran has systematically eliminated its opponents by assassinating them, whether those opponents live in Iran or in exile in other countries. Hundreds of dissidents have been killed in this way, including Dr. Shapoor Bakhtiar, a true democrat and the last Prime Minister appointed by the Shah.

What most people don't know is that assassination was Muhammad's way of dealing with his opponents. Today's Muslim assassins are merely following their prophet's example.

Ka'b bin Ashraf was one of Muhammad's victims. As Muslim historians have reported, he was young and handsome, a talented poet and a chief of the Banu Nadir, one of the Jewish tribes of Medina. After Muhammad banished the Banu Qainuqa', another Jewish tribe of Medina, Ka'b became concerned about his own people's security vis-à-vis the Muslims, so he visited Mecca to seek protection. He composed poems and praised the Meccans for their bravery and honor. When Muhammad heard about this, he went to the mosque, and after the prayer, said:

"Who is willing to kill Ka'b bin Al-Ashraf who has hurt Allāh and His Apostle?"

Thereupon Muhammad bin Maslama got up saying, "O Allāh's Apostle! Would you like that I kill him?" The Prophet said, "Yes." Muhammad bin Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Ka'b)." The Prophet said, "You may say it." Then Muhammad bin Maslama went to Ka'b and said, "That man (i.e. Muhammad) demands Sadaqa (i.e. Zakat [alms]) from us, and he has troubled us, and I have come to borrow something from you." On that, Kab said, "By Allāh, you will get tired of him!" Muhammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." ...Muhammad bin Maslama and his companion promised Kab that Muhammad [bin Maslama] would return to him. He came to Kab at night along with Kab's foster brother, Abu Na'ila. Kab invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Kab replied, "None but Muhammad bin Maslama and my (foster) brother Abu Na'ila have come." His wife said, "I hear a voice as if blood is dripping from him." Ka'b said, "They are none but my brother Muhammad bin Maslama and my foster brother Abu Naila. A generous man should respond to a call at night even if invited to be killed." ...So Muhammad bin Maslama went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strip him. I will let you smell his head." Kab bin Al-Ashraf came down to them wrapped in his clothes, and diffusing perfume. Muhammad bin Maslama said, "I have never smelt a better scent than this."

Ka'b replied, "I have got the best Arab women who know how to use the high class of perfume." Muhammad bin Maslama requested of Ka'b, "Will you allow me to smell your head?" Ka'b said, "Yes." Muhammad smelt it and made his companions smell it as well. Then he requested of Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet and informed him. (Abu Rafi) was killed after Ka'b bin Al-Ashraf. [\[1\]](#)

The Prophet of Allāh not only encouraged assassination, he advocated deception and treachery, as well. Another victim of Muhammad's assassination operations was an old man called Abu Afak, who was said to be 120 years old. He composed poetry, some of which lamented that people had become followers of Muhammad. He wrote that Muhammad was a crazed man who arbitrarily told people what was prohibited and what was allowed, and who had caused them to surrender their intelligence and become hostile to one another. Ibn Sa'd reports this story as follows:

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 AD 622], of the Apostle of Allāh. 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 Allāh, and composed (satirical) verses [about Muhammad].

Salim Ibn Umayr who was one of the great weepers 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 Allāh screamed and the people who were his followers, rushed to him, took him to his house and interred him. [\[2\]](#)

The only "crime" this aged man had committed was in composing satirical verses critical of Muhammad.

When Asma bint Marwan, a Jewish mother of five small children heard about this, she was so outraged that she composed a poem cursing the men of Medina for letting a stranger divide them and for allowing him to assassinate a venerable old man. Again Muhammad went to the pulpit and cried out:

"Who will rid me of Marwan's daughter?" `Umayr bin. `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 Allāh 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." [\[3\]](#)

After receiving praise from Muhammad for the assassination of Asma, the killer went to her children, bragged about committing the murder, and taunted those little kids and the clan of the victim.

Now there was a great commotion among B. Khatma that day about the affair of bint [daughter of] 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. [\[4\]](#)

After these assassinations, Muslims in Medina became more boastful, arrogant and imperious, as they had cast terror in the hearts of their opponents. He wanted to send the message that any opposition or criticism of him could mean death.[\[5\]](#) That is exactly the same modus operandi Muslims employ today, where the threat often only need be implied. They follow the model and example set by their prophet, who they regard as their greatest strategist. They want to create a boundary of fear so they may establish their supremacy through terror.

[\[1\]](#) Bukhari, 5.59.369

[\[2\]](#) The Kitab al Tabaqat al kabir, Vol. 2, p 31

[\[3\]](#) From pp. 675-676 of *The Life of Muhammad*, which is A. Guillaume's translation of *Sirat Rasul Allāh*.

[\[4\]](#) Ibid.

[\[5\]](#) Ibn Sa'd narrates another version of this story: "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 Allāh. `Asma' was the wife of Yazid ibn Zayd ibn Hisn al-Khatmi. She used to revile Islam, offend 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 Allāh 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 not butt together about her.' This was the word that was first heard from the apostle of Allāh. The apostle of Allāh called him `Umayr, 'basir' (the seeing)." -- Ibn Sa'd's in Kitab al-Tabaqat al-Kabir, translated by S. Moinul Haq, Vol. 2, p. 24.

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