The Role of Jews in the Events of the Early History of Islam

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Abstract

Through their victorious penetration into Christianity, Jews converted anti-Semitism Christianity to an empty and baseless religion. As a result of Paul’s efforts in Christianity, today there are no traces of original Christianity on the earth. This successful experience of the Jews encouraged them to prevent the spread of Islam too; but this time the prophet started his mission. Therefore, there is fundamental difference between Prophet Muhammad and all previous prophets. Jewish elements emerged in two figures: some had shown their real nature to Muslims by defending the Jews, willingly or unwillingly. In the organization of hypocrisy, some believe in Jewish, some believe in power, and some are only enemies of the Prophet. Therefore, the organization consists of three groups: power lovers, Jews, and pagans. Many People pretend to be Muslims; like Abu Sufyan, who was the enemy of the prophet, but when he saw the growth and spread of Islam, he accepted Islam to gain power. Another group of Muslims just seek power. This paper examines the role of Jews in the events of the beginning of the history of Islam.

Keywords: Islam, Judaism, the prophet, Christianity, pagan.
Introduction

According to verse 82 of Maedeh Surah in Quran, Jews and pagans are the most hostile enemies of the believers. About this verse, in the book “Tabare enheraf” pages 257-258, it is stated that “Jewish ploy was that before they launched an operation against the Prophet, they brought pagans to the field. In this verse, the Alazina Asharakoo shows a kind of compliance”. In the polytheists against the Prophet, the clues of Jewish conspiracy should be found in Mecca. This is clear in the Battle of Uhud and Khandaq;

But in the battle of Badr, we must be very careful to find the clues. to prove this claim, on pages 263-264 of the same book, citing Sira of Ibn Hisham, vol. 1, p. 562, Albyan, vol. 3, p. 223 and Majmaol Bayan, vol. 2, p. 92, it is stated that after Prophet Muhammad (PBUH) moved to Medina, a group of Jewish scholars went to Mecca. Polytheists asked them which religion was better: pagan religion or the religion of Muhammad? Jewish scholars said pagan religion was better than the religion of Muhammad.

Some commentators believe verse 51 of Surah Nisa refers to this issue. According to commentators, the Jews worshiped the idols of Quraysh to reassure them. In hadith No. 2461 of the book Nahj Alf asahah, the Prophet (PBUH) says: “if ten Jews believed in me, all Jews would believe in me”.

Historical documents during the rule of the Prophet show that a number of Jews around Medina, after the victory of the Islamic Revolutionary Guards on them, preferred to die than become Muslims. Some of these people were punished and most of them continued their lives under the rule of Islam. Of course, many of the Jews of Khyber and Banu Qurayza converted to Islam. Based on the saying above, less than ten Jews must have converted to Islam. In fact, the majority of Jews who became Muslims were not true Muslims. They just pretended to be Muslims to play their destructive role more freely in the Muslim community. Such Jews can be extremely dangerous as they penetrate among Muslims, take the key posts, benefit from all the rights of a Muslim, and hurt Islam in the right time. These Jews allied with their old friends in Mecca to destroy the rule of the prophet. It is not possible to explain the conspiracies of them in this article. Thus, only some critical events will be briefly discussed.

The reasons for the presence of Jews in Medina

Medina is the Prophet's first capital. In history, it is stated that the Jews first moved to Yathrib and founded this city. Before the birth of the Prophet, they had settled in this area for long. Jews had heard the last Prophet would come to Yathrib and they had complete information in this regard (Alkoleini, vol. 8, 308). They claim the reason for their move to Medina has been finding the last prophet and believing in him. However, this claim is doubtful. If it is the case, why didn’t they believe in Jesus Christ with so many miracles?!! In addition, why Jews who knew Muhammad would be selected as prophet in Mecca, did not come to Mecca? Why did they settle in a haunted area? The Jews knew that Prophet Muhammad would settle between two mountains of Ayr and Uhud; and that’s why they settled in this area. (Alkolaini, vol. 8, 309). Here the question which arises is why the Jews were scattered in the land of Hijaz, while the area between
the two mountains was a limited area? They say they made mistakes locating the area so some were settled in Khyber, some in Tabuk, and some in other areas.

However, this claim is a lie. By looking at the map of the areas, it can be found out that these areas are located on the way between Medina to Jerusalem. Their deployment in these areas blocked the Prophet’s way to Jerusalem easily. If the prophet wanted to go from Medina to the land of Canaan (Palestine), the Jews were against him. If he decided to reach Palestine through Iraq, FADAK was on his way and if he decided to reach there through Medina, his way would be blocked by Khyber. How can we believe all of these have been just coincidence?

For thirteen years, the Prophet has been in Mecca and the Jews are aware of his mission. Even one of the scribes has identified him on the day of his birth (Alkoleiyny, vol. 8, 300). How could the Jews of Medina be unaware that the promised prophet had been born in Mecca? If they have moved to Medina to help the last prophet, why don’t they believe in him in Mecca? Long before the birthday of the Prophet (PBUH), Hashim had warned his wife: “if Jewish find this baby (Abdulmutallab), they will kill him” (Almajelsy, vol. 15, 51). This is the time that the Jews told the people of Medina: “The Prophet is ours and we will believe in Him”.

Therefore, we can find out that the Jews had moved to Medina and its surrounding areas to prevent the arrival of the Prophet in Jerusalem. Looking at the map of Jewish settlement in Hijaz, it can be easily found that the Jews of Medina had blocked the way to Jerusalem by strong military fortifications and huge obstacles. The prophet had to pass seven obstacles to reach Jerusalem: Bani Qurayza, Bani Mostaleq, Bani Nadir, Kheibar, Tabuk, Mooteh, and Jerusalem. Monotheists are asked to occupy Jerusalem. (Old Testament, chapter 26). That is why the Holy Prophet of Islam moved toward it. According to Jewish news sources, if the last prophet settles on a land, he will never lose it. Therefore, if the holy prophet of Islam could get to Jerusalem, the Jews would have to ignore global movement. For this reason, they had blocked the way of the prophet to Jerusalem over many years.

They dug a ditch on the mountain, raised the walls, and built a castle on the other side of the wall while they had no enemies in Medina. Thus, we can realize they had prepared themselves for a heavy defense against the Prophet. In practice, they used the same castles and they delayed the Prophet in Tabuk. As a result of the efforts, the Prophet (PBUH) was defeated in the last battle, Mooteh.

**Jewish historical terrorism (the first operation of Judaism)**

Jewish had identified prophecy light in the ancestors of the Prophet (PBUH) and by matching them with the symptoms listed in holy books, they tried to kill the light.  
1) The assassination of Hashem: Hashem, the Supreme ancestor of the Prophet, is from Mecca but his grave is in Gaza is Palestine! He left mecca to go to Damascus for business. On his way, in Yathrib, he was a guest of a trade chief called Amr bin Zayd ibn Labid Khazraj. Hashem married Amr’s daughter, Salma, and took his wife to Mecca. When Salma was pregnant, he returned her to Yathrib to give birth to the baby near her family and then he went to Damascus for commerce. As he was leaving, he told his wife he might never come back and he asks his wife
to take good care of his baby, a son. Hashem went to Gaza for business and on his way back, he became sick. He asked his companions to return to Mecca, say hello to wife and give her his will which is mostly about protecting the child (Almajelsy, vol. 15, 51-53). Moses had told the Jews about prophet Muhammad. They had been told about the appearance of Prophet Muhammad and his fathers. Therefore, Hashem was a familiar face for them and they knew the last prophet belonged to his generation. However, they were late. Hashem was assassinated after the conception of Abdul Muttalib in Mecca.

2) The assassination of Abdul Muttalib: the son of Hashem was born and grew up in Medina. He was called Shaybah. To Hashem’s advice, the mother took care of him and interestingly, she never remarried. One day, when going to trade, Bani Abd Manaf sees a boy called Hashem’s son. The man tells Motaleb about this (AlMajlesy, vol. 15, 122). Mutaleb takes the child to Mecca with him (AlMajlesy, vol. 15, 158). Mutaleb and Shaybah are then identified and attacked by the Jews but they are saved by a miracle (AlMajlesy, vol. 15, 60). When they arrived to Mecca, people thought that was Mutaleb’s servant and named him Abdul Mutaleb (Almajlesi, vol. 15, 123).

3. Abdullah’s assassination: the Jewish were unsuccessful in the terror of Abdulmutallab and Abdullah was born. Abdullah was from Medina, but his grave in Medina is at the headquarters of the Jews (AlMajelsy, vol. 15, 90-110). One day, Wahab bin Abdul Mana, one of the merchants of Mecca, saw Abdullah, who was 25 years old, being killed by Jews. Wahab scared and went to Bani-Hashem and shouted: “Abdullah is going to be killed by the enemies”. Abdullah was saved miraculously. Wahab who witnessed his salvation and saw prophecy light in Abdullah’s face, proposed him to marry his daughter, Amina. Abdullah accepted.

4. Attempts to assassinate the Prophet: the day after the birthday of the Prophet (PBUH), one of the Rabbis to Daralnodyeh and asked if a child had been born the night before in the tribe? They said not. Then he said the child must have been born in Palestine, then; A boy called Ahmad, who would destroy the Jews. After their meeting, they found out that Abdullah bin Abdul Mutaleb’s son had been born the night before. Then they called back the Rabbi and told him about the boy. The Rabbi asked them to take him to the baby. They did so. Upon seeing the baby, he became unconscious and when he woke he said: I swear to God! Prophecy finished for Israel until the Resurrection. This is the man who will destroy the Jews (Alkoleyni, vol. 8, 300). Mohammad (PBUH) was identified from the first day. Now, those Jewish attempts to prevent his birth had been unsuccessful, they tried to kill him.

The efforts to prevent the assassination of Mohammad (PBUH):

1) Remoteness from Mecca: now, Abdulmutallab had a serious responsibility. The Prophet (pbuh) was very dear for his mother as well as his maternal and paternal grandfathers. Abdul Mutaleb had lost his dear son Abdullah and Wahab’s daughter had become a widow just two months after marriage. Therefore, it was very importance to protect the baby. They knew the baby wouldn’t be safe in Mecca. They had to take him away from Mecca, but secretly and hidden. Therefore, they hire a nanny to raise him away from Mecca. In history, there are some causes mentioned for giving the responsibility of Mohammad to a nanny: his mother not having
milk, bad weather, inappropriateness of the weather for children, and Arab’s traditions. All these reasons can be easily criticized:

A) It is clear that if his mother had no milk, they would hire a nanny from Mecca to breast-feed him near the family.

B) How long has Mecca’s weather been bad? For five years? If the weather in Mecca had been bad, all the people would have sent their children away but this has not happened.

C) If the people of Mecca used to hire a nanny for their children, why didn’t it happen in other Arab families? Even those who were the same age as the Prophet or were younger than him were not raised by nannies. It is said that Prophet Muhammad was breastfed by Hamzah’s mother for some time. Why Hamzah, who was two months older than Muhammad was not raised by a nanny? In addition, baby is breastfed for only two years but Muhammad was with Halima for five years.

**Direct Jewish battles with Islam**

There are not as many research studies and works being conducted on the battles of the prophet with the Jews as there are on battles of Badr and Uhud. Pagans’ battles limit to Badr and Uhud operations, but the Jewish battle with the prophet continues until the prophet passes away. Jewish operations had particular complexity. From before the birth of the Prophet until his death, many battles occurred between the Jews and the Prophet (PBUH), but historians have not paid enough attention to them.

1) Bani Qaynaqa, the first Jewish revolt: after prophet Muhammad’s return from Badr, the Jews rebelled and broke their promise. Jewish’s declaring war on Muslims was very difficult for the people of Medina because Bani Qaynaqa were allied with some groups in Medina. Prophet Muhammad decided to answer this treason with power. Muslims surrounded them for fifteen days and finally Bani Qaynag were forced to surrender.

2) Bani Nadir, the greedy Jewish battle: after the Battle of Uhud and return of Muslims to Medina, Bani Nadir broke their treaty with the Prophet and declared war. The battle occurred in critical conditions and people were not mentally prepared for defense. The important point in this confrontation is the role of the Jews in Medina who encouraged them to declare war by promising to help the Jewish.

3. Khandagh (Ditch), Jewish fire, pagan war: Banu Qurayza sent a delegation to Mecca. They negotiated with Abu Sufyan and provoked him to gather his forces. After the Uhud, the pagans’ despair in the battle of Badr turned into a ray of hope; the hope of being able to defeat the Prophet. In the previous operations too, the Banu Nadir Jews had promised the pagans to assist them but they did not do so. But this time, they promised to do simultaneous operations. After many negotiations, pagans could collect tens of thousands of troops.

3) Banu Qurayza, strong punishment of Jewish unfaithful forces: after the Battle of Khandagh and ensuring the escape of pagans, the prophet went to Banu Qurayza, who contrary to their treaty, had struggled the battle of Ahzab and at the same time had invaded Medina from behind. Prophet’s troops besieged the fortress of Banu Qurayza. The siege lasted fifteen days.
4) Khyber, an invincible fortress: After the defeat of the Jews in Medina, the fourth largest Jewish bulwark against the Prophet Muhammad was operationalized. The Jews accumulated their forces in Khyber and turned the north of Medina into a base for plotting and military movements against the prophet. Jews of Khaybar made the north of Medina insecure and prevented the spread of Islam to those areas. After the defeat of Banu Qurayza, Khaybar Jews and their allied tribes, with confidence in the power and possibilities, especially invincible forts of Khyber, plotted to attack Medina (Alvaqdy, vol. 1, 563). Muslims now had realized that Jewish conspiracies would end just by cutting the roots of corruption. Therefore, to the command of the Prophet, six thousand people left Medina to the Khyber. It is noteworthy that the Khyber operation occurred at the beginning of Muharram in the seventh year. Military operations are forbidden in Muharram in Islam, but defense is permissible.

The castle was built on top of the mountains and had high walls and a ditch dug beneath, which made crossing it impossible. After Muslims made numerous unsuccessful attempts to get the castle, the Prophet gave the battle flag to Imam Ali, who could bring victory to Muslims. Imam Ali (AS) took the castle door out with his strong hands and used it as a shield(Ibn Hisham, Vol. 2, 335) and then put it on the ditch for the fighters to pass through it (Almofid, vol. 1, p. 127).

Conclusion

To conclude, enemies plotted to murder the Prophet (PBUH) several times; once in the battle of Tabuk and the other times by poison, all of which were unsuccessful. The interesting fact is that in all these attempts, the traces of specific people mentioned earlier can be found. The prophet was finally poisoned and killed.

Without a doubt, his murderer, whether a hypocrite, a Jewish, or a polytheist, has been an inside man of Jewish in the system of government or even in the home of the Prophet (pbuh). But given the evidence, the prophet must have been poisoned by a Muslim woman who had a close relationship with the hypocrites and the Jews of Medina. However, in history, it is stated that he was poisoned by a Jewish Khayber woman, which is not true.

In the following, the martyrdom of Hazrat Zahra (Fatimah), the daughter of Prophet Muhammad, will be discussed. In the book Mahare enheraf pages 122-123, it is mentioned that despite all the efforts of the Prophet (PBUH) in the expression of the sublime character of Fatimah, she could not get out of home to defend Velayat because the usurpers of the caliphate were so skilled in psychological operations and could change the atmosphere of the city of Medina.

Given the atmosphere of Medina, if the daughter of the Prophet (PBUH) had claimed to be the caliphate, she could have been taken out of the way easily. However, the enemies wanted the attack on Zahra (SA) to be seemingly legitimate. After the attack on the house of Fatima (AS), Abubakr expresses his regret several times. In fact, the reason for his regret was that the attack harmed him. The struggle of Hazrat Fatimah Zahra (SA) against the usurpers of the caliphate and in support of Velayat can be examined in five stages:
1. FADAK; 2. The mourning of Hazrat Zahra (AS) for the loss of her father; 3. Her presence behind the door of home when they set fire on it 4. Declaring her dissatisfaction with the two caliphs and usurpers of the caliphate 5. Her will about having a hidden grave
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