

تأكيد زعمه هذا: «لقد كان محمد يصرع ويصاب بتشنج عنيف يجعله يغيب عن الواقع بحيث يرى ويسمع أشياء لا يشعر بها الحاضرون معه ، وبعد عودة الوعي إليه كان يقول أنه رأى الملك ، وأن كلاماً أوحى به إليه ، هذا الكلام كان يصدر من داخل نفسه ، لا من مصدر خارجي عنه ، ولقد استطاع محمد فيما بعد أن يجمع هذا الكلام ويصوغه في عبارات ادعى أنها القرآن الذي جاءه من عند الله» (ص ٧٥). ودعوى أن محمداً كان مصاباً بداء الصرع دعوى قديمة تحمل كبرها أجيال من المستشرقين والحاخاين على النبي صلى الله عليه وسلم، وترجع هذه الأسطورة في الأصل إلى الكتاب البيزنطيين والتي يرفضها المستشرقون في العصر الحديث والتي يعتبرها الفرد جلوم خطيئة وتميز ضد المسلمين يقول في كتابه *إسلام*

A past generation of arabists, on the bases of this tradition (The opening of the prophets breast referred to in the Quran) and accounts of the symptoms of physical distress which sometimes accompanied his utterances, advanced the theory that Muhammad was an epileptic. The Charge had been made by a Byzantine writer long before, such a hypothesis seems gratuitous, and can safely be ascribed to anti-Muhammadan prejudice. Study of the psychological phenomena of religious experience makes it extremely improbable. Prophets are not normal people but that doesn't authorize the assertion that their abnormal behavior is due to a morbid condition. Moreover, Muhammad was a man who's common sense never failed him. Those who deny his mental and psychic stability do so only by ignoring the overwhelming of his shrewd appraisal of others and of the significance of what was going on in the world of his time, and his persistence in the face of consistent opposition until he united his people in the religion of Islam. Had he ever collapsed in the strain of battle or controversy, or fainted away when strong action was called for, a case might be made out. But all the evidence we have points in the opposite direction, and the suggestion of epilepsy is as ground less in the eyes of the present writer as it is offensive to all Muslims. It may be

added that most modern writers, as opposed to those of the last generation, are of this opinion. To base such a theory on a legend witch on the face of it has no historical foundation is a sin against historical criticism.^(١)

إن رودينسون يفسر كل ما كان يعتري النبي صلى الله عليه وسلم من عوارض الوحي وما كان يتبعها من رد فعل على أنها (عوارض كهانة لا أمارات نبوة) (ص ٧٧).

(١) Alfred Guillaume, Islam, (Great Britain, Pelican books. 1976) pp.25f.