

Is Muhammad a True Prophet of God?

by Sam Shamoun

The sermon challenges the prophetic status of Muhammad by presenting biblical evidence and arguments against his teachings.

Scripture: Numbers 23:23, Deuteronomy 18:20-22, Matthew 23:34, Luke 10:17-20, John 6:27, John 8:44, Hebrews 13:20, 1 John 2:22-23, 1 John 5:9-13, Revelation 14:6

Topics: "Prophecy", "Truth in Faith"

Description

Sam Shamoun presents six propositions that challenge the belief in Muhammad as a true prophet of God, urging Muslims to reflect on these claims. He argues that Muhammad's teachings contradict the messages of previous prophets, particularly regarding the divinity of Jesus Christ, and highlights instances where Muhammad's actions and teachings appear inconsistent or erroneous. Shamoun emphasizes that true prophecy must align with the established revelations and warns against accepting any message that contradicts the core tenets of the Christian faith. He concludes that Muhammad's contradictions and the nature of his teachings disqualify him as a true prophet of God.

Transcript

The following article presents six propositions denying the Muslim belief that Muhammad is a prophet of God. We ask all Muslim reading this to consider these propositions prayerfully and carefully, and see for themselves whether they are true or not.

We pray that our Lord Jesus will use this material to bring Muslims out of darkness and into his glorious Gospel light.

Let us begin.

PROPOSITION 1

Muhammad claims to follow in the footsteps of the prophets:

Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms; S. 4:136 Pickthall

"The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, HIS BOOKS (kutubihi), and His messengers. We make no distinction (they say) between one and another of His messengers. And they say: We hear, and we obey: (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." S. 2:285

"And afterward We inspired thee (Muhammad, saying): Follow the religion of Abraham, as one by nature upright. He was not of the idolaters." 16:123 Pickthall

Therefore hold fast to that which has been revealed to you; surely you are on the right path. And most surely it is a reminder for you and your people, and you shall soon be questioned. And ask those of Our apostles whom We sent before you: Did We ever appoint gods to be worshiped besides the Beneficent God? S. 43:43-45 Shakir

Muhammad is even told to follow the previous guidance and to confirm his message with the previous Scriptures:

Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: "I believe in whatever Book Allah has sent down; and I am commanded to judge justly between you. Allah is our Lord and your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is (our) final goal. S. 42:15

Those are they unto whom We gave the Scripture and command and prophethood. But if these disbelieve therein, then indeed We shall entrust it to a people who will not be disbelievers therein. Those are they whom Allah guideth, so follow their guidance. Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! it is naught but a Reminder to (His) creatures. S. 6:89-90 Pickthall

And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then question those who read the Scripture (that was) before thee. Verily the Truth from thy Lord hath come unto thee. So be not thou of the waverers. And be not thou of those who deny the revelations of Allah, for then wert thou of the losers. S. 10:94-95 Pickthall

This means that his message must be consistent with the prophets that went before him. The Holy Bible says that Jesus is the seal of revelation, and that all prophets that come after him must speak in his name or authority and preach the eternal Gospel of Christ:

"Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal." John 6:27 NASB

"Therefore, behold, I AM SENDING you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city," Matthew 23:34

"Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord," Hebrews 13:20

"And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people;" Revelation 14:6

"Then I fell at his feet to worship him. But he said to me, Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy." Revelation 19:10

Since Muhammad contradicted the message of Christ, denying his divine sonship, his message is therefore not from the true God:

"Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist--he denies the Father and the Son. No one who denies the Son has the Father; whoever acknowledges the Son has the Father also." 1 John 2:22-23 NIV

In fact, he ends up calling God a liar:

"We accept man's testimony, but God's testimony is greater because it is the testimony of God, which he has given about his Son. Anyone who believes in the Son of God has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony God has given about his Son. And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life." 1 John 5:9-13 NIV

Since Muhammad turns the true God into a liar he cannot be a true prophet.

PROPOSITION 2

The Holy Bible says that magic and sorcery has no affect against true believers of the true God:

"There is no sorcery against Jacob, no divination against Israel. It will now be said of Jacob and of Israel, See what God has done!" Numbers 23:23 NIV

"The seventy-two returned with joy and said, Lord, even the demons submit to us in your name. He replied, I saw Satan fall like lightning from heaven. I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven." Luke 10:17-20 NIV

Muhammad fails this test since a Jew was able to bewitch him! In fact, Muslims claim that Surahs 113 and 114 were "revealed" to free Muhammad from this curse. The hadiths record:

Narrated Aisha:

Magic was worked on Allah's Apostle so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as it has such an effect). Then one day he said, "O 'Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. What is wrong with this man?' The latter replied he is under the effect of magic. The first one asked, Who has worked magic on him?' The other replied Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, What material did he use?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied. 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan' " So

the Prophet went to that well and took out those things and said "That was the well which was shown to me (in a dream) Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils." The Prophet added, "Then that thing was taken out' I said (to the Prophet) "Why do you not treat yourself with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among my people." (Sahih al-Bukhari, Volume 7, Book 71, Number 660; see also number 661)

Narrated Aisha:

Once the Prophet was bewitched so that he began to imagine that he had done a thing which in fact he had not done. (Sahih al-Bukhari, Volume 4, Book 53, Number 400)

PROPOSITION 3

Muhammad made gross factual errors. Some examples include:

1. Night Journey

Glory to (Allah) Who did take His Servant for a Journey by night from the Sacred Mosque to the Farthest Mosque (Masjid al-Aqsa), whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things). S. 17:1

According to the Islamic traditions, Muhammad went to the Mosque in Jerusalem. The following is taken from Alfred Guillaume's The Life of Muhammad (Oxford University Press Karachi, 1995 tenth impression), which is a translation of Ibn Ishaq's Sirat Rasulallah:

Ziyad b. 'Abdullah al-Bakka'i from Muhammad b. Ishaq told me the following: Then the apostle was carried by night from the mosque at Mecca to the Masjid al-Aqsa WHICH IS THE TEMPLE OF AELIA, when Islam had spread in Mecca among the Quraysh and all the tribes.

His companion (Gabriel) went with him to see the wonders between heaven and earth, UNTIL HE CAME TO JERUSALEM'S TEMPLE

In his story al-Hasan said: The apostle and Gabriel went their way until they arrived AT THE TEMPLE AT JERUSALEM (Guillaume, pp. 181, 182; bold and capital emphasis ours)

And from Sahih Muslim, Book 1, Number 309:

It is narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said: I was brought al-Buraq Who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof a distance equal to the range of version. I mounted it and came to the Temple (Bait Maqdis in Jerusalem), then tethered it to the ring used by the prophets. I entered the mosque and prayed two rak'ahs in it, and then came out and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: You have chosen the natural thing. Then he took me to heaven (Source)

The problem with all of this is that the first Jerusalem Temple was destroyed by Nebuchadnezzar's Babylonian armies in 587 BC. Furthermore, General Titus and his Roman soldiers levelled the Second Temple in AD. 70, more than five centuries before this alleged night journey to Jerusalem took place. In fact, the Temple that eventually became Masjid al-Aqsa did not come into existence until AD. 691 when Amir Abd-ul-Malik built it.

2. Number of earths

According to the Quran Allah created exactly seven heavens and seven earths

"It is Allah Who has created seven heavens, and earths as many" S. 65:12, F. Malik's translation

The so-called sound reports confirm that Muhammad actually believed that there were seven earths:

Narrated Muhammad bin Ibrahim bin Al-Harith:

from Abu Salama bin 'Abdur-Rahman who had a dispute with some people on a piece of land, and so he went to 'Aisha and told her about it. She said, "O Abu Salama, avoid the land, for Allah's Apostle said, Any person who takes even a span of land unjustly, his neck shall be encircled with it down seven earths." (Sahih al-Bukhari, Volume 4, Book 54, Number 417: <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari/054.sbt.html#004.054.417>; see also Numbers 418, 420; Volume 3, Book 43, Numbers 632-634)

Narrated Abu Hurayrah:

While Allah's Prophet (peace be upon him) and his companions were sitting clouds came over them and Allah's Prophet (peace be upon him) asked, "Do you know what these are?" On their replying that Allah and His Messenger knew best, he said, "These are the clouds (anan), these are the water-carriers of the Earth, which Allah drives to people who do not thank Him or call upon him." He then asked, "Do you know what is above you?" On their replying that Allah and His Messenger (peace be upon him) knew best, he said, "It is the firmament, a ceiling which is guarded and waves which are kept back." He then asked, "Do you know what is between you and it?" On their replying that Allah and His Messenger (peace be upon him) knew best, he said, "Between you and it are five hundred years." He then asked, "Do you know what is above that?" On their replying that Allah and His Messenger (peace be upon him) best he said, "Two heavens with a distance of five hundred years between them." He went on speaking like that till he counted seven heavens, the distance between each pair being like between Heaven and Earth. He then asked, "Do you know what is above that?" On their replying that Allah and His Messenger (peace be upon him) knew best, he said, "Above that is the Throne, and the distance between it and the (seventh) heaven is the same as that between each pair of heavens." He then asked, "Do you know what is below you?" On their replying that Allah and His Messenger (peace be upon him) knew best, he said, "It is the earth." He then asked, "Do you know what is under that?" On their replying that Allah and His Messenger (peace be upon him) knew best, he said, "Under it there is another Earth with a journey of five hundred years between them," and so on till he had counted seven earths with a journey of five hundred years between each pair. He then said, "By Him in Whose hand Muhammad's soul is, if you were to drop a rope to the lowest earth it would not pass out of Allah's knowledge." He then recited, "He is the First and the Last, the Outward and the Inward, and He is omniscient." (Tirmidhi commented that Allah's Messenger's recitation of the verse indicates that it would go down within Allah's knowledge, power and authority, for Allah's knowledge, power and authority are everywhere, while He is on the Throne, as He described Himself in His Book.)

Ahmad and Tirmidhi transmitted it. (Al-Tirmidhi, Number 1513- taken from the ALIM CD-ROM Version)

The Muslim expositors provide further substantiation that this is what Muhammad erroneously believed, and further add that these earths are actually flat! Some of these exegetes include the following.

Al-Tabari

According to Muhammad b. Sahl b. 'Askar-Isma'il b. 'Abd al-Karim-Wahb, mentioning some of his majesty (as being described as follows): The heavens and the earth and the oceans are in the haykal, and the haykal is in the Footstool. God's feet are upon the Footstool. He carries the Footstool. It became like a sandal on His feet. When Wahb was asked: What is the haykal? He replied: Something on the heavens' extremities that surrounds the earth and the oceans like ropes that are used to fasten a tent. And when Wahb was asked how earths are (constituted), he replied: They are seven earths that are FLAT and islands. Between each two earths, there is an ocean. All that is surrounded by the (surrounding) ocean, and the haykal is behind the ocean. (History of Al-Tabari-General Introduction and From the Creation to the Flood, translated by Franz Rosenthal [State University of New York Press (SUNY), Albany 1989], Volume 1, pp. 207-208; bold emphasis ours)

Ibn Kathir

means, He created seven earths. In the Two Sahihs, there is a Hadith that states

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And in Sahih Al-Bukhari the wording is...

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In the beginning of my book, Al-Bidayah wan-Nihayah, I mentioned the various narrations for this Hadith when I narrated the story of the creation of the earth. All the thanks and praise is due to Allah.

Those who explained this Hadith to mean the seven continents have brought an implausible explanation that contradicts the letter of the Quran and the Hadith without having proof. (Tafsir Ibn Kathir (Abridged) Volume 10 (Surat At-Tagabun to the end of the Quran), abridged by a group of scholars under the supervision of Shaykh Safiur-Rahman Al-Mubarakpuri [Darussalam Publishers & Distributors, Riyadh, Houston, New York, London, Lahore; first edition, September 2000], pp. 55-56: <http://tafsir.com/default.asp?sid=65&tid=54300>; bold emphasis ours)

3. The orbit of the sun

The Quran and Muhammads Sunna teach that the sun travels all the way to Allahs throne where it prostrates and waits for permission to return to its course!

"And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise." S. 36:38 Pickthall

Narrated Abu Dharr:

The Prophet asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allah and His Apostle know better." He said, "It goes (i.e. travels) till it prostrates Itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: And the sun runs its fixed course for a term (decreed). That is The Decree of (Allah) The Exalted in Might, The All-Knowing." (36:38) (Sahih

al-Bukhari, Volume 4, Book 54, Number 421:
<http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari/054.sbt.html#004.054.421>)

4. The function of shooting stars

The Quran further claims that one of the purposes of the stars is to be hurled at satans or jinns:

And We have (from of old), adorned the lowest heaven with lamps, and We have made such (lamps as) missiles to drive away Satans ... S. 67:5

We have indeed decked the lower heaven with beauty (in) the stars, (for beauty) and for guard against all obstinate rebellious Satans. (So) they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side. S. 37:6-8 cf. 15:16-18; 55:33-35)

One Muslim named Abu Qatada stated that,

"The creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as missiles to hit the devils, and as signs to guide travelers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (Dr. Muhammad Taq-i-ud-Din Al-Hillai, Ph.D. [Berlin] & Dr. Muhammad Muhsin Khan, Interpretation of the Meaning of the Noble Quran, pp. 214, 394-395; bold and italic emphasis ours)

It is quite possible that Muhammad believed that Satan was a material being since he also believed that Satan urinated on/in people:

Narrated 'Abdullah:

A person was mentioned before the Prophet (p.b.u.h) and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet said, "Satan urinated in his ears." (Sahih al-Bukhari, Volume 2, Book 21, Number 245- see also Volume 4, Book 54, Number 492: <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari/054.sbt.html#004.054.492>)

'Abdullah (b. Mas'ud) reported that a mention was made of a man who slept the whole night till morning. He (the Holy Prophet) remarked: That is a man in whose ears (or in whose ear) the devil urinated. (Sahih Muslim, Book 4, Number 1700: <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/muslim/004.smt.html#004.1700>)

5. Which Came First: Heaven or Earth?

The Quran claims that the earth and everything in were created before the heavens:

It is He Who hath created for you ALL THINGS that are on earth; THEN (thumma) He turned to the heavens, and made them into seven firmaments; and of all things He hath perfect knowledge. S. 2:29

Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds. He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein its sustenance, in four Days, alike for (all) who ask. THEN (thumma) He turned to the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come (together), in willing obedience." So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and

command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge. S. 41:9-12

Traditions attributed to Muhammad and his first followers claim that the Arabic word thumma meant a sequential act, that the heavens came after the earth:

"Abu Huraira reported that Allah's Messenger took hold of my hands and said: Allah the Exalted and Glorious, created the clay on Saturday and He created the mountains on Sunday and He created the trees on Monday and He created the things entailing labour on Tuesday and created light on Wednesday and He caused animals to spread on Thursday and created Adam (pbuh) after 'Asr on Friday; the last creation at the last hour of the hours of Friday, i.e. Between afternoon and night." (Sahih Muslim, Book 039, Number 6707: <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/muslim/039.smt.html#039.6707>)

This hadith places the creation of light on Wednesday, after the creation of the earth and its provisions. Light presumably refers to the sun. If so, this would be in clear contradiction with modern scientific theories on the origin of the universe which places the creation of the sun before vegetation.

The following traditions are taken from The History of al-Tabari, Volume 1 - General Introduction and from the Creation to the Flood (translated by Franz Rosenthal, State University of New York Press (SUNY), Albany 1989), pp. 187-193. All bold and capital emphasis ours:

"We have stated before that time is but hours of night and day and that the hours are but traversal by the sun and the moon of the degrees of the sphere. Now then, this being so, there is (also) a sound tradition from the Messenger of God told us by Hannad b. al-Sari, who also said that he read all of the hadith (to Abu Bakr) Abu Bakr b. 'Ayyash Abu Sa'd al-Baqqal- 'Ikrimah IBN ABBAS: The Jews came to the Prophet and asked him about the creation of the heavens and the earth. He said: God created the earth on Sunday and Monday. He created the mountains and the uses they possess on Tuesday. On Wednesday, He created trees, water, cities and the cultivated barren land. These are four (days). He continued (citing the Qur'an): Say: Do you really not believe in the One Who created the earth in two days, and set up others like Him? That is the Lord of the worlds. He made it firmly anchored (mountains) above it and blessed it and decreed that it contain the amount of food it provides, (all) in four days, equally for those asking- for those who ask. On Thursday, He created heaven. On Friday, He created the stars, the sun, the moon, and the angels, until three hours remained. In the first of these three hours He created the terms (of human life), who would live and who would die. In the second, He cast harm upon everything that is useful for mankind. And in the third, (He created) Adam and had him dwell in Paradise. He commanded Iblis to prostrate himself before Adam, and He drove Adam out of Paradise at the end of the hour. When the Jews asked: What then, Muhammad? He said: Then He sat straight upon the Throne. The Jews said: You are right, if you had finished, they said, with: Then He rested. Whereupon the Prophet got very angry, and it was revealed: We have created the heavens and the earth and what is between them in six days, and fatigue did not touch Us. Thus be patient with what you say."

And:

"According to al-Muthanna- al-Hajjaj- Hammad- 'Ata' b. al-Sa'ib- 'Ikrimah: The Jews asked the Prophet: What about Sunday? The Messenger of God replied: On it, God created the earth and spread it out. They asked about Monday, and he replied: On it, He created Adam. They asked about Tuesday, and he replied: On it, He created the mountains, water, and so on. They asked about Wednesday, and he replied: Food. They asked about Thursday, and he replied: He created the heavens. They asked about Friday, and he

replied: God created night and day. Then, when they asked about Saturday and mentioned God's rest(ing on it), he exclaimed: God be praised! God then revealed: We have created the heavens and the earth and what is between them in six days, and fatigue did not touch Us."

Yet the following Surah contradicts the above statements and asserts that the earth's provisions, such as water, were created ONLY after the heavens:

"Are ye the harder to create, or is the heaven that He built? He raised the height thereof and ordered it; And He made dark the night thereof, and He brought forth the morn thereof. AND AFTER THAT (ba'da) He spread the earth, And produced therefrom the water thereof and the pasture thereof, And He made fast the hills, A provision for you and for your cattle." S. 79:27-33

Al-Tabari writes in regards to the word bada that:

Someone might say: You realize that a number of interpreters have considered God's word: "And it was the earth that He spread out thereafter," to mean: "He spread out simultaneously" (attributing to the preposition ba'da "after" the meaning of ma'a "together [simultaneous] with"). Now, what is your evidence for the soundness of your statement that we have here the meaning of "after", the opposite of "before"? The reply would be: The meaning of "after" generally known in Arabic speech, as we have said, is that of the opposite of "before," and not "simultaneous with." Now, word meanings considered applicable are those that are preponderant and generally known among speakers (of a language), and no others are. (Ibid., p. 216; bold emphasis ours)

Even the late Muslim translator Abdullah Yusuf Ali, while translating ba'da as "moreover" in Q. 79:30, candidly admitted that:

Moreover: or, more literally, AFTER THAT. See n. 4475 to xli. 11. (Ali, footnote 5937)

PROPOSITION 4

The Holy Bible warns:

"But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death. You may say to yourselves, How can we know when a message has not been spoken by the LORD? If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. That prophet has spoken presumptuously. Do not be afraid of him." Deuteronomy 18:20-22

Muhammad made false predictions:

"The Roman Empire has been defeated - in a land close by: But they, (even) after (this) defeat of theirs, will soon be victorious - within a few years." S. 30:2-4

The Arabic word for "few years" is Bida. This word is found in Q. 12:42. Here are the comments of Muslim exegete Ibn Kathirs regarding the meaning of Bida' in Q. 12:42:

that it refers to the man who was saved. As was said by Mujahid, Muhammad bin Ishaq and several others. As for a few years, or, Bida' in Arabic, IT MEANS THREE TO NINE, according to Mujahid and Qatadah. Wahb bin Munabbih said, "Ayub suffered from the illness for seven years, Yusuf remained in prison for seven years and Bukhtanassar (Nebuchadnezzar - Chaldean king of Babylon) was tormented

for seven years." (Tafsir Ibn Kathir (Abridged) Volume 5, Surah Hud to Surat Al-Isra', Verse 38, abridged by a group of scholars under the supervision of Shaykh Safiur-Rahman Al-Mubarakpuri [Darussalam Publishers & Distributors, Riyadh, Houston, New York, Lahore; First Edition: July 2000], pp. 170-171: <http://tafsir.com/default.asp?sid=12&tid=24816>; bold and capital emphasis ours)

Notice what he further says in reference to its use in Q. 30:

Abu Bakr mentioned this to the idolators, and they said, "Set a time limit for that, and if we prevail, we will get such and such; and if you prevail, you will get such and such." So he set a limit of five years, and they (the Romans) did not prevail. Abu Bakr mentioned that to the Messenger of Allah and he said

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[I (the narrator) think he meant less than ten]. Sa'id bin Jubayr said: "Bid` means less than ten." (<http://tafsir.com/default.asp?sid=30&tid=40123>)

Some of the Quraysh said to Abu Bakr: "This is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians within three to nine years, so why not have a bet on that between us and you." Abu Bakr said, "Yes." This was before betting had been forbidden. So, Abu Bakr and the idolators made a bet, and they said to Abu Bakr: "What do you think, Bid` means something between three and nine years, so let us agree on the middle." So they agreed on six years. Then six years passed without the Romans being victorious, so the idolators took what they had bet with Abu Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abu Bakr for agreeing on six years. He said: "Because Allah said: In Bid` years." At that time, many people became Muslim." This is how it was narrated by At-Tirmidhi, then he said, "This is a Hasan Hadith." (<http://tafsir.com/default.asp?sid=30&tid=40133>; bold and underline emphasis ours)

Several problems immediately arise from a plain reading of the text. This alleged prophecy is a great example of how incoherent, incomplete and unintelligible the Quran truly is. The prophecy states that the Romans have been defeated in a land close by. Yet, we are not told who defeated them, when were they defeated, and where were they defeated. Is the phrase a "land close by" directed towards the Muslims or the Romans? If one claims that it refers to the Muslims then this still leaves us with the problem of identifying the precise location of the land. A land close to the Muslims can be a reference to Medina (provided that this was "revealed" during the time the Muslims were still in Mecca), Mecca, Syria, Turkey, Lebanon, Jerusalem, Persia etc. If it is referring to the Romans themselves, then the land close by can refer to a land near either Turkey (Constantinople) or Rome. How does anyone know for certain?

Second, who defeated the Romans and how does one know for certain? Third, when was this "prophecy" given? Is it Pre-Hijrah or post-Hijrah? Since the prophecy states that the Romans would be victorious within a few years, knowing the precise date of this alleged prophecy is an essential and integral part of verifying whether it came to pass or not.

According to Muslim scholarship this passage was supposedly "sent down" approximately around 615 AD and refers to the defeat of the Romans at the hands of the Persians. When we consult the encyclopaedias and other sources we discover that the Roman victory didnt occur until 13 years later, not the 3-9 years stipulated by the Quran. Under Heraclius, Encyclopedia Britannica writes:

In 614 the Persians conquered Syria and Palestine, taking Jerusalem and what was believed to be Christ's Cross, and in 619 occupied Egypt and Libya

In 622, clad as a penitent and bearing a sacred image of the Virgin, he left Constantinople, as prayers rose from its many sanctuaries for victory over the Persian Zoroastrians, the recovery of the Cross, and the reconquest of Jerusalem

The next two years he devoted to campaigns in Armenia, the manpower of which was vital to the empire, and to a devastating invasion of Persia. In 625 Heraclius retired to Anatolia. He had encamped on the west bank of the Sarus River when the Persian forces appeared on the opposite bank. Many of his men rushed impetuously across the bridge and were ambushed and annihilated by the enemy.

Emerging from his tent, Heraclius saw the triumphant Persians crossing the bridge. The fate of the Empire hung in the balance. Seizing his sword, he ran to the bridge and struck down the Persian leader. His soldiers closed rank behind him and beat back the foe.

In 626 the Persians advanced to the Bosphorus, hoping to join the Avars in an assault on the land walls of Constantinople. But the Romans sank the primitive Avar fleet that was to transport Persian units across Bosphorus and repelled the unsupported Avar assault. Heraclius again invaded Persia and in December 627, after a march across the Armenian highlands into the Tigris plain, met the Persians near the ruins of Nineveh. There, astride his renowned war-horse, he killed three Persian generals in single combat, charged into enemy ranks at the head of his troops, killed the Persian commander, and scattered the Persian host.

A month later, Heraclius entered Dastagird with its stupendous treasure. Khosrow was overthrown by his son, with whom Heraclius made peace, DEMANDING ONLY THE RETURN OF THE CROSS, the captives, AND CONQUERED ROMAN TERRITORY. Returning to Constantinople in triumph, he was hailed as a Moses, an Alexander, a Scipio. IN 630 HE PERSONALLY RESTORED THE CROSS TO THE CHURCH OF THE HOLY SEPULCHRE IN JERUSALEM. (Bold and capital emphasis mine)

A. Yusuf Ali in an appendix to his English translation, states:

16. In these desperate circumstances Heraclius conceived a brilliant plan. He knew that the Persians were weak in sea power. He used his sea power to attack them in the rear. In 622 (the year of the Hijra) he transported his army by sea through the Aegean Sea to the bay just south of the Taurus Mountains. He fought a decisive battle with the Persians at Issus, in the same plain in which Alexander the Great had defeated the Persians of his day in his famous march to Syria and Egypt. The Persians were taken by surprise and routed. BUT THEY HAD STILL A LARGE FORCE IN ASIA MINOR, which they could have brought into play against the Romans if Heraclius had not made ANOTHER and equally unexpected dash by sea from the north. He returned to Constantinople by sea, made a treaty with the Avars, and with this help kept the Persians at bay round the capital. Then he led THREE CAMPAIGNS, IN 623, 624 AND 625, along the southern shore of the Black Sea and took the Persians again in the rear in the region round Trebizond and Kars. Through Armenia he penetrated into Persia and got into Mesopotamia. He was now in a position to strike AT THE VERY HEART OF THE PERSIAN EMPIRE. A DECISIVE BATTLE WAS FOUGHT ON THE TIGRIS NEAR THE CITY OF MOSUL IN DECEMBER 627. Before this battle, however, he had taken care to get the alliance of the Turks and with their help to relieve Constantinople IN 626 against the Persians and the treacherous Avars who had then joined the Persians.

17. Heraclius CELEBRATED HIS TRIUMPH IN CONSTANTINOPLE IN MARCH 628. PEACE WAS THEN MADE BETWEEN THE TWO EMPIRES ON THE BASIS OF THE STATUS QUO ANTE. Heraclius, in pursuance of a vow he had made, went south in the autumn to Emessa (Hims) and from there marched on foot to Jerusalem TO CELEBRATE HIS VICTORIES, AND RESTORE TO ITS PLACE THE HOLY CROSS WHICH HAD BEEN CARRIED AWAY BY THE PERSIANS AND WAS RETURNED TO THE EMPEROR AS A CONDITION OF PEACE. Heraclius's route was strewn with costly carpets, AND HE THOUGHT THAT THE FINAL DELIVERANCE HAD COME FOR HIS PEOPLE AND HIS EMPIRE (Ali, appendix X, pp. 1073-1074; bold and capital emphasis ours)

Ali's claim leaves us with a time period after 628 AD for the Roman victory, making this a false prophecy. Muhammad is therefore a false prophet.

PROPOSITION 5

Muhammad condoned and or committed atrocious sins such as:

1. Lying and murdering

According to Muhammad, Allah is the best conniver and is also a deceiver:

The Hypocrites - they seek to deceive Allah but it is Allah Who DECEIVES them. When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance; S. 4:142

And (the unbelievers) schemed and planned, and Allah schemed also, and the best of schemers is Allah. S. 3:54

Remember how the unbelievers schemed against thee, to keep thee in bonds, or to slay thee, or get thee out (of thy home). They scheme and plot, but the best of schemers is Allah. S. 8:30

The term for scheme in Arabic is makara and denotes one who is a deceiver, a conniver, a schemer. It is always used in a negative sense. Allah is thus seen as the best of deceivers, the premiere schemer and conniving one.

Muslim theologians themselves admit to the negative connotation of the Arabic term. For example Dr. Mahmoud M. Ayoub in his book, The Quran and Its Interpreters, Volume II, The House of Imran, brings up the question of,

"how the word makr (scheming or plotting), which implies deceitfulness or dishonesty, could be attributed to God." (Ibid., State University of New York Press (SUNY), Albany, 1992, p. 165; bold and italic emphasis ours)

After listing several Muslim sources he quotes ar-Razi as arguing that,

"scheming (makr) is actually an act of deception aiming at causing evil. It is not possible to attribute deception to God. Thus the word is one of the muttashabihat [multivalent words of the Quran]." (Ibid., p. 166; all bold italic emphasis ours)

Allah even deceived Muslims:

"When Allah showed them unto thee (O Muhammad) in thy dream as few in number, and if He had shown them to thee as many, ye (Muslims) would have faltered and would have quarrelled over the affair. But Allah saved (you). Lo! He knoweth what is in the breasts (of men). And when He made you (Muslims), when ye met (them), see them with your eyes as few, and lessened you in their eyes, (it was) that Allah might conclude a thing that must be done. Unto Allah all things are brought back." S. 8:43-44

Allah had to show the opposing fighting forces as few to Muhammad and his companions since if they saw them as they actually were, the Muslims would have been afraid to fight. Allah had to use deception in order to encourage the Muslims to fight in his cause.

This perhaps explains why Muhammad permitted Muslims to use deception in order to kill Muhammads enemies:

KAB B. AL-ASHRAF

Narrated Jabir Abdullah:

Allah's messenger said "Who is willing to kill Ka'b bin Al-Ashraf who has hurt Allah and His apostle?" Thereupon Maslama got up saying, "O Allah's messenger! Would you like that I kill him?" The prophet said, "Yes". Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Ka'b). The prophet said, "You may say it."

Maslama went to Ka'b and said, "That man (i.e. Muhammad) demands Sadaqa (i.e. Zakat) [taxes] from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said, "By Allah, you will get tired of him!" Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." Ka'b said, "Yes, but you should mortgage something to me." Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so and so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you."

Maslama and his companion promised Ka'b that Maslama would return to him. He came to Ka'b at night along with Ka'b's foster brother, Abu Naila. Ka'b invited them to come into his fort and then he went down to them. His wife asked him, "Where are you going at this time?" Ka'b replied, "None but Maslama and my (foster) brother Abu Naila have come." His wife said, "I hear a voice as if blood is dropping from him." Ka'b said, "They are none but my brother Maslama and my foster brother Abu Naila. A generous man should respond to a call at night even if invited to be killed.

Maslama went with two men. So Maslama went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him. I will let you smell his head."

Ka'b bin Al-Ashraf came down to them wrapped in his clothes, and diffusing perfume. Maslama said, "I have never smelt a better scent than this." Ka'b replied, "I have got the best Arab women who know how to use the high class of perfume." Maslama requested Ka'b, "Will you allow me to smell your head?" Ka'b said "yes." Maslama smelt it and made his companions smell it as well. Then he requested Ka'b again,

"Will you let me (smell your head)?" Ka'b said "Yes". When Maslama got a strong hold of him, he said (to his companions) "Get at him!" So they killed him and went to the prophet and informed him." (Sahih al-Bukhari, Volume 5, Number 369: <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari/059.sbt.html#005.059.369>)

ABU AFAK

Then occurred the "sariyyah" [raid] of Salim Ibn Umayr al-Amri against Abu Afak, the Jew, in [the month of] Shawwal in the beginning of the twentieth month from the hijrah [immigration from Mecca to Medina in 622 AD], of the Apostle of Allah. Abu Afak, was from Banu Amr Ibn Awf, and was an old man who had attained the age of one hundred and twenty years. He was a Jew, and used to instigate the people against the Apostle of Allah, and composed (satirical) verses [about Muhammad].

Salim Ibn Umayr who was one of the great weepers and who had participated in Badr, said, "I take a vow that I shall either kill Abu Afak or die before him." He waited for an opportunity until a hot night came, and Abu Afak slept in an open place. Salim Ibn Umayr knew it, so he placed the sword on his liver and pressed it till it reached his bed. The enemy of Allah screamed and the people who were his followers, rushed to him, took him to his house and interred him. (Ibn Sad, Kitab Al Tabaqat Al Kabir [Book Of The Major Classes], English translation by S. Moinul Haq, M.A., PH.D assisted by H.K. Ghazanfar M.A. [Kitab Bhavan Exporters & Importers, 1784 Kalan Mahal, Daryaganj, New Delhi- 110 002 India], Volume 2, p. 32; bold emphasis ours)

ASMA B. MARWAN

SARIYYAH OF UMAYR IBN ADI'

Then (occurred) the sariyyah of Umayr ibn adi Ibn Kharashah al-Khatmi against Asma Bint Marwan, of Banu Umayyah Ibn Zayd, when five nights had remained from the month of Ramadan, in the beginning of the nineteenth month from the hijrah of the apostle of Allah. Asma was the wife of Yazid Ibn Zayd Ibn Hisn al-Khatmi. She used to revile Islam, offend the prophet and instigate the (people) against him. She composed verses. Umayr Ibn Adi came to her in the night and entered her house. Her children were sleeping around her. There was one whom she was suckling. He searched her with his hand because he was blind, and separated the child from her. He thrust his sword in her chest till it pierced up to her back. Then he offered the morning prayers with the prophet at al-Medina. The apostle of Allah said to him: "Have you slain the daughter of Marwan?" He said: "Yes. Is there something more for me to do?" He [Muhammad] said: "No. Two goats will butt together about her." This was the word that was first heard from the apostle of Allah. The apostle of Allah called him Umayr, "basir" (the seeing). (Ibn Sads Kitab Al-Tabaqat Al-Kabir, Volume 2, p. 31; bold emphasis ours)

Muhammad was only emulating his own god.

The Lord Jesus warns against such people:

"You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies." John 8:44

2. Legal Prostitution called Muta

One shameful aspect of Islam is the practice of temporary marriages called mut'a. This practice granted Muhammad's followers the privilege of gratifying their carnal desires with women for a temporary time period at a very cheap price:

Abdullah (b. Mas'ud) reported: We were on an expedition with Allah's Messenger and we had no women with us. We said: Should we not have ourselves castrated? He (the Holy Prophet) forbade us to do so He then granted us permission that we should contract temporary marriage for a stipulated period giving her a garment, and 'Abdullah then recited this verse: 'Those who believe do not make unlawful the good things which Allah has made lawful for you, and do not transgress. Allah does not like transgressors" (al-Qur'an, v. 87). (Sahih Muslim, Book 008, Number 3243: <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/muslim/008.smt.html#008.3243>)

Rabi' b. Sabra reported that his father went on an expedition with Allah's Messenger during the Victory of Mecca, and we stayed there for fifteen days (i. e. for thirteen full days and a day and a night), and Allah's Messenger permitted us to contract temporary marriage with women. So I and another person of my tribe went out, and I was more handsome than he, whereas he was almost ugly. Each one of us had a cloak, My cloak was worn out, whereas the cloak of my cousin was quite new. As we reached the lower or the upper side of Mecca, we came across a young woman like a young smart long-necked she-camel. We said: Is it possible that one of us may contract temporary marriage with you? She said: What will you give me as a dower? Each one of us spread his cloak. She began to cast a glance on both the persons. My companion also looked at her when she was casting a glance at her side and he said: This cloak of his is worn out, whereas my cloak is quite new. She, however, said twice or thrice: There is no harm in (accepting) this cloak (the old one). So I contracted temporary marriage with her, and I did not come out (of this) until Allah's Messenger declared it forbidden. (Sahih Muslim, Book 008, Number 3253: <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/muslim/008.smt.html#008.3253>)

Gods pure Word says:

"Do not degrade your daughter by making her a prostitute, or the land will turn to prostitution and be filled with wickedness." Leviticus 19:29

"You must not bring the earnings of a female prostitute or of a male prostitute into the house of the LORD your God to pay any vow, because the LORD your God detests them both." Deuteronomy 23:18

3. Abuse of Slave Girls

God told Israel that if they found an attractive girl amongst the captives they could marry her, but they could not sell or abuse her:

"When you go to war against your enemies and the LORD your God delivers them into your hands and you take captives, if you notice among the captives a beautiful woman and are attracted to her, you may take her AS YOUR WIFE. Bring her into your home and have her shave her head, trim her nails and put aside the clothes she was wearing when captured. After she has lived in your house and mourned her father and mother for a full month, then you may go to her and be her husband and she shall be your wife. If you are not pleased with her, let her go wherever she wishes. You must not sell her or treat her as a slave, since you have dishonored her." Deuteronomy 21:10-14

An Israelite could not touch a captive he found attractive for 30 days, which allowed for the captive to mourn the loss of her family and country. The intention of this law was to protect her against any rude passion on the part of the man (i.e., rape). It also gave her time to blend in with the Israelites and to develop affection for the man. Hence, the law served as a mercy from God to protect her against rape. It clearly highlights God's great compassion for non-Israelite women taken in war. Gentile women were not necessarily given covenant protection as Israelite women were given. And yet God gives these captive Gentile women protection and insures that they were not regarded as mere slaves, or as contraband from the battle. God in his love gave them the full status of wives, just like Israelite women!

M.G. Kline, considered one of the leading Old Testament theologians of the last century, wrote regarding on Deuteronomy 21:10-14:

This first of three stipulations concerned with the authority of the head of the household (cf. vv. 15-21) deals with the limits of the husband's authority over his wife. The case of a captive woman (vv. 10,11; cf. 20:14; contrast 7:3) is used as a case in point for establishing the rights of the wife, perhaps because the principle would obviously apply, a fortiori in the case of an Israelite wife. On the purificatory acts of verses 12b, 13a, which signified removal from captive-slave status, compare Lev. 14:8; Num. 8:7.

On the month's mourning, see Num 20:29 and Deut 34:8. This period would provide for the achieving of inward composure for beginning a new life, as well as for an appropriate expression of filial piety. 14. Thou shalt not sell her. A wife might not be reduced to slave status, not even the wife who had been raised from slave status then thou shalt let her go whither she will. The severance of the marriage relationship is mentioned here only incidentally to the statement of the main principle that a man's authority did not extend to the right of reducing his wife to a slave. This dissolution of the marriage would have to be accomplished according to the laws of divorce in the theocracy (cf. Deut. 24:1-4). Not the divorce was mandatory, but the granting of freedom in case the man should determine to divorce his wife according to the permission granted by Moses because of the hardness of their hearts (cf. Matt 19:8). (Wycliff Bible Commentary [Oliphants Ltd.: London, 1963], p. 184)

The late chief rabbi of the British Empire, Chief Rabbi J. H. Hertz said:

"A female war-captive was not to be made a concubine till after an interval of a month. The bitter moments of the captive's first grief had to be respected. She must not subsequently be sold or treated as a slave. 12. bring her home. This law inculcates thoughtfulness and forbearance under circumstances in which the warrior, elated by victory, might deem himself at liberty to act as he pleased (Driver). After the countless rapes of conquered women with which recent history has made us so painfully familiar, it is like hearing soft music to read of the warrior's duty to the enemy woman, of the necessary marriage with its set ritual and its due delay. And the Legislator proceeds to trace the course of the husband's duty in the event of the conquered alien woman failing to bring him the expected delight. Then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not deal with her as a slave, because thou hast humbled her" (Zangwill) 13. she shall be thy wife. And enjoy the full rights and duties of a Jewish wife; Exodus xxi, 10.14. no delight in her, i.e. no longer any delight in her. The Rabbis deemed such a marriage a concession to human weakness, as a preventive against worse manifestations of the unbridled passions of man...humbled her. Dishonored her." (Pentateuch & Haftorahs, edited by Dr. J H Hertz [The Soncino Press Limited: London, 1960], p. 840)

Muhammad, on the other hand, permitted Muslims to sleep with slave girls without having to marry them first:

And all married women (are forbidden unto you) save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise. S. 4:24 Pickthall

Who abstain from sex, Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, - for (in their case) they are free from blame, S. 23:5-6 Y. Ali

O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of thine aunts on the father's side, and the daughters of thine uncle on the mother's side and the daughters of thine aunts on the mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage - a privilege for thee only, not for the (rest of) believers - We are Aware of that which We enjoined upon them concerning their wives and those whom their right hands possess - that thou mayst be free from blame, for Allah is ever Forgiving, Merciful. S. 33:50 Pickthall

Not so those devoted to Prayer;- Those who remain steadfast to their prayer; And those in whose wealth is a recognised right. For the (needy) who asks and him who is prevented (for some reason from asking); And those who hold to the truth of the Day of Judgment; And those who fear the displeasure of their Lord, -For their Lord's displeasure is the opposite of Peace and Tranquillity;- And those who guard their chastity, Except with their wives and the (captives) whom their right hands possess, - for (then) they are not to be blamed, S. 70:22-30 Y. Ali

The hadith records some of the shameful things which the Muslims did to their captive and slave women:

Abu Sirma said to Abu Sa'id al Khadri (Allah he pleased with him): O Abu Sa'id, did you hear Allah's Messenger mentioning al-'azl? He said: Yes, and added: We went out with Allah's Messenger on the expedition to the Bi'l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing 'azl (Withdrawing the male sexual organ before emission of semen to avoid conception). But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Messenger, and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born. (Sahih Muslim, Book 8, Number 3371: <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/muslim/008.smt.html#008.3371>)

Jabir reported that a man came to Allah's Messenger (may peace be upon him) and said: I have a slave-girl who is our servant and she carries water for us and I have intercourse with her, but I do not want her to conceive. He said: Practice 'azl, if you so like, but what is decreed for her will come to her. The person stayed back (for some time) and then came and said: The girl has become pregnant, whereupon he said: I told you what was decreed for her would come to her. (Sahih Muslim, Book 8, Number 3383: <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/muslim/008.smt.html#008.3383>)

Shockingly, the traditions claim that Allah gave the Muslims the right to not only sleep with the captives without having to marry them, but to do it with their husbands present!

Abu Said al-Khudri said: The apostle of Allah sent a military expedition to Awtas on the occasion of the battle of Hunain. They met their enemy and fought with them. They defeated them and took them captives. Some of the Companions of the Apostle of Allah were reluctant to have intercourse with the female captives in the presence of their husbands who were unbelievers. So Allah, the Exalted, sent down the Quranic verse, And all married women (are forbidden) unto you save those (captives) whom your right hand possesses. That is to say, they are lawful for them when they complete their waiting period. (Sunan of Abu Dawud, Volume 2, Number 2150)

And in the words of Ibn Kathir, taken from his commentary on Q. 4:24:

except those women whom you acquire through war, for you are allowed such women after making sure they are not pregnant.

Imam Ahmad recorded that Abu Said Al-Khudri said, "We captured some women from the area of Awtas who were already married, and we disliked having sexual relations with them because they already had husbands. So, we asked the Prophet about this matter, and this Ayah was revealed

Consequently, we had sexual relations with these women." This is the wording collected by AT-Tirmidhi, An-Nasai, Ibn Jarir and Muslim in his Sahih. (Tafsir Ibn Kathir (Abridged) Volume 2, Parts 3, 4 & 5 (Surat Al-Baqarah, Verse 253, to Surat An-Nisa, Verse 147), abridged by a group of scholars under the supervision of Shaykh Safiur-Rahman Al-Mubarakpuri [Darussalam Publishers & Distributors, Riyadh, Houston, New York, Lahore; First edition, March 2000], p. 422: <http://tafsir.com/default.asp?sid=4&tid=10803>; bold emphasis ours)

4. An abomination to Yahweh

Gods true Word says:

"If a man marries a woman who becomes displeasing to him because he finds something indecent about her, and he writes her a certificate of divorce, gives it to her and sends her from his house, and if after she leaves his house she becomes the wife of another man, and her second husband dislikes her and writes her a certificate of divorce, gives it to her and sends her from his house, or if he dies, then her first husband, who divorced her, is not allowed to marry her again after she has been defiled. That would be detestable in the eyes of the LORD. Do not bring sin upon the land the LORD your God is giving you as an inheritance." Deuteronomy 24:1-4

Muhammad, on the other hand, commands:

"A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness. It is not lawful for you, (men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah. So do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (themselves as well

as others). So if a husband divorces his wife (irrevocably), he cannot, after that, remarry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand." S. 2:229-230

What Yahweh calls an abomination, Muhammad calls permissible!

5. Muhammad and Wives

Muhammad wanted to divorce one of his wives because she had gotten too old. The Quran alludes to this incident:

And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them, and reconciliation is better, and avarice has been made to be present in the (people's) minds; and if you do good (to others) and guard (against evil), then surely Allah is aware of what you do. S. 4:128

Ibn Kathir states:

Making peace is better than separation. An example of such peace can be felt in the story of Sawdah bint Zam'ah who WHEN SHE BECAME AGED, THE PROPHET WANTED TO DIVORCE HER, but she made peace with him by offering the night he used to spend with her to A'isha so that he would keep her. The Prophet accepted such terms and kept her.

Abu Dawud At-Tayalisi recorded that Ibn Abbas said, "Sawdah feared that the Messenger of Allah might divorce her and she said, O Messenger of Allah! Do not divorce me; give my day to 'A'ishah. And he did

In the Two Sahihs, it is recorded that 'A'ishah said that when Sawdah bint Zam'ah BECAME OLD, she forfeited her day to 'A'ishah and the Prophet used to spend Sawdah's night with 'A'ishah ...

. IT REFERS TO THE WIFE RELINQUISHING SOME OF HER MARITAL RIGHTS and his acceptance of the offer. Such compromise is better than total divorce, as the Prophet did when retained Sawdah bint Zam'ah. By doing so, the Prophet set an example for his Ummah to follow as it is a lawful act ... (the preceding citation taken and adapted from Tafsir Ibn Kathir - Abridged, Volume 2, Parts 3, 4 & 5, Surat Al-Baqarah, Verse 253, to Surat An-Nisa, Verse 147 [Darussalam Publishers & Distributors, Riyadh, Houston, New York, Lahore; first edition March 2000], pp. 599-601, and Tafsir Ibn Kathir, Part 5, Sura An-Nisa, ayat 24-147, abridged by Sheikh Muhammad Nasib Ar-Rafai [Al-Firdous Ltd., London, 2000 first edition], pp. 193-194; bold emphasis ours)

Muhammad caused a split in the marriage of his adopted son, Zaid, and then proceeded to marry his ex-wife:

"It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed in a plain error. And (remember) when you said to him (Zaid bin Hârithah the freedslave of the Prophet) on whom Allâh has bestowed Grace (by guiding him to Islâm) and you (O Muhammad too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., Muhammad married the divorced wife of his manumitted

slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled. There is no blame on the Prophet in that which Allâh has made legal for him. That has been Allâh's Way with those who have passed away of (the Prophets of) old. And the Command of Allâh is a decree determined." S. 33:36-38 Hilali-Khan

The traditions state:

Muhammad Ibn Yahya Ibn Hayyan narrated, "The Messenger of God came to Zaid Ibn Haritha's house seeking him. Perhaps the Messenger of God missed him at that time, that is why he said, 'Where is Zaid?' He went to his house seeking him and, when he did not find him, Zainab Bint Jahsh stood up to [meet] him in a house dress, but the Messenger of God turned away from her. She said, 'He is not here, Messenger of God, so please come in; my father and mother are your ransom.' The Messenger of God refused to come in. Zainab had hurried to dress herself when she heard that the Messenger of God was at her door, so she leapt in a hurry, and the Messenger of God liked her when she did that. He went away muttering something that was hardly understandable but for this sentence: 'Praise be to God who disposes the hearts.' When Zaid came back home, she told him that the Messenger of God came. Zaid asked, 'You asked him to come in, didn't you?' She replied, 'I bade him to, but he refused.' He said, 'Have you heard [him say] anything?' She answered, 'When he had turned away, I heard him say something that I could hardly understand. I heard him say, "Praise be to God who disposes the hearts." ' Zaid went out to the Messenger of God and said, 'O Messenger of God, I learned that you came to my house. Did you come in? O Messenger of God, my father and mother are your ransom. Perhaps you liked Zainab. I can leave her.' The Messenger of God said, 'Hold on to your wife.' Zaid said, 'O Messenger of God, I will leave her.' The Messenger of God said, 'Keep your wife.' So when Zaid left her, she finished her legal period after she had isolated herself from Zaid. While the Messenger of God was sitting and talking with `A`isha, he was taken in a trance, and when it lifted, he smiled and said, 'Who will go to Zainab to tell her that God wedded her to me from heaven?' The Messenger of God recited, 'Thus you told someone whom God had favoured and whom you yourself have favoured: "Hold on to your wife." ' `A`isha said, 'I heard much about her beauty and, moreover, about how God wedded her from heaven, and I said, "For sure she will boast over this with us." ' Salama, the slave of the Messenger of God, hurried to tell her about that. She gave her some silver jewelry that she was wearing." (Ibn Sa`d, al-Tabaqat al-Kubra 9 vols. [Beirut: Dar Sader, n.d. `Iyad, al-Qadi. al-Shifa fi sifat al-Mustafa. Beirut, 1980], vol. 8, pp. 101-102; Muhammad Ibn Jarir al-Tabari, Jami`al-bayan `an ta`wil al-Qur`an [Annals of al-Tabari], E

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