

# HISTORY OF ISLAM: A.D. 570-632

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## INTRODUCTION:

- A. On September 11, 2001 I was working a secular job in Prattville, Alabama.
  1. As I walked past the break room, I saw several people staring at the television who normally would have been busy working.
  2. They explained to me that there had been an explosion in one of the towers in New York City, so I began watching also.
  3. Then we all watched in shock as a plane crashed into the second tower.
  4. I will never forget that incredulous, sickening feeling.
  5. That day was a wake-up call to our nation and to the world to realize and examine the threat of Islam.
  6. Since September 11, 2001 in the U.S.A. there have been at least 31 unsuccessful terrorist attacks (Wikipedia “Unsuccessful”), and at least 13 successful attacks by Muslims (estimated conservatively) (Wikipedia “Terrorism”).
- B. Why is it important to study Islam?
  1. No matter what many people today may say, Islam is a great danger to the lives of people in the modern world.
  2. However, there is a threat greater than Islam’s use of physical force, and that is its threat to the everlasting souls of those who follow that false religion.
    - a. With the rapid spread of Islam, souls are being led astray and given false hope at an alarming rate.
    - b. Islam “is the world's second-largest religion and the fastest-growing major religion in the world, with over 1.8 billion followers or 24.1% of the global population, known as Muslims” (Wikipedia “Islam”).
    - c. Though a sad reality, the founder of Islam was one of the most successful false prophets the world has ever seen, and the religion he started has impacted the entire world.
    - d. "During the 23-year period of his prophethood, Muhammad accomplished what by any account must be considered among the most significant achievements of human history. First, he transmitted both the text of the Qur’ān and his own understanding of the Divine Word, which is the foundation of all later Qur’ānic commentaries. Second, he established a body of Sunnah and Hadith that are, after the Qur’ān, the most important sources for all things Islamic. Third, he laid the foundation for a new religious and spiritual community, taught many disciples, and created the means for the continuity and transmission of the Islamic tradition. Finally, he formed a new society, unifying Arabia in a sociopolitical structure based on the Qur’ān and establishing an empire of faith in the hearts and minds of his followers, who then took his message to the farthest confines of the Earth. It can therefore be argued that Muhammad’s mark on history was as profound and enduring as anything recorded in the pages of human history" (Britannica; quoted by Liddell 2015, 10).

3. Islam is constantly on the news, and on the minds of our neighbors, because it is constantly impacting our world.
    - a. Christians would be wise to make the best use of these events.
    - b. For example, public teaching by Christians against Islam can actually be a tool to pique our neighbors' interest in spiritual things.
    - c. Seminars or lectureships have been conducted by churches of Christ examining Islam, and many non-Christian visitors have attended these meetings with interest.
    - d. Such efforts may lead to personal Bible studies and saved souls.
    - e. As will be shown in this document, Christianity is superior to Islam in every way.
  4. Christians need to be informed about the devices of their adversary.
    - a. Any wise military commander will stress the importance of understanding how the enemy thinks; how much more important is it to understand how the greatest enemy of man thinks? (1 Pet. 5:8).
    - b. "Lest Satan should get an advantage of us: for we are not ignorant of his devices" (2 Cor. 2:11 KJV).
    - c. Job said, "Oh...that mine adversary had written a book" (Job 31:35).
    - d. Job would have studied his enemy's book to understand how he thinks.
    - e. Christians would be wise to study the teachings of Islam to be better equipped to defeat this powerful force of Satan.
    - f. Those who know the truth see Islam as both a spiritual and a physical threat, and it would be foolish to remain ignorant about such a global force of evil.
- C. When studying this topic, it must be understood that some facts may be lost to history, and it is sometimes difficult to discern truth from traditions.
1. "The Qur'ān yields little concrete biographical information about the Islamic Prophet...the text provides no dates for any of the historical events it alludes to, and almost none of the Qur'ānic messenger's contemporaries are mentioned by name (a rare exception is at 33:37). Hence, even if one accepts that the Qur'ānic corpus authentically documents the preaching of Muhammad, taken by itself it simply does not provide sufficient information for even a concise biographical sketch. Most of the biographical information that the Islamic tradition preserves about Muhammad thus occurs outside the Qur'ān, in the so-called *sīrah* (Arabic: "biography") literature" (Watt and Sinai 2017).
  2. "...it is distinctly possible that some reports about events in Muhammad's life emerged not from historical memory but from exegetical speculation about the historical context of particular verses of the Qur'ān. By carefully comparing alternative versions of one and the same biographical narrative, scholars have been able to show that a certain number of traditions about Muhammad's life—for instance, an account of the Prophet's emigration from Mecca to Medina—were in circulation already by the end of the 7th century. An important collector of such early traditions was 'Urwah ibn al-Zubayr, a relative of 'Ā'ishah who was probably born in 643–644 and who is plausibly viewed as having had firsthand access to former companions of the Prophet. Moreover, a number of rudimentary

- details about Muhammad are confirmed by non-Islamic sources dating from the first decades after Muhammad’s traditional date of death” (Watt and Sinai 2017).
3. “All things considered, there is no compelling reason to suggest that the basic scaffolding of the traditional Islamic account of Muhammad’s life is unhistorical. At the same time, the nature of the sources is not such as to inspire confidence that we possess historically certain knowledge about the Prophet’s life that is as detailed as many earlier scholars tended to assume. Especially the customary chronological framework for Muhammad’s life appears to have been worked out by later transmitters and collectors such as Ibn Ishāq, rather than being traceable to the earliest layer of Islamic traditions about Muhammad” (Watt and Sinai 2017).
- D. In this study, the history of Islam will be approached according to the most widely accepted Islamic traditions.
1. It should also be stated that this writer does not believe that Muhammad was a true prophet.
  2. If Muhammad is referred to as a “prophet” in this material, that term is only being used accomodatively.
- E. This study will cover three main points: Inception, Infidelity, and Inferiority.

## **I. INCEPTION**

- A. It is impossible to study the beginnings of Islam without studying the life of Muhammad.
1. In fact, “the Quran as a historical source thus presupposes a knowledge of the general outline of Muhammad’s life” (Watt 1961).
  2. “To the Muslim mind, Muhammad is the most important person in all of human history. While it is absolutely imperative to understand that Muslims do not believe that Muhammad was divine or that he is to be worshipped, nevertheless, Muhammad is considered to be the greatest human being—the ultimate example and model of human existence” (Miller 2005, 1).
  3. “Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah” (Quran 33:21 Yusuf Ali; quoted by Vanwinkle “Muhammad” 2017).
  4. Muslims claim that the religion of Islam existed before the time of Muhammad: “The Religion of Islam is often called Muhammadanism. Muhammad, the Arabian Prophet, did not institute Islam, however. Like the other prophets in their time, Muhammad taught his own people, the Arabs, the Religion of Islam. Muhammad (Peace and blessings be upon him) perfected and completed Islam in its fundamental principles. Thus he became the last of the Prophets. The Holy Quran (the “Bible” of the Moslems) shows that the work of the prophets before him was completed by him. History tells us that he was the last of the prophets to be sent to mankind” (Yasin Mosque n.d.).
  5. “The word Islam means ‘the resignation of one’s own Will and judgement to the Will and judgement of God’. A Moslem (or Muslim) is ‘one who resigns himself entirely to God’” (Yasin Mosque n.d.).

B. Muhammad was born in A.D. 570 in Mecca (in Saudi Arabia, formerly known as Arabia) and was originally given the name “Abū al-Qāsim Muḥammad ibn ‘Abd Allāh ibn ‘Abd al-Muṭṭalib ibn Hāshim” (Cranford 1991, 8).

1. “*Mecca*, the chief city of Hejaz, is a Sabaeen word for “sanctuary,” and it was a sanctuary for drunkenness and licentious orgies. The Kaaba, the sacred shrine at Mecca, had three hundred idols indulging everyone’s desires” (Vaughn 2003, 67; emphasis his).
2. “*Arab* is a Semitic term for a “desert dweller.” This is important in perceiving the reasons behind many of the choices they made in life and worship. The Arabs generally worshiped the moon. The sun brought pain, discouragement, and sorrow to desert dwellers, but the moon brought refreshing interludes from the heat of the day” (Vaughn 2003, 67; emphasis his).
3. “The black meteorite stone of the Kaaba in Mecca, which was sacred long before Islam, was held by pagan legend to have been dropped from the sky by Hobal, the moon-god, and was worshiped by pilgrims and travelers who regarded the moon as a deity” (Nutting 1964, 8; quoted by Vaughn 2003, 67).
4. “Muhammad’s father, Abdallah, was from one of the Northern Arabic tribes known as the Quraysh. This tribe enjoyed influence and power due to their abilities to trade, and because of their responsibilities to the “sacred well” and the Ka’aba (a religious stone said to have been placed by Abraham and Ishmael.) Abdallah died near the time that Muhammad was born, leaving young Muhammad without a ‘Father-figure’ in the earliest formative years of his life, forcing his mother Amina to raise young Muhammad” (Vanwinkle “Muhammad” 2017)
5. Robert Morey wrote that “Muhammad’s mother Aminah was of an excitable nature and often claimed that she was visited by spirits, or jinns. She also at times claimed to have visions and religious experiences...” (Morey 1992, 71).
6. Amina passed away when Muhammad was only six years old (Vanwinkle “Muhammad” 2017), and it is unknown to what extent her religious views had impacted him.
7. However, later in his life he claimed to experience religious visions and revelations similar to his mother’s claims.
8. After the passing of his mother, Muhammad’s grandfather, Abdul Muttalab, would take care of him for the next two years until he also passed away (Vanwinkle “Muhammad” 2017).
9. Muhammad’s uncle Abu Talib would be his guardian until adulthood (Vanwinkle “Muhammad” 2017).

## II. INFIDELITY

### A. MUHAMMAD IN MECCA

1. What events led to Muhammad claiming to be the apostle of God and the last of all prophets?
2. “Muhammad’s early religious life would have been influenced by a great number of religious beliefs. Though there were sects of Jews and ‘Christians’ – in the Arab world, it appears that the beliefs of these were not totally consistent with their original sources. For this reason, they struggled with

converting Arabs to the true God as found in the Bible” (Vanwinkle “Muhammad” 2017).

3. “Growing up, young Muhammad would have worshipped in Mecca at the shrine city of the Ka’aba (Cube). This cube-shaped building is known as ‘the house of Allah’ and is believed by Muslims to have been built by Abraham and Ishmael. During his youth, however, the Ka’aba would have been filled with pagan gods and idols. Tribes would have come from all over Arabia to worship the various gods found there” (Vanwinkle “Muhammad” 2017).
4. “It was customary for pilgrims to descend upon Mecca for the purpose of worshipping some 360 gods, walking around the Ka’aba seven times and kissing and touching the ‘black stone.’ This custom Muhammad would later keep, even after dismantling the idolatrous pagan gods in Mecca” (Vanwinkle “Muhammad” 2017).
5. “With all of this confusion in the early life of this child, it may be easy to understand some later inconsistencies of the adult. When a child has no consistent parenting, and no consistent religious world-view, confusion is likely to be the outcome” (Vanwinkle “Muhammad” 2017).
6. While accompanying his uncle on a trading journey to Syria, Muhammad was allegedly recognized as a future prophet by a “Christian monk” (Watt and Sinai 2017); however, if he were truly a Christian, he would not have been a monk (Matt. 28:19-20), and he should have known that there would be no “future prophets” (Zech. 13:1-3; John 16:13; 1 Cor. 13:8-12; Gal. 1:6-9; Eph. 4:8-16).
7. Muhammad was hired by “a merchant woman of dignity and wealth” named Khadija (Ishaq 1982, 82).
  - a. “She hired Muhammad as a travelling salesman to go to Syria and trade her goods. She sent with him a slave boy named Maysara” (Spencer 2006, 38).
  - b. Upon their return Maysara told Khadija that he “saw two angels shielding Muhammad” in the scorching heat (Spencer 2006, 38).
  - c. “Khadija was also impressed that Muhammad had doubled her wealth on his journey. She proposed marriage, although she was forty and Muhammad was twenty-five” (Spencer 2006, 38).
  - d. “Khadijah is said to have been about 40, but she bears Muhammad at least two sons, who die young, and four daughters. The best known of the latter is Fāṭimah, the future wife of Muhammad’s cousin ‘Alī, whom Shī’ite Muslims regard as Muhammad’s divinely ordained successor. Until Khadijah’s death some three years before Muhammad’s emigration (hijrah) to Medina in 622, Muhammad takes no other wife, even though polygamy is common” (Watt and Sinai 2017).
  - e. “Khadija’s cousin was a convert to the Arabic brand of Christianity. Waraqa bin Naufal had been a Jewish Priest before his conversion to ‘Christianity.’ He had studied the Jewish scriptures and had learned of a ‘prophet that would come to the people’” (Ishaq 1982, 69).

- f. Once Waraqa had heard the story that had been told by Maysara, he said, “if this is true, verily Muhammad is the prophet of this people...his time has come” (Ishaq 1982, 83).
- g. There was a fifteen year period after Muhammad’s marriage known as “The Silent Period” (A.D. 595 to 610), in which Muhammad presumably carried on the usual business of his life (Miller 2005, 5).

## B. MUHAMMAD IN MECCA AS A SELF-PROCLAIMED MESSENGER

1. The traditions say that “When Muhammad was approximately forty years old, he would declare himself to be the prophet of God to the Arabic people. He used to go to the cave in Mount Hira where he would be in seclusion and could worship Allah in peace. He did so continuously for many (days and) nights... till suddenly the Truth descended upon him while he was in the cave of Hira” (Sahih Al Bukhari 1997, Vol. 9; Book 9; #6982).
  - a. Mt. Hira was a desert hill a few miles north of Mecca, and Muhammad would go there during the month of Ramadan, the month of heat (Miller 2005, 5).
  - b. Surah (“chapter”) 96 in the Quran is concerning this initial alleged revelation from the angel Gabriel, who, Muhammad claimed, would bring on-going revelations over the next twenty-three years (Miller 2005, 5).
  - c. “It is believed that Muhammad received these revelations while in a quasi-sleep or trance-like state. The utterances that were the product of these trances were recorded in *Al-Quran*, which means ‘the lecture,’ ‘the reading,’ or ‘the recitation.’ The utterances that came from Muhammad when he was not under the influence of one of these ecstatic conditions are known as the *Hadith*. While the latter body of information is held in high regard by the Islamic community, and believed to represent accurate depictions of the remarks and daily occurrences in the life of Muhammad, only the Quran is considered to be the inspired word of Allah” (Miller 2005, 5-6).
    - 1) The Quran is comprised of 114 chapters (called Suras) and is about twenty percent shorter than the New Testament Scriptures of the Holy Bible.
    - 2) When asked about the experience of revelation Muhammad reported, “sometimes it is revealed like the ringing of a bell. This form of inspiration is the hardest of them all and then it passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says” (Esack 2005, 43).
    - 3) “After Muhammad would receive revelations he would later recite it to his companions, who also memorized it or wrote it down. Before the Quran was commonly available in written form, speaking it from memory prevailed as the mode of teaching it to others” (Faruqi and Ibsen 1987).
    - 4) “Due to the fact that the Quran was revealed in disjointed verses and chapters, a point came when it needed to be

gathered into a coherent whole text. There are disagreements among both Muslim and non-Muslim scholars as to when the Quran was compiled. Some believe Muhammad compiled it before he died, while others believe it was collected by either Ali ibn Abu Talib or Abu Bakr” (Khaled n.d.).

- 5) Some of the Quran’s fatal errors include denying the Sonship of Christ, the Deity of Christ, His crucifixion, and His resurrection.
- d. Regarding this initial revelation, Bukhari records: “(The Prophet added), ‘The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, ‘I do not know how to read.’ Thereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, ‘I do not know how to read (or, what shall I read?).’ Thereupon he caught me for the third time and pressed me and then released me and said, ‘Read! In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read! And Your Lord is Most Generous... [unto]... that which he knew not’ (V. 96:1-5)” (Sahih Al Bukhari 1997, Vol. 9; Book 9; #6982).
  - e. Tradition says that Muhammad ran home and hid, scared that he was demon possessed or had gone mad (Ishaq 1982, 106; al-Tabari 1989, Vol. 6; 76).
  - f. Khadija then visited her cousin Waraqa and told him what Muhammad had experienced in the cave.
  - g. Waraqa exclaimed: "Holy! Holy! Verily by Him in whose hand is Waraqa's soul, if thou has spoken to me the truth, O Khadija, there hath come unto him the greatest Namus [that is, Gabriel] who came to Moses aforetime, and lo, he is the Prophet of this people. Bid him' be of good heart" (Ishaq 1982, 107).
  - h. “Muhammad continues to receive revelations but for three years limits himself to speaking about them in private. When God finally commands him to take up public preaching, he initially encounters no opposition” (Watt and Sinai 2017).
  - i. He tried diligently “...to create a following among his own people in Mecca. These were the days when Muhammad would recite the ‘peaceful’ passages that are found in the Quran” (Vanwinkle “Muhammad” 2017).
  - j. “However, after the Qur’ānic proclamations begin to deny the existence of gods other than Allāh and thereby to attack the religious beliefs and practices of the Quraysh tribe, tensions arise between Muhammad and his small circle of adherents, on the one hand, and the remaining inhabitants of Mecca, on the other” (Watt and Sinai 2017).
  - k. “Where did Muhammad get his understanding of the one true God? When Muhammad was twelve years old, his uncle Abu Talib, took him

on a trip to Syria. They went by a Syrian monastery” (Vaughn 2003, 70).

- 1) “According to Islamic tradition, Muhammad met a Christian monk called Bahira, who was to change his whole life” (Nutting 1964, 17; quoted by Vaughn 2003, 70).
  - 2) “It was from this meeting that Muhammad began to have a revulsion for the idolatrous worship in Mecca” (Vaughn 2003, 70).
  - 3) “This was not unique since several other prominent citizens of Mecca at that time had already denounced the paganism of their homeland and declared their faith in the one true God, including Jews and Christians” (Geisler and Saleeb 1993, 70; quoted by Vaughn 2003, 70).
- l. The people wanted him to stop proclaiming his message, so they “promised Muhammad that they would make him the richest man in Mecca, give him as many wives as he desired and would submit to his commands—if he would only make an agreement” (Vanwinkle “Muhammad” 2017).
  - m. ““This is what we will give you, Muhammad, so desist from reviling our gods and do not speak evilly of them. If you will not do so, we offer you one means which will be to your advantage and to ours.’ What is it? He asked. They said, ‘You will worship our gods, al-Lat, and al-Uzza, for a year and we shall worship your god for a year”” (al-Tabari 1989, Vol. 6; 106-107).
  - n. “At first, Muhammad flatly refused their offer: he would not compromise his faith. He noted clearly that they did not worship the same entities. You can read this in Quran 109” (Vanwinkle “Muhammad” 2017).
  - o. “Persecution, however, became extreme. Times became difficult for Muhammad and his followers. It is at this point that many believe Muhammad began to soften his stance about compromising with the people and allowing the gods of the Quraysh to be honored as well as Allah. This event may be found in what is known as “The Satanic Verses” (Vanwinkle “Muhammad” 2017).
  - p. According to al-Tabari: "The Messenger of God was eager for the welfare of his people and wished to effect a reconciliation with them..." (al-Tabari 1989, Vol 6; 107-108)
  - q. “According to early sources, Satan used Muhammad’s desires to put his words into Muhammad's mouth. So, Muhammad recited Satan's words as if they were God's words and allowed honor and prayer to be offered to these pagan gods” (Vanwinkle “Muhammad” 2017).
  - r. Vanwinkle wrote, according to many original sources, the Quran originally read: “Have you thought upon al-Lat and al-Uzza and Manat, the third, the other?” These are the high flying cranes; verily their intercession is accepted with approval” (Quran 53:21).



- s. “Muslims today reject this idea. However, this subject is found in many of the earliest, most reliable Islamic sources” (Vanwinkle “Muhammad” 2017).
- t. "When Quraysh heard this, they rejoiced and were happy and delighted at the way in which he spoke of their gods..." (al-Tabari 1989, Vol. 6; 108).
- u. “Gabriel then reproved Muhammad and corrected his error. Consequently Muhammad recited a different verse for that portion of the Quran (which is what you find in today’s Quran)” (Vanwinkle “Muhammad” 2017; cf. Quran 53:19-22).
- v. Gabriel said to Muhammad: “‘Muhammad what have you done? You have recited to the people that which I did not bring to you from God, and you have said that which was not said to you.’ Then the Messenger of God was much grieved and feared God greatly, but God sent down a revelation to him, for He was merciful to him, consoling him and making the matter light for him, informing him that there had never been a prophet or a messenger before him who desired as he desired and wished as he wished but that Satan had cast words into his recitation, as he had cast words on Muhammad’s tongue.” (al-Tabari 1989, Vol. 6; 109).
- w. “So, Allah apparently told Muhammad something like... ‘Hey, don’t worry about it, the prophets before were also guilty of reciting the words of Satan and attributing them to God.’ It seems as if Allah shrugged it off as no big deal. (This, of course, is inconsistent with the Bible prophets and the God of the Bible.)” (Vanwinkle “Muhammad” 2017).
- x. With persecutions continuing, “...some of Muhammad’s followers are forced to seek temporary refuge with the Christian ruler of Ethiopia. For some years, the other chief clans of Mecca even refuse to trade and intermarry with Muhammad’s clan, since the latter continues to offer him protection. Sometime after the end of this boycott, one of the most famous events in the Prophet’s ministry takes place: his so-called Night Journey, during which he is miraculously transported to Jerusalem to pray with Abraham, Moses, Jesus, and other prophets. From there Muhammad continues to ascend to heaven, where God imposes on him the five daily prayers of Islam” (Watt and Sinai 2017).

#### C. MUHAMMAD MOVES TO MEDINA

1. “About 619, both Khadījah and Muhammad’s uncle Abū Ṭālib die, and another uncle, Abū Lahab, succeeds to the leadership of the clan of Hāshim. Abū Lahab withdraws the clan’s protection from Muhammad, meaning that the latter can now be attacked without fear of retribution and is therefore no longer safe at Mecca. After failing to win protection in the nearby town of Al-Ṭā’if, Muhammad secures a pledge of protection from a representative number of the inhabitants of the oasis town of Yathrib, also known as Medina (from its Qur’ānic appellation al-madīnah, ‘the town’)” (Watt and Sinai 2017).

2. “Yathrib was soon renamed Madīnat an-Nabī (Arabic: ‘City of the Prophet’), but an-Nabī was soon dropped, so its name is ‘Medina’, meaning ‘the city’” (Shamsi 1984; quoted by Vanwinkle “Muhammad” 2017).
3. The promise of protection “enables Muhammad and his followers to leave Mecca for Medina, which, unlike Mecca, is partly inhabited by Jewish tribes. Together with Abū Bakr, the future first caliph, Muhammad is the last to depart” (Watt and Sinai 2017).
4. “The persecution against Muhammad continued and he figured that the Meccans would end up killing him. So Muhammad began sending his followers to Medina for safety. This migration from Mecca to Medina is called the "Hijrah" [or Hegira]. This marks the establishment of the first Islamic community...The Hijrah is also identified as the official start of the Islamic calendar, which was set to Julian 16 July 622” (Vanwinkle “Muhammad” 2017).

#### D. MUHAMMAD’S MILITARY METHODS

1. “Prior to Muhammad’s flight to Medina, Allah told him that he could now fight against the Meccans. Defensive and aggressive violence against non-Muslims was now allowed, encouraged, and practiced. Many of the non-violent verses in the Quran were now "abrogated", or canceled out. Circumstances had changed, Muhammad’s opportunities had changed, and so the rules of the “game” had changed. Thus, Muhammad’s Islam would change. What started out as a peaceful, ‘let’s get along’ idea was changed to a political system which allowed the sword to expand their system...a definite change had taken place from Mecca to Medina. The ‘you have your religion and I’ll have mine,’ (Quran 109) have been replaced by verses which require fighting” (Vanwinkle “Muhammad” 2017).
2. “And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against Az-Zalimun (the polytheists, and wrong-doers, etc.)” (Quran 2:193 Mohsin Khan; quoted by Vanwinkle “Muhammad” 2017).
3. Men who swore allegiance to Muhammad during these times realized the implications: “In swearing allegiance to him you are pledging yourselves to wage war against all mankind” (al-Tabari 1989, Vol. 6; 134).
4. “Thus, the Hijrah would officially begin not only the religious cause of Islam, but more important to Muhammad’s cause, the political system” (Vanwinkle “Muhammad” 2017).
5. “At Medina, Muhammad has a house built that simultaneously serves as a prayer venue for his followers. He also drafts a covenant that joins together “the Believers and Submitters [or Muslims] of Quraysh and of Yathrib” as well as some of Medina’s Jewish tribes into a community (ummah) recognizing Muhammad as the “Messenger of God.” However, relations with the Jews of Medina steadily worsen. Eighteen months after the emigration, a revelation bids the Muslims to pray in the direction of the Meccan Ka’bah, rather than to continue facing toward Jerusalem as is Jewish practice. At about the same time, the Medinan Muslims begin raiding Meccan caravans. When,

during one of these raids, they are surprised by a Meccan relief force at Badr in 624, the Muslims, aided by angels, score a surprising victory. In response, the Meccans try to capture Medina, once in 625 in the Battle of Uḥud and again in 627 in the so-called Battle of the Trench; both attempts to dislodge Muhammad are ultimately unsuccessful. After each of the three major military encounters with the Meccans, Muhammad and his followers manage to oust another of the three main Jewish tribes of Medina. In the case of the last Jewish tribe to be displaced, the Qurayzah, all adult males are executed, and the women and children are enslaved” (Watt and Sinai 2017).

6. “In roughly ten years, Muhammad was responsible for twenty seven (27) battles that he took an active part in, and seventy three (73) raids and battles in which he was not involved. That is 100 battles in ten years. While it is not exactly accurate to say that Muhammad spread the religion of Islam by the sword, it is certainly accurate to say that Political Islam (the political system) was spread by the sword” (Vanwinkle “Muhammad” 2017).
7. “There were indeed other options available to disbelievers than Islamic conversion. Those who were conquered were given choices, specifically “people of the book” (Jews and Christians). First and most hopefully for the conquerors, an unbeliever would convert to Islam. However, if a person refused to convert to Islam, especially if he was a Jew or Christian, a second choice was given to him. He could agree to pay the “Jizya” tax and live in subjugation to the Muslims. If the ‘people of the book’ neither want to pay the tax nor live as secondary citizens to the Muslims, there was a third choice. The choice to be murdered. So, yes, technically there were other choices when the Islamic conquerors were successful. Technically, it is true that a person was not forced to become a Muslim. Now, one might ask, were the other options reasonable choices?” (Vanwinkle “Muhammad” 2017).
8. “So, as Islam grew, the warrior Muhammad was able by force, to conquer travelling nomads and take their goods. He acquired much wealth, sometimes land, and great influence with the sword” (Vanwinkle “Muhammad” 2017).
9. “Facing the task of providing for the refugees, who followed him from Mecca, Muhammad ordered that rich caravans traveling from Medina to Mecca can be attacked and their goods plundered. It seems that every time Muhammad had to solve a problem he received a ‘vision.’ This he did to justify robbing and killing” (Vaughn 2003, 76; cf. Quran 22:39-40).
10. Islam was not a religion of peace in Muhammad’s time, and neither is it today.
11. “The victories he had in battle made it easier for him to amass soldiers. They were very interested in the spoil they received for these raids were on rich caravans” (Vaughn 2003, 78).
12. Surely those soldiers were also interested in the sex slaves that Muhammad allowed them to have (Quran 23:5, 6; 70:30).
  - a. Muhammad’s example and teachings appealed to men’s lusts of the flesh (girls/women), the lust of the eyes (riches and land), and the pride of life (power)—such have been the allurements of Satan since the foundation of the world (cf. Gen. 3:5-6; Matt. 4:3-11; 1 John 2:15-17).

- b. Even Muhammad’s description of Paradise sounds like a harem with “bashful, dark-eyed virgins,” appealing to men’s fleshly lusts (Quran 37:40-49; cf. 78:32-ff).
  - c. One who understands how Satan works should be able to see through Muhammad’s smokescreen of sinful temptations (Psa. 119:11; Matt. 4:4, 7, 10; 2 Cor. 2:11; 11:13-15; 1 Pet. 5:8).
- 13. Looking back on his life, Muhammad said: “I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand” (Sahih Al Bukhari 1997, Vol. 4; Book 56; #2977).
- 14. Robert Spencer remarks: “That he was made ‘victorious with terror’ is undeniable, given the tumultuous history of his prophetic career, with its raids, wars, and assassinations. Muhammad was referring, of course, not to terror in the modern sense of terrorism but to the terror that Allah would cast into the hearts of unbelievers (cf. Qur'an 3:151; 7:4-5; 8:12; 8:60; etc.)—something akin to what Jews and Christians know as the ‘fear of God.’ But for him, that terror was inseparable from the terror his warriors cast into the hearts of their opponents, because for him, they were the instruments of Allah's wrath. And certainly those warriors, and the theology that promised them booty in this world and endless physical pleasures in the next if they but fought for Islam, would put into Muhammad's hand ‘the keys of the treasures of the world.’ Those treasures would belong to the Muslims—by means of terror, the terror of Allah” (2006, 166).
- 15. Muslims claim that Muhammad was a descendent of Ishmael.
  - a. The Bible contains an interesting prophecy about Ishmael: “...call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren” (Genesis 16:11-12).
  - b. One may not know all that is implied by that prophecy, but it is at least interesting that such words are reminiscent of the life and legacy of Muhammad.

#### E. MUHAMMAD BACK TO MECCA

1. “In 628 Muhammad makes the bold move of setting out to perform the pilgrimage to Mecca. The Meccans are determined to prevent the Muslims from entering the city, and Muhammad halts at Al-Ḥudaybiyyah, on the edge of the sacred territory of Mecca. A treaty is concluded between the two parties: hostilities are to cease, and the Muslims are given permission to make the pilgrimage to Mecca in 629. Two months later Muhammad leads his forces against the Jewish oasis of Khaybar, north of Medina. After a siege, it submits, but the Jews are allowed to remain on condition of sending half of their date harvest to Medina. The following year, Muhammad and his followers perform the pilgrimage as stipulated by the treaty of Al-Ḥudaybiyyah. Subsequently, however, an attack by Meccan allies upon allies of Muhammad leads to the latter’s denunciation of the treaty with the

Meccans. In 630 he marches a substantial army on Mecca. The town submits, and Muhammad declares an amnesty” (Watt and Sinai 2017).

2. “After his return to Medina, Muhammad receives deputations from various Arabian tribes who declare their allegiance to the Muslim polity. Still in 630, Muhammad embarks on a campaign to the Syrian border and reaches Tabūk, where he secures the submission of various towns. Muhammad personally leads the pilgrimage to Mecca in 632, the so-called Farewell Pilgrimage, the precedent for all future Muslim pilgrimages” (Watt and Sinai 2017).

#### F. MUHAMMAD’S MANY MARRIAGES

1. “Until Khadijah’s death some three years before Muhammad’s emigration (hijrah) to Medina in 622, Muhammad takes no other wife, even though polygamy is common” (Watt and Sinai 2017).
  - a. After Khadijah’s death, Muhammad fully embraced polygamy: “Muhammad was married to thirteen women, including eleven at one time. He relegated them to either consecutive days or (according to some accounts) all in one night. He had sex with a 9-year-old girl and married his adopted son's wife (after arranging a quick divorce). On top of that, Muhammad had a multitude of slave girls and concubines with whom he had sex - sometimes on the very days in which they watched their husbands and fathers die at the hands of his army” (TheReligionofPeace.com 2017).
  - b. Another source says that Muhammad married 15 women, marrying a different woman every year (Vaughn 2003, 75).
  - c. Interestingly, the Quran only allows a man to have four wives (Quran 4:3), so Muhammad was not living according to his own teachings.
  - d. “How can someone be a perfect moral example for the whole human race and not even live by one of the basic laws he laid down as from God?” (Geisler and Saleeb 1993, 171; quoted by Vaughn 2003, 75).
2. The 52 year old Muhammad married a six year old named Aisha and had sexual relations with her when she was only nine years old!
  - a. “Aisha (may Allah be pleased with her) narrated that the Prophet (may the blessing and peace of Allah be upon him) married her when she was six years old, and he consummated her in marriage when she was nine years old. Then she remained with him for nine years (i.e. till his death)” (Sahih Al-Bukhari 5133; quoted by Vanwinkle “Not a Muslim” 2017).
  - b. This innocent little girl took her dolls with her when she became Muhammad’s “bride:” “Aisha (Allah be pleased with her) reported that Allah’s Apostle (may peace be upon him) married her when she was seven years old, and she was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old” (Sahih Muslim 3310; quoted by Vanwinkle “Not a Muslim” 2017).
3. Muslim men can have up to four wives (Quran 4:3).
  - a. They can also have sexual relations with the slave girls they possess (Quran 23:1-6; 70:30).

- b. Interestingly, Muslim women are not allowed to have multiple husbands or “slave boys.”
- 4. “The Quran addresses how men are to view their wives, and one such passage tells men to view their partner as a ‘tilth.’ A tilth is a piece of land to be cultivated in order to plant seed” (Vanwinkle “Not a Muslim” 2017; cf. Quran 2:223).

#### G. MUHAMMAD’S MORTALITY MANIFESTED

1. “How did Muhammad die? While most books simply state that Muhammad died of a fever in the arms of Aisha, they don’t tell the complete story. According to many reliable Islamic sources, Muhammad died slowly and painfully over a 3 year period due to his being poisoned by a Jewish lady” (Vanwinkle “Muhammad” 2017).
  - a. The woman who poisoned Muhammad was one of his captives and had lost family members to his forces.
  - b. “The Apostle of Allah sent for Zaynab Bint al-Harith and said to her: What induced you to do what you have done? She replied: You have done to my people what you have done. You have killed my father, my uncle, and my husband, so I said to myself. If you are a prophet, the foreleg will inform you; and others have said: If you are a king we will get rid of you. The Jewess returned as she had come. He (Ibn Sa’d) said: The Apostle of Allah, may Allah bless him, handed her over to the heirs of Bishr Ibn al-Bara who put her to death” (Ibn Sa’d 1972, Vol. 2; 251-252).
  - c. Not only did the so-called “prophet” fail to detect the poison, but he also claimed that Allah would not allow this woman to kill him (Vanwinkle “Muhammad” 2017).
  - d. He was wrong on both accounts, failing both of these tests of prophethood!
2. Here is another point worthy of note: “Allah states that If Muhammad would be a false prophet, that He (Allah) would ‘cut his (Muhammad’s) aorta’ – the ‘life artery’” (Vanwinkle “Muhammad” 2017; cf. Quran 69:44-46).
  - a. Muhammad ate the poisoned food and said he felt like his aorta was being cut.
  - b. “Narrated 'Aishah - The Prophet in his ailment in which he died, used to say, ‘O 'Aishah! 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’” (Sahih Al Bukhari 1997, Vol. 5; Book 64; #4428).
  - c. “He then said about the pain of which he died: I continued to feel pain from the morsel which I had eaten at Khaibar. This is the time when it has cut off my aorta” (Sunan Abu Dawud 2008, #4498).
  - d. Vanwinkle wrote, “Supposing these events are true. We would logically draw some conclusions...the Quran teaches that if Muhammad had been a false prophet, his aorta would have been cut. Muhammad himself claimed that his aorta had been cut. [If] Muslims are to accept what the Quran teaches as truth, It follows logically that:

Muslims should believe that Muhammad was a false prophet”  
 (“Muhammad” 2017).

3. The suffering was terrible for Muhammad: Aishah said: “I never saw anyone suffer more pain than the Messenger of Allah” (Sunan Ibn Majah 2007, #1622).
4. “He dies in June 632 in Medina. Since no arrangement for his succession has been made, his death provokes a major dispute over the future leadership of the community he has founded” (Watt and Sinai 2017).
5. “After his death would come the major split in Islam, the “Shia/Sunni Controversy” (Vanwinkle “Muhammad” 2017).

### III. INFERIORITY

A. Although it is beneficial to study the history of how Islam began, it is also profitable to point out ways that Islam is inferior to Christianity.

B. MUHAMMAD IS INFERIOR TO JESUS CHRIST (even according to the Quran!).

1. Jesus was the Christ, the prophesied Savior (Quran 3:45; 9:31; Gen. 3:15; Psa. 16:10; 22:16-18; Isa. 7:14; Mic. 5:2, etc.); Muhammad was not.
2. The Quran does not say that Muhammad did miracles, but that Jesus did! (Quran 3:49; 5:110).
3. Muhammad claimed to be a true apostle, but he could not begin to do “the signs of an apostle” (2 Cor. 12:12), nor lay hands on others to give them miraculous gifts (Acts 8:18; Rom. 1:11; 2 Tim. 1:6); Jesus could both do miracles and baptize men with the Holy Spirit to give them miraculous power (Matt. 3:11; Acts 2:1-4, 22; 10:44-47; 11:16).
4. The Quran says that Muhammad sinned (Quran 40:55; 47:19; 48:1-2), but it never claims Jesus sinned, and called Jesus “righteous” (Quran 6:85; cf. 3:45).
5. A 52 year old Muhammad had sexual relations with a 9 year old girl! (Vanwinkle “Not a Muslim” 2017; cf. Sahih Al Bukhari 1997, 5133).
6. Muhammad was a polygamist who taught that polygamy is acceptable, as long as you are a man—not a woman (Quran 4:3).
7. Muhammad’s example and teachings appealed to the lusts of the flesh (girls/women), the lust of the eyes (riches and land), and the pride of life (power)—hallmarks of Satan himself (cf. Gen. 3:5-6; Matt. 4:3-11; 1 John 2:15-17).
8. Muhammad is dead and in Hades; Jesus is alive in Heaven on the right hand of God the Father (Quran 4:158; Acts 2:22-36).
9. Muhammad was not raised from the dead, but even the Quran says that Jesus ascended to Heaven (Quran 4:158).
10. Muhammad is accursed for preaching a different message than that revealed in God’s Word, the Holy Bible (Gal. 1:6-9).
11. Jesus will return, but Muhammad will not! (Quran 4:158; 43:61).
12. Jesus will baptize Muhammad: Based on the known events of Muhammad’s life, Jesus will baptize Muhammad in unquenchable fire (Matt. 3:11-12; Gal. 1:6-9).

C. THE CONCEPT OF “ALLAH” IS INFERIOR TO THE TRUE GOD YAHWEH.

1. The Quran says that Allah does not love unbelievers (Quran 3:31-32; 30:43-45); but the Bible says Yahweh loved all men before they loved Him (John 3:16; Rom. 5:8; 1 John 4:10, 19).
2. In an article called “Is Allah God?” Phillip Vanwinkle wrote, “Allah’s ‘justice’ appears to be arbitrary and does not require a sinless sacrifice at all” (2017); while Yahweh’s justice is truly holy and consistent (Isa. 59:1-2; Hab. 1:13; Rom. 5:8-10; 6:23; 1 John 3:4).
3. Islamic writings state that Allah will place the guilt of Muslims on Jews and Christians (Sahih Muslim 2017, 6665, 6666, 6668); but Yahweh judges every man impartially, according to every man’s own works (Rom. 2:11; 1 Pet. 1:17; Rev. 20:12-13).
4. The Quran says that Allah is the greatest of all deceivers (Quran 3:54; 7:99; 8:30)—perhaps this deceiver called “Allah” is really Satan in disguise (2 Cor. 11:13-15).

#### D. THE QURAN IS INFERIOR TO THE BIBLE.

1. The Quran has no prophetic proofs; the Bible is full of them.
2. The Quran contains the testimony of only one man (versus 40 inspired writers from over 1600 years who penned the Holy Bible).
3. The Quran says that God’s Word can never be altered or corrupted (Quran 6:34; 6:115; 10:64).
  - a. However, modern Muslims say the original words of the Bible came from God but have been corrupted; thus, they contradict the Quran and Muhammad.
  - b. Muhammad never claimed that the Bible was corrupted: “Muhammad did not question the accuracy of the Bible. The accusation that the Bible had been corrupted came centuries after Muhammad, at a time when Muslim scholars recognized that there were contradictions between the Quran and the Bible. Yet the Quran points to the Bible as truth over 120 times” (Green N.d.).
  - c. We have manuscripts and Bibles predating Muhammad, so we can prove that the Bible of Muhammad’s day said the same thing our Bibles say today.
4. The Quran gives lip service to the Bible while contradicting it.
  - a. Muhammad could not read, and he may not have known enough about the Bible to realize that he was praising it and contradicting it at the same time!
  - b. Muslims often discourage people from reading the Bible, perhaps for the same reasons that Catholics have—they know the Bible consistently and clearly condemns their teachings.
  - c. One Muslim wrote, “Muslims should respect the Bible because it does still contain some of the original teachings of Allah. But there is no need to go to Bible classes or purchase one to read to try to learn about what our purpose is here in this life. The Quran makes it clear that Allah has indeed, perfected our ‘way of life’ for us and has conferred on us His favor and has chosen for us to submit to Him in Islam” (Estes n.d.).



5. Either the Bible is the Word of God, or it is not the Word of God.
  - a. If the Bible **is** the Word of God, the Quran is not the Word of God.
    - 1) The Quran contradicts too many fundamental concepts found throughout the Bible, such as: the Sonship of Christ; the Fatherhood of God the Father and the love He showed by sending His Son to die for mankind's salvation; the deity of Christ; the atoning sacrifice of Christ that was foreshadowed by innumerable blood sacrifices throughout the Patriarchal and Mosaic periods; the resurrection of Christ (which gives Christians the hope of resurrection); the Great Commission; and the New Testament plan of salvation, which includes baptism to obey the death, burial, and resurrection of Christ (denied by Muslims).
    - 2) Muslims cannot do away with such monumental themes of the Bible simply by vainly alleging that the Bible has some errors in it!
    - 3) Again, if the Bible is truly God's Word, the Quran cannot be.
  - b. If the Bible **is not** the Word of God, the Quran is not the Word of God.
    - 1) The Quran claims that the original words of the Bible came from Heaven (Quran 2:87, 136; 3:3; 4:163; 5:46), and that words that came from Heaven cannot be altered or corrupted (Quran 6:34; 6:115; 10:64).
    - 2) Therefore, if the Bible did not originate with God, or has become corrupted, the Quran's claims about the Bible coming from Heaven were also false, making the Quran a false book.
  - c. Conclusion: No matter what, the Quran is not the Word of God!

#### E. ISLAM IS INFERIOR TO CHRISTIANITY.

1. The entire religion of Islam is based on the testimony of one man whom even the Quran says was a sinner—what if he committed the sin of lying when claiming prophethood?
2. Islam is based on the testimony of a man who was inferior to Christ and a book that is inferior to the Bible.
3. Islam says one may earn salvation if good works outweigh bad works (Quran 11:114; cf. 2:271, 277; 40:9, 39:61, 7:43).
4. No true concept of redemption is found in Islam.
5. Islam teaches unconditional predestination (Quran 2:142; 6:39; 6:125), which is inferior to conditional salvation obtained by men choosing to love and obey Yahweh.
6. Islam's Paradise is an appeal to men's lusts of the flesh—like a harem in the sky with “bashful, dark-eyed virgins” (Quran 37:40-49).
7. Islam as a whole appeals to the lust of the flesh, lust of the eyes, and the pride of life, while Christianity focuses on love and spiritual purity.
8. Islam's polygamy is inferior to Christianity's monogamy (Quran 4:3; Matt. 19:3-9).
9. Islam teaches that women are like pieces of land for men to cultivate (Quran 2:223); Christianity teaches men to love their wives enough to die for them (Eph. 5:25).
10. Islam teaches error about marriage, divorce, and remarriage (Quran 2:230).

11. Islam condones sexual relations with children, claiming that Muhammad's life is the ultimate example (Quran 33:21).
12. Islam teaches that faithful Muslims should fight, subdue, and/or kill unbelievers (Quran 9:29, 73, 123; 5:51; 48:29; Sahih Muslim 30, 4366); Christianity teaches love and kindness towards enemies (Matt. 5:38-48; Rom. 12:17-21).

## CONCLUSION:

- A. Islam stands or falls on the credibility of Muhammad.
  1. He was obviously a man who used his influence to fulfill his selfish desires, conveniently receiving "visions" to justify his latest sinful objectives.
  2. The Bible, of which Muhammad spoke highly, condemns Muhammad as a cursed bringer of a perverted gospel (Gal. 1:6-9), and a false prophet worthy of death (Zech. 13:1-3).
  3. Jesus said to judge false prophets by their fruits (Matt. 7:15-20), and Muhammad's fruits show him to be a merciless molester with malicious motives, hidden under a cloak of alleged righteousness (cf. 2 Cor. 11:1-4, 13-15).
  4. Sadly, it seems that other men through the ages have mimicked Muhammad's steps, such as Joseph Smith of the Mormons.
- B. In this writer's opinion, one reason Islam has spread so fast and far is because men professing to follow Christ became so divided after the days of the early church.
  1. Seeds of division like those Paul condemned (1 Cor. 1:10-13; Rom. 16:17; Gal. 1:6-9) seemed to especially sprout and flourish after the apostles were gone.
  2. As Jesus said, a house divided against itself cannot stand (Matt. 12:25), and there are also many sinners outside the house who pretend to be in the house, thereby bringing shame upon the true house of God (2 Cor. 11:13-15).
  3. Satan has the world believing that Christianity is a divided deformity, and people like the Muslims can see that.
  4. A pamphlet distributed by the Muslim Students' Association of Memphis, Tennessee states that when Muhammad was alive, "It was one of the darkest periods for all of human society, for even Christianity and Judaism had become ineffective and confused" (Muhammad 1974).
  5. If those in man-made denominations who profess to be Christians would actually submit to what the Bible says and speak as the Bible speaks, there would be an even greater display of true unity, and the impact of Christianity on this world would increase immeasurably!
- C. The greatest "weapon" against Islam is the Sword of the Spirit being wielded by a united body of obedient believers around the world! (Eph. 6:17).

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