

The Right Guidance
(Al-Hidāya)

In Response to

**Izhar Ul-Haq
And
The Furbished Hamidi Sword**

Mikhā'il 'Abd Al-Sayyid

*The Sins and Infallibility
of the Prophets*

Translated From The Arabic

Part 1

Sample

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Translated from Arabic by Brother Chris
Theological Review Rev. ----

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English Title: The Right Guidance

Part 1/6

Arabic Title: Al-hidāya

First Printing (Arabic): 1889

First English Edition 2026

website: <https://www.waterandlife.net>

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Sample

Preface

Water and Life Foundation is pleased to present this segment of ***“The Right Guidance”*** series to English-speaking readers. The series was initially published by the American Missionary Association in the late 19th and early 20th centuries (1899-1902) in four parts. The original manuscripts of these books were first encountered in an antiquated library in Upper Egypt, and the series was subsequently read on multiple occasions. I also perused the revised, toned-down edition that was presented by the Light of Life Center in Germany. After careful consideration, we ultimately decided to translate the original edition.

This decision was made in order to maintain the edition’s authenticity, integrity, and its ability to convey its intended power. This book set is widely regarded as one of the most compelling defenses of the Christian faith and the Holy Bible against Islamic assertions, as articulated in the works ***“Izhār al-Haqq”*** (Truth Revealed) by Rahmat Allah Kairanwi and ***“Al-Sayf al-Hamidi al-Saqīl”*** (The Sharp Sword) by Sheikh Bakr al-Sayyid Omar al-Tamimi al-Dari.

Most of the attacks against Christianity originated at the beginning of the 19th century - regrettably among liberal German theologians and academics. This movement was called Higher and Lower Criticism. Muslim scholars still cite them in seminars as if they were reliable. Furthermore, instructors in Arabic universities continue to teach them Claiming that we are unable to respond.

Conservative clergy- men disputed these writings and proved their fallacy in 1899. At that time, liberals continued to attack and question the writings of the Old Testament, claiming that they were attributed (or belong) to post-Christian Jews because

the oldest copy of the Old Testament manuscript, according to them, dates back to 900 AD. But the discovery of the Dead Sea Scrolls in 1947 pushed the manuscript dating of the Hebrew scriptures back a thousand years. And this is the role of our generation in 2026: to update our responses in light of recent discoveries of manuscripts. These books were placed under the supervision of a knowledgeable and specialized pastor who had previously worked at the International Center for Counter-Terrorism, meaning he had a strong understanding of the nature of Islam.

This series is regarded as a comprehensive guide and a long-standing reference for those engaged in the study of comparative religions. It is noteworthy for its exhaustive examination of Islam, characterized by complete impartiality, objectivity, and honesty. We intend to publish “***The Right Guidance***” series in 6 parts:

Part 1: The sins and infallibility of the prophets

Part 2: The Reliability of the Scriptures

Part 3: False Allegations against the Old Testament

Part 4: False Allegations against the New Testament

Part 5: The Errors of The Quran

Part 6: The Quran from a Christian point of View

What prompted me to translate the book “***The Right Guidance***” was what I read on the Canadian Christianity website in 2014 “No systematic Christian response to ***Izhar ul-Haqq (Truth Revealed)*** has ever been published—until now”! then I felt that translating the original series of “The Right Guidance” books is an urgent and imperative necessity. Also translating this series into a language such as English could be a stepping stone to translating it into other languages such as French, German, and Spanish. I experienced this myself when some of my books were translated into English.

The Translator.

Introduction

Anyone working in the field of apologetics, particularly Christian-Islamic comparative religion, will notice that arguments against Christianity brought forward by Muslims are similar and have a common source from the previous century.

The Roots of struggle

In the 19th century, with the encouragement of the British colonial rulers, Christian missionaries had begun evangelizing in India, and had been having some success in converting Muslims in northern India. Among them was a Swiss/German missionary named Karl Gottlieb Pfander. In 1829, Pfander wrote a book titled *Mizan ul-Haqq* (Balance of Truth), which upheld the authority of the Christian Bible over the Muslim Qur'an.

The book was so effective that Muslim leaders felt they had to answer, and they challenged Pfander to a public debate in Agra, northern India, in 1854. The main Muslim debater, Rahmat Allah Kairanwi, had discovered the writings of 19th-century liberal German theologians and academics, who were arguing that the Bible had been composed of other documents, had been changed over the years and was not historically accurate. He used these writings very effectively in the debate, particularly because Pfander had left Europe before these theologians' books had been published and was not familiar with them. Kairanwi published his materials from the debate as *Izhar ul-Haqq (Truth Revealed)* in 1864 in Arabic.

Izhar ul-Haqq, became a very influential book and is still very widely used by Muslims to discredit Christianity. In fact, it marked a turning point for the Muslim understanding of Chris-

tianity. Instead of believing that the Christian Bible contained some distortions, as Muslims had always said, they now believed that the Christian Bible was totally corrupted and unreliable.

The Right Guidance (Al-Hidaya)

In 1899, the evangelist Mikhail Abdel Sayed Shehata published the first part of the series Al-Hidayah (The Right Guidance). In 1900, the second part was published, followed by the third part in 1901 and the fourth and final part in 1902, with the help of the director of the American Mission, Dr. Samuel Zwemer, who undertook to publish the series.

Mikhā'il 'Abd al-Sayyid was born into a strong Christian family in 1860.

Following his great passion for science and knowledge, Mikhā'il entered Al-Azhar University under the name Ibrāhīm 'Abd al-Sayyid, pretending that he was a Muslim. In order to master Arabic and the Islamic sciences, he followed lessons in jurisprudence and language given by the Azharite imams and scholars every evening. He remained undetected for about three, perhaps even five years, before his religion was revealed by chance. He was arrested by the shaykhs and had to endure extensive beatings. But Shaykh Muḥammad 'Abduh (1849-1905), the famous Muslim reformer, saved him and gave him permission to follow lectures without any further harassment. During the years he spent in Al-Azhar, Mikhā'il began to compose his four-volume Al-hidāya (The Right guidance'), which took him from 1898 to 1902, a period during which he left his home and went into seclusion.

After this long conflict, which lasted more than 150 years, it is clear that the West is still unaware of the existence of the "The Right Guidance" series in response to the book "Truth Revealed" even among specialists in Islamic defense and studies. The book "The Right Guidance" is one of the most powerful books that has

appeared in defense of Christianity against Islamic allegations and doubts, and one of the most powerful books that has attacked the Qur'an and Islamic doctrine throughout history.

It is sad to read this paragraph from specialized pastors and theology professors:

“No systematic Christian response to *Izhar ul-Haqq (Truth Revealed)* has ever been published—until now. *A Gentle Answer* is intended as a textbook for Christians anywhere in the world who encounter arguments drawn from the 150-year-old Muslim book.”

It is clear from the date of publication of *Al-Hidayah* (The right Guidance) that it predates the discovery of the Dead Sea Scrolls, and those who wrote that there is no response to *Izhar ul-Haqq (Truth Revealed)* are men of God and defenders, but their information on this matter is completely inaccurate!

Al-hidāya was first published in Cairo by the American missionaries in a series of four volumes between 1898 and 1902. and has been reprinted several times.

The series was published again by Dr. Menes Abdul-Nour in a revised, toned-down edition, and more organized form in 1987 in Germany by *Call Of Hope* Foundation.

The English translation of the revised, toned-down edition was published in 1991.

What they said about The Right Guidance

Samuel Zwemer said: “reply to Moslem attacks on Christianity; especially to “that Satanic book”, *Izhar ul-Haqq*’ as a ‘mine of material for controversy and reply to attacks’, but classified it as ‘not for all Moslems” (‘Arabic controversial literature’, p. 736)

W. Summers: “It is an energetic and detailed reply to two popular but scurrilous attacks on Evangelical Christianity, and it seems to meet the doubts and difficulties of the native mind. An educated, inquiring Moslem having greedily devoured the first three parts, declared, in his enthusiasm, that this is the book by which Islam will fall, and recommended that it be scattered broadcast throughout the land. We give a warm welcome to this first print of Egypt, as it is a promising sign that the educational work of the American Mission will in the near future produce apologists as well as preachers.” (‘Christian literature in Egypt’, p. 88).

Menes ‘Abdul Noor: “Al-hidāya is one of the most powerful books that have emerged to defend Christianity against Islamic allegations and suspicions, and one of the most powerful books that has attacked the Qur’an and the Islamic faith throughout history”

After all this, I feel that translating the original series of “The Right Guidance” books is an urgent and imperative necessity.

Chapter 1

General remarks on the noble prophets

The authors of the books “*Izhar ul-Haqq*”¹ and “*The Furbished Hamidi Sword*” objected to the Old Testament because it mentioned the sins of some prophets. Due to their fanaticism, they did not realize that the Qur’an, which Muslims rely on in their worship, beliefs, and daily observances, was quoted from both The Torah (the Old Testament) and the New Testament (Injil). Most of the sins of the prophets are mentioned either explicitly or implicitly, and some of them are mentioned in the tradition of Islam (The Hadiths), which means the Sunnah.

Therefore, we must mention their objection and then respond to it from the Qur’an and Sunnah, because in order to convince the opponent, it is necessary to cite evidence that he accepts as valid. Although we do not believe in the validity of what is quoted from him, nor that it is revealed from God, but since the goal is to convince and silence the opponent so that he has no choice but to concede, we presented to him what he considers to be the final ruling! Having decided this, we say that each of them used some of the stories in the Old Testament, in which some prophets are attributed with mistakes and forgetfulness, as evidence for the invalidity of the holy books.

The sins and infallibility of the prophets

🌸 **The objector said:** The author of “*The Furbished Hamidi Sword*” said: “We do not see any prophet mentioned in the holy

1- Known as “The Truth Revealed”

Chapter 2

The Covenant and Pact that God Made with Adam and His Descendants

Adam's Representation

We began by mentioning Adam's sin because it is one of the fundamental truths of the Christian religion. We say that he was the representative of his descendants, so God made a covenant with him, but he broke it by his disobedience, and his descendants deserved punishment because he was their representative. When he broke the covenant, his descendants also broke it.

Lest any Muslim be surprised by this, we say that there is evidence in the Qur'an that Adam was the representative of his descendants, as mentioned in Surah Al-A'raf 7:172-173 "And when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this.. Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced Al-Batil"

His saying "your Lord brought forth from the Children of Adam, from their loins" and did not say "Adam's back" because God brought forth the descendants of some of them from the backs of others, and they are all the children of Adam and

were brought forth from his back. The opinion of the exegetes and scholars, and indeed the apparent meaning of the narrations from the early generations, as reported by Ibn Abbas from many sources and different narrations, is that Muhammad said that God took the covenant from the back of Adam bin Numan, meaning Arafah, and brought forth from his loins all his descendants, scattering them before him like dust, then He spoke to them and said: "Am I not your Lord?" They said, "Yes, we bear witness that on the Day of Resurrection we will say that we were unaware of this." Ibn Abbas said, "The first thing that God did when He sent Adam down to earth was to send him down to the land of India, where He wiped his back and brought forth from it every soul that He will create until the Day of Resurrection, at Arafat, which is behind Arafat. Then God spoke to them and made them speak, and took a covenant from them that they would worship Him and not associate anything with Him, after He had created minds in them and guaranteed their sustenance, and written down their lifespans, calamities, and other things, then returned them to His bosom. The Hour will not come until everyone who was given the covenant on that day is born. Muhammad said: "He took them from his back as one takes hair from the head with a comb, and took their covenant." For the many hadiths on this subject, (Refer to Al-Khazin, Part II, pp. 191-199, and others).

Sheikh Al-Qazwini said: "God extracted them from the pores of the hairs on his back, and what indicates that his descendants erred in his sin is what was narrated from Abu Huraira, who said:

Muhammad said: "When God created Adam He wiped his back and every soul of his offspring He was to create up to the day of resurrection fell from his back. He put on the forehead of everyone of them a flash of light, then presented them to Adam who

Therefore, repentance and faith in Christ, who fulfilled divine justice, are necessary.

- 3 - His disobedience to the prohibition against eating from the tree and his commission of the forbidden act is a sin.
- 4 - In Surah Al-Baqarah, 2:35, we read: “but come not near this tree or you both will be of the Zalimun (wrong-doers)”
- 5 - In Surah Al-A’raf, 7:23, we read: “They said: “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”
- 6 - In Surah Al-Baqarah 2:36 “Then the Shaitan (Satan) made them slip therefrom (the Paradise)”. The ultimate defense of Islamic scholars is that he committed this sin before his prophethood⁷. Muhyiddin Ibn Al-Arabi said that it was his descendants, who were the people of misery, who disobeyed, because his loins was like a ship for all his children.

We say that the Qur’anic verses clearly state that it was he who disobeyed, and they attributed his disobedience to his descendants as well, because he was their representative. In any case, the soul that transgressed will die, and this is a divine ruling. They said that when Adam ate from the tree, his body turned black because the disobedience affected him, and blackness is a sign of disobedience, so they said that the black stone descended from heaven, which is clearer than milk, and its blackness is the sins of the children of Adam.

-
- 7- Muslims say that Adam was a prophet! A prophet to whom? There was only Adam and Eve. Is it possible for someone to be a prophet only to his wife and children? If Eve lived in paradise for a while and witnessed the existence of God and the angels, what was the point of Adam’s prophethood? If the earth was devoid of peoples, tribes, and civilizations, what was the purpose and wisdom of appointing Adam as a prophet?

Chapter 3

Noah, Ham's Sin, and the Curse of Canaan

Noah's Drinking of Wine

He objected to Noah's drunkenness, citing Genesis 9:18-25.

“The sons of Noah who came out of the ark were Shem, Ham and Japheth. (Ham was the father of Canaan.) These were the three sons of Noah, and from them came the people who were scattered over the whole earth. Noah, a man of the soil, proceeded[a] to plant a vineyard. When he drank some of its wine, he became drunk and lay uncovered inside his tent. Ham, the father of Canaan, saw his father naked and told his two brothers outside. But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's naked body. Their faces were turned the other way so that they would not see their father naked. When Noah awoke from his wine and found out what his youngest son had done to him, he said, “Cursed be Canaan! The lowest of slaves will he be to his brothers.”

Muhammad's Drinking of Wine

We do not deny that drinking wine is forbidden, but Muhammad drank wine. Abd ul-Rahman narrated from Ibn Abbas that Muhammad performed tawaf⁸ while riding a camel with a whip. When he passed by the Black Stone, he touched it with the whip. When he finished his circling the Ka'ba, he dismounted and prayed two prostrations. Then he approached the drinking place and said, “Give me some of this to drink.” Abbas said to

8- going around the Ka'ba

Chapter 4

The sin of Abraham, Isaac, and Jacob

Abraham's fear

It is recorded in the book of Genesis 12:10-20 "Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe. As he was about to enter Egypt, he said to his wife Sarai, "I know what a beautiful woman you are. When the Egyptians see you, they will say, 'This is his wife.' Then they will kill me but will let you live. Say you are my sister, so that I will be treated well for your sake and my life will be spared because of you." When Abram came to Egypt, the Egyptians saw that Sarai was a very beautiful woman. And when Pharaoh's officials saw her, they praised her to Pharaoh, and she was taken into his palace. He treated Abram well for her sake, and Abram acquired sheep and cattle, male and female donkeys, male and female servants, and camels. But the Lord inflicted serious diseases on Pharaoh and his household because of Abram's wife Sarai. So Pharaoh summoned Abram. "What have you done to me?" he said. "Why didn't you tell me she was your wife? Why did you say, 'She is my sister,' so that I took her to be my wife? Now then, here is your wife. Take her and go!" Then Pharaoh gave orders about Abram to his men, and they sent him on his way, with his wife and everything he had.

✿ **The objector said:** It is stated in Genesis 12:10-20 that when Abraham entered the land of Egypt, he said that his wife was his sister because he feared that the Egyptians would kill him because of her, so he asked her to say that she was his sister so that he might prosper because of her and save his life for her sake. They told Pharaoh about her, and he did good to Abram because

of her, and he had sheep, cattle, and donkeys. The Lord struck Pharaoh and his household with great plagues because of Sarai. Pharaoh summoned Abram and rebuked him for his actions, and gave him his wife back (to the end of what is mentioned in this chapter). It is not befitting for the friend of God, the father of the prophets, and the elite of the faithful to be content with leaving his woman and handing her over to others.

✻ **In response, we say:** Abraham's statement that Sarah was his sister was true, because she was his step-sister only on his father's side, and in those ancient times it was permissible for a man to marry his step-sister. His goal was not to acquire livestock and donkeys, as the unbelieving objector claimed, but rather to escape the injustice of the kings of that time, for he said: I fear that the Egyptians will kill me because of you, so say that you are my sister, and they will spare me and not kill me. We do not deny that he said this because of human weakness, for God alone is perfect, and imperfection is inherent in every human being, no matter who they are. As for the good that happened to him, it was not intentional, and the Torah attributed to him nothing but this lie and another lie. However, the Bible spoke of the greatness of his piety and the strength of his faith, saying that he was the father of believers and so on. As for the Qur'an, it attributed to him lying, doubt, and idol worship.

The sins of Abraham according to the Qur'an

- (1) **Idolatry:** It is reported that Abraham said about the stars that they were his lord, in Surah Al-An'am 6:77 **"When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the erring people."** and in verse 78 he said: **"When he saw the sun rising up, he said: "This is my lord. This is greater!"**

If Abraham said this out of belief, it was polytheism, and

if not, it was a lie. Muslim scholars apologized for this by saying that it was said before the completion of the knowledge of God, since prophecy is not conceivable until after the completion of that knowledge. They also apologized with another excuse: that he said this hypothetically, as if he said: If the stars were gods, as you claim, then God would have to be changeable and perishable, which is false! But the words of the Qur'an indicate that he was guilty of idol worship.

(2) **Doubting:** The Qur'an says that he doubted God's power, as in Surah Al-Baqarah 2:260: "And (remember) when Ibrahim (Abraham) said, 'My Lord! Show me how You give life to the dead.'" He (Allah) said: "Do you not believe?" He [Ibrahim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise." They said: Doubting God's power is disbelief, and it is mentioned in the Hadith: "We have more right to doubt than Abraham when he said, 'My Lord, show me how Thou wilt raise the dead to life.'¹⁵

(3) **Deceit:** The Qur'an says that he lied. Their interpreters said: "When Abraham broke the idols, Nimrod the tyrant and the leaders of his people called him and said, 'Did you do this to our gods, O Abraham?' He said, 'No, their chief did it. Ask them if they can speak!'" Abu Huraira reported that the Messenger of God said: "Ibrahim, peace be upon him, did not lie about anything at all - except for three: 'Verily I am sick (37:89)' while he was not sick. And his saying about Sarah: 'She is my sister' and his saying: 'Nay, this one, the biggest

15- Mishkat al-Masabih 5705, Sahih al-Bukhari 4537, Sahih Muslim 151 a&c, Sunan Ibn Majah 4026.

Chapter 5

The sin of Lot

Lot's daughters

The unbeliever objector denied that Lot's daughters had committed a sin when they made their father drunk and lay with him, and he was unaware of their lying down or their rising up. He said that: "This is a conspiracy in Holy Scripture", and he asked about the purpose of mentioning this story. Before responding to him, let us clarify the circumstances of Lot and his daughters.

The consequences and harms of drunkenness:

In response, we say: Lot was in the mountains, and his daughters imagined that their lineage would be cut off because God had destroyed Sodom and Gomorrah along with their inhabitants, so they did what they did. Drunkenness is the cause of this terrible evil, and God wanted to deter us from it with examples that make us shudder. It is well known that when a person is drunk, he loses his mind and becomes like a madman. Abu Hanifa said: The limit of drunkenness is when a person no longer knows the sky from the earth, length from width, or a woman from a man. So it is no wonder that Lot did not know what he was doing while he was drunk, because he was not aware of his actions or their evil consequences.

- 1 - Drunkenness led the friends of Muhammad to disbelief and to beating each other with their sandals, for wine was initially permissible for Muhammad's companions to drink in the early days of Islam, as stated in Surah Al-Baqarah 2:219 "They

ask you about wine and gambling. Say, “In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.” And they ask you what they should spend. Say, “The excess [beyond needs].” Thus Allah makes clear to you the verses [of revelation] that you might give thought.”

The exegetes said: This verse was sent down via Umar Ibn Al-Khattab, Mu’adh Ibn Jabal, and a group of the Ansar who came to Muhammad and said: O Messenger of Allah, give us a ruling on wine and gambling, for they are a distraction from reason and a loss of wealth.“ This phrase was revealed.¹⁹

They said that the origin of the word “wine” in the language is ‘covering’ and “concealing,” and it was called “wine” because it intoxicates the mind, i.e., it mixes with it, and it was said that it is because it covers and conceals it.

In short, Muslims used to drink it in the early days of Islam, and it was permissible for them. This Hadith Narrated Abu ‘Abdur-Rahman As-Sulami: that ‘Ali bin Abi Talib said: “‘Abdur-Rahman bin ‘Awf prepared some food for which he invited us, and he gave us some wine to drink. The wine began to affect us when it was time for Salat. So they encouraged me (to lead) and I recited: Say, O ungodly, I worship whom you worship,” omitting “do not” from the phrase’ - so Allah, Most High, revealed: O you who believe! Do not approach Salat when you are in a drunken state until you know what you are saying (4:43).”²⁰ Thus Muhammad forbade intoxication at prayer times, so a man would drink after the evening prayer, wake up sober, pray the dawn prayer, drink after the dawn prayer, and wake up sober at the time of the noon prayer.²¹

19- al-Zamakhshari’s commentary on Surah Al-Baqarah 2:219

20- Jami` at-Tirmidhi 3026

21- al-Zamakhshari’s commetary on Sura Al-Baqarah 2:216 and al-Suyuti’s Asbab al-Nuzul or “The Reason of the Revelation” of Surah An-Nisa’ 4:34

The Ancestors of Jesus Christ and Muhammad's parents

The case of some the Ancestors of Jesus Christ

✿ **The objector said:** The unbelieving objector found it repugnant that some of Christ's ancestors were not free from error. He said that Obed, the son of Lot, was the grandfather of David, and that his mother's name was Ruth, who was a Moabite, and that Rehoboam, the son of Solomon, was one of Christ's ancestors, and that his mother's name was Nehma, who was an Ammonite a descendant of Ammon, the son of Lot, and Rehoboam was an ancestor of Christ, even though Ammon was the son of adultery, and it was not permissible for Moabites and Ammonites to enter the community of the Lord. If they say that lineage is traced through the fathers and not the mothers, then this is a preference without justification.

✿ **In response, we say:** If we look at human nature, we see that Adam, the father of mankind, disobeyed God's command and was expelled from Paradise, and Abraham, the father of the prophets, told three lies, according to Muhammad, and so on. Christ took on this corrupt nature in order to reform it and elevate it, so it is no wonder that there were those in his lineage who committed grave sins. The presence of some Moabites in Christ's lineage is not a cause for criticism, for the basis is faith in the living God. What true faith it was, whose fruits were evident in good deeds! As for his statement that it was not permissible for Moabites to enter the community of the Lord, we say: this is if

they remained in their atheism and disbelief, but if they believed, they would be accepted, for God does not show favoritism.

Muhammad's Ancestry:

Despite the unbelieving objector's search among the attributes of the righteous from whom Christ took his human nature, he did not find that any of them associated partners with God, unlike Muhammad's parents, uncle, and clan, who were polytheists. Muslim scholars said: Associating partners with God (Polytheism) is the greatest of major sins, because He said: "Polytheism is a great injustice," followed by unlawful killing, as mentioned in Surah Surah An-Nisa' 4:48 **"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin"** and also in Surah An-Nisa' 4:116: **"And he who associates others with Allah has certainly gone far astray"**.

It was narrated from Abu Dharr that he said: "I came to the Prophet and found him asleep under a white sheet. When I came back to him after he had awakened he said, "If anyone says there is no god but God and dies in that belief, he will enter paradise." I asked, "Even if he commits fornication and even if he steals?" He replied, "Even if he commits fornication and even if he steals." I asked, "Even if he commits fornication and even if he steals?" He replied, "Even if he commits fornication and even if he steals." I asked, "Even if he commits fornication and even if he steals?" He replied, "Even if he commits fornication and even if he steals, in spite of the opinion of Abu Dharr." When Abu Dharr told this he said, "Even if Abu Dharr's pride is humbled." (Bukhari and Muslim.)²⁵

It is understood from their statements that polytheism is

The Sin of Reuben and Judah

The Sin of Reuben

✻ **The objector said:** Genesis 35:22 states: “And it happened, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father’s concubine; and Israel heard about it.” However, Reuben was not punished or chastised.

✻ **In response, we say:** In terms of punishment and retribution, his father cursed him and did not forget his sin even as he was dying (Genesis 49). Reuben was neither a prophet nor a messenger. Yes, it cannot be denied that his father was renowned for his faith and piety, but fire leaves ashes behind, and Adam was followed by Cain, and Noah was followed by Canaan, who was evil, according to them. The truth is that he was followed by Ham, who was not pious. The Qur’an attributes to Reuben the betrayal of his brother, as stated in (Yusuf 12: 8,9) “When they said, “Joseph and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error. Kill Joseph or cast him out to [another] land; the countenance of your father will [then] be only for you, and you will be after that a righteous people.”

The exegetes said: When the envy of Joseph’s brothers grew strong and reached its peak, they said among themselves: “We must remove Joseph from his father, and that can only happen in one of two ways: either by killing him once, or by exiling him to a land where he will despair of ever seeing his father again, where he will be devoured by lions and wild beasts, or die

The Sin of Moses

The Sin of Moses

✿ **The objector said:** They claimed that Moses excused himself and resigned from prophethood and the relaying of the message, so God's anger intensified against him when he said to the Lord: "I wish you would send someone else" (as in Exodus 4). How can God's anger against Moses be imagined, even though he is one of His prophets and chosen ones, and His anger is against His enemies? Likewise, he and his brother Aaron were forbidden from entering the Holy Land, and God turned away from them at the end of their lives.

✿ **In response, we say:** In Exodus 4:10-15, Moses said to the Lord: "O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and [b]slow of tongue." So the Lord said to him, "Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the Lord? Now therefore, go, and I will be with your mouth and teach you what you shall say." But he said, "O my Lord, please send by the hand of whomever else You may send." So the anger of the Lord was kindled against Moses, and He said: "Is not Aaron the Levite your brother? I know that he can speak well. And look, he is also coming out to meet you. When he sees you, he will be glad in his heart. Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do." Moses did not want to go to Pharaoh because of his heavy tongue, acknowledging his inability and humility, but he did not refuse

to obey his Lord's command.

Moses' apology is mentioned in the Qur'an, in Surah Ash-Shu'ara 26:12-15: "He said: "My Lord! Verily, I fear that they will belie me and my breast straitens, and my tongue expresses not well. So send for Harun (Aaron) (to come along with me). And they have a charge of crime against me, and I fear they will kill me." Allah said: "Nay! Go you both with Our Signs. Verily! We shall be with you, listening."

This indicates that when God commanded Moses, he apologized for not going because of his speech impediment and because he had killed one of the Egyptians. He asked God to send his brother Aaron to deliver the message, and God told him that He would be with him and commanded him to go with his brother Aaron. This story is taken from the Torah, which mentions that God was angry with him because he should have obeyed the command immediately and quickly, without apologizing or showing weakness, because whoever has God with him is independent of everything. If he is weak and God is with him, he becomes strong; if he is ignorant, he becomes wise; and if he is slow of tongue, he becomes articulate.

However, the Qur'an attributes other sins to Moses besides those mentioned:

- 1 - **Murder:** That he killed, in Surah Al-Qasas 28: 15, 16 "And he entered the city at a time of unawareness of its people, and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Musa (Moses) struck him with his fist and killed him. He said: "This is of Shaitan's (Satan) doing, verily, he is a plain misleading enemy." He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.", so he killed the Egyptian with intent and aggression, and confessed: This

Chapter 10

David's Sin

David's Sin

✻ **The objector said:** They claimed that David had an affair with Uriah the Hittite's wife and she bore him a son, and that he destroyed her husband by deceit, as in 2 Samuel 11, and that Nathan warned him of his son's death, as in 2 Samuel 12:14. He denounced and railed as if he thought that supporting the claim was based on bluster rather than evidence. Before we quote the verses from the Qur'an and the hadiths that support his sin, we will first quote the verses from the Torah that they quoted from.

✻ **In response, we say:** The texts of the Torah testify to David's piety, purity of heart, and forgiveness of his enemies. Saul, his most bitter enemy, fell into his hands twice, and he forgave him, so much so that his enemy testified that he was more righteous than him. Despite all this, David fell into sin. He lusted after Uriah's wife and committed adultery with her, and he exposed her husband to the enemy's weapons on the battlefield and killed him. So God sent the prophet Nathan to rebuke him for this grave sin, and he told him the story of the poor man's ewe. David became angry and said to Nathan, As surely as the Lord lives, the man who did this will be put to death, and he will pay fourfold for the ewe, because he did this and had no pity. Nathan said to David, "You are the man! You killed Uriah the Hittite with the sword and took his wife! Now the sword will never depart from your house. I will raise up evil against you, and I will take your wives before your eyes and give them to your neighbor, and he

will lie with your wives in broad daylight. Because you did this thing in secret, I will do this thing before all Israel and before the sun. David repented of his sin, and Nathan said to him: The Lord has taken away your sin; you shall not die. But the Lord struck the child that she bore, and it died. 2 Samuel 12.

And it is mentioned in Surah Saad 38: 21-25 “And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber - When they entered upon David and he was alarmed by them? They said, “Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path. Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, ‘Entrust her to me,’ and he overpowered me in speech.” [David] said, “He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they.” And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah]. So We forgave him that; and indeed, for him is nearness to Us and a good place of return.”

Anyone with an ounce of understanding would conclude that these words are taken from the Torah. They are mentioned briefly, as is his custom, but they are sufficient to convey the intended meaning, as we have said. Here we quote the hadiths and the statements of their scholars who interpreted the words of the Qur'an to further clarify the meaning:

Muslim statements on David's sin:

Muhammad ibn al-Husayn narrated to us, saying:
Ahmad ibn al-Mufaddal narrated to us, saying: Asbat narrated to us, on the authority of al-Suddi, regarding His statement, “And has there come to you the report

The Sin of Solomon

The Sin of Solomon

✻ **The objector said:** “What is even more astonishing than this is what they attributed to Solomon, that at the end of his life he apostatized and worshipped idols and built temples for them, as in 1 Kings 11. How dare the Children of Israel attribute sins to the great prophets and insert this great falsehood into the Torah!”

✻ **In response, we say:** It is mentioned in the Torah that foreign women turned Solomon’s heart away from God, so he built high places for their gods. So God became angry with him and tore the kingdom apart after him as punishment, because kingship is intoxicating and women are seductive. The Lord’s purpose is to teach kings not to indulge in pleasures and desires that distract them from managing affairs and governing the people, and from performing their religious duties.

The Qur’an states that Solomon was preoccupied with worldly matters that distracted him from worshipping God, and that he allowed the worship of idols in his house. They said that he did not submit to God’s will and did not put his trust in Him. In Surah Saad 38:31-33, when he was presented with beautiful horses in the evening, he said, “I have loved the love of good things more than the remembrance of my Lord until it has hidden itself behind a veil. Bring them back to me, and he began to stroke their foreheads and necks.” Although interpreters differ on this phrase, it indicates that the horses distracted him from prayer, so much so that they said he slaughtered them to get rid of them.

In Surah Surah Saad 38:34, 35 it is stated, “And We certainly tried Solomon and placed on his throne a body; then he returned. He said, “My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me.”

The reason for this was mentioned by Wahb ibn Munabbih, who said:

Solomon captured the daughter of a king he had raided at sea, on an island in the sea called Sidon. So she bestowed her love upon him, yet she turned away from him, and would only look at him askance, and would only speak to him sparingly. Her tears never ceased out of grief for her father, and she was exceedingly beautiful. Then she asked him to make for her a statue in the image of her father so that she could look at him. He ordered that it be made for her, and she glorified it and prostrated before it, and her female slaves prostrated with her. It became an idol worshipped in his house. Forty nights passed, and report of it spread among the Children of Israel. Solomon learned of it, so he broke it, burned it, and threw it in the sea. It was said that when Solomon had intercourse with the daughter of the king of Sidon, whose name was Jarada - as mentioned by Al-Zamakhshari - he was impressed by her, so he offered her Islam, but she refused. So he frightened her, and she said, Kill me, but I will not convert to Islam. So he married her while she was a polytheist, and she secretly worshipped an idol made of rubies for forty days, until she converted to Islam. Solomon was punished by having his kingdom taken away for forty days. Ka'b Al-Ahbar said, When he wronged the horses by killing them, his kingdom was taken away. Al-Hasan said: He approached some of his wives during their menstrual period or otherwise. It was also said: He was ordered not to marry a woman except from the Children of Israel, so he married a woman from outside them, and he was punished for that.

Chapter 12

The Infallibility of Prophets

It seems that the objector imagines that a prophet must be a god who is infallible and incapable of sin! The truth is otherwise, but he is infallible only in conveying divine messages, in which he never errs.

Fakhr al-Din al-Razi said:⁴⁰ People differ on the “infallibility of prophets,” and the correct view on this matter can be divided into four categories

Matters of blasphemy, such as disbelief and misguidance, which are not permissible for them.

- (2) Matters related to conveying the message. The all has agreed that they are infallible in terms of lying, persevering in conveying the message, and inciting others to do so, otherwise trust in their performance would be undermined. They agreed that this is not permissible for them to do, either intentionally or unintentionally. Some people have permitted it unintentionally, saying that it is impossible to guard against it.
- (3) With regard to legal opinions, they agreed that it is not permissible for them to err in them intentionally, and some of them permitted it unintentionally.
- (4) With regard to their actions, the Islamic community differed on five opinions (a) The opinion of those who permitted major sins. (b) The opinion of those who prohibited major sins

40- Fakr ai-Din al-Razi, Ismatu al-Anbia (“The Infallibility of the Prophets”)

and permitted minor sins intentionally, which is the opinion of most of the Mu'tazilah. (c) They are not allowed to commit minor or major sins at all, but only by way of interpretation, which is the opinion of al-Jubba'i. (d) They do not commit sins except by way of forgetfulness and error. (e) They do not commit major or minor sins, either intentionally, by way of forgetfulness, or by way of interpretation, which is the opinion of the Shiites and others.

Those who rid themselves of desire and reject the doubts that overcome weak minds are certain that they can sin, as stated in the Qur'an and the hadiths, but they are infallible in conveying the words of God. They cannot err in this, either intentionally or unintentionally, because God is their protector in this matter and speaks through them with His Holy Spirit, and they are instruments in His hands. This view is in accordance with tradition and reason.

Conclusion

It follows from the above that the objections of those who object to the Torah are invalid, and that the Qur'an quoted most of the stories of the prophets from it, according to the oral traditions of the Jews of his time. It is no wonder that it is concise and confusing, yet sufficient to refute the objections of those who object. The facts recorded in it are like a drop from the vast ocean of the Torah, and I realize the brilliance of that light. Muslim scholars agree that it is the oldest book in the world, and there is no scholar or intellectual who has not drawn from its oceans and been illuminated by its light. The following has been proven by the testimony of the Qur'an and the hadiths of Muhammad:

- (1) The Qur'an attributes sin to Joseph, saying that he intended to do it, while the Torah absolves him of that.
- (2) Adam was a representative of his descendants, so when he sinned, they sinned. Muslims believe in the covenant of deeds, not the covenant of grace. Adam disobeyed, was tempted and deceived by Satan, obeyed him, believed him, and disobeyed God Almighty.
- (3) Noah became drunk, and Muslims say that he was the first to plant a vineyard and that he abandoned what was right and sought what was not permissible to seek, according to the Qur'an. Nevertheless, the Torah and the Gospel bear witness to his piety and the greatness of his faith.
- (4) Although Abraham is the father of believers and the friend of God, and his faith is held up as an example, he fell into unbelief when he relied on human cunning. Muhammad said that he told three lies, as mentioned above.
- (5) Isaac and Jacob fell into the sin of lying, so they are no better than Abraham.
- (6) Lot, the righteous, became drunk and immoral, and it was said that the obligation is waived for the heedless, the drunk, the insane, etc.
- (7) Christ came from the nation of the Children of Israel, which He favored over the worlds, from whom the prophets emerged and upon whom The Old Testament and the Psalms were revealed, and He did not take a body from the polytheists, and the word was given to the parents of Muhammad.
- (8) Reuben was immoral, as was Judah, under special circumstances, and the Qur'an testifies that they, along with the rest of their brothers, committed many crimes, such as severing

family ties, disobeying their parents, showing little compassion for the innocent child, betraying trust, breaking their covenant, and lying to their father, etc.

- (9) Aaron made the calf because of the stubbornness of the Children of Israel.
- (10) God commanded the making of the ark and the cherubim, as attested by the Qur'an.
- (11) Moses, who was known for his patience, fell into sin, and they attributed other sins to him, including pulling his brother's beard and others.
- (12) David fell into sin with Uriah's wife and killed him, but he repented.
- (13) Solomon was lenient with his family in their worship of idols, and God punished him, but he repented.
- (14) The Qur'an states that Jonah, the prophet called Dhu'l-Nun in Surah Al-Anbiya 21:87, sinned and disobeyed God's command. If those noble men, who were renowned for their faith and piety and were distinguished by their knowledge of God, fell into sin, what about others who did not reach their level and rank? all have sinned and fall short of the glory of God.

The Condition of Humanity

Regardless of what has been mentioned, historical events and general and specific facts that have occurred from the beginning of creation until now bear witness to the deviation of human nature from the purity and sanctity for which it was created, becoming polluted with evil and defiled with immorality. The history of our world is filled from beginning to end with treachery,

disbelief, meanness, baseness, greed, avarice, murder, and bloodshed. Their cruelty has reached such a degree that they have built towers from the skulls of human beings. How many sons rose up against their fathers and made them drink the cup of death? How many brothers killed their brothers for fleeting riches? How many cruel people destroyed crops and offspring and turned prosperous countries into ruins? They demolished castles and fortresses, shed the blood of nations, and showed no mercy to the old because of their age, the young because of their youth, or women because of their weakness. They took people by treachery and deceit and assassinated them, what an assassination! In short, we see in the history of the world nothing but the cutting off of heads, the slitting of throats, the breaking of limbs, and the tearing of flesh. They disfigured faces and gouged out eyes. They ripped open bellies. They pierced ears and forced noses, humiliating people and smashing teeth. They crushed chests and broke backs. They brought poverty, tore beds apart, melted hearts, violated women, exterminated souls, cast shadows, and stole lives. Such is human nature, and the history of caliphs and princes is much of the history of the world, fraught with injustice, treachery, deceit, and murder. Let us mention a few examples of this.

The conditions of the caliphs

- (1) Ali's party reproached Abu Bakr for suddenly burning Al-Mazini with fire, even though he was a Muslim.
- (2) Abu Bakr cut off the left hand of a thief, which is contrary to Sharia law.
- (3) Umar reproached Abu Bakr for not killing Khalid ibn al-Walid, who killed Malik ibn Nuwaira, a Muslim, out of lust for his beautiful wife. Khalid ibn al-Walid married Malik's wife that same night and slept with her, so Umar advised Abu

Bakr to kill Khalid as retribution, but Abu Bakr did not agree.

- (4) Fatima prevented him from inheriting Fadak, a village in Khaybar that belonged to Muhammad, who died without an heir, and Fatima was entitled to half of it.
- (5) Abu Bakr fought those who refused to pay zakat, and when Umar took over, he returned the captives and their money to them and released those who had been imprisoned.
- (6) Ali's party accused Abu Bakr of ignorance in some matters of inheritance and other matters, and Umar said, "Abu Bakr's Voting results was a mistake, and God protected the people from its evil." Whoever returns to such a thing, kill him. As for Umar, when he took office, the people said to Abu Bakr, "You have appointed a harsh and severe man over us." An indication of his harshness is that when a carpenter complained to him about the heaviness of his tax burden, he did not listen to him, so the carpenter stabbed him with a dagger and he died.

The history of Uthman, his appointment of his younger relatives to positions of authority, his treachery and deceit, and the strife he caused are too well known to mention. The same can be said of Ali's actions, his greed for power, his lies, his wars, the Battle of the Camel, and so on, until he was treacherously killed.

Summary of the History of the Caliphs

Abu Bakr al-Khawarizmi referred in one of his letters to the actions of the caliphs, mentioning how Fatima was deprived of her inheritance, how al-Hasan was poisoned, how his brother was killed, how Zayd ibn Ali was crucified, and so on, until he said: "And what can be said about a family in which prostitution flourished, and among whom effeminacy and homosexuality were commonplace? Sodomy was known among them." Ibra-

him al-Mahdi was a singer. Al-Mutawakkil was effeminate, Al-Mu'taz was a hermaphrodite, Ibn Zubaida was a madman, and al-Ma'mun killed his brother. Al-Muntasir killed his father, and Musa ibn al-Mahdi poisoned his mother. Al-Mu'tadid poisoned his uncle. The Umayyads had shameful deeds and faults that left a lasting impression. Muawiya was a killer of the Companions and their followers, his mother ate the livers of the martyrs, and his son Yazid was a monkey breeder and a leopard trainer. He destroyed the Kaaba, plundered Medina, and killed the Prophet's family. He was responsible for the battle of al_Harra⁴¹. Marwan was a snake to the Prophet, his father, while he was still in his womb, so the curse of Allah, his Lord, followed him. Abd al-Malik was the owner of the sin that covered the earth and encompassed it. His sin was his appointment of al-Hajjaj ibn Yusuf al-Thaqafi, the destroyer and killer of the people, the exterminator of the tents, the destroyer of the country, and the evil one of the nation of Muhammad. Al-Walid was Jabbar ibn Umayya, and he appointed Al-Hajjaj over the East and Qura ibn Sharik over the West. Sulayman was the owner of the belly that killed him, and he died with his belly full and his stomach bloated. Yazid was the owner of Sallama and Habbaba, who replaced jihad with wine.

41- Yazid sent an army to Medina, and the fighting broke out at a place called "Al-Harra." and that army would have caused death, destruction, and the desecration of Medina, which is well known, to the extent that about one thousand virgins were defiled, and about that number of the Companions were killed, along with about seven hundred people who had read the Qur'an and 4,000 others. Medina was left ungarded for days, and the congregation at the Mosque of Muhammad was suspended for days. The people of Medina disappeared, and no one was able to enter the mosque until dogs and wolves entered it and urinated on Muhammad's pulpit. Then they went to the Kaaba, threw catapults at it, and burned it with fire. Al-Masudi said, "Yazid was a lover of music, birds of prey, dogs, monkeys, and leopards, and he was addicted to drinking and debauchery. He killed the son of Muhammad's daughter and his supporters, etc. The rest were similar to him; some were disbelievers and some were immoral, etc.

He limited the days of his caliphate to the lute and the flute. He was the first to raise the price of female singers. He proclaimed obscenities.

And what can I say about the one who was descended from Marwan on one side and Yazid ibn Mu'awiya on the other? He is cursed among the cursed. He is steeped in disbelief among the disbelievers. Hisham was the killer of Zayd ibn Ali, and al-Walid ibn Yazid was the debauched and the disbeliever. He tore up the Qur'an with arrows. He was the first to compose poetry denying faith and openly declaring immorality and disobedience. He defiled his step mothers. And he slandered his brother. These faults, despite their magnitude and abundance, and despite their ugliness and abomination, are small and few compared to the faults of the tribe of sons Abbas, who built the city of the mighty, and squandered the wealth of the Muslims on entertainment and sin.

These are the righteous imams whom God has guided you to. They followed the truth and judged by it. Thus stands the preacher of their congregation, and thus is performed their congregational prayer, etc.

This is the history of the princes of the faithful, indeed, it is the history of the human race. These circumstances indicate our need for a generous redeemer who will lift corrupt nature from the abyss of degradation by first justifying the sins that warrant destruction and sanctifying them with his holy spirit. This redeemer is Jesus Christ, His eternal Word, who took on flesh of our flesh and bore in it the punishment we deserved in hell, the fire, so that the righteous One bore the punishment in place of the imams. How happy are those who believed in Him and relied on Him, and turned away from their evil and immorality, and how wretched are those who rejected Him.

Chapter 13

The Conditions of the Companions⁴²

Here, we will briefly discuss some of the Muslim caliphs whom Muhammad said would go directly to Paradise. We will cite what reputable sources have written about these individuals. Unlike the objector, we will not quote atheists.

The Four “Rightly-Guided” Caliphs:

The biographies of the prophets were not complete, even though their revelation was complete, and imperfection is the condition of all human beings. The word of God says: “****” (Isaiah 53:6, Romans 3:12). In this chapter, we will mention some of what we know about some of the Rightly Guided Caliphs, those promised Paradise, and the princes of the believers, as written about them by the most trustworthy of Muslim scholars. We will not mention the biographies of deviants or the statements of atheists, as the unbelieving objector has done.

It is stated in *Muruj al-Zahab*⁴³ that the Rightly-Guided Caliphate began with the caliphate of Abu Bakr (two years, three months, and eight days), then the caliphate of Umar (ten years, six months, and nineteen days), then the caliphate of Uthman (eleven years, eleven months, and nineteen days), then the caliphate of Ali (four years and seven months).

Abu Bakr’s caliphate was spent during the two years and three months on war between his army and the apostates in the

42- Most of the material in this chapter is taken from the book “The Missing Truth” by Dr. Faraj Foad

43- *Muruj al-Zahab*, Masoudy

Arabian Peninsula, and Ali's caliphate was spent during the four years and seven months on war between his army on one side and the armies of those who rebelled against him on the other, starting with Aisha, Talha, and Zubayr at the Battle of the Camel, and ending with Mu'awiya's army at the Battle of Siffin, passing through dozens of wars with the Kharijites who rebelled against him from his army. During both reigns, the concerns and preoccupations of war were much greater than those of the state and the establishment of its foundations. Umar was killed by a slave of Magi origin who complained to Umar about the heavyness of his tax burden, but Umar did not listen to him. so he stabbed him with a dagger and killed him. Uthman was killed by rebellious Muslims who besieged his house, and Ali was killed by Abd al-Rahman ibn Muljam, one of Ali's opponents. Is this not a confirmation of Christ's saying: **"for all who take the sword will perish by the sword."** (Matthew 26:52)?

1 - The circumstances of Uthman ibn Affan:

He was the third Caliph ruling 11 years, 11 months, and 19 days. His title was Zud Nurain ("The Man of Two Lights") because he married two of Muhammad's daughters. He is one of the ten whom Muhammad promised Paradise, and the compiler of the Quran. Here is what is mentioned about him in the book "The Islamic Caliphate":⁴⁴

The Muslims accused Uthman ibn Affan of several mistakes that indicate corruption, among which they said:

- A. The Prophet had exiled Al-Hakam ibn Abi Al-'As and expelled him from Medina, and he remained an outcast throughout the Prophet's life and during the caliphates of Abu Bakr and Umar, who rejected Uthman's intercession on his behalf to return to Medina. When Uthman became caliph, Al-Hakam

44- "The Islamic Caliphate" Counselor Mohamed Saeed Al-Ashmawi

The Sins of Muhammad

1 - Muhammad's Religion Before His Claim to Prophethood

We said in Chapter 6 that Muhammad's father and uncle were polytheists, and that when he wanted to ask forgiveness for them, God forbade him and rebuked him so severely that he wept. As for Muhammad, he followed the religion of his people, his clan, and his tribe, and spent forty years in pagan worship, worshipping al-Lat, al-Uzza, and Manat. The proof of this is found in Surah Ad-Duha 93:7-8: "And He found you erring and guided [you], And He found you poor and made [you] self-sufficient." This statement clearly indicates that he followed the religion of his family and clan, and misguidance is one of the greatest sins, and every sin will be punished in Hell, and the ruling on polytheism has been mentioned earlier. As for the prophets whom God chose to convey His message, they were from the Israeli nation, which God chose above all other nations and distinguished with special privileges, entrusting them with the guardianship of His books and the establishment of His worship.

Let us quote what their exegetes said in their commentary on Surah Ad-Duha 93:7-8: Some of them said that he followed the religion of his people, worshipping al-Lat and al-Uzza, as is clear from the Qur'anic verse, but al-Zamakhshari responded to them by saying: Who said that he followed the religion of his people for forty years? If he meant that they were ignorant of auditory knowledge, then yes, but if he meant that he followed the religion of his people, then God forbid!⁴⁹

49- Al-Kashaf Zamakhshari's commentary on Surah Ad-Duha 93:7,8

We say: If he did not follow the religion of his people, what was his religion? He followed the religion of his clan, and in the second part of Jam' al-Jawami', he mentioned statements about his religion, saying: Scholars differed as to whether Muhammad was charged with a law before his prophethood. Some denied it, and some affirmed it, and those who affirmed it differed in specifying that law. It was said that he was charged with the law of Noah, meaning that he followed the religion of Noah, and it was said that he followed the religion of Abraham, and it was said that he followed the religion of Moses, and it was said that he followed the religion of Jesus, and they said other things.

They did not need to discuss this, since the Qur'an explicitly states that he was astray. Even if we accept that he followed the religion of one of those prophets of determination, it was his duty to urge his people to follow his example, because the religion of Moses and Jesus is completely true, and there was no reason or motive to bring about a new way or a new religion.

Al-Baydawi said: "He found you misguided in knowledge of judgment and rulings, so he guided you and taught you through revelation, inspiration, and guidance to discernment." They have some myths in their interpretation of this statement, which is that while Muhammad was riding on a dark night, Satan came and took the reins of his camel and turned it off the road, so Gabriel came and blew on Satan, who fell to Abyssinia, and returned Muhammad to the caravan, and God blessed him with that. But what supports his involvement is the following.⁵⁰

2 - Muhammad's praise of the gods of Quraysh

One of the strongest pieces of evidence of his inclination toward idols is his praise of the gods of Quraish and his worship of them. Even stranger than that is God's apology for him and

50- Baidawi's commentary on Surah Ad-Duha 93:7,8

and you have said about God what He did not say. So he remained sad and worried until the verse was revealed to him: “And We did not send before you any messenger or prophet except that when he spoke, Satan cast into his speech. But God nullifies what Satan casts, and then God establishes His verses. And God is Knowing and Wise.” He said: So those who were from the emigrants in the land of Abyssinia heard that the people of Mecca had all converted to Islam, so they returned to their clans and said: They are dearer to us, and they found that the people had regressed when God nullified what Satan cast.⁵¹

Ibn Abbas commented on Hajj 52 in the narration of Ata that a devil called Al-Abyad came to him in the form of Jibril (peace be upon him) and recited these words to him, so he read them. When he reached that word, Jibril (peace be upon him) said, “I did not bring you this.” The Messenger of Allah said, “He came to me in your form and recited it to me.”⁵²

And the saying: “We did not send any messenger before you except that when he desired something (i.e., loved something and desired it and spoke to himself about it without being commanded to do so), Satan cast into his desire (i.e., into his intention).” This is the text of all the statements of the exegetes and scholars. Muhammad thought that his leadership over his people was established by saying this, but when he saw that they took it as a weapon to attack him and became more steadfast and firm in their religion, he abandoned this method. Although all the exegetes mentioned the phrase with which he tried to entice his people to follow him and praised their gods, which is his saying, “Those are the exalted ones, and their intercession is to be hoped for,” they omitted it from the text of the Qur’an, even though he prayed with it.

51- Tafsir al-Suyuti on Surah Al-Hajj 22:52

52- Tafsir al-Qurtubi on Surah Al-Hajj 22:52

3 - Muhammad's closeness to his people

God sent His prophets and messengers to people who were accustomed to doing everything contrary to God's teachings, yet none of the prophets thought of making any concessions to appease their people. Anyone who reads the Books of Kings in the Old Testament will see the stance taken by Elijah and then by Micah, both of whom faced four hundred false prophets, the ruler, and the people alone. Despite this, neither of them compromised on the truth in the slightest, nor did they try to find a solution that would satisfy all parties.

If we look at Muhammad's position towards his people and his companions, we find that it was different. Salman the Persian had pagan friends, so he told Muhammad about them, and Muhammad said, "They are in Hell." Salman was very saddened by this, and when Muhammad saw this, he said, "God has revealed to him: *"Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad] - those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve."* Surah Al-Baqarah 2:62. Salman was so happy about this that he said it was as if a mountain had been lifted from him.⁵⁶

Jawad Ali says in his book History of War Before Islam (Part 5) that the Sabians worshipped the stars and prayed seven prayers, five of which correspond to the prayers of Muslims. They fasted one month each year, prayed for their dead, washed them, and shrouded them like Muslims. They used to perform the pilgrimage and the lesser pilgrimage and run between Safa and Marwa. After the spread of Islam, some people became embarrassed to perform the tawaf and run between Safa and Marwa because they considered it to be a practice of the Jahiliyyah (the

56 - Suyuti's Asbab al-Nuzul of Surah Al-Baqarah 2:62

so on.

5 – Muhammad Being a Nymphomaniac

What indicates Muhammad's submission to his desires and lack of self-control, -which are his greatest enemies- he did not refrain from taking the wife of his adopted son Zayd. Although his people reproached him, he did not care about their reproaches, because when desire takes hold of the soul, it kills the senses. Yes, David committed the sin of adultery, but there is a great difference between the two cases. David did not take his son's wife, and he asked his Lord for forgiveness, confessed his sin, and repented. Nevertheless, God punished him by making his life miserable, taking away his wives, and humiliating him, because God is just. As for Muhammad, he said: It was God who commanded him to do so! Far be it from the Holy One to approve of lustful acts, as stated in Surah Al-Ahzab 33:37 [“And \[remember, O Muhammad\], when you said to the one on whom Allah bestowed favor and you bestowed favor, “Keep your wife and fear Allah,” while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.”](#) Even if there were nothing else in the Qur'an, that would suffice!

Ibn Sa'd said: Muhammad ibn 'Umar told us, 'Abdullah ibn 'Amir al-Aslami told me from Muhammad ibn Yahya ibn Habban, who said: Muhammad came to the house of Zayd ibn Haritha looking for him, and he was called Zayd ibn Muhammad, so he came to his house looking for him but did not find him, so his wife Zaynab bint Jahsh stood up to him, wearing a single light garment, and Muhammad turned away from her, so

she said: He is not here, so enter, my father and mother. He refused to enter, but Zainab hurried to dress when she was told that Muhammad was at the door. She jumped up quickly, and he was impressed by her, so he turned away, muttering something that was difficult to understand, except that he may have said: “May God who changes hearts be praised,” Zayd came to his house and his wife told him that Muhammad had come to his house. Zayd said, “Didn’t you tell him to come in?” She said, “I offered, but he refused.” He said, “Did you hear anything?” She said, “I heard him as he turned away, saying words I did not understand, and I heard him say, ‘Glory be to Allah, the Great! Glory be to the Turner of Hearts. Zayd came to Muhammad and said, “I heard that you came to my house. Why didn’t you come in? By my father and mother, perhaps you liked Zaynab, so I will leave her.” He said, “Keep your wife.” Zayd was unable to approach her after that day, so he came to Muhammad and told him, saying, “Keep your wife.” So Zayd separated from her and divorced her, and her waiting period ended. While Muhammad was sitting talking with Aisha, he was overcome by a trance, and he smiled and said, “Who will go to Zaynab and tell her that Allah has married her to me from heaven?” And he recited the verse of Surah Al-Ahzab 33:37.”⁶⁸

It is not appropriate to compare the words and pure teachings of Jesus Christ with this law that Muhammad established in the matter of Zayd. Nevertheless, let us mention one of his laws to clarify the truth. Christ said: “But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell” Matthew 5:28-29.

68- Ibn Saad’s *al-Tabaqat al-Kubra* or “Book of Women,” chapter of Muhammad’s wives, story of Zainab

his nine wives in one night. Muhammad said: Gabriel came to me with a pot, and I ate from it, and I was given the strength of forty men from among the men of Paradise. One day Muhammad complained to Gabriel about his lack of sexual intercourse, and Gabriel smiled until Muhammad's council glowed with the radiance of Gabriel's smile, and he said to him: Where are you from eating the Harisa (porridge)?⁷⁸

It is reasonable, even if it is distorted, for Gabriel to advise Muhammad with this magical recipe to please him, but for Gabriel to say that it has the strength of forty men! Excuse me, but Gabriel here is not acting as a mediator between God and Muhammad. But Muhammad gave him another job. Looking up the word "harisa" in the dictionary, we find that it means "porridge," and we have been eating harisa since we were little children. Was there something else in Gabriel's harisa that Muhammad did not tell us about? Perhaps this thing was the secret of Muhammad's sexual power, as mentioned in Sahih al-Bukhari. Qatada said: "Anas ibn Malik told us: 'The Prophet used to visit his wives at one hour in the night and day, and there were eleven of them. I said to Anas, 'Could he handle it?' He said, 'We used to say that he was given the strength of thirty men.'" Perhaps one day, before we leave this world, science will give us proof of this sexual prowess that Muhammad possessed because of his prophethood fourteen centuries ago. Don't our Muslim scholars have the right to say that Muhammad was the first to predict and use Viagra? The makers of Viagra did not announce its ingredients for fear that they might be Muhammad's secret!

The matter of Aisha

People talked about what Safwan ibn al-Mu'attal did on their return from the battle of al-Mustaliq to Aisha, Muhammad's

78- Ghazali's al-Ihya or "Book of Intercourse

wife, who had lagged behind, so they accused her of immorality, and she stayed at her father's house for a while. Ali ibn Abi Talib said to Muhammad: "God did not restrain you, and there are many other women besides her." But Ali did not know that she was dear to Muhammad's heart, for she was a virgin and there was no one younger than her among his wives. No wonder Muhammad turned to her and said: "O Aisha, I have heard such and such about you. If you are innocent, God will clear you, and if you have committed a sin, ask God for forgiveness and repent to Him, for if a servant confesses his sin and repents, God will forgive him." Since he was very fond of her, especially since he had the sexual strength of forty men, he exonerated her in Surah An-Nur, saying: "Those who brought the slander are a group of you... to the end." If we were to explain this story, it would fill at least eight pages, and the exegetes have filled their books with it, but we will suffice with referring to it due to space constraints.

It is written in Surah Al-Ahzab 33:50 "O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation and those your right hand possesses from what Allah has returned to you [of captives] and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her, [this is] only for you, excluding the [other] believers. We certainly know what We have made obligatory upon them concerning their wives and those their right hands possess, [but this is for you] in order that there will be upon you no discomfort. And ever is Allah Forgiving and Merciful."

Muhammad said that Allah permitted him to marry (1) those who paid their dowry, (2) those whom his right hand captured, such as Safiyya and Juwayriya, (3) his paternal and maternal aunts, i.e., the women of Quraysh, (4) his paternal and mater-

nal cousins, i.e., the women of Banu Zahra, (5) and any believing woman who gave herself freely to Muhammad without a dowry, and the marriage is concluded in his right in the sense of a gift, without a guardian, witnesses, or dowry, because he said: “She is yours alone among the believers,” This then is a wide, open door for ways to marry Arab (Muslim) women.

6 – Betraying those who resisted him

Anyone who reads the biography of Muhammad will notice his reputation for cruelty and hatred, and he would assassinate those who opposed him through treachery and aggression. Here are some examples: He sent Umayr ibn Adi to Asma bint Marwan and ordered him to kill her because she had criticized him. He came to her at night (and he was blind) and entered her house, where her children were sleeping, one of them was a baby whom she was breast-feeding. He felt her with his hand and moved the boy away from her, then placed his sword on her chest and stabbed her until the sword penetrated her back. He then returned to the mosque, prayed Fajr with Muhammad, and told him what had happened. Muhammad said: “No two goats butting heads over her,” and praised Umayr with beautiful praise, then turned to the people and said, “Whoever would like to see a man who was in the support of Allah and His Messenger, let him look at Umayr ibn Adi.”⁷⁹

Another act of aggression, he sent Salim ibn Umayr to Abu Afak the Jewish poet to assassinate him. Abu Afak was 120 years old and used to satirize Muhammad in his poetry. On a hot night, Abu Afak slept in the courtyard of his house, and Salim learned of this, so he approached him, placed his sword on his liver, and killed him.

Another incident of murder occurred when he learned that

79- Sira Halabiyya, chapter on Umayr b. Adi’s mission to kill Asma

Ka'b ibn al-Ashraf was mocking him and inciting the Quraysh against him. He sent five men, including Abu Na'ila, Ka'b's foster brother, to kill him. Muhammad walked with them to Baqi al-Farqad, then directed them, saying: "Go forth in the name of Allah. O Allah, help them." Then he returned to his house. It was a moonlit night, and they approached until they reached Ka'b's fortress, which had recently been built. Abu Na'ila called out to him, He jumped out of his bed, safe, as he recognized his voice. They betrayed him, killed him, and took his head. Then they returned until they reached Baqi al-Farqad, where they shouted "Allahu Akbar (God is great)." When Muhammad heard their shouting, he also shouted "Allahu Akbar" and knew that they had killed him. Then they came to him while he was standing praying and said, "The faces have succeeded." They said, "Your face, O Messenger of Allah," and threw his head between his hands.⁸⁰

Another example of this is when his uncle Hamza was killed in the battle of Uhud, he became angry and swore to take revenge on the Quraysh and kill seventy of them in his place. When he invaded Banu Qurayza, a tribe of Jews, and besieged them, they agreed to surrender on condition that he spare them through the intercession of the tribe of Aus. After that, he delegated the judgment to Sa'd ibn Mu'adh, who decided to kill the men, divide the money, and take the children and women captive. Muhammad approved of this ruling, so he ordered the Banu Qurayza to be brought to him and their necks were struck. There were between 600 and 700 of them.⁸¹

Among his other deeds was sending Abdullah ibn Uthayq with four men to kill his enemy Abu Rafi Abdullah. When the noise subsided, they came to his house, climbed the stairs, and presented Abdullah ibn Uthayq, who spoke in Hebrew. He opened the door and said, "I have come, Abu Rafah, with a gift."

80- Sira Halabiyya, chapter on Salim's mission to kill Afk

81- Sira Halabiyya, The Battle of Banu Kuaraiza

His wife opened the door for him, and when she saw the weapons, she wanted to scream, but he pointed his sword at her, and she fell silent. They entered and stabbed him with their swords and killed him.⁸²

He also sent Abdullah ibn Jahsh with eight of the emigrants, and they plundered a caravan of the Quraysh that was carrying raisins and dates on the last day of Rajab, when fighting was forbidden. The Quraysh reproached him, but he brought a verse from the Qur'an that permitted his action and justified himself "They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him" Surah. Al-Baqarah 217.

Muhammad utilized the sword to spread his message, for he did not have the Holy Spirit like the apostles, but rather the spirit of the world, the spirit of war, plunder, and pillage. He personally led twenty-nine raids, including the raids of Waddah, Bawath, Al-Ashira, and Safwan (called the First Battle of Badr), Badr al-Kubra, Bani Salim, Bani Qaynuqa, Al-Suwayq, Qarqara al-Kudr, Ghatafan (the Battle of Dhi Amr), the Battle of Bahran in the Hijaz, Uhud, Hamra al-Asad, Bani al-Nadir, Dhat al-Riqā' (the Battle of Muharib), Bani Thaalba, the last Battle of Badr (the Battle of Badr al-Maw'id), Dumat al-Jandal, Bani al-Mustaliq (al-Muraisa), al-Khandaq, Bani Qurayza, Bani Lihyān, al-Hudaybiya, Dhu Qarud, Khaybar, Wadi al-Qura, Umrah al-Qada, the conquest of Mecca, Hunayn, al-Taif, and Tabuk. As for the expeditions in which he sent his companions, there were forty-seven expeditions, and it is said that there were more than seventy expeditions. An expedition is a battle in which he did not participate himself, but sent some of his companions.⁸³

To understand the difference between Muhammad and the
82- Ibid

83- "The Life of Muhammad" by Ibn Hisham; Sira Halabiyya and Ibn Kathir's Bidaya Wa Nihaya

prophets of God, we recall what David did to his greatest enemy, King Saul, who had done his utmost to kill David. He took three thousand of the mighty men of Israel to destroy David, but when he fell into David's hands, he did not harm him (1 Samuel 24:26).

7 - His Numerous mistakes

Muhammad often made mistakes in his actions, as evidenced by what is mentioned in Al-An'am 8:67: "It is not for a Prophet that he should have prisoners of war until he had made a great slaughter in the land. You desire the good of this world but Allah desires the Hereafter. And Allah is All-Mighty, All-Wise". It is reported that he came on the day of Badr with seventy prisoners, including Al-Abbas and Aqil ibn Abi Talib, and consulted them about them. Abu Bakr said: "They are your people and your family. Keep them, for perhaps Allah will forgive you, and take a ransom from them to strengthen your companions." Umar said: "Strike their necks, for they are the leaders of disbelief, and Allah has made you rich beyond ransom," and urged him to kill them. But he did not agree, saying: "Allah softens the hearts of men until they are softer than milk, and Allah hardens the hearts of men until they are harder than stones. You, Abu Bakr, are like Abraham when he said: 'Whoever follows me is one of me, and whoever disobeys me, you are forgiving and merciful.' And you, O Umar, are like Noah when he said: 'O Lord, do not leave any of the disbelievers on earth.' It seems that he regretted this because they had tired him, so he claimed that what was mentioned in Al-Anfal 67 had been revealed.

One day, Umar entered upon Muhammad and found him and Abu Bakr weeping. He asked them about the reason and said, "Tell me, if I find you weeping, I will weep, otherwise I will not weep." He said "I am crying for your companions who were taken captive, and I was offered to punish them less than this tree (the tree is nearby), and if the punishment had befallen us,

no one would have been saved except Umar ibn al-Khattab and Sa'd ibn Mu'adh." (1) His statement: "It was not for a prophet to have prisoners, as it is expressly forbidden to take prisoners, and that happened on the day of Badr." (2) He said: God commanded him and his people to kill the polytheists on the day of Badr, but when they did not kill them and instead took them captive, this indicated that a sin had been committed. (3) Muhammad ruled that ransom should be taken, which is forbidden, and that is a sin. (4) Muhammad and Abu Bakr sat weeping because of the taking of ransom and fear of punishment and its imminent descent.⁸⁴

8- His permission to the hypocrites and then his retraction of it

One of Muhammad's mistakes was his permission to the hypocrites and then his retraction of it, as mentioned in Surah At-Tawbah 9:43: "May Allah forgive you (O Muhammad). Why did you grant them leave, until those who told the truth were seen by you in a clear light, and you had known the liars?" The meaning is: God has forgiven you, O Muhammad, for what you did in permitting those hypocrites who asked your permission not to go out with you to Tabuk.

Umar ibn Maimun al-Awdi said: "There are two things that Muhammad did without being commanded to do them: his permission to the hypocrites and his taking ransom from the prisoners of Badr." Nevertheless, they said that God rebuked him, but if God were truly God, He would have punished him severely. In the Old Testament, when Achan took some forbidden things, God struck the entire nation of Israel and God sent those who defeated them upon them. When one of the kings of Israel spared one of those whom God had commanded to be executed as punishment for their sins, he would strike him severely, unlike the case here. If Muhammad committed an evil deed, God would rebuke him.

84- Al-Razi's commentary on Surah Al-An'am 8:67

be kind to him, and take his feelings into consideration. Where then is God's justice and holiness?

9 - His contempt for the poor

Muhammad used to pay attention to people of high status and ignore the poor and needy. Once, he turned his face away from a blind man and did not pay attention to him, even though he had come to learn about his religion. When he realized that this was inappropriate, he said that God had rebuked him, as mentioned in Surah Abasa 80: 1-10 **"The Prophet frowned and turned away. Because there came to him the blind man. But what would make you perceive, [O Muhammad], that perhaps he might be purified. Or be reminded and the remembrance would benefit him? As for he who thinks himself without need, to him you give attention. And not upon you [is any blame] if he will not be purified. But as for he who came to you striving [for knowledge] While he fears [Allah], From him you are distracted."**

It is reported that Ibn Maktoom came to Muhammad while he was talking to the leaders of Quraish and said to him, "Read to me and teach me what God has taught you." Muhammad did not turn to him and said to himself, "These leaders say that only boys, slaves, and lowlives follow him." So he frowned and turned away from him and returned to the people he was talking to! ⁸⁵

This is supported by what is mentioned in Al-An'am 6:52 **"And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zalimun (unjust)"** They said, "Al-Aqra' bin Habis al-Tamimi and 'Ayina bin Husn al-Fazari came and found Muhammad sitting with Suhayb, Bilal, 'Ammar, and Khabbab, among a group of weak believers. When they saw them around him, they despised them and said to Mu-

85- al-Tabari's commentary on Surah 'Abasa 80:1-4

hammad, ‘If you sit at the head of the council and remove these people and the smell of their jubbahs (they wore woolen jubbahs that had a distinctive smell) from us, we will sit with you and learn from you. We would like you to give us a council that will make us known to the Arabs, for when Arab delegations come to you, we are ashamed to be seen by the Arabs with these slaves. When we come to you, remove them from us, and when we are finished, seat them wherever you wish.” He said, “Yes.” They said, “Then write us a letter to that effect.” He brought the paper and called Ali to write it, but when he reviewed it and saw that it was harsh, he said, “Gabriel forbade him.” Ibn Abbas said: Some poor people were with the Prophet, and some of the noblest people said, “We believe in you, but when we pray, let those who are with you pray behind us.” He almost agreed to their request, but when he saw the injustice in it and that it would lead to gossip, he got rid of it by saying that Allah had forbidden him to do so.⁸⁶

10 – Frequently asking forgiveness for his sins

The Qur’an acknowledges that Muhammad’s sins were many and weighed heavily on him, as stated in Surah Al-Sharh 94: 2, 3 “**And We removed from you your burden Which had weighed upon your back**” Whether in the pre-Islamic period or otherwise, since everyone has sinned, and no one is exempt from this ruling, neither great nor small, neither prophet nor guardian.

It is claimed that “Anas told that Gabriel came to God’s messenger when he was playing with some other boys, seized him, threw him down, split open his heart and took out of it a clot of blood, saying, “This is the devil’s portion in you.” He then washed it with Zamzam water in a gold dish, repaired it, and put it back in its place. The boys went running to his mother, i.e., his foster-mother, saying, “Muhammad has been killed,” so they

86- Ibn Kathir’s commentary on Al-An’am 6:52

went to him and found him looking upset. Anas said he used to see the mark of the sewing in his breast”⁸⁷

It was narrated from Anas bin Malik that the prayers were enjoined in Makkah, and that two angels came to the Messenger of Allah and took him to Zamzam, where they split open his stomach and took out his innards in a basin of gold, and washed them with Zamzam water, then they filled his heart with wisdom and knowledge.⁸⁸

This story indicates the latent original sin in the heart of every human being, in addition to actual sins. If Muhammad had been purified by this angelic washing, he would not have done what he did later in his life. The result is that he was not sanctified from original sin, but rather added to it the actual sins that we have mentioned. This is a rule that applies to everyone, and if this is proven, then it is proven that humans are in need of a generous redeemer who will save all who believe in him, and sins cannot be forgiven without this, for divine justice demands its right. In Surah Al-Fath 48:2, it says: “That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path” This cannot be achieved without redemption. The sins referred to in this verse are the sins that were committed before he announced his prophethood and the sins that were committed after that.

Another indication that he is wrong is his statement in Ghafir 40:55: “And ask forgiveness for your sin” and in Surah Muhammad 47:19: “So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place” In the hadith: from Abu Salamah, from Abu (regarding): ‘And seek forgiveness for your sins, and also for the believing men and women (47:19).’ That the Mes-
87- Albani; Mishkat al-Masabih 5852
88- Sunan an-Nasa’i 452

senger of Allah said: “Indeed I ask Allah for forgiveness seventy times a day.”⁸⁹ Also “Allah’s Messenger said: “O people, repent to Allah, for I verily repent to Him one hundred times a day”⁹⁰. This repentance is only for committing sins.

11 - Muhammad’s injustice in his judgments

Muhammad was unjust in his judgments, and when his deviation became apparent to him, he recanted it, as stated in Surah An-Nisa 4:105, 106: “Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate. And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful.”

Ibn Abbas said that this verse was revealed about a man from the Ansar named Ta’ma who stole a shield from his neighbor, Qatada bin al-Nu’mān. The shield was in a bag containing flour, and the flour spilled out of a hole in the bag until he reached his house. He then hid it with a Jewish man named Zayd ibn al-Samin. The armor was sought from Ta’ma, and he swore by Allah that he had not taken it and had no knowledge of it. The owners of the armor followed the trail of flour until it led to the house of the Jewish man, and they took it from him. The Jewish man said, Ta’ma gave it to me, and a group of Jews testified to that. The Banu Zafar, Ta’ma’s people, came to Muhammad and asked him to argue on behalf of their companion Ta’ma. He intended to punish the Jew and cut off his hand without right, which is forbidden.⁹¹ If Muhammad had been a true prophet, he would have known the real thief from the outset.

89- Jami‘ at-Tirmidhi 3259

90- Reference: Muslim 4/2076, Hisn al-Muslim 249

91- al-Zamakhshari’s commentary on Sura An-Nisa 4:105, 106

12 - Epilepsy:

One of the doctors concluded from the many hadiths that Muhammad had epilepsy, and those who suffer from this disease imagine various images and fantasies. It is reported that he said to Khadija: “When I am alone, I hear a voice calling, ‘O Muhammad, O Muhammad.’” In another narration: “I see a light, awake, not asleep, and I hear a voice, and I fear that the one calling me is a jinn, and I fear that I am a sorcerer.” In another narration: “I fear that I am insane.” And in another hadith: “When the revelation came to him, his face would change color and he would close his eyes, and perhaps he would snore like a young camel, his eyes reddened.” There are other hadiths that indicate his distress.⁹²

13 - The Jews’ enchantment of Muhammad:

“Say, “I seek refuge in the Lord of daybreak” Surah Al-Falaq 113:1 said Ibn Abbas and Aisha: There was a Jewish boy who served Muhammad, so the Jews approached him and kept pestering him until he took Muhammad’s comb and several of its teeth and gave them to the Jews, who used them to bewitch him. This was done by Lubayd ibn al-A’sam, a Jew, and the two surahs, (Surahs 113 and 114), were revealed about him.

A’isha reported: that a Jew from among the Jews of Banu Zuraiq who was called Labid b. al-A’sam cast a spell upon Allah’s Messenger with the result that he (under the influence of the spell) felt that he had been doing something whereas in fact he had not been doing that. (This state of affairs lasted) until one day or during one night Allah’s Messenger made supplication (to dispel its effects). He again made a supplication and he again did this and said to ‘A’isha: “Do you know that Allah has told me what I had asked Him? There came to me two men and one amongst them sat near my head and the other one near my feet

and he who sat near my head said to one who sat near my feet or one who sat near my feet said to one who sat near my head: What is the trouble with the man? He said: The spell has affected him. He said: Who has cast that? He (the other one) said: It was Labid b. A'sam (who has done it). He said: What is the thing by which he transmitted its effect? He said: By the comb and by the hair stuck to the comb and the spathe of the date-palm. He said: Where is that? He replied: In the well of Dhi Arwan.” She said: Allah’s Messenger sent some of the persons from among his Companions there and then said: “‘A’isha, by Allah, its water was yellow like henna and its trees were like heads of the devils.” She said that she asked Allah’s Messenger as to why he did not burn that. He said: “No, Allah has cured me and I do not like that I should induce people to commit any high-handedness in regard (to one another), but I only commanded that it should be buried.”⁹³

‘A’isha said: God’s messenger was bewitched so that he would imagine he had done something he had not done. One day when he was staying with me, he made supplication after supplication to God, then said, “Do you know, ‘A’isha, that God has given me a decision about what I asked? Two men came to me and one of them sat at my head and the other at my feet. One of them asked the other, ‘What is the man suffering from?’ and he replied, ‘He is under a spell.’ He asked, ‘Who has put a spell on him?’ and he replied, ‘Labid b. al-A’sam the Jew.’ He asked, ‘What did he use?’ and he replied, ‘A comb and combings and the spathe of a male palm-tree He asked, ‘Where is it?’ and he replied, ‘In the well of Dharwan’[*].” The Prophet then went with some of his companions to the well and said, “This is the well I was shown.” Its water looked like diluted henna and its palm-trees like the heads of devils. He then took it out. (Bukhari and Muslim.)⁹⁴

93- Sahih Muslim 2189a

94- Mishkat al-Masabih 5893, Bukhari, Adab, 56, has Dharwan, but

It was narrated that Zaid bin Arqam said:

“A Jewish man cast a spell on the Prophet [SAW], and he fell ill as a result of it, for several days. Then Jibra’il, peace be upon him, came to him and said: ‘A Jewish man has put a spell on you. In such and such a well there is a knot that he tied for you.’ The Messenger of Allah [SAW] sent them to take it out and bring it to him. Then the Messenger of Allah [SAW] got up as if he had been released from some bonds. No mention of that was made to that Jew, and he did not see that in his face at all.”⁹⁵

It was reported that he remained for six months and that it intensified for three nights, then the two protective surahs were revealed. It was reported from Abu Sa’id al-Khudri that Jibril came to Muhammad and said: “O Muhammad, have you complained?” He said, “Yes.” He said, “In the name of Allah, I heal you from everything that harms you, and from the evil of every soul or envious eye. Allah heals you. In the name of Allah, I heal you.”

This is the text of what they say about their prophet. Anyone with this characteristic is a Jew who has been bewitched and is stronger than him in determination and power, because he changed his mind so that he imagined that he had done something that he had not done. The Torah and the Gospel teach us that the Egyptian sorcerers were unable to stand before Moses because their actions were based on lies and misguidance.

His condition at the time of his death:

Muslim scholars said that Muhammad’s mind was altered by magic and that the Jews had bewitched him. Al-Bukhari said

Tibb, 50, has Dhu Arwan, which is the form given by Muslim in Salam, 43. Nawawi in his commentary on Muslim (Cairo, 1349, vol. 14, p. 177)

95- Sunan an-Nasa’i 4080

about Abdullah ibn Abbas that when Muhammad's illness, from which he died, became severe, he said: "Bring me an inkwell and paper so that I may write a book for you so that you will not go astray after me." Umar said: "The Messenger of God is overcome by pain. The Book of God is sufficient for us." There was much arguing and disputing among them. Some said, "Bring him closer so that the Prophet may write a book for you so that you will not go astray after him." Others said what Umar said. When they increased their arguing and disputing in front of Muhammad, he said to them, "Leave me alone. There should be no dispute among you." Ibn Abbas said: "The calamity, the whole calamity, was what prevented us from writing that book for them because of their disagreement and dispute." These are some of the circumstances of this man whom they almost elevated to divine status.

14 - The effect of poison on Muhammad:

When Khaybar was conquered and the people were reassured, Zaynab bint al-Harith, the sister of Marhab (and wife of Salam ibn Mashkam), inquired: What part of the ewe does Muhammad like most? They said: The arm, because it is the guide of the sheep and keeps it from harm. So she went to a goat she owned, slaughtered it, and skinned it, then took some poison that would kill within a short time, poisoned the sheep, and put most of it in the forelegs and shoulders. When the sun set and Muhammad prayed Evening with the people, he left while she was sitting at his feet. He asked about her, and she said: "O Abu al-Qasim, this is a gift I have given you." Muhammad ordered that it be taken from her and placed before him and his companions, among whom was Bashir ibn al-Bara ibn Ma'rur. Muhammad said: "Come closer," and they sat down. Muhammad took the arm and bit into it. When Muhammad took a bite, Bashir bit into what was in his mouth, and the people ate from it. Muhammad said: "Raise your hands, for this arm or shoulder tells me that it

is poisoned.” Bashir said: “By the One who honored you, I found that in the bite I ate, but what prevented me from spitting it out was that I did not want to spoil your food. When you ate what was in your mouth, I did not wish ill upon you, and I hoped that you would not spit it out. Bashir did not rise from his place until he died, and it was thrown to a dog, which died. It was said that his color returned to black, and he lingered in pain for a year before dying. It was said that Muhammad took a piece of the sheep, chewed it, and then threw it away (did not swallow it). As for Bashir, he took a piece of the sheep and swallowed it.

‘Aisha told that in the illness from which he died God’s messenger I was saying, ‘A’isha, I still feel the pain from the food I ate at Khaibar, and this is the time when I feel my aorta being cut because of that ‘poison.” Bukhari transmitted it.⁹⁶

Narrated ‘Aisha: The Prophet in his ailment in which he died, used to say, “O ‘Aisha! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison.”⁹⁷

The Jewish woman was right! If Muhammad had been a true prophet, God would have revealed to him that the sheep was poisoned, and he would have warned his companion not to swallow the morsel and saved him from death. But he did not know that the sheep was poisoned until after he had swallowed it, and after Bashir had swallowed his morsel. Bashir felt the poison just like Muhammad, so how could Muhammad say that the arm spoke to him? Even if we assume that it spoke to him, its words after Bashir had eaten were useless. It should have spoken to him before Muhammad took a bite and before Bashir ate from it. He testified that this bite severed his aorta and was the cause of his premature death.

96- Mishkat al-Masabih 5965

97- Sahih al-Bukhari 4428

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