Between Christ and Mohammed
The irreconcilable differences of Christianity and Islam

Gleason Archer
Robert Morey
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Foreword by Dr. Chuck Missler
Edited by Charles Welty
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and

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Fullerton, CA USA
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Some things just cannot be reconciled. Light is not darkness. Black is not white. Death is not life. Our society, and indeed the entire world, stands between Christ and Mohammed. We must make our choice between two world religions.

We shall see in our study that the claims of Christianity and Islam are mutually contradictory. Christ holds the keys to life; Mohammed holds a sword. Do we choose Christ, or do we choose Mohammed? We hold that one of these two religions is true and one of them is not. To help us make our decision, we must study the matter closely. We must look to the original documents—the Bible and the Qur’an¹—as the primary source material for an accurate portrayal of these two religions.

As we move deeper into our study, we find that Islam has nothing in common with Christianity. The message of Christ can never be reconciled with Mohammad. Either Jesus is Lord or he’s not. And either the message of Islam is true, or it’s not. There are no middle grounds in the debate.

We must confess that ours is a message that will not be welcomed in our pluralistic, multi-cultured, politically correct society. “There’s truth in all religions,” the liberal feel-good crowd likes to say. “Religion is man’s search for God and for truth.”

“No,” says the Apostle Paul (if I may summarize in one sentence the first three chapters of his letter to the Romans). “Religion is man running away from God and His truth.” You see, Paul argues that man makes up his religion to suit himself rather than face the fact that he is a sinner on his way to an eternal hell apart from the presence of a very holy God.

Islam, as we shall see, claims to be an authoritative revelation from

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¹We shall also consider the Hadith in Chapter 11. Also, in our study we have included quotations from the International Standard Version of the Bible. Citations from the Qur’an are in English and in Arabic so that the student of Islam may review the selections from each sura in their original language.
Allah. But just as light is not darkness and death is not life, Allah is not God. The Allah of Islam has nothing in common with the God of the Bible. And the Christ of the Bible has nothing in common with Mohammed and the Qur’an. *Between Christ and Mohammed* is our effort to present a contrastive study between these two world religions. It is our desire to present a clear and concise summary of the differences between Christianity and Islam, between the Bible and the Qur’an, and between Christ and Mohammed.

An integral part of your study of *Between Christ and Mohammed* should include our various study aids, all of which can be downloaded from http://davidsonpress.com, including teaching aids, such as a PowerPoint slide presentation with complete Speaker’s Notes to help you teach the message of *Between Christ and Mohammed* to your church, adult Sunday School, or youth group.

Charles Welty, *Publisher*
Fullerton, CA
America is in a “new war.” The events of September of 2001 have permanently changed our world and whether we realize it or not, you and I are more deeply involved than we imagine.

We cannot win a war unless we know who the enemy is. We need to understand the practical threats to our nation, to our way of life, and to the very freedoms which have allowed the enemy’s threats to be so proximate. Between Christ and Mohammed is an essential primer on the realities you, and I, and our loved ones are facing.

The attack on the World Trade Center and the Pentagon was predicted many months in advance. And it was just a beginning. A nuclear or biological attack is virtually certain to follow. These are simply the inevitable consequences of the legacy of hate that has been inculcated for generations by evil forces that we must come to understand. The unbridled celebrations throughout the Muslim world during the days after the September 11 attacks speak volumes toward revealing the true hearts of our adversaries.

Islam is the fastest growing religion on the Planet Earth. And it has a deeply sinister global agenda. It is hostile, and not just toward the Jews; it is committed to the destruction of the West in general, and to Christians in particular. The Qur’an, the source scriptures for Islam, is a warrior code with over 100 commands to violence against the non-Islamic “infidels.”

Islam is committed to the destruction of Christians and Jews before Judgment Day. This isn’t a war of property or greed in the usual sense: it is a theological war. And in any cultural war, truth is the first casualty. We must not be prey to the myths and deliberate disinformation that is being promoted through an illiterate press or by hidden agendas. It is imperative that we understand what we are up against—and what the stakes are.

The real truth is so shocking that we should be most grateful to have it presented by such recognized scholars in terms that are authori-
tative, well researched, and diligently competent. And it has been my privilege to know the authors personally. Each of them are among the most distinguished professionals I have encountered during my 40-year career in both strategic intelligence and biblical studies. And they are at significant personal risk in bringing you this material—which itself speaks to the issues at hand!

As we begin to better understand the vicious trap that Muslims find themselves in, we also need to remember that the true Living God loves the Muslims—He died for them. The very fact that Muslims face a death sentence if they aspire to leave Islam for another religion underscores the sinister nature of their predicament.

The real truth can set them free, too, if we are serious about the task. The real truth should shame the Islamic nations into permitting their oppressed captives to follow their own consciences. Reason and love must be allowed to prevail over the tyranny of ignorance and oppression.

In the Name of the Living God,

Charles W. Missler, Ph.D.
Coeur d’Alene, Idaho
Introduction

BY ROBERT MOREY, PH.D.

Since September 11, 2001, the religion of Islam has become a hot topic. People want to know if Islam is a “peaceful” religion. This question has been thrust to the forefront because Muslim terrorists are killing people and blowing up buildings and themselves in the name of the god of Islam.

Of course, the liberal media answers this question in an illogical and invalid way by pretending that the issue revolves around whether there are any peaceful Muslims around today. What some modern Muslims believe about Islam has no logical relevance to the issue of what the religion actually teaches. The question can only be answered by looking to the primary documents of Islam: the Qur’an and the Hadith.

While presidents, novelists, talk show hosts, taxi drivers, and wrestlers have assured the American people that Islam is a peaceful religion, Christian scholars who specialize in Islamic Studies have been, for the most part, ignored by the media. They have not been invited on the national talk shows by the main media talking heads such as Peter Jennings. Why is this the case? The truth lies in the fact that liberalism is a delusional worldview in which religion is taken out of the categories of truth and morality and reduced to personal preference. Thus your religion has no more significance than your favorite flavor of ice cream. And who would kill people over the issue of chocolate versus vanilla?

In Between Christ and Mohammed you will receive solid information that will go against the politically correct mantras of today. Since it arose in the seventh century, Islam has always been a violent religion because its founder was a violent man who told his followers to do violence in the name of his desert god, Allah.

Each scholar involved in this work has done his homework and has used principles of sound research to reach conclusions that reveal the true nature of Islam, its god, and its sacred works. These conclusions cannot be simply brushed aside because they are not popular. They are based on the primary documents of Islam and the best scholarship the
West has produced.

The authors look forward to the day when seminaries and Bible colleges will set up Islamic Studies departments that will prepare students to refute the false claims of Islam and reveal that it is based on a false god, a false prophet, and a false revelation. To this end we dedicate this volume of scholarship.

Dr. Robert Morey
Research and Education Foundation
Orange, CA
Between

CHRIST

and

MOHAMMED

The Irreconcilable Differences of Christianity and Islam

Gleason Archer  Robert Morey  William Welty

Foreword by
Dr. Chuck Missler

Edited by
Charles Welty
Chapter 1: The Challenge of Islam in the 21st Century

BY GLEASON ARCHER, PH.D.

We live in a world of unusual fervor. With the steady erosion of the theological convictions and moral standards which gave our country a special measure of spiritual direction and national self-confidence, we find ourselves in a malaise of confusion and bewilderment as we watch our young people sucked into the morass of impurity, senseless cruelty and degradation.

With the Supreme Court discouraging our public schools from recognizing or respecting the law of God and interpreting the First Amendment of our Constitution to mandate the separation of religion and state rather than church and state, our children have grown up with the delusion that man, not God, is the author of the moral law, and that he is competent to alter it to suit his own taste, except insofar as law enforcement agencies may interfere to curb one’s passions and lusts. The soil is now prepared for sowing the evil seed of man-invented cults and doctrines of demons, springing up as the noxious weeds of depravity, corruption and despair.

Into this scene comes a new population wave from the Near East consisting of Arabic-speaking peoples, most of whom are of the Muslim faith. They have come from Islamic lands which countenance no other faith but that of the Qur’an. There all religious defection is sure to be followed by ostracism and persecution, if not outright imprisonment as traitors to their country and as a disgrace to their family line.

A Permissive and Nominally Christian Society

But here in North America they find a completely permissive attitude towards religion. Everyone is free to choose whatever faith appeals to him, without any fear of penal consequences. They find themselves in the midst of a nominally Christian nation, where Jesus Christ is ostensibly honored as the God-man who dies on the cross to save sinners from
the guilt and penalty of sin. They are told by Christians that His Holy Spirit is ready and willing to take over the control of the believer’s heart and life and make him a new creature.

Nevertheless, this amendment of life and character have no saving power for the converts to the Christian faith, but rather it is only on the ground of Christ’s bearing their penalty of death as their substitute that God Almighty can justly forgive their sin and accept them as His children for their eternal home in heaven.

**Islamic Pre-conceptions of Christianity**

Now the Arab immigrant finds all of those teachings quite preposterous. In the first place, he has been taught from childhood that the crucifixion was just a hoax; Jesus the son of Mary never died on the cross at all. Allah miraculously took Him up to heaven and substituted an anonymous look-alike to suffer on the cross in His place. Or else, according to the Pakistani *Ahmadiyya* teaching, Jesus may have been nailed to the cross, but he only swooned there and appeared to be dead when they took his body from the cross. He awoke from his coma later and worked his way out of his grave clothes and out of his tomb, and then appeared to his disciples as still alive. He later left Palestine and wandered over to India, where ultimately he died.

**Perceived Hypocrisy**

Next, the Muslim newcomer observes that most Christians do not take very seriously the standards of godly conduct to which they theoretically subscribe. They do not behave like born-again believers with changed lives. The Arab observes with horror that violence and murder are commonplace in America, especially in our larger cities, and that sodomy and the right to slaughter babies before birth are actually protected by law. Alcohol, forbidden to the Muslim in this life, is promoted as perfectly legitimate and is freely commended on television and billboards throughout our country. Small wonder if he comes to the conclusion that Christianity is a religion for degenerates, and that it is to be rated as far inferior to the Islamic faith. The prospects of winning him to Christian faith are meager indeed.
A Confession of Inadequacy

To our shame we must confess that as a nation we have largely betrayed the cause of Christ and besmirched His glory before the heathen. The prevalence of fornication among our society makes a mockery of our professed adherence to Biblical morality. The widespread use of mind-destroying drugs and narcotics of every description seems to link Christianity with contemptible degeneracy rather than with deliverance from sin. Therefore, the Muslim newcomer concludes that there are no genuine values to be found in the Christian faith, and that those who adhere to it need to be confronted with the superior standards of the Qur’an.

A Call to Action

Any analytical study of the Islamic faith is meaningless without a personal commitment to godliness and excellence on the part of the believer. Muslims want to see Christ in the believer, not just hear about Christ from a lecture. In a very real sense, the believer is the only Bible a Muslim will ever read. Yes, one can be informed; Between Christ and Mohammed is an attempt to meet a need for information. But the tremendous challenge of Islam can only be met by an equally greater challenge to godliness, commitment, and truth in deed as well as in faith.

Our mind-set to Muslims must be that of the Apostle Paul:

To the weak I became weak in order to win the weak. I have become all things to all people so that by all possible means I might save some of them.¹

Toward this end, we must learn what the Muslims believe, and we must be assured of what we believe, so that by reaching out we may share the salvation of Christ with the lost.

¹First Corinthians 9:22.
Chapter 2: A Brief History of Islam

BY CHARLES WELTY

The growth of Islam represents one of the greatest challenges facing the Christian church as it enters the 21st century. Islam is the fastest growing religion in the world. Muslims make up the largest religious immigrant group coming into the United States and, as a group, the number of adherents to Islam are expected to surpass the followers of Judaism in North America within ten years. Islam will then be the second largest religion next to Christianity in America. Muslims and their faith in Islam are no longer foreigners. Muslims are here in America; they run businesses in our neighborhoods; their children are in our schools.

To meet the challenge of Islam, we Christians will have to face the fact that we are, in general, woefully unprepared to face that challenge. Islam is a mystery to most of us. Everything about Islam is an enigma. Even the language of the Qur’an, Arabic, is a symbol of the incomprehension most of us feel toward Islam and its Muslim adherents.

An Aggressive Religion

Islam is an aggressive religion. One of the twentieth century’s more prolific English language Muslim apologists and commentators, A. Yusuf Ali, says “Before or after Mohammed’s life on this earth, all who bowed to God’s Will were Muslims, and their religion is Islam.” Islam is also, as we shall see, an eclectic religion that is unitarian in the true sense of the word, seeking to embrace Jews and Christians, as well as Arabs. In his notes to Sura 43, Ali goes on to say:

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1 Or, Koran.
2 Ali: Note 824 at Sura 3:111.
In verses 26-28 an appeal is made to the pagan Arabs, that Islam is their own religion, the religion of Abraham their ancestor; in verses 46-54, an appeal is made to the Jews that Islam is the same religion as was taught by Moses, and that they should not allow their leaders to make fools of them; in verses 57-65 an appeal is made to the Christians that Islam is the same religion as was taught by Jesus, and that they should give up their sectarian attitude and follow the universal religion, which shows the Straight Way.

Islam, then, through the teachings of its holy book, the Qur’an, redefines traditional Judeo-Christian terms, events, and historical personages to fit its own particular views and presuppositions.

Pre-History of Islam

Long before Mohammed arrived on the scene, Arabia’s history of paganism and polytheism was in decline. In Mecca, the Arabs worshiped Allah as the supreme Semitic God, but their monotheism was corrupted by worship of a number of female deities, including Al-Lat, Al-Uzzah, and Al-Manat, whom they regarded as the daughters of Allah, and who represented the Sun, Venus, and Fortune. Dermenghem comments on the state of idolatry in Mecca at the time:

The Ka‘bah, a cubical structure exposed to the sky, with the sacred Black Stone in a corner, stood in the middle of a large open square, where there was also another sacred stone, the maqam of Abraham, and the sacred well of Zamzam. Idols of unhewn or rudely sculptured stone surrounded the temple, around which was performed the essential rite of tawaf, a seven-fold circumambulation in a counter-clockwise direction. The pilgrimage was

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3Ali: Note 4664 at Sura 43:64.
completed by visits to other holy sites…\(^5\)

In addition to its polytheistic communities, Arabia included a number of Jews and Christians. Yathrib (Medina), Khaibar, and the northern oases were home to a prosperous and influential Jewish community. Christians in Mecca included Abyssinian slaves, artisans, Syrian business men, and a number of famous Arabian poets.\(^6\) By the seventh century, a number of Arab teachers (known as *hanifs*), apparently impressed by the monotheism of the Jewish and Christian religions, were already rejecting idolatry for a somewhat “ascetic” religion of their own.\(^7\) Although comparatively few in number, the *hanifs* undoubtedly influenced Mohammed; one *hanif* by the name of Waraqah was the cousin of Mohammed’s wife, Khadija\(^8\). It was into this scene—ripe for a change—that Mohammed, the founder of Islam, was born.

**Mohammed**

Mohammed was born in Mecca sometime around the year 570. His name was either given to him at birth or is a nickname which means the Praised One.\(^9\) He was also known for a time as Abu’l-Qasim, a title of honor which means “the Father of al-Qasim.”\(^10\) Mohammed’s father, Abdullah bin Abdul-Muttalib, of the tribe of Quraysh, died a few months before Mohammed was born. His mother, Aminah, died in 576 when Mohammed was a child. His paternal grandfather, Abd al-Muttalib, of the clan of Hashim, who had the privilege of distributing water from the sacred well of Zamzam to local pilgrims, gave the young child to a wet nurse by the name of Halimah, a Bedouin woman of the tribe of Banu Sa’d. Mohammed spent his early years with her and a foster brother in the mountain areas near Ta’if as a shepherd boy.\(^11\)

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\(^6\) Dermenghem, p. 10.

\(^7\) Dawood, p. 9.

\(^8\) Dermenghem, p. 10.

\(^9\) Dermenghem, p. 7.

\(^10\) Dermenghem, p. 7.

Mohammed, then, was raised first by his grandfather. When Mohammed was eight years old, ‘Abd al-Muttalib died. He was then brought up by his uncle, Abu Talib. As a young man, Mohammed traveled the trade routes by camel caravan between Mecca and what is now Syria. At the age of 25, Mohammed met Khadija, a rich widow who was fifteen years older than he. Mohammed began to conduct her trade caravans and soon entered service as her steward. He married her in 595. It was a happy marriage which resulted in three sons (who died at an early age) and four daughters. The youngest daughter, Fatimah, was the only child who bore any descendants to Mohammed. He also adopted at least one child, Zaid ibn Harithah, who had been enslaved in a desert raid. Khadija died after 24 years of marriage in 619.

The Call of the “Prophet”

According to Muslim tradition, in the month of Ramadan in the year 610, while in prayer and meditation in a cave, Mohammed was visited by the Angel Gabriel. In a “vision” not unlike that of Joseph Smith, the founder of the early 19th century Mormon cult, the angelic visitor came to Mohammed while he was in a trance. Gabriel is alleged to have said, “Recite!”

Emile Dermenghem relates Muslim tradition on the call of Mohammed:

According to the tradition and to the biographies it was a night in the last third of Ramadan, in a grotto on Mount Hira, when there took place the infusion of the uncreated Word into the relative world, the “coming down” of the Book into the heart of the Prophet (the Night of Destiny, the Blessed Night of the Qur’an). While he was sleeping, a mysterious being, holding in his hand a roll of material covered with signs, ordered him to read (or recite, or chant). “I do not know how to read,” said Mohammed. “Read,” the angel repeated again twice, winding the material round the neck of the sleeper.

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12 Hence the book’s title, The Qur’an, which means “The Recital.”
13 Dermenghem, p. 17.
Gabriel allegedly replied, “Recite in the name of your Lord who created, created man from clots of blood.” Upon awakening, Mohammed is reported to have left the cave only to see another vision.

He left the cave… and suddenly he heard himself called and greeted by the name of Messenger of Allah. He looked up and saw an enormous man standing on the horizon. Dazzled, Mohammed turned and once again saw the angel. From every part of the heaven the angel would stand and gaze at him in silence.  

Mohammed returned home to his wife and told her all that had happened. Khadija encouraged him to heed the “call” and the founding of Islam began.

Mohammed’s Claim

Mohammed never claimed to perform miracles, healings, or other divine actions. He claimed to be a “warner” sent by God, a messenger sent forth to “confirm” previous Old Testament and New Testament scriptures.

This Qur’an is not such as can be produced by other than God; on the contrary it is a confirmation of (revelations) that went before it and a fuller explanation of the Book—wherein there is no doubt—from the Lord of the world. 

It must be noted, however, that right from the beginning of the so-called “revelations,” Mohammed’s angelic visitor not only failed to “confirm” the scriptures, but instead contradicted Old Testament teachings that man was originally created from “the dust of the earth” and not from

14Dermenghem, p. 18.
15Sura 10:37.
“clots of blood.” As noted in Chapter 3 (“Basic Islamic Fallacies and Inconsistencies”) and elsewhere in this work, the contradictions between the Bible and the Qur’an were only just beginning.

**Main Events in the Life of Mohammed**

570  Birth of Mohammed.
575  Death of Aminah, Mohammed’s mother.
595  Marriage to Khadija.
c. 610  Beginning of “Call.”
615  Flight of followers to Ethiopia.
619  Death of Khadija.
620  Mohammed’s “Night Journey” from Mecca to Jerusalem.
622  The Hijra (“Flight” or “Migration”) of Mohammed and his followers to Medina and the beginning of the Muslim Era.
624  Battle of Badr: the Quraysh defeated by the Muslims.
625  Battle of Uhud: the Muslims defeated.
626  The Jewish tribe of al-Nadhir expelled.
627  “The War of the Ditch”—the Maccan’s expedition against the Muslims in Medina. The attackers were driven off.
628  The Treaty of Hudaybiyya: truce with the Quraysh, who recognize Mohammed’s right to proselytize without hindrance.
629  Mohammed sends letters and messengers to the Kings of Persia, Yemen and Ethiopia and the Emperor Heraclius, inviting them to accept Islam.
630  Truce broken by the Quraysh. Mecca taken by Mohammed, the entire population converted and the Ka’bah established as the religious center of Islam.
631  The “Year of Embassies”—Islam accepted by the Arabian tribes.
632  Mohammed’s Farewell Pilgrimage to Mecca.
632  Death of Mohammed (three months after return to Mecca).

**The Five Tenets of Islam**

There are five basic tenets of faith in Islam. The first and foremost is
“There is no God but Allah and Mohammed is His messenger.” Others include the observance of prayer, the payment of the alms-tax, pilgrimage to Mecca at least once during the Muslim’s lifetime, and the fast during the month of Ramadan.

Sects in Islam

Sects and divisions within Islam are derived primarily from questions of civil law, religious ritual, and public law.

Sunnis

The majority of Muslims are Sunnis, meaning they follow the “sunnah,” which follows a traditional respect for the Prophet, his companions, the first four “rightly guided” caliphs (theocratic rulers), and the immediate ruling Successors. Dermenghem comments:

To the Qur’an and the sunnah may be added [roots] to make the rules more specific[:] the *ijma* or consensus of the scholars, the *ra’y* or personal interpretation of a sound scholar, *qiyas* or analogical reasoning, and *istihsan* or *istiilation* the consideration of public welfare. The Sunnis are divided into four rites or legal schools... which only differ in the relative importance which they attach to each of these roots (*ijma*, etc.), and in some details of ritual and of law.16

The importance of the respect for the line of succession of the first caliphs cannot be understated. It marks the distinction between the Sunnis and the Shi’ite and Kharjite sects.

Shi’ites

The Shi’ites oppose the first three succeeding caliphs. Most detested is ‘Umar, who is regarded as having usurped the rights of ‘Ali and his eleven direct successors. The twelfth and last *imam* is alleged to have disappeared, remains today in hiding, and will return at the Last Day. For

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16Dermenghem, p. 66.
the Shi’ites, to know the imam of the age or to have faith in the hidden imam assures a man of salvation\(^\text{17}\)—hence the fanatical allegiance of Shi’ite Muslims to certain of their ayatollahs or holy men. The teachings of the so-called “Twelver Shi’ites” became the official religion of Persia in the 16th century. Persia is now modern day Iran.

One interesting Shi’ite sect, known as the Druz, claims to descend directly from Fatimah, Mohammed’s daughter. Hakim, one of the Fatimid caliphs, ultimately proclaimed himself God. After his mysterious disappearance, Hakim’s disciples founded in the Hauran area of Syria the community of the Druzes. In a manner somewhat reminiscent of an Islamic equivalent of the Second Coming of Christ, they await Hakim’s return to this day.

**Kharjites**

At the opposite end from the Shi’ites are the Kharjites. No longer guided by an imam, they formed a community in Mzab which is today guided by scholars. The Kharjites believe that succession belongs to any man of upright character, and pure faith, even to a slave. They do not believe in justification apart from works. Kharjites accept only a literal interpretation of the Qur’an. They believe that one who commits a capital sin ceases to be a believer and hold that their scholars have the right to excommunicate the sinner from the faith.

**Islam Around the World**

Islam is now the religion of over two billion people. As a religion, it is state-supported and protected in a number of countries (especially in the Middle East); in the early 1990’s, King Fahd of Saudia Arabia built a massive printing plant that continues to subsidize the printing of nearly 30 million copies of the Qur’an each year.

Islam is becoming increasingly prevalent throughout America. Hundreds of “Islamic centers” have spring up all across the country. These centers are actually the equivalent of Christian churches or Jewish synagogues. Members who attend the centers, many of whom are con-

\(^{17}\) Dermenghem, p. 67.
verted from main-stream Christian churches or who are proselytized from among the American public, are immersed in Islamic teaching; Arabic, the original language of the Qur’an, is taught at many of these centers. Muslim “imams” or “holy men” (the equivalent of Christian ministers and teachers) have even offered prayers at the start of legislative sessions in a number of states. Efforts have even been made to allow Muslim prayers at the start of legislative sessions of Congress.
Chapter 3: Basic Islamic Fallacies and Inconsistencies

by Gleason Archer, Ph.D.

In view of the growing numbers of immigrants coming to America from Islamic lands, earnestly desirous of propagating their faith here in the United States, establishing their own centers of worship in many of our major cities, and hoping to make a valuable contribution to our body politic, and eager to make converts from Christianity to Islam, it is very urgent for us to take stock of their religious beliefs and their political aspirations in the light of our Christian traditions and political convictions.

On the positive side, it should be noted that our Muslim newcomers bring with them a sincere respect for revealed Scripture which serves a welcome and needed challenge to those elements of our population who have settled for a liberal interpretation of biblical authority and a benign neglect of the guidelines for morally responsible living which are presented in Holy Scripture. We need to encourage the non-practicing elements of our Christian citizenry to give as careful attention to the Bible as our Muslim friends give to the Qur’an. Their disciplined practice of Qur’anic recitation and stated times of prayer throughout the day should serve to spur us on to approach the responsibilities and activities of our daily life as a people answerable to the God of the Bible for godly standards of life, and a sense of commitment far surpassing that of the Islamic community who, after all, have no savior to look to, no gracious gift of redemption to respond to with the offering of a dedicated life.

On the positive side also, their Qur’an honors and adores one God, creator of heaven and earth. They glorify Allah as the absolute sovereign over the entire created universe. And they regard Allah as the legislator and enforcer of the moral law—a law not subject to amendment or alteration by popular opinion or by human tribunals who assume the right (as our American courts sometimes do) of abolishing or ignoring the Ten...
Commandments, which are honored by Islam as they are bible-believing Christians.

Moreover, it is true that much of the content of Holy Scripture is referred to or cited in the Qur’an. Jesus Himself is greatly honored by the Muslim believers, even though His divinity is emphatically denied. They believe he was miraculously conceived and born of the Virgin Mary, even though He never died on the cross nor rose bodily from the tomb. The Qur’an teaches much about Adam, Abraham, Moses, some of the kings (such as David and Solomon) and the Old Testament prophets. It likewise refers to the Injil or Gospel as authoritative Scripture from the New Testament.

On the question of burning moral issues affecting our society today, Muslims will stand right with us in firm opposition to abortion, to the neglect of capital punishment, to tolerance of extra-marital sexual activity whether among children or adults, and to homosexuality, which is utterly abhorred. Muslims stand committed to good discipline within the home and with respect to the authority of parents.

The Basic Fallacies of Islamic Theology

It goes without saying that every Muslim is supposed to be committed to the inerrancy of the Qur’an and therefore subject to its authority. It is therefore a strange inconsistency for Islamic propagandists to disregard so completely the Qur’anic teaching concerning the authoritative status of the Holy Bible.

Hostile and Derisive Criticism of the Bible Itself

In Sura 5:47-50, both the Pentateuch and the Prophets of the Old Testament and the Injil of the New Testament contain both guidance (hudan) and light and confirmation, guidance and admonition (ma’izatan) to those who fear God.

Let the People of the Gospel judge by what God hath revealed therein. If any do fail to judge (by the light of) what God hath
revealed, they are (no better than) those who rebel.¹

وَلَتَحَكُّمُ أَهْلُ الْإِنْجِيلِ بِمَا أُمَرَّ لَلَّهُ فِيهِ وَمَنْ لَمْ يُحَكُّمَ بِمَا
أُمَرَّ لَلَّهُ فَأُوْلَٰئِكَ هُمُ الْفَاسِقُونَ ٤٦

In other words, Jesus confirmed the authority of the Old Testament as the valid and binding word of God.

In Sura 4:136 we are told:

O you who believe, believe in God and His apostle, and the Book which He sent down aforetime…

يَتَبَيَّنْلَا أَلْلَهُ عَلَى عَمَّامَعُو آمَنَوْا بِاللَّهِ وَرَسُولِهِ... وَأَلْكِتَبَ الَّذِي ذُوَّلَ عَلَى
رَسُولِهِ... وَأَلْكِتَبَ الَّذِي أُمِرَّ لَهُ مِنْ قِبْلَةً وَمَنْ يَكْفُرُ بَيْنَ الَّذِينَ مَلَكْتُهُمْ وَمَلَكَتْ
وَكُتَبَهُ وَرَسُولِهِ... وَلَيْتَوَّمَ الَّآخِرِ فَقَدْ ضَلُّ فَضَلُّ دَلَّهُ عَلَى

Sura 5:48 declares:

To thee (Mohammed) we sent the Scripture (al’kitab) in truth, confirming the Scripture that came before it and guarding it in safety…

وَأُمِرْنَا إِلَيْكَ أَلْكِتَبَ بِالْحَقِّ مُصْدِقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهْيِمًا عَلَيْهِ فَاُحْكِمْ بِيَدِهِ مِمَّا أُمَرَّ لَلَّهُ وَلَا تَنَبِّئَهُمْ عَمَّامَا خَاءَكَ مِنْ الْحَقِّ بِلكَلِّ جَعَلْنَا مَكْتَبًا بِرَعَةٍ وَمِنْهَا جَعَلْنَا وَلَوْ شَاءَ الَّلَّهُ لَجَعَلَكُمْ
أُمَّةً وَاحِدَةً وَلَدَكِنْ لَيَبْلُوُكُمْ فِي مَا أَتَتَكُمْ فَاتَّشَفَيْتُوا أَخْيَارَتِنَا إِلَى الَّلَّهِ مَرْجَعُكُمْ جَمِيعًا فَيُحْكَمَ بِمَا كَتَبَهُمْ فِيهِ نَخْتَلِفُونَ ٤٨

¹Sura 5:47.
“His apostle” is, of course, Mohammed and the “Book which He sent down aforetime” is the Old Testament and the New Testament Gospel. Plainly the Hebrew-Christian Bible is appealed to in confirmation of the fact that the Qur’an contains the true word of God. Hence it follows that all present-day Muslim propagandists who try to discredit the teachings of the Bible are guilty of contradicting the authority of the Qur’an itself—the very Qur’an which they profess to uphold!

In answer to their counterclaim that the text of the Bible must have been altered by Jews and Christians since Mohammed’s time, for only thus could the teaching of our present-day Bible be so out of line with the doctrine of Unitarianism and salvation by good works be accounted for, it only needs to be pointed out that the present-day text of the Hebrew Bible is attested by copies going back to 150 BC, and of the New Testament going back to the second century AD. That being the case, it is logically inescapable that the text of the Bible was the same at the time the Qur’an was revealed to Mohammed as the text of our scholarly editions of the Hebrew and Greek Scriptures today, for the identical wording has been preserved in copies going back to at least eight centuries before Mohammed was born.

A Fatally Contradictory Portrait of God

The Qur’an honors God as perfectly just and righteous, yet represents God as granting forgiveness of sin without requiring any meaningful atonement.

The Qur’an glorifies God as merciful and compassionate at the beginning of every one of the 114 suras, and yet never explains what lengths God went to in order to redeem fallen mankind—that is, the vicarious, substitutionary atonement presented by God in His Son as he died for us on the cross.

In the Qur’an, God’s compassion is limited to revealing the legalistic, salvation-by-works code that may possibly, but not necessarily, enable a believer to escape hell—if his good deeds are found to outweigh his bad deeds. No realistic understanding can be found in the Qur’an of the basic lostness and irremediable depravity of man. It assumes that man does God a favor and somehow earns merit when he obeys the laws of God by doing good works.
The Qur’an completely ignores the fact that:
...the mind that is set on the corrupt nature is hostile toward God. It refuses to submit to the authority of God’s Law because it is powerless to do so. Those who are under the control of the corrupt nature can’t please God.²

Further, the Qur’an denies the condemnation of those who do not “believe in the name of the only begotten Son of God.”

Whoever believes in him is not condemned, but whoever does not believe has already been condemned, because he has not believed in the name of God’s unique Son.³

The Qur’an fails to consider the one and only solution to the problem of how God can remain just and yet justify the ungodly (Romans 3:26). Only because of Him who offered Himself as our sin-bearer was it possible for all our iniquities to be paid for by the shed blood of the God-Man, a sacrifice of infinite value. Because of this substitutionary atonement was it possible for John 3:16 to be reconciled with God’s righteousness and truth. For if God were to allow sinners to escape eternal death on any other basis, He would be no more righteous than some human judge in a criminal trial who would let off murderers, rapists, and robbers to escape without any fine or punishment simply because they professed repentance. Such a judge would be the most valuable friend and protector of wickedness and crime that could possibly be imagined. It is very strange that the Muslim fails to see that for God to forgive sin without retribution or atonement would be to place Him squarely on the side of Satan in making it safe to sin!

In complete contrast to the Qur’an, the Bible bases man’s salvation upon the perfect work of God, not upon the sin-tainted good works of man himself. The Christian believer is assured of forgiveness and entrance into heaven precisely because all the conditions for entrance have been met by God Himself in the sinless life and atoning death of His dear

²Romans 8:7-8 (ISV).
³John 3:18 (ISV).
Son on Calvary. As the prophet Isaiah tells us seven centuries before the transaction took place on Calvary:

We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.⁴

The picture from the Old Testament, which the Qur’an endorses, says that God would lay the penalty for the sins of mankind on His Messiah.

**Misinterpretation of the Doctrine of the Holy Trinity**

The Holy Trinity is considered by Muslims to be a form of tritheism, that is, the Father is a separate and different person from the Son, and the Holy Spirit. While it is true that our theological terminology uses the term “person” in distinguishing one member from another, this does not essentially differ from the trichotomy of man as consisting of bodily nature, soul and spirit, created in the image of God, the Triune God. Christian doctrine never teaches tritheism, but proclaims from the beginning of Genesis to the last chapter of the Apocalypse that there is only One true and living God. The Son is said to be eternally begotten of the Father and the Holy Spirit eternally emanates from the Father and the Son. But since there never was a time in all eternity when one member of the Godhead existed before the other, it follows that the term “begotten” is meant only figuratively, not literally, as if God had to resort to biological practice in order to produce a son. This points therefore to a co-existent relationship, just like an electric battery, in which there can be no positive pole unless there is also a negative pole. From this standpoint we would have to agree with the implication of Sura 112:

Say: He is God, one Allah. He did not beget, nor was He begotten, And there is none like unto Him.⁵

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⁵Sura 112:1-4.
Since the Muslim implies by this a preexistence of the Father before the Son, we would have to say that in this sense the so-called Unitarian concept of the Son of God is incorrect, since it implies a physical, literal act of procreation, rather than an eternal relationship, according to which the Father, Son, and the Holy Spirit are the same in substance and equal in power and glory. All of this leads up to the affirmation that Christians are fully as monotheistic as the Muslim and the Jew, even though we are not Unitarian—even as the Bible is not Unitarian.

**7th Century Perspective of the “Eternal” Qur’an**

It is safe to say that nowhere does the text of the Qur’an expressly affirm that it is a document co-eternal with God Himself, but the Muslim religious establishment has always understood it as such, insisting that all of the historical references to later events subsequent to New Testament times were simply a product of Allah’s unlimited foreknowledge. But if the credibility of this document as the true word of God must first be established before going ahead on that assumption, the internal evidence of the text should be subjected to objective scrutiny. Otherwise we are left with a fideistic position which lacks qualification as a matter of apologetics.

Whereas the Hebrew Bible covers the history of Israel from the time of Adam, Noah and Abraham for a period of thousands of years, and then from the Patriarchs to the ministry of Malachi around 430 BC, addressing contemporary issues and challenges for each important stage in holy history, generation after generation, the Qur’an covers briefly a few episodes in the lives of the Patriarchs and the age of Moses, who is honored as the recipient of God’s law. The high points of Zecharias, Mary, and Jesus are touched upon in the New Testament period. But not until the generation of Mohammed himself is there any impression of personal involvement on the part of God in the affairs of men, and especially those pertaining to Mohammed in his relationship to others.

- Sura 111 contains a curse upon one of the prophet’s uncles who disbelieved in Mohammed’s divine call.
• Sura 105 contains words of encouragement to the Arab defenders of Mecca against an invading force from Abyssinia.

• Sura 33 refers to battle strategy commended for the defenders of Yathrib (Medina) against invaders from Mecca. It also contains a reference to his secretary, Zaid (Mohammed wanted to add Zaid’s divorced wife to his own harem). It also includes an admonition to Mohammed’s followers not to enter his home uninvited, lest they disturb him at mealtimes.

All of these features (and several more could be added, if space permitted) convey the very strong impression that these oracles were produced to fit the problems which Mohammed had to face in his own life’s career.

It should also be observed that there are several changes of mind and even reversals in divine instructions which appear in the Qur’an. These strongly suggest that changing events prompted a change of attitude on the part of the prophet himself, rather than an unfolding of the eternal purpose of a divine sovereign God who foreknew all these vicissitudes from before the beginning of time. Highly significant is Sura 2:106:

Whatever verses We cancel or cause thee to forget, We bring in a better one or one like it. Do you not know that Allah has power over all things?

This hardly sounds like an omnipotent deity who foreknows all things in advance of their occurrence, for such an all-knowing God would never have to change his mind or abrogate any previous revelations which had truly come from him.
Preservation of the Text of the Qur’an

We close with an important observation about the preservation of the text of the Qur’an itself. From Arab historians we learn that the text was largely memorized by the prophet’s followers, and found no comprehensive written form until Abu Bakr ordered Zaid ibn Thabit to copy down all the material available of the various suras, from “palm leaves and stones and from the breasts of those who had learned them by heart.” This occurred in 636, after Mohammed had died. The second caliph after Mohammed hid fresh copies made from the original compilation (which one of the prophet’s widows, Hafsah, had kept for several years). Uthman’s approved text was then sent out to all the important centers of the Muslim Empire, with stern instructions to destroy all copies of the Qur’an they then had in their possession. The reason for this was that there were so many discordant variations in some of the suras, and sharp disagreements even among the Wafizun, who had memorized all of the Qur’an by heart, that schisms might easily arise between those who cherished different readings from the others.⁶ What added to the problem of textual understanding was that the Cuphic alphabet in which Arabic was then written lacked the diacritical marks so necessary to distinguish between consonants which are otherwise shaped exactly alike. For example, back in those days a single vertical “jot” might stand for a b or a t or a th or even a y. Even if the true consonant might be deduced from content, there still was no certainty as to which measure the verbs belonged to, depending upon the doubling of a consonant in pronunciation, or as to voice, for often the passive or the active form of the verb would use the same consonants but be distinguished by the vowel points. Hence the transmission of Mohammed’s original utterances in writing presents far more serious problems than are found with the Hebrew and Greek texts of the Bible, which are attested by thousands of copies before 700 AD.

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⁶ Qustalani even relates that after Hafsah’s death Mirwan, governor of Medina, tore up her manuscript of the Qur’an with his own hands. It is fair to infer from this that Mirwan believed her text to be dangerously deviant or defective.
The Monopolistic Tyranny of the Islamic State

A final objection to the legitimacy of Islam is found in its refusal to allow any fair hearing of the case for any other religion besides its own. For any Muslim to change his religion is considered a capital offense. In several of the modern Islamic countries, such as Malaysia, the law requires that any person of another faith who ventures to speak to any Muslim about the claims of any other religion is to be thrown into prison for a minimum of three years, being subjected to a fine of $3,000, and to be publicly flogged with scourges once a year for three years.

If Islam contains the truth of God, why must it be assumed that it cannot stand up against the claims of any other religion? And so far as Americans are concerned, is this the basis upon which our country was founded, that we should no longer be allowed to choose our own religion? These tyrannical regulations surpass the worst excesses of the Spanish Inquisition or the penalties in force against the Puritans in England before the time of Oliver Cromwell.

Is America to be no longer the home of the free, but a domain of tyranny and terror for any citizen who dares to think any thoughts not dictated by his government? Let all of our countrymen who are being invited to consider Islam understand very clearly the ultimate goal of the Islamic state, lest they forfeit those democratic ideals for which our forefathers laid down their lives prior to the close of the Revolutionary War.
Chapter 4: An Analysis of the Qur’an

BY GLEASON ARCHER, PH.D.

As a work of literature, the Qur’an is without question one of the finest examples of Arabic language poetry and imagery ever written. The Qur’an, which means “Recital,”¹ consists of 114 suras which vary in length from a few verses to hundreds of verses. The Qur’an says, about itself, that it is the inspired eternal revelation of God (Allah) to mankind, that there is no secret in heaven that is not recorded within its pages, and that anyone who truly believes in God will follow its teachings.

There is no secret in heaven or earth but is recorded in His glorious book. This Qur’an declares to the Israelites most of that concerning which they disagree. It is a guide and a blessing to true believers.²

Muslims claim that the Qur’an is a document co-eternal with God Himself, everlasting in its existence from before the beginning of time, but finally dictated to Mohammed by the angel Gabriel (or Jibril) in the seventh century A.D.

¹Literally, “reading aloud.”
²Sura 27:75-77.
Focus on Period History

A careful study of the contents of the Qur’an leads quite compellingly to the conclusion that the essential focus of the Qur’an is centered on the period of Mohammed himself. Whereas the Hebrew Bible covers the history of Israel from the time of Abraham before 2000 B.C. to the period of Malachi in 430 BC, addressing the contemporary issues and challenges of each successive generation, the Qur’an relates just a few episodes in the life of the patriarchs and Moses in order to bring out a few of their prophetic utterances as traditions hallowed through the centuries intervening between the time of Moses and the lifetime of Mohammed. Not until Mohammed’s time do we find references to contemporary events and places that have a bearing upon Mohammed’s career.

In other words, the atmosphere of the Qur’an is saturated with the atmosphere and historical setting of Mohammed’s own time. This seems to be hardly compatible with a holy revelation of God composed before the beginning of time and co-eternal with God Himself. It is, of course, compatible with divine foreknowledge of all future events in the history of mankind, but the fact that it is so focused on the lifetime of Mohammed himself strongly suggests that it was actually Mohammed who composed the book himself, rather than its being dictated to him by some angelic spokesman of Allah.

God Changes His Mind

This impression is greatly strengthened by the frequency with which God is said to have changed His mind and abrogated verses previously revealed to Mohammed. One notable example has to do with Qibla, or the direction which the worshiper should face during times of prayer (salla or sallaton). During his earlier years when Mohammed was making overtures to the Jews (as Yusuf Ali points out in footnote 141, commenting on Sura 2:142), he chose Jerusalem for this purpose, but later on, when they proved stubborn in rejecting his apostleship, he came up with a complete change in the direction of prayer; that is, towards Mecca rather than Jerusalem. The Qur’an quotes God as saying:

We appointed the Qibla you were used to only to test the faith of those who followed the Apostle from those who would turn
away on their heels... ³

This certainly sounds like a change of direction resorted to only after the Arabian Jews had decided against Mohammed’s claims to supersede Moses and change some of the regulations in the Torah pertaining to the diet.

Another striking example of an abrogated verse can be found in Sura 9:29, where we read:

Kill those who do not believe in Allah or the Last Day... nor acknowledge the religion of truth (even if they are) the people of the Book, until they pay the jiza ya tax with willing submission. ⁴

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³Sura 2:143.
⁴He then goes on to say, “The Jews call ‘Uzair (Ezra) the son of God (‘ibnu ‘llahi) and the Christians call Christ the Son of God.” This statement is true of Christians but utterly false in regard to the Jews, who never regarded Ezra as divine.
But earlier in verse 5 of the same sura, we see the regulation as far more severe:

But when the forbidden months are past, then fight and slay the polytheists (mushrikina) wherever you find them... But if they repent and maintain regular prayers and regular charities, then open the way for them, since God is oft-forgiving and very merciful.\(^5\)

\[\text{فإذا} \quad 
\text{انسلخ} \quad 
\text{الأشهر} \quad 
\text{المحرمة} \quad 
\text{فاقتلاوا} \quad 
\text{المشركين} \quad 
\text{حيث} \quad 
\text{وجدتموهم} \quad 
\text{وخذلوهم} \quad 
\text{وأحضروهم} \quad 
\text{وأفعلوا} \quad 
\text{لهؤم} \quad 
\text{كل} \quad 
\text{مرضيًا} \quad 
\text{في} \quad 
\text{نابأوا} \quad 
\text{وأقاموا} \quad 
\text{الصلاة} \quad 
\text{وإذ} \quad 
\text{آتينا} \quad 
\text{الزكوة} \quad 
\text{فخللوها} \quad 
\text{سبيلهم} \quad 
\text{إبن} \quad 
\text{الله عفو رحيم} \quad \] (5)

This can be explained as referring only to the incorrigible unbelievers who alone have to be killed—unless they are willing to move out of Islamic territory, as Sura 5:6 provides.

The striking fact emerges, however, that the Qur’an itself freely admits that some of its scriptures have been superseded by others. In Sura 16:101 we read:

When We substitute one revelation for another—and God knows best what He reveals—they say, “You are only a forger.” But most of them do not understand.

\[\text{وإذا} \quad 
\text{بدلتنا} \quad 
\text{عبادة} \quad 
\text{مكانًا} \quad 
\text{عبادة} \quad 
\text{والله} \quad 
\text{أعلم} \quad 
\text{بما} \quad 
\text{يَتَرَّل} \quad 
\text{قلالوا} \quad 
\text{إذًا} \quad 
\text{أدت} \quad 
\text{مفتَر} \quad 
\text{بل} \quad 
\text{أكثرهم} \quad 
\text{لا يعلمون} \quad \] (6)

Even plainer is the dictum in Sura 2:106:

Whatever verse We cancel or cause thee to forget, We bring in a better one or one like it. Do you not know that Allah has power over all things?

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\(^5\) Sura 9:5.
This apparently means that Allah has authority to change His mind or contradict Himself. If so, this precludes the Muslim critique from attacking the credibility of the Bible itself on the basis of alleged contradictions between different passages. Yet we hasten to add that two propositions that contradict each other cannot both be true. A credible defense of Scripture must deal with alleged contradictions in such a way as to show that they are only apparent, not real—even though the Qur’an does not regard this defense as necessary.

**Inaccuracies in Transmittal**

So far as the inscripturation of the “revelations” of the Qur’an is concerned, we must take careful note of the claim of Muslim apologists that the Qur’an itself, in contradistinction to the Bible, has been faithfully and accurately written down and inerrantly transmitted. This claim is, however, very difficult to sustain in the light of the account given by Muslim authors concerning the standardizing of the text of the Qur’an. In the *Mishtatu ‘lMasabih*, chapter 3, we are informed that by the command of the first Caliph, Abu Bakr, the text of the Qur’an was “collected” by Zaid ibn Thabit “from palm leaves and stones and from the breasts of those who had learned by heart” the various revelations. This earliest collection took place in A.H. 14, or A.D. 636.

Abu Bakr’s copy was taken over by Caliph ‘Umar after the former had died, according to Al Bukhari. Later it came into the possession of Hafsah, one of Mohammed’s widows. Some time afterward the next Caliph, ‘Uthman, commissioned Zaid to make fresh copies of Hafsah’s manuscript and send it out to various centers of the Caliphate as the only

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6 *Anno Hegiræ* or “Year of the Hijra.”
authoritative text. The reason for this was that there were by his time so many discordant forms of various suras, even among the \textit{Hafizun} disciples of the Prophet who had learned it by heart, that standardization was absolutely necessary if later schisms were to be avoided within the Muslim community. Qustalani even states that after Hafsah’s death her copy was torn to pieces by Mirwan, who was governor of Medina, and so the identity of ‘Uthman’s text with that of Abu Bakr is called into question. The only motive for Hafsah’s text to be destroyed could have been that it was believed to be dangerously deviant or defective from the standpoint of Governor Mirwan. The reason why no other early texts of the Qur’an have survived from the time of ‘Uthman is that he, as Caliph, commanded all other copies to be destroyed by fire. Only the men of Kufa refused to burn their own cherished version, and as Alfred Guillaume states, their version was certainly extant at late as 1000 A.D.\footnote{\textit{Islam}, Penguin Books, 1954, p. 58.}

It should be added that the old Cuphic script in which Arabic was then written was of rather uncertain interpretation. Not only did it lack any vocalization, but far more serious was the lack of diacritical dots to distinguish consonants like \textit{b}, \textit{t}, \textit{th}, and even \textit{y}, all of which were written as a single vertical jog. Needless to say, the fact that active verbs and passive verbs are often identically written made for a good deal of disagreement as to what the written text really meant, until such time as the vowel points were added at some later period.\footnote{These factors made for a great deal of disagreement far more serious than was the disagreement over the Sopherim text of the Old Testament. The Sopherim text also lacked vowel points until the advent of the Massoretes around 800 A.D., but the Massoretes did accurately distinguish the consonants in their writing system.}

In the light of the foregoing data, the problem of establishing the original, supposedly inspired, text of the Qur’an is far more serious than is the case with the Hebrew Old Testament, for which thousands of manuscript copies are available for textual criticism, ranging in age from the second century B.C. to the eleventh century A.D.
Chapter 4: An Analysis of the Qur’an

Similarities between the Qur’an and the Bible

In this connection it ought to be recognized that the Qur’an contains much that is sound and true from the standpoint of Holy Scripture.

- The Qur’an teaches that there is only one God, the absolute Sovereign over all of creation, which He alone brought into being.

- The Qur’an rightly assumes that no accurate knowledge of God is attainable to mortal man except through special revelation. God has to tell us all about Himself if we are to know anything for certain about His will for our life, or the meaning of our existence as His children.

- Like the Scripture, the Qur’an affirms that God has revealed authoritative guidelines for our moral behavior and holds us fully accountable for their observance.

- The Qur’an also teaches that human existence goes right on after death, either in a never-ending heaven or in a never-ending hell.

- Like the Bible the Qur’an insists that only through recognition and acceptance of these revealed truths can any man be saved, and therefore the knowledge of this salvation is the only hope of the world.

These convictions we hold in common with the Muslim community, even though we are scarcely in agreement with their doctrine of God and of salvation.

Furthermore, it should be added that there are numerous references in the text of the Qur’an to personalities and episodes in the Bible. The Pentateuch is often referred to as al-Tawratu, the Prophets as al-Nabiyunu or al-Anbiya’u, the Psalms as al-Zaburu, and the Gospel as al-Injilu. Other Biblical names mentioned in the Qur’an include Abraham, Adam, Amram, David, Ishmael, Issac, Jacob, Jesus, Job, John, Joseph, Miriam, Moses, Noah, King Saul, Solomon, Zecharias, and various others such as the angel Gabriel, who allegedly dictated the whole text of the Qur’an to Mohammed himself.
The account given of some of these personalities, however, does not always agree with the account in the Bible. King Saul is credited with Gideon’s test in choosing out the soldiers for his army:

When Talût⁹ set forth with the armies, he said: “God will test you at the stream: if any drinks of its water, he goes not with my army. Only those who taste not of it go with me. A mere sip out of the hand is excused.”¹⁰

In another sura, one of Noah’s three sons is said to have perished in the Flood.

The son replied: “I will betake myself to some mountain. It will save me from the water.” Noah said: “This day nothing can save, from the Command of God, any but those on whom He hath mercy!” And the waves came between them, and the son was among those overwhelmed in the flood.¹¹

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⁹I.e., Saul.
¹⁰Sura 2:249.
¹¹Sura 11:43.
Nevertheless, the inclusion of the events in the Exodus and of the birth and subsequent career of John the Baptist and of Mary and Jesus make it clear that much information about the Bible reached the Arabian prophet through oral tradition.\(^\text{12}\) Mohammed’s first wife Khadiyah is reported to have become well acquainted with the doctrines of both the Jews and the Christians; the same is true of her cousin Waraka. Some of the Arab tribes in the neighborhood of Mecca had actually converted to the Christian faith, and so it was only natural that Mohammed would have obtained definite information about their sacred scriptures, even though he was unable to read them for himself, being nearly illiterate.

**The Qur’an’s High View of the Bible**

Mohammed’s high regard for the Sacred Scriptures was strikingly evidenced by his appeal to their authority as a confirmation of his own doctrines and revelations set forth in the Qur’an. Perhaps the most significant passage along this line is found in Sura 5:44-48, which reads as follows:

> It was We who revealed the Law; therein was guidance and light. By its standards have been judged the Jews, by the prophets who bowed to God’s will, by the rabbis and the doctors of the Laws; for to them was entrusted the protection of God’s book, and they were witnesses thereto. Therefore do not fear man but fear Me... If any fail to judge by the light of what God has revealed, they are unbelievers. We ordained therein for them: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth.... And in their footsteps We sent Jesus the son

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\(^\text{12}\) Much of the stories of Jesus recorded in the Qur’an reflect influences of the New Testament Apocryphal tales, such as the miracle allegedly performed by the child Jesus in changing clay pigeons into real birds that flew away, and his speaking up in defense of His mother’s chastity when He was but a new-born infant (Sura 3:46-49).
of Mary, confirming the Law [Torah] that had come before him. We sent him the Gospel (Injil); therein was guidance and light, and confirmation of the Law that had come before him, as a guidance and admonition to those who fear God. Let the people of the Gospel judge by what God has revealed therein. If any fail to judge by what God has revealed, they are no better than rebels. To thee we sent the Scripture in truth [i.e., the Qur’an], confirming the Scripture that came before it, and guarding it in safety. So judge between them by what God has revealed, and do not follow their vain desires, diverging from truth that has come to thee.
Later in this same sura, the Qur’an affirms that those who truly believe the Bible and live according to its teachings are sure of heaven when they die.

But if the people of the Book had believed and had the fear of God, We would surely have put away their sins from them and would bring them into gardens of delight; and had they ob-
served the Law and the Gospel and what had been sent down to them from the Lord, they would surely have had their fill of good things from above them and from beneath their feet. Say: “O people of the Book, you have no ground to stand on until you observe the Law (Torah) and the Gospel, and that which has been sent down to you from your Lord.”

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In this connection, note the dictum laid down in Sura 4:136:

O you who believe! Believe in God and His apostle, and the Book which He sent down aforetime. Whoever does not believe in God and His angels and His Books and His apostles and in the Last Day, he truly has erred a grievous error.

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13 Sura 5:65-68.
There are various other passages besides these which could be cited in this connection, but those quoted above are amply sufficient to prove that the author of the Qur’an firmly believed in the full inspiration of the Old Testament, that the Gospels of the New Testament contain the authoritative word of God, and that the Hebrew-Christian Bible should be appealed to in confirmation of the fact that what is revealed in the Qur’an is the very truth of God.

Correspondingly, the Qur’an is said to be a verification of the contents and teaching of the Bible itself. From this it follows that all of the current efforts of present-day Muslim advocates to discredit the records or teaching of the Bible puts them in the impossible position of contradicting the Qur’an itself. In Sura 5 they are commanded to consult the Hebrew and Greek Scriptures for confirmation of Mohammed’s revelations, and yet they are found to be ridiculing and reviling and casting all manner of discreditation upon the very Scriptures which their Qur’an really affirms to be the sure word of God. In this sense, therefore, they seem to be rejecting the authority of the very Qur’an which they profess to uphold!

The Bible of Mohammed’s Time

How, then, can this reproach be lifted from them? Only if it turns out that the text of the Old and New Testament as we now have it is radically different from that which existed in Mohammed’s time. Only this could account for the fact that the Bible teaches a far different doctrine of God, that He is Trinitarian rather than Unitarian; and of Jesus, as being both God and man in two distinct natures within one person; and of salvation, as received by faith alone on the basis of Christ’s atoning sacrifice for those who truly repent and believe in him and becomes new creatures by the transforming power of His Holy Spirit. Since these doctrines permeate the entire Scripture as we now have it, no reconciliation can be found with a Qur’an which essentially teaches salvation by faith
plus good works. Only if these elements were somehow introduced into the text of the Old and New Testaments after the time when the Qur’an was revealed to Mohammed could the Qur’an’s blanket endorsement of the Bible be justified.

In point of fact, however, it is completely out of the question to discredit the text of Holy Scripture as no longer conforming to what was current in Mohammed’s time, that is A.D. 610-632. Entire manuscripts of the New Testament which must on paleographic grounds have been copied out in the fourth century (Codex Vaticanus and Codex Sinaiticus) and fifth century (Codex Alexandrinus), antedate the revelation of the Qur’an by at least three centuries. The Bodmer Papyrus of John’s Gospel even dates back to about A.D. 200, judging by the style of handwriting in which it was copied out.

As for the Hebrew and Aramaic text of the Old Testament, numerous texts discovered in the Dead Sea Caves date back to copies made as early as the second century B.C. all the way to first century A.D. This makes them contemporaneous with Jesus and His apostles who composed the New Testament. All of these manuscripts date back more than a thousand years before the Leningrad manuscript of the tenth century A.D. on which our present day Hebrew text is based.

One striking testimony to the faithful preservation of the original wording of Isaiah is found in the fragmentary manuscript known as IQIsb, which preserves many columns of the text of the 40’s and 50’s and 60’s of Isaiah with almost identical spelling, word for word correspondence, with the text of Isaiah in the Leningrad. There is no way that a text thus attested more than seven centuries before the Qur’an was revealed could have been changed after Mohammed’s time.

In view of this universally acknowledged evidence of the antiquity of the text of Scripture, the same Scripture which we now have with us in the scholarly editions of the Bible in its original languages, it is completely out of the question that the Qur’an could have been referring to any other text than that which has been preserved to us down to the present time. No other conclusion can be drawn from these data but that the Qur’an certified the accuracy and binding authority of the Bible, even though in point of fact it differs from it essentially in its doctrine of God and of salvation. Any Muslim apologist, therefore, who seeks to discredit
the text of the Bible in any way puts himself in rejection of the authority of the Qur’an itself, for he implies the Qur’an is in error in regard to the Holy Bible! There is no way in which he can evade the charge of imputing error to the very Qur’an which he professes to uphold.

**A Paradox Resolved**

If, then, the Qur’an in point of fact teaches a different theology (that God is a single person rather than the three Persons taught by the Bible), and that Jesus was only a human, Virgin-born prophet rather than the incarnate Word of God, and that salvation is to be earned by accepting the Muslim creed and by maintaining the stated prayer-times and pilgrimages and the fast of Ramadan, and all the other cultic requirements of that faith—then we must honestly recognize that despite the endorsement of the Bible by the Qur’an, these two documents actually teach different religions which cannot be reconciled with each other.

There remains only one credible explanation of this paradox: the author of the Qur’an did not really know the full, or indeed the essential, teaching of the Bible as it existed in his time, in the early seventh century A.D. This ignorance betrayed in the Qur’an would seem fatal to its claims of inerrant authority, and makes it clear that the Qur’an was indeed composed by Mohammed himself rather than having been revealed to him by God. The omniscient Lord of the universe could never have dictated the statements cited in the suras above quoted, since they imply a harmony of doctrine between Bible and Qur’an which simply does not exist.
Chapter 5: Basic Errors in the Qur’an

by Gleason Archer, Ph.D.

We must now turn our attention to some of the basic errors in the Qur’an, for these are far-reaching and profound. They seriously detract from the glory and perfection of the God who is displayed so prominently in the Muslim scripture. They also eliminate any viable way of salvation for sinful man and leave him without any reasonable basis for hope in the face of judgment and death.

The True Compassion of God

In the first place, we need to observe that every *sura* in the Qur’an begins with the formula “In the name of Allah, the Merciful and the Compassionate.” It is only in the Bible that we are truly taught what God’s compassion really means. John 3:16 explains that God’s loving compassion was so great that He was willing to sacrifice His Son so that He might live and die for the sinful, fallen, inexcusably guilty race of man:

> For this is how God loved the world: he gave his unique Son so that everyone who believes in him might not perish but have eternal life.

It was His holy will that sinners might be saved by faith in Christ and His substitutionary atonement for their sin. In other words, God cared enough about our guilty race to endure our punishment for us in the person of Jesus of Nazareth, the God-Man whose sacrifice was of infinite value in atoning for the iniquity of every repentant, believing sinner. Had it not been for this all-sufficient atonement, it would have been basically unjust for God to forgive sinful man, in view of his depraved heart and wicked nature, unable to perform any truly acceptable good work out of a pure motive for God’s glory.
Therefore we must conclude that since no doctrine of substitutionary atonement is to be found in the Qur’ān, God turns out to be altogether unrighteous in forgiving sinful man. If, in fact, God treats His moral law as unworthy of support but free to be disregarded and ignored, He actually turns out to be guilty of upholding the cause of Satan himself, who argued from the very beginning that man is entitled to disregard the known will of God and do so without incurring the penalty of death. The story is told in Genesis 3:4-5:

Then the serpent said to the woman, “You certainly will not die! Even God knows that on the day you eat from it your eyes will be opened, and you will become like God, knowing good and evil.”

Any religion which dispenses with the Atonement and the Cross in effect puts God on the side of Satan as He invalidates the operation of His own moral law. Only through the Cross could God remain just and the justifier of the ungodly who trust in Jesus, and therefore Islam must be perceived as guilty of grievous slander against the righteousness and justice of God. The same is, of course, true of any modernistic type of Christianity which rejects the blood atonement of the God-Man Jesus Christ. The same is true of Christian Science and almost all of the other cults which clamor for acceptance in today’s world.

**The True Way to Achieve “Islam”**

In the second place, we should observe that only a sincere Bible believer is capable of true Islam. The term “islam” is derived from “aslama”, a verb which means “commit oneself, surrender.” But how can anyone truly surrender to God if he in effect rejects the condemnation of God upon sin as meriting divine wrath and eternal judgment? How can man’s sin be rightly forgiven without any atonement? To suppose that God can righteously forgive without requiring any atonement at all is to impute immorality to God and make Him a protector of sin rather than its avenger. True surrender to the will of God must surely involve honoring the Lord as a God of integrity and justice, rather than taking Him to be a covert ally of Satan’s cause. Divine forgiveness can be reconciled with righteousness only if the sins forgiven have in fact been paid for by
the vicarious atonement of Jesus Christ. For God to pardon sin without penalty means divesting Him of holiness, integrity, and justice. It is therefore impossible to surrender to God while blasphemously maligning Him.

True *islam* is possible only for the believer who surrenders all effort to justify himself before God, whether on the basis of his own good works or on the basis of his observance of the rites of religion. In Psalm 14:2-3, it is clearly stated:

> The LORD looks down from the heavens upon humanity to see if anyone shows discernment as he searches for God. All have turned away, together they have become corrupt; no one practices what is good, not even one.

To deny this guilt or to attempt to mitigate it by doing good deeds to compensate for one’s sinful nature is like applying a Band-Aid® to a malignant cancer. Only by God’s intervention at Calvary, where in the person of His Son the Lord paid the death penalty for sinful men, is it possible for them to be spared the pangs of eternal hell without compromising the integrity of God as the sustainer and upholder of the moral law. But once this has been recognized and God’s marvelous grace and love has been gratefully received, it becomes possible for the repentant believer to surrender his heart and life to God. As we are told in Romans 12:1-2:

> I therefore urge you, brothers, in view of God’s mercies, to offer your bodies as living sacrifices that are holy and pleasing to God, for this is the reasonable way for you to worship. Do not be conformed to this world, but continually be transformed by the renewing of your minds so that you may be able to determine what God’s will is—what is proper, pleasing, and perfect.

Only this kind of surrender is worthy to be called *islam* and it can hardly be seen how one can be truly a *Muslim* until he has in fact done this, and given over his life to God to do His will and to live for His glory.
The Sure Hope of Salvation

In the third place, we should observe that no sure and certain hope of salvation is to be found in the Qur’an. Many admirable guidelines for ethical living are set forth in its pages, many of which conform to the moral teachings of the Bible. In addition, there is a demanding discipline of prayer to be observed at least five times a day, with a standard recitation of the Islamic creed, the maintenance of almsgiving, the observance of a daytime-only fast during the month of Ramadan, and the obligation of at least one pilgrimage to Mecca. Along with all of this there are taboos in regard to diet (many of which conform to the guidelines given in the Torah) and the complete avoidance of alcohol. Polygamy is to be restricted to no more than four wives at a time, although husbands may divorce their wives at any time without any court action, and thus extend their mating to as many women as they like (and can afford).¹

But the important point is that even after following all the rules of good conduct and service in the cause of religion, the practicing Muslim can never be absolutely sure that he is going to go to heaven rather than hell after he dies (although many Muslim teachers of religion hold out the assurance that anyone who dies in defense of the Muslim religion or cause is sure to go to heaven, no matter how rotten or immoral his life has been aforetime). But all of this fails to furnish any reasonable ground of assurance of acquittal based on a doctrine of salvation through good works; the Islamic faith cannot guarantee the salvation of its devotees after death.

In complete contrast to the Qur’an, the Holy Bible bases salvation upon the perfect work of God, not upon the sin-tainted good works of man. The Gospel which the Bible proclaims is that God Himself has met for us the conditions for pardon and peace and has bestowed Himself upon us in the person of the Holy Spirit. The Gospel states very plainly in John 3:18 that all men are born lost and remain guilty throughout the rest of their lives, until they meet Jesus and turn over their life to their divine Savior:

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¹ Since the woman has no right to initiate divorce, so far as the Qur’an allows, there is a complete inequality of sexes.
Whoever believes in him is not condemned, but whoever does not believe has already been condemned, because he has not believed in the name of God’s unique Son.

Thus the Gospel faces up to the grim reality of our guilty, fallen condition as children of Adam and Eve. It tells us that there is no truly sinless man to be found in the entire human race, and that no one has even begun to love the Lord God with all his heart and soul and strength, as required in Deuteronomy 6:5:

Love the Lord your God with all your heart and with all your soul and with all your strength.

The Lord Jesus declared this to be the first and greatest of all commandments of God. But then the Gospel goes on to say:

But God, who is rich in mercy, because of his great love for us even when we were dead because of our offenses, made us alive together with Christ (by grace you have been saved), raised us up with him, and seated us with him in the heavenly realm in Christ Jesus, so that in the coming ages he might display the limitless riches of his grace in kindness toward us in Christ Jesus. For by such grace you have been saved through faith. This does not come from you; it is the gift of God and not the result of works, lest anyone boast.\(^2\)

A sincere Christian believer is assured of heaven precisely because the conditions of entrance have been met by God Himself in the person of Jesus Christ. As the greatest of all the writing prophets (and the Qur’an commands us to believe the Prophets as part of its creed) expressed it in Isaiah 53:6:

We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.\(^3\)

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\(^2\)Ephesians 2:4-9.

\(^3\)Isaiah 53:6.
We cannot pay for our iniquities except by eternity in hell; but the Lord has by grace taken our iniquities from us and laid them on Jesus. Since He has paid for them in full as our substitute and sin-bearer, we do not bear them any longer.

Our debt has been paid for in full by the blood of Jesus. If there were anything left for us to do in order for us to gain salvation, we would indeed have to despair of ever attaining it; since we are even in our redeemed state subject to sin and failure, no matter how high our resolves may be for holy living.

But the Gospel tells us that the Holy Spirit of Christ dwells within us from the time we are truly born again, and He produces the works of virtue and love which reflect the life of Christ.

Such works contribute nothing to our salvation, however; they simply attest to the fact of our salvation and show that we have come under new management as we keep yielding our hearts to the Lord. As the Apostle Paul admonishes us:

Therefore, if you have been raised with Christ, keep focusing on the things that are above, where Christ is seated at the right hand of God. Keep your minds on things that are above, not on things that are on the earth. 4

The First Epistle of John gives the believer a set of indicators of spiritual health, and in its last chapter states:

I have written these things to you who believe in the name of the Son of God so that you may know that you have eternal life. 5

This, then, is the distinctive hope which only the Christian may enjoy; it is beyond the reach of the Muslim, who has only his own good works to rely on for his forgiveness before God—and those good works are all tainted with the putridity of self-seeking and self-pride rather than evidences of a transformed, God-centered soul.

4Colossians 3:1-2.
51 John 5:13.
The Person of Jesus Christ

In the fourth place, the Qur’an completely fails to come to terms with the person of Jesus Christ. It freely confesses that Jesus was born of the Virgin Mary through an act of miraculous conception by Allah:

She [Mary] said: “O my Lord! How shall I have a son when no man hath touched me?” He said: “Even so, God createth what He willeth: when He hath decreed a Plan, He but saith to it, “Be,” and it is!”

The Qur’an declares him to be a miracle-worker from his childhood up, and affirms that he is the greatest of all the prophets of God prior to Mohammed himself. But it does not make it all clear why or in what way Jesus was greater than all who preceded him. The only message he is stated to have given to the world is that same as that of his predecessors:

Fear God and obey me! Worship God!

He warns people not to worship himself but only God in heaven above.

It is not (possible) that a man, to whom is given the Book, and Wisdom, and the Prophetic Office, should say to people: “Be ye my worshipers rather than God’s.” On the contrary (he would say): “Be ye worshipers of Him Who is truly the Cherisher of all: for ye have taught the Book and ye have studied it ear-

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6 Sura 3:47
7 Sura 3:50-51.
Chapter 5: Basic Errors in the Qur’an

Not one word of gospel falls from his lips and he teaches virtually nothing about the tender love and care of the Heavenly Father. He contributes absolutely nothing new or distinctive beyond the teaching of all of the Hebrew prophets before him. He does not even go to the cross, if we may trust the usual interpretation of Sura 3:55: “I will take thee”⁹ or “I will grant thee success” and “raise thee to Myself.”

Sura 4:157 comments that the Jews supposed they had crucified and killed Jesus.

That they said (in boast) “We killed Christ Jesus the son of Mary, the Apostle of God;” But they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not.₁⁰

This citation leads to the deduction (as Yusuf Ali states in his footnote 394¹¹) that some other man was killed in his place. This, of course, implies some innocent look-alike was compelled to suffer death in the

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⁸Sura 3:79
⁹The Arabic mutawwafika is rather ambiguous here.
¹⁰Sura 4:157.
¹¹Ali’s Note 394 reads: “Read this with iv 157, where it is said that the Jews neither crucified nor killed Jesus, but that another was killed in his likeness. The guilt of the Jews remained, but Jesus was eventually taken up to God.”
place of Jesus, rather than Jesus’ dying for the fallen race of men. This, then, would appear to be an act of cruel injustice on the part of Allah: Man died for Jesus, Jesus did not die for man.

Plainly the Qur’an does not know what to make of Jesus—it exalts him to the highest rank of prophet, but fails to explain why he was so great (apart from his Virgin Birth and his ability to perform miracles). Thus the entire meaning of the Incarnation is missed entirely. John 1 makes it clear that as the Word of God, Christ was the creator of the entire universe; and yet it was this same almighty creator who “became flesh and tabernacled among us” so that His disciples beheld His glory as the only begotten son of God. In other words, God cared enough about the fallen and hopeless state of mankind to come down to us in the person of His Son and work out our redemption for us.

In general, we have to say that the Muslim totally misunderstands the doctrine of the Holy Trinity, and so he cannot comprehend the meaning of the sonship of Christ as the Second Person of the Trinity. He supposes that Christians conceive of the Son of God and the Holy Spirit of God as constituting separate and distinct gods. Thus they reproach the Christians as mushrikuna—those who associate partners with Allah (sharikun being the term for “partner” or “associate”).

But this is not the Christian concept at all. On the contrary, the Scripture affirms from Genesis to Revelation that there is one God and one God only. But it also declares the Messiah to be “the almighty God” (Isaiah 9:6), and “our great God and Savior, Jesus Christ” (Titus 2:13). A misunderstanding of the meaning of Sonship lies at the root of the sternly unitarian statement of Sura 112:1-4:

Allah is one, He has not begotten nor was He ever begotten
(Allahu ahadun, lam yalid walam yulad).

قُلِّ هُوَ أَللَّهُ أَحَدُ ۖ أَللَّهُ الصَّمَدُ ۖ لَمْ يَلِدْ وَلَمْ يُولِدْ ۖ وَلَمْ يَكُنَّ لَّهُ كُفُوَّا أَحَدٌ

This implies that Christians believe that God the Father literally had sexual intercourse in order to produce God the Son. (The reference to the Virgin Birth in Sura 3:47 makes it clear that lam yalid refers to a potential
divine individual, not the human Jesus.) If this is what the Arabic implies, we would have to agree with that supposedly Unitarian sura, for the Bible teaches that Christ was eternal, and therefore He never had a beginning or birth, as the verb *walada* implies.

On the contrary, we are to understand that the terms “Father” and “Son” in the Trinity are in a certain sense figurative or symbolic. God from all eternity existed in three persons—Father, Son and Holy Spirit—somewhat as an electric battery always has a positive and a negative pole as essential to its existence; the positive did not give rise to the negative, nor the negative to the positive. Even so, God is one in essence, but eternally in three persons.

How can this be? This presents us with a great and solemn mystery, for in God we have one who is completely unique and without analogy. It is inevitably difficult to grasp anything for which there is no analogy in all the universe. Nevertheless, we do have a clue as to how the Trinity is to be understood, for Genesis 1:26-27 states that God created man in His own image:

> Then God said, “Let us make human beings in our image, according to our likeness! Let them have dominion over the fish of the sea, over the birds of the sky, over the livestock, over all the earth, and over all crawling things that crawl on the earth!”

> So God created human beings in his own image: in the image of God did he create them, male and female he created them.

We suppose that man is psychologically composed of three natures: the bodily nature, the soul and the spirit. Thus I Thessalonians 5:23 expresses Paul’s prayer:

> May the God of Peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

> Hebrews 4:12 speaks of the sword of God’s word piercing “as far as the division of soul and spirit,” which, incidentally, makes it difficult to construe soul and spirit to be all one and the same (as dichotomists like to believe).
Now, it is perfectly evident to us human beings that dialogue or tension may arise between the bodily nature and the soul or spirit. Consider the case of a weight-watcher standing in front of a box of chocolates! From this perspective it is comprehensible that in the garden of Gethsemane the Son could pray to the Father in regard to the bitter cup which Jesus was soon to drink at the time of His execution. We may reason with ourselves or even rebuke ourselves as human beings without necessarily existing as separate entities.

It is quite essential to point out to our Muslim friends that if there were no Trinity, there would be no hope of salvation for the human race. Only a perfect God-Man could offer a sufficient and adequate atonement for the sins of all mankind; only as both human and divine could Christ present a sacrifice of infinite value to redeem mankind from all sin and guilt; a mere human victim could never serve as a substitute for the rest of his race, no matter how pure and godly he may have been. This, of course, does not mean that Christ as God suffered death on the cross, for God is essentially and necessarily the Living One and can never die. But it was as the Son of Man, the suffering Messiah, that Jesus died on Calvary. Only as man, descended from Adam and Abraham and David through his foster father’s line and through His mother’s line as well, could Jesus properly represent man at the Cross.

Jesus, then, is not to be understood as a mere prophet, the last of a long line of Hebrew prophets. He was, of course, the great Messianic prophet foretold in Deuteronomy 18:15-18:

The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.’ And the LORD said to me: ‘What they have spoken is good. I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.

He is set forth in Psalm 110:4 as the supreme High Priest of the order of Melchizedek:
The Lord has sworn and will not change his mind: “You are a priest forever, in the order of Melchizedek.

Psalm 2:7-9 describes Him as the Messianic King:

“If I proclaim the decree of the LORD: He said to me, ‘You are my son, today I’ve become your Father. Ask of me, and I’ll give you the nations as your inheritance, the ends of the earth as your possession. You will break them with an iron rod, you will shatter them like pottery.’”

Further, consider Psalm 110:1:

The Lord says to my Lord: “Sit at my right hand until I make your enemies a footstool for your feet.”

Isaiah 9:6-7 calls Him the “Mighty God” and other titles:

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord Almighty will accomplish this.

In other words, God became incarnate in Jesus Christ, exercising the three offices of Prophet, Priest and King, and as the mighty Redeemer of God’s elect. As the Word of God who became flesh in Jesus of Nazareth, the Second Person of the Trinity thereby became personal and real to His disciples (“He who has seen Me has seen the Father” was His answer to Philip in John 14:9), and thus made it possible for mortal human beings to know God as a living, caring, loving Person.

In the centuries following His death and resurrection, the Christian Church was made up of those who had come to a personal knowledge of God Almighty, Master of the Universe, and who had given their heart’s loyalty to Him without reserve and without bargaining for personal advantage. They found Him to be the closest friend they had ever known, one who knew them through and through and yet loved them still, and
thus they were guided and cared for by Him as dearly cherished members of His body, the Church.

Neither Islam nor any other world religion knows anything about this kind of a loving, ever-growing relationship between mortal man and the eternal God. The Muslim will never find this deeply personal knowledge and relationship of love in any passage of the Qur’an, with its rather austere portrait of a transcendent, unknowable Deity who loves only the good and deserving and has only rejection and contempt for unconverted, sin-snared men who are stumbling the downward path to eternal hell.
Islam claims that Allah is the same God who was revealed in the Bible. This logically implies in the positive sense that the concept of God set forth in the Qur’an will correspond in all points to the concept of God found in the Bible. This also implies in the negative sense that if the Bible and the Qur’an have differing views of God, then Islam’s claim is false.

This issue can only be decided by a comparison of the two documents in question. It should not be decided on the basis of religious bias on any side, but by a fair reading of the texts of both books.

The Attributes of God

The Orientalist Samuel Zwemer pointed out in 1905:

There has been a strange neglect on the part of most writers who have described the religion of Mohammed to study Mohammed’s idea of God. It is so easy to be misled by a name or by etymologies. Nearly all writers take for granted that the God of the Koran is the same being and has like attributes as Jehovah or as the Godhead of the New Testament. Is this view correct?

Most people simply assume that the God of the Bible and the God of the Qur’an are one and the same God, just under different names. But, as Zwemer asked, is this correct? When we compare the attributes of

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1This chapter is reproduced from Chapter 5 of Dr. Morey’s book The Islamic Invasion (Las Vegas, NV: Christian Scholars Press, 2001).

God as found in the Bible with the attributes of Allah found in the Qur’an, it is rather obvious that these two are not the same God. As a matter of historical record, Christian and Muslim scholars have been arguing over who has the true view of God ever since Islam arose as a religion. The biblical view of God cannot be reduced to that of Allah any more than Allah can be reduced to the biblical God.

The historical background concerning the origin and meaning of the Arabian “Allah” reveals that Allah cannot be the God of the biblical patriarchs, the Jews, or the Christians. Allah is merely a revamped and magnified Arabian pagan moon deity. As Dr. Samuel Sclorff points out in his article on the essential differences between Allah of the Qur’an and the God of the Bible:

I believe that the key issue is the question of the nature of God and how He relates to His creatures; Islam and Christianity are, despite formal similarities, worlds apart on that question.  

Let us look at some of the historical difference that have been pointed out time and again between the God of the Bible and the Allah of the Qur’an. These points of conflict have been noted in scholarly works for over a thousand years. These points of conflict are recognized by all standard works on the subject. Therefore we will give only a brief survey of the issues involved.

**Knowable vs. Unknowable**

According to the Bible, God is knowable. Jesus Christ came into this world that we might know God:

And this is eternal life: to know you, the only true God, and the one whom you sent—Jesus Christ.

But in Islam, Allah is unknowable. He is so transcendent, so exalted, that

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no man can ever personally know Allah. While according to the Bible man can come into a personal relationship with God, the Allah of the Qur’an is so distant, so far off, that no one can know him.

**Personal vs. Impersonal**

The God of the Bible is spoken of as a personal being with intellect, emotion, and will. This is in contrast to Allah, who is not to be understood as a person. This would lower him to the level of man.

**Spiritual vs. Nonspiritual**

To the Muslim, the idea that Allah is a person or a spirit is blasphemous because this would demean the exalted One. But the concept that “God is a spirit” is one of the cornerstones of the biblical nature of God as taught by Jesus Christ himself in John 4:24:

> God is spirit, and those who worship him must worship in spirit and truth.

**Trinitarian vs. Unitarian**

The God of the Bible is one God in three persons: the Father, the Son, and the Holy Spirit. This Trinity is not three gods but one God. When we turn to the Qur’an, we find that it explicitly denies the Trinity.

> Say not “Trinity”; desist: it will be better for you; for God is One God; Glory be to Him.\(^5\)

The Qur’an states that God is not a Father and Jesus is not the Son of

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\(^5\)Sura 4:171
God. Neither is the Holy Spirit God.

**Limited vs. Unlimited**

The biblical God is limited by His own immutable and unalterable nature. Thus God cannot be anything and everything. In Titus 1:2 we are told, “God cannot lie.” We are also told this in Hebrews 6:18. God can never act in a way that would contradict His divine nature (2 Timothy 2:13).

But when you turn to the Qur’an, you discover that Allah is not limited by anything. He is not even limited by his own nature. Allah can do anything, anytime, anyplace, anywhere with no limitations.

**Trustworthy vs. Capricious**

Because the God of the Bible is limited by his own righteous nature and there are certain things He cannot do, He is completely consistent and trustworthy. But when we turn to study the actions of Allah in the Qur’an, we discover that he is totally capricious and untrustworthy. He is not bound by his nature or his word.

**Loving vs. Unloving**

The love of God is the chief attribute of the biblical God as revealed in such places as John 3:16. God has feelings for His creatures, especially man. But when we turn to the Qur’an, we do not find love presented as the chief attribute of Allah. Instead, the transcendence of Allah is his chief attribute. Neither does Allah “have feelings” toward man, a concept foreign to Islamic teaching. The idea of Allah having feelings toward man would reduce Allah to being a mere man, a blasphemous concept to a Muslim.

**Active vs. Passive**

Allah does not personally enter into human history and act as a historical agent. He always deals with the world through his word, prophets, and angels. He does not personally come down to deal with man. How different is the biblical idea of the incarnation, in which God Himself enters history and acts to bring about man’s salvation!
Attributes vs. No Attributes

The Qur’an never tells us in a positive sense what God is like in terms of His nature or essence. The so-called “99 attributes of Allah” are all negative in form, signifying what Allah is not, but never telling us what he is. The Bible gives us both positive and negative attributes of God.

Grace vs. Works

Lastly, the Bible speaks much of the grace of God in providing a free salvation for man through a Savior who acts as an intercessor between God and man (1 Timothy 2:5). Yet in the Qur’an there is no concept of the grace of Allah. There is no savior or intercessor according to the Qur’an.

In conclusion, when you examine the attributes of the God who has revealed Himself in the Bible to the Allah who is described in the Qur’an, they are not the one and the same God.

The Same God?

After presenting this material to a group of people, one person responded that he believed that Islam and Christianity worshiped the same God because they both worshiped “only one God.” What he failed to understand is that monotheism in and of itself does not tell us anything about the identity of the one God who is to be worshiped. In other words, it is not enough to say there is only one God if you have the wrong God!

Someone could say that Ra, Isis, or Osiris is the one true God, but this does not mean that Christian and Egyptian deities are one and the same. Ancients could have taught that Ba-al or Molech was the one true God. Or again, the Greeks could have argued that Zeus or Jupiter was the one true living God. But merely arguing that there is one God does not automatically mean that the one God you choose to worship is the right one.

In this case, the God of the Bible has revealed Himself in such a way that His nature and His names cannot be confused with the nature and names of the surrounding pagan deities. The cult of the moon god which worshiped Allah was transformed by Mohammed into a monotheistic
faith. Because Mohammed started with a pagan god, it comes as no surprise that he ended up with a pagan god. As the German scholar Johannes Hauri points out:

Mohammed’s monotheism was just as much a departure from true monotheism as the polytheistic ideas…. Mohammed’s idea of God is out and out deistic.6

Is Allah in the Bible?

In a conversation with an ambassador from a Muslim country, I pointed out that the name Allah came from an Arabic word that had to do with the worship of the moon god in pre-Islamic Arabia. As such, it could not be found in the Hebrew Old Testament or in the Greek New Testament. The ambassador used two arguments by which he hoped to prove that the Bible did speak of Allah.

First, he claimed that the name Allah was found in the biblical word alleluja. The “alle” in the first part of the word was actually “Allah” according to him! I pointed out to him that the Hebrew word alleluja is not a compound Hebrew word. That is, it is not made up of two words. It is one single Hebrew word which means “praise to Yahweh.”7 Also, the name of God is in the last part of the word, jah, which has reference to Yahweh or Jehovah. The name Allah simply cannot be found in that word.

He then proceeded to tell me that when Jesus was on the cross and he cried out, “Eli, Eli,” he was actually saying “Allah, Allah.” But this is not true either. The Greek New Testament at this point gives us the Aramaic (not the Arabic) translation of a portion of Psalm 22:1.

Jesus was saying, “My God, my God, why have you forsaken me?” It is a far cry to go from “Eli, Eli” all the way to “Allah, Allah.” It simply cannot be done.

6Quoted in Zwemer, Muslim Doctrines, p. 21.
7International Standard Bible Encyclopedia (ed. Orr), II:1323.
Wrong Time Period

As a matter of historical record, it was impossible for the authors of the Bible to speak of Allah as God. Why? Up until the seventh century when Mohammed made Allah into the “only” God, Allah was the name of a pagan deity! Since the Bible was completed long before Mohammed was ever born, how could it speak of a post-Mohammed Allah?

In reality, the name Allah never came across the lips of the authors of Scripture. The biblical authors would never have confused Allah with Jehovah any more than they would have confused Ba-al with Jehovah.

The Arabic Bible

During a radio show in Irvine, California, an Arab caller responded to these observations by asking, “But doesn’t the Arabic Bible use the name ‘Allah’ for God? Thus ‘Allah’ is a biblical name for God.” The answer depends on the time period. Was the Bible translated into Arabic in Mohammed’s day? No! The first Arabic translation of the Bible did not appear until around the ninth century.

By the ninth century, Islam was the dominant political force in Arab lands and the men who translated the Bible into Arabic faced a difficult political situation. If they did not use “Allah” as the name for God, they might suffer at the hands of fanatical Muslims who, as part of their religion, believed that the Allah of the Qur’an was the God of the Bible. Since “Allah” was by this time the common name for “God” because of the dominance of Islam, translators bowed to the political and religious pressures and put “Allah” into the Arabic Bible.

Since the Arabic translation of the Bible came 900 years after the Bible was completed, it cannot have any bearing on whether “Allah” was originally a name for God in the Bible. In the end, the rather obvious fact is that a ninth-century Arabic translation of the Bible cannot be used to establish the argument that the biblical authors who wrote many centuries earlier in Hebrew and Greek used the Arabic word “Allah” for God. Credulity has its limit!

Conclusion

Many Westerners assume that Allah is just another name for God.
This is due to their ignorance of the differences between the Allah of the Qur’an and the God of the Bible and is also due to the propaganda of Muslim evangelists who use the idea that Allah is just another name for God as an opportunity to convert Westerners to Islam. The Bible and the Qur’an are two competing documents that differ in their concept of deity. This fact cannot be overlooked just because it is not in conformity with the present popularity of religious relativism.
Chapter 7: The Christ of the Qur’an

by Charles Welty

In a personal interview with the author, the late Walter Martin once remarked, “You can be right about everything else, but if you’re wrong about Jesus, you’re eternally wrong.” To the Mormons, Jesus Christ is the spirit brother of Lucifer and was conceived after sexual relations by Adam with the Virgin Mary. To the Jehovah’s Witnesses, Jesus Christ is not Jehovah God, but merely a god. It is the doctrine of Christ which sets a religion or a cult apart from mainstream Christianity, Martin maintained.

Who, then, is the Christ of the Qur’an? What does the Qur’an teach about the birth of Jesus, His life, His death and His resurrection? And what do Islamic commentators say the Qur’an teaches on the subject? We shall examine the Qur’an’s teachings about Jesus in six specific areas. We shall consider what the Qur’an says about His birth, His apostleship, His nature, His death and resurrection and His apostles. Along the way, we shall review the opinions of Islamic scholars and commentators, such as A. Yusuf Ali and others, on the meaning of the text of the Qur’an.

The Qur’an on Christ’s Birth

The Qur’an teaches Jesus Christ was conceived of Mary when she was a virgin. Beyond that, the teachings of the Qur’an are in sharp contrast to the Gospel records. According to Sura 19:23, Mary gave birth to Jesus under a palm tree.

And the pains of childbirth drove her to the trunk of a palm tree. She cried (in her anguish): “Ah! would that I had died before this! Would that I had been a thing forgotten and out of sight!”
She was alone and a voice called to her. The voice told her to eat from the dates of the palm tree, but then told her to lie to anyone who spoke to her. She was instructed to tell anyone she saw that she was under a vow not to eat or drink, and that she could not speak with anyone.

But (a voice) cried to her from beneath the (palm-tree): “Grieve not! for thy Lord hath provided a rivulet beneath thee; and shake towards thyself the trunk of the palm-tree: it will let fall fresh ripe dates upon thee.” So eat and drink and cool (thine) eye. And if thou dost see any man, say “I have vowed a fast to God Most Gracious, and this day will I enter into no talk with any human being.”

After the birth of the baby, when she was confronted by her people, the baby Jesus is alleged to have spoken up in a miraculous defense of his mother.

But she pointed to the babe. They said: “How can we talk to one who is a child in the cradle?” He said: “I am indeed a servant of God: He hath given me revelations and made me a

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1 Sura 19:24-26
Chapter 7: The Christ of the Qur’an

prophet; and He hath made me blessed wheresoever I be, and hath enjoined on me prayer and chastity as long as I live…”

“The Qur’an on Christ’s Apostleship

The Qur’an teaches that the Christ was an apostle to the Jews. The Biblical meaning of the term apostle is “one who is sent” and so we have no quarrel with this designation. However, the Qur’an also teaches that the confirmation of His apostleship rests in an apocryphal story which relates Jesus turning clay pigeons into real birds.

And appoint him an apostle to the Children of Israel, (with this message): “I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by God’s leave…”

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2 Sura 19:29-31
3 Sura 3:49
The Qur’an teaches that Jesus was no more than an apostle. It cautions the Jews (referred to as the “People of the Book”) not to consider Christ as anything more.

O People of the Book! Commit no excesses in your religion; nor say of God aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of God...

We also read that Jesus was no more than an apostle:

Christ the son of Mary was no more than an Apostle; many were the apostles that passed away before him...

The Qur’an on Christ’s Deity

The Qur’an emphatically denies the doctrine of the deity of Jesus Christ and the Trinity.

4 Sura 4:171
5 Sura 5:75
Say not “Trinity”; desist: it will be better for you; for God is One God; Glory be to Him.⁶

![Quran text](image)

Ali comments on Sura 4:171:

Just as a foolish servant may go wrong by excess of zeal for his master, so in religion people’s excesses may lead them to blasphemy or a spirit the very opposite of religion. The Jewish excesses in the direction of formalism, racialism, exclusiveness, and rejection of Christ Jesus have been denounced in many places. Here the Christian attitude is condemned, which raises Jesus to an equality with God; in some cases venerated Mary almost to idolatry; attributes a physical son to God; and invents the doctrine of the Trinity, opposed to all reason, which according to the Athanasian Creed, unless a man believes, he is doomed to hell forever. Let our Muslims also beware lest they fall into excesses either in doctrine or in formalism.⁷

Ali, in denying the authorship of the Apostle John to the Gospel account which bears his own name, says:

The doctrines of Trinity, equality with God, and sonship, are repudiated as blasphemies. God is independent of all needs and has no need of a son to manage His affairs. The Gospel of

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⁶Sura 4:171
⁷Ali: Note 675 at Sura 4:171.
John (whoever wrote it) has put in a great deal of Alexandrian and Gnostic mysticism round the doctrine of the Word (Greek, Logos), but it is simply explained...”

The Qur’an further declares that to equate Christ as God is blasphemy:

In blasphemy indeed are those that say that God is Christ the Son of Mary...

And, as we pointed out earlier, the Qur’an teaches that Jesus was merely an apostle:

Christ the son of Mary was no more than an Apostle...

The Qur’an condemns Christians for calling Christ “Lord.”

...And (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One God: there is no God but He.

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8 Ali: Note 676 at Sura 4:171.
9 Sura 5:17.
10 Sura 5:75.
Chapter 7: The Christ of the Qur’an

The Jews called ‘Uzair [i.e., Ezra] a son of God, and the Christians call Christ the Son of God. That is a saying from their mouth; (In this) they but imitate what the Unbelievers of old used to say. God’s curse be on them: how they are deluded away from the truth!\(^\text{12}\)

The Qur’an also teaches that Jesus was as Adam, a being created from the dust of the earth.

The simlitude of Jesus before God is as that of Adam; He created him from dust, then he said to him: “Be” and he was.\(^\text{13}\)

The Qur’an on Christ’s Death and Resurrection

The Qur’an teaches that Christ did not die on the cross of Calvary:

\ldots[T]hey [the Jews] said (in boast), “We killed Christ Jesus the

\(^{12}\)Sura 9:30.

\(^{13}\)Sura 3:59
son of Mary, the Apostle of God;” but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge but only conjecture to follow, for of a surety they killed him not…

Instead, Sura 4:158 says that God literally raised him up to heaven while still in his mortal body.

Nay, God raised him up unto Himself...

Further, the Qur’an teaches in Sura 4:159 that Jesus will die some time in the future, prior to the Day of Judgment.

And there is none of the People of the Book but must believe in him before his [Christ’s] death; and on the Day of Judgment He will be a witness against them...

Interpretation of these verses is hotly contested among Islamic commentators. Ali states:

There is difference of opinion as to the exact interpretation of

\[^{14}\text{Sura 4:157}\]
this verse. The words are: The Jews did not kill Jesus, but God raised him up (rafa’a) to Himself. One school holds that Jesus did not die the usual human death, but still lives in the body in heaven; another holds that he did die (v. 120) but not when he was supposed to be crucified, and that his being “raised up” unto God means that instead of being disgraced as a malefactor, as the Jews intended, he was on the contrary honoured by God as His Apostle... The same word rafa’a is used in association with honour...

Ali goes on to comment on Sura 4:159, which deals with the return of Christ at judgment day:

Before his death. Interpreters are not agreed as to the exact meaning. Those who hold that Jesus did not die... refer the pronoun “his” to Jesus. They say that Jesus is still living in the body and that he will appear just before the Final Day in preparation for the coming of Imam Mahdi, when the world will be purified of sin and unbelief. There will be a final death before the final Resurrection, but all will have believed before that final death. Others think that “his” is better referred to “none of the People of the Book,” and that the emphatic form “must believe” denotes more a question of duty than of fact.

Other Islamic schools of thought say Jesus merely swooned on the cross and went on to preach in India, where he died (see Gleason Archer’s comments on “Islamic Pre-conceptions of Christianity,” page 2).

The Qur’an on Christ’s Disciples

After Jesus had chosen His disciples, the Qur’an teaches that the disciples declared themselves to be Muslims.

He [Jesus] said: “Who will be my helpers to (the work of) God?” Said the Disciples: “We are God’s helpers; we believe in God, and do thou bear witness that we are Muslims.”

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15 Ali: Note 664 at Sura 158.
16 Sura 3:52
The disciples were men who had little care for anything more important than food and drink. Ali comments in his Note 825 for Sura 5:112:

The request of the Disciples savours a little of (1) want of faith, (2) too much attention to physical food, and (3) a childish desire for miracles or Signs....

Other citations indicate that the Disciples were merely helpers or partners of God’s work. Consider Sura 61:14:

O ye who believe! Be ye helpers of God; as said Jesus the son of Mary to the Disciples, “Who will be my helpers to (the work of) God?” Said the Disciples, “We are God’s helpers!”

The Qur’an, then, paints a portrait of Jesus Christ that is not the same as the Biblical picture.
Chapter 8: Mohammed and Jesus Christ

by Robert Morey, Ph.D.1

Since Islam claims that Mohammed and Jesus of Nazareth were both Muslims and both prophets sent by Allah, these two mighty prophets must coincide in all points and never contradict each other. After all, if the same Allah sent both of them, it is only logical to assume that their ministries and messages cannot in principle contradict each other. Otherwise, Allah would be contradicting himself. This is, of course, received as a tenet of faith by the orthodox Muslims and is not open to question in their minds.

Yet Westerners cannot gratuitously accept such a belief without first comparing the ministries and messages of these men to see if, in fact, they are in complete accord. But how is this to be done? Everyone agrees that the life and teaching of Mohammed can be reconstructed from the Qur’an. But what about Jesus of Nazareth?

Some Muslims attempt to block any attempt to compare the biblical Jesus to the quranic Mohammed by claiming that the Bible is hopelessly corrupt and that the Jesus of the New Testament is not the true Jesus. But this approach lands them in yet deeper problems. Because the Qur’an uses the New Testament Gospels for information on Jesus (such as His virgin birth), if they are corrupt, then so is the Qur’an.

Modern Muslim attempts to limit our information about Jesus to what the Qur’an says about Him once again reflect circular reasoning. In one friendly debate with a Muslim student, the following conversation took place:

Muslim: The Qur’an is true in all things.

1This chapter is reproduced from Chapter 7 of Dr. Morey’s book The Islamic Invasion (Las Vegas, NV: Christian Scholars Press, 2001).
Non-Muslim: But it contradicts the biblical Jesus.

Muslim: Then the Bible is corrupt.

Non-Muslim: But how do you know that the Bible is corrupt? Do you have any textual proof.

Muslim: I don’t need any textual proof because I know that the Bible is corrupt.

Non-Muslim: But how do you know this?

Muslim: The Qur’an is true in all things.

Perhaps the best way to deal with the issue is to lay aside all a priori assumptions of the inspiration of either the Bible or the Qur’an and simply compare the Bible and the Qur’an as two literary documents. This literary approach will help us stay objective in comparing the life of Jesus and the lie of Mohammed.

In this literary comparison, we will restrict ourselves to the founding literary documents of each religion. The life of Mohammed will be drawn only from the Qur’an, just as the life of Jesus will be drawn only from the New Testament. This will keep things honest and fair. We will not utilize any of the later Muslim legends which try desperately to elevate Mohammed’s life above mediocrity and add to it elements of the miraculous. Due to the limitations of this book, we can give only a brief survey of a number of the comparisons between Mohammed and Jesus. Those readers who wish to study this issue in depth should consult Alfred Guillaume’s book The Traditions of Islam, which is the fullest treatment we know on the subject.

Prophecy

The birth, life, death, and resurrection of Jesus were clearly prophe-sied in the Old Testament, according to the New Testament. Several examples will suffice. Micah 5:2 gives us the very name of the town in which the Messiah would be born. On the day Christ died, no less than 33 Old Testament prophecies were fulfilled. The coming of Christ was preceded by the preaching of John the Baptist, in the spirit and power of Elijah, according to the prophecy in Isaiah 40 and Malachi 4.
Chapter 8: Mohammed and Jesus Christ

This is in stark contrast to the coming of Mohammed, which was not predicted by pagan soothsayers, Old Testament prophets, or New Testament apostles. That this point is well taken is provided by the extreme lengths that some Muslims will go to in trying to manufacture some biblical prophecies for the coming of Mohammed. Some of these claims are so outlandish that they need only be noted to refute them. For example, one American black Muslim tried to convince me that the word “amen” in the Bible actually meant “Ahmend,” that is to say, Mohammed!

The vain attempt of some modern Muslims to claim that when Jesus predicted the coming of a comforter in John chapters 14, 15, and 16, He was referring to Mohammed, falls to the ground when one reads John 14:26 where the comforter is specifically identified as the Holy Spirit whom the Father will send in the name of Jesus Christ. Other biblical passages have been cited by Muslim apologists from time to time but without any concern for the original language or the context of the text. They have been ably dealt with by Western scholars. Mohammed never claimed to be the Holy Spirit who had come in the name of Jesus Christ. Thus we find that while the coming of Christ was preceded by numerous prophecies, the coming of Mohammed was not predicted by anyone.

Births

The birth of Jesus Christ was miraculous in that He was conceived by the Holy Spirit in the womb of the virgin Mary. The Qur’an and orthodox Islam fully accept the virgin birth of Jesus. It is only in modern times that we find some small heretical Muslim groups who deny and ridicule the doctrine of the virgin birth of Jesus. They do this out of a reaction to the fact that there was nothing miraculous or supernatural about the birth of Mohammed. He was the natural product of the sexual union of his father and mother.

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2 Muslims have cited such passages as Genesis 49:10; Deuteronomy 18:15-18; 32:21; 33:2; Psalm 45; 149; Isaiah 21:7 and others. For detailed Western responses to these claims, see C. Pfander, *The Balance of Truth* (London: The Religious Tract Society, 1910), pp. 228ff; John Gilchrist, *Is Mohammed Foretold in the Bible?* (Benoni, South Africa: *Jesus to the Muslims*, 1987). See also the article by Percy Smith, “Did Jesus Foretell Ahmed?” in *Muslim World*, vol. 12 (1922), P.71ff.
Sinlessness

According to the New Testament, Jesus Christ lived a perfect and sinless life: “God made the one who did not know sin to be sin for us, so that we might become God’s righteousness in him.”[^3] When His enemies came to accuse Jesus before Pilate and Herod, they had to invent charges because no one could find anything against Him. But when we turn to the life of Mohammed, we find that he was a normal human being engaged in the same sins which afflict all of us. He lied, he cheated, he lusted, he failed to keep his word, etc. Mohammed was neither perfect nor sinless.

After I had given a lecture on Islam at the University of Texas (Austin) in 1991, I was challenged by some Muslim students to prove that Mohammed was a sinner. My first response was to point out that the burden of proof was not on me but on them. I then asked, “Where in the Qur’an is it ever stated that Mohammed was sinless?” They could not refer me to a single passage in which such an idea is even suggested, much less taught. They demanded that I show from the Qur’an where Mohammed was said to be a sinner. I answered their challenge by citing several passages from the Qur’an which clearly reveal to any honest reader that Mohammed was a sinner.

For example, in Sura 18:110, and elsewhere, Mohammed is commanded by Allah:

Say, I am but a man like yourselves.

قل إنما أنا بشر مثلكم يوحى إلي أنتما إلهكم إله واحد فلم كان يرجعوا لقاء ربي فليعملوا عملًا صادقًا ولا يشركوا بعدة ربيهم أحدًا.

Nowhere in the Qur’an is Mohammed said to be sinless. Instead, Allah tells Mohammed that he is no different than any other man. Those Muslims who claim that Mohammed was sinless have failed to note Sura 40:55, where Allah told Mohammed to repent of his sins!

[^3]: 2 Corinthians 5:21.
Chapter 8: Mohammed and Jesus Christ

Ask forgiveness of thy sin.

فَأَصِبْ إِنَّ وَعْدَ أَلْلٰهِ حَقًّا وَأَسْتَغْفِرُ لَدَيْكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بَالْعَشِيٍّ،

وَالْإِيَبَكْرِ

Pickthal’s translation of Sura 48: 1-2 states:

Lo! We have given thee,
(O Mohammed) signal victory,
that Allah may forgive thee
of thy sin, that which is past and that which is to
come, and may perfect His
favour unto thee, and guide
thee on a right path.

اِنَّا فَتَحْنَئُكَ فَتَحْنَا مُبِينَةً

لِتَغْفِرِ لَكَ أَلْلٰهُ مَا تَقَدَّمَ مِنْ ذُنُوبِكَ وَمَا تَأَخَّرَ وَمَا فَيْضَمْ بِعَمَتِهِ، عَلَيْكَ

وَيَهْدِيَكَ سَرْطَانًا مُِسْتَقْيِمًا

Not only was Mohammed commanded to repent of his sins and to seek forgiveness, but he was also reminded of his past sins that Allah had already forgiven and of future sins which would need future forgiveness! Mohammed was not sinless according to the Qur’an. He was just one more poor sinner in need of forgiveness and redemption.

Miracles

During his lifetime, Jesus did many great and mighty miracles. He healed the sick, raised the dead, cast out demons, and even ruled the wind and the waves. But according to the Qur’an, Mohammed never performed a single miracle. Consider Sura 17:91-95, where the unbelievers say they will not believe in Mohammed until they see miracles:

And they say: “We shall not believe in you (O Mohammed), until you cause a spring to gush forth from the earth for us; or
you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly; or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face; or you have a house of adornable materials (like silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read.” Say (O Mohammed): “Glorified (and Exalted) be my Lord (Allah) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger?”

And nothing prevented men from believing when the guidance came to them, except that they said: “Has Allah sent a man as (His) Messenger?” Say: “If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.”
The only sign that Mohammed could point to was the existence of his “revelations”—i.e., the suras that made up the Qur’an. Alfred Guillaume points out:

Controversy with Christians on the rival merits of Jesus and Mohammed may fairly be regarded as the origin of the pretended miracles, flatly contradicting the plain statement of the great Arabian and those of many of his immediate followers that he was not sent with power to work miracles. Whether the object of the inventors was to elevate their prophet to a position equal to that held by Jesus in the estimation of His servants, or whether it was to furnish themselves and their pupils with a messenger of God who satisfied a natural craving of the human heart for a visible manifestation of divine power it is not our purpose to determine. There are good reasons for believing that deliberate imitation was resorted to for the reasons already given, and because the *ashabu-l-hadith* did not stop at ascribing the works of Christ to their prophet. His words and those of his apostles are freely drawn on and put into the mouth of Mohammed.

Mohammed did no miracles. He did not heal the sick, raise the dead, cast out demons, or rule the wind and the waves. He had no more power than any normal man. Ali Dashti comments:

Moslems, as well as others, have disregarded the historical facts. They have continually striven to turn this man [Mohammed] into an imaginary superhuman being, a sort of God in human clothes, and have generally ignored the ample evidence of his humanity. They have been ready… to present these fantasies as miracles.

Many Iranians have been raised on a diet of myth and are

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4 See also Sura 29:47-51.
ready to believe that any emamzada, of however ancestry, can at any moment perform a miracle. But if they were to read the Qor’an, they would be surprised to find no report of a miracle in it at all. They would learn from twenty or more Qor’anic passages that whenever the Prophet Mohammed was asked by doubters to perform a miracle, he either stayed silent or said that he would not do so because he was a human being like any other, with no function except to communicate, to be a “bringer of good news and a warner.”

The Love of God

According to the New Testament, Jesus preached the love of God and was the greatest example of that love:

For this is how God loved the world: He gave his unique Son so that everyone who believes in him might not perish but have eternal life.

In contrast, we do not have any record in the Qur’an of Mohammed ever preaching the love of God. As a matter of fact, neither God’s love for man nor man’s love for God plays any significant role in the preaching of Mohammed, the Qur’an, or the religion of Islam. Whereas Christianity can point to the coming of Christ as the greatest proof and example that God loves mankind, Islam cannot point to anything that reveals the love of God.

Human and Divine Nature

According to the New Testament, Jesus Christ was unique in that He was divine as well as human. This is why Jesus is called “God” in these passages:

In the beginning, the Word existed. The Word was with God, and the Word was God. ... No one has ever seen God. The

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\(^7\)Ibid., p. 38.
\(^8\)John 3:16
unique God, who is close to the Father’s side, has revealed him. Thomas answered him, saying “My Lord and my God!”

To them belong the patriarchs, and from them, according to the flesh, Christ descended, who is God over all, blessed forever. Amen.

...as we wait for the blessed hope and the glorious appearance of our great God and Savior, Jesus Christ.

But about the Son he says, “Your throne, O God, is forever and ever, and the scepter of your kingdom is a righteous scepter....” And “In the beginning, Lord, you laid the foundation of the earth, and the heavens are the work of your hands.”

From Simeon Peter, a servant and apostle of Jesus Christ, to those who have obtained a faith that is as valuable as ours through the righteousness of our God and Savior, Jesus Christ.

When we turn to Mohammed, we find that he was only a man.

On Beauty of Speech

When you study the speeches of Jesus as given in the Gospels, for example, the Sermon on the Mount, you find that Jesus was the greatest speaker who ever lived. Even His enemies had to confess that no man ever spoke as He spoke (John 7:46).

But when you turn to the ecstatic, confused speeches of Mohammed as found in the Qur’an, you do not find anything outstanding. There is nothing which matches the beauty, substance, or style of the way that Jesus preached the gospel during His lifetime.

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9 John 1:1, 18
10 John 20:28
11 Romans 9:5
12 Titus 2:13
13 Hebrews 1:8, 10
14 2 Peter 1:1
Between Christ and Mohammed

A High Moral Example

The way Jesus lived and the way He was willing to die for sinners has given us a high moral example to follow. But when you turn to the example of Mohammed, you do not find a high moral example; you find him involved in many acts which must be deemed as immoral and unjust.

Killing or Robbing

Jesus never killed or robbed anyone. If He had done so, this surely would have been brought up during His trial. When we turn to look at the life of Mohammed, we find that he clearly killed and robbed people in the name of Allah, according to the Qur’an.

Directing Disciples to Kill

Jesus never instructed his followers by way of command, example, or precept to kill in His name, to rob in His name, or to subdue enemies in His name. But Mohammed did. He taught his disciples by example, command, and precept that they could and should kill and rob in Allah’s name and force people to submit to Islam.

On Taking Another Man’s Wife

Jesus did not take any man’s wife to be his wife. But Mohammed did. This is one of the most distressing aspects of Mohammed’s life. Mohammed’s adopted son, Zaid, had married a beautiful young woman with whom he was deeply in love. Then one day, according to early Muslim tradition, Mohammed saw Zaid’s wife without her veil. Her beauty was such that he lusted after her. He asked Zaid to divorce his wife and to give her to him. But Zaid and his wife refused such an outrageous request.

Faced with the refusal of Zaid and his wife to dissolve their marriage, Mohammed had a convenient “revelation” from Allah which not only commanded Zaid to give up his wife to Mohammed but also decreed that there was no evil in a father-in-law taking his daughter-in-law away from his own adopted son! Zaid and his wife were told that they did not have any choice in the matter. They had to submit to the “will of Allah.”
It is not for any believer, man or woman, when God and His Messenger have decreed a matter, to have the choice in the affair. Whosoever disobeys Allah and His Messenger has gone astray into manifest error. When you said to him whom Allah had blessed and you had favoured, “Keep your wife to yourself, and fear Allah,” and you were concealing within yourself what Allah should reveal, fearing other men; and Allah has better right for you to fear him. So when Zaid had accomplished what he would of her, then We gave her in marriage to you, so that there should be any fault in the believers, touching the wives of their adopted sons, when they have accomplished what they would of them; and Allah’s commandment must be performed. There is no fault in the prophet, touching what Allah had ordained for him.\(^{15}\)

\(^{15}\)Sura 33:36-38.

It is no wonder this passage has led many Muslims to renounce Islam!
Coercion

Jesus never used physical violence to force people to believe His message or to accept Him as the Messiah. As a matter of fact, when Peter took out his sword, Jesus told him to put it back in its sheath. Physical persuasion through violence was not the way of His kingdom (Matthew 26: 51-54). But when we turn to the example of Mohammed, we find that he frequently used physical violence to force people to give up their idols and to accept Islam.

Child Brides

Jesus was never a child molester or someone who was sexually involved with young children. But this is the only description that one can give of Mohammed’s marriage to a nine-year-old girl who was still playing with her dolls according to the Hadith.

Unclean Foods

Jesus released his followers from all Jewish dietary laws and in so doing made all foods clean.

Then he called to the crowd again and said to them, “Listen to me, all of you, and understand! Nothing that goes into a person from the outside can make him unclean. It is what comes out of a person that makes a person unclean. If anyone has ears to hear, let him listen!”

When he had left the crowd and gone home, his disciples began asking him about the parable. He said to them, “Are you so ignorant? Don’t you know that nothing that goes into a person from the outside can make him unclean? For it doesn’t go into his heart but into his stomach, and is expelled as waste.” (Thus he declared all foods clean.) He continued, “It is what comes out of a person that makes a person unclean. For it is from within, from the human heart, that evil thoughts come, as well as sexual immorality, stealing, murder, adultery, greed, wickedness, cheating, shameless lust, envy, slander, arrogance,
and foolishness. All these things come from within and make a person unclean.”\textsuperscript{16}

Mohammed, on the other hand, maintained the dietary laws of his day, and so his followers are forbidden to eat pork or drink wine.

**On Dying for Others**

When Jesus Christ died, He died for the sins of His people in order to deliver them from the wrath of God:

For I passed on to you the most important points of what I received: Christ died for our sins in keeping with the Scriptures, he was buried, he was raised on the third day in keeping with the Scriptures—and is still alive!\textsuperscript{17}

But when Mohammed died, he died for his own sins. He did not die for anyone.

**The Resurrection**

Jesus did not remain dead. He conquered sin, hell, and the grave, and physically rose again on the third day in the same body that had hung on the cross. Just as He died for our sins, He arose again according to the Scriptures for our justification.

He was handed over to death because of our sins and was raised to life because of our justification.\textsuperscript{18}

But when Mohammed died, he stayed dead. He did not rise from the dead. Mohammed is dead while Jesus Christ is alive.

**The Ascension**

Jesus ascended bodily into heaven. This was witnessed by the disciples in Acts 1:9-11.

After saying this, he was taken up while they were watching,

\textsuperscript{16}Mark 7:14-21  
\textsuperscript{17}1 Corinthians 15:3,4  
\textsuperscript{18}Romans 4:25
and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, two men in white robes were standing right beside them. They asked, “Men of Galilee, why do you stand looking up toward heaven? This same Jesus, who has been taken up from you into heaven, will come back in the same way you saw him go up into heaven.”

But Mohammed did not ascend into heaven. The Qur’an never states that he ascended.

**Heavenly Intercession**

Jesus is now in heaven as our intercessor and Savior, the only mediator between God and man.

There is one God. There is also one mediator between God and human beings—a human, Christ Jesus.  

But Mohammed is not an intercessor or a savior. In fact, the Qur’an states in Sura 6: 70 that there is no intercessor or savior:

...there will be neither a protector nor an intercessor for them besides Him [Allah], so that they may fear Allah and keep their duty to Him.... [H]e will find for himself no protector or intercessor besides Allah, and even if he offers every ransom, it will not be accepted from him.

Under Islam, you have to save yourself.

**Worship**

In the New Testament, Jesus was worshiped as a living Savior. The incident is recorded in John 20:28:

Thomas answered him, saying, “My Lord and my God!”

But the Qur’an never speaks of worshiping Mohammed. That would be blasphemous. Muslims will admit that Mohammed should not be worshiped by anyone because he was only a man.

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191 Timothy 2:5
Personal Relationship

According to the New Testament, people can have a personal relationship with Jesus Christ as He enters into their hearts through His Spirit at conversion. This is why Christians talk about their love of Jesus. On the other hand, what Muslim speaks of Mohammed in terms of loving him? There is no personal relationship possible with Mohammed. Mohammed is dead!

Returning to Earth

Jesus will return to resurrect and judge all men. Even orthodox Muslims will often admit that this is clearly true. But at the same time it must be stated that there is no teaching in the Qur’an that says that Mohammed will return one day or that he will resurrect or judge anyone.

In Search of the Historical Mohammed

Now to be sure, Western scholars are perfectly aware of the fact that in later conflicts between Muslims and Christians, there were those Muslims who attempted to renovate the life of Mohammed so that it would more closely correspond to the life of Jesus Christ. According to Ali Dashti, these stories are “an example of myth-making and history-fabrication of Moslems.”

These later legends claim predictions were made for Mohammed’s coming, add a supernatural element to his birth, depict him doing miracles, and claim that he was sinless and perfect and that he ascended into heaven. But these claims are not found in the Qur’an or in early Muslim traditions. As all the standard reference works point out, they are later fabrications made by embarrassed Muslims who were faced with the rather obvious fact that Mohammed was inferior to Jesus Christ. This led them to remold the life of Mohammed to parallel the life and miracles of Jesus. As Professor Guillaume observes:

Muslim theologians… borrowed also events from the life of Jesus, attributing them to their prophet.

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20 Ali Dashti, p. 38.
21 Guillaume, p. 133.
Mohammedan apologists could not afford to allow their apostle to labour under the disadvantage apparent when his everyday mundane life was compared with the mighty works of Christ... The curious and interesting fact is that the later picture of Mohammed approximates... that of the Jesus of the Gospels.\(^{22}\)

**A Hindu Parallel**

We are reminded of the followers of Krishna in India who, in response to the Christian teaching that Jesus died on the cross for our sins, immediately answered “Well, then Krishna, too, must have died on a cross for our sins.” This fabrication did not last long as it was revealed that in all the literary sources concerning Krishna, no such death or crucifixion was mentioned until after the followers of Krishna had engaged in debate with Christians.

In the same way, Muslim legendary material concerning the miracles of Mohammed all date after heated debates between Christians and Muslims. These myths and legends were created in response to the challenge that Jesus Christ was obviously superior to Mohammed.

**Conclusion**

Anyone who rationally examines the differences between the biblical Jesus and the quranic Mohammed must come to the conclusion that Jesus and Mohammed did not both represent the same God. They did not live or preach like each other. On all the essential issues, they were poles apart.

\(^{22}\)Ibid., pp. 134-135.
Chapter 9: The Islamic Doctrine of Jihad

BY ROBERT MOREY, PH.D.

When seeking to understand what a particular organized religion teaches, it is important to distinguish between the official teachings of a religion from the personal opinions of someone who claims to follow that religion.

Religious Teachings vs. Religious Opinions

For example, what is the teaching of Roman Catholicism on the issue of abortion? The only way you can find out what it teaches on abortion is to examine general reference works and the official publications of the church to see what it has stated. Once you check the dictionaries, encyclopedias, theology books, etc., it is clear that abortion is condemned by the Catholic Church.

But what if you have a neighbor who is a Roman Catholic who believes in abortion? What if she says, “Catholicism does not deny abortion. I ought to know because I am a Catholic and I believe in abortion.”

The only rational response you can give to this person is that her personal opinion on the issue does not alter the official teaching of her religion. She may disagree with her church’s doctrine but the fact that she does not believe in it does not alter what the Catholic Church teaches.

The same distinction must be made when discussing whether the religion of Islam teaches Jihad. The only way to find out if it teaches Jihad and what that word means is to examine reference works and official statements made by its representatives. What if you meet a Muslim who denies that Islam teaches Jihad or who gives a novel interpretation of it? His personal opinion has no logical or legal bearing on what the religion of Islam officially teaches concerning Jihad. He may disagree with what Islam teaches but this cannot alter the fact that Islam teaches it.
Researching Jihad in Reference Works

Let us take a trip to the local library to do some research on the subject of Jihad. The first step in doing research on any topic is to establish the meaning of the key word. Thus you must go to the dictionaries to see how they define the word “Jihad.” You first consult general dictionaries and then religious dictionaries which have an entry on the subject. What will you find?

The Dictionaries

Webster’s New International Dictionary

A religious war against infidels or Muhammedan heretics.¹

Webster’s New Twentieth Century Dictionary

A Moslem holy war; campaign against unbelievers or enemies of Islam.²

The Random House Dictionary of the English Language

A holy war undertaken as a sacred duty to Muslims.³

The American College Dictionary

A war of Muhammedans upon others, with a religious object.⁴

Britannica World Language Dictionary

A religious war of Moslems against the enemies of their faith.⁵

Webster’s Third New International Dictionary

A holy war waged on behalf of Islam as a religious duty; a bitter strife or crusade undertaken in the spirit of a holy war.⁶

¹ p. 1336
² p. 985
³ p. 1029
⁴ p. 657
⁵ p. 686
⁶ p. 1216
Chapter 9: The Islamic Doctrine of Jihad

*The Universal Dictionary of the English Language*

“Contest, war”. A Mohammedan war against unbelievers, campaign against the enemies of Islam.\(^7\)

*The Oxford Dictionary*

[struggle, contest, spec. one for the propagation of Islam.] A religious war of Mohammedans against unbelievers in Islam, inculcated as a duty by the Koran and traditions.\(^8\)

*Collins Cobuild English Language Dictionary*

A jihad is a holy war which Islam allows merely to fight against those who reject its teachings.\(^9\)

*The American Heritage Dictionary of the English Language*

A Moslem holy war against infidels.\(^10\)

*The Harper Dictionary of Modern Thought*

A fundamental tenet of traditional ISLAM obliging the believer to fight the unbeliever until the latter embraces either Islam or the protected status accorded only to those whose religions are based on written scriptures (i.e., Jews, Christians, Sabaeans), the ‘peoples of the Book’. A Jihad must be officially proclaimed, by a recognized spiritual leader.\(^11\)

**The Encyclopedias**

Once you have consulted the dictionaries, the second step in research is to examine what the encyclopedias say on the subject. What will you find?

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\(^7\) p. 631  
\(^8\) Volume 5, p. 583  
\(^9\) p. 781.  
\(^10\) Volume 6, p. 704  
\(^11\) p. 327
Jihad, also spelled jehad, Arabic jiohad ("fight," or "battle") a religious duty imposed on Muslims to spread Islam by waging war; jihad has come to denote any conflict waged for principle or belief and is often translated to mean "holy war."

Islam distinguishes four ways by which the duty of jihad can be fulfilled: by the heart, the tongue, the hand, and the sword. The first consists in a spiritual purification of one’s own heart by doing battle with the devil and overcoming his inducements to evil. The propagation of Islam through the tongue and hand is accomplished in large measure by supporting what is right and correcting what is wrong. The fourth way to fulfill one’s duty is to wage war physically against unbelievers and enemies of the Islamic faith. Those who professed belief in a divine revelation—Christians and Jews in particular—were given special consideration. They could either embrace Islam or at least submit themselves to Islamic rule and pay a poll and land tax. If both options were rejected, jihad was declared.

Collier’s Encyclopedia

Jihad, from an Arabic verb meaning to struggle and persevere, denotes, in the history of Islamic civilization, religious war waged against heretics, unbelievers, and the enemies of the state or the community of Muslims. In early Islamic history "jihad" meant holy war, and, as a strictly Islamic phenomenon, it bears a strict relation to the spread of the faith by Muslims arms. It was a duty the Kharijits, a band of warlike rebels, was jihad considered an obligation or command; and by them it was ranked as a sixth pillar of religion.¹²

Encyclopedia Americana International Edition

Jihad, an Arabic word meaning “struggle.” As a religious

¹²Volume 13, p. 587
duty theoretically laid upon all followers of Mohammed, jihad is based on the concept that the Islamic faith, since it is of universal validity, must be spread to all mankind, by force of arms if necessary. In classical Islam, jihad was to be directed against “people of the Book” (that is, possessors of authoritative sacred writings, above all Jews and Christians) until they submitted to the political authority of Islam, and against idolaters until they became Muslims. Sufi mystics, however, often considered jihad as a spiritual struggle against the evil within the self.\textsuperscript{13}

\textit{The Cambridge Encyclopedia}

Jihad—The term used in Islam for ‘holy war’. According to the Koran, Muslims have a duty to oppose those who reject Islam, by armed struggled if necessary, and jihad has been invoked to justify both the expansion and defense of Islam. Islamic states pledged a jihad against Israel in the Mecca declaration of 1981, though not necessarily by military attack.\textsuperscript{14}

\textit{Academic American Encyclopedia}

In Islam, the duty of each Muslim to spread his religious beliefs is termed “jihad”. Although the word is widely understood to mean a “holy war” against nonbelievers, jihad may also be fulfilled by a personal battle against evil inclinations, the righting of wrongs, and the supporting of what is good.\textsuperscript{15}

\textit{The Concise Encyclopedia of Islam}

Jihad “Holy war”: a Divine institution of warfare to extend Islam into the dar al-harb (the non-Islamic territories which are described as the “abode of struggle”, or of disbelief) or to defend Islam from danger. Adult males must participate if the need arises, but not all of them, provided that “a sufficient number” (fard al-kifayah) take it up.

\textsuperscript{13}Volume 16, pgs. 91-92
\textsuperscript{14}p. 637
\textsuperscript{15}p. 418
An important precondition of jihad is a reasonable prospect of success, failing which a jihad should not be undertaken. According to the Sunnah, a jihad is not lawful unless it involves the summoning of unbelievers to belief, and the jihad must end when order is restored, that is, when the unbelievers have accepted either Islam or a protected status within Islam, or when Islam is no longer under threat. It is impossible to undertake a jihad against Muslims.¹⁶

**Historical and Theological Works**

Now that you have consulted the dictionaries and the encyclopedias, you look in the library catalog to see if there are any specific books which deal the issue of Jihad. What do you find? There are books written by Muslims and non-Muslims on the subject of Jihad.

*The Dhimmi* by Bat Ye’or

To the cry of JIHAD, the Arabs began their conquest of the world in the seventh century. This was the beginning of an extraordinary epic which brought vast regions of the Orient, Africa, and Europe under the rule of Islam. Jews and Christians who refused conversion became *dhimmis*: “protected peoples.” Separating fact from myth in a vast study of their history, Bat Ye’or offers authentic documents from many periods and regions.

A full knowledge of the *Jihad-War*, its aims and regulations will provide an indispensable key to contemporary conflicts in the Muslim world, as well as to the wave of current Islamist extremism. The fourth reprinting of this essential book facilitates the study of their ideological roots, often obfuscated.

*A Guide to the Contents of the Qur’an* by Faruq Sherif, pgs 166-168

The great expansion of Islam in the short time after its inception was largely due to the militant spirit of the new faith.

¹⁶p. 209
A great many verses of the Qur’an enjoin on Moslems to take up arms against polytheists, unbelievers and hypocrites. The words used in expressing this commandment are ‘Qital’ (slaying, warfare) and ‘Jihad’ (going forth to fight in the holy war). This latter word is more typical as its original meaning is striving with might and main; and, as will be seen, the dedication of maximum effort to the holy undertaking characterizes the commandment. Although the wording of one verse (II.186) implies that fighting is justified when the enemy has attacked first, this is by no means the general rule. Nor is there any substance in the argument which is sometimes advanced to the effect that Jihad should be understood primarily in the sense of moral endeavor and self-discipline in the cause of service to Islam, and only secondarily in that of holy war. The verses quoted below will show that the emphasis is distinctly on warring against non-believers with the object of propagating Islam, this being, by the express injunction of the Qur’an, one of the primary duties of Moslems.

‘O Prophet, make war on the unbelievers and hypocrites and deal rigorously with them; their home shall be Hell…’ (IX.73)

‘O believers, fight the infidels who dwell around you, and deal rigorously with them.’ (IX.124)

‘Do not yield to unbelievers, but strive against them in a strenuous Jihad.’ (XXV.54)

‘Fight for the cause of Allah with the devotion due to Him.’ (XXII.77)

‘Whether unarmed or well-equipped, march on and fight for the cause of Allah with your wealth and your person’s. (IX.41)

‘Fighting is obligatory for you, and you dislike it. But you may dislike a thing although it is good for you, and love a thing although it is bad for you.’ (II.212)
‘O Apostle, rouse the believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred; if a hundred, they will vanquish a thousand of the unbelievers.’ (VIII.67)

‘Fight valiantly for His cause so that you may triumph.’ (V.39)

‘Fight in God’s cause; you are accountable for none but yourself. Rouse the faithful…’ (IV.86)

‘Fight against the (the idolaters) until idolatry is no more and Allah’s religion reigns supreme.’ (II.189 and VIII.40)

‘Allah loves those who fight for His cause in ranks as firm as a mighty edifice.’ (I.XI.4)

‘The true believers are those… who fight for His cause with their wealth and their persons.’ (XLIX.15)

‘When you meet the unbelievers, smite at their necks; at length when you have thoroughly subdued them, bind a bond firmly (on them), thereafter is the time either for generosity or for ransom until the war lays down its burdens.’ (XLVII.4)

In a number of verses the command to fight is supported by promise of rewards.

‘Who is he that will loan to God a beautiful loan which God will double to their credit and multiply many times?’ (II.245-246)

‘Allah has given those that fight with their goods and their persons a higher rank than those who stay at home. He has promised all a good reward, but far richer is the recompense of those who fight for Him; rank of His own bestowal, forgiveness and mercy.’ (IV. 97)

‘Those who… fought in the path of God have the hope of the mercy of God…’ (II.215)
‘Those who believe, suffer exile and strive with might and main in God’s cause with their goods and their persons have the highest rank in the sight of God.’ (IX.20)

Those who fall on the battlefield in the course of holy war become martyrs.

‘Those that... fought and died for My cause shall be forgiven their sins and admitted to gardens watered by running streams...’ (III.194)

‘Think not of those who are slain in God’s way as dead; they are alive and well provided for by their Lord.’ (III.163 and II.149)

‘As for those who are slain in the cause of Allah, He will not allow their works to perish... He will admit them to the Paradise He has made known to them.’ (XLVII.5)

Other verses show God’s displeasure with those who shirk their duty of fighting.

‘And how should you not fight in the cause of Allah and for the helpless?’ (IV.77)

‘Those who were left behind [in the Tobouk expedition] rejoiced in their inaction behind the back of the Apostle of God; they hated to strive and fight with their goods and their persons in the cause of God. They said, “Do not go forth in the heat.” Say, “The fire of Hell is fiercer in heat.”’ (IX.81)

The above quotations are by no means exhaustive. Clearly the Qur’an makes it the inescapable duty of every Moslem to take part in fighting for the cause of God; only the blind, the lame and the sick are exempt (XLVIII.17). Whoever disobeys this commandment or tries to compromise with the enemy is a ‘hypocrite’ and must be treated as an infidel. On the other hand, whoever takes part in the fighting is not only promised the rewards of the Hereafter, but in addition receives here be-
low a share of the booty taken.

Except for a few verses which are revealed with reference to particular events such as the battles of Badr and Uhud, all the texts concerning Qital and Jihad have a general import. The obligation to engaged in holy warfare is meant to persist, in the words of the Qur’an cited above, until God’s religion reigns supreme. Therefore if by God’s religion is meant Islam in the specific sense, and if it is maintained that the commandments of the Qur’an go beyond the special circumstances and needs of the time of revelation, then it follows that the prescriptions concerning holy war place the Islamic community in a situation of potential hostility towards the non-Moslem world.

The Meaning of the Qur’an by S. Abul A’La Maududi

The Arabic words Jihad-i-Kabir imply three meanings:

(1) To exert one’s utmost for the cause of Islam,

(2) To dedicate all one’s resources to this cause, and

(3) To fight against the enemies of Islam on all possible fronts with all one’s resources in order to raise high the “Word of Allah”. This will include Jihad with one’s tongue, pen, wealth, life and every other available weapon.17

“Exert your utmost” does not fully convey the meaning of Jahidu. It implies that the Believers should struggle against all the forces that stand in the way of Allah, as if to say, “You can please Allah and win His favor only if you exert your utmost in the way of Allah: struggle hard against all the persons, parties and forces which stand in Allah’s way, which hinder you from Allah’s way to turn you away from it, which do not let you follow Allah’s way as His servants and force you to become their servants or servants of others. Such exertion and

17Vol. VIII, p. 198
struggle will lead you to true success and become the means of obtaining the nearness of Allah.”

Thus it must have become clear that this verse exhorts the Believer to fight his enemies on all fronts. On one side, he confronts Satan and a host of his followers, and on the second, his own self and its alluring temptations. On the third side, he has to fight many people who have swerved from the way of God, and with whom he is bound by close social, cultural and economic relations. On the fourth side, he is required to oppose all those religious, cultural and political systems that are founded on rebellion against God and force people to submit to falsehood instead of the Truth. Though these enemies employ different weapons, they all have one and the same object in view, that is, to subdue their victims and bring them under their own subjection. It is obvious that true success can only be achieved if one becomes wholly and solely a servant of God and obeys Him openly and also secretly, to the exclusion of obedience to all others. Thus there is bound to be a conflict with all the four enemies. Therefore the Believer cannot achieve his object unless he engages himself with all these hostile and opposing forces at one and the same time and at all events, and removing all these hindrances marches onwards on the way of Allah. \(^\text{18}\)

Mohammed by W. Montgomery Watt

...the normal Arab practice of the razzia was taken over by the Islamic community. In being taken over, however, it was transformed. It became an activity of believers against unbelievers, and therefore took place within a religious context. The Emigrants were described as “striving with goods and person in the way of God.” They were promoting one of the purposes of the Islamic

\(^{18}\text{Vol. III, pgs. 40-41}\)
community in trying to establish a region in which God was truly worshipped.

This transformation of the nomadic razzia has wider implications than are apparent from the English translations used. The words translated ‘strive’ is jahada, and the corresponding verbal noun is jihad or ‘striving’ which came in the course of time to have the technical meaning of ‘holy war’. The change from the razzia to the jihad may seem to be no more than a change of name, the giving of an aura of religion to what was essentially the same activity. Yet this is not so. There was a change in the activity which came to be of the utmost importance as time went on. A razzia was the action of a tribe against another tribe. Even if two tribes were very friendly, their friendship might collapse, and in a few years a razzia might be possible. Jihad, however, was the action of a religious community against non-members of the community, and the community was expanding. If members of the pagan tribes raided by the Muslims professed Islam, they at once became exempt from further Muslim raids. Consequently, as the Islamic community grew, the raiding propensities of the Muslims had to be directed even further outwards. It was this ‘religious’ character of the jihad which channeled the energies of the Arabs in such a way that in less than a century they had created an empire which stretched from the Atlantic and the Pyrenees in the West to the Oxus and the Punjab in the East. It seems certain that without the conception of the jihad that expansion would not have happened.  

19

Understanding Islam through Hadis by Ram Swarup

The seventeenth book is the “Book of Religious Wars and Expeditions” (Kiotab al-Jihad Wa’l-Siyar).

Jihad is a divinely ordained institution in Islam. By many au-
Chapter 9: The Islamic Doctrine of Jihad

authorities it is counted as one of the pillars of Islam. Theologically, it is intolerant idea: a tribal god, Allah, trying to be universal through conquest. Historically, it was an imperialist urge masked in religious phraseology.\textsuperscript{20}

\textit{The Punishment of the Apostle According to Islamic Law} by Abul Ala Mawdudi

To everyone acquainted with Islamic law it is no secret that according to Islam the punishment for a Muslim who turns to \textit{kufr} (infidelity, blasphemy) is execution. Doubt about this matter first arose among Muslims during the final portion of the nineteenth century as a result of speculation. Otherwise, for the full twelve centuries prior to that time the total Muslim community remained unanimous about it. The whole of our religious literature clearly testifies that ambiguity about the matter of the apostate’s execution never existed among Muslims. The expositions of the Prophet, the Rightly-Guided Caliphs (\textit{Khulafa’-i Rashidun}), the great Companions (\textit{Sahaba}) of the Prophet, their Followers (\textit{Tabi’un}), the leaders among the \textit{mu-jtahids} and, following them, the doctors of the \textit{shari’ah} of every century are available on record. All these collectively will assure you that from the time of the Prophet to the present day one injunction only has been continuously and uninterruptedly operative and that no room whatever remains to suggest that perhaps the punishment of the apostate is not execution.

A. The Proof from the Qur’an for the Commandment to Execute the Apostle

Here I wish briefly to offer proof that will quiet the doubt in the hearts of those who, for lack of sources of information, may think that perhaps the punishment of death did not exist in Islam but was added at a later time

\textsuperscript{20}p. 99
by the mawlawis (religious leaders) on their own.

God Most High declares in the Qur’an:

But if they repent and establish worship and pay the poor-
due, then are they your brethren in religion. We detail our
revelations for a people who have knowledge. And if they
break their pledges after their treaty (hath been made with
you) and assail your religion, then fight the heads of disbe-
lief—Lo! they have no binding oaths in order that they may
desist. (9:11,12)

B. Proof from the Hadith (Canonical Tradition) for the
Commandment to Execute the Apostate

After the Qur’an we turn to the Hadith. This is the
command of the Prophet:

1. Any person (i.e., Muslim) who has changed his religion,
kill him.

This tradition has been narrated by Abu Bakr, Uthman,
Ali, Muadh ibn Jabal, Abu Musa Ashari, Abdullah ibn Abbas,
Khalid ibn Walid and a number of other Companions, and is
found in all the authentic Hadith collections.

2. Abdullah ibn Masud reports:

The Messenger of God stated: In no way is it permitted
to shed the blood of a Muslim who testifies that “there is no
god except God” and “I am the Apostle of God” except for
three crimes: a. he has killed someone and his act merits re-
taliation; b. he is married and commits adultery; c. he aban-
dons his religion and is separated from the community. 21

Understanding the Arab World by Louis Bahjat Hamada

Jihad, to struggle for a holy cause—according to Muslim
belief, all healthy men, and occasionally women, must bear

21 pgs. 17-19
arms in the event of a holy cause that may or may not lead to war. Death in jihad is martyrdom. A warrior who gives his or her life for a holy cause will secure a beautiful place in paradise with special heavenly privileges. This is a good reason for foreign powers not to provoke the Muslims to wrath. Islam owes much of its popularity as a major world religion to this tenet.  

**Recent Examples of Jihad**

Your next step is to go up to the librarian and ask if she knows of any examples of Jihad in modern times. She points out that all the wars against Israel were Jihads. All the recent terrorist acts—the bombing of the Pan Am flight over Scotland, the bombing of the World Trade Center in September of 2001, all of the Muslim suicide bombings in Israel and elsewhere, the killing of American soldiers in Arabia and Germany, etc.,—were done in the name of Jihad. The Desert Storm War was itself proclaimed a Jihad.

The librarian then sends you to the computer to check out the newspapers and magazines that used the word “Jihad” in any report of recent terrorist activities. The computer comes up with thousands of references in newspapers and magazines where Muslims in the name of Jihad have caused death and carnage around the world.

But then she hits on a recent example that is crystal clear in revealing the violent nature of Islam: the Salman Rushdie affair! Rushdie is the author of a book entitled *The Satanic Verses*. He was sentenced to death in the name of Jihad. Several of the translators of his book were hunted down and butchered in cold blood by Muslim fanatics. A price was put on Rushdie’s head by the leader of Iran. He was forced into hiding for the rest of his life. His book is burned and banned in Muslim countries. Even the Muslims in the West called for his death and the banning of his book. If there was ever an example of the violent meaning of Jihad in modern times, this is it.

Once you type the name “Rushdie” into the computer, thousands of references come up. It was a hot topic and all the newspapers and maga-

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22 p. 164
zines wrote on the Jihad against him. After searching the articles, you find several books were also written on the issue. What do you find?

*A Satanic Affair: Salman Rushdie and the Rage of Islam* by Malise Ruthven

“The Prophet did not urge his followers to love their enemies or to turn the other cheek. The Prophet of Islam preached his message during a bloody and violent period in Arabian history. He waged holy war—*jihad*—upon his enemies, the polytheists of Mecca, before overcoming them with superior numbers and force. On occasions he behaved with utter ruthlessness towards his ideological opponents, like his former Jewish allies, the Banu Qurayza, whose males were massacred after the Battle of the Ditch (627 CE). The men—about 600 of them—were all beheaded, apart from those who converted to Islam; the women and children were sold into slavery.”

“According to Ibn Taymiyya, anyone defaming the Prophet *must* be executed, whether he is a Muslim or not. There is disagreement among the experts about whether the blasphemer should be allowed to repent. Ibn Taymiyya comes down on the side of those who insist that even if the culprit repents, or converts to Islam in the case of a non-Muslim, he must be killed. Some authorities argued that Jews or Christians who cursed the Prophet should be killed unless they converted to Islam, and there are documented cases where this was applied.”

*Sacrilege versus Civility: Muslim Perspectives on The Satanic Verses Affair* by M.M. Ahsan and A.R. Kidwai, eds.

“Islam’s Gangster Tactics” by Anthony Burgess

Evidently, there is a political element in the attack on *The Satanic Verses* which has killed and injured good if obstreperous Muslims in Islamabad, though it may be dan-

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23 p. 48.
24 p. 51.
gerously blasphemous to suggest it. The Ayatollah Khomeini is probably within his self-elected rights in calling for the assassination of Salman Rushdie, or of anyone else for that matter, on his own holy ground. To order outraged sons of the Prophet to kill him, and the directors of Penguin Books, on British soil is tantamount to a *jihad*. It is a declaration of war on citizens of a free country, and as such it is a political act. It has to be countered by an equally forthright, if less murderous, declaration of defiance.

...I gain the impression that few of the protesting Muslims in Britain know directly what they are protesting against. Their Imams have told them that Mr. Rushdie has published a blasphemous book and must be punished. They respond with sheeplike docility and wolflike aggression. They forget what the Nazis did to books—or perhaps they do not: after all, some of their co-religionists approved of the Holocaust—and they shame a free country by denying free expression through the vindictive agency of bonfires.

They have no right to call for the destruction of Mr. Rushdie’s book. If they do not like secular society, they must fly to the arms of the Ayatollah or some other self-righteous guardian of strict Islamic morality.’’

“In Defense of Sacrilege: Muslims—Nazis of Britain?”

If members of Britain’s community of some two million Muslims do not want to read Salman Rushdie’s novel *The Satanic Verses*, all they have to do is abstain from buying it or taking it out of the local library. They should not seek to impose their feelings about its contents—or, more probably, what they have been told about them—on the rather larger non-Islamic part of the population. Their campaign to have the book

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25 p. 75
banned, on the grounds that it blasphemes Islam, led to a demonstration over the weekend in Bradford in which, following the example of the Inquisition and Hitler’s National Socialists, a large crowd of Muslims burnt some copies of the book. 

“Not the Book but the Muslim Protest is Distasteful”

If members of Britain’s Moslem community wish to pay £12.95 for the privilege of burning a copy of Mr. Salman Rushdie’s *The Satanic Verses* in the privacy of their own homes, that is a matter for them. Many Christians who have struggled with Mr. Rushdie’s impenetrable novels will warm their hands at the fireside. But the state in a society which, as they knew when they entered it, grants total tolerance to all faiths so long as those faiths do not conflict with that very principle of tolerance.

What applies in the United Kingdom applies equally to the United States. What a secular society thinks of the prophet Mohammed is its own affair, and reason, apart from law, does not permit aggressive interference of the kind that has brought shame and death to Islamabad.

Islam once did intellectual battle. Now it prefers to draw blood. It seems to have lost its major strength only to resort to the tactics of the gangster. This is unworthy of a major religion.

I would much prefer that Khomeini argued rationally with the infidel West in the manner of the great medieval Arabs. But, instead of arguing, he declared a holy war against argument. His insolence is an insult to Islam.

“Unite Against Islam!” by Norman Stone

Islam is the religion, after all, of the ferocious Ayatollahs,

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26 Source: ©*The Independent*, 16th January 1989—‘Dangers of a Muslim Campaign’. p. 73
27 Source: ©*The Independent*, 16th February 1989—‘Islam’s Gangster Tactics’. (Italics ours.) pgs. 73-77
of suicide-bombings and hostage-taking; of the Afghan sects, who, no doubt, will soon be meting revenge on collaborators with the Soviets. Salman Rushdie has learned this, in a very hard way...

The Mahdi is the enemy of mankind, and particularly of womankind, and we need all the allies we can get. The world as a whole must unite to make sure that fundamentalist Islam does not get away with it.28

Limits of Tolerance

There are few more difficult tasks, even or perhaps especially in a liberal democracy, than to define the limits of tolerance. A year after the Ayatollah Khomeini first pronounced sentence on Mr. Salman Rushdie, the difficulties for the author, his publishers, and our own society have become no easier to reconcile. Yet to almost all of us, Mr. Rushdie’s right to publish his book was, and remains, beyond dispute. It has been dismaying to behold British Moslems publicly echoing the murderous threats of the Iranians. Only a month or two ago, several hundred Moslems gathered in Walthamstow to vote that the death sentence against the author should “remain in place”. One Dr. Kalim Siddiqui has been strongly and openly associated with the call for Mr. Rushdie’s death.

If Moslem fundamentalism, and its bloodier manifestations, gain any hold in this country, they will have to be suppressed, employing the full vigour of the laws which were introduced to protect minority communities from racial harassment.

We may all wish that Mr. Rushdie had not written his book. But he has done so, and we should continue to defend his rights, as Mrs. Thatcher and her Government have done with such credit. British publishers should encourage Penguin to proceed with the paperback edition. To flinch from publication now would be a surrender to those forces of fanaticism

28Source: ©The Daily Telegraph, 19th February 1989—‘We Need Russian Help Against Islam’. p. 77
with which we cannot compromise, if we are to sustain the traditional values and license of our own society. It is those values to which British Moslems must subscribe, however unwillingly, if they are to play a full part in British life, as we all wish that they should.”

“Rushdie Shemozzle is Attempt to Blackmail”

Mary Kenny was last week surely mistaken for once. The Rushdie shemozzle is not just a matter of freedom of expression versus censorship. Islam is trying to blackmail us, with its preposterous death sentence and hints that hostages might be freed and diplomatic relations be restored if we ceased to protect Mr. Rushdie from its hit-men or at least consigned his book to oblivion. Why should Muslims expect their religion to be protected from attack? Christianity is frequently assailed, sometimes blasphemously, but we do not respond by threatening murder and burning books and bookshops. Indeed we expect our religion to be spoken ill of, since Jesus himself warned us that it would be. The proper reaction, we know, is to pity the blasphemer and pray for his salvation.


Many outrageous comments have been made in the wake of Iran’s call for the murder of British author Salman Rushdie, but for sheer bloodmindedness it is hard to match the remarks of Iran’s charge d’affaires in London. Ayatollah Ruhollah Khomeini’s command to faithful Moslems to kill Mr. Rushdie “does not imply any political gesture by Iran, nor does it imply any interference in internal affairs of your country,” Ak-

29 Source: ©The Daily Telegraph, 6th February 1990—‘Limits of Tolerance’. (Italics ours.), pgs. 78-79
30 The Sunday Telegraph, 24th June 1990—‘Rushdie Shemozzle is Attempt to Blackmail’. (Italics ours.) p.80
hoond Zadeh Basti said last week. “...If the purely religious-based opinion of a religious head is going to be interpreted politically, it is very unfortunate.”

At the risk of taking Mr. Basti too seriously, what could be more political than called for the assassination of a foreign national? It is the attempted extra-territorial application of Iran’s capital sanction against blasphemy, without the inconvenience of a fair trial. It is a calculated assault on international law.

It took a few days for Western nations to get up to speed in their political response, but the members of the European Community have not agreed to recall their ambassadors and restrict the movements of Iranian diplomats on their soil. Britain will go further by withdrawing its embassy staff from Tehran. West German Foreign Minister Dietrich Genser said the EC’s action was partly in solidarity with Britain, “but it is also a signal to assure the preservation of civilization and human values, the preservation of freedom of speech and expression.”

Canada has balked at such forceful remonstrance; External Affairs Minister Joe Clark fretted that Canada should not overreact over a single issue. But Canada, no less than other countries, is vulnerable to the sort of mini-jihad Ayatollah Khomeini has launched. It is a Briton today; it might be a Canadian tomorrow, and not necessarily an author.

Meanwhile, the government came within centimeters of a nasty blunder last week. An Ottawa association complained to the Prime Minister’s Office that the Rushdie book constituted hate literature; the PMO sent the letter to Revenue Canada, whose officials promptly said they would detain any further shipments at the border pending an examination of their contents. Oh, what solace that would have given the sworn enemies of Mr. Rushdie; fortunately, officials decided over the weekend that there was no question of the book being hate literature, and new shipments may enter at will.

The reaction of booksellers themselves has been mixed. It was sad to see Coles Book Stores Ltd. turn pale in the face of the Ayatollah’s wrath and remove Mr. Rushdie’s book The Sa-
tanic Verses from its 198 Canadian stores. Capitulation doesn’t deter threats and acts of violence; it encourages them by showing that menace pays.

To its credit, W. H. Smith Canada Ltd. said it saw no reason to banish Mr. Rushdie’s book from its shelves: “While W. H. Smith appreciates that this novel has caused offense to certain religious groups, our company policy is to make available to our customers books which they wish to purchase and which contravene no Canadian laws.” (The book, we might note, has circulated freely in Canada since its publication last year.)

It may well be that international outrage at Iran’s actions plays into the hands of hard-line Iranians, and that this whole crusade is a product of domestic Iranian politics; but no country that believes in international law can afford to let Mr. Rushdie and his allies stand alone in their ghastly predicament. The spiritual head of a nation has given religious adherents in other nations an exhortation to murder; if such practices are not bitterly challenged, who among us is safe? Even those who found The Satanic Verses offensive have a stake in finding the Ayatollah’s incitement to murder many times more so.31

The Truth About Jihad

By this time you have exhausted all the reference works on Islam that the library has. You have a good grip on what Jihad means according to the dictionaries, the encyclopedias, Islamic scholars, popular press, historians, theological works, etc. What can we conclude from all of this material?

First, Jihad is clearly a major doctrine of the religion of Islam. It is sometimes called the “sixth pillar of Islam.” Its founder, Mohammed, stated that Jihad was the second most important thing in Islam (Bukhari, vol. 1, no. 25).

Second, Jihad is commanded in the Qur’an and in the Hadith. There are

31Globe eMail, Toronto, 21 Feb. 1989, pgs. 145-147
so many references to this fact that this is beyond all doubt. See “The Qur’an on Jihad“ page 137.

Third, it is the moral duty of all Muslims to participate in Jihad. Any Muslims who says otherwise is voicing his personal opinion and not the official teaching of the religion of Islam.

Fourth, in its non-violent form, Jihad means to strive with all your might against such temptations as alcohol, and for the conversion of non-Muslims to Islam. In non-violent Jihad, people are encouraged to convert to Islam or to return to Islam by gifts of money, the promise of a job or university education, sexual favors, intimidation, evangelistic outreaches to non-Muslims by the distribution of tracts, books, tapes and videos promoting Islam, the promise of protection from rape in prison, etc.

Fifth, in its violent form, Jihad has been invoked to justify every act of terrorism imaginable. Waging war on a nation such as Israel or the United States is Jihad. Jihad includes the blowing up of school buses filled with children; the bombing public transportation such as buses, trains, and airplanes; the killing of clergymen of other faiths; the murder of authors who speak out against Islam; the kidnapping and rape of women; the enslavement of non-Muslims; the assassination of political and religious figures; bombing apartment houses; gang rape; the looting of homes, businesses, cities and nations; the burning down of neighborhoods and cities; the use of chemical and biological warfare against civilian populations; putting people in jail for criticizing Islam; and torturing them and mutilating their bodies, etc.

But what if you run across a Muslim who says that Islam is a religion of peace and that Islam does not teach and practice Jihad? He is either ignorant of what Islam teaches or is trying to deceive you. Either way, he is an “apostate” from Islam because he has rejected the Qur’an and the Hadith.

Conclusion

How different is the religion of Jesus Christ, the crucified Son of God! He told His disciples to put away their swords and to use only the moral persuasion found in the preaching of the Gospel. Jesus did not come to found an earthly kingdom which would be forced on others against their will. He asks us to place our faith and hope in Him because
of the love He showed on the cross when He died for helpless sinners. While Mohammed was the “prince of war,” Jesus is the “Prince of Peace.” Without Him, there can be no peace between God and man.
Chapter 10: Other Teachings of the Qur’an

by Charles Welty

The teachings of the Qur’an span a broad spectrum of subjects, including the person and work of Mohammed, interpersonal relationships, divorce, criminal law, prayer, and diet.

The Qur’an on Mohammed

Mohammed is, in the words of the Qur’an, not just a man but a divinely inspired and appointed “Apostle of God,” the last of the apostles sent out directly by God to proclaim His message.

Say: “I am but a man like yourselves, (but) the inspiration has come to me, that your God is One God…”¹

قُلْ إِنِّي أَنَا بِشَرْبِ مَثَلُكُمْ يَوْحَى إِلَى أَنَا إِلَيْهِمْ إِلَيْهَا وَحَدَّ فَمَنْ كَانَ يَتَّجَهُ إِلَى لِقَاءِ رَبِّهِ فَلْيَعْمَلَ عَمَلاً صَالِحًا وَلَا يُشَرِّكَ بِعِبَادَةِ رَبِّهِ أَحَدًا

and

Mohammed is… the Apostle of God, and the Seal of the Prophets: and God has full knowledge of all things.²

مَا كَانَ مُحَمَّدُ أَبَا أَحَدِ مِنْ رَجَالِكُمْ وَلَبِينَ رَسُولٌ أَلْلَهِ وَحَاتِمُ الْبُيُوتِينَ وَكَانَ أَلْلَهُ بِكُلِّ شَيْءٍ عَلِيمًا

¹Sura 18:110
²Sura 33:40
Ali comments on these suras:

When a document is sealed, it is complete, and there can be no further addition. The holy Prophet Mohammed closed the long line of Apostles. God’s teaching is and will always be continuous, but there has been and there will be no Prophet after Mohammed. The later ages will want thinkers and reformers, not Prophets. This is not an arbitrary matter. It is a decree full of knowledge and wisdom: “for God has full knowledge of all things.”

Mohammed’s mission was, in the words of the Qur’an:

as a witness, as a bringer of Glad Tidings, and as a Warner; in order that ye (O men) may believe in God and His Apostle.

The Qur’an claims in Sura 61:6 that Jesus Himself predicted Mohammed’s coming:

And remember, Jesus, the son of Mary, said: “O Children of Israel! I am the apostle of God (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of an Apostle to come after me, whose name shall be Ahmad.”

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3 Ali: Note 3731 at Sura 33:40.
4 Sura 48:8
Muslim apologists claim that the term *Ahmad* is directly linked to the “one who would come” in the Gospel of John. Ali comments in his Note 5438 at Sura 61:6:

“Ahma’d or “Mohammed,” the Praised One, is almost a translation of the Greek word *Periclytos*. In the present Gospel of John, xiv. 16, xv. 26, and xvi. 7, the word “Comforter” in the English version is for the Greek word “*Paracletos*”, which means “Advocate”, one called to the help of another, a “kind friend”, rather than “Comforter.” Our doctors contend that Paracletos is a corrupt reading for Periclytos, and that in their original saying of Jesus there was a prophecy of our holy Prophet *Ahmad* by name. Even if we read Paraclete, it would apply to the holy Prophet, who is a “Mercy for all creatures” (xxi. 107) and “most kind and merciful to the Believers” (ix. 128).

The Muslim position, then, is that Mohammed is predicted by Jesus in John 14:16. (The Biblical picture on this issue is discussed under “The Bible on the Holy Spirit” on page 190 below.)

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5 I will ask the Father, an to give you another Helper, to be with you always. [Author’s footnote.]

6 When the Helper comes, whom I will send to you from the Father, the Spirit of Truth who comes from the Father, he will testify on my behalf. [Author’s footnote.]

7 However, I am telling you the truth. It is for your advantage that I am going away, for if I do not go away the Helper will not come to you. But if I go, I will send him to you. [Author’s footnote.]
The Qur’an on the Resurrection of the Dead

The Qur’an emphatically teaches the resurrection of the dead.

The Unbelievers deny the resurrection of the dead.8

But the message here is that the dead are resurrected so they may understand that they had surrendered to falsehood. Judgment appears to be secondary.

They [the unbelievers] swear their strongest oaths by God, that God will not raise up those who die: Nay, but it is a promise (binding) on Him in truth: but most among mankind realize it not, (they must be raised up), in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realize that they had indeed (surrendered to) falsehood.9

The Qur’an on Hell

The Qur’an teaches that hell is a real place and that it is guarded by nineteen keepers.

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8 Sura 64:7
9 Sura 16:38-39
Would that you knew what the fire of Hell is like! It leaves nothing, it spares no one; it burns the skins of men. It is guarded by nineteen keepers.\textsuperscript{10}

Unlike the Bible, which teaches that hell was originally created “for the devil and his angels,”\textsuperscript{11} the hell of the Qur’an is created for evil men as well as angels.

I will fill Hell with jinns [demons] and men all together.\textsuperscript{12}

Evil appears to be a relative term. The Qur’an also teaches that hell is reserved for the hardened sinner.

I warn you, then, of the blazing fire, in which none shall burn save the hardened sinner, who denies the truth and gives no heed.\textsuperscript{13}

It is a place where fire literally burns the skin off its victims. The “roasted” skin is renewed again and again, giving eternal torment to its victims.

\textsuperscript{10}Sura 74:28-30
\textsuperscript{11}Then he will say to those on his left, “Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.” — Matthew 25:41 (ISV)
\textsuperscript{12}Sura 11:119
\textsuperscript{13}Sura 92:14-16
Those who reject Our Signs, We shall soon cast into the Fire: As often as their skins are roasted through, We shall change them for fresh skins, that they may taste the Penalty: for God is Exalted in Power, Wise.\textsuperscript{14}

The Qur’an on Marriage and Divorce

The Qur’an teaches a somewhat contradictory message on marriage and marital relations. On the one hand, the Qur’an teaches in one sura that Muslims are not to have sexual intercourse outside of their Islamic faith.

Do not have sex with unbelieving women (idolaters) until they believe: A slave woman who believes is better than an unbelieving woman, even though she allure you.\textsuperscript{15}

The Qur’an also forbids the giving of a young woman in marriage to, or for sexual relations with, a non-Muslim.

...Nor have sex with unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he

\textsuperscript{14}Sura 4:56
\textsuperscript{15}Sura 2:221
On the other hand, the Qur’an also teaches in another sura that marriage to or sexual relations with those outside the Islamic faith, such as to Jews, is permissible.

(Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book…

Ali comments:

A Muslim man may marry a woman from their [Jewish] ranks on the same terms as he would marry a Muslim woman; i.e., he must give her an economic and moral status, and must not be actuated merely by motives of lust or physical desire. A Mus-

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16 Sura 2:221
17 Sura 5:5
lim woman may not marry a non-Muslim man, because her Muslim status would be affected: the wife ordinarily takes the nationality and status given by her husband’s law. A non-Muslim woman marrying a Muslim husband would be expected to eventually accept Islam.\(^\text{18}\)

A man is permitted under the Qur’an to marry up to four women, but only insofar as he is able to provide for them equitably in terms of finances and affection.

Marry [lit, have sex with] women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one...\(^\text{19}\)

\[
\text{وَإِنَّ خَفَتَمُ أَلاَّ تُفَسَّطَوْا فِى أَلْيَتَمْسِكَنَّ فَأَنْكَحُوا مَا طُلِّبَ لِكُمْ}
\]

\[
\text{مِنَ الأَلْيَتَمْسِكَنَّ وَنَلَّتَتْ وَرَبَّيْنَ فَإِنَّ خَفَتُمُ أَلاَّ تُقَدِّلُوا فَوَاحِدَةَ أَوْ}
\]

\[
\text{مَا مَلُكَتْ أَيْمَّانُكُمْ ذَلِكَ أَذْنَ أَلْيَتَمْسِكَنَّ أَلْيَتَمْسِكَنَّ}
\]

In actual practice, however, monogamy was, and is, the norm. The Qur’an allows a woman only one husband. Dowries are regulated in the Qur’an. When a man marries, if the couple receives a dowry, it belongs to both the man and the wife. If he divorces his wife prior to consummation of the marriage, he must return his half of the dowry to his wife, thereby returning the entire dowry to her. He is not allowed to keep any part of the dowry.

And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (is due to them) unless they remit it.\(^\text{20}\)

\(^{18}\) Ali: Note 700 at Sura 5:5.
\(^{19}\) Sura 4:3
\(^{20}\) Sura 2:237
In terms of actual practice, however, any divorce proceeding would most certainly come well after any consummation. The entire dowry could be kept by the husband in such cases.

The Qur’an regulates divorce, but as we shall see, the standards for men are different than for women. In the event of a divorce, the dispute is to be settled by two arbitrators; one is selected from the man’s side of the family, another is selected from the woman’s side of the family.

If ye fear a breach between them twain, appoint (two) arbiters, one from his family; and the other from hers...  

Divorces may be conditional; if a couple divorces and reconciles, they may be re-united. Reconciliations, however, are limited to two instances of divorce and reconciliation among the same couple.

A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness.

Gifts given by the husband to the wife are not supposed to be reclaimed by the husband.

It is not lawful for you (men) to take back any of your gifts

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21 Sura 4:35  
22 Sura 2:229
(from your wives), except when both parties fear that they would be unable to keep the limits ordained by God.²²

Practically, however, the outworking of “keeping the limits ordained by God” means that a woman often has to purchase her freedom by giving up to her husband any financial gains acquired during the marriage.

There is no blame on either of them if she give something for her freedom. These are the limits ordained by God…²²

A woman is required to wait for three months (that is to say, three monthly menstrual periods) after separation until the divorce is final.

Divorced women shall wait concerning themselves for three monthly periods. Nor it is lawful for them to hide what God hath created in their wombs…²³

²³Sura 2:228
After widowhood, however, the widow must wait at least four months and ten days prior to remarriage.

If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days. When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner.  

The purpose of the waiting period, Ali explains, is to account for the possibility that a child may have been conceived just prior to the separation or death.

Islam tries to maintain the married state as far as possible, especially where children are concerned, but it is against the restriction of the liberty of men and women in such vitally important matters as love and family life. It will check hasty action as far as possible and leave the door to reconciliation open at many stages. Even after divorce a suggestion of reconcilia-

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24 Sura 2:234
tion is made, subject to certain precautions (mentioned in the following verses) against thoughtless action. A period of waiting (‘iddat) for three monthly courses is prescribed, in order to see if the marriage conditionally dissolved is likely to result in issue. But this is not necessary where the divorced woman is a virgin: Q. xxxiii 49. It is definitely declared that women and men shall have similar rights against each other.

Notwithstanding Ali’s statement that “women and men shall have similar rights against each other,” the definite fact of the matter is that men and women’s rights are far from “similar” in regards to divorce. It is interesting to note that the prohibition on a widow’s remarriage prior to four months and ten days is directed to men for instruction to their wives, and not to women directly (i.e., “If any of you die and leave wid‐ ows behind, they shall wait...)

The Qur’an allows a man to re‐marry a woman after she has been married to and divorced by another man after her initial marriage to him.

So if a husband divorces his wife, he cannot, after that, have sex with her until after she has had sex with 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 God. Such are the limits ordained by God, which He makes plain to those who understand.

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25 O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of ‘Iddat have ye to count in respect of them: so give them a present, and set them free in a handsome manner. [Author’s footnote]

26 Ali: Note 254 at Sura 2:228.

27 Sura 2:230
This teaching is in direct contradiction to the Old Testament law which prohibits re-marriage to a partner who has subsequently been re-married and either divorced or widowed. The Qur’an goes out of its way to claim the practice is allowable and “within the limits ordained by God.” The Bible, on the other hand, clearly condemns the practice as “detestable.”

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.

In all fairness to the Qur’an and Islamic culture, the pre-Islamic marriage practices among Arabs were, in many cases, far more restrictive and un-fair to women than were the comparatively liberal practices introduced in the Qur’an. Specifically, the Arab practice of Zihar, in which the husband virtually ostracized his wife, was quite common prior to Mohammed’s day. Zihar is soundly condemned by the Qur’an. As a financial

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28 Deuteronomy 24:1-4
29 The actual words spoken by the husband were perhaps best translated as “You are to me as the back of my mother.” Under Zihar, the wife was not free to leave or re-marry and the husband had no obligation to support the children.
inducement for avoiding Zihar, the punishment for the practice included the freeing of a slave or, in the event the man was poor, a two month fast or the feeding of sixty indigent members of the local society.

But those who divorce their wives by Zihar, then wish to go back on the words they uttered, it is ordained that such a one should free a slave... And if any has not the wherewithal, he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones. This, that ye may show your faith in God...

\[
\text{وَأَئِذًاَْ ذَلِكَ شَهَرَانَ نُؤُوْغَلُونَ إِلَّاَ فَتُخُرُّونَ رَقَبَتَهُنَّ}
\]

\[
\text{فَمَنْ لَمْ يَجِدْ فَصْيَامَ شَهْرَيْنَ مَسْكِينًا مَّسْكِينًا ذَلِكَ لَتَؤْمَئْكُوا بِاللَّهِ وَرَسُولِهِ وَتَلْكَ}
\]

\[
\text{حَدُّودُ اللَّهِ وَلِلْكَفِيرِينَ عَذَابٌ أَلِيِّمٌ}
\]

Eternal, and not just temporal, consequences are also threatened in other passages in the Qur’an. In commenting on Zihar, Ali writes:

This was an evil Arab custom, by which the husband selfishly deprived his wife of her conjugal rights and yet kept her tied to himself like a slave without her being free to remarry. He pronounced words importing that she was like his mother. After that she could not demand conjugal rights but was not free from his control and could not contract another marriage. See also Ixviii, 1-5, where this is condemned in the strongest terms and punishment is provided for it.  

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30 Sura 58:3-4
31 If any men among you divorce their wives by Zihar (calling them mothers), they cannot be their mothers: none can be their mothers except those who gave
such words in a fit of anger: they did not affect him, but they degraded her position.\(^{32}\)

The Qur’an prescribes a special provision for widows: a year’s maintenance and residence was their right.

Those of you who die and leave widows should bequeath for their widows a year’s maintenance and residence…\(^{33}\)

It must be noted, however, that the Biblical pattern of laws and practices protected the rights of divorced women and widows even far more than did the Qur’an or the abolishment of the pre-Islamic Arab practice of *Zi-har* by the Qur’an. Even in New Testament times, it was common practice for widows to be cared for by the church.

**The Qur’an on the Creation of Man**

The Qur’an paints a somewhat contradictory picture of the creation of man. In Sura 15:26 we are told that God says

> We created man from sounding clay,\(^{34}\) from mud moulded into shape.

Furthermore, the angels are recorded as having been told by God to fall down “in obeisance” to the newly created man.

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\(^{32}\)Ali: Note 3760 at Sura 33:5

\(^{33}\)Sura 2:240

\(^{34}\)A type of clay common to Arabia, which produces a sound like pottery when it dries.
Behold! thy Lord said to the angels: “I am about to create man from sounding clay, from mud moulded into shape. When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him.”

In Sura 96:1, however, we are told:

Recite in the name of your Lord and Cherisher who created, created man from clots of blood.

From which was man created: clay or blood? And from whose blood? The answer is not given.

The Qur’an teaches that the Garden of Eden was not a literal garden and that Adam was kicked out of this figurative place to dwell on earth. In Sura 2 we read:

We said: “O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as ye will; but approach not this tree, or ye run into harm and transgression.” Then did Satan make them slip from the (Garden) and get them out of the state in which they had been. We said: “Get ye down, all, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood for a time.”

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35 Sura 15:28
36 Sura 2:35-36.
Ali comments on the fall of Adam from this allegorical Garden of Eden:

Was the Garden of Eden a place on this earth? Obviously not. For, in verse 36 below, it was after the Fall that the sentence was pronounced: “On earth will be your dwelling place.” Before the Fall, we must suppose Man to be on another plane altogether—of felicity, innocence, trust, a spiritual existence, with the negation of enmity, want of faith, and all evil. Perhaps Time and Space also did not exist, and the Garden is allegorical as well as the tree. The forbidden tree was not the tree of knowledge, for man was given in that perfect state fuller knowledge than he has now (ii. 31): it was the tree of Evil, which he was forbidden not only to eat of, but even to approach.37

The Islamic picture of man, then, is that of a being created from either clay or blood; who originally dwelt in an allegorical Garden of Eden which was not actually on earth; and who was banished from the Garden to dwell on the earth until he died.

The Qur’an on Dietary Restrictions

With only a few exceptions, the Qur’an describes all foods as good

37 Ali: Note 50 at Sura 2:35.
and clean. Those exceptions, however, are specific and are expected to be followed rigorously:

He [God] hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of God.38

قَمْتَ أُضْطَرْتُ غَيْرَ بِغَيْرِ نَارٍ وَلَا عَادٍ فَلَا إِنَّمَا أَنْزِلَ عَلَيْكَ إِنَّلَّا إِنَّلَّا عُفُوٌّ رَحِيمٌ.

Strictly speaking, if a Christian were to bless a meal in the name of Jesus, a devout Muslim could, conceivably, refuse to partake of it. A provision for skirting this regulation is made in the event of necessity, however.

But if one is forced by necessity, without willful disobedience, nor transgressing due limits, then he is guiltless. For God is Oft-forgiving Most Merciful.38

Sura 5:3 adds to the list of forbidden foods:

That which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars)…
The Qur’an also forbids the consumption of meat which has been obtained as a result of gambling.

(Forbidden) also is the division (of meat) by raffling with arrows: that is impiety.\(^{39}\)

The reference here is to the pre-Islamic Arab custom of shooting arrows at a carcass of meat to determine the owner by chance or skill. Exceptions are allowed for hunger:

But if any is forced by hunger, with no inclination to transgression, God is indeed Oft-forgiving, Most Merciful.\(^{39}\)

The exceptions make one wonder if the restrictions have any real meaning at all.

**The Qur’an on Alcohol and Gambling**

Alcohol, intoxicants of any kind, and gambling are strictly forbidden by the Qur’an.

O ye who believe! intoxicants and gambling,\(^{40}\) (dedication of)

\(^{39}\) Sura 5:3

\(^{40}\) Muslim commentators have often held that gambling (Arabic: maisir) includes any method of earning a profit too quickly and without working for it. Lotteries, therefore, are strictly prohibited.
stones,\textsuperscript{41} and (divination by) arrows,\textsuperscript{42} are an abomination. Of Satan’s handiwork, eschew such (abomination) that ye may prosper.\textsuperscript{43}

\begin{align*}
\text{Between Christ and Mohammed} & \\
\text{Archer, Morey and Welty} & \\
\end{align*}

The Muslim position on intoxicants is further illustrated by this Sura:

In them is great sin, and some profit, for men; but the sin is greater than the profit.\textsuperscript{44}

Modern interpretation of these provisions of the Qur’an by predominantly Islamic countries make the use, possession, or sale of illegal drugs a serious religious, as well as criminal, matter.

The Qur’an on Prayer

When Westerners consider Islamic culture, the first picture that comes to their mind is the masses of Muslims that kneel together in prayer. The Qur’an enjoins Muslims to pray five times a day and in a posture which faces Mecca. One of the key verses of the Qur’an which

\begin{align*}
\text{\textsuperscript{41}The stones there referred to were stone altars or stone columns on which oil was poured for consecration, or slabs on which meat was sacrificed to altars. Any idolatrous or superstitious practices are here condemned. The ansab were objects of worship, and were common in Arabia before Islam. See Renan, “History of Israel”, Chapter iv. and Corpus Inscriptum Semiticum, Part I., p 154; illustrations Nos. 123 and 123 bis are Phoenician columns of that kind, found in Malta. [Quotation and cite from Note 794 at Sura 5:90.]
}\textsuperscript{42}Arrows were used for divination to determine a number of questions, including ownership of carcasses of meat, actions to take under questionable circumstances, etc.
\textsuperscript{43}\text{Sura 5:90.}
\textsuperscript{44}\text{Sura 2:219.}
\end{align*}
enjoins multiple daily prayers is Sura 11:114:

And establish regular prayers at the two ends of the day and at
the approaches of the night: for those things that are good re-
move those that are evil: be that the word of remembrance to
those who remember (their Lord).

\[
\text{وَأُقِيمُ الْصَّلَوَاتِ طَرَفَيْنِ (الْيَدَٰلِكَةِ وَالْيَلِيْلِ) إِنَّ الْحَسَنَاتَ يُدَيْنِيْنِ الْسَّيِّئَاتِ}
\]

Ali comments on prayer at the “two ends of the day” and at the “ap-
proaches of the night”:

The morning prayer is the *Fajr*, after the light is up but before
sunrise: we thus get up betimes and begin the day with the
remembrance of God and of our duty to Him, just as an am-
bassador might start on his journey after saluting his king and
receiving his blessing. The early afternoon prayer, *Zuhr*, is
immediately after noon: we are in the midst of our daily life,
and again we remember God.\(^{45}\)

… it is reasonable to argue that at least three “approaches
of the night” are meant. The late afternoon prayer, ‘*Asr*,
can be one of these three, and the evening prayer, *Magh-
rib*, just after sunset, can be the second. The early night
prayer, *Isha*, at suppertime when the glow of sunset is
disappearing, would be the third of the “approaches of
the night” when we commit ourselves to God before
sleep. These are the five canonical prayers of Islam.\(^{45}\)

Prayer is strictly enjoined by the Qur’an in other verses as well:

Guard strictly your (habit of) prayers, especially the Middle

\(^{45}\)Ali: Note 1616 at Sura 11:114.
Prayer\textsuperscript{46} and stand before God in a devout (frame of mind).\textsuperscript{47}

The Qur’an also specifies the direction and posture of prayer. The direction is called \textit{Qibla} and always points to Mecca.

We see the turning of thy face (for guidance) to the heavens: now shall we turn thee to a Qibla that shall please thee. Turn then thy face in the direction of the sacred Mosque: wherever ye are, turn your faces in that direction.\textsuperscript{48}

In the early days of Islam, the direction was toward Jerusalem. Many Moslem commentators draw parallels between the Islamic \textit{Qibla} and the Old Testament prophet Daniel, who is recorded as having knelt in prayer “as was his custom” three times a day toward Jerusalem.

Now when Daniel learned that the decree had been published, he went home to his upstairs room where the windows opened toward Jerusalem. Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before.\textsuperscript{49}

Although the times and posture of prayer is quite clear and proscribed

\textsuperscript{46}\textit{i.e.}, the prayer to be performed in the middle of the afternoon. In his Note 271 to Sura 2:238, Ali states: “This is apt to be most neglected, and yet this is the most necessary, to remind us of God in the midst of our worldly affairs.”

\textsuperscript{47}\textit{Sura} 2:238.

\textsuperscript{48}\textit{Sura} 2:144.

\textsuperscript{49}Daniel 6:10.
strictly according to the verses cited above, the Qur’an does have practical exceptions in the event of trouble. For example, Sura 2:239 says:

If ye fear (an enemy), pray on foot, or riding (as may be convenient), but when ye are in security, celebrate God’s praises in the manner he has taught you, which ye knew not (before).

فَإِنَّ خَفْتُمْ فَرِجَّالَا أوَّرَكَبًا فَإِذَا أُسْمِمْ فَأَمِلُوا أَلْلَهَ كَمَا عَلَمْتُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ

The Qur’an on Angels

The Qur’an teaches the existence of angels. Two of the principal angelic characters in the Bible, Gabriel and Michael, are key angelic characters in the Qur’an. In the Qur’an, however, Gabriel is recorded as dictating the recitations, or Suras, to Mohammed.

Say: Whoever is an enemy to Gabriel—for he brings down the (revelation) to thy heart by God’s will, a confirmation of what went before, and guidance and glad tidings for those who believe,… is an enemy to God…

قُلُّ مِنْ كُنُّ عَدُوٍّ لِّيْجَرِي، فَإِنَّهُ نَزَّلَهُ عَلَى قُلُبِكَ بِأَذِنِ اللَّهِ مُصَدِّقًا لِّيَمَا بَيْنَ يَدَيْهِ وَهَدْيًا وَبُشْرًا لِّلْمُؤْمِنِينَ

We are told in the Qur’an that angels are never dispatched except for just cause.

We send not the angels down except for just cause…

ما نُتْرِلُ اللَّمَتَبِكَةِ إِلاً بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ

50 Sura 2:97-98
51 Sura 15:8
Exactly what a “just cause” may be, we are not told specifically. The Qur’an also teaches that God sends down his angels to such of His servants as he pleases.

He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth...


أَلَّا إِلَى اللَّهِ إِلَّا أَنْفَقُونَ ۖ

One of the missions of the angels, the Qur’an teaches, is to pray for the forgiveness for all on earth.

And the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth...


وَيَسْتَغْفِرُونَ لَمَنْ فِى الْأَرْضِ ۖ إِنَّ اللَّهَ هُوَ الْعَفُوْنَ الرَّحِيمُ

Ali comments:

The angels are the noblest and purest beings of whom we can conceive. ...Believers and unbelievers alike are included in their solicitude and prayer. They thus proclaim in their own being and in their prayers the Greatness and unbounded Goodness of God.  

The Qur’an teaches that angels are given charge over the protection of the faithful.

But verily over you (are appointed angels) to protect you...

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52 Sura 16:2
53 Sura 42:5
54 Ali: Note 4531 at Sura 42:5.
55 Sura 82:10
The Qur’an teaches that each individual has two guardian angels which record all that is done and spoken.

Behold, two (guardian angels) appointed to learn, one sitting on the right and one on the left. Not a word does he [the individual] utter, but there is a sentinel by him, ready (to note it).  

Ali says the angels’ actions are figurative, but then comments in a somewhat contradictory note that the recordings are quite real:

This must of course be taken figuratively. Two angels are constantly by him to note his thoughts, words, and actions.... One sits on the right side and notes his good deeds and the other on the left, to note his bad deeds.... Then each “word” spoken is taken down by a “sentinel”... The Recorders mentioned... make a complete Record, in order to supply motives and springs of action, which will affect the degrees or status in the spiritual Heaven...

The notion of fallen angels, or demons, is not supported by the Qur’an. A form of evil spirit called a Jinn, however, is supported by the Qur’an. Ali comments:

The theory of fallen angels is not usually accepted in Muslim theology. In xviii. 50, Iblis is spoken of as a Jinn.

Sura 18:50 reads:

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56 Sura 50:17-18
57 Ali: Note 4953 at Sura 50:17.
58 Ali: Note 4954 at Sura 50:18.
59 The Qur’an’s name for Satan is usually rendered Iblis. [Author’s footnote.]
60 Ali: Note 49 at Sura 2:34.
Behold! We said to the angels, “Bow down to Adam.” They bowed down, except Iblis. He was one of the Jinns and he broke the Command of his Lord...

وَإِذْ قَلَّنَا لِلنَّجَّمَاتِ أَشْجُدُواْ لَآَدَمَ فَسَجَدُواْ إِلَّآ إِبْلِيسَ كَانَ مِنَ الْجَنِّ فَقَسَىٰ عَنْ أَمْرِ رَبِّهِ أَفَاسِجَدُونَهُ وَذَرَّتْهُ أُلْبَاءَ مِنْ دُونِ وَهُمْ لَكُمْ عَقِدُوْ بِنَفْسٍ لِلَّدْنَوْيِينَ بَدَلًا

What, then, is a Jinn? The Qur’an teaches that the jinn were created from “fire free of smoke.”

And He created Jinns from fire free of smoke.⁶¹

وَخَلَقَ الْجَانِّ مِنْ مَّارِجٍ مَّنْ نَارٍ

Beyond this description, Muslim commentators are in disagreement. Ali comments:

I do not wish to be dogmatic, but I think, from a collation and study of the Quranic passages, that the meaning is simply “a spirit,” or an invisible or hidden force. In folk-lore stories and romances like the Arabian Nights they become personified into fantastic forms, but with them we are not concerned here.⁶²

The Qur’an teaches, then, that angels serve as messengers of God and recorders of men’s actions, whether for good or evil. Evil spirits, or Jinns, are not fallen angels.

The Qur’an on Friendship with Non-Muslims

The Qur’an teaches that Muslims ought not to form friendships with Jews and Christians.

O ye who believe! Take not the Jews and the Christians for

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⁶¹Sura 55:15.
⁶²Ali: Note 929 at Sura 6:100.
your friends and protectors: they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily God guideth not a people unjust.\footnote{Sura 5:51.}

63

The Qur’an also teaches the Muslim faithful that their personal relationships are to be found only among other faithful Muslims.

Your (real) friends are (no less than) God, His Apostle, and the (Fellowship of) Believers, and those who establish regular prayers and regular charity, and they bow down humbly (in worship).\footnote{Sura 5:55.}

64

Those who mock Islam are to be avoided.

O ye who believe! Take not for friends and protectors those who take your religion for a mockery or a sport, whether among those who received the Scripture before you, or among those who reject Faith; But fear ye God, if ye have faith (indeed).\footnote{Sura 5:57.}

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Ali comments:

It is not right that we should be in intimate association with those to whom religion is either a subject of mockery or at best is nothing but a plaything. They may be amused, or they may have other motives for encouraging you. But your association with them will tap the earnestness of your Faith, and make you cynical and insincere.⁶⁶

It must be noted, however, that most Muslims have various levels of friendships with people who are Jews and Christians.

The Qur’an on Theft

The Qur’an is quite harsh in its treatment of the crime of theft. Sura 5:38 reads:

As to the thief, male or female, cut off his or her hands: a punishment by way of example, from God, for their crime: and God is exalted in Power.

Ali notes:

The Canon Law jurists are not unanimous as to the value of the property stolen, which would involve the penalty of the cut-

⁶⁶ Ali: Note 768 at Sura 5:57.
ting off of the hand. The majority hold that petty thefts are exempt from this punishment. The general opinion is that only one hand should be cut off for the first theft, on the principle that “if thy hand or thy foot offend thee, cut them off, and cast them from thee” (Matt. xviii. 8). Apparently in the age of Jesus[,] thieves were crucified (Matt. xxvii.38). 67

The Qur’an on Jihad

Unlike Christianity, Islam was born from a sword. The term jihād refers to a war or battle in the name of Allah to spread the religion of Islam. It is always aggressive, fanatical, and without quarter for those against whom the jihād is waged.

Killing is prescribed upon you.... 68

كُتِبَ عَلَيْكُمُ الْحَيَاةِ مُرَكَّبَةً وَهُوَ كَرِهٌ لَّكُمْ وَعَسَى أَنْ تَكُنَّ هَوَا شَيْءًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تَحْيَوْا شَيْئًا وَهُوَ شَرٌ لَّكُمْ وَلَّهُ يَعْلَمُ وَآَمِنُ لَا نَعْلَمُنَّ

Kill in the cause of Allah 69

وَقُتِلُوا فِي سَبِيلِ اللَّهِ وَأُعَلِّمُوا أَنَّ اللَّهَ سُمِّيًّا عَلَيْمَ

Kill in the cause of Allah against who fight you... and kill them wherever you catch them... If they fight you, kill them. Such is the reward of those who suppress the Faith... And kill them until there is no more tumult or oppression, and there prevail justice and faith in Allah. 70

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67 Ali: Note 742 at Sura 5:38.
68 Sarah 2:216
69 Sarah 2:244
70 Sarah 2:190-194
Let those who kill in the cause of Allah, who sell the life of this world for the Hereafter, to him who kills in the cause of Allah... Soon shall We give him a reward of great value.  

Another part of *jihad* is the killing of those who convert from Islam to Christianity.

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71Sarah 4:74
...if they turn apostates, seize them and kill them wherever you find them....

وَدُوْا لَوْ تَكْفُرُونَ كُلًا كَفَرَوْا فَشَكُوبُونَ سَوَّاءٌ فَلا تَنْتَجِدُوا مِنْهُمْ أَوْلِيَاءٍ حَتَّى يَهْاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنَّهُمْ لَتَوَلَّوْا فَخْذُوْهُمْ وَأَفْتَلَوْهُمْ حَيْثُ وَجَدُوْهُمْ وَلَا تَنْتَجِدُوا مِنْهُمْ أَوْلِيَاءٍ

...seize them and kill them wherever you get them....

سَتَتَجِدُونَ أَخَرِينَ يُرِيدُونَ أَن يَتَمْتَوْ كُمْ وَيَتَمْتَوْ قَوْمُهُمْ كُلُّ مَا رَدُّوْا إِلَى الْفَتْنَةِ أَرَكُسُوا فِيهَا فَإِنْ لَمْ يَعْتَرِزُ لَوْ كُمْ وَبَلْقَآ إِلَّيْكُمْ أَسْلَمَ وَبَلْقَآ أَيْدِيهِمْ فَخْذُوْهُمْ وَأَفْتَلُوهُمْ حَيْثُ وَجِدُوْهُمْ وَأَوْلَيْكُمْ جَعَلْتُنَا لَكُمْ عَلَيْهِمْ سَلِطَانًا مُّبِينًا

The punishment of those who wage war against Allah and his apostle... they shall be slaughtered, or crucified, or their hands and feet shall be struck off alternately, or they shall be banished from the land.
The Qur’an, then, sets forth many guidelines for Muslims as to marital and personal relations, civil law, and religious duties. It also claims its laws and regulations are in complete harmony with both the Old Testament and the New Testament. Our examination of the Biblical picture, however, will tell another story.
Chapter 11: The Teachings of the Hadith

by Robert Morey, Ph.D.\(^1\)

While most people understand that the “Bible” of the Muslims is called the Qur’an, they do not generally know that the religion of Islam has other sacred writings which are viewed by Muslims as being just as inspired and authoritative as the Qur’an. This other Islamic “Bible” is called the Hadith.\(^2\) The Hadith is a collection of early Muslim traditions which record the words and deeds of Mohammed according to his wives, family members, friends and Muslim leaders. These traditions are not usually found in the Qur’an.

Introduction

The famous Muslim scholar Dr. Mohammed Hamidullah, in his book *Introduction to Islam* states that “the custodian and repository of the original teachings of Islam” are found “above all in the Qur’an and the Hadith.”\(^3\) To this he adds that “the Qur’an and the Hadith” are “the basis of all [Islamic] law.”\(^4\)

According to Dr. Hamidullah, the reason that Muslims revere the Hadith as well as the Qur’an is that the Hadith is as divinely inspired as

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\(^{1}\)This chapter was reprinted from a booklet entitled “An Analysis of the Hadith” by Dr. Robert Morey (Orange, CA: The Research and Education Foundation, 1992).

\(^{2}\)All citations in this chapter are from the nine volume translation of the Hadith made by Dr. Mohammed Muhsin Khan. The work is entitled *The Translation of the Meaning of Sahih A-Bukhari* (Lahore, Pakistan: Kazi Publications, 1979). The work is recommended and approved by all Muslim authorities. There are many other Hadiths not recorded by Khan, but his nine volume set is viewed as containing the most reliable Hadiths. Also, the Hadith can be reviewed on the Internet in a number of English translations. See the USC Internet site at http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari/.

\(^{3}\)Dr. Mohammed Hamidullah. *Introduction to Islam*. Page 250.

\(^{4}\)*Introduction to Islam*, page 163.
the Qur’an itself.

The teachings of Islam are based primarily on the Qur’an and the Hadith, and, as we shall presently see, both are based on divine inspiration.\(^5\)

This is why Muslim writers such as Hammudullah Abdalatati in his book *Islam in Focus* states that the Hadith is “considered the Second Source of Islam” because

All the articles of faith… are based and derived from the teachings of the Qur’an and the Traditions (Hadith) of Mohammed.\(^6\)

Thus it is no surprise that the material in the Hadith is considered inspired and authoritative to orthodox Muslims.

The Hadith gives us much material concerning pre-Islamic Arabia which is not found in the Qur’an. For example, in Volume 3, Hadith 658, and in Volume 5, Hadith 583, we are told that there were 360 idols at the Ka’bah when Mohammed conquered it. This bit of information is not mentioned in the Qur’an, yet it provides us with important clues as to the religious practices in pre-Islamic times.

The Hadith contains the intricate details of just how and in what way various Islamic religious rituals and laws are to be carried out. A detailed analysis of the entire nine volumes of the Hadith will give to the English reader a concise summary of the extra-quranic words and works of Mohammed.

It is thus with great delight that we offer our summary of the Hadith to Western readers who have wondered about the origins of some of the rituals and laws of Islam which seem so strange to them. Many of these “strange” rituals actually come from the Hadith and not from the Qur’an.

The driving force behind the Hadith is the question, “What must I do to be forgiven by Allah and to be admitted to paradise?” In the

\(^5\) *Introduction to Islam*, page 23.
Hadith, Mohammed does not give us vague generalities. He tells the reader exactly what to do, how to do it, and in what order to do it.\footnote{We shall see, for example, that Mohammed lays down very specific rules about how, where, and in what way to urinate. Whether or not you follow these urination rules determines whether or not you end up in hell fire or paradise.}

The working assumption throughout the Hadith is that without Allah’s forgiveness, no one may enter into Paradise. Hell fire awaits those who do not gain Allah’s favor. But to gain Allah’s acceptance and forgiveness is no easy matter. One must EARN Allah’s forgiveness by following an elaborate set of rules and rituals. One mistake can cancel out all that you have done up to that point. There is no concept of salvation by grace in the Hadith. The Hadith sets forth the rules and rituals which must be followed to earn salvation. Those Muslims who ignore these rules and rituals imperil their immortal souls. With these brief words, we will now begin a summary of the contents of the Hadith.

**Mohammed as a Man**

The Hadith reveals much about the man Mohammed that we do not find recorded in the Qur’an. This is important because the teachings of the Hadith seek to verify that he was Allah’s apostle. Thus Mohammed’s character as a man is crucial. Was Mohammed the kind of man we would want to follow? The Hadith supplies us with the information we need to know about his personality and character.

**Mohammed was white.**

First, as to his race, the Hadith clearly states that Mohammed was a white man. This is stated so many times in so many ways that it is quite obvious that the authors of the Hadith were deeply concerned less someone think that Mohammed was a black man. Hence the emphasis on the whiteness of Mohammed.

This will come as quite a shock to the Black Muslims who have claimed that “Islam is a black man’s religion” because “Mohammed was a black man.” Since Mohammed was a white man, then the Nation of Islam is a “white man’s religion!” Many Black Muslims express great surprise to learn that the Hadith clearly states that Mohammed was a white
man. But since they pay lip service to the inspiration of the Hadith, in the end, they have to submit to its authority. Indeed, if “all white men are devils” as Elijah Mohammed and Louis Farrakhan have claimed, then Mohammed as well as Wallace Fard (predecessor to Elijah Mohammed and Louis Farrakhan) were white devils.

The Hadith even claims that Mohammed saw Jesus in a dream and that Jesus was a white man with straight hair. The Black Muslims will not be happy with this Hadith, either. This means that Jesus was a white devil, too!

As to the white skin of Mohammed, we read:

While we were sitting with the Prophet in the Mosque, a man came riding on a camel. He made the camel kneel down in the Mosque, tied its foreleg and then said, “Who amongst you is Mohammed?”

At that time the Prophet was sitting amongst us (his companions) leaning on his arm. We replied, “This white man reclining on his arm.” The man then addressed him “O Son of ‘Abdul Muttalib.”

The Hadith refers to Mohammed as “a white person.” We are also told that when Mohammed raised his arms, “the whiteness of his arm-pits became visible.” If the above referenced passages are not clear enough, we are later told that Anas “saw the whiteness of the thing of Allah’s Prophet.” The “thing” is a reference to Mohammed’s penis.

Mohammed was racist.

As to the attitude of Mohammed about black people, he referred to them as “raisin heads” in more than one place in the Hadith. Throughout the Hadith, black people are referred to as slaves. If this is not insul-
ing enough to black people, Mohammed felt that dreaming of a black woman meant an evil omen of a coming epidemic of disease.\(^{14}\)

**Mohammed was short-tempered.**

In terms of Mohammed’s personality, the Hadith portrays him as short-tempered and easily angered. For example, when Mohammed heard of someone leading in prolonged prayers, the Hadith records:

> I never saw the prophet more furious in giving advice than he was on that day.\(^{15}\)

Since Mohammed claimed to be a “prophet,” a man asked Mohammed where to find his lost camel. The Hadith records that

> The Prophet got angry and his cheeks or his face became red.\(^{16}\)

**Mohammed did not like questions.**

Mohammed did not actually like anyone to ask him questions about his claims to prophethood or revelation. He went so far as to say

> Allah has hated you… [for] asking too many questions.\(^{17}\)

Even when he was asked questions, the Hadith records:

> The Prophet was asked about things which he did not like. When the questioner insisted, the Prophet got angry.\(^{18}\)

> When those who asked questions “saw the [anger] on the face of the Prophet,” they often withdrew their questions.\(^{19}\) But this did not please Mohammed, either. When the people rightfully complained that he wanted them to accept what he said without question, “The Prophet told them repeatedly [in anger] to ask him anything they liked.”\(^{20}\) But the

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\(^{14}\)Volume 9, No. 162 and No. 163.  
\(^{15}\)Volume 1, No. 90.  
\(^{16}\)Volume 1, No. 91.  
\(^{17}\)Volume 2, No. 555; Volume 3, No. 591.  
\(^{18}\)Volume 1, No. 92.  
\(^{19}\)Volume 1, No. 92.  
\(^{20}\)Volume 1, No. 30.
people had learned not to ask anything.

**Mohammed had no sense of humor.**

Mohammed did not have a sense of humor. He did not permit anyone to joke about him or his doctrines. In Volume 2, No. 173, the Hadith tells the story of one elderly man who watched Mohammed and his disciples bowing and touching their foreheads to the dirt while reciting Surat-an-Najm. When the old man saw their foreheads becoming dirty, as a joke he picked up some dirt and put it to his own forehead and said “This is sufficient for me.” The old man was saying that if the important thing was to get dirt on your forehead when you pray, then it would be a lot easier to pick up some dirt and smear it on your forehead. Obviously, the old man’s joke was directed against the Muslims’ pride over their dirty foreheads. But Mohammed was not amused by the old man or his joke. The Hadith records that the Muslims murdered the old man in cold blood!

**Mohammed was bitter and vengeful.**

Mohammed was a bitter, vengeful man who had numerous people murdered when they got on his bad side. While Mohammed told others not to kill people when in Mecca and, in particular not to kill people at the Ka’bah, the fact is that when Mohammed heard that Ibn Khatal was taking refuge in the Ka’bah, he said “Kill him.” Khatal was dragged out and butchered.

One particular horrifying example of Mohammed’s blood lust is found in Volume 3, No. 687 of the Hadith:

Allah’s Prophet said, “Who will kill Ka’b ibn Al-Ashraf as he has harmed Allah and his Apostle? Mohammed bin Maslama [got up and said], “I will kill him.” They [Mohammed bin Maslama and his companions] came to him as promised and murdered him. They went to the Prophet and told him.

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21 The early Muslims prided themselves on their dirty foreheads and looked down on all other forms of prayer.
22 Volume 3, No. 72.
Mohammed exploited tribal conflicts.

Mohammed’s demand that somebody murder for him sometimes caused problems among the tribes. On one occasion, when Aisha was only fifteen years old, she was accused of adultery. According to her story, she had left her necklace behind when she went to answer the call of nature. When she went back to find it, the caravan went on without her. They did not realize that she had not rejoined them. Later a Muslim by the name of Safwan bib Mu’attal As-Sulami Adh-Dhakwano found her and brought her back to the caravan on his own camel.

This started the nasty rumor that Aisha was having an affair with Safwan. The entire Muslim community was in an uproar about the issue. According to Aisha, the leader of those who accused her was named ‘Abdullah bin Ubai bin Salul. His followers spread forged statements by false accusers about her alleged adultery. According to the Hadith, Aisha returned to be with her parents while Mohammed called upon ‘Ali bin Abu Talib and Usama bin Zaid... to consult them about divorcing his wife. They counseled him not to divorce Aisha on the basis of mere rumors, but to ask Aisha’s female servant Buraira if she had ever seen anything suspicious going on. Buraira said,

“No, by Allah who has sent you with the truth, I have never seen in her anything faulty except that she is a girl of immature age who sometimes sleeps and leaves the dough for the goats to eat.”

The footnote in the Hadith points out that Aisha was only fifteen years old at the time. According to the Hadith, Aisha was only six years old when Mohammed married her. He consummated the marriage when she was only nine years old.

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23 One of Mohammed’s many wives. He married her when she was six years old and he consummated the marriage when she was nine years old, according to a footnote in Volume 3, No. 829.
24 Volume 3, No. 829.
Mohammed ordered murders.

With Buraira’s word that Aisha was innocent,

Allah’s Prophet ascended the pulpit and requested that somebody support him in punishing “Abdullah bin Ubai bin Salul. Allah’s Prophet said, “Who will support me to punish that person who has hurt me by slandering the reputation of my family?” Sa’d bin Mu’adh got up and said, “O Allah’s Apostle! By Allah, I will relieve you from him. If that man is from the tribe of the Anu, then we will chop his head off, and if he is from our brothers [the Khazraj], then order us, and we will fulfill your order.”

The chief of the Khazraj, Sa’d bib ‘Ubada, jumped up to defend his tribe and said, “You cannot kill him.” This in turn led Sa’d bin Mu’adh to say, “By Allah, we will kill him.” The entire situation got out of control and the Anu tribe and the Khazraj tribe prepared to fight each other over the issue. It took some time for Mohammed to get things quieted down. Mohammed took the easiest way out and claimed to have received a special revelation from Allah that Aisha was innocent. Thus the issue for Muslims was now settled because Allah had spoken. Those infidels who would dare question Mohammed on this issue would meet the fate of all infidels.

Mohammed was superstitious.

Mohammed believed in the power of the “evil eye” and told people to recite the Qur’an to fight it. He also believed in good and bad omens such as the appearance of certain birds and other animals. Mohammed was even afraid that evil spirits might enter his body whenever he urinated or defecated. Thus he prayed for special protection.

Mohammed was also afraid of a strong wind:

Narrated Anas: Whenever a strong wind blew, anxiety ap-
peared on the face of the Prophet (fearing that the wind might be a sign of Allah’s wrath). 28

When a solar or lunar eclipse took place, Mohammed was seized with fear that the Day or Judgment had arrived.

The sun eclipsed and the Prophet got up, being afraid that it might be the Hour (i.e., Day of Judgment). Then he said, “These signs which Allah sends do not occur because of the life or death of somebody, but Allah makes his worshippers afraid by them. So when you see anything thereof, proceed to re-member Allah, invoke him and ask for forgiveness.” 29

Perhaps nowhere else does Mohammed’s superstitious nature come out more than in his worship of the black stone found at the Ka’bah in Mecca. Mohammed is known to have kissed and adored it. 30

Mohammed believed that if you placed a green palm leaf on the grave of those suffering in that grave, their pain would be lessened as it dried. 31

Mohammed was superstitious about even numbers. He always avoided them. Thus he stipulated that an odd number of stones be used in cleaning oneself after defecating:

Whoever cleans his private parts with stones should do it with an odd number of stones. 32

Mohammed believed in magic.

Mohammed taught that people could turn into rats, monkeys and pigs. In particular, he claimed that the Jews were transformed into rats. 33
In another section of the Hadith, we read that:

Magic was working on Allah’s Apostle so that he used to think

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28Volume 2, No. 144.
29Volume 2, No. 167.
30Volume 2, No. 667.
31Volume 2, No. 443.
32Volume 1, No. 162.
33Volume 4, No. 524 and 569.
he had had sexual relations with his wives while he actually had not.\textsuperscript{34}

To prove the depth of Mohammed’s belief in and fear of magic, one need only read from Volume 7, No. 656-664.

**Mohammed had an abnormal sexual appetite.**

Mohammed’s sexual activities were legendary. His harem had over twenty women. The Hadith makes the claim that he was able to have sex with all of them every day before prayers. He supposedly had the sexual strength of thirty men. Such claims were made to impress the Arabs, who believed that ceaseless sexual activity was paradise.

Narrated Qatada: Anas bin Malik said, “The Prophet used to visit all his wives in a round, during the day and the night and they were eleven in number.” I asked Anas, “Had the Prophet the strength for it?” Anas replied, “We used to say that the Prophet was given the strength of thirty [men].”\textsuperscript{35}

As to how many wives the prophet had, we are told by Anas bib Malik that “they were eleven in number.”\textsuperscript{36} Mohammed would often choose new sexual partners from the women captured during his conquests.\textsuperscript{37} In flat contradiction, Volume 7, No. 142 says that Mohammed had only nine wives.

Women devotees would offer themselves to be in Mohammed’s harem:

A woman came to Allah’s Prophet and said, “O Allah’s Apostle! I want to give myself to you.”\textsuperscript{38}

Mohammed would look at the women who offered themselves as sexual partners and if they were beautiful enough, they were allowed to enter his harem. But if they did not meet his approval, they were “given” to

\textsuperscript{34}Volume 7, No. 660.
\textsuperscript{35}Volume 1, No. 270 and No. 267. See also Volume 7, No. 5, 6 and 142.
\textsuperscript{36}Volume 1, No. 268.
\textsuperscript{37}Volume 1, No. 367.
\textsuperscript{38}Volume 3, No. 505.A.
other men. The woman who was given to Mohammed to someone else evidently had no choice in the matter.\(^{39}\) In addition to wives and devotees, Mohammed had sex with the slave girls which were either given to him or which he purchased.\(^{40}\)

**Mohammed was not sinless.**

According to the Hadith, Mohammed was a sinner in need of forgiveness. He was NOT sinless, as Islam now claims. When Mohammed was asked by Abu Huraira,

> What do you say in the pause between Takbir and recitation? Mohammed replied, “O Allah, set me apart from my sins as the East and West are set apart from each other and clean me from sins as a white garment is cleaned of dirt [after thorough washing]. O Allah! Wash off my sins with water, snow and hail.”\(^{41}\)

In another Hadith, Abu Huraira said:

> I heard Allah’s Apostle saying, “By Allah! I ask for forgiveness from Allah and turn to him in repentance more than seventy times a day.”\(^{42}\)

Mohammed’s wife Aisha records that the early Muslims did not regard Mohammed as sinless.

> They said, “O Allah’s Prophet! We are not like you. Allah has forgiven your past and future sins.”\(^{43}\)

This Hadith is clear that Mohammed’s disciples praised him because his sins were forgiven and not because he did not have any sins to forgive. And another Hadith says:

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\(^{39}\)See also Volume 7, No. 24 where a woman offers her sexual favors to Mohammed.

\(^{40}\)Volume 7, No. 23 and 23.

\(^{41}\)Volume 1, No. 711.

\(^{42}\)Volume 8, No. 319.

\(^{43}\)Volume 1, No. 19.
The Prophet used to say frequently in his bowings and prostrations, “O Allah! Our Lord! All praises are for You. O Allah! Forgive me.”

The men of Quraish repeatedly said:

May Allah forgive his Apostle!

Obviously, these men did not view Mohammed as sinless. The same can be said of a group of three men who discussed that Allah had forgiven Mohammed of his sins. Further, Aisha is recorded as hearing Mohammed pray:

O Allah! Forgive me and bestow your mercy on me.

During his supposed night journey through seven heavens, Jesus allegedly says concerning Mohammed,

“Mohammed, the Slave of Allah, whose past and future sins were forgiven by Allah.”

Mohammed is commanded by Allah to ask for forgiveness for his sins. Abu Musa heard Mohammed pray this prayer:

O my Lord! Forgive my sins and my ignorance. Forgive my sins of the past and of the future which I did openly or secretly.

The only one not “touched” (i.e., corrupted) by Satan at birth was Jesus, according to Mohammed. Thus Mohammed himself was “touched” by Satan.

The sins of Mohammed included torturing people by cutting off
their hands and feet and by burning out their eyes with hot irons. He left them to bleed to death after cutting off their limbs. He also made people die of thirst.

**Mohammed had hair and scalp problems.**

Mohammed dyed his hair an orange-red color.

Narrated ‘Ubaid Ibn Juraij: And about the dyeing of hair with Henna; no doubt I saw Allah’s Prophet dyeing his hair with it and that is why I like to dye [my hair].

While Mohammed kept his hair from growing white by dyeing it red, he failed to keep it free of head lice.

**Mohammed as a Prophet**

Just as the Hadith reveals much about the man Mohammed that we do not find recorded in the Qur’an, the Hadith has much to say about Mohammed as a “Prophet” of Allah.

**The Seal of Prophethood.**

Perhaps the most amazing passage in the Hadith is where the claim is made that Mohammed was a prophet because he had a fatty tumor on his neck between his shoulders.

Narrated As-Sa’ib ibn Yazid: I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the “Zir-al-Hijla” (meaning the button of a small tent, but some say “egg of a partridge”).

This Hadith is remarkable because it reveals the Arabs believed that the “seal of prophethood” was a physical lump between the shoulders.

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52 Volume 1, No. 234.
53 Volume 8, No. 794-795.
54 Volume 8, No. 796.
55 Volume 1, No. 167.
56 Volume 9, No. 130.
57 Volume 1, No. 189. See also Volume 4, No. 741.
Mohammed was a pagan shaman.

Mohammed was a shaman who controlled the jinn, i.e., the spirits who lived in the rocks, water and trees.\(^58\)

Mohammed was an epileptic.

It is in the Hadith that we find the descriptions of what physically happened to Mohammed when he supposedly received his revelations “strongly, frequently and regularly.”

Mohammed would experience ringing in his ears as if he were hearing bells.\(^59\) Mohammed’s heart would beat rapidly.\(^60\) Mohammed’s face would turn red.\(^61\) Mohammed would breathe heavily.\(^62\) Mohammed would sometimes suddenly fall down or lie down.\(^63\)

…he fell down unconscious on the ground with both his eyes (open) towards the sky.\(^64\)

He would ask to be covered with a sheet or blanket.\(^65\)

“I fell on the ground… and said, “Cover me! (With) a blanket, cover me!” Then Allah sent a revelation: “O, you wrapped up in a blanket!”\(^66\)

He fell down unconscious on the ground with both his eyes (open) towards the sky. When he came to his senses, he said, “My waist sheet! My waist sheet!”\(^67\)

Mohammed’s lips would tremble as he lay on the ground.\(^68\) Mo-

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\(^{58}\)Volume 1, No. 740; Volume 5, No. 199.
\(^{59}\)Volume 1, No. 1; Volume 4, No. 438.
\(^{60}\)Volume 1, No. 3.
\(^{61}\)Volume 2, No. 16; Volume 5, No. 618; Volume 6, No. 508.
\(^{62}\)Volume 6, No. 508.
\(^{63}\)Volume 2, No. 16.
\(^{64}\)Volume 5, No. 170.
\(^{65}\)Volume 1, No.3; Volume 2, No. 16; Volume 3, No. 17; Volume 4, No. 461.
\(^{66}\)Volume 5, No. 170.
\(^{67}\)Volume 6, No. 447, 448, 468, 481.
\(^{68}\)Volume 1, No. 4.
hammed would sweat profusely. Mohammed heard and saw things no one else heard or saw. Mohammed would sometimes snore like a camel. Mohammed would sometimes dream.

These are the characteristics of someone who has epilepsy or some other brain disorder. Let the reader decide for himself.

Mohammed as a Miracle Worker

There are no recorded miracles of Mohammed in the Qur’an. But after his death, Mohammed’s disciples began to invent miracles for him because they had to escape the stigma that their “prophet” was inferior to the miracles of Moses, Jesus and the pagan soothsayers. What is so amazing about some of these pretended miracles is that they were often originally performed by Moses, Jesus and pagan magicians, but now were transferred to the prophet! One gets the distinct impression that when a Jew or a Christian pointed out some miracle recorded in the Bible, the Muslims replied, “Then our prophet Mohammed must have done that, too.”

The following is a summary of the miracles of Mohammed found in the Hadith. There are a few other miracles mentioned in connection with the early Muslims, such as talking wolves and preaching palm trees, but since they do not involve Mohammed directly, they do not concern us.

The Moon Cut in Half

When the residents of Mecca asked Mohammed to do a miracle to prove that he was Allah’s prophet, he supposedly reached up with his sword and cut the moon in half. How and by whom the two sides of the moon were rejoined is not told. That would be an even greater miracle to us!

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69 Volume 1, No. 2; Volume 2, No. 544; Volume 3, No. 829; Volume 4, No. 95; Volume 5, No. 462.
70 Volume 1, No. 2 and No. 3; Volume 4, No. 458; Volume 6, No. 447.
71 Volume 2, No. 16; Volume 3, No. 17.
72 Volume 1, No.3; Volume 5, No. 659; Volume 6, No. 478.
73 See Sura 17:91-95 and Sura 29:47-51.
74 Volume 4, No. 830-832; Volume 5, No. 208-211; Volume 6, No.387-390.
The so-called miracle means that either Mohammed had a very BIG sword or that the moon was very SMALL. Historically, the Arabs at that time believed that the sun and the moon were the size they appeared to the human eye. Thus the moon was about the size of a basketball. Mohammed evidently had no problem cutting in half such a small moon.

This “miracle” is very doubtful, for if the residents of Mecca had seen Mohammed cut the moon in half, why did Mohammed have to conquer them by military force? Would not such a glorious miracle convert them?

The Crying Palm Tree

A palm tree cried like a baby because Mohammed used a pulpit to preach instead of standing beneath the tree to preach. Mohammed left his pulpit and caressed the trunk of the tree until it stopped crying.\textsuperscript{75}

Water in the Wilderness

On one occasion when the Muslims needed water, Mohammed called for a bowl. Then he made water flow out of his fingernails into the bowl until everyone had all the water they needed.\textsuperscript{76} How many people drank that water? One Hadith says seventy.\textsuperscript{77} Another Hadith says eighty.\textsuperscript{78} Yet another Hadith says around three hundred.\textsuperscript{79} But then others say fifteen hundred.\textsuperscript{80} Two things are demonstrated from these conflicting numbers: the Hadiths often contradict each other and the miracles of Mohammed got bigger and better each time they were told.

Multiplying Bread

Mohammed fed the multitudes by multiplying the bread, as did Jesus. He even had them come up in groups of ten to further mimic the miracle of Jesus.\textsuperscript{81}

\textsuperscript{75}Volume 2, No. 41; Volume 4, No. 783.
\textsuperscript{76}Volume 1, No. 170 and No. 194; Volume 4, No. 773-776, No. 779.
\textsuperscript{77}Volume 4, No. 774.
\textsuperscript{78}Volume 4, No. 775.
\textsuperscript{79}Volume 4, No. 772.
\textsuperscript{80}Volume 4, No. 776; Volume 5, No. 473.
\textsuperscript{81}Volume 4, No. 778 and No. 781.
Chapter 11: The Teachings of the Hadith

Shouting Foods

Food would shout out loud and glorify Allah as Mohammed ate it. The picture of someone calmly eating talking bread and meat is incredible.\(^{82}\)

The Open Grave

When a man who had once been a Muslim and then reconverted back to Christianity died and was buried, the earth would not accept his body, but threw it out of the grave.\(^{83}\)

Multiplying Dates

Mohammed multiplied several heaps of dates to cover the debt of a Muslim.\(^{84}\)

Mohammed’s Chest Split Open

Gabriel opened Mohammed’s chest and washed his insides with Zam-zam water. Then he took wisdom and faith and poured them into his chest and then closed it up.\(^{85}\)

The Night Journey

The night journey of Mohammed to Jerusalem and then through seven heavens where he talked with Adam, Idris, Moses, Jesus and Abraham is considered by some to be the greatest miracle of Mohammed, surpassed only by the Qur’an itself.\(^{86}\)

Memories in a Sheet

Mohammed enabled one of his followers to remember the Hadiths by having the man take off his sheet and lay it on the ground. Then Mohammed went through the motion of picking something up and then

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\(^{82}\)Volume 4, No. 779. 
\(^{83}\)Volume 4, No. 814. 
\(^{84}\)Volume 4, No. 780. 
\(^{85}\)Volume 1, No. 345. Zam-zam water was water taken from the sacred well of Zam-zam. 
\(^{86}\)Volume 1, No. 211 and No. 345.
scooping it into the sheet. Mohammed then told the man to put his sheet back on and the man never forgot anything after that. 87

The Rain Maker

When a drought threatened the people, they went to Mohammed and asked him to pray to Allah for rain. After he prayed, it rained. 88

The Drought Maker

When the tribes of Mudar refused to accept Mohammed as Allah’s prophet, he cursed them in prayer that drought and famine would destroy them for seven years. It is alleged that within a year, the people were reduced to eating hides, carcasses and rotten dead animals. 89

A Prophecy of Wind

Mohammed was able to predict that a strong wind was going to blow. He warned people to prepare for it. One man who did not heed his warning was blown away to a mountain called Taiy. 90

A Prophecy on Dates

Mohammed was able to estimate the number of dates that a garden would contain before it was harvested. 91

The Healing Power of Spit

Mohammed cured a man with eye trouble by spitting in his eyes. The man never had eye trouble after that. 92 All manner of diseases could be cured by Mohammed’s spit. 93

Even more outlandish was the practice of Mohammed of spitting into the hands of his followers so they could smear his saliva on their faces.

87 Volume 1, No 119; Volume 4, No. 841.
88 Volume 2, No. 55.
89 Volume 2, No. 120-121.
90 Volume 2, No. 559.
91 Volume 2, No. 559.
92 Volume 4, No. 192; Volume 5, No. 51.
93 Volume 7, No. 641-642.
By Allah, whenever Allah’s Apostle spitted, the spittle would fall in the hand of one of them (i.e., the Prophet’s compassions) who would rub it on his face and skin.\textsuperscript{94}

It was in this light that we can understand why Mohammed smeared dead bodies with his spit.\textsuperscript{95}

**Spit Becomes Water**

When Mohammed spit into a dry well, it filled with enough water to satisfy fourteen hundred men and their camels.\textsuperscript{96}

**Multiplied Water**

Mohammed multiplied the water in two water skins to satisfy all the people and yet the skins were more full at the end than at the beginning.\textsuperscript{97}

**Miracle Massage**

Mohammed healed a broken leg by rubbing it.\textsuperscript{98}

**Healings through Recitation**

Snake bites, scorpion stings, and all kinds of illnesses were healed by Mohammed by waving his hand over the wound, reciting the Qur’an, and applying his spit to the wound.\textsuperscript{99}

**Dream Interpretation**

Mohammed would interpret the dreams of others as well as his own dreams. He claimed that the dreams of a Muslim is “one of the forty-six parts of prophetism.” Thus he was involved in the occult art of dream interpretation.\textsuperscript{100}

\textsuperscript{94}Volume 3, No. 891.
\textsuperscript{95}Volume 2, No. 360, No. 433.
\textsuperscript{96}Volume 4, No. 777; Volume 5, No. 471-472.
\textsuperscript{97}Volume 4, No. 771.
\textsuperscript{98}Volume 5, No. 371.
\textsuperscript{99}Volume 7, No. 637-642.
\textsuperscript{100}Volume 2, No. 468; Volume 9, No. 111-171.
The Hadith on Jihad

The Hadith reveals that Mohammed wanted his religion to be spread primarily by the sword. The Hadith is filled with commands to make war upon non-Muslims in order to force them to embrace Islam. Jihad was so important to Mohammed that he made it the second most important deed in Islam.

Allah’s apostle was asked, “What is the best deed?” He replied, “To believe in Allah and his Apostle.” The questioner then asked, “What is the next (in goodness)?” He replied, “To participate in Jihad (religious fighting) in Allah’s cause.”

Anas bin Malik recorded that:

Allah’s Apostle vanquished them by force and their warriors were killed; their children and women were taken as captives. Safiya was taken by Dihya Al-Kalbi and later she belonged to Allah’s Apostle who married her.

A brief summary on Mohammed’s teachings on Jihad should be informative to Westerners.

The translator of the Hadith, Dr. Mohammed Muhsin Khan, wrote an introduction to the Hadith which included a discourse on the subject of Jihad by Sheikh Abdullah bin Mohammed bin Hamid of the Sacred Mosque of Mecca in Saudi Arabia. This is the most frank Muslim discussion of Jihad we have ever read. It does not deny or play down Mohammed’s demand that Muslims must force Jews, Christians and pagans to either embrace Islam or submit to political and financial suppression. Indeed, it tries to stimulate and motivate Muslims to engage in Jihad today.

According to Sheikh Abdullah bin Mohammed bin Hamid, Mohammed:

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101 Volume 1, No. 25.
102 Volume 2, No. 68.
...commanded the Muslims to fight against all the pagans as well as against the people of the scriptures (i.e., Jews and Christians) if they do not embrace Islam, until they pay the Jizya (a tax levied on the Jews and Christians who do not embrace Islam).104

Jihad of the Sword

People are to be either converted or subdued through the violence of military force.105 Chapter 19 of the Hadith speaks of those who convert to Islam:

... by compulsion or for hear of being killed.106

Mohammed said:

I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah and that Mohammed is Allah’s Prophet, and offer prayers and give obligatory charity, so if they perform all that, then they save their lives and property.107

This is why he warned the King of the Byzantines, “If you become a Muslim, you will be safe.”108 If he did not convert, he and his kingdom would be destroyed and enslaved.

The Hadith records how Mecca was conquered by force to Islam.109 The Hadith records how Allah made Mohammed wealthy through conquests.110 Further, the Hadith records how when a Muslim murdered someone during a Jihad, he got to take the man’s property.

The Prophet said, “Whoever has killed an enemy and has proof

104Ibid., p. xxiv.
105Volume 1, p. xxii.
106Volume 1, page 27.
107Volume 1, No.2 4.
108Volume 1, no. 6.
109Volume 1, No. 104.
110Volume 3, No. 495.
of that, will possess his spoils.”\(^{111}\)

This is the driving force behind Muslim violence in Africa today. In such countries as Nigeria and Sudan, hundreds of thousands of Christians and pagans have been brutally slaughtered or enslaved in the name of Jihad because they would not convert to Islam.

Our Prophet, the Messenger of our Lord, has ordered us to fight you til you worship Allah alone or give Jizya.\(^{112}\)

**Jihad of Taxation**

Those who refuse to embrace Islam must pay a special tax called Al-Jizya.\(^{113}\) This financial burden suppresses non-Muslims and makes their life as hard as possible.

**Jihad of Financial Reward**

In Iraq, a free university education has been offered to any Christian or Jew who will embrace Islam. A “bounty” of one thousand dollars has been offered to any South African black who will renounce Christianity and embrace Islam. They will also be paid five hundred dollars for any other blacks they convert to Islam.

It has been quite common to tell Americans and Europeans that if they want to continue to work in the oil business in Saudi Arabia, they must convert to Islam. No church is allowed to be built on Saudi soil in the attempt to suppress Christian worship.

**Jihad of Fear**

The death penalty is applied to anyone who renounces Islam and embraces another religion, such as Christianity. As this work goes to print, there are Christians being tortured in prison in Egypt whose only “crime” was to convert to Christianity.

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\(^{111}\)Volume 4, No. 370.  
\(^{112}\)Volume 4, No. 386.  
\(^{113}\)Volume 4, No. 21.
Jihad of Slavery

The only place in the world where black chattel slavery is practiced today is in Muslim countries. In the early 1990s, it was reported that Sudanese Muslims were capturing and selling black women and children of the Dinka Christian tribe for as little as $15 a head. Even the United Nations released a report on slavery that points out that the Muslims are still enslaving blacks. A special edition of Newsweek reported on the problem. Non-Muslim women who go to Saudi Arabia to work as maids are often enslaved by their Muslim employers, beaten, and raped at will. When they try to escape, the Saudi government will not let them leave the country, but instead returns them to their masters.

Jihad of the Courts

Non-Muslims are denied equal access to and equal protection before the law because their testimony in court is not valid against a Muslim. This applies even to murder:

No Muslim should be killed for killing an infidel.

Jihad after Death

A Muslim is to “fight on (Mohammed’s) behalf in his lifetime and after his death.”

Jihad of Paradise

Any Muslim who is killed while fighting in a Jihad will go straight to the sexual pleasures of Paradise.

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116 Volume 3, No. 31.
117 Volume 4, No. 283; Volume 9, No. 50.
118 Volume 1, No. 43.
119 Volume 1, No. 35; Volume 4, No. 386.
The Qur’an and Hadith on Islam

The Qur’an was written in heaven\(^\text{120}\) and therefore no earthly pre-Islamic sources for the material found in the Qur’an should exist. But they do exist in great abundance. Thus it is no surprise to find that the Qur’an was written in the Quraish dialect.\(^\text{121}\) This fact is often not known by non-Arab Muslims. After Mohammed’s death, the Qur’an was scattered on palm leaves, rocks, bones, etc.\(^\text{122}\) Therefore, the Hadith itself bears witness to the fact that Mohammed did not prepare a manuscript of the Qur’an before his death.

As a matter of record, the Hadith confirms that the Qur’an was put together by the Caliph Uthman after Mohammed died. This point is often denied by those Muslims who are ignorant of their own scriptures.

Uthman got the Qur’an compiled and sent a few of its copies to far off places.\(^\text{123}\)

Uthman… wrote the manuscripts of the Holy Qur’an in the form of a book.\(^\text{124}\)

When Uthman finished his version of the Qur’an, the Hadith records that he tried to destroy all the conflicting copies of the Qur’an.\(^\text{125}\) This is clear proof that there were conflicting versions of the Qur’an.

The fact that the Qur’an is missing certain verses and that other verses were abrogated is admitted in the Hadith.\(^\text{126}\) The Hadith even records that when certain people died, those portions of the Qur’an known only to them perished with them.\(^\text{127}\)

The Hadith records that Mohammed at times was bewitched and

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\(^{120}\)Volume 9, No. 643.
\(^{121}\)Volume 6, No. 507.
\(^{122}\)Volume 6, No. 509.
\(^{123}\)Volume 1, No. 63.
\(^{124}\)Volume 4., No. 709. See also Volume 6, No. 707 and No. 510.
\(^{125}\)Volume 6, No. 510.
\(^{126}\)Volume 4, No. 57, No. 62, No. 69, No. 299; Volume 6, No. 510-511.
\(^{127}\)Volume 6, No. 509.
said and saw things under satanic inspiration. This admission by the Hadith destroys in principle the Muslim claim that Mohammed was infallibly inspired. Since it is admitted that Mohammed at times did and said things under satanic inspiration, then everything he did and said is called into question.

Like the Qur’an, the Hadith puts speeches into the mouths of biblical characters such as Noah, Moses, Jesus, etc., which they could not have spoken because of the vocabulary used, the doctrines taught, the historical references made, etc. They are clearly fraudulent.

The Hadith admits that it has variant readings and contradictory Hadiths. Further, the translator of the Hadith, Dr. Mohammed Muhsin Khan, admits in a footnote that “Hadith No. 159 contradicts the Hadith of Al-Hassan.” And like the Qur’an, some Hadiths were canceled or abrogated.

The Hadith on Apostasy

The Hadith makes the repeated claim that no one ever leaves Islam.

He then asked, “Does anybody amongst those who embrace his (i.e., Mohammed’s) religion become displeased and renounce the religion afterwards?” I replied, “No.”

Then the Hadith contradicts itself by saying that death is the punishment for those who leave.

The Prophet said, “If somebody (a muslim) discards his religion (of Islam), kill him.

The Hadith even records the murders of those who left Islam for another

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128 Volume 4, No. 400 and No. 409.
129 Volume 1, No. 1, No. 74, No. 78, No. 124.
130 Volume 1, No. 42, 47, 74, 78, 80, 81, 86, 102, 107, 112, 159-161; Volume 3, No. 159-161.
131 Volume 3, No. 159.
132 Volume 1, No. 179-180.
133 Volume 1, No. 6 and No. 48.
134 Volume 4, No. 260.
religion. Volume nine of the Hadith has an entire section dedicated to warning those who would leave Islam that they will be murdered.

So, wherever you find them, kill them, for whoever kills them shall have reward on the Day of Resurrection.

The Hadith on Jews and Christians

Mohammed taught that the Jews worshipped Ezra as the Son of Allah just as Christians worshipped Jesus as the Son of Allah. He also said,

Any Jews or Christians who heard about me and did not believe in me and what was revealed to me of the Holy Qur’an and my traditions, his ultimate destination is the (Hell) Fire.

Mohammed also said,

Allah cursed the Jews and the Christians because they took the graves of their Prophets as places for worship.

The Hadith on Mohammed and Women

Mohammed taught that the majority of the people in hell were women.

The Prophet said, “I was shown the Hell-fire and that the majority of its dwellers were women.”

The reason the majority of the people in hell are women is stated in Volume 2, No. 541:

O Women! I have not seen anyone more deficient in intelli-

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135 Volume 5, No. 630.
137 Volume 9, No. 64.
138 Volume 1, p. xvii.
139 Volume 1, p. li.
140 Volume 2, No. 414.
141 Volume 1, No. 28 and 301; Volume 2, No. 161.
gence and religion that you.

Mohammed believed that women were “deficient in intelligence” and thus they should not be given equal rights under Islamic law. For example, he legislated that a woman’s testimony in court was worth only half that of a man. Thus it would take the testimony of two women to offset the testimony of one man. Imagine what this would do to women who were raped!

The Prophet said, “Isn’t the witness of a woman equal to half of that of a man?” The women said, “Yes.” He said, “This is because of the deficiency of a woman’s mind.”

Mohammed ruled that women are to receive only half of what their brothers receive in inheritance. Thus women are financially punished for being females.

Perhaps the most degrading picture of women is that Paradise will have beautiful women, whose only purpose is to satisfy the sexual urges of men.

The statement of Allah, Beautiful women restrained (i.e., chained) in pavilions. Allah’s Apostle said, “In Paradise there is a pavilion made of a single hollow pearl sixty miles wide. In each corner there are wives who will not see those in the other corners; and the believers will visit and enjoy them.”

The Hadith on Urine and Feces

Mohammed had a psychological obsession with urine and feces. In fact, he spent a great deal of time teaching on where, when and how to urinate and defecate. Mohammed was so obsessed with the subject that he taught if someone got urine on his clothes or body, they suffered hell fire in the afterlife!

One of the major sins is not to protect oneself (one’s clothes

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142 Volume 3, No. 826.
143 Volume 4, No. 10.
144 Volume 6, No. 402.
and body) from one’s urine (i.e., from being soiled with it). Once the Prophet, while passing one of the graveyards of Medina or Mecca, heard the voices of two persons being tortured in their graves.\footnote{145 Volume 1, No. 57.}

The Prophet then added, “Yes! (They are being tortured for a major sin.) Indeed, one of them never saved himself from being soiled with his urine.”\footnote{146 Volume 1, No. 215.}

Mohammed said that people are tortured in hell fire because they soil themselves with urine.\footnote{147 Volume 2, No. 443.} Yet at the same time, Mohammed ordered people to drink camel urine mixed in milk as medicine!

So the Prophet ordered them to go to the herd of camels and to drink their milk and urine (as a medicine).\footnote{148 Volume 1, No. 234.}

The rules for urination and defecation are as follows: You must not face Mecca when urinating or defecating.\footnote{149 Volume 1, No. 146-147, No. 150-151.} You must not use your right hand to hold or wipe yourself.\footnote{150 Volume 1, No. 155-156.} You must wash your privates after urinating.\footnote{151 Volume 1, No. 152-154, No. 157.} If you do “hadath’ (i.e., after you pass wind through the anus) while you are engaged in prayer, Allah will not hear your prayers.\footnote{152 Volume 1, No. 628; Volume 9, No. 86.}

**Mohammed’s Believe It or Else!**

Mohammed taught many things which seem to the modern reader to be patently absurd. Some of his beliefs were so far out that no one today could possibly accept or defend them. Yet, we recognize that sincere Muslims must do so or give up their claim that Mohammed was Allah’s Apostle. We understand their difficulty. How can they defend the indefensible? How can they justify what is so obviously absurd? This is the
crux of the matter.

The following teachings are a partial list of some of the strange things Mohammed taught to his disciples.

**The 90-Foot Adam**

Mohammed taught that Adam was 90 feet tall:

The Prophet said, “Allah created Adam, making him 60 cubits tall.”

Was Adam really as tall as a six story building? How tall was Eve? And their children? And why are we not that tall? Does not the science of human anatomy tell us that Adam could not have been 60 cubits tall? What Muslim is prepared to defend Mohammed’s 90-foot Adam?

**The Fly in the Cup**

If a fly falls into your cup, do not worry about it because Mohammed said that while one wing has the disease, the other has the antidote. So drink up!

**No Dogs Allowed**

Angels will not enter a house if a dog is there. That’s why Mohammed ordered that dogs should be killed: “Allah’s Apostle ordered that the dogs should be killed.” Dog lovers would not make good Muslims.

**Islamic Genetics**

Mohammed claimed that Gabriel gave him the secret as to why a child looks like its father or its mother. This answer was given to prove that Mohammed was Allah’s Apostle:

As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets a discharge first, the

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153 Volume 4, No. 543.  
154 Volume 4, No. 537.  
155 Volume 4, No. 539.  
156 Volume 4, No. 540.
child will resemble the father, and if the woman gets her discharge first, the child will resemble her.\textsuperscript{157}

What modern Muslim is prepared to prove that one’s “discharge”—i.e., orgasm—and not genetics is the key to the physical characteristics of one’s children?

**Star Missiles**

The stars were created by Allah as missiles to throw at the devils.\textsuperscript{158} Astronomers should be interested in this information.

**Do as I Say, Not as I Do**

Mohammed commanded everyone to have a will, when he himself failed to make one.

I asked Adullah bin Abu Aufa, “Did the Prophet make a will?”
He replied, “No.” I asked him, “How is it then that the making of a will has been enjoined on people?”\textsuperscript{159}

**What Spirits Eat**

The jinn (spirits) eat dung and bones according to Mohammed.\textsuperscript{160} This bit of information is as far out as one can go.

**No Assurance of Salvation**

Mohammed had no assurance of salvation.

The Prophet said, “By Allah, though I am the Apostle of Allah, yet I do not know what Allah will do to me.”\textsuperscript{161}

**Satan in Your Nose**

Mohammed would suck water up his nose and then blow it out be-

\textsuperscript{157}Volume 4, No. 546.
\textsuperscript{158}Volume 4, No. 3.
\textsuperscript{159}Volume 4, No. 3-4.
\textsuperscript{160}Volume 5, No. 200.
\textsuperscript{161}Volume 5, No. 266.
cause “Satan stays in the upper part of the nose all night.”\textsuperscript{162} We have yet to find a single Muslim who will defend this strange doctrine and practice of Mohammed.

**The Six Hundred Wings of Gabriel**

Mohammed taught that the angel Gabriel has six hundred wings.\textsuperscript{163}

**On Murder and Deceit**

Mohammed agreed to the murder of a man through lies and deceit.\textsuperscript{164} He evidently did not believe in the sanctity of truth or life.

**Satan in Your Nose**

Mohammed would suck water up his nose and then blow it out because “Satan stays in the upper part of the nose all night.”\textsuperscript{165} We have yet to find a single Muslim who will defend this strange doctrine and practice of Mohammed.

**Fevers from Hell**

Mohammed believed that a fever was from the heat of hell:

> The Prophet said, “Fever is from the heat of the (Hell) fire, so cool it with water.”\textsuperscript{166}

**Noah’s Floating Ark**

> “Noah’s Ark appeared and floated in front of their eyes.”\textsuperscript{167} How or why this happened we are not told.

**Dirty Water Blessings**

Mohammed’s followers fought over who would get the dirty water left over from his washings. They would smear it on their bodies or

\textsuperscript{162}Volume 4, No. 516.  
\textsuperscript{163}Volume 6, No. 380.  
\textsuperscript{164}Volume 5, No. 369.  
\textsuperscript{165}Volume 4, No. 516.  
\textsuperscript{166}Volume 4, No. 483-486.  
\textsuperscript{167}Volume 6, No. 391, chap. 288.
drink it to secure a magical blessing.\textsuperscript{168}

**Bad Breath**

Bad breath means that Allah will not hear your prayers. You may not eat garlic or onions before going to prayers because Allah will not hear you with their smell on your breath.\textsuperscript{169}

**Satan Urinating in Your Ears**

Satan urinates into the ears of those who fall asleep during prayers.\textsuperscript{170}

**Yawning is from Hell**

Yawning is from Satan according to Mohammed.\textsuperscript{171} Perhaps Mohammed saw too many yawns when he preached the oracles of Allah.

**Conclusions**

If Mohammed was truly Allah’s apostle and prophet, then what he taught came from Allah. But if what he said is so outlandish and absurd that it cannot be true, then how can he be the apostle or prophet of Allah or any other deity?

\textsuperscript{168}Volume 1, No. 187-188.
\textsuperscript{169}Volume 1, No. 812-815; Volume 7, No. 362-363.
\textsuperscript{170}Volume 2, No. 245.
\textsuperscript{171}Volume 4, No. 509.
Chapter 12: The Biblical Picture

BY GLEASON ARCHER, PH.D. AND CHARLES WELTY

We have seen that the content or teaching of the Qur’an betrays a basic misunderstanding of Holy Scripture in a number of ways. Here are seven areas of difficulty:

1. It assumes a harmony in history and doctrine as between the Bible and the Qur’an which clearly does not exist in point of fact, and which cannot be accounted for by any subsequent alteration in the text of the Bible after Mohammed’s time, in view of the fact that manuscripts still exist containing the same text of Scripture as we have today, but which were copied out several centuries before Mohammed’s birth.

2. The contents of the Qur’an fail to demonstrate the merciful compassion of God which it affirms at the beginning of every sura, for it teaches that fallen man must earn his salvation by good works and religious observances that may possibly (but not certainly) make him eligible for divine forgiveness.

3. The Qur’an confesses a completely righteous God of justice, and yet presents Him as one who may forgive the guilty without requiring any atonement for his guilt—a procedure which mars or corrupts God’s holiness and makes Him out to be on Satan’s side as the justifier of the ungodly in contravention of His own moral law.

4. The Qur’anic summons to islam or total surrender to God completely overlooks the barrier of the self-centered, self-seeking heart of fallen man, whose motive is fear of eternal punishment rather than loving gratitude for the completely unearned love and compassion of God who took upon Himself the work of atonement upon Calvary’s cross. Only on the basis of Christ’s atonement is true islam possible.
5. The Qur’an furnishes no sure basis for hope in the forgiveness of God or the attainment of heaven, but only an uncertain possibility that God may after all forgive a repentant sinner on the basis of his good works and religious observances, even though his sinful heart has never been cleansed by a self-condemning repentance or transformed by the sanctifying work of God the Holy Spirit.

6. The Qur’an, for all the honor it gives to Jesus as a human prophet, fails to come to terms with the true nature of Christ as both God and man in two distinct natures, and one person—without which He could not be the Savior of mankind as the effectual substitute for sinners on the shameful cross of Calvary. Thus the Qur’an deprives Jesus of any role whatsoever in the work of salvation, and presents Him simply as a teacher of salvation through the good works of the unredeemed sinner himself.

7. The Qur’an totally misinterprets the Triune nature of God as set forth in Holy Scripture, referring to it as three separate gods in partnership with one another, rather than accepting the Biblical testimony to one eternal God in three persons, Father, Son and Holy Spirit, equal in substance but distinct in nature and function.

The Bible on Christ

One final consideration should be adduced before we conclude this apologetic for the authority of the Bible over the claims of the Qur’an—the amazing power of the Jesus Christ of Scripture to affect the lives of men and women today as they face their utter inability to save themselves or to insure their acceptance before God. Jesus comes to us in Holy Scripture as God Incarnate, who cared enough for our soul to endure the humiliation of taking unto Himself a human nature, united with His divine being, and living a life of perfect holiness in complete fulfillment of the Law of God. He then went all the way to endure the shameful death of the Cross, in order to present Himself on Calvary as our sin-bearer and substitute. Hence Jesus as our divine-human Redeemer furnishes the only (and the only possible) solution to the problem of how God could remain just and yet accept as righteous those who were ungodly and then transform them into redeemed children of God.
Chapter 12: The Biblical Picture

More than this, He comes to us through Scripture as merciful and compassionate, willing to die for us who are utterly guilty and unworthy of the least of His favor. It is on the ground of what God did rather than what good we have done or ever could do, that gives us sinners a sure and solid ground for hope and assurance that the love of God has reached down to us in our need. He has made it possible for us through the New Birth to become new creatures, living for the Lord and bound for heaven according to His gracious promise. This establishes a warm, vital personal relationship with the person of God as our loving Redeemer, rather than a God who merely lays down rules which we have to follow in our own human strength or be utterly lost.

Only in the Bible, then, do we find a true realization of the opening line of each sura of the Qur’an:

bismi’ ‘llahi ‘lrahmani ‘lraham.

بيَسْمِ اللَّهِ الْرَّحْمَنِ الْرَّحِيمِ

And only in the surrender of faith taught in the Gospel do we find it possible to experience true islam.

The Bible on Christ’s Birth

The Biblical record of the birth of Jesus is quite clear and is told simply in the first chapter of Matthew’s Gospel and the first and second chapters of Luke’s Gospel. Matthew’s Gospel records the event as follows:

Now the birth of Jesus Christ happened in this way. When his mother Mary was engaged to Joseph, before they lived together she was discovered to be pregnant by the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to disgrace her, decided to divorce her secretly.

After he had thought about it, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, don’t be afraid to take Mary as your wife, for what has been conceived in her is from the Holy Spirit. She will give birth to a son, and you are to name him Jesus, because he is the one who
will save his people from their sins.”

Now all this happened to fulfill what was declared by the Lord through the prophet when he said,

“If a virgin will become pregnant
and give birth to a son,
and they will name him Immanuel,”

which means, “God with us.” When Joseph got up from his sleep, he did as the angel of the Lord had commanded him and took Mary as his wife. He did not have marital relations with her until she had given birth to a son; and he named him Jesus.¹

Luke’s Gospel also records a visit by an angel and, in addition to naming the angel as Gabriel, paints a somewhat more detailed picture:

Now in those days a decree went out from Caesar Augustus that the whole world should be registered. This was the first registration taken while Quirinius was governor of Syria. So all the people went to their hometowns to be registered.

Joseph, too, went up from the city of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was a descendant of the household and family of David. He went there to be registered with Mary, who had been promised to him in marriage and was pregnant.

While they were there, the time came for her to have her baby, and she gave birth to her first child, a son. She wrapped him in strips of cloth and laid him in a manger, because there was not any room for them in the inn.

In that region there were shepherds living in the fields, watching their flock during the night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. Then the angel said to them, “Stop being afraid! Listen! I am bringing you good news of great joy for all the people. Today your Savior, Christ the Lord, was born in the city of David. And this will be a sign for you: You will find

¹Matthew 1:18-25.
a baby wrapped in strips of cloth and lying in a manger.”

Suddenly a multitude of the Heavenly Army appeared with the angel, praising God and saying, “Glory to God in the highest, and peace on earth to people who enjoy his favor!”

When the angels had left them and gone back to heaven, the shepherds said to one another, “Let’s go to Bethlehem and see what has taken place that the Lord has told us about.” So they went quickly and found Mary and Joseph with the baby, who was lying in the manger. When they saw this, they repeated what they had been told about this child. All who heard it were amazed at what the shepherds told them, but Mary continued to treasure in her heart all these things and to ponder them. Then the shepherds returned to their flock, glorifying and praising God for everything they had heard and seen, just as it had been told to them.

After eight days had passed, the child was circumcised and named Jesus, the name given him by the angel before he was conceived in the womb.

When the time came for their purification according to the law of Moses, Joseph and Mary took Jesus up to Jerusalem to present him to the Lord, as it is written in the law of the Lord, “Every firstborn son is to be designated as holy to the Lord.” They also offered a sacrifice according to what is specified in the law of the Lord: “a pair of turtledoves or two young pigeons.”

Now a man named Simeon was in Jerusalem. This man was righteous and devout. He was waiting for the one who would comfort Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not die until he had seen the Lord’s Christ. Moved by the Spirit, he went into the temple. When the parents brought the child Jesus to do for him what was customary under the law, Simeon took the child in his arms and praised God, saying,

“Master, now you are allowing your servant to leave in peace according to your word. For my eyes have seen your salvation, which you prepared for all people to see—a light that
will reveal salvation to the gentiles and bring glory to your people Israel.”

Jesus’ father and mother kept wondering at the things being said about him. Then Simeon blessed them and said to Mary, his mother, “This child is destined to cause many in Israel to fall or rise. He will be a sign that will be disputed, so that the inner thoughts of many people might be revealed. Indeed, a sword will pierce your own soul, too.”

Now Anna, a prophetess, was also there. She was a descendant of Phanuel from the tribe of Asher. She was very old, having lived with her husband for seven years after her marriage, and then as a widow for eighty-four years. She never left the temple, but continued to worship there night and day with times of fasting and prayer. Just then she came forward and began to thank God and to speak about the child to all who were waiting for the redemption of Jerusalem.

After doing everything required by the law of the Lord, Joseph and Mary returned to their hometown of Nazareth in Galilee. Meanwhile, the child continued to grow and to become strong. He was filled with wisdom, and God’s favor was with him.²

The Biblical picture, then, is that Jesus was born in a stable, not under a palm tree as the Qur’an maintains. Mary is not regarded as having fasted or taken a vow of silence after the birth. And unlike the Qur’an, which denies the divine nature of the new-born Messiah, the Bible clearly says that he will be referred to as Immanuel—“God with us.”

See, a virgin will become pregnant and give birth to a son, and they will name him Emmanuel, which means, “God with us.”³

“God with us” is hardly a title for a mere human child.

³Isaiah 7:14
The Bible on Christ’s Apostleship

The Bible teaches that Jesus came not simply to preach and to warn, as did Mohammed, according to the Qur’an. Jesus came personally to seek out sinful man and personally to save mankind from eternal damnation.

For the Son of Man has come to seek and to save the lost.”

Unlike Mohammed, who directed people to God alone, Jesus directs people to Himself. Jesus tells us in Matthew 11:28, “Come to me, all of you who are weary and loaded down with burdens, and I will give you rest.” In His last recorded conversation with His disciples, Jesus told them: “Do not let your hearts be troubled. Believe in God, believe also in me.” These are not the words of a mere apostle. Not one of the apostles of the early church ever spoke this way, nor did any of the prophets of the Old Testament times ever speak this way.

The Bible on Christ’s Deity

As we have seen, the Qur’an not only denies the deity of Jesus Christ, but actually pronounces a curse on Christians who ascribe deity to Him.

…but the Christians call Christ the Son of God. That is a saying from their mouth; (In this) they but imitate what the Unbelievers of old used to say. God’s curse be on them: how they are deluded away from the truth!

اللهُ أَباَبَنُ آليمَونيَّةَ وَقَالَتْ الْيَهُودَةَ عَزِيزُ أَبِنَ اللَّهِ وَقَالَتْ الْجَهَزَاءُ أَلْمَسِيحُ أَبِنَ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضِهُّونَ قَوْلَ اللَّهِ ذَلِكَ كَفَرُوا مِنْ قَبْلِ كَفَّارُهُمْ اللَّهُ آتَيْنَىِّ الْيَوْمَ الْيَتيمَةَ

But the plain historical fact of the matter is that Jesus Himself spoke

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4Luke 19:10  
5John 14:1.  
6Sura 9:30
in terms which clearly indicate He claimed to be God Incarnate. Jesus’ statements about Himself can only lead us to the conclusion that Jesus cannot be just a great moral teacher or just another apostle. His words are, as C. S. Lewis has commented, either the words of a lunatic or the words of God Himself. There is no middle ground.

Jesus told His disciples that the only way anyone could come to God was through Him and that by knowing Jesus, His disciples not only knew God, but had actually seen God by seeing Jesus Himself. Consider these comments spoken by Jesus about Himself when, during a discourse on his up-coming death, Philip asks Jesus how he would know the way to where Jesus was going:

Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through me. If you have known me, you will also know my Father. From now on you know him and have seen him.”

Philip said to him, “Lord, show us the Father, and that will satisfy us.”

Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? The person who has seen me has seen the Father. So how can you say, ‘Show us the Father’? You believe, don’t you, that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own. It is the Father who dwells in me who does his works. Believe me, I am in the Father and the Father is in me. Otherwise, believe me because of the works themselves.

“Truly, truly I tell you, the one who believes in me will also do the works that I am doing. He will do even greater works than these because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If you ask me for anything in my name, I will do it.”

These are the words of either a madman or of God Himself. In an earlier confrontation before the stubborn Jewish leaders, Jesus claimed to

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7John 14:6-14.
have known Abraham personally.

[Jesus said to them,] “I am testifying about myself, and the Father who sent me is testifying about me.” Then they said to him, “Where is this Father of yours?”

Jesus replied, “You do not know me or my Father. If you had known me, you would have known my Father also.” He spoke these words in the treasury, while he was teaching in the temple. Yet no one arrested him, because his hour had not yet come.

Later on he said to them again, “I am going away, and you will look for me, but you will die in your sins. You cannot come where I am going.”

So the Jews said, “He isn’t going to kill himself, is he? Is that why he said, ‘You cannot come where I am going’?”

He said to them, “You are from below, I am from above. You are of this world, but I am not of this world. That is why I told you that you will die in your sins. For unless you believe that I am he, you will die in your sins.”

Then they said to him, “Who are you?”

Jesus told them, “What have I been telling you all along? I have much to say about you and to condemn you for. But the one who sent me is truthful, and what I have heard from him I declare to the world.”

They didn’t realize that he was talking to them about the Father. So Jesus told them, “When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own authority. Instead, I speak only what the Father has taught me. Moreover, the one who sent me is with me. He has never left me alone because I always do what pleases him.”

While he was saying these things, many believed in him.

So Jesus said to those Jews who had believed in him, “If you continue in my word, you are really my disciples. And you will know the truth, and the truth will set you free.”

They replied to him, “We are Abraham’s descendants and have never been slaves to anybody. So how can you say, ‘You
Between Christ and Mohammed

Jesus answered them, “Truly, truly I tell you that everyone who commits sin is a slave of sin. The slave does not remain in the household forever, but the son does remain forever. So if the Son sets you free, you will be free indeed!”

“I know that you are Abraham’s descendants. Yet you are trying to kill me because my word finds no reception among you. I declare what I have seen in my Father’s presence, and you are doing what you have heard from your father.”

They replied to him, “Our father is Abraham!”

Jesus said to them, “If you were Abraham’s children, you would be doing what Abraham did. But now you are trying to kill me, a man who has told you the truth that I heard from God. Abraham would not have done that. You are doing your father’s works.”

They said to him, “We are not illegitimate children. We have one Father, God himself.”

Jesus told them, “If God were your Father, you would have loved me, because I came from God and am here. For I have not come on my own accord, but he sent me. Why don’t you understand my language? It’s because you can’t listen to my words. You belong to your father the devil, and you want to carry out the desires of your father. He was a murderer from the beginning and has never stood by the truth, since there is no truth in him. Whenever he tells a lie he speaks in character, for he is a liar and the father of lies. But it is because I speak the truth that you do not believe me. Can any of you prove me guilty of sin? If I am telling the truth, why don’t you believe me? The one who belongs to God listens to the words of God. The reason you do not listen is because you do not belong to God.”

The Jews replied to him, “Surely we are right in saying that you are a Samaritan and have a demon, aren’t we?” Jesus answered, “I don’t have a demon. On the contrary, I honor my Father, and you dishonor me. I don’t seek my own glory. There is one who seeks it, and he is the Judge. Truly, truly I tell you,
if anyone keeps my word, he will never see death at all.”

Then the Jews said to him, “Now we really know that you have a demon. Abraham died, and so did the prophets, but you say, ‘If anyone keeps my word, he will never taste death at all.’ You aren’t greater than our father Abraham, who died, are you? The prophets also died. Who are you making yourself out to be?”

Jesus answered, “If I were trying to glorify myself, my glory would mean nothing. It is my Father who glorifies me, of whom you say, ‘He is our God.’ You don’t know him, but I know him. If I were to say that I don’t know him, I would be a liar like you. But I do know him and keep his word. Your father Abraham rejoiced that he would see my day, and he saw it and was glad.”

Then the Jews said to him, “You are not even fifty years old, yet you have seen Abraham?”

Jesus said to them, “Truly, truly I tell you, before there was an Abraham, I am!” At this, they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

The Jews clearly understood that Jesus was claiming to be God, an act of blasphemy if the claim were false. They attempted to stone him, which was the Old Testament penalty for blasphemy.

In another confrontation with the Jewish leaders, Jesus was charged with being demon possessed. In that incident, Jesus compared Himself with a shepherd who takes care of His flock. He said that other religious leaders who came before him were merely “thieves and robbers.” By implication, impostors after Him were also to be considered “thieves and robbers.” During the confrontation, the Jewish leaders openly charged Jesus with blasphemy.

“Truly, truly I tell you, the person who does not enter the sheepfold through the gate, but climbs in by some other way, is a thief and a bandit. The one who enters through the gate is the
shepherd of the sheep. It is to him the gatekeeper opens the gate, and it is his voice the sheep hear. He calls his own sheep by name and leads them out. When he has driven out all his own, he goes ahead of them, and the sheep follow him because they recognize his voice. They will never follow a stranger, but will run away from him because they do not recognize the voice of strangers.” Jesus used this illustration with them, but they didn’t understand what he was saying to them.

So again Jesus said, “Truly, truly I tell you, I am the gate for the sheep. All who came before me are thieves and bandits, but the sheep did not listen to them. I am the gate. If anyone enters through me, he will be saved. He will come in and go out and find pasture. The thief comes only to steal, slaughter, and destroy. I have come that they may have life, and have it abundantly.

“I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming, deserts the sheep, and runs away. So the wolf snatches them and scatters them. For he is a hired hand, and the sheep do not matter to him. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must lead these also, and they will listen to my voice. So there will be one flock and one shepherd. This is why the Father loves me, because I lay down my life in order to take it back again. No one is taking it from me; I lay it down of my own free will. I have the authority to lay it down, and I have the authority to take it back again. This is a command that I have received from my Father.”

Once again there was a division among the Jews because of these words. Many of them were saying, “He has a demon and is insane. Why bother listening to him?”

Others were saying, “These are not the words of a man who is demon-possessed. A demon cannot open the eyes of the blind, can it?”
Now Hanukkah was taking place in Jerusalem. It was winter, and Jesus was walking around in the temple inside the open porch of Solomon. So the Jews surrounded him and said to him, “How long are you going to keep us in suspense? If you are the Christ, tell us so plainly.”

Jesus answered them, “I have told you, but you do not believe it. The works that I do in my Father’s name testify on my behalf, but you do not believe because you do not belong to my sheep. My sheep hear my voice. I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. What my Father has given me is greater than all else, and no one can snatch it from the Father’s hand. I and the Father are one.”

Again the Jews picked up stones to stone him to death.

Jesus replied to them, “I have shown you many good works from my Father. For which of them are you going to stone me?”

The Jews answered him, “We are not going to stone you for a good work but for blasphemy, because you, a mere man, are making yourself God!”

Jesus replied to them, “Is it not written in your law, ‘I said, ‘You are gods’‘? If he called those to whom the word of God came ‘gods’ (and the Scripture cannot be set aside), how can you say to the one whom the Father has consecrated and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? If I am not doing my Father’s works, do not believe me. But if I am doing them, even though you do not believe me, believe the works, so that you may know and understand that the Father is in me and I am in the Father.” Again they tried to seize him, but he slipped away out of their hands.

Then he went away again across the Jordan to the place where John had been baptizing at first, and he remained there. Many people came to him and kept saying, “John never performed a sign, but all the things that John said about this man
were true!” And many believed in him there.⁹

It is clear, therefore, that Jesus believed and taught that He was God Incarnate. The statements He made were either those of a madman or those of God the Son who became a man so that, by dying on the cross at Calvary, he might pay the penalty for sin. The apostles teach in their epistles that Jesus is God. For example, consider these excerpts from Paul’s letter to Titus:

At the right time he revealed his message through the proclamation that was entrusted to me by the command of God our Savior.¹⁰

Instead, they are to show complete and perfect loyalty, so that in every way they may make the teaching about God our Savior more attractive.¹¹

…as we wait for the blessed hope and the glorious appearance of our great God and Savior, Jesus Christ.¹²

In grace our Savior God appeared,
   His love for mankind to make clear.
’Twas not for deeds that we had done,
   But by his steadfast love alone,
He saved us through a second birth,
   Renewed us by the Spirit’s work,
And poured him out upon us, too,
   Through Jesus Christ our Savior true.
And so, made right by his own grace,
   Eternal life we now embrace.¹³

In each of these references, Paul refers to God as Savior and to Jesus as Savior. At one point, he even refers to Jesus as “our great God and Savior, Jesus Christ” (Titus 2:13).

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⁹ John 10:1-42.
¹⁰ Titus 1:3.
¹¹ Titus 2:10.
¹³ Titus 3:4-7.
The Bible on Christ’s Death and Resurrection

As we have seen, the Qur’an claims to be a confirmation of the Bible. The Qur’an denies the death, burial, and resurrection of Jesus. The Bible, however, claims that Jesus died on the cross at Calvary, was buried in a borrowed tomb, and was raised to life three days later. The event is recorded in all four Gospels. Here is Mark’s account:

They forced a certain passer-by who was coming in from the country to carry Jesus’ cross. He was Simon of Cyrene, the father of Alexander and Rufus. They took Jesus to a place called Golgotha, which means Skull Place. They tried to give him wine mixed with myrrh, but he wouldn’t take it.

Then they crucified him. They divided his clothes among themselves by throwing dice to see what each one would get. It was nine in the morning when they crucified him. The written notice of the charge against him read, “The king of the Jews.” They crucified two bandits with him, one on his right and the other on his left. Those who passed by kept insulting him, shaking their heads, and saying, “Ha! You who were going to destroy the sanctuary and rebuild it in three days—save yourself and come down from the cross!”

In the same way the high priests, along with the scribes, were also making fun of him among themselves. They kept saying, “He saved others but can’t save himself! Let the Christ, the king of Israel, come down from the cross now so that we may see it and believe.” Even the men who were crucified with him kept insulting him.

At twelve noon, darkness came over the whole land until three in the afternoon.

At three o’clock Jesus cried out with a loud voice, “Eloi, eloi, lema sabachthani?”, which means, “My God, my God, why have you forsaken me?”

When some of the people standing there heard this, they said, “Listen! He’s calling for Elijah!”

So someone ran and soaked a sponge in some sour wine. Then he put it on a stick and offered Jesus a drink, saying,
“Wait! Let’s see if Elijah comes to take him down!”

Then Jesus gave a loud cry and breathed his last. The curtain in the sanctuary was torn in two from top to bottom. When the centurion who stood facing Jesus saw how he had cried out and breathed his last, he said, “This man certainly was the Son of God!”

Now there were women watching from a distance. Among them were Mary Magdalene, Mary the mother of young James and Joseph, and Salome. They used to accompany him and care for him while he was in Galilee. Many other women who had come up to Jerusalem with him were there, too.

It was the Day of Preparation, that is, the day before the Sabbath. Since it was already evening, Joseph of Arimathea, a highly respected member of the Council, who was waiting for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Pilate wondered if Jesus had already died, so he summoned the centurion to ask him if he was in fact dead. When he learned from the centurion that he was dead, he let Joseph have the corpse. Joseph bought some linen cloth, took the body down, and wrapped it in the cloth. Then he laid it in a tomb that had been cut out of the rock and rolled a stone against the door of the tomb. Now Mary Magdalene and Mary the mother of Joseph saw where he was laid.

When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices to go and anoint Jesus. Very early on the first day of the week, when the sun had just come up, they were going to the tomb. They kept saying to one another, “Who will roll away the stone for us from the entrance to the tomb?” Then they looked up and saw that the stone had been rolled away. (For it was a very large stone.)

As they went into the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were utterly astonished. But he said to them, “Stop being astonished! You are looking for Jesus of Nazareth, who was crucified. He has been raised. He is not here. Look at the place where they
laid him. But go and tell his disciples, especially Peter, that he is going ahead of you into Galilee. There you will see him, just as he told you.”

So they left the tomb and ran away, for shock and astonishment had overwhelmed them. They didn’t say a thing to anyone, because they were afraid. 14

From this account, and that of the other Gospels, there are only two possible conclusions the Muslim can make. The first conclusion is to dismiss the account as either a mistake by the witnesses or as a fabrication or lie. The second conclusion is that Jesus died, was buried, and was resurrected, just as the text states. Again, there is no middle ground.

As to mistakes or lies by the witnesses, there was ample time for checking the tomb. No body was found. And numerous accounts of post-resurrection appearances by Jesus to the disciples would have to be fabrications compounded on top of fabrications. Each of the disciples, plus the over 500 eyewitnesses, would have died or gone to their martyrs’ deaths defending stories they knew they had fabricated. The Apostle Paul, an eyewitness of the resurrected Christ, sums up the problem succinctly in one of his letters to the Christians at Corinth:

For I passed on to you the most important points of what I received: Christ died for our sins in keeping with the Scriptures, he was buried, he was raised on the third day in keeping with the Scriptures—and is still alive!—and he was seen by Cephas, and then by the twelve. After that, he was seen by more than 500 brothers at one time, most of whom are still alive, though some have died. Next he was seen by James, then by all the apostles, and finally he was seen by me, as though I were born abnormally late. 15

How probable is it that all these people would have risked persecution, danger and death for what they knew to be a lie?

15 First Corinthians 15:6
The Bible on Christ’s Disciples

Of all the portraits of characters painted in the Bible, it can be said with absolute certainty that the disciples were not Muslims, in spite of claims by the Qur’an to the contrary.

...said the Disciples [to Jesus]: “We are God’s helpers; we believe in God, and do thou bear witness that we are Muslims.”

The picture that the Bible paints of the disciples is very human, with doubt and faith mixed in with joy and sorrow. These men are refreshingly human and honest. Even Judas, the betrayer, is portrayed honestly for who he was. The Bible paints no portraits of legendary exploits or super-heroes among any of the disciples.

The Bible on the Holy Spirit

Of specific interest to any discussion of the Holy Spirit is the Muslim teaching that Mohammed was the “other Comforter” of John 14:16. The Muslim position that Mohammed was the “one who would come” is untenable on a number of grounds. First, Jesus was speaking to a limited number of people in a specific setting. He told his disciples who were gathered around Him that because He was leaving He could, and would, send the “other Comforter.” The scriptures which record the event read as follows:

“If you love me, keep my commandments. I will ask the Father to give you another Helper, to be with you always. He is the Spirit of truth, whom the world cannot receive, for it neither sees him nor recognizes him. But you recognize him, for he abides with you and will be in you. I am not going to forsake you like orphans. I will come back to you.

16Sura 3:52
“In a little while the world will no longer see me, but you will see me. Because I live, you will live also. On that day you will know that I am in my Father and that you are in me and that I am in you. The person who has my commandments and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I, too, will love him and reveal myself to him.”

From the above reference we learn that the “other Comforter” is not human but spirit, specifically the “Spirit of truth.” The Comforter is described as already known by the disciples because “he lives with” them and “will be in” them. Mohammed certainly did not live with them and would never be in them. Jesus commented on the coming of the Comforter prior to His ascension into heaven. Here is Luke’s report:

In my first book, Theophilus, I wrote about everything Jesus did and taught from the beginning, up to the day when he was taken up to heaven after giving orders by the Holy Spirit to the apostles he had chosen. After he had suffered, he had shown himself alive to them by many convincing proofs, appearing to them through a period of forty days and telling them about the kingdom of God.

While he was meeting with them, he ordered them, “Do not leave Jerusalem, but wait for the Father’s promise, about which you heard me speak. For John baptized with water, but you will be baptized with the Holy Spirit not many days from now.” Now those who had come together began to ask him, “Lord, is this the time when you will restore the kingdom to Israel?”

He answered them, “It is not for you to know what times or periods the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

After saying this, he was taken up while they were watch-

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17 John 14:15-21
ing, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, two men in white robes were standing right beside them. They asked, “Men of Galilee, why do you stand looking up toward heaven? This same Jesus, who has been taken up from you into heaven, will come back in the same way you saw him go up into heaven.” Then they returned to Jerusalem from the Mount of Olives, which is near Jerusalem, a Sabbath day’s journey away.18

From the above references, we can see that the coming of the Comforter was made to a specific group of people, at a specific place, and for a specific time period. The record indicates the people to whom the promise was made were Christ’s immediate disciples; the place where the coming took place was Jerusalem; and the time for the coming was at Pentecost, fifty days after the Christ’s death. Mohammed’s appearance in Arabia in the seventh century is consistent neither with the requirements of fulfillment of the promise nor with the actual historical record.

Also, it must be noted that Strong’s Exhaustive Concordance defines “paraklytos” as one who is “summoned, called to one’s side, esp. called to one’s aid;” “one who pleads another’s cause before a judge, a pleader, counsel for defense, legal assistant; an advocate;” “one who pleads another’s cause with one, an intercessor; so of Christ in his exaltation at God’s right hand, pleading with God the Father for the pardon of our sins;” and “in the widest sense, a helper, succourer, aider, assistant; so of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and give them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom.”

The King James Version’s “Comforter” derives from another meaning of the associated verb “paraklytos” which often means “comfort” rather than “exhort.” Still another meaning of this verb is “to call along side.” Not one of the elements of the translation of “paraklytos” can be ascribed in any manner to Mohammed.

18Acts 1:1-12
The Bible on Prophets and Apostles

The Bible treats the subject of prophets with great seriousness. A prophet, in the truest Old Testament sense of the word, was an individual who spoke for God. The Bible describes the method God used when he spoke to a prophet or prophetess and tells how to prove if an individual really spoke for God.

Then the Lord came down in a pillar of cloud; he stood at the entrance to the Tent and summoned Aaron and Miriam. When both of them stepped forward, he said, “Listen to my words: When a prophet of the Lord is among you, I reveal myself to him in visions, I speak to him in dreams. But this is not true of my servant Moses; he is faithful in all my house. With him I speak face to face, clearly and not in riddles; he sees the form of the Lord. Why then were you not afraid to speak against my servant Moses?”

The Bible also gives some insight on how Israel could recognize a false prophet. One test was if the prophet led the nation away from God, he or she was a false prophet. Another proof was if the events the prophet foretold never came to pass. The penalty for false prophets was death by stoning.

If a prophet, or one who foretells by dreams, appears among you and announces to you a miraculous sign or wonder, and if the sign or wonder of which he has spoken takes place, and he says, “Let us follow other gods” (gods you have not known) “and let us worship them,” you must not listen to the words of that prophet or dreamer. The Lord your God is testing you to find out whether you love him with all your heart and with all your soul. It is the Lord your God you must follow, and him you must revere. Keep his commands and obey him; serve him and hold fast to him. That prophet or dreamer must be put to death, because he preached rebellion

19 Numbers 12:5-8.
against the Lord your God, who brought you out of Egypt and redeemed you from the land of slavery; he has tried to turn you from the way the Lord your God commanded you to follow. You must purge the evil from among you.\(^\text{20}\)

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.\(^\text{21}\)

False prophets, then, were a serious threat to the religious and civil life of Israel and their presence in the community were not to be taken lightly.

**The Bible on the Resurrection of the Dead**

The resurrection of the dead is emphatically taught by the Bible. All men and women will live forever. The only question is whether they will be raised to eternal life or eternal damnation.

The Bible records an interesting argument between Jesus and the Sadducees over the concept of the resurrection. Jesus said the Sadducees were mistaken because they knew neither the Scriptures nor the power of God.

That same day some Sadducees, who claim there is no resurrection, came to Jesus and asked him, “Teacher, Moses said, ‘If a man dies having no children, his brother must marry the widow and have children for his brother.’ Now there were seven brothers among us. The first one married and died, and since he had no children, he left his widow to his brother. The same thing happened with the second brother, and then the third, and finally with the rest of the brothers. Finally, the woman died, too. Now in the resurrection, whose wife of the seven will she be, since all of them had married her?”

Jesus answered them, “You are mistaken because you don’t know the Scriptures or God’s power. For in the resurrec-

\(^{20}\)Deuteronomy 13:1-5.
\(^{21}\)Deuteronomy 18:22.
tion, people neither marry nor are given in marriage but are like the angels in heaven. As for the resurrection from the dead, haven’t you read what was spoken to you by God when he said, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead, but of the living.’”

When the crowds heard this, they were amazed at his teaching.\(^22\)

The resurrection of Jesus is the key to Christianity. If there is no resurrection; the entire Christian faith is worse than useless. It is a fraud, the Apostle Paul says, if there is no resurrection.

Now if we preach that Christ has been raised from the dead, how can some of you keep claiming there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised, and if Christ has not been raised, then our message means nothing and your faith means nothing. In addition, we are found to be false witnesses about God because we testified on God’s behalf that he raised Christ—whom he did not raise if in fact it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised, and if Christ has not been raised, your faith is worthless and you are still in your sins. Yes, even those who have died in Christ are lost. If we have set our hopes on Christ in this life only, we deserve more pity than any other people.

But at this moment Christ stands risen from the dead, the first one offered in the harvest of those who have died. For since death came through a man, the resurrection of the dead also came through a man. For as in Adam all die, so also in Christ will all be made alive. However, this will happen to each person in the proper order: first Christ, then those who belong to Christ when he comes. Then the end will come, when he hands over the kingdom to God the Father after he has done away with every ruler and every authority and power. For he must rule until God puts all his enemies under his feet.

\(^{22}\)Matthew 22:23-33.
The last enemy to be done away with is death, for “God has put everything under his feet.” Now when he says, “Everything has been put under him,” this clearly excludes the one who put everything under him. But when everything has been put under him, then the Son himself will also become subject to the one who put everything under him, so that God may be all in all.

Otherwise, what will those people do who are being baptized for the dead? If the dead are not raised at all, why are they being baptized for them?²³

Paul says the resurrection of Jesus is the key to understanding and growing in the Christian faith:

I want to know Christ—what his resurrection power is like and what it means to share in his sufferings by becoming like him in his death, though I hope to experience the resurrection from the dead.²⁴

The Bible does not teach a resurrection so the unbelievers can “understand” how they have erred, as the Qur’an describes in Sura 16:38-39:

They [the unbelievers] swear their strongest oaths by God, that God will not raise up those who die: Nay, but it is a promise (binding) on Him in truth: but most among mankind realize it not, (they must be raised up), in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realize that they had indeed (surrendered to) falsehood.

²³First Corinthians 15:12-28.
²⁴Philippians 3:10-11.
Chapter 12: The Biblical Picture

The Bible, instead, teaches that at the last day all will be raised again; some to eternal life, others to eternal damnation.

The Bible on Hell

The Bible teaches that hell is a real place. It appears to have been originally created for the devil and his angels, and not for man:

“Then he will say to those on his left, ‘Get away from me, you who are accursed, into the eternal fire that has been prepared for the devil and his angels!’

The book of Revelation indicates that hell is the abode not only of the unrighteous dead but also of Satan and his demons. In Luke 8:30-31, Jesus casts a number of demons out of a man. They repeatedly beg him not to cast them down to the Abyss.

The Bible on Marriage and Divorce

The Bible allows divorce, but does not approve of it. Jesus comments on divorce in a specific discourse:

Some Pharisees came to him in order to test him. They asked, “Is it lawful for a man to divorce his wife for any reason?”

He answered them, “Haven’t you read that the one who made them at the beginning ‘made them male and female’ and said, ‘That is why a man will leave his father and mother and be united with his wife, and the two will become one flesh’? So they are no longer two, but one flesh. Therefore, what God has joined together, man must never separate.”

They asked him, “Why, then, did Moses order us ‘to give a certificate of divorce and divorce her’?”

He said to them, “It was because of your hardness of heart that Moses allowed you to divorce your wives. But from the beginning it was not this way. I tell you that whoever divorces his wife, except for sexual immorality, and marries another

\[\text{Matthew 25:41.}\]
woman commits adultery.”

His disciples said to him, “If that is the relationship of a man with his wife, it’s not worth getting married!”

But he said to them, “Not everyone can accept this saying, except those to whom celibacy has been granted. For some men are celibate from birth, while others are celibate because they have been made that way by others. Still others are celibate because they have made themselves that way for the sake of the kingdom of heaven. Let anyone accept this who can.”

The Bible, then, regulates the practice of divorce and allows for the weaknesses of human nature. Old Testament prohibitions include a prohibition against re-marrying a former partner when the spouse of the remarried partner has died or has divorced the new partner.

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.

The Bible on the Creation of Man

The Bible depicts the creation of mankind in a simple, straightforward manner. The story is told without elements of myth or embellishment. The Bible says that man was created from the dust of the earth as the last of God’s creative works. All of God’s creation was called into existence by a spoken word, the Bible says, all except for the first man.

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26 Matthew 19:3-12.
27 Deuteronomy 24:1-4
God, in effect, got his fingernails dirty. Here’s what the text says in Genesis 2:7, as it unveils part of the mystery behind the origins of mankind:

The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

The second chapter of Genesis, beginning at verse 18 and continuing on through verse 24, tells us the other half of this important story. God assigns the first man a special task and, afterwards, God creates a special “helper” for him.

The Lord God said, “It is not good for the man to be alone. I will make a helper suitable for him.” Now the Lord God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found. So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, “This is now bone of my bones and flesh of my flesh; she shall be called woman, for she was taken out of man.” For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

There are no elements of myth or poetry here. No drops of blood. No “sounding clay.”

Read in the Name of your Lord Who has created, has created man from a clot of blood.

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28Surah 96:1
29Surah 15:26
We created man from sounding clay,\(^{30}\) from mud moulded into shape.

After the creation of man is set forth, the Bible indicates that the first man and woman inhabited a specific place on earth, and not in heaven or the spirit world, as the Qur’an indicates. The Bible calls the place Eden. Here is what the Bible says about Eden:

Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed. And the Lord God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. A river watering the garden flowed from Eden; from there it was separated into four headwaters. The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. (The gold of that land is good; aromatic resin and onyx are also there.) The name of the second river is the Gihon; it winds through the entire land of Cush. The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates. The Lord God took the man and put him in the Garden of Eden to work it and take care of it.\(^{31}\)

As we can see, Eden is recorded as being a literal, physical place with a specific geographical location. Eden’s geographic boundaries were delimited by four rivers, all of which are listed by name. Some of the geologic characteristics of the surrounding lands are also indicated.

\(^{30}\)A type of clay common to Arabia, which produces a sound like pottery when it dries.

\(^{31}\)Genesis 2:8-15.
Accordingly, taking the text at literal, face value, it is very difficult to believe that Eden was anything but a real, physical place and that the first man and woman were placed there by God, notwithstanding claims of the Qur’an to the contrary.

**The Bible on Dietary Restrictions and Alcohol**

The Old Testament dietary restrictions were, for the most part, superseded in the New Testament by a direct revelation to the apostle Peter. The event is described in Acts 10:9-16.

Around noon the next day, while they were on their way and coming close to the town, Peter went up on the roof to pray. He became very hungry and wanted to eat, and while the food was being prepared, he fell into a trance and saw heaven open and something like a large linen sheet coming down, being lowered by its four corners to the ground. In it were all kinds of four-footed animals, reptiles, and birds of the air.

Then a voice told him, “Get up, Peter! Kill something and eat it.”

But Peter said, “Absolutely not, Lord, for I have never eaten anything that is common or unclean!”

Again a voice came to him a second time, “You must stop calling unclean what God has made clean.” This happened three times. Then the sheet was quickly taken into heaven.

Like the Qur’an, the New Testament addresses the problem of eating food sacrificed to idols. But the problem is approached from a completely different point of view by the New Testament. The Qur’an assumes that eating the food is wrong because it was sacrificed to idols. The New Testament teaches that idols are nothing and, accordingly, the problem is not with the food: the problem is with the conscience of the eater. The apostle Paul comments:

Now concerning food offered to idols: We know that we all possess knowledge. Knowledge puffs up, but love builds up. If anyone thinks he knows something, he has not yet learned it as he ought to know it. But if anyone loves God, he is known by him.
Now concerning eating food offered to idols: We know that no idol is real in the world and that there is only one God. For even if there are “gods” in heaven and on earth (as indeed there are many so-called “gods” and “lords”), yet for us there is only one God, the Father, from whom everything came into being and for whom we live. And there is only one Lord, Jesus Christ, through whom everything came into being and through whom we live.

But not everyone has this knowledge. Some people are so accustomed to idols that they still think they are eating food offered to an idol, and since their conscience is weak, it becomes contaminated. However, food will not bring us closer to God. We are no worse off if we do not eat, and no better off if we do.  

The New Testament teaching is that observance or non-observance of dietary restrictions must be tempered by how it affects another believer in Christ, especially a “weak” believer. If a believer’s eating of a “restricted” food causes another weaker believer to eat what the weaker believes to be forbidden, and thereby pricks his conscience, Paul says to avoid the problem altogether and not eat.

But you must see to it that this right of yours does not become a stumbling block to the weak. For if anyone with a weak conscience sees you who have this knowledge eating in an idol’s temple, he will be encouraged to eat what has been offered to idols, won’t he? In that case, the weak brother for whom Christ died is destroyed by your knowledge. When you sin against your brothers in this way and wound their weak consciences, you are sinning against Christ. Therefore, if food causes my brother to fall, I will never eat meat again, in order to keep my brother from falling.

In regards to dietary restrictions, the operative word, then, is “free-

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32 First Corinthians 8:1-8
dom.” What would benefit my friend and brother more—my partaking of a certain food or my abstinence? “Everything is permissible,” Paul says, “but not everything is helpful. Everything is permissible, but not everything builds up. No one should seek his own welfare, but rather his neighbor’s.”\textsuperscript{34} Paul continues with his discourse:

Look at the Israelites from a human point of view. Those who eat the sacrifices share in what is on the altar, don’t they? Am I suggesting that an offering made to idols means anything, or that an idol itself means anything? Hardly! What they offer, they offer to demons and not to God, and I do not want you to become partners with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot eat at the table of the Lord and at the table of demons. Are we trying to provoke the Lord to jealousy? We are not stronger than he is, are we?

Everything is permissible, but not everything is helpful. Everything is permissible, but not everything builds up. No one should seek his own welfare, but rather his neighbor’s.

Eat anything that is sold in the meat market without raising any question about it on the ground of conscience, for “the earth and everything in it belong to the Lord.” If an unbeliever invites you to his house and you wish to go, eat whatever is set before you, raising no question on the ground of conscience. However, if someone says to you, “This was offered in sacrifice,” don’t eat it, both out of consideration for the one who told you and because of conscience. I mean, of course, his conscience, not yours. For why should my freedom be judged by someone else’s conscience? If I eat with thankfulness, why should I be denounced because of what I am thankful for?

Therefore, whether you eat or drink, or whatever you do, do everything to the glory of God. Stop being stumbling blocks to Jews or Greeks or to the church of God, just as I myself try to please everybody in every way, not looking for my own ad-

\textsuperscript{34}First Corinthians 10:23-24.
vantage but for that of many people, so that they might be saved.\textsuperscript{35}

The New Testament teaches, then, that ritual dietary restrictions and ritual holiday observances are a sign of spiritual weakness, not spiritual strength. As we have seen, the apostle Paul writes: “However, food will not bring us closer to God. We are no worse off if we do not eat, and no better off if we do.”\textsuperscript{36} In fact, later on in the New Testament, the apostle Paul actually instructed Timothy, his co-laborer, to drink wine because of his illness.

Stop drinking only water, but use a little wine for your stomach because of your frequent illnesses.\textsuperscript{37}

\textbf{The Bible on Prayer}

The Bible teaches no prescribed time or ordering of prayers. It was, however, often customary in Old Testament times for the mighty men and women of faith to have regular prayer times. This was not so much because they felt compelled by religious law or ritual, but rather because they knew of the power and personal satisfaction that comes from prayer. Daniel, for example, is recorded as having prayed on a regular basis and at regular times throughout the day.

Now when Daniel learned that the decree had been published, he went home to his upstairs room where the windows opened toward Jerusalem. Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before.\textsuperscript{38}

Jesus has some illuminating comments on prayer in his discourse about persistence and about the nature of God giving to His children:

Then he said to them, “Suppose one of you has a friend, and you go to him at midnight and say to him, ‘Friend, let me

\textsuperscript{35}First Corinthians 10:19-33.
\textsuperscript{36}First Corinthians 8:8.
\textsuperscript{37}First Timothy 5:23
\textsuperscript{38}Daniel 6:10.
borrow three loaves of bread. A friend of mine on a trip has dropped in on me, and I don’t have anything to serve him.’ Suppose he answers from inside, ‘Stop bothering me! The door is already locked, and my children are with me in bed. I can’t get up and give you anything!’ I tell you, even though he doesn’t want to get up and give him anything because he is his friend, he will get up and give him whatever he needs because of his persistence. So I say to you: Keep asking, and it will be given you. Keep searching, and you will find. Keep knocking, and the door will be opened for you. For everyone who keeps asking will receive, and the person who keeps searching will find, and the person who keeps knocking will have the door opened.

“What father among you, if his son asks for bread, would give him a stone, or if he asks for a fish, would give him a snake instead of the fish? Or if he asks for an egg, would he give him a scorpion? So if you who are evil know how to give good gifts to your children, how much more will the Father in heaven give the Holy Spirit to those who keep asking him!”

Jesus had some harsh things to say about prayers that followed a formula and never came from the heart.

“And whenever you pray, don’t be like the hypocrites who love to stand in the synagogues and on the street corners so that they will be seen by people. Truly I tell you, they have their full reward! But whenever you pray, go into your room, close the door, and pray to your Father who is in secret. And your Father who sees in secret will reward you.

“When you are praying, don’t say meaningless words like the gentiles do, for they think they will be heard because of their wordiness. Don’t be like them, because your Father knows what you need before you ask him.”

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40 Matthew 6:5-8.
The Bible, then, teaches that prayer is not a formula to be taken at prescribed times and places, but rather is an intimate expression of the believer’s heart and soul to God.

**The Bible on Angels**

The Bible is quite clear on its teachings regarding angels. They are charged with guarding the faithful. They are recorded as praising God and being commanded to praise Him. At the end time, they will return with Jesus Christ and will be sent out by Him to remove evil doers and sin from God’s kingdom. At that time, they will be dispatched to gather together all of God’s elect. The Bible teaches that at one time in eternity past there was war in heaven and the Devil and his angels were hurled down to earth.

**The Bible on Friendship with Non-Believers**

The Bible has no restrictions about friendship with non-believers. It does not recommend marriages or business partnerships with non-believers, but friendships are not restricted. In fact, in First Corinthians...
9:22, the apostle Paul lays down some guidelines for a lifestyle that encourages believers to have a form of “life-style evangelism” with non-believers. He writes, “To the weak I became weak in order to win the weak. I have become all things to all people so that by all possible means I might save some of them.” This advice is also true for our relationships with Muslims.

The Bible on Theft

Biblical injunctions against theft are part of the Ten Commandments. “You shall not steal,” reads Exodus 20:15 and its re-cap in Deuteronomy 5:19. The issue is truth in dealing with one another as well as in dealing with God. In Leviticus, God tells the Israelites to “Be holy because I, the Lord your God, am holy.” He then equates ethical treatment with neighbors as part of what it means to be holy. God tells his people, “Do not steal. Do not lie. Do not deceive one another.”

The Bible considers theft to be a dishonor to God’s name. It also equates theft with one step of a long pathway that will ultimately lead the believer to following other gods. The Bible also assumes that people brought up in the faith already know that theft is wrong. For example, when the rich young ruler came to Jesus and asked Him what he had to do to inherit eternal life, Jesus replied: “You know the commandments: ‘Never murder.’ ‘Never commit adultery.’ ‘Never steal.’ ‘Never give false testimony.’ ‘Never cheat.’ ‘Honor your father and mother.’” And the apostle Paul admonished teachers, “as you teach others, do you fail to teach yourself? As you preach against stealing, do you steal?”

Unlike the Qur’an, there is no harsh physical penalty for theft en-

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49Leviticus 19:2.
50Leviticus 19:11.
51Keep falsehood and lies far from me; give me neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and disown you and say, “Who is the Lord?” Or I may become poor and steal, and so dishonor the name of my God. — Proverbs 30:8-9
52Will you steal and murder, commit adultery and perjury, burn incense to Baal and follow other gods you have not known? — Jeremiah 7:9
53Mark 10:19.
54Romans 2:21.
joined in the New Testament. Encouragement is given, instead, for a clear conscience and a clean testimony. Paul writes that after conversion to Christ...

The thief must no longer steal but must work hard and do what is good with his own hands, so that he might have something to give to the needy.\(^{55}\)

Paul adds that a Christian’s witness is tied to his behavior with property that is not his own:

Slaves are to submit themselves to their masters in everything, aiming to please them and not argue with them or steal from them. Instead, they are to show complete and perfect loyalty, so that in every way they may make the teaching about God our Savior more attractive.\(^{56}\)

Theft, then, destroys a believer’s testimony about Christ. The bottom line, Paul says, is:

For the commandments, “You must not commit adultery; you must not murder; you must not steal; you must not covet,” and every other commandment are summed up in this statement: “You must love your neighbor as yourself.”\(^{57}\)

The Bible on Peace

In contrast to Mohammed’s call to take up the sword, Jesus emphatically commanded his followers to put away their swords. Consider this telling passage from Matthew’s Gospel:

Just then, while Jesus was still speaking, Judas, one of the twelve, arrived. A large crowd armed with swords and clubs was with him. They were from the high priests and elders of the people. Now the betrayer personally had given them a signal, saying, “The one I kiss is the man. Arrest him.”

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\(^{55}\)Ephesians 4:28.  
\(^{56}\)Titus 2:9-10  
\(^{57}\)Romans 13:9.
So Judas immediately went up to Jesus and said, “Hello, Rabbi!” and kissed him tenderly.

Jesus said to him, “Friend, why are you here?” Then the other men came forward, took hold of Jesus, and arrested him.

Suddenly, one of the men with Jesus reached out his hand, drew his sword, and struck the high priest’s servant, cutting off his ear. Jesus said to him, “Put your sword back in its place! For all who use a sword will be killed by a sword. Don’t you think that I could call on my Father, and he would send me more than twelve legions of angels now? How, then, would the Scriptures be fulfilled that say this must happen?”

At this point Jesus said to the crowds, “Have you come out with swords and clubs to arrest me as if I were a bandit? Day after day I sat teaching in the temple, yet you didn’t arrest me. But all of this has happened so that the writings of the prophets might be fulfilled.”

Then all the disciples deserted him and ran away.\(^{58}\)

And this example is to extend to everyday life, too. Consider Paul’s admonition to the Christians at Corinth:

As long as there is jealousy and quarreling among you, you are worldly and living by human standards, aren’t you?\(^{59}\)

Paul went on to warn not only of the source of, but also of the dire consequences of, such behavior:

Now the works of the flesh are obvious: sexual immorality, impurity, promiscuity, idolatry, witchcraft, hatred, rivalry, jealously, outbursts of anger, quarrels, conflicts, factions, envy, murder, drunkenness, wild partying, and things like that. I am telling you now, as I have told you in the past, that people who practice such things will not inherit the kingdom of God.\(^{60}\)

The solution, Paul says, lies in forgiveness:

\(^{58}\)Matthew 26:47-56
\(^{59}\)1 Corinthians 3:3
\(^{60}\)Galatians 5:19-21
Let all bitterness, wrath, anger, quarreling, and slander be put away from you, along with all hatred. And be kind to one another, compassionate, forgiving one another just as God has forgiven you in Christ.\textsuperscript{61}

\textsuperscript{61}\textit{Ephesians 4:31-32}
Chapter 13: The Remarkable Claims of Christ

by William Welty, Ph.D.

Who do you say that I am?” This question which Jesus asked His disciples in Mark 8:29 still bears relevance to us today, even though nearly twenty centuries have come and gone since Peter’s ringing reply “You are the Christ, the Son of the Living God” (Matthew 16:16) became the Rock upon which the Church would be built. Let’s examine what the New Testament says about Yeshua HaMeshiach ben David, Whom we know as Jesus the Christ, the son of David.

Claim #1: Jesus claimed that He possessed both the authority and the prerogative to forgive sins, rights which in the theological understanding of Israel belonged solely to God and never to men.

Matthew’s version of the incident highlights the humanity of Jesus: the crowd is said to have “praised God, who had given such authority to men” (Matthew 9:8). Mark’s version of this incident clearly indicates why the Jewish leaders thought Jesus was committing blasphemy—only God can forgive sins (Mark 2:7).

- Matthew 9:2-8

All at once some people brought him a paralyzed man lying on a stretcher. When Jesus saw their faith, he said to the paralyzed man, “Be courageous, son! Your sins are forgiven.”

Then some of the scribes said to themselves, “This fellow is blaspheming!”

But Jesus knew their thoughts and said, “Why do you have such evil thoughts in your hearts? For which is easier: to say ‘Your sins are forgiven,’ or to say, ‘Get up and walk’? But I want you to know that the Son of Man has authority on earth to forgive sins.”
Then he said to the paralyzed man, "Get up, pick up your stretcher, and go home!"

So the man got up and went home. When the crowds saw this, they became frightened and glorified God for giving such authority to humans.

- Luke 7:48

Then Jesus said to her, "Your sins are forgiven!"

Those who were at the table with them began to say among themselves, "Who is this man who even forgives sins?"

- Mark 2: 3-12

Jesus was speaking the word to them when some people came and brought him a paralyzed man being carried by four men. Since they couldn’t bring him to Jesus because of the crowd, they made an opening in the roof over the place where he was. They dug through it and let down the cot on which the paralyzed man was lying.

When Jesus saw their faith, he said to the paralyzed man, "Son, your sins are forgiven."

Now some scribes were sitting there, arguing among themselves, "Why does this man talk this way? He is blaspheming! Who can forgive sins but God alone?"

At once, Jesus knew in his spirit what they were saying to themselves. He said to them, "Why are you arguing about such things among yourselves? Which is easier: to say to the paralyzed man, 'Your sins are forgiven,' or to say, 'Get up, pick up your cot, and walk'? But I want you to know that the Son of Man has authority on earth to forgive sins."

Then he said to the paralyzed man, "I say to you, get up, pick up your cot, and go home!" So the man got up, immediately picked up his cot, and went out before all of them.

As a result, all of the people were amazed and began to glorify God, saying, "We have never seen anything like this!"
Claim #2: Jesus interpreted and applied Old Testament quotations to Himself in which the original contexts of the quotation refer to, and can rightly be applied only to, God Himself.

- Matthew 9:10-13
  
  While he was having dinner at Matthew’s home, many tax collectors and sinners arrived and began eating with Jesus and his disciples. The Pharisees saw this and said to his disciples, “Why does your teacher eat with tax collectors and sinners?”
  
  When Jesus heard that, he said, “Healthy people don’t need a physician, but sick people do. Go and learn what this means: ‘I want mercy and not sacrifice.’ For I did not come to call righteous people, but sinners.”

- Matthew 22:41-46
  
  While the Pharisees were still gathered, Jesus asked them, “What do you think about the Christ? Whose son is he?”
  
  They told him, “David’s.”
  
  He asked them, “Then how can David by the Spirit call him ‘Lord’ when he says,

  ‘The Lord said to my Lord,
   “Sit at my right hand,
       until I put your enemies under your feet”’?

  If David calls him ‘Lord’, how can he be his son?”
  
  No one could answer him at all, and from that day on no one dared to ask him another question.

- Luke 7:26-27
  
  “Really, what did you go out to see? A prophet? Yes, I tell you, and even more than a prophet! This is the man about whom it is written,

  ‘See, I am sending my messenger ahead of you, who will prepare your way before you.’”
Claim #3: Jesus made statements concerning Himself that require Him to possess omniscience, omnipresence, and omnipotence in order for them to be true. But these are attributes that belong only to God.

- Matthew 18:19-20
  “Furthermore, truly I tell you that if two of you agree on earth about anything you request, it will be done for you by my Father in heaven. For where two or three have come together in my name, I am there among them.”

- Matthew 28:18-20
  Then Jesus came up and said to them, “All authority in heaven and on earth has been given to me. Therefore, as you go, disciple all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to obey all that I have commanded you. And remember, I am with you each and every day until the end of the age.”

- Luke 10:22
  “All things have been entrusted to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and the person to whom the Son chooses to reveal him.”

  “But before all these things take place, people will arrest you and persecute you. They will hand you over to synagogues and prisons, and you will be brought before kings and governors for my name’s sake. It will give you an opportunity to testify. So purpose in your hearts not to prepare your defense ahead of time, for I will give you such speech and wisdom that none of your opponents will be able to resist or refute it.”

Claim #4: Jesus demanded loyalties of love and devotion that in the Jewish theological understanding rightly may be given only to God,
since to give them to created beings would violate the first and second commandments.

- Matthew 10:32-33
  “Therefore, everyone who acknowledges me before people I, too, will acknowledge before my Father in heaven. But whoever denies me before people I, too, will deny before my Father in heaven.”
- Matthew 10:37-38
  “The one who loves his father or mother more than me isn’t worthy of me, and the one who loves a son or daughter more than me isn’t worthy of me. The one who doesn’t take up his cross and follow me isn’t worthy of me.”

Claim #5: Jesus made promises to His followers concerning Himself that He could fulfill only if He were God.

- John 14:1
  “Do not let your hearts be troubled. Believe in God, believe also in me.”
- Matthew 11:27-29
  “All things have been entrusted to me by my Father. No one fully knows the Son except the Father, and no one fully knows the Father except the Son and the person to whom the Son chooses to reveal him.”

Claim #6: Jesus claimed authority to judge the world at the last day.

- Matthew 19:28-29
  Jesus said to them, “Truly I tell you, when the Son of Man sits on his glorious throne in the renewed creation, you who have followed me will also sit on twelve thrones, governing the twelve tribes of Israel. In fact, everyone who has left his homes, brothers, sisters, father, mother, children, or fields because of my name will receive a hundred times as much and will inherit eternal life.”
Claim #7: Jesus claimed to own and command the angels of Heaven.

- Matthew 16:27

“The Son of Man is going to come with his angels in his Father’s glory, and then he will repay everyone according to what he has done.”

Claim #8: Jesus claimed to hold authority to cast unbelievers into eternal hell and that one day in the future He will do so.

- Matthew 13:40-43

“Just as weeds are gathered and burned with fire, so it will be at end of the age. The Son of Man will send his angels, and they will gather from his kingdom everything that causes others to sin and those who practice lawlessness and they will throw them into a blazing furnace. In that place there will be wailing and gnashing of teeth. Then the righteous will shine like the sun in their Father’s kingdom. Let the person who has ears listen!”

Claim #9: Jesus claimed that one day He would reward every person who has ever lived for every deed they perform during their lifetimes.

- Matthew 24:30-46

“There the sign of the Son of Man will appear in the sky, and all the tribes of the earth will mourn when they see ‘the Son of Man coming on the clouds of heaven’ with power and great glory. He will send out his angels with a loud trumpet blast, and they will gather his elect from the four winds, from one end of heaven to another.

“Now learn a lesson from the fig tree. When its branches become tender and it produces leaves, you know that summer is near. In the same way, when you see all these things, you will know that he is near, right at the door. Truly I tell you, this generation will not disappear until these things happen. Heaven and earth will disappear, but my words will never disappear.”
“No one knows when that day or hour will come—not the angels in heaven, nor the Son, but only the Father. For just as it was in the days of Noah, so it will be when the Son of Man comes. In those days before the flood, people were eating and drinking, marrying and giving in marriage right up to the day when Noah went into the ark. They were unaware of what was happening until the flood came and swept all of them away. That’s how it will be when the Son of Man comes. At that time two people will be in the field. One will be taken, and the other will be left behind. Two women will be grinding grain at the mill. One will be taken, and the other will be left behind.

“So keep on watching, because you don’t know on what day your Lord is coming. But be sure of this: if the owner of the house had known at what watch of the night the thief was coming, he would have stayed awake and not allowed his house to be broken into. So you, too, must be ready, because at an hour you are not expecting him the Son of Man will come.

“Who, then, is the faithful and wise servant whom his master has put in charge of his household to give the others their food at the right time? How blessed is that servant whom his master finds doing this when he comes!”

- Mark 8:38

“If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes with the holy angels in his Father’s glory.”

Claim #10: Jesus claimed to have authority to send prophets to speak in His name, a prerogative that in the theological understanding of Israel belonged only to God.

- Matthew 23:34-36

“That is why I am sending you prophets, wise men, and scribes. Some of them you will kill and crucify, and some of them you will whip in your synagogues and persecute from town to town. As a result, you will be held accountable for all
the righteous blood shed on earth, from the blood of the righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the sanctuary and the altar. Truly I tell you, all these things will happen to this generation.”

Claim #11: Jesus claimed to be “Lord” of His followers, a title that in the theological understanding of Israel belonged only to God.

- Matthew 24:42
  “So keep on watching, because you don’t know on what day your Lord is coming.”

Claim #12: Jesus called Himself “Lord”, a title that in the theological understanding of Israel belonged only to God.

- Matthew 24:42
  “So keep on watching, because you don’t know on what day your Lord is coming.”

Claim #13: Jesus claimed that He was the Messiah and that He would sit at the right hand of God.

- John 4:25
  The woman said to him, “I know that the Messiah is coming” (who is called Christ). “When he comes, he will tell us everything.”
  Jesus said to her, “I am he, the one who is speaking to you.”

- Matthew 26:63-66
  But Jesus was silent. Then the high priest said to him, “I command you by the living God to tell us if you are the Christ, the Son of God!”
  Jesus said to him, “You have said so. Nevertheless I tell you, from now on ‘you will see the Son of Man seated at the right hand of Power’ and ‘coming on the clouds of heaven.’”
  Then the high priest tore his robes and said, “He has blasphemed! Why do we still need witnesses? Look, you your-
themselves have just heard the blasphemy! What is your verdict?”
They replied, “He deserves to die!”

- Mark 14:61b-64

But he kept silent and didn’t answer at all. The high priest asked him again, “Are you the Christ, the Son of the Blessed One?”

Jesus said, “I am. And ‘you will see the Son of Man seated at the right hand of the Power’ and ‘coming with the clouds of heaven.’”

Then the high priest tore his clothes and said, “Why do we still need witnesses? You have heard his blasphemy! What is your verdict?” All of them condemned him as deserving death.


As soon as day came, the elders of the people, the high priests, and the scribes assembled and brought him before their Council.

They said, “If you are the Christ, tell us.”

But he said to them, “If I tell you, you won’t believe me, and if I ask you a question, you won’t answer me. But from now on the Son of Man will be seated at the right hand of the mighty God.”

Then they all asked, “Are you, then, the Son of God?”

He answered them, “You say that I am.”

Then they said, “Why do we need any more testimony? We have heard it ourselves from his own mouth!”


Then Jesus said to them, “O how foolish you are and how slow of heart to believe everything the prophets said! The Christ had to suffer these things and then enter his glory, didn’t he?” Then, beginning with Moses and all the Prophets, he explained to them all the passages of
Scripture about himself.

**Claim #14: Jesus firmly and instantly rejected any assessment of His character that would call Him merely a good teacher or “Lord” after the manner of merely polite address, insisting that if He is to be called “good” or “Lord”, then He should also be called God and obeyed as God.**

- **Mark 10:17-18**
  
  As Jesus was setting out on a journey, a man ran up to him, knelt down in front of him, and asked him, “Good Teacher, what must I do to inherit eternal life?”
  
  Jesus said to him, “Why do you call me good? Nobody is good except for one—God.”

- **Luke 6:46**
  
  “Why do you keep calling me ‘Lord, Lord,’ but don’t do what I tell you?”

**Claim #15: Jesus claimed that He personally would resurrect Himself from the dead.**

- **John 2:18-22**
  
  Then the Jews said to him, “What sign can you show us as authority for doing these things?”
  
  Jesus answered them, “Destroy this sanctuary, and in three days I will rebuild it.”
  
  The Jews said, “This sanctuary has been under construction for forty-six years, and you’re going to rebuild it in three days?” But the sanctuary he was speaking about was his own body. After he had been raised from the dead, his disciples remembered that he had said this. So they believed the Scripture and the statement that Jesus had made.

- **John 10:17-18**
  
  “This is why the Father loves me, because I lay down my life in order to take it back again. No one is taking it from me; I lay it down of my own free will. I have the authority to lay it
down, and I have the authority to take it back again. This is a command that I have received from my Father.”

Claim #16: Jesus claimed that He came to earth from a previous existence in Heaven and that He existed before the creation of the Universe.

- John 6:38-40

“For I have come down from heaven, not to do my own will, but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything that he has given me, but should raise it to life on the last day. For this is my Father’s will, that everyone who sees the Son and believes in him should have eternal life, and I will raise him to life on the last day.”

Then the Jews began grumbling about him because he said, “I am the bread that came down from heaven.”

They kept saying, “This is Jesus, the son of Joseph, isn’t it, whose father and mother we know? So how can he say, ‘I have come down from heaven’?”

- John 16:28

“I left the Father and have come into the world. Now I am leaving the world and going back to the Father.”

- John 17:24

“Father, I want those you have given me to be with me where I am and to see my glory, which you gave me because you loved me before the creation of the world.”

Claim #17: Jesus claimed that anyone who believed in Him would have eternal life.

- John 3:13-18

“No one has gone up to heaven except the one who came down from heaven, the Son of Man who is in heaven. Just as Moses lifted up the serpent in the wilderness, so must the Son
of Man be lifted up, so that everyone who believes in him may have eternal life.

“For this is how God loved the world: He gave his unique Son so that everyone who believes in him might not perish but have eternal life.”

Claim #18: Jesus claimed that He was sent by God from Heaven as a gift to all mankind in order to keep them from dying eternally.

- John 3:17

“For God sent the Son into the world, not to condemn the world, but that the world might be saved through him.”

Claim #19: Jesus claimed that anyone who rejected Him is already in a state of having been condemned for not believing in Him.

- John 3:18

“Whoever believes in him is not condemned, but whoever does not believe has already been condemned, because he has not believed in the name of God’s unique Son.”

Claim #20: Jesus claimed that at the last day He would raise from the dead anyone who believed in Him.

- John 6:39-40

“And this is the will of the one who sent me, that I should not lose anything that he has given me, but should raise it to life on the last day. For this is my Father’s will, that everyone who sees the Son and believes in him should have eternal life, and I will raise him to life on the last day.”

Claim #21: Jesus claimed to be the resurrection incarnate.

- John 11:25-26

Jesus said to her, “I am the resurrection and the life. The person who believes in me, even though he dies, will live. Indeed, everyone who lives and believes in me will never die. Do you believe that?”
Claim #22: Jesus claimed that God was His Father and that anyone who looked at Him was actually looking at God, claims which in the theological understanding of Israel meant that He claimed to be not only equal to God, but actually God Himself. Nevertheless, He also maintained that God the Father was a separate Person from Himself, Who also is fully God.

- John 5:17-18

But Jesus answered them, “My Father has been working until now, and I, too, am working.” So the Jews were trying all the harder to kill him, because he was not only breaking the Sabbath but was also calling God his own Father, thus making himself equal to God.

- John 10:24-33

So the Jews surrounded him and said to him, “How long are you going to keep us in suspense? If you are the Christ, tell us so plainly.”

Jesus answered them, “I have told you, but you do not believe it. The works that I do in my Father’s name testify on my behalf, but you do not believe because you do not belong to my sheep. My sheep hear my voice. I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. What my Father has given me is greater than all else, and no one can snatch it from the Father’s hand. I and the Father are one.”

Again the Jews picked up stones to stone him to death.

Jesus replied to them, “I have shown you many good works from my Father. For which of them are you going to stone me?”

The Jews answered him, “We are not going to stone you for a good work but for blasphemy, because you, a mere man, are making yourself God!”

- John 14:9b

“The person who has seen me has seen the Father. So how
can you say, ‘Show us the Father’?

- John 19:7-9

  The Jews answered Pilate, “We have a law, and according to that law he must die because he made himself out to be the Son of God.”

  When Pilate heard this, he became even more afraid. Returning to his headquarters, he said to Jesus, “Where are you from?” But Jesus gave him no reply.

- John 20:17

  Jesus told her, “Don’t hold on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”

Claim #23: Jesus claimed that He has the right and authority to grant eternal life to anyone to whom He wished to give it.

- John 5:21-29

  “Just as the Father raises the dead and gives them life, so also the Son gives life to those he chooses. For the Father judges no one, but has given all judgment to the Son, so that all may honor the Son as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.

  “Truly, truly I tell you, the one who hears my word and believes in the one who sent me has eternal life and does not come under judgment, but has passed from death to life. Truly, truly I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear it will live. For just as the Father has life in himself, so also he has granted the Son to have life in himself. And he has given him authority to pass judgment, because he is the Son of Man. Don’t be amazed at this, because the hour is coming when all who are in their graves will hear his voice and will come out—those who have done what is good to the resurrection of life, and those who have practiced what is evil to the resurrection of
condemnation.”

Claim #24: Jesus claimed that the judgment of all men at the last day had been entrusted to Him.

- John 5:24-29

“Truly, truly I tell you, the one who hears my word and believes in the one who sent me has eternal life and does not come under judgment, but has passed from death to life. Truly, truly I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear it will live. For just as the Father has life in himself, so also he has granted the Son to have life in himself. And he has given him authority to pass judgment, because he is the Son of Man. Don’t be amazed at this, because the hour is coming when all who are in their graves will hear his voice and will come out—those who have done what is good to the resurrection of life, and those who have practiced what is evil to the resurrection of condemnation.

Claim #25: Jesus claimed that anyone who failed to honor Him was failing to honor God.

- John 5:22-23

“For the Father judges no one, but has given all judgment to the Son, so that all may honor the Son as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.”

Claim #26: Jesus claimed that one day in the future He would call everyone who had ever died back to life.

- John 5:25

“Truly, truly I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear it will live.”
Claim #27: Jesus claimed that He possessed self-existent life, an attribute that in the theological understanding of Israel belonged only to God.

- John 5:26
  “For just as the Father has life in himself, so also he has granted the Son to have life in himself.”

Claim #28: Jesus claimed that He is the I AM (YaHWeH Elohim) God of the Old Testament, and that those who listened to Him would know this after His crucifixion.

- John 8:28
  So Jesus told them, “When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own authority. Instead, I speak only what the Father has taught me.”
- John 8:57-59
  Then the Jews said to him, “You are not even fifty years old, yet you have seen Abraham?”
  Jesus said to them, “Truly, truly I tell you, before there was an Abraham, I am!” At this, they picked up stones to throw at him, but Jesus hid himself and went out of the temple.
- John 13:19
  I’m telling you this now, before it happens, so that when it does happen you may believe that I am he.

Claim #29: Jesus claimed that He would return again to the earth after going to heaven in order to prepare a residence for His followers.

- John 14:2-3
  “There are many rooms in my Father’s house. If there were not, would I have told you that I am going away to prepare a place for you? And if I am going away to prepare a place for you, I will come again and will welcome you into my
presence, so that you may be where I am.”

Claim #30: Jesus claimed that belief in Him is the exclusive and sole means to become reconciled to God, and that as a result of that belief in Him, anyone who trusted Him would share His uncreated life.

- John 14:6
  
  Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through me.”

- John 14:19b
  
  “Because I live, you will live also.”

Claim #31: Jesus claimed that He has the ability and willingness to do anything anyone who asked Him would request, provided that the request is consistent with His character and that it would honor God the Father.

- John 14:13-14
  
  “I will do whatever you ask in my name, so that the Father may be glorified in the Son. If you ask me for anything in my name, I will do it.”

- John 16:15
  
  “All that the Father has is mine.”

- John 16:23b
  
  “Truly, truly I tell you, whatever you ask the Father for in my name, he will give it to you.”

Claim #32: Jesus claimed that He would be present continually with His followers forever and that He would live within His followers, promises that are impossible to fulfill unless He possesses omnipresence and omniscience, which are attributes of deity.

- John 14:16-18
  
  I will ask the Father to give you another Helper, to be with you always. He is the Spirit of truth, whom the world cannot
receive, for it neither sees him nor recognizes him. But you recognize him, for he abides with you and will be in you. I am not going to forsake you like orphans. I will come back to you.

Claim #33: When He was worshipped as God by various individuals, Jesus never refused such worship nor corrected the worshipper by stating that worship of Him would violate the First or Second Commandment.

- Matthew 14:33
  Then the men in the boat began to worship Jesus, saying, “You certainly are the Son of God!”

- Matthew 28:8-9
  So they quickly left the tomb with fear and great joy and ran to tell his disciples. Suddenly Jesus met them and said, “Greetings!” They went up to him, took hold of his feet, and worshiped him.

- John 20:28
  Thomas answered him, saying “My Lord and My God!”
Chapter 14: Are the Arabs the Descendants of Abraham?

BY ROBERT MOREY, PH.D.

The Middle East will never have peace until the above question is honestly answered according to the historical facts. Myths and legends are fine as stories for children, but in the real world we must have facts and documentation, not legends. As the Encyclopedia Britannica puts it:

Arabian literature has its own version of prehistoric times, but it is entirely legendary.¹

Another source, A Dictionary of Islam, calls the Arab version of Ishmael’s history a “great deal of romance.”

The pure Arabs are those who claim to be descended from Joktan or Qahtan, whom the present Arabs regard as their principle founder... The ‘Arabu ‘l-Musta’ribah, the mixed Arabs, claim to be descended from Ishmael. They boast as much as the Jews of being reckoned the children of Abraham. This circumstance will account for the preference with which they uniformly regard this branch of their pedigree, and for the many romantic legends they have grafted upon it... The Arabs, in their version of Ishmael’s history, have mixed a great deal of romance with the narrative of Scripture.²

And the Encyclopedia of Islam is even more telling:

Mohammed was not informed about the family of Abraham.³

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²A Dictionary of Islam, pgs. 18-19.
³Encyclopedia of Islam, I:184. See also pages 544-546.
The Arab Claim

The Arab claim to the land of Israel rests entirely on three false assumptions:

1. All Arabs are the descendants of Abraham through Ishmael.

   Ishmael and his descendants were included in the covenant God made with Abraham.

2. Since the Abrahamic covenant included the land of Israel, the Arabs have a legitimate claim to it.

The Historical Record

According to the Torah, when Abraham left Ur of the Chaldees, he went West to what is now called Israel (Gen. 12 ff.). He became a dweller in tents in that land. It was in Israel that God made a covenant with him for the land in which he was living at that time. It was in Israel that he fathered Isaac, Ishmael, and many other sons and daughters. Isaac was the only son of Abraham chosen by God to be the heir of the covenant. Abraham took Isaac to Mt. Moriah to be offered up as a sacrifice to God.

   The Torah is contradicted by the Qur’an at nearly every point. According to Sura 2:119-121, Abraham and Ishmael did not dwell in tents in Israel but in the city of Mecca in Arabia. Together they rebuilt the Ka’bah and placed the black stone in the wall. It was Abraham who started the tradition of an annual pilgrimage to Mecca, throwing stones at the devil, etc. Abraham took Ishmael (not Isaac) to nearby Mt. Mina to offer as a sacrifice to God.

   Ishmael’s twelve sons were named Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah.¹ They intermarried with the local population in North Arabia and produced several nomadic tribes know as the “Ishmaelites.”

   It was prophesied in the Torah that Ishmael and his family would

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¹Genesis 12:11-16.
“live to the East of all his brothers.”\(^5\) Genesis goes on to say,

And they settled from Havilah to Shur which is east of Egypt as one goes toward Assyria.\(^6\)

This broad area is the desert section East of Egypt in Northern Arabia toward the kingdom of the Assyrians.

The Ishmaelites are mentioned as a distinct tribe in the Assyrian records. They later intermarried with and were absorbed by the Midianites and other local tribes. In Genesis 37:25-28; 39:1, the Ishmaelites are called the Midianites and in Judges 8:22-24, the Midianites are called the Ishmaelites.\(^7\) The identification cannot be made any stronger and so the idea that the Arabs are descended from Ishmael is, in a word, false:

There is a prevalent notion that the Arabs, both of the south and north, are descended from Ishmael; and the passage in Gen. xvi.12, “he (Ishmael) shall dwell in the presence of all his brethren,” is often cited as if it were a prediction of that national independence which, upon the whole, the Arabs have maintained more than any other people. But this supposition is founded on a misconception of the original Hebrew, which runs literally, “he shall before the faces of all his brethren,” i.e., (according to the idiom above explained, in which “before the face” denotes the east), the habitation of his posterity shall be “to the east” of the settlements of Abraham’s other descendants... These prophecies found their accomplishment in the fact of the sons of Ishmael being located generally speaking to the east of the other descendants of Abraham, whether of Sara or of Keturah. But the idea of the southern Arabs being of the posterity of Ishmael is entirely without foundation, and seems to have originated in the tradition invented by Arab vanity that they, as well as the Jews, are of the seed of Abraham—a vanity

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\(^5\) Genesis 16:12.  
\(^6\) Genesis 25:18.  
\(^7\) See also The Encyclopedia of Religion, Vol. 7, pg. 296 where the connection between the Midianites and the Ishmaelites is noted.
which, besides disfiguring and falsifying the whole history of
the patriarch and his son Ishmael, has transferred the scene of
it from Palestine to Mecca."

Arabia was already populated by the descendants of Cush and
Shem long before Abraham or Ishmael were born. Their cities and
temples have been well documented by archeologists. If all the Arab people
descended from Ishmael as Mohammed claimed, where did all the original Arabs go? What happened to them? Who did Ishmael marry if the Arabs did not already exist? If Arabia was unpopulated, who built Mecca? Since he lived there, obviously it existed before he was born. The facts speak for themselves. The Arab people existed before, during, and after Ishmael started roaming the wilderness of North Arabia.

The descendants of Ishmael were scattered in Northern Arabia from
the wilderness of Shur to the ancient city of Havilah. And as we have
seen, they were absorbed by the local tribes such as the Midianites. There is no historical or archeological evidence that Ishmael went south
to Mecca and became the “Father” of the Arab race. Some modern Arab scholars admit that before Mohammed, Qahtan was said to be the “Fa-
ther” of the Arab people, not Ishmael.

The Abrahamic Covenant was given only to Isaac and to his de-
scendants. Ishmael and the other sons of Abraham were explicitly ex-
cluded by God from having any part of the covenant made with Abra-
ham.

And Abraham said to God, “Oh, that Ishmael might live
before you!” Then God said, “No, Sarah your wife shall bear
you a son, and you shall call his name Isaac. I will establish my
co

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9 Genesis 10:7.
11 In the Qur’an, “Gen. 21.17-21... are identified with Mecca” (The Concise Encyclopedia of Islam, p. 193). It also states that the Southern Arabs come from Qahtan, not Ishmael (p. 48).
descendants after him. As for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and I will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. But my covenant I will establish with Isaac, whom Sarah shall bear to you at the set time next year."\(^{12}\)

Therefore the descendants of Ishmael and the other sons of Abraham do not have any claim to the land of Israel because they are not included in the covenant God made with Abraham. Only the Jews have any claim to the land of Israel.

**Islam’s Claim**

Muslims like to claim that Islam give them the right to claim the land of Israel as their own. This claim rests upon two false assumptions:

1. All Arabs are the descendants of Ishmael;
2. Mohammed went to Jerusalem.

**Three Historical Facts**

The first assumption has already been proven false. The Arab people are not the descendants of Ishmael and hence they are not the heirs of the Patriarchs, the prophets, the Scriptures or the land of Israel.

The claim that Mohammed went to Jerusalem is false. According to the Qur’an and the Hadith, Mohammed had a dream in the middle of the night in which he traveled through the sky, visited seven heavens, met great people like Jesus, and visited the Jerusalem. Since this was only a dream, he was never actually in Jerusalem. The Mosque on the temple site in Jerusalem is a hoax built on the lie that Mohammed stood on the site.

Nowhere does the Qur’an state that Ishmael is the progenitor of the Arab race. Since it is not taught in the Qur’an, it cannot be a true Islamic belief.

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\(^{12}\) Genesis 17:18-21.
Conclusion

The Arab people are not the children of Ishmael. Even if they were, they would still have no claim to Israel because Ishmael was excluded by God Himself from having any part in the covenant made with Abraham. Isaac was the only heir of the Abrahamic covenant. Thus the Arabs as a people have no claim to the land of Israel. The Muslims have no claim to the land of Israel either. Mohammed never went to Jerusalem except in a dream. The only people with a spiritual and biblical claim to the land of Israel are the descendants of Isaac, the Jews.
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113. The Daybreak
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What Must I Do to Be Saved?

You have broken God’s holy Law. You don’t think so? “I’m not so bad,” you tell yourself.

Really? Ask yourself some questions. Have you ever lied? Yes, you have. Have you ever stolen anything? Yes, you have.

Have you ever committed adultery? Yes, you have, because Jesus says that to even lust after a woman is the same as committing adultery. My friend, you have broken three out of ten. And by desiring her in the first place, you are coveting someone’s wife or daughter. That’s four.

Shall we try for five out of ten? Jesus says to hate someone is to commit the sin of murder in your heart. And that’s where sin starts. Let’s check the balance sheet. You have admitted that you are a lying, thieving, covetous, murdering, adulterer—and we’ve only looked at five of the ten.

Shall we go for six? By doing all these things, you have dishonored your father and mother. My friend, you’ve broken six out of ten. If you will be honest with yourself, you have broken all the others, too. And these are just a summary of God’s holy Law.

You’ve got a problem, my friend. And it’s a serious problem, because the penalty for breaking God’s Law is severe indeed. But it’s not just your problem. It’s my problem, too. In fact, it’s everybody’s problem. The penalty is death, and not just physical death. The penalty is eternal death, separation from God in a place that you really don’t want to go to.

But there’s some good news. In fact, it’s great news. That eternal penalty has already been paid. God Himself paid it and paved the road for our salvation through Jesus Christ.

The road to salvation through Jesus Christ is clearly presented in
the New Testament. These Seven Principles of Salvation are set forth in Paul’s letter to the Romans.

- All people are born sinners. We are all unrighteous people.

  As it is written, “Not even one person is righteous. No one understands. No one searches for God. All have turned away. Together they have become worthless.” —Romans 3:10-12

This means that no one is righteous before God and, in fact, no one is even searching for Him.

- All people sin. Our best efforts will never measure up.

  ... since all have sinned and continue to fall short of God’s glory. —Romans 3:23

This means that you have sinned. You have not earned, and do not deserve, eternal life. There are two things you need to know to be saved: First, you need to know that you are a sinner who has violated God’s laws. Second, you need to know that there is a terrible and eternal price for sin.

- The price of sin is death.

  Therefore, just as sin entered the world through one man, and death through sin, so death spread to everyone, because all have sinned. —Romans 5:12

Adam sinned and gave Satan a foothold in the world. By nature, we are all separated from God. We are all born in sin. We deserve death and hell.

- Jesus paid your debt by dying in your place.

  For the wages of sin is death, but the free gift of God is eternal life in union with Christ Jesus our Lord. —Romans 6:23

You have earned death, not eternal life. So Jesus, in effect, went to the “Bank of Heaven” and paid your debt for you. Jesus paid the price for
you to obtain salvation and eternal life. You cannot earn this payment. Eternal life must be accepted as a gift from God.

- Christ died in your place, paying your price, and suffering so that you would not have to suffer eternally.

    But God demonstrates his love for us by the fact that Christ died for us while we were still sinners. — Romans 5:8

Due to unconditional love, Christ died in your place, paying a debt He did not owe. We all have an unpaid debt of sin that Christ is willing to pay for us. How do we get our debts paid by Christ? If you accept His payment of your debt by receiving Him as your Lord and Savior, He will make you His child and take you to heaven when you die.

- His invitation is open to anyone... even you.

    For “everyone who calls on the name of the Lord will be saved.” — Romans 10:13

The word “everyone” includes you. How do you “call on the name of the Lord” to be saved?

- You must confess your sin, declare His Lordship, and believe in your heart that God raised Christ from the dead.

    … if you declare with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved. For a person believes with his heart and is justified, and a person declares with his mouth and is saved. — Romans 10:9-10

    The Bible promises us that God forgives our sin when we accept the work that Christ did for us when He died on Calvary. You can do this by praying this short, simple prayer:

    “Lord, Jesus, I know that I am a sinner and I need you. I know that you paid the price for my sins by dying on the cross. I ask that you forgive my sins; and I receive you as my Savior
and Lord. I thank you for forgiving my sins and giving me eternal life. Take control of the throne of my life. Make me the kind of person you want me to be. Amen.”

Look to God’s Word for encouragement as you begin your new life in Christ. Remember these simple truths from God’s Word:

If we make it our habit to confess our sins, he is faithful and righteous to forgive us those sins and cleanse us from all unrighteousness. —1 John 1:9

The Spirit himself testifies with our spirit that we are God’s children. —Romans 8:16

For by such grace you have been saved through faith. This does not come from you; it is the gift of God and not the result of works, lest anyone boast. —Ephesians 2:8

For I consider that the sufferings of this present time are not worth comparing to the glory that will be revealed to us. —Romans 8:18

I have written 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 5:13

Therefore, if anyone is in Christ, he is a new creation. Old things have disappeared, and—look!—all things have become new! All of this comes from God, who has reconciled us to himself through Christ… —2 Corinthians 5:17-18a
For Further Reading

There are nearly 30 English language translations of the Qur’an available. The highly influential Muslim Student Association has endorsed Abdullah Yusuf Ali’s *The Glorious Qur’an*. Other recommended translations include (in order of recommendation) Abul Ala Maududi, A. J. Arberry, Marmaduke Pickthall and N. J. Dawood. The translations by Arberry and Pickthall do not have any commentaries. Ali’s commentaries, although they are voluminous and illustrate some common Muslim thought on Islamic doctrine, are considered adequate for an introduction or for popular study, but are not considered to be scholarly or adequate for serious study. Maududi’s reference work has been released in a number of volumes. His scholarly commentaries are considered to be excellent. Dawood’s translation of the Qur’an was first published in 1956. It is available in paperback from Penguin books and is published in a prose format with only a few explanatory footnotes. The prose format results in an unclear numbering of the verses.

**Aziz, Abdullah. *Mohammed’s Believe It or Else!***

An online comic book at http://islamcomicbook.com, this is an excellent communications tool.

**Abdul-Haqq, Abdivah Akbar. *Sharing Your Faith with a Muslim.* Minneapolis: Bethany Fellowship, 1980.**

Abdul-Haqq is an associate evangelist for the Billy Graham Evangelistic Association. His excellent work focuses on issues such as the authenticity of the Bible and the role of Jesus Christ.

**Ajijola, A. D. *The Myth of the Cross.* Lahore, Pakistan: Islamic Publications, 1984.**

For an individual who is interested in advanced apologetics (and we do mean advanced!), this work provides some excellent opportunities to review Muslim thought on Christian doctrines of Christ.

This work is considered to be a balanced and readable account of the early rise and spread of Islam.


This work an excellent tool for group study. It includes sections prepared by teams of people with Muslim missions experience as well as questions that serve as a section review and a stimulus to practical application.


Kenneth Cragg is an especially prolific writer. The Call of the Minaret is one of his best works.


Translated from the French by Jean Watt, this work is an excellent sketch of the early years of Islam and its founder.


Muslims claim their history is basically non-violent. The Dhimmi refutes this claim as it examines what life was really like for the so-called “protected” non-Muslim minorities under Muslim subjugation.


Sister Ester’s work has been called “a gripping testimony of the supernatural power of God (Resource Notes: Newsletter of the Billy Graham Center Library; July, 1988, p. 1.).” It is the excellent story of a Muslim who has become a Christian.

This work examines the role of Islam in shaping the Middle East. It is very detailed, makes extensive use of transliterated Arabic words and phrases, and will make excellent reading for the serious student who wishes to understand Islamic thought and culture.


This work is one of the best-written portraits of Islamic life produced by a modern American Muslim writer; it is very readable and practical and contains many color photographs of Muslim families, culture and holy sites.


Josh McDowell is famous for his many apologetic works, including his classic work Evidence That Demands a Verdict (San Bernardino, California: Campus Crusade for Christ, 1972). McDowell brings his expertise again in this very practical book on reaching out to Muslims and presenting an apologetic for Christ and the Bible.


Robert Morey has published over 40 apologetic books, and has an earned doctorate in Islamic studies. This work documents the growing Islamic movement worldwide and includes unique documentation of the roots of Islam in Arabic moon god worship.


These three works ought to be in the missions library of every Christian church in America. Parshall has penned, without doubt, some of the best contemporary works available on reaching the Muslim world.


This book is an early 20th century polemic against Islam.


When this work was released in 1966, Professor James Kriteck, Director of the Institute for Advanced Religious Studies at the University of Notre Dame, called it “the best general introduction to, and interpretation of, the Islamic religion which has yet been written in English.” No argument here, even after 40 years.


This work is considered to be one of the best studies available on the founder of Islam.


These books are early 20th century polemics against Islam.
About the Authors

Dr. Gleason L. Archer, Ph.D. (chapters 1, 3, 4 and 5), Harvard and Princeton trained Professor Emeritus of Old Testament and Semitic Languages at Trinity Evangelical Divinity School, is recognized as one of the most capable biblical and linguistic scholars of the past century. Fluent in more than a score of languages, including Arabic, Hebrew and Greek, Dr. Archer exegetes the original texts of the Bible and the Qur’an with rare insight. Dr. Archer makes his home in Deerfield, Illinois.

Dr. Robert A. Morey, Ph.D. (chapters 6, 8, 9, 11 and 14) is the Executive Director of the California Institute of Apologetics and the author of over forty books, some of which have been translated into French, German, Italian, Polish, Finish, Dutch, Spanish, Norwegian, Swedish, Farsi, and Chinese. He is an internationally recognized scholar in the fields of philosophy, theology, comparative religion, the cults and the occult. Dr. Morey makes his home in Southern California.

William P. Welty, Ph.D. (chapter 13) is the Executive Director of The ISV Foundation, a non-profit California foundation that is sponsoring the translation of the International Standard Version Bible.

Charles R. Welty (chapters 2, 7, 10 and 12), a former radio correspondent in the Middle East and a long time student of Islam, works in the field of television, motion pictures, and publishing. A student of classical Greek, Spanish, German and modern Hebrew, he studied comparative religions under the late Dr. Walter Martin. Mr. Welty maintains an office in Southern California.
Internet Resources

You can find more information about Islamic issues on the Internet. Some fine resources are set forth below.

Davidson Press MediaCenter

A number of fully-scripted PowerPoint™ presentations are available for you at http://davidsonpress.com/mediacenter.htm. Most of the presentations are divided into chapters for instruction as an adult Sunday School course or as a course for week-night Bible studies. Permission to reproduce the speaker’s notes included in the presentation is granted to the purchaser of this book. The purchaser is also granted a license by the publisher to reproduce and distribute the presentation handouts provided that the handouts are distributed at no charge to attendees of any study based on the slide show.

ISV On-line

Davidson Press publishes the International Standard Version New Testament (the Old Testament translation is in development at press time). You can access most of its contents on the Internet at http://davidsonpress.com at no charge. Be sure to visit http://isv.org, the website of The ISV Foundation, which sponsored the translation of the ISV.

Free e-Sword™ Bible Study Software

You can download a free copy of the e-Sword™ Bible study software at http://e-sword.net. The ISV New Testament (including maps) are available in the e-Sword format from this site at no charge.

Arabic Resources

If you are looking for resources to help you bring the Gospel to Muslims, be sure to visit these Internet sites

- http://www.arabicbible.com (many resources for learning about how to reach Arab Muslims).
• **http://www.arabicbible.com/christian/islam.htm** (helpful for Christians to understand Islam)

• **http://www.arabicbible.com/islam/christian_doctrine.htm** (helpful for Muslims to understand Christianity)

• **http://www.a-c-b.org** (a resource center from Canada for Arabic-speaking Christians)

• **http://www.thegrace.com** (download in the Bible in Arabic)

• **http://www.gospelcom.net/meco** (Middle East Christian Outreach, evangelical outreach to the Middle East for 130+ years)

• **http://www.arabaudio.com** (Arabic language Christian songs and audio on the internet)

• **http://www.inarabic.org** (in association with Good News radio)

• **http://www.arabicradio.org** (Voice of Forgiveness shortwave radio ministry to Arabic-speaking Muslims)

• **http://www.domini.org/malaga/arab/ahomeb.htm** (a radio program for Christians in Arabic)

• **http://www.yildun.com/index.html** (Muslim site with free Qur’an software)
Other Davidson Press Publications

Davidson Press publishes an ever-growing family of fine works by some of America’s finest Christian scholars and writers. In a day when many publishers are refusing to publish works of substance and depth, Davidson Press is pleased to offer conservative works on topics of vital interest which will stimulate you to further growth in your Christian life. For more information, please visit http://davidsonpress.com.