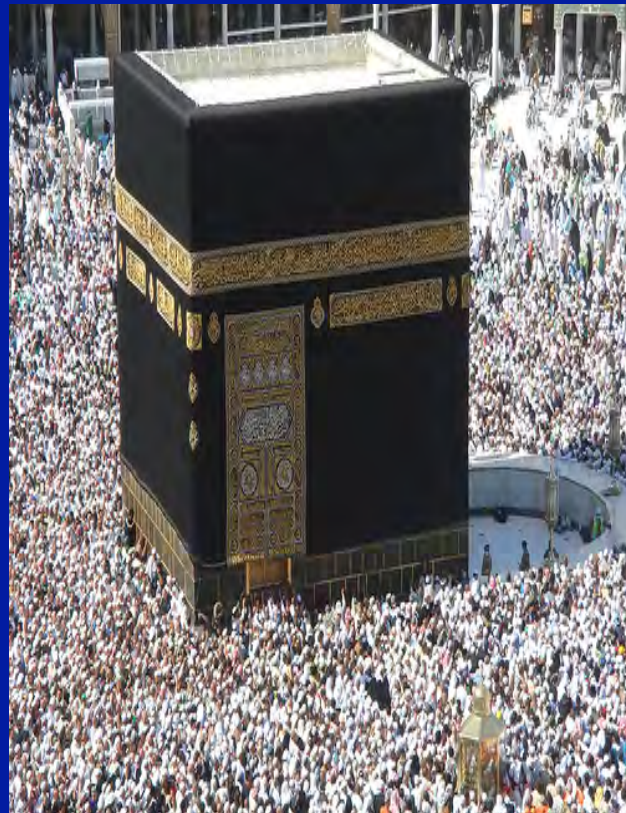
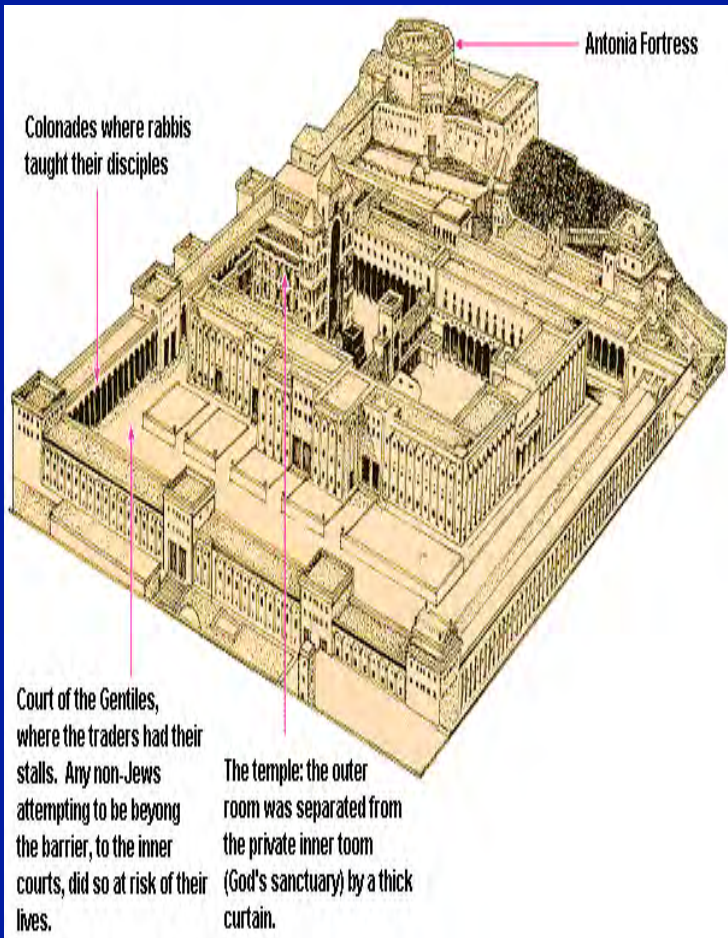




# The Jews, Arabs and Islam



# Dentwater Bible Church

## Israel; The Arabs and Islam

### MUHAMMAD'S OPPONENTS, THE SATANIC VERSES AND HIS FLIGHT

March 7, 2011

Daniel E. Woodhead

#### MOHAMMAD'S OPPOSITION

His first convert was his wife Khadija. A ten-year-old boy named Ali bin Abu Talib followed this. The effort to begin spreading Islam was begun after a three-year quiet period. Allah then told him in the year 610 AD to turn aside from the polytheists and proclaim, "what you have been ordered."<sup>1</sup> Ishaq states that there were many early converts. Mohammad's message of his visions and a single god was not always well received in his hometown. His wife supported him and encouraged him to continue to spread the visions he was receiving. He had not managed to convince his uncle Abu Lahab who is quoted as saying to members of the Quaraysh tribe "Your host has bewitched you."<sup>2</sup> Mohammad deferred to his uncle out of respect for the elderly. Soon after he received another vision that told him that Abu Lahab would be the one doomed. His detractors asked him why he had not performed any miracles such as asking the mountains around Mecca to turn into gold or to be removed altogether so as to facilitate farming. Allah then came to Muhammad and gave him a choice of doing these miracles or being patient with the detractors to see if they believe or disbelieve. If they disbelieve then Allah will destroy them as he did with nations before them. Although they were not violent in the beginning, when faced with opposition they began to be so. At one point the hostility against Muhammad was so strong that people in Mecca laid siege to the section of the city where Muhammad lived. He then faced a very difficult situation.<sup>3</sup>

Ibn Ishaq relates the following incident.

When the peoples apostle prayed they went to the glens so that their people could not see them praying, and while Sa'd bub Abu Waqqas was with a number of the Prophet's companions in one of the glens of Mecca, a band of polytheists came upon them while they were praying and rudely interrupted them. They blamed them for what they were doing until they came to blows, and it was on that occasion that Sa'd smote a polytheist with the jawbone of a camel and wounded him. This was the first blood to be shed in Islam.<sup>4</sup>

---

<sup>1</sup> Spencer, Robert, (2006) *The Truth about Muhammad Founder of the World's Most Intolerant Religion*, Regnery Publishing, Inc. Washington, DC p 74

<sup>2</sup> Spencer from *The Canonization of Al-Bukhari and Muslim: The Formation and Function of the Sunni Hadith Canon* 2007 by Jonathan Brown, BRILL, Vol 9, book 91, no. 6982

<sup>3</sup> Morey, R. A., & Morey, R. A. (2003). *The Islamic invasion : Confronting the world's fastest growing religion* (Rev. and expanded ed.) (78). Las Vegas, NV: Christian Scholars Press.

<sup>4</sup> Guillaume, A (1955), *The Life of Muhammad, A Translation of Ishaq's Sirat Rasul Allah*, Oxford University Press. p. 118

## MUHAMMAD FLEES

Because of the ridicule he received in Mecca, which grew into hostility he was forced to flee to Ta-if. He could not convert anybody there so he came back to Mecca. Supposedly on the way back to Mecca he converted the Jinns (genies) <sup>5</sup> Muhammad now claimed to be in control of the spirits of the trees, rocks, and water, which is simple shamanism. He returned to Mecca and found the hostility had grown. The business community was deeply concerned that the Kaabah a 360-god enterprise was in jeopardy. This time he left Mecca and moved to Medina. His preaching was received there. While there he realized that unless he utilized violence his family and tribe would not give up their idols.

## THE SATANIC VERSES

In order to appease the polytheists of his tribe the Quaraysh who were against him he decided that he should admit that it was proper to pray to worship to the three daughters of Allah: Al-Lat, Al-Uzza and Manat (Sura 53: 19). He later reversed this because according to him Allah can cancel a past revelation. This would become the pattern for the Quran. Once a revelation was given it was frequently reversed in a later Sura! It seems that he received revelations that gave him authority to carry out what ever it was he wanted to do at the time Gabriel was meeting with him. <sup>6</sup> He did whatever was needed to get his tribe to accept him. The verses in the Quran designated as satanic are well attested to by Ishaq and other early Muslim scholars. This is true even though there are a few modern Muslim apologists who reject the story of the satanic verses. Interestingly, they do so not on the basis of any historical or textual evidence. Their objection is based solely on the grounds that Muhammad was sinless and therefore could not have done this!<sup>7</sup>

## WAGING WAR

Although the Muslims were a small band in the early days they were prone to violence connected to their new religion. On one occasion Muhammad's anger due to his frustration for failing to convince his own tribe he threatened them with slaughter. <sup>8</sup> Ishaq explains:

When the Quaraysh 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. <sup>9</sup>

---

<sup>5</sup> Ibid p 37-38

<sup>6</sup> Al Ghazoli, Mohammad, Christ, Muhammad And I, 2007, Chick Publications Ontario, CA p 133

<sup>7</sup> 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. p 79

<sup>8</sup> Ibid p 130

<sup>9</sup> Ibid p 212-213

The first of three earliest successful caravan campaigns was a test of his power. The caravan raids refer to a series of raids, in which Muhammad and his followers participated. The raids were offensive and carried out to gather intelligence or seize the trade goods of Caravans financed by the Quraysh. <sup>10</sup> He sent out six followers and had them attack a caravan, killing one, enslaving others and looting the caravan. It has been called the Nakhla Raid.

The second raid was called the battle of Badr and took place on March 13, 624 AD. It was a key battle in the early days of Islam and a turning point in Muhammad's struggle with his opponents among the Quraish in Mecca. The battle is referred to in Islamic history as a decisive victory attributable to god, or by secular sources to the strategic genius of Muhammad. It is one of the few battles specifically mentioned in the Quran. Most contemporary knowledge of the battle at Badr comes from traditional Islamic accounts, both hadiths and biographies of Muhammad. <sup>11</sup>

The third battle began a series of attacks against the Jews. One writer Ali Dashti an Iranian nationalist and senator wrote extensively about Islam and Muhammad. He says:

After the Nakhla raid, further attacks on Qorayshite caravans and unfriendly tribes met with success and helped to make the financial position of the Moslems more secure. This raiding opened the way for the acquisition of power by the Prophet Mohammad and his companions and for their eventual domination of all Arabia; but the immediate step which secured the economic base and strengthened the prestige of the Moslems was their seizure of the property of the Jews of Yathreb<sup>12</sup>

Muhammad tried to convert the Jews and they rejected his message. At first he tried to court them by praying toward Jerusalem, observing the Sabbath and praising the Scriptures. Upon their rejection he stopped all observance of Judaism and started killing them. First he sent out assassins to kill individuals after which he made full attacks on Jewish settlements. He wanted their money as well as their allegiance to Islam because they had prospered. The Encyclopedia Britannica states:

When he discovered their military incompetence he appears to have been unable to resist the temptation to appropriate their goods; and his attack on the flourishing Jewish settlement of Khaibar appears to have been designed to satisfy his discontented adherents by an accession of plunder<sup>13</sup>

After Muhammad became stronger in Medina, he instructed the Muslims to terrorize the Jews. Muhammad's first victim was Ka'ab bin al-Ashraf, the leader of one of

---

<sup>10</sup> Montgomery Watt, William (21 Jan 2010). *Muhammad: prophet and statesman*. Oxford University Press, 1974. p. 105.

<sup>11</sup> Berg, Herbert The Development of Exegesis in Early Islam, 2000 Curzon Press Great Britain

<sup>12</sup> Morey, R. A., & Morey, R. A. 2003. *The Islamic invasion : Confronting the world's fastest growing religion* (Rev. and expanded ed.) (81–82). Las Vegas, NV: Christian Scholars Press. From Ali Dashti 23 years p 86

<sup>13</sup> *Britannica, Encyclopedia. A New Survey of Universal Knowledge*. Chicago: William Benton, Publisher, 1962, Vol 15 P 648

the three Jewish tribes in Medina. After the Muslims decapitated him, they brought his head to Muhammad who took it and said, "Praise god for the death of Ka'ab."<sup>14</sup> Some late Muslim apologists declare this all to be a pack of lies.

The Quran is filled with a large amount of references to the Jews. There are also many Suras, which deal with biblical stories and the history of the Children of Israel, which are called *Isrā'īliyyāt* in Islam. The Quran though is mostly anti- Jewish seen by labeling them cold hearted and evil. When Muhammad had difficulties with the Jews he claimed that Allah would give him revelation on the method he should employ in dealing with them. The Jews became *the* source of evil to Muhammad. According to Islamic tradition, Allah revealed to Muhammad many verses which condemn the Jews and blame them for a large number of sins, primarily rejecting Islam (Sura 5:64); "murderers of prophets" (Sura: 2:91, 3:112, 3:181, 3:183); deceivers; and interest and bribe-takers (Sura 4:161, 5:42). The Quran also claims that Jews have no equal in their hatred of Muslims (Sura 5:82).

The Jews put up strong resistance to Islam. Some Jews even banded together with members of Mohammad's Quaraysh tribe to fight him and his followers. Mohammad visited with them personally to persuade them and those efforts are recorded in five Suras in the Quran.<sup>15</sup> The Jews were steeped in rabbinical tradition and while not accepting him or Islam they further confounded him by asking him learned questions. They told him that they simply did not believe the divine origin of the Quran and as such the Quran says that they must occur divine wrath as disbelievers, which will cause them to suffer humiliating chastisement (Sura 2: 92). In A.D. 627 Muhammad, while fleeing a Meccan tribe decided to attack the Jewish tribe of the Qurayza, which had refused to convert to Islam. He had trenches dug in the marketplace of Medina and according to Muslim sources beheaded between six and nine hundred Jewish men. One was reported to have converted to Islam and his life was spared. The women, children and property were divided among the Muslims.<sup>16</sup> This brutal removal of those Muhammad defeated became a model for future Muslim leaders.<sup>17</sup> A Muslim jurist Abu Yusuf who died in 798 AD wrote in his commentaries on jihad - holy war – that "whenever Muslims besiege an enemy stronghold, establish a treaty with the besieged who agree to surrender on certain conditions that will be decided by a delegate, and this man decided that their soldiers are to be executed and their women and children taken prisoner, this decision is lawful." He said, "This was the decision of Sa'd ibn Mu'adh in connection with the Banu Qurayza."

Besides the Quran and the *Kitāb al-Maghāzī* (Book of Holy Raids), there is also the Hadith (prophetic traditions), which describes Muhammad's customs and sayings. The Hadith, filling the void of what is missing in the Quran, is also known in Arabic as the Sunna, from which we get the word Sunnis - those who followed Muhammad's example. Muhammad, for them, is the ideal Muslim whom Sunnis strive to imitate in

---

<sup>14</sup> Al-Waquidi. *Kitab al-Maghazi The Book of Muslim Raids Against the non-Muslims*, Vol. 1, pages 184-190).

<sup>15</sup> Gilbert, Martin. 2010 *In Ishmael's House, A History of Jews in Muslim Lands*, Yale University Press, New Haven p 12

<sup>16</sup> Ye'or, Bat. *The Dhimmī: Jews and Christians Under Islam*. Cranbury, NJ: Associated University Press, 1985. 44, 46

<sup>17</sup> Gilbert, Martin. 2010 *In Ishmael's House, A History of Jews in Muslim Lands*, Yale University Press, New Haven p 19

every way possible. Together, the Quran and the Hadith form the basis of the Shari'a, which is Islamic Holy Law. Apart from what is written in the Quran, Hadith literature goes into even greater detail than the Quran does about how and why the Jews are the greatest enemies and haters of Islam.

One Hadith blames the Jews for delaying the redemption of mankind, and explains why the Jews therefore should be killed: "As is it written: the hour (of Judgment Day) shall not arrive until the Muslims fight and kill the Jews. Who are hiding behind stones and trees; and (then) the stones and trees will say: 'Oh Muslim, be the servant of Allah, there is a Jew hiding (behind me). Come and kill him.'" This Hadith appears in Paragraph #7 of the Hamas Charter, and is often cited in mosque sermons and in Muslim theological conferences, most notably in Cairo's al-Azhar University, a foremost important Sunni seminary in the Sunni Muslim world.<sup>18</sup>

Muhammad suffered his first defeat in a Mecca fighting an army headed up by one named Uhud. He was seriously wounded and lost several teeth when he was struck in the mouth with a sword. Some of his followers left him because they expected glorious victory and much plunder. After the defeat in Mecca he again turned his sights on the Jews. He claimed the Final Hour will not come until Muslims slaughter Jews, and even the rocks and trees will betray the Jews hiding behind them. This portrayal of the Final Hour means a Muslim, who by faith has to believe in the Hour, has to also believe in this mass slaughter of Jews. Muslim anti-Semitism is not some recent development, which was passed on by the West, but something that has always been a part of Islamic thought. The following are direct quotes from some early Islamic scholars expressing their standard view of Jews and Christians as well.

Our people [the Muslims] observing thus the occupations of the Jews and the Christians concluded that the religion of the Jews must compare unfavorably as do their professions, and that their unbelief must be the foulest of all, since they are the filthiest of all nations. Why the Christians, ugly as they are, are physically less repulsive than the Jews may be explained by the fact that the Jews, by not intermarrying, have intensified the offensiveness of their features. Exotic elements have not mingled with them; neither have males of alien races had intercourse with their women, nor have their men cohabited with females of a foreign stock. The Jewish race therefore has been denied high mental qualities, sound physique, and superior lactation. The same results obtain when horses, camels, donkeys, and pigeons are inbred. al-Jahiz (781 - 869 AD)

In my opinion, [the Christians] are not like the Jews who always scheme in order to murder the emissaries and the prophets, and who oppose God in his positive and negative commandments, and who corrupt His scripture, which He revealed in His books. al-Tabari (838 - 923 AD), Tafsir on 5:82

NEXT SESSION: MUHAMMAD'S PERSONAL LIFE

---

<sup>18</sup> Mazuz, Hagai. *The Root of the Arab -Israeli Conflict: The Classic Islamic View of Jews*, Part II 2010, Internet <http://www.stonegateinstitute.org/1507/classic-islamic-view-of-jews-ii>