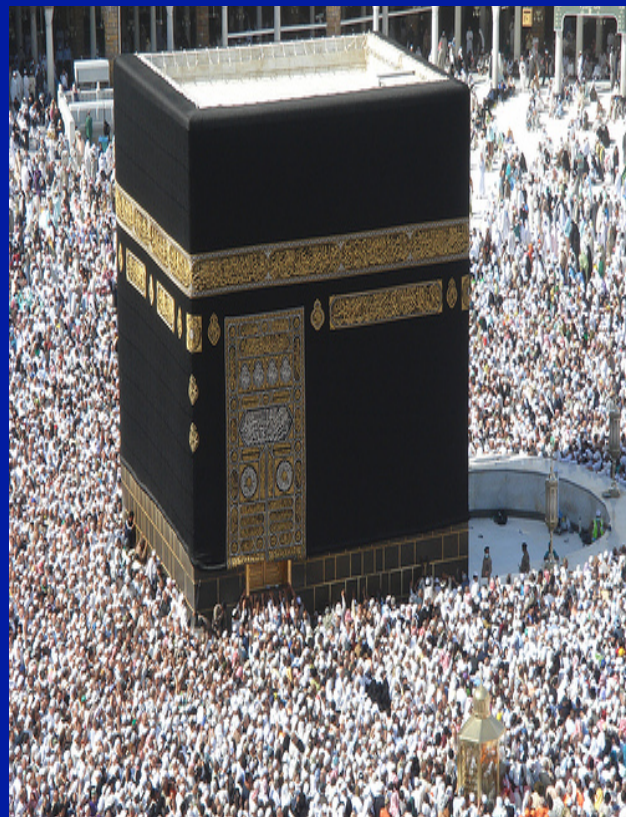
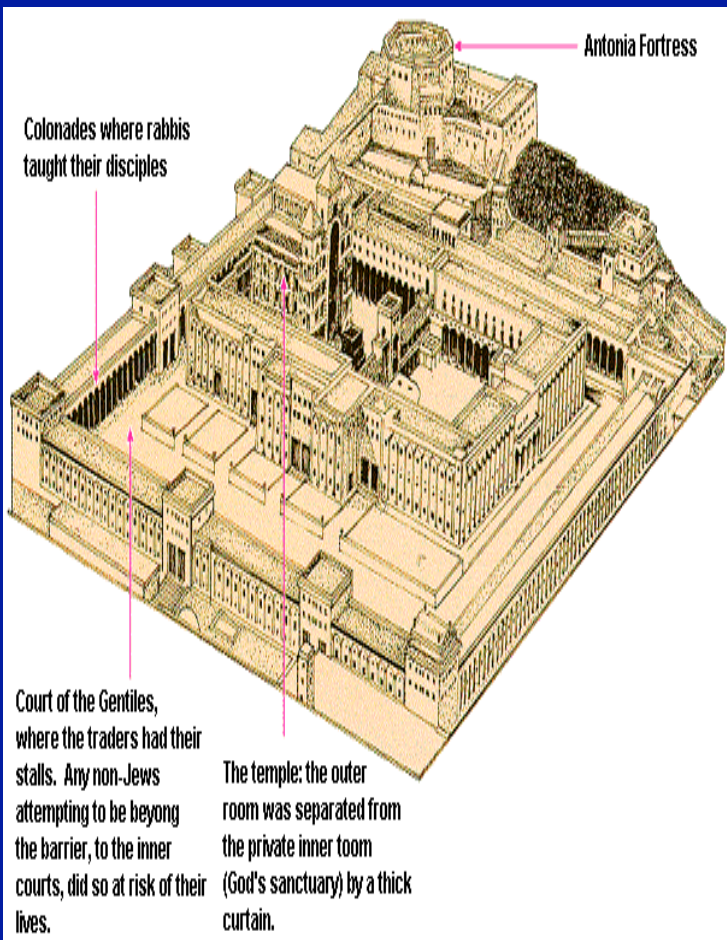
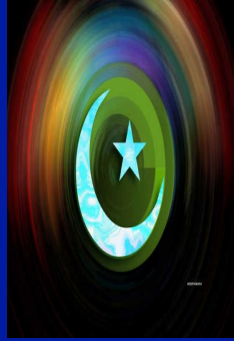




The Jews, Arabs and Islam



Dentwater Bible Church

Israel; The Arabs and Islam

Mohammad

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ISLAM

Islam is a religion founded in the seventh century AD in Arabia. It has been called the fastest growing and the most intolerant religion on the face of the earth.¹ With its emphasis on conversion by the sword (force) it has been shown to be prone to carry out violence against the Jews and Christians. We will deal with its founding, development, and efforts to stop it as well as its final termination in God's plan for this earth in this work. We will not deal with Muslim apologists who attempt to alter history and factual data that was commonly accepted only a generation ago (Matthew 7: 15). We only have to look at their behavior to validate their practices as taught from its inception (Matthew 7: 16-17). From its establishment to today and until God removes it from this earth we will see how this religion is an accelerant on the animosity the Arabs have had for the Jews. It began with Ishmael, Esau and the sons of Keturah but greatly expanded under the founder and his successors of Islam.

PRIMARY SOURCES OF MUHAMMAD'S LIFE

A man known as Mohammed founded Islam (The Prophet). What we know of him comes from several sources. The primary source of his early life is a biography by Ibn Ishaq (the son of Isaac). He lived from approximately 704 AD to 770 AD. His account while collected from oral traditions had no equal at that time. It has been relied upon by scholars both Muslim and those outside of Islam. His primary document does not survive his lifetime but there are three sources of his work that do. (1) An edited copy, of his work by his student al-Bakka'i, which was further edited by ibn Hisham. The al Bakka'i copy does not survive but the Ibn Hisham's does in copy form.² (2) An edited copy, prepared by his student Salamah ibn Fadl al-Ansari. This also has perished, and survives only in the copious extracts to be found in al-Tabari's voluminous History of the Prophets and Kings.³ (3) Fragments of several other recensions. Guillaume⁴ lists them on p. xxx of his preface, but regards most of them as so fragmentary as to be of little worth. This brings us to the work by A. Guillaume, which is the definitive source work today. This is a very important work for assessing the early life of Muhammad. Guillaume used Ibn Hisham's abridgement and also included many additions and variants found in the writings of early

¹ Spencer, Robert, (2006) The Truth about Muhammad Founder of the World's Most Intolerant Religion, Regnery Publishing, Inc. Washington, DC p177

² Donner, Fred McGraw (1998). Narratives of Islamic origins: the beginnings of Islamic historical writing. Darwin Press. p. 132. ISBN 9780878501274.

³ W. Montgomery Watt and M. V. McDonald, "Translator's Forward" xi-xlvi, at xi-xiv, in The History of al-Tabari. Volume VI. Muhammad at Mecca (SUNY 1988).

⁴ Guillaume, A (1955), The Life of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, Oxford University Press. p. xxx

authors. His English translation presents practically all that is known of the life of the Prophet. Other sources are the Quran and the Hadith. Reliance is placed on these works and has become the basis for other significant works such as the Encyclopedia Britannica.

THE EARLY LIFE OF MUHAMMAD

He was born in Cir. 570 AD in Mecca to Abdullah and Aminah. He was born into the Quaraysh tribe who controlled the Kabah and all the pagan worship surrounding it. It was an enterprise of significance due to the caravans traveling through Mecca between Southern Israel and the Persian Gulf. His particular family seems to have been somewhat impoverished. His father died before he was born and his mother died while he was a very young boy. He went to live with his wealthy grandparents. He did not have a very stable home life and was soon passed on to others to raise him. He ended up with a poor uncle. He had a very normal boyhood except for religious visions. One early vision had him claiming that a heavenly being split him open exposing his stomach, stirring the contents and then sewing up the wound.⁵ He made mention of this in the Quran, which is found in Sura 94: 1: Did we not open thy breast for thee?⁶ This is extremely well attested to and has thought to be the result of a medical problem such as epilepsy. Robert Morey in the Islamic Invasion notes other sources, which attest to the epilepsy issue.

Early Muslim tradition records the fact that when Muhammad was about to receive a revelation from Allah, he would often fall down on the ground, his body would begin to jerk, his eyes would roll backward, and he would perspire profusely. They would often cover him with a blanket during such episodes. It was while Muhammad was in such a trancelike state that he would receive divine visitations. After the trance, he would rise and proclaim what had been handed down to him. From the description of the bodily movements that were often connected with his trances, many scholars have stated that these were epileptic seizures. For example, the *Shorter Encyclopedia of Islam*, published by Cornell University, points out that the Hadith itself describes “the half-abnormal ecstatic condition with which he was overcome” (p. 274). What must be remembered is that in the Arab culture of Muhammad’s day, epileptic seizures were interpreted as a religious sign of either demonic possession or divine visitation.⁷

In *McClintock and Strong’s Encyclopedia* (vol. 6, pg. 406), we read the following:

Muhammad was endowed with a nervous constitution and a lively imagination. It was not at all unnatural for him to come after a time to regard himself as actually called of God to build up his people in a new faith. Muhammad, as we gather from the oldest and most trust-worthy narratives, was an epileptic, and as such, was considered to be possessed of evil spirits.

⁵ *ibid*, pp. 24-25

⁶ Arbury, A.J. (1955) *The Koran A Translation*, Touchstone Book by Simon & Schuster, New York, NY p 343

⁷ Morey, R. A., & Morey, R. A. (2003). *The Islamic invasion: Confronting the world's fastest growing religion* (Rev. and expanded ed.) Las Vegas, NV: Christian Scholars Press. pp. 71–72.

At first, he believed the sayings, but gradually he came to the conclusion, confirmed by his friends, that demons had no power over so pure and pious a man as he was, and he conceived the idea that he was not controlled by evil spirits, but that he was visited by angels whom he, disposed to hallucinations, a vision, an audition, afflicted with the morbid state of the body and mind, saw in dreams. Or even while awake, he conceived he saw. What seemed to him good and true after such epileptic attacks, he esteemed revelation in which he, at least in the first stage of his pathetic course, firmly believed and which imparted to his pensive, variable character, the necessary courage and endurance to brave all mortifications and perils.⁸

Some Islamic scholars considered the possibility that Muhammad did have epilepsy, which was manifested in the open belly vision. They viewed his epileptic seizures as visitation of the gods or possession of a person by evil spirits. This was consistent with pre-Islamic Arabian superstition and religious life. As we have seen, the Quaraysh tribe in which Muhammad was raised and pre-Islamic Arabia both adhered to the cult of the moon god. One of those gods was Allah. Allah may have been the pet god of the Quaraysh tribe. As Muhammad grew up near the Kabah, the 360 idols, and the sacred magical black stone, he saw pilgrims coming to the Mecca every year. He watched them worship at the Kabah by running around it seven times, kissing the black stone, and then running down to a nearby Wadi to throw stones at the devil. It is no surprise then to find that most of the elements of his religious upbringing were transferred into the religion of Islam and did not come from a “new” revelation from Allah as Islam claims.⁹

His early boyhood seems relatively uneventful but Islamic tradition tells that he rejected farming when he said, “I have been raised for jihad and I am not raised for tillage.”¹⁰ This was set in motion when he met a distant cousin Khadija bint Khuwaylid who Ibn Ishaq calls “a merchant woman of dignity and wealth.”¹¹ She greatly influenced him as she was fifteen years older than him at forty when they met. She hired him as a traveling salesman to go to Syria. The slave boy Maysara she had given him for the journey to Syria claimed he saw two angels shielding Muhammad. When they returned to Mecca Maysara told Khadija what he had seen and she was impressed. Adding that to the success Muhammad had in doubling her wealth on the trading trip she proposed marriage to the twenty-five year old man.¹² Together they had six children, two boys who died young and four girls. One of the daughters married Uthman who became caliph, which was Muhammad’s successor ruler of Islam’s umma. The umma is used in Islam to denote the worldwide community of their faithful adherents to Islamic principles. Khadija

⁸ Morey Robert A. (2002). *Winning the war against radical Islam* Orange, CA: Christian Scholars Press. pp. 52–53.

⁹ Morey, R. A., & Morey, R. A. (2003). *The Islamic invasion: Confronting the world's fastest growing religion* (Rev. and expanded ed.) (74–75). Las Vegas, NV: Christian Scholars Press.

¹⁰ Ibn Sa’d, *Kitab Al-Tabaqaat Al-Kabir*, Vol I, S. Moinul Haq and H.K. Ghazanfar, translators, Kitab-Bhavan, n.d. p 115

¹¹ Guillaume, A (1955), *The Life of Muhammad*, A Translation of Ishaq’s *Sirat Rasul Allah*, Oxford University Press. p. 82

¹² Spencer, Robert, (2006) *The Truth about Muhammad Founder of the World’s Most Intolerant Religion*, Regnery Publishing, Inc. Washington, DC p38

had a cousin who had converted to Christianity from Judaism. She claimed to be a priest and told Khadija that the scriptures said that a prophet would arise among this people.¹³ Her name was Waraqa and she would play a role later in Muhammad's prophetic career. Because of the slave's report of the angelic visitation to Muhammad the two women began to believe that Muhammad was the prophet that was expected. In orthodox Christian and Jewish teaching the Messiah is this prophet (Deuteronomy 18: 15, 18). The Jews are waiting for His first coming and the Christians know He has been here and He is coming again.

MUHAMMAD'S CALL TO PROPHECY

Muhammad began his prophetic career about his fortieth year. One Muslim at that time was Asim bin Umar bin Qatada said that the Jews and Christians did not believe in him even though the Arabs did. He said that from olden times they prayed for a victory against those without faith. They should have recognized the true prophet when he came and therefore will receive the curse of Allah (Sura 2: 89). It must be pointed out that there was no tradition of being a "prophet" or "apostle" in Arabian pagan religion. The term "prophet" was used in the hope that the Jews would accept Muhammad as the next prophet, while the term "apostle" was likewise used in the hope that the Christians would acknowledge him as the next apostle. Muhammad's appeal would not only be to the pagans who already joined him in worship at the Kaabah in Mecca, but also to the Jews and to the Christians.¹⁴ They rejected him and this has added fuel to the animosity of the Arabs to the Jews and Christians from that time forward. His call to be a prophet is explained in the Quran in four different conflicting accounts. Either one of these four accounts is true and the others are false or they are all false

In the Quran Muhammad described his initial call to be a prophet and apostle on the following *four* different Suras.

1. Sura 53:2–18 and Sura 81:19–24 both state that Allah personally appeared to Muhammad in the form of a man and that Muhammad saw and heard him.
2. Sura 16:102 and Sura 26:192–194 says that Muhammad's call was issued by "the Holy Spirit." This was later abandoned due to lack of discussion of who or what this Holy Spirit is.
3. Sura 15:8 says that "the angels" were the ones who came down to Muhammad and announced that Allah had called him to be a prophet.
4. This was later amended in Sura 2:97, to state it was the angel Gabriel who issued the call to Muhammad and hands down the Quran to him.

This last account of his original call was influenced by the fact that Gabriel had played a significant role in the birth both of Jesus and John the Baptist. Some Islamic scholars believe Muhammad assumed that it was only appropriate that Gabriel should, also issue the call to the next great prophet in line, being himself. This fourth and last

¹³ Guillaume, A (1955), *The Life of Muhammad*, A Translation of Ishaq's Sirat Rasul Allah, Oxford University Press. p. 69

¹⁴ Morey, R. A., & Morey, R. A. (2003). *The Islamic invasion: Confronting the world's fastest growing religion* (Rev. and expanded ed.) Las Vegas, NV: Christian Scholars Press. p75

account of his initial call is the one that most Muslims and non-Muslims have heard.¹⁵ It has to be clarified that in Islamic thought no human person wrote the Quran. Their term for revelation simply means that the Quran was handed down to only one man Muhammad. So in Islamic teaching, Allah speaks through Gabriel to a man, and that man is the receiver and not the originator of the Quran. Christianity and Judaism have no difficulty saying that Moses wrote Exodus and Matthew wrote Matthew and so forth. We know that God superintended the writing of the Scripture as He moved the men to write. But with the Quran there they deny any human or earthly sources for the material that was handed down from heaven by Allah through Gabriel.

After this first experience wherein he thought he was called to be a prophet and an apostle, Muhammad began to think that he might be demon possessed. During his religious trances he would fall down in fits (seizures). Others who were recognized as being demon possessed had the same behavior. He became depressed to the point of being suicidal. In his first attempt to kill himself, he fell into a seizure. During that time he experienced a vision in which he thought that he was being told not to kill himself as he was being called by God Yet even after this religious experience, the depression and doubt continued. Several Muslim scholars have written to validate these events. One such medieval imam was Al Suyuti (Cir. 1445-1505 AD. He wrote:

“Muhammad was afraid that the one who was appearing to him in the desert was a demon and he could not believe that it was an angel of God, for this reason he used to be clad by fear and terror; his body would tremble and his color would change. He would say to Khadija, I am afraid of the demons for my life, but she would reassure him, saying, You are not one who can be touched by the devil.”¹⁶

NEXT SESSION: MUHAMMAD’S OPPONENTS, THE SATANIC VERSES AND HIS FLIGHT

Please Call or e-mail with any questions or comments.

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¹⁵ ibid p 16

¹⁶ Ghazoi, Mohammad Al. *Christ, Muhammad and I*. Chick Publications Ontario, CA 2007. P 24