
FIRE from HEAVEN
Final Verdict on the Quran

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Sincerely, Curtis M. Fletemier

Bible quotations are mostly taken from the New International Version of the Bible. Some are also from the New Living Bible, or possibly the NASB. (Different mainstream versions of the Bible have slightly different wording, but exactly the same meaning, the same idea. They are virtually interchangeable.)

Quranic quotations are usually from the 2004 edition of Yusuf Ali's Qur'an, and sometimes from Dawood's 1995 Koran, because the English is modern and easy to understand. Dawood translates literally, but Muslim people strongly favor Yusuf Ali's translation. I also use use Pickthall's highly respected translation. However, given some Quranic translators' penchant for slightly changing certain word meanings to make them more acceptable, (ie: "make war" becomes "strive against" and "beat" becomes "tap lightly," it's best to compare various translations to make sure you have the truest reading possible.)

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Few scholars I have met know Islam better than Curt Fletemier, and I'll wager that he knows the Qur'an better than most Muslims. But he also knows the Bible equally well, and therefore he is ideally suited to compare the world's two largest religious systems. In this book, he easily shows how Christianity is far more credible intellectually, and its precepts far higher ethically. Verse after verse comparisons of the two holy books all but shout that conclusion. This is must reading for all who would defend the faith in our multicultural world today.

--- Paul L. Maier, Professor of Ancient History

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MAJOR DATES in ISLAMIC HISTORY

| | |
|---------|--|
| 570 | Birth of Muhammad |
| 595 | Muhammad's marriage to Khadija |
| 610 | Muhammad's first "Revelation" from "Gabriel" in a cave on Mt. Hira |
| 622 | The Hijra, Muslim community's migration to Medina after rejection in Mecca |
| 623 | Muhammad, age 53, marries Aesha, age 9 |
| 624 | Battle of Badr, against Mecca and the Quraish - Jihad begins |
| 625 | Battle of Uhud |
| 627 | Battle of the Trench and Muhammad's subsequent slaughter of the Qoraiza |
| 628 | Treaty of Hudaibiyyah between Mecca and Muhammad's Medina |
| 630 | Muhammad's victory over the Quraish and the Muslim occupation of Mecca |
| 632 | Death of Muhammad |
| 632-634 | Caliphate of Abu Bakr, |

| | |
|---------|--|
| | Arab revolt against Islam -- The Ridda Wars |
| 634-644 | Caliphate of Umar |
| 634-636 | Islamic invasion of Syria-Palestine |
| 636 | Fall of Jerusalem to Islamic troops |
| 643 | Fall of Tripoli, Christians forced into slavery |
| 644-656 | Caliphate of Uthman |
| 649 | Fall of Cyprus |
| 656-661 | Caliphate of Ali |
| 661-750 | Umayyad Dynasty |
| 672-674 | Fall of Rhodes, failed siege of Constantinople, Fall of Crete |
| 711-715 | Invasion and eventual occupation of about two-thirds of Spain |
| 717 | Second unsuccessful siege of Constantinople |
| 732 | Charles Martel defeats Islamic Invasion of Central Europe at Battle of Poitiers |
| 735 | Pelayo defeats Islamic army in Spain at Covadonga, beginning the "Reconquista" |
| 750-850 | Abassid Dynasty |
| 792 | Jihadi invasion of Europe stopped |

| | |
|-----------|--|
| | once again at Carcassone |
| 827-902 | Islamic campaign against and final fall of Sicily |
| 878 | Fall of Syracuse after an eight month siege by Islamic troops |
| 911 | Islamic armies take and hold the southern coast of France |
| 940 | Muslims in control of southeastern France, and a large portion of Italy |
| 1000 | Castille, Spain, burned by Islamic army |
| 1095-1291 | The Crusades – After centuries of continually being invaded by Muslims, Europeans are finally strong enough to mount a limited offensive. Crusader soldiers are often just as barbaric and corrupt in their actions as their Muslim opponents, and the limited objective of regaining the Holy Land is only met for a time, due to all kinds of bungling. Nonetheless, Europe is beginning to be able to fight back. |
| 1389 | Muslim Turks control a large portion of Eastern Europe. King Lazar defeated by Muslims and Christian prisoners slaughtered on the “Field of Ravens” at Kosovo |
| 1396 | Ignominious defeat of Hungarian, French, and German knights at Nicopolis strengthens Turkish Islam’s grip on the Balkans |
| 1444 | John Castriot of Albania, and Janos Hunyadi of Hungary defeat the Islamic Jihad at Varna |
| 1453 | Final defeat and occupation of Constantinople by Islamic armies. Religious oppression ensues. |

| | |
|-----------------------|---|
| | |
| 1456 | Hunyadi defeats the Islamic Jihad at Belgrade |
| 1492 | Catholicism once again in control of Spain, after 750 year long Reconquista |
| 1566 | Count Zriny's last Stand in defense of Sziget |
| 1571 | Broadsides of cannon-fire from galleasses prove decisive in the Holy League's defeat of the Turkish fleet at Lepanto. From this point onward, Mediterranean comes under European control. |
| 1683 | September 12 th Defeat of Muslim Jihad at Vienna |
| 1697 | September 11 th Final defeat of Muslim Jihad at Belgrade. |
| 18th - 20th Centuries | European Reformation, Renaissance, Age of Colonialism, and latter Pax-Americana weaken Islam for 300 years |
| 1915 - 1918 | Muslim Turkey launches Armenian genocide, killing about 1,000,000 of its Christian citizens. |
| 1967 | Forgetting its long history, Europe, France especially, opens its doors to Arab oil and Muslim laborers in an effort to improve Europe's economy. Muslim Immigrants begin pouring in. |
| 1970's | OPEC (Organization of Petroleum Exporting Countries), formed in 1960s, gains power, bringing wealth to Muslim countries, and fueling the resurgence of Islamo-fascist jihad. |
| 1992 | Creation of European Union allows Islam to spread more |

| | |
|------|--|
| | rapidly throughout Europe. |
| 2001 | September 11 th murder of 3000 people in New York, Washington DC, and Pennsylvania signals the beginning of a new, reinvigorated, worldwide Jihad. "Generational" war ensues. |
| 2005 | By 2005, 5% of the European population are Muslims, most of whom are unwillingly to assimilate. Christianity and its values, meanwhile, continue to decline as the West becomes more secular and more atheistic. Violence against Christians and Jews increases worldwide. |

In the years since 9-11, the two-pronged jihad has continued apace. One prong is immigration and infiltration, without assimilation – the “peaceful” jihad – but jihad nonetheless. The other, the violent jihad, is all the terrorism, summarized in the table below.

The table below is taken from “thereligionofpeace.com,” a group that tracks Islamic extremism. Spencer’s group, “Jihad watch,” also does a lot of good work.

The casualties listed in the tables below are drawn from internationally recognized news agencies. The list includes casualties from Islamo-fascist terrorist attacks against people of all faiths, even against other Muslims – Muslims who were apparently not Muslim enough. It does not include victims of ordinary crime, nor does it include deaths resulting from the quaint Muslim custom of “honor-killings.” Furthermore, it does not include casualties from combat between armies such as US casualties in Iraq and Afghanistan.

Muslims will claim that Israeli or Western actions have fueled all this violence. However, as this book points out, attacks on pagans, Christians and Jews have been encouraged by the Quran since Muhammad first wrote it.

| YEAR | ATTACKS | COUNTRIES | KILLED | WOUNDED |
|------|---------|-----------|--------|---------|
| 2002 | 667 | 23 | 3,149 | 6,055 |

| | | | | |
|------|-------|----|--------|--------|
| 2003 | 870 | 33 | 3,279 | 6,706 |
| 2004 | 1,115 | 37 | 7,109 | 14,558 |
| 2005 | 1,863 | 38 | 7,648 | 12,864 |
| 2006 | 2,778 | 42 | 15,225 | 19,484 |
| 2007 | 3,096 | 45 | 20,495 | 27,317 |
| 2008 | 2,207 | 42 | 10,717 | 17,803 |
| 2009 | 2,131 | 40 | 9,172 | 18,612 |
| 2010 | 2,034 | 48 | 9,258 | 17,462 |
| 2011 | 1,997 | 57 | 9,097 | 16,926 |
| 2012 | 2,484 | 58 | 11,557 | 20,272 |
| 2013 | 2,833 | 48 | 16,797 | 29,596 |
| 2014 | 3,007 | 55 | 32,844 | 27,530 |
| 2015 | 2,890 | 53 | 27,641 | 26,169 |
| 2016 | 2,498 | 59 | 21,413 | 26,730 |
| 2017 | 2,045 | 61 | 16,387 | 14,362 |
| 2018 | 1,976 | 56 | 11,769 | 11,483 |

These actions are most often accompanied by the cry, "Allahu Akhbar"

Allah is Greater

"If a Muslim says, 'Your God and our God is the same,' either he does not understand who Allah and Christ really are, or he intentionally glosses over the deep-rooted differences."

From Abd-Al Masih, author of "Who is Allah in Islam?"
Villach, Austria, Light of Life, 1985

The Debate

The debate over the true fundamental nature of the Quran has been raging for decades. Anis Shorrosh, Ibn Warraq, Robert Morey, Robert Spencer, The Caner Brothers, Norman Geisler, Abdul Saleeb, Nabeel Qureshi, and others have written excellent books which, in my opinion, clearly outline the Quran's real meaning and intent. They show, through numerous Quranic quotations, that the Quran is a very intolerant, angry book.

A former Muslim, Ibn Warraq, on page 157 of his book, "Why I Am Not a Muslim," states:

The Koranic ethical system is based entirely on fear. Muhammad uses God's wrath-to-come as a weapon with which to threaten his opponents, and to terrorize his own followers into pious acts and total obedience to himself. As Sir Hamilton Gibb put it, 'That God is the omnipotent master and man His creature who is ever in danger of incurring His wrath - this is the basis of all Muslim theology and ethics.'

On the other hand, Karen Armstrong and other Western apologists for Islam, along with numerous Muslim authors, argue that the Quran is a book of peace and love. For the most part, they all quote the same passage, one verse of the Quran, to back up their claim. They always quote Surah 2:256, which says, "There is no compulsion in religion." Curiously, when quoting it, I always get the reference mixed up with 2:216 - That's the one that tells people they must fight whether they like it or not, because Allah knows better than they do what's good for them.

(1)

On the other hand, Duar Anwar, in the introduction to "The Everything Koran Book," says:

Islam has started suffering from common misconceptions in the past few decades. ... Islam was thought of as a violent, barbaric, bloodthirsty, backward, and oppressive religion. ... All one has to do to find out about Islam is read its Holy Book, the Koran. The truth is right in it, and, according to Muslims, it's a beautiful, peaceful truth. After examining the Koran, Islam takes on a very different shape from that commonly imagined. That snarling, fiery dragon of Islam turns into an image of peace and tranquility.

Salim Mansur is a Muslim writer and professor of political science at the University of Western Ontario. When Robert Spencer, in the course of debate, quoted a number of violent, offensive verses from the Quran, Mansur responded with the following statement:

In respect to the Qur'an's condemning Jews and Christians, these verses can be countered by other verses that assure Jews and Christians and all believers, of mercy, justice, peace, and everlasting life, in accordance with good deeds, for only God knows what resides in the soul of man, be he a Muslim or non-Muslim.

Of course, Mansur's response begs the question, How can the Quran be BOTH warlike AND peaceful? That is the question that this book you are reading is designed to answer.

Despite the lack of sound evidence from Muslim apologists, they seem to often carry the day. It is, after all, difficult for people accustomed to a liberal culture, based on Christian values, to understand that religions other than Christianity can have very different, much darker, values. It's hard for them to believe that there are religions that do NOT teach love and respect.

(2)

There's only one way to investigate Mansur's claim that there are enough of the "good" Quranic verses to counter the "bad" ones. Take ALL the verses of the Quran that encourage hatred and bigotry toward other faiths, and balance them against ALL those that encourage toleration of and respect for other faiths. Don't just take a few Quranic verses. They can still say you are biased - that you "cherry-picked" only the passages you wanted. Take ALL the passages, the WHOLE BOOK. Then compare the results with the verses of the Bible. There's not much left to say after that.

Going through the entire Quran, verse by verse, I came up with the following numbers.

| Tone of passages | Approximate number | Rough percentage |
|---------------------------------------|---------------------------|-------------------|
| Belligerent or objectionable | About 3,093 verses | about 50 % |
| Neutral , neither good nor bad | About 1,878 verses | about 30 % |
| Admirable , or tolerant | About 1,265 verses | about 20 % |

The strength of this book is simply that **it makes the text of the entire Quran, the raw text, digestible**. So, digest it for yourself, come to your own conclusion. Find those verses that "counter" the bad stuff. As stated above, there are some. **I just do not think there are enough - but you be the judge.**

This is the first edition of this book. In a book with this many references, mostly to the Quran but also to the Bible, there WILL BE mistakes, like wrong or mis-quoted verses, typos and such. I've done my best to keep them down to a minimum, and I'll continue to root them out.

Of course, there were also a LOT of judgment calls made when cataloging the verses. Most verses were easy to pigeonhole, but some clearly belonged in two different categories simultaneously. Sometimes, it was a matter of degree. At any rate, I've really tried to be fair and honest. **This was a massive undertaking. I did my best to give the reader a useful tool.**

(3)

The author of this book does not read or speak Arabic, much less the classical Arabic of the Quran. It should be noted that scarcely any Muslim authors read or write ancient Hebrew or Koine Greek, yet all feel qualified to comment on the Bible. That's fair, because the English translations adequately reflect the original languages.

The same is true for this study of the Quran. The three translations of the Quran I used were written by three different men from three different countries, at different times and completely independent of one another. Yet, the sense of each verse is the same from one translation to another. All three translators are faithfully rendering the same Arabic text into English.

The fact that they are all the same proves that I can generally rely on the translations.

Yusuf Ali, the translator most respected by Muslims, was my primary source. I used Pickthall to double-check Ali, and also quoted Dawood's version once in awhile, since his English is more modern. However, some Muslims object to Dawood, so I only used him occasionally. If you're looking for a more poetic translation, Arberry is good.

It is true that Yusuf Ali, as well as the other translators, occasionally will add a word or phrase here or there with the obvious intent to make Islam appear a little softer. But it doesn't happen often, it's easy to spot, and in fact, because he is a scholar, he will always put those added words into parentheses, to make sure his readers know that those are his additions and not part of the original Arabic.

Further, of those passages that are quoted here, many are not quoted in their entirety. My intent is to make this handbook to the Quran very readable. I tried to note where passages have been spliced, but probably forgot to in some places. I did take the liberty of updating Ali's "King James Style" English. I changed "forgivest" to "forgive," "Thee" or "Thou" to "you," and "Thy" to "Your." In addition, I replaced some other antiquated terms with more modern words or expressions. For example, the word "slay" becomes "kill" in my quotations. I also occasionally change the sentence structure a bit, to make the verses easier to read. Ali's translation is available everywhere, so you can check me out easily.

(4)

THE DEVELOPMENT OF THE QURAN

Al-Bukhari, and many other highly respected medieval-era Muslim historians wrote a lot about how the Quran was finally collected and published in a form more or less like that of the present day. The following summary is drawn entirely from Muslim sources.

Muhammad's "revelations," which would later be known as the Quran, came to him, one by one, at various times during the last ten years of his life. They were not always written down. When they were written down, they were roughly arranged in chapters that are nowadays referred to as "surahs." So, we talk about Surah 25, for example - chapter 25. They were, of course, given Arabic names, which we give you, a few pages after this.

Muhammad started having the revelations more frequently during the months leading up to his death (*Sahih al-Bukhari*, Vol 6, p.474). When he died, although some of the surahs had already been written down, others had not, and only existed in the memories of Muhammad's companions.

After Muhammad's death (*Sahih al-Bukhari*, vol 6, p.476-477), there was renewed fighting as Arab tribes rebelled against Islam. At the battle of Yamama, a number of important men, who had carried parts of the Quran in their memories, were killed (Ibn Abi Dawud, *Kitab al-Masahif*, p.23). When men die, their memories are lost along with them, so it became very clear that the Muslim leadership should finally organize the Quran, to keep from losing any more of it (Dawud, p.83). Abu Bakr, Muhammad's successor, ordered Zaid bin Thabit to collect the Quran from all its scattered sources and write it all down. Zaid's reaction was to tell Bakr, "How will you do something which Allah's Apostle did not do?" (*Sahih al-Bukhari*, vol 6, p. 477) Nonetheless, Zaid agreed to do it.

Zaid began looking for the Quran, finding that parts of it were still unwritten, and other parts were written on loose materials like smooth stones or palm leaves (vol 6, p.478). Aesha, Muhammad's favorite wife, said that at the time of the prophet's death, part of the Quran had actually been lost when a farm animal, probably a goat, wandered into the house and ate the palm leaf upon which it was written (Ibn Hazm, vol 8, part 2, p.235-236).

(5)

(That same story is mentioned by other historians as well, such as Mustafa Husayn, who edited "*al-Kash-shaf*" by Zamakh-Shari, part 3, page 518. The story also was reported by Dar-al-Qutni, al-Bazzar, and al Tabarani, on the authority of Ibn Ishaq.)

At the same time that Zaid was collecting his Quran, a number of Muhammad's closest companions were each busy making their own collections. Of course, in such a situation, the different collections are not going to be identical. Nobody was too worried about that at first, because, anyway, the Quran had been preserved.

Then, a few years later, the soldiers of Caliph Uthman (the next caliph after Abu Bakr) started to argue and fight with each other about whose Quran was the right one. The men from Kufa, in modern day Iraq, followed Masud's Quran (Dawud, *Kitab al-Masahif*, p.13), for example, while the Syrian soldiers followed the Quran of Ibn Ka'b. By this time there were already, in addition to Zaid's Quran, a number of other major Qurans, each with its own sphere of influence in the Muslim world, and each somewhat different from the others. That's in addition to some others that were not as widely used, and not as well-known today. Furthermore, all of these different Qurans were slightly different from Zaid's Quran. Three of the major versions and their main areas of influence were:

| | |
|-----------------------------|--------------------|
| Ubayy Ibn Ka'b's Quran | Bagdad, & Damascus |
| Abu Musa's Quran | Basra |
| Abdullah bin Mas'ud's Quran | Kufa |

As an example of these differences, Ubayy ibn Ka'b said that *Suratul-Ahzab*, the 33rd surah, should be the same length as the 2nd surah, *Sunan al-Kubra* (Al-Baihaqi, *As-Sunan al-Kubra*, vol 8, p.211), but that Zaid's Quran had shortened it. In other words, ibn Ka'b, one of the trusted companions of the prophet himself, was saying that about 200 verses had been taken out of the 33rd surah in Zaid's version of the Quran. Ka'b also included two surahs, "*al-Hafd*" -- the Haste, and "*al-Khal*" -- the Separation, in his Quran which Zaid did NOT put into the rescinded Quran. There were a lot other more minor variant readings as well.

Ibn Masud's Quran was also different from Zaid's. Apparently, Masud recognized neither the al-Fatihah, the first surah, nor the last two surahs of Zaid's Quran (*Sahih Bukhari* vol 6, p.472), although there is some debate about that.

(6)

There were a lot of other discrepancies, mostly very minor ones, between Masud's text and Zaid's. Ibn Abi Dawud, when writing his book, "*Kitab al-Masahif*," spent 19 pages talking about all the variant readings between Masud's Quranic text and that of Zaid's (*Kitab al-Masahif*, pp 54-73). He catalogues 101 variants in the second surah alone.

Faced with trouble in his army over the differences in the Qurans of different soldiers, Caliph Uthman could have tried to educate his men. He could have explained to the soldiers that the differences, while significant, did not really affect any core beliefs, and that each version of the Quran was important because more witnesses make for a stronger tradition. (The four gospels of the New Testament, for example, are four witnesses to the events of Jesus' life.). But Uthman didn't do that. Instead, facing divisions caused by the different versions of the Quran, he took a more heavy-handed approach. He decided to make many copies of ONE of the Qurans, the one collected by Zaid -- and to **BURN** the others (*Sahih al-Bukhari* vol.6, p.479). That's what he did. Historians refer to this as "Uthman's Rescension." People were ordered to give up their old Qurans, or die. The old Qurans were then trashed, and replaced by new ones - with Zaid's text. Even the ORIGINAL MANUSCRIPTS, written by the very hands of Muhammad's closest companions, were ordered to be burned - like garbage.

Once the other versions had been rooted out, only Zaid's Quran remained, **to this day**. How do Muslim people know about the biography of their prophet? How do we know the history of the Quran? There are other books, besides the Quran, by early Muslims, who have written the history of their prophet and their religion. This history is in two parts - the "Hadith" and the "Sirat." Together with the Quran, the **Hadith** and the **Sirat** make up the "Sunnah," the trustworthy books that a Muslim can rely on to know more about his prophet, and the history of his religion.

"HADITH" -- The Sahih Sittah (Trustworthy Collections) There are six collections of hadith included under this heading. But the three most famous, and most revered are the three we've listed below. The most reliable collection is Bukhari's, second most favored is Muslim's, and finally, Dawud's as well. Bukhari and Muslim have the title "Sahih" in front. The word "sahih" means "trustworthy." And of the two with that title, Bukhari is regarded as superior. Muslim's is very highly respected, though, and Dawud's collection is also valued.

(7)

Sahih Bukhari - Collection of hadiths made by the imam Muhammad ibn Ismail al-Bukhari, who lived from AD 810 - 870. (Bukhari is available today in a nine volume set, in English. I recommend that you buy an older edition, if possible. Newer versions could be edited.)

Sahih Muslim – Collection of hadiths written down by Muslim ibn al-Hajjaj al-Qushayri, who lived from AD 821 – 875.

Sunan Dawud – Collection of hadiths brought together by Abu Dawud as-Sijistani, who died in AD 888.

The SIRA -- The very first biography of Muhammad was not completed till about AD 770, still almost 100 years prior to any of the Hadith. Therefore, this first biography carries a lot of weight. All biographies to come after this first one depend heavily on its material. That first biography was written by Ibn Ishaq Ibn Yasar, generally known as Ibn-Ishaq. He lived from AD 704 – 773. His biography of Muhammad was titled "Sirat Rasul Allah."

The original form of Ibn-Ishaq's book was lost at some point long ago. However, Ibn Hisham, who died in 834, made a revised and shortened form of Sirat Rasul Allah. That later version of Ibn-Ishaq's book has survived the centuries, into the era of mass printing. Today there are thousands of copies, and, like I said, it is the very oldest biography we have of Muhammad, pre-dating the Hadith by many years. The English translation, "The Life of Muhammad," by A. Guillaume, is published by the Oxford press.

Other early historians, most notably Muhammad Ibn Jarir at-Tabari (839-923), actually quoted from sections of Ibn-Ishaq's original book. Some of those quotes also still remain.

Unfortunately, Ibn Hisham says in his later version of Sirat Rasul Allah that he omitted certain things from Ishaq's book, because they were "disgraceful to discuss; matters which would distress certain people; and such reports as al-Bakka'I told me he could not accept as trustworthy."

It's not surprising that a number of Muslims hate some of the things Ibn-Ishaq reports. Nonetheless, Ishaq remains the very first of all of the historians, earlier than any of the Hadith. Therefore, Muslim authors have no choice but to grant him authority. After all, without Ibn-Ishaq's biography, "Sirat Rasul Allah," Muhammad would be a very shadowy, barely known figure of history, and nobody would have enough material to write much of anything about him.

I quote from these books, the Sirat and the Hadith, in this book that I'm writing, because the context of the Quran is important. I often rely on other authors for the quotations. However, I've provided the information, page number and such, so that you, the reader, can always go back and check the quote.

A lot of the people refused to give up their Qurans at first -- especially those who read Masud's text. Masud's people managed to hang onto their copies of Masud's Quran for a long time, but the last of them finally vanished about 400 years after Uthman's order to burn them. Nevertheless, there is still, today, as mentioned above, a partial record of some of the differences between the various collections, especially Masud's, but others as well.

Arthur Jeffery, in his book, first published in 1937, "*Materials for the History of the Text of the Quran*," filled up 350 pages, listing all of the variant readings that we still know about from Muslim commentaries. The vast majority of the variants will never be known because they were torched along with the texts that carried them.

There would have been no need to burn the other versions of the Quran if the differences had been very small. At least to those early Muslims, the differences were quite significant, given their comments. Following are some of their reactions to what Uthman did:

Ibn Masud, as mentioned above, had been one of Muhammad's closest companions. He felt his Quran was far more authoritative than Zaid's. (Ibn Abi Dawud, *Kitab al-Masahif*, p.15, 17, and Ibn Sa'd, *Kitab al-Tabaqat al-Kabir*, vol. 2, p. 444) Masud was obviously indignant when he roared, **"I acquired directly from the Messenger of Allah seventy surahs when Zaid was still a childish youth - Must I now forsake what I acquired directly from the Messenger of Allah?"**

Uthman noticed, after his rescension of the Quran, that he was losing popularity, asked about it, and was told that people felt he had “**obliterated the book of Allah.**” (Dawud, *Kitab al-Masahif*, p.36) At-Tabari, another historian, recorded that (1-6-2952) the people said to Uthman, “**The Quran was in many books, and you have now discredited them all but one.**”

OTHER VARIANTS OF THE QURAN

The variants above are part of history now. They are lost. Those Qurans -- Masud's, Ka'b's, and the others were all destroyed long ago. But in addition to the variety of original Qurans, there are other variant readings caused by early Arabic's lack of vowels. Early Arabic had no vowels, so sometimes it was difficult to know which word was represented by the text. (The same is true of the ancient Hebrew of the Judaeo-Christian Old Testament.) For example, in English, if you take out the vowels, "R_D" could be "RED" or "ROD." Because of this difficulty, there are a number of legitimate variants in the Quran that Imams allow as being valid.

Finally, another source of variants, as with the Bible, are slips of the pen and spelling mistakes made by copyists. (Both books were made before we had printing presses.) Biblical scholars readily admit that our Biblical manuscripts have these small errors from copyists. A lot of Quranic scholars tend to deny that they exist in the Quranic manuscripts. The more honest ones recognize that they do, of course, exist. Muhammad Hamidullah wrote a detailed analysis of Quranic scribal (copyist) errors in the preface to his French edition of the Quran. He distinguished between three kinds of scribal errors:

| |
|--|
| 1) Variants caused by a scribe who copies a word twice, skips a word, or makes a spelling mistake |
| 2) Variants caused by notes written in the margin which a later scribe then picks up, thinking they are part of the text |
| 3) Variants caused by differences in dialect |

Whether in the Bible or in the Quran, these little mistakes don't amount to much. They are very minor, and do not compromise any verses. I know they don't change anything in the Bible, and I believe the same is probably true of the Quran - for the most part, anyway.

EARLIEST EXISTING MANUSCRIPT EVIDENCE FOR THE QURAN

There are probably thousands of old manuscripts of the Quran which have survived the passage of time. Just as with the New Testament manuscripts, the very OLDEST ones are not dated or signed by the copyist, so we do not know exactly how old they are. There is, however, an accurate way to estimate their age, the same method by which we estimate the ages of New Testament manuscripts.

The commonly used style of writing, in every culture, changes as time goes by, so you can figure out the ages of different documents by looking at their different styles of writing. There are three types of script that anyone interested in the earliest existing Qurans should know about.

Prior to Muhammad and Islam, Arabic was written in what is nowadays referred to as the "Jazm" script. It had very sharp angles. If a Quran were found that was written in this style of writing, it would definitely be the oldest Quran in existence. In the years following Muhammad's death, three other kinds of Arabic script started to develop.

The first was the "al-Mail" script, originating in Medina. Al-Mail means "slanting". This kind of script was used a lot for about 200 years. Any Quran written in al-Mail must definitely be very old. The British Museum, in London, has one of these and they display it occasionally. From what I've read, the Al Husseini Quran, in Cairo, Egypt, is also said to be written in a script "similar to" Medinan script.

The "Mashq" script also came from Medina and was also used during Islam's first two centuries. However, the "Kufic" writing style, from the city of Kufa, is the most well known script, because most of the old Qurans still in existence are written in Kufic script. It is more of a horizontal style, more formal, and rigid.

John Gilchrist, an expert in Arabic paleography, states in his book, *Jam al-Quran*, pp 144-147, "Both the Samarkand and Topkapi Codices could not have been written earlier than 150 years after the Uthmanic Recension was compiled -- at the earliest during the late 700's or early 800's, since both are written in Kufic script."

(11)

As far as the age of the Kufic script itself, the one thing that everyone seems to agree on is that it "reached its fullness or perfection in the second half of the 8th century CE." That would be around AD 760 to AD 790 or so, about 145 years after Muhammad's death, and about 125 years after Uthman's rescension.

Gilchrist's estimate of the ages of those two manuscripts was not based only on the fact that they are in Kufic script, but also on the type of Kufic and the level of ornamentation.

On pages 10 and 11 of his book, "Islamic Calligraphy", the noted expert, Y.H. Safadi, says, "It is significant that, until the beginning of the 9th century, Kufic Qurans received little illumination, but once this initial reluctance was overcome, various ornamental devices were evolved, many of which served necessary functions. Notable among these were the Unwan (title pages), Surah (chapter) headings, verse divisions, verse counts, section indicators, and colophons."

The Samarqand, or Tashkent Quran, has artistic ornamentation between the surahs, and also medallions containing verse numbers which the reader can reference. According to Safadi, these clearly make it a product of the 8th or 9th century at the earliest. Another expert, E.A. Rezvan, agrees. Carbon-dating is inconclusive, putting the date at somewhere between AD 640 and AD 855, a range too wide to be of any use.

While some of the pages of the Samarqand are ornate, and carefully copied, others are just scrawled in a rough hand. The book seems to be a composite of the remains of different Qurans, not all of them from the same time period.

Besides the Samarqand, Islamist leaders will generally point to one of two other manuscripts of the Quran as being the oldest in existence. The "Topkapi Quran," on display in Istanbul, Turkey, is one.

The really interesting thing is that BOTH the Samarqand and the Topkapi Qurans are claimed by certain Islamists to have been the very same Quran that Caliph Uthman was reading when he was murdered, in AD 656. In fact, they BOTH are said to actually have a little bit of his blood on the page which he was reading when he died.

(12)

The Topkapi Quran from Turkey, also written in Kufic, has ornamentation similar to that of the Samarqand, and is therefore probably from about the same era as some of the Samarqand's pages.

In addition, the Al-Husseini Mosque Manuscript from Egypt is also said to be from the time of Caliph Uthman, and also, of course, said to be one of his original copies. While the Al Husseini Quran is said to be written in script "similar" to Medinan it is, like all of the other ancient Qurans we've discussed, incomplete and damaged in many places (as are most New Testament manuscripts).

Secular experts from outside the Islamist world still consider the British Museum Quran to be the oldest in existence. The British Museum Quran is written in true Al Mail script, said to pre-date Kufic script. Dr. Martin Lings, a practicing Muslim and a renowned expert in Islamic Calligraphy, has stated that the British Museum Quran must be from the end of the 8th century. Assuming that means AD 760 to AD 790 or so, it is still from long after Muhammad.

However, there might be some other candidates for the oldest surviving Quran.

About a dozen big bags of old Islamic writings, including some old Quranic manuscripts, were found in 1972 at the Great Mosque of Sana'a in Yemen. President Al-Akwa of the Yemeni Antiquities authority contacted a German scholar named Gerd-Rudiger Puin. Puin is an expert in Arabic calligraphy. Later, Graf Von Bothmer, another scholar, joined Puin, and together they cleaned, restored, and studied the thousands of pages and fragments.

Both men agreed that the manuscripts were very old, and that the Quranic pages found there might indeed be some of the oldest in existence. The oldest of the pages, according to Von Bothmer's paleographic analysis, is from around 710 to 715 CE. Carbon-dating, again, gives a range of dates.

Both Puin and his partner have said that the Qurans have a lot of variant readings. The text is different in many places from other more conventional Qurans. But again, the differences are probably minor, and they probably do not significantly change the meanings of many verses.

(13)

The Yemeni authorities have since built a new museum to house the documents and display some of them to the public.

Another interesting development was reported on January 12th, 2008 by Andrew Higgins of the Wall Street Journal. A photo archive of ancient Quranic manuscripts, believed to have been lost during WW II, has surfaced, complete and intact. Apparently a German scholar hid them during the war, and they were rediscovered when he died, sixty years later.

NEW TESTAMENT DOCUMENTS

We presently have about 15,000 ancient copies of the New Testament books in languages such as Syriac, Armenian, Ethiopic, and Coptic, in addition to about 5,300 N.T. Greek manuscripts.

The 5,300 manuscripts in ancient Koine Greek, the original language of the New Testament, are far more important. Of those Greek manuscripts, the oldest ones, those from the first, second, third, and fourth centuries, are only a small fraction of the total. We'll only look at the most important ones, the oldest of the Greek "uncials" and "papyri." We have 268 uncials, only a few of them from the first four centuries. In addition, we currently have 85 recognized, catalogued Greek papyri, including one in particular, p46, that includes 10 of Paul's letters and was probably produced as early as the end of the first century, only around 30 years after Paul's ministry. Also among those very early papyri are a few tiny fragments that should be catalogued and probably will be in the future.

UNCIALS (Manuscripts written in capital letters)

The oldest complete manuscripts of the entire New Testament are the Codex Vaticanus, and the Codex Sinaiticus, both from about A.D. 350. A "codex" is an ancient book, produced by hand, prior to the invention of the printing press. These large codices containing the entire New Testament, or even the whole Bible, are called "uncials" because the text is usually written all in capital letters. Most of these large uncial texts from later years were written on sheep skin. They began to be produced after the persecutions stopped, around AD 325.

(14)

Although not as old as the papyri, they do provide indisputable proof that the modern Bible is the same as the Bible of Muhammad's day, and at least a few centuries older. Following is a short list of the oldest, most authoritative uncials, on which the modern day translations are based. These are the oldest copies of the Bible that are, for the most part, complete, with every book. Here are the approximate dates when they were produced, and the cities in which they are now kept.

| | | |
|--------------------|--------------|--------------------|
| Codex Vaticanus | AD 325 - 350 | Rome, Italy |
| Codex Sinaiticus | AD 350 | London, England |
| Codex Alexandrinus | AD 400 | London, England |
| Codex Ephraem | AD 400 | Paris, France |
| Codex Bezae | AD 450 | Cambridge, England |

Photographic copies of these manuscripts exist, have been published in book form, and are often available from the United Bible Society, which has branch offices around the world. Some manuscript photographs can be seen on the web.

Our modern translations are based mostly on the Vaticanus and Sinaiticus. When the King James Version was produced, 400 years ago, those manuscripts were not used. So the KJV was made with a completely different set of manuscripts called the "Textus Receptus." Yet, when you compare the KJV (produced from the Textus receptus), with the New International Version or other popular modern-day English versions (based on the Vaticanus and Sinaiticus), the meaning of the verses is the same. Therefore, it gets to be pretty obvious that these manuscripts are all remarkably consistent in spite of all the little discrepancies.

PAPYRI

In addition to those large codices, each of which holds the entire New Testament, there are other manuscripts which are much older. These are called "papyri", because they are written on papyrus, an ancient form of rough, grainy paper made from a kind of reed called the papyrus plant. In fact, the Greek word for the papyrus plant, the reed from which these documents were produced, is "BIBLOS." That's where we get the English word, "Bible."

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These very ancient manuscripts, made of papyri, are smaller and more fragile. They each contain different portions of the New Testament. For example, one might contain Paul's letters, while others contain John's Gospel, Matthew, or some other book.

DATING the PAPYRI

Archaeologists have found all kinds of records, bills, receipts and private letters all written in ancient "Koine" (common man's) Greek. And lots of these have dates on them.

Philologists and paleographers can then look at how the language, and the shapes of letters gradually changed, over centuries of time. The style of writing tells researchers how old a particular document is. A document can then be dated by comparing the style of lettering on that one document with the different styles of lettering on other documents that carry dates, or can easily be given dates.

Sometimes a manuscript is datable because the author mentions a historical event for which we have a date. For example, if I write a letter today, discussing Hillary Clinton's chances of winning the primary in Indiana, and then, 500 years from now, someone finds my letter, long long after it was written, they will know, from the content, that it was written in the spring of 2008. Sometimes the documents are found in a place that has been "dead" since a certain well-known date. For example, a lot of documents were found under the volcanic ash of Pompei, the Graeco-Roman town that was buried by a volcano in AD 79. As another example, the Dead Sea Scrolls were found in caves that were overrun by the Romans in AD 68. Apparently one or two pieces of New Testament scrolls have been found there.

Following is a list of the oldest substantial papyri we have.

| Papyrus #'s | Papyrus Dates | Papyrus Contents | Papyrus Location |
|--------------------|----------------------|-------------------------|-------------------------|
| P 32 | Ca. 175 | Paul's letters | Manchester, England |
| P 45 | Ca. 150 | 4 Gospels and Acts | Dublin, Ireland |

| | | | |
|------|-----------|----------------------|--------------------|
| P 46 | Ca. 81-96 | 10 of Paul's letters | Michigan & Ireland |
|------|-----------|----------------------|--------------------|

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| | | | |
|------|-------------|----------------------|------------------|
| P 66 | Ca. 100-150 | John's Gospel | Cologne, Swiz. |
| P 70 | Ca. 150-200 | Matthew 2,3,1,12, 24 | Florence, Italy |
| P 77 | Ca. 150 | Gospels | Oxford, England |
| P 87 | Ca. 125 | Paul's letters | Cologne, Germany |
| P 90 | Ca. 150 | Gospels | Oxford, England |

IN CONCLUSION

This large collection of New Testament manuscripts can be divided into 4 categories:

- a) The very small, very old fragments, in Koine Greek, some of which date back to the middle of the first century, pieces of old scrolls or codices.
- b) A number of codices, in Koine Greek, of individual books, or groups of books, the oldest of them dating back to the end of the first century, circa AD 90.
- c) Several large, complete codices of the entire Bible in Koine Greek, dating back to the middle of the fourth century, along with a lot of others that are not as old.
- d) Ancient translations (Coptic, Latin, Syriac, etc.)

For a fascinating look at our most ancient New Testament manuscripts, I recommend an excellent book written by one of my favorite authors in a very down-to-earth, easy-to-read way. Available in hard-cover, paperback, or e-book from Amazon.com, or from Westbow publishing, the book is called "The Divine Pen Strokes," It even shows you the manuscripts themselves, up close and personal, with translation, and shows HOW we KNOW that they are from the FIRST century. Great stuff !

The Quran offers no background information at all for the words of the verses – no context. It is nothing more than a collection of the very words that Allah supposedly gave to Muhammad. There is nothing in it that specifically tells where Muhammad was when a certain verse came to him, what was going on in his community, when it happened, or why Allah gave him those particular words at that particular time. It is just Allah’s words, given through Muhammad, devoid of any context whatsoever.

Imagine if someone made a transcript of all the conversations you had, all day long, conversations with lots of different people, but the transcripts of those conversations did NOT mention whom you were talking with or what any of the conversations were about. Imagine, furthermore, that they just strung all the various conversations together, so you wouldn’t know where one ends and the other begins. Wouldn’t it be a bit difficult to understand? Now imagine if, in addition to all that, they took parts of one or two conversations, and stuck them into the middle of other conversations. Would it be confusing? Finally, put the pages into a box and wait ten years before reading them. Would those pages make much sense long after you had forgotten the situations in which the words were spoken? I think you get the picture. It’s a picture of the Quran.

Critical Muslim scholar Ali Dashti made the following comment regarding the text of the Quran, on page 50 of his book, “23 Years, A Study of the Prophetic Career of Muhammad.”

The Qor’an contains sentences which are incomplete and not fully intelligible without the aid of commentaries; foreign words, unfamiliar Arabic words, and words used with other than the normal meaning; adjectives and verbs inflected without observance of the concords of number; illogically and ungrammatically applied pronouns which sometimes have no referent; and predicates which in rhymed passages are often remote from the subjects ... To sum up, more than one hundred Qor’anic aberrations from the normal rules and structure of Arabic have been noted.

Altogether there are 6,236 verses in the Quran, grouped together into 114 surahs. The book is roughly the same size as the New Testament, which has 7,891 verses divided among 27 books. New Testament verses tend to be a little shorter than those of the Quran.

The various surahs, which vary greatly in length, were not put together into one book until after Muhammad died. The companions of Muhammad who gathered the various surahs of the Quran together did not try to remember which surahs came first, second and so on. When they put it together, they simply began with the longer surahs, and ended with the shorter ones. The first surah, the Opening, or Al-Fatihah, is just a little introduction to the book. It's only seven verses long. The second surah, the longest in the Quran, is 287 verses long. From the second surah onward, the surahs are all arranged, roughly, more or less, from the longest to the shortest.

The following chart simply gives the standard numbering of the surahs in the order in which they appear in most printed Qurans. I took it from Ali's. The Arabic names and English equivalents follow the numerical designations.

| | | | | | |
|----|------------|------------|----|------------|---------------|
| 1 | Al-Fatihah | Opening | 2 | Al-Baqarah | Heifer |
| 3 | Al-Imran | Imran | 4 | An-Nisa | Women |
| 5 | Al-Maidah | Food | 6 | Al-Anam | Cattle |
| 7 | Al-Araf | Heights | 8 | Al-Anfal | Spoils of War |
| 9 | Al-Taubah | Repentance | 10 | Yunus | Jonah |
| 11 | Hud | "Hud" | 12 | Yusuf | Joseph |
| 13 | Al-Rad | Thunder | 14 | Ibrahim | Abraham |
| 15 | Al-Hijr | The Rock | 16 | Al-Nahl | The Bee |
| 17 | Al-Isra | Israelites | 18 | Al-Khaf | The Cave |
| 19 | Maryam | Mary | 20 | Ta-Ha | "Ta-Ha" |
| 21 | Al-Anbiya | Prophets | 22 | Al-Hajj | Pilgrimage |

| | | | | | |
|----|------------|------------|----|-----------|-----------|
| 23 | AlMuminun | Believers | 24 | Al-Nur | Light |
| 25 | Al-Furqan | Criteria | 26 | Al-Shuara | Poets |
| 27 | Al-Nami | The Ant | 28 | Al-Qasas | The Story |
| 29 | Al-Ankabut | The Spider | 30 | Al-Rum | Romans |

| | | | | | |
|----|----------|-------------|----|-----------|--------------|
| 31 | Luqman | Wise Man | 32 | Al-Sajdah | Adoration |
| 33 | Al-Ahzab | The Allies | 34 | Saba | Sheba |
| 35 | Al-Fatir | The Creator | 36 | Ya-Sin | “Ya-Sin” |
| 37 | Al-Safat | The Ranks | 38 | Saad | “Saad” |
| 39 | Al-Zumar | Companies | 40 | Ghafir | The Forgiver |

| | | | | | |
|----|--------------|--------------|----|--------------|--------------|
| 41 | Fussilat | Revelations | 42 | Al-Shura | Counsel |
| 43 | Al-Zukhruf | Ornaments | 44 | Al-Dukhan | Smoke |
| 45 | Al-Jathiyah | Kneeling | 46 | Al-Ahqaf | Sand Dunes |
| 47 | Muhammad | Prophet | 48 | Al-Fath | Victory |
| 49 | Al-Hujurat | Chambers | 50 | Qaf | “Qaf” |
| 51 | Al-Dharyyat | The Winds | 52 | Al-Tur | The Mountain |
| 53 | Al-Najm | The Star | 54 | Al-Qamar | The Moon |
| 55 | Al-Rahman | Merciful | 56 | Al-Waqiah | Inevitable |
| 57 | Al-Hadid | Iron | 58 | Al-Mujadilah | She pleads |
| 59 | Al-Hashr | Exile | 60 | AlMumtahana | She’s tested |
| 61 | Al-Saff | Battle Array | 62 | Al-Jumah | Friday |
| 63 | Al-Munafiqun | Hypocrites | 64 | Al-Taghabun | Cheating |
| 65 | Al-Talak | The Divorce | 66 | Al-Tahrim | Prohibition |

| | | | | | |
|----|-----------|-------------|----|-----------|---------|
| 67 | Al-Mulk | Sovereignty | 68 | Al-Qalam | The Pen |
| 69 | Al-Haqqah | Catastrophe | 70 | Al-Maarij | Ladders |

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| | | | | | |
|----|-------------|---------------|----|--------------|-------------|
| 71 | Nuh | Noah | 72 | Al-Jinn | The Genies |
| 73 | Al-Muzzamil | The Mantled | 74 | Al-Muddathir | The Cloaked |
| 75 | Al-Qiyamah | Resurrection | 76 | Al-Insan | The Man |
| 77 | Al-Mursalat | Emissaries | 78 | Al-Naba | The Tidings |
| 79 | Al-Naziat | Soul Snatcher | 80 | Abasa | He Frowned |

| | | | | | |
|----|---------------|----------------|----|--------------|---------------|
| 81 | Al-Takwir | Cessation | 82 | Al-Infitar | Cataclysm |
| 83 | Al-Mutaffifin | The Unjust | 84 | Al-Inshiqaq | The Rending |
| 85 | Al-Buruj | Constellations | 86 | Al-Tariq | Night Visitor |
| 87 | Al-Alala | Most High | 88 | Al-Ghashiyah | The Big Event |
| 89 | Al-Fajr | The Dawn | 90 | Al-Balad | The City |
| 91 | Al-Shams | The Sun | 92 | Al-Layl | Night |
| 93 | Al-Duha | Daylight | 94 | Al-Sharh | Comfort |
| 95 | Al-Tin | The Fig | 96 | Al-Alaq | Blood Clots |

| | | | | | |
|-----|-------------|--------------|-----|-------------|--------------|
| 97 | Qadr | “Qadr” | 98 | Al-Bayyinah | The Proof |
| 99 | Al-Zalzalah | Earthquake | 100 | Al-Adiyat | War Horses |
| 101 | Al-Qariah | The Disaster | 102 | Al-Takathur | Worldly Gain |
| 103 | Al-Asr | Day Waning | 104 | Al-Humazah | Slanderer |
| 105 | Al-Fil | The Elephant | 106 | Qurayash | The Quraysh |
| 107 | Al-Maun | Alms | 108 | Al-Kawthar | Abundance |

| | | | | | |
|-----|------------|-------------|-----|-----------|---------|
| 109 | Al-Kafirun | Unbelievers | 110 | Al-Nasr | Help |
| 111 | Al-Masad | The Flame | 112 | Al-Ikhlās | Oneness |
| 113 | Al-Falaq | Daybreak | 114 | Al-Nas | Men |

There seems to be almost no order to the Quran at all. Muhammad would tell his scribe where to place a new revelation. "Put this passage in the surah in which so-and-so is mentioned," he would say. (as-Suyuti, *Al Itqan fii Ulum al-Quran*, p.141) So the order of the surahs became even more haphazard.

(21)

Muslim experts have tried to reconstruct the chronological order, the order in which the various chapters were first "revealed" to Muhammad, during the later years of his life. They came, one by one, gradually, over a period of more than 10 years. But which one came first, which one next, and so on, nobody knows. There are clues within the text -- references to some of the early battles, for example. Furthermore, the Hadith holds a lot of information about the circumstances and timing behind a lot of the verses. So Quranic experts do have a rough, approximate idea of the order in which the surahs appeared. But nobody really knows the historically accurate ordering of the Quranic surahs.

Muhammad started out in Mecca, where the Kaaba was. Then, once he had a small number of followers, most of them moved, together, to Medina. The Surahs are therefore divided by experts into those that are believed to be from the early, Meccan period, and those believed to be from the later, Medinan period. Even within individual surahs, verses from other periods have been inserted, making for a very confused piece of work.

The following chart shows the Quranic surahs in the approximate order in which some of the Muslim experts believe they actually came to Muhammad. The early, **MECCAN** surahs are shown first. The specified exceptions refer to those verses of the surah that are actually from a later time, the Medinan period. These verses were inserted into the earlier Meccan surahs (chapters) long after those Meccan surahs were written.

(This chart reads horizontally.)

| | | | |
|---------|----------------------------------|---------------------------------|---------|
| (1) #96 | (2) #68, except vv. 17-33, 48-50 | (3) #73, except vv. 10-11, & 20 | (4) #74 |
| (5) #1 | (6) #111 | (7) #81 | (8) #87 |

| | | | |
|-----------|-----------|-----------|-----------|
| (9) #92 | (10) #89 | (11) #93 | (12) #94 |
| (13) #103 | (14) #100 | (15) #108 | (16) #102 |

| | | | |
|--------------------------------------|-----------|-------------------------------|-----------|
| (17) #107 vv. 1-3, others Medinan | (18) #109 | (19) #105 | (20) #113 |
| (21) #114 | (22) #112 | (23) #53, except for v. 32 | (24) #80 |

(22)

| | | | |
|-------------------------------|-------------------------------|----------|-----------|
| (25) #97 | (26) #91 | (27) #85 | (28) #95 |
| (29) #106 | (30) #101 | (31) #75 | (32) #104 |
| (33) #77, except for v. 48 | (34) #50, except for v. 38 | (35) #90 | (36) #86 |

| | | | |
|--|--|---|--|
| (37) #54, except for vv. 44--46 | (38) #38 | (39) #7, except for 163--170 | (40) #72 |
| (41) #36, except for vv. 163--170 | (42) #25, except for vv. 68--70 | (43) #35 | (44) #19, except for v.58 & v.71 |
| (45) #20, except for vv. 130--131 | (46) #56, except for vv. 81--82 | (47) #26, except v. 197 & vv. 224--227 | (48) #27 |
| (49) #28, except vv. 52--55 & v. 85 | (50) #17, except for v. 26, 32-33, 57, & 73-80 | (51) #10, except for v.40, and vv.95--96 | (52) #11, except for vv.12, 17. and 114 |
| (53) #12, except for vv.1-3, & v. 7 | (54) #15, except for v.87 | (55) #6, except fr v.20, 23, 91, 93, 114, 151-3 | (56) #37 |

| | | | |
|-----------------------------------|---|---------------------------|---------------------------------|
| (57) #31, except for vv. 27-29 | (58) #34 | (59) #39 | (60) #40, cept for vv. 56-57 |
| (61) #41 | (62) #42, except for vv. 23--25, &27 | (63) #43, except v. 54 | (64) #44 |
| (65) #45, | (66) #46, except | (67) #51 | (68) #88 |

| | | | |
|-----------------------------------|-----------------------------------|------------------------------|------------------------------|
| except for v. 14 | for vv. 10, 15, & 35 | | |
| (69) #18, except vv.28, & 83--101 | (70) #16, except for vv. 127--129 | (71) #71 | (72) #14, cept for vv. 28-29 |
| (73) #21 | (74) #23 | (75) #32, cept for vv. 16-20 | (76) #52 |
| (77) #67 | (78) #69 | (79) #70 | (80) #78 |
| (81) #79 | (82) #82 | (83) #84 | (84) #30, |
| (85) #29, except for vv. 1--11 | (86) #83 | | |

(23)

The surahs in this next table are **MEDINAN**. The exceptions referred to here are earlier, Meccan verses that were inserted into the Medinan surahs.

| | | | |
|-----------|------------|----------------------------------|-------------------------------|
| | | (87) #2, except for v. 281 | (88) #8, except for vv. 30-36 |
| (89) #3 | (90) #33 | (91) #60 | (92) #4 |
| (93) #99 | (94) #57 | (95) #47, except for v. 13 | (96) #13 |
| (97) #55 | (98) #76 | (99) #65 | (100) #98 |
| (101) #59 | (102) #24 | (103) #22, except for vv. 52--55 | (104) #63 |
| (105) #58 | (106) #49 | (107) #66 | (108) #64 |
| (109) #61 | (110) #62 | (111) #48 | (112) #5 |
| (113) #9 | (114) #110 | | |

The order of the surahs is very important, because a number of passages in the Quran contradict one another, and the Islamic solution to those discrepancies is “abrogation.” The Quran’s doctrine of “abrogation” holds that if two Quranic verses disagree – conflicting with each other – the latter one is the winner. The latter one “abrogates” the earlier one. Unfortunately, Surah 9 is almost the last surah chronologically. Surah nine is a war passage which counter-mands a lot of the more friendly verses that came earlier. Since surah 9 is almost last, it takes precedence over all those other nicer passages that were revealed earlier.

| |
|--|
| Methodology in this Analysis of the Quran |
|--|

A lot of excellent books have been written about the Quran, and a lot of really bad books as well. The thing that keeps the debate going is the fact that the Quran has two faces, a soft one – well, fairly soft anyway – and a very harsh one. Which face represents its real nature? How much of the book really IS about “peace and love,” and how much of it includes intolerance, hatred, bigotry, and war? That’s the question this book attempts to answer.

(24)

After going through the Quran, looking for the most commonly repeating themes, I made a list of 35 categories. Then, I went through the Quran once more, placing various verses of the Quran into one or another of these categories. Adding all those categories together, you’ll find we have catalogued 4,864 passages out of the 6,236 verses of the Quran. That’s about 78% of the whole Quran. The other 22% is comprised of passages that are not relevant to the issues discussed here. They are passages that talk about things like food laws or even more mundane topics -- neutral things that are simply part of Islam, neither positive nor negative. These verses are peripheral to the question we’re trying to answer with this book.

| | |
|----------------------------|-------------------------------------|
| (1) Love (20 verses) | (2) Forgiveness, Revenge (67 vrses) |
| (3) Point Game (83 verses) | (4) Pillars (113 verses) |
| (5) Paradise (230 verses) | (6) Allah (210 verses) |
| (7) Muslims (282 verses) | (8) Muhammad (158 verses) |

| | |
|--------------------------------------|-------------------------------------|
| (9) Women (98 verses) | (10) Questions (28 verses) |
| (11) Oaths (109 verses) | (12) Quran (143 verses) |
| (13) Abrogation (2 verses) | (14) Biblical Allusions (26 verses) |
| (15) Stories (1,342 verses) | (16) Jesus, and Trinity (84 verses) |
| (17) No Partners (183 verses) | (18) Inventing Lies (18 verses) |
| (19) No Signs (116 verses) | (20) Mockery (76 verses) |
| (21) Bible Changed (40 verses) | (22) Anti-Jew - 53 verses |
| (23) Anti-Christian (10 verses) | (24) Anti-Xtian & Jew (41 verses) |
| (25) Anti-Unbeliever (740 verses) | (26) Choosing Friends (27 verses) |
| (27) Converts (36 verses) | (28) Judgment Day (172 verses) |
| (29) Hell & Punishment (99 verses) | (30) War (135 verses) |
| (31) Killing (40 verses) | (32) Jihadi Paradise (25 verses) |
| (33) Terror (8 verses) | (34) Hypocrites (87 verses) |
| (35) Jinns, Moon & Science (106 vrs) | |

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I've quoted a lot of passages, but cannot quote them all, so tried to strike a balance. Some verses have been quoted, while others have been noted in boxes by simply referencing them -- giving the numerical designation of their chapter and verse.

Obviously, as a Christian, I believe I have the truth. That is, after all, what it means to be a believer - a believer of any faith, whether it is Christianity, Islam, or Secular Humanist Atheism. A Muslim believer or an atheist believer will, of course, have a different belief from me. We can debate the facts, and agree to respectfully disagree. I cannot "prove" the truth of my position to the Muslim or atheist any more than the Muslim or the atheist can prove the truth of his or her position to me.

However, I can sit down together with a Muslim person, and we can open our two books. He has his Quran and I have my Bible. We can look at what each book says, and talk about the similarities and differences. Each of us will decide what he or she thinks. Looking at both the Bible and the Quran, we need to get past the propaganda and get right to the written word. Forget about "interpretation." What do the words say?

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2

LOVE, FORGIVENESS, and RETRIBUTION

The Gospel that we preach is, at its heart, a LOVE STORY.

Muslims and secularists often act as though the New Testament and the Quran are essentially the same. Okay, let's look at how they "agree" concerning -- LOVE.

The New Testament has roughly the same number of words in it as the Quran. Using Strong's COMPACT Bible Concordance, and only referring to the New Testament, I found about 140 entries that use the word, "Love." Of course that's just a compact concordance, so it might not include every single entry. Furthermore, this list only has verses where the word "love" is actually mentioned. Other passages discuss the concept without using the word.

In my search through the Quran, I found about 21 places where the word "love" was used. I didn't find many places besides those where the concept was discussed. There were passages about alms-giving -- a lot of those. But that's religious duty, and that's how the Quran describes it. We'll talk more about that in chapter three, the "Point Game." The Quran makes it very clear that Allah only loves good people, that he will not love anyone who does anything bad, and that he will not love you unless you love him first.

| Allah loves only "good" people | Yaweh- Jesus loves ALL people |
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| Surah 3:57 Allah does not love those who do wrong. | Romans 5:8 God demonstrates His love for us in this: While we were still sinners, Christ died for us. |
| Surah 4:107 Allah does not love the treacherous, or sinners. | Luke 6:35-36 ...The Most High, ... He is kind to the ungrateful and wicked. |
| Surah 5:64 Allah does not love those who do mischief. | Matt. 9:13 Jesus said, "...I have not come to call the righteous, but sinners. " |

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| Surah 30:45 He may reward those who believe and work righteous deeds, out of His Bounty. For He does not love those who reject Faith. | Eph 2:4-5 But because of His great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in sins - It is by grace you have been saved. |
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| Surah 3:32 Say: "Obey Allah and His Messenger. But if they turn back, Allah does not love those who reject Faith. | I John 3:16 This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. |
| Surah 3:140 And Allah does not love those that do wrong. | John 13:1 Having loved his own who were in the world, he now showed them the full extent of his love . |
| Surah 5:87 O you who believe, do not ban the good things that Allah has made lawful for you, but yet commit no excess -- for Allah does not love those given to excess. | John 13:34-35 A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another." |
| Surah 7:55 Call on your Lord with humility and in private, for Allah does not love those who trespass beyond bounds. | John 15:9 "As the Father has loved me, so have I loved you. Now remain in my love." |

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| Surah 42:40 The payment for an injury is an injury that is equal (in degree). But if a person forgives and makes reconciliation, his reward is due from Allah, for (Allah) does not love those who do wrong. | John 15:12-13 My command is this: Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends. |
| Surah 22:38 Truly Allah will defend (from ill) those who believe. Truly, Allah does not love anyone who is a traitor to the faith, or shows ingratitude. | I Thess.3:12 May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you. |

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| Surah 16:23 Undoubtedly Allah knows what they conceal, and what they reveal. | I Peter 1:22 Now that you have purified yourselves by obeying the truth so that |
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| Truly, He does not love the arrogant. | you have sincere love for your brothers, love one another deeply, from the heart. |
| Surah 57:23 In order that you may not despair over things that pass you by, ... Allah does not love any arrogant braggart . | I John 4:7 Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. |

Quranic Allah, furthermore, stands off, a distance away from us, promising that IF we love him, he will then, in turn, love us. Yahweh-Jesus does just the opposite. He loves us whether we love him or not.

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| QURAN: First we must love Allah. Then Allah will love us. | BIBLE: Yahweh-Jesus loves us first. Then we start to love Him, and others. |
| Surah 3:31 Say: "If you love Allah, follow me, Allah will love you and forgive you your sins, for Allah is Oft-forgiving, Most Merciful. | I John 4:9 This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love - not that we loved God, but that he loved us. |

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| Surah 5:54 Oh you who believe, If any from among you turn back from his faith, soon will Allah produce a people whom He will love as they love Him . They will be humble among the Believers, but mighty against the Rejectors, fighting in the way of Allah, and never afraid of the insults of those who find fault. That is the grace of Allah, which he will give to whomever he pleases. | Matt. 5:46-47 If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Don't even Pagans do that? Luke 6:32 If you love those who love you, what credit is that to you? Even sinners love those who love them. |
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It should be obvious from these passages that the Quran's view of God's love is completely different from that of the Bible. Yahweh-Jesus tells us that he sends the sun and the rain to nourish the crops of all people, the good with the bad. He says we should therefore love all people, just as he does. He says we should love even our ENEMIES. So, what is "love?"

I Corinthians 13:
 If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing. Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, and it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, and I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. And now these three remain: faith, hope and love. But the greatest of these is love.

This list includes every mention of "love" in the Quran, just about. I might have missed a few - but not many. I could have included many more from the New Testament.

| More Quranic Verses about Love | More N.T. Verses about Love |
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| <p>Surah 3:76 Those that keep their promised faith and act rightly -- truly Allah loves those who act rightly.</p> | <p>Rom.8:35 Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?</p> |

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| Surah 3:134 Those who spend (freely), whether in prosperity, or in adversity, who restrain anger, and pardon (all) men -- Allah loves those who do good. | II Cor. 5:14 For Christ's love compels us, because we are convinced that one died for all, and therefore all died. |
| Surah 49:9 If two parties among the Believers fall into a quarrel, make peace between them. However, if one of them sins beyond bounds against the other, then fight against the one that sins until (he) complies with the command of Allah. ... Allah loves those who are fair (and just). | Matt.22:37-39 Jesus replied: " Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: ' Love your neighbor as yourself. |
| Surah 60:8 Allah does not forbid you from dealing kindly and justly with those who have neither fought you on account of (your) faith nor driven you out of your homes, for Allah loves those who are just. | Gal.2:20 I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. |

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| Surah 61:4 Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure. | I John 3:1 How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! |
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If Quranic Allah is NOT capable of forgiving us when WE are bad, then how is it that we ARE capable of forgiving OUR children EVEN when THEY are BAD?

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| Quran: Forgiveness is an ACHIEVEMENT | Bible: Forgiveness is a GIFT |
| Surah 4:13 ..Those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, | John 4:10 Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have |

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| and they'll abide therein (forever). That will be the supreme achievement . | asked him and he would have given you living water." |
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| Surah 40:9 You will certainly have mercy on them, and for them that will (truly) be the highest achievement . | Romans 3:23-24 For all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Jesus Christ. |
| Surah 45:30 ..Their Lord will admit them to His Mercy. That will be the achievement for all to see. Surah 59:20 ..The Companions of the Garden are those who will achieve happiness. | Romans 6:23 The gift of God is eternal life in Christ Jesus our Lord. Eph 2:8 By grace you have been saved, through faith – not from yourselves, it is the gift of God – not by works, so that no one can boast. |

Other similar verses, showing that Allah's forgiveness is an achievement that must be won, are in the next chapter, which deals with the Islamic version of the "Point Game."

Muslims are told to ask Allah for forgiveness, the same as we Christians are.

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| Surah 3:147 | All that they said was: " Our Lord, forgive us our sins and anything we may have done that transgressed our duty, establish our feet firmly, and help us against those that resist faith. " |
| Surah 4:106 | But seek the forgiveness of Allah , for Allah is Oft-Forgiving, Most Merciful. |
| Surah 51:18 | And in the hours of early dawn, they (were found) praying for Forgiveness . |
| Other similar passages are 2:199, 2:286, 3:17, 3:134, 3:193, 11:3, and 11:52 | |

This survey of the Quran turned up over 50 verses concerning God's forgiveness. Actually, there are a lot more. I left out a large group of passages just because they all said the exact same thing - "Allah is Oft-Forgiving, Most Merciful." It's a formula that repeats over and over in the Quran. There are one or two such statements included below, along with a pretty good collection of other quotes, matched by their Biblical counterparts. Read the following passages, both Quranic and Biblical, below, and see if you can discern any differences:

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| QURANIC VERSES - ALLAH'S FORGIVENESS | BIBLICAL VERSES - YAWEH-JESUS'S FORGIVENESS |
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| Surah 3:129 He forgives whom he pleases and punishes whom he pleases, but Allah is Oft-Forgiving, Most Merciful. | Psalm 103:2-5 Praise the Lord O my soul and forget not all his benefits - who forgives all your sins and heals all your diseases. |
| Surah 4:17 Allah accepts the repentance of those who do evil in ignorance and repent soon afterward. To them will Allah show mercy. | Ps 103:11-12 As high as the heavens are above the earth, so great is his love for those who fear him; As far as the east is from the west, so far has he removed our transgressions from us. |

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| Surah 5:9 Allah has promised forgiveness and a great reward to those who believe and do deeds of righteousness. | Psalm 130:3-4 If you, O Lord, kept a record of sins, O Lord, who could stand? But with you there is forgiveness; therefore you are feared. |
| Surah 5:98 You should know that Allah is strict in punishment and that Allah is Oft-Forgiving, Most Merciful. | Isaiah 38:17 In your love you kept me from the pit of destruction; You have put all my sins behind my back. |
| Surah 6:54 If any of you did evil in ignorance, and thereafter repented, and changed (his | Jeremiah 31:34 "...They will all know me, from the least of them to the greatest," declares the Lord, "For I will forgive their |

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| conduct), Allah is Oft-Forgiving, Most Merciful. | wickedness and will remember their sins no more." |
| Surah 8:4 The Believers have grades of dignity with their Lord, and forgiveness, and a generous sustenance. | Mark 2:5 When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." |

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| Surah 15:49-50 Tell My servants that I am indeed the Oft-Forgiving, Most Merciful, and that My penalty will indeed be the most grievous penalty. | Acts 13:38-39 Therefore my brothers I want you to know that through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is justified from everything you could not be justified from by the law of Moses. |
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| Surah 22:50 Those who believe and work righteousness , for them there will be forgiveness and a sustenance most generous. | Acts 10:43 All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name. |
| Surah 33:35 For believing men and women..devout..true.. patient.. constant.. humble.. Those who give in charity... who fast... guard their chastity...and often engage in Allah's praise -- for them there is forgiveness and a great reward. | Col 2:13-14 When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, having cancelled the written code , with its regulations, that was against us and that stood opposed to us; He took it away, nailing it to the cross. |
| Surah 33:70-71 You who believe, Fear Allah, and (always) say a word directed to the Right, that He | Romans 8:1-2 There is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the |

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| <p>may make your conduct whole and sound and forgive your sins. He that obeys Allah and his messenger, has already attained the highest achievement.</p> | <p>law of the Spirit of life set me free from the law of sin and death.</p> |
| <p>Surah 9:91 No grounds (for complaint) can there be against those who do right, and Allah is Oft-Forgiving, Most Merciful.</p> | <p>Luke 7:47-48 Therefore I tell you her many sins have been forgiven -- for she loved much. But he who has been forgiven little loves little. Then Jesus said to her, "Your sins are forgiven."</p> |

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| <p>Surah 11:11 .Those who show patience and constancy, and work righteousness -- For them there is forgiveness of sins and a great reward.</p> | <p>Luke 23:34 Jesus said, "Father forgive them, for they do not know what they are doing." And they divided up his clothes..</p> |
| <p>Surah 53:32 Those who avoid great sins and shameful deeds, only (falling into) small faults - truly your Lord has ample forgiveness for them.</p> | <p>I John 2:12 I write to you, dear children, because your sins have been forgiven on account of his name.</p> |
| <p>Surah 41:43 Nothing is said to you that was not said to the Messengers before you, that your Lord has at his command (all) forgiveness as well as a most grievous penalty.</p> | <p>Eph 1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace.</p> |

2:192, 2:268, 3:88-89, 4:96-99, 4:106, 4:137, 9:102, 15:49-50, 16:18-19, 17:25, 26:80-82, 35:45, 36:11, 36:27, 40:3, 40:7, 41:31-32, 42:5, 46:31, 48:29, 49:3-5, 67:2, 67:12,

74:56 These references all have the same basic tone and content as those quoted in the table above. Please feel free to look them up for yourself.

In Surah 4:17 and 6:54 forgiveness is dependent on the fact that your sins were committed in ignorance. In 3:129, 5:98, 15:49-50, and 41:43, Allah is emphasizing his power to punish just as much as his option to forgive – forgiveness with an implied threat. The verses in Surahs 5, 8, 9, 11, 22, 33, and 53 all talk about what you have to do to get forgiveness. Finally, in most of the Quranic passages, forgiveness is something that happens or will happen. Surah 39:53, on the other hand, sounds a little more like the Bible.

Most of the Bible passages, as you can see for yourself, speak of forgiveness as something that has already happened. The Acts 10 and 13 references emphasize that God’s forgiveness is for all sins and all people, anyone ready to accept it. That would necessarily include any Muslim person who trusts in Jesus.

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| Each religion does have one unforgivable sin, but not the same one | |
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| <u>Surah 4:116</u> Allah does not forgive (the sin of) joining other gods with him, but he forgives whomever he pleases of other sins than this. One who joins other gods with Allah, has strayed far, far away, (from the Right). | <u>Matt.12:31</u> I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven. |

Surah 4:48 says the same thing as 4:116 above. Islam’s unforgivable sin is idolatry, and the Quran clearly, as you’ll see in future chapters, refers to the Christian worship of Jesus as idolatry. Christianity’s unforgivable sin is to slander the Holy Spirit.

The Quran DOES have some verses very SIMILAR to the Bible, probably because Muhammad was influenced by Christians to a certain extent. (As one example: Waraqa bin Naufal, a Christian, was the cousin of Kadija, Muhammad’s first wife.) The Quran does include the idea that if you want forgiveness, you’d better forgive others.

| QURAN – Forgive if you want to be Forgiven | BIBLE -- Forgive if you want to be Forgiven |
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| Surah 3:133-136 Be quick in the race for forgiveness from your Lord...Those...who restrain anger, and pardon (all) men, for Allah loves those who do good. For such the reward is forgiveness from their Lord. | Matt. 6:14-15 For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins. (Also, Luke 6:37, 11:4, & I John 1:5-6) |
| Surah 24:22 ...Let them forgive and overlook. Do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful. | Mark 11:25-26 And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in Heaven may forgive you. |

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| Surah 64:14 ...But if you forgive and overlook, and cover up (their faults), truly Allah is Oft-Forgiving, Most Merciful. | Eph 4:32 Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you (forgave – already forgiven!!). |
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Muslims are also told in a number of other places as well to forgive others:

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| Sura 2:109 | ...The People of the Book wish they could turn you back to unfaithfulness...but forgive and overlook. |
| Sura 2:263 | Kind words and the covering of faults are better than charity followed by injury. |
| Sura 3:159 | It is part of the Mercy of Allah that you deal gently with them...so pass over (their faults), and ask for (Allah's) forgiveness for them. |
| Sura | ...Nor will you cease to find them, except for a few, who are always |

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| 5:13 | bent on (new) deceits. But forgive them, and overlook (their misdeeds). |
| Sura 7:199 | Hold to forgiveness. Command what is right, but turn away from the ignorant. |
| Sura 15:85 | So overlook (any human faults) with gracious forgiveness. |
| Sura 42:37 | (That which is with Allah is better and more lasting, (It is) for)...those who...when they are angry, even then forgive. |

If you're looking at the percentages, however, passages like these above are definitely in the minority, and even that minority view is pretty nuanced. Surah 42:40-43 basically says you ought to forgive, but then backtracks, saying in essence, "But if you fight back, that's okay too. 49:2-5 says you'll be forgiven as long as you keep your voice down when Muhammad is around. Surah 60:7-8 says Allah doesn't mind if you forgive your enemies - as long as they have not been really REALLY bad to you.

Along with some Quranic passages that clearly tell Muslims to practice forgiveness, and others that seem to waffle between forgiveness or the carrying of a grudge, there is a third group of passages.

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Muhammad grew up in a tribal place with no strong central government to maintain order and enforce rules. There were tribes, with tribal hierarchies, treaties with each other, and traditions which were always to be followed. If someone murdered somebody from one tribe, that person's family was entitled to go kill any person of equal standing from the tribe of the murderer. That's why this same idea is found in the Quran (5:45). Muhammad elevated these crude customs by saying that this was the way of "Allah."

It's possible that some of the limits he placed on the practice made it more "civilized," but in all honesty, the Hadith seems to say otherwise. Under Muhammad, small, sporadic, limited skirmishes that were a part of desert life turned into what we today know as "the Jihad." Tribal vengeance is clearly part of the Quran.

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| Quran - The Law of Retribution | Bible - The Law of Love |
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| Surah 5:45 We ordained therein for | Matthew 5:38-39 You have heard that |
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| <p>them: “Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.” But if anyone remits the retaliation by way of charity, it is an act of atonement for himself.</p> | <p>it was said, “Eye for eye, and tooth for tooth,” but I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also.</p> |
| <p>Surah 48:29 Muhammad is Allah’s apostle. Those who follow him are ruthless to the unbelievers, but merciful to one another. (Refer also to Sura 5:54)</p> | <p>Matthew 5:43-44 You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you: Love your enemies, and pray for those who persecute you, that you may be sons of your Father in Heaven.</p> |
| <p>Surah 2:178 O you who believe! The law of equality is prescribed for you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand...</p> | <p>Luke 6:27-29 But I tell you who hear me: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. If someone strikes you on one cheek, turn to him the other also.</p> |

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To be fair, Muhammad did, as the verses show, try to put limits on the revenge-taking, in an effort to keep things from getting out of hand. He said revenge-takers should restrain themselves and never exceed “bounds,” although the bounds were never defined.

| The Quran’s Vengeance | The new Testament’s Advice |
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| <p>Surah 33:60-61 Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City do not stop it, then We shall certainly stir you up against them. They will not be able to stay in it as your neighbors for any length of time: They shall have a curse on them. Wherever they</p> | <p>Romans 12:17-20 Do not repay anyone evil for evil. Do what is right. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God’s wrath, for it is written: “It is mine</p> |

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| <p>are found, they shall be seized and killed. (without mercy).</p> | <p>to avenge; I will repay," says the Lord. On the contrary, if your enemy is hungry, feed him.</p> |
| <p>Surah 17:33 Nor take life – which Allah has made sacred – except for just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or to forgive). But let him not exceed bounds in the matter of taking life, for he is helped (by the law).</p> | <p>Luke 6:35 Love your enemies, do good to them, and lend to them without expecting to get anything back ... and you will be sons of the Most High, because he is kind to the ungrateful and wicked.</p> |
| <p>Surah 9:13-14 Will you not fight people who violated their oaths, plotted to expel the Messenger, and became the aggressors by being the first (to assault) you? .. Fight them, and Allah will punish them by your hands...</p> | <p>Luke 6:31 Do to others as you would have them do to you. Matt.26:52 "Put your sword back in its place," Jesus said to him, "For all who draw the sword will die by the sword."</p> |
| <p>Surah 2:194 For all things prohibited, there is the law of equality. If then anyone transgresses the prohibition against you, you should transgress likewise against him.</p> | <p>I Peter 3:9 Do not repay evil with evil or insult with insult, but with blessing, because to this you were called ...</p> |

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Refer to Quran 2:178, "The free for the free, slave for the slave, woman for woman." If you kill my slave, I kill yours. You kill my daughter or wife or sister – I kill yours. **Islamic law says that the remedy for the killing of one innocent is NOT the death of the murderer, but rather the murder of another innocent to balance the scale.**

Of course, whenever the cycle of revenge starts, it is really hard, given human nature, to keep it from getting out of hand. Witness the never-ending, centuries-old bloodshed between Shia and Sunni.

Catholics and Protestants did the same – but it ended. Unlike the Quran, the New Testament does NOT sanction it ANYWHERE in Scripture.

The God of the Bible knows that the fallen, sinful world DOES need some mechanism to keep evil in check -- keep it tied down. So he gives the GOVERNMENT the power to settle life and death disputes (Matt.22:21, Rom 13:1-4, Titus 3:1, I Peter 2:13-17). Christians are, therefore, told to follow the government, and obey it, as much as possible while following the Lord, even if the government is corrupt. This leaves us free to follow the Lord, and NOT take revenge.

When the government, through due process, puts a killer to death, that's justice. But if I, as a private citizen put a killer to death - that's vengeance. Even, therefore, in the middle of intense persecution by the Roman government during the early Christian era, Christians NEVER fought back. Jesus's command was, "Give to Caesar what is Caesar's and give to God what is God's." The government gets our respect. God gets our worship. In the 1,700 years since those early times, (Christianity gained legal status around AD 300), even during times when thousands were killed, Christians have not fought back very often. They don't fight back so often because Christians are well aware of how serious is the decision to fight. Every step of the way, the Christian must ask himself, "What would Jesus do?"

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This struggle with the seriousness of such a decision is the reason, for example, that the American colonists, in 1776, drafted the Declaration of Independence. They knew that it was immoral for individual colonists to take up arms against their king. The Continental Congress reasoned, however, that this was not a case of individuals rebelling against the government, but of one house of government, the Continental Congress, fighting against another house of government, the British Crown. Individuals therefore were forced to line up with one side or the other. Some still thought of the crown as the legitimate government. Others sided with the Continental Congress. Christian men and women were thereby forced to take sides against each other in the equivalent of a civil war.

The idea that we should not take revenge, that we should "turn the other cheek," has always been tough for Christians. It certainly goes against human nature!!

Nonetheless, in spite of the problems that this teaching causes for us, it DOES tend to end the cycle of revenge. Forgiveness was tough for Muhammad. He had heard about Jesus' words to Peter about forgiveness. However, he did not quite get it right when he quoted it. This comparison is indicative of the different attitudes in the two books.

| The New Testament | The Quran |
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| Matt.18:21-22 Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?" Jesus answered, "I tell you, not seven times, but seventy-seven times." | Surah 9:80 If you ask seventy times for their forgiveness, God will not forgive them, because they have rejected God and His Apostle. And God guides not those who are perversely rebellious. |

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| 3 | THE QURAN'S POINT GAME |
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The Quran teaches, like most other religious systems, that people do good things to get "brownie points", which causes the Deity to be nice to us after we die. It's the point-game.

The Bible, especially the New Testament, teaches that there is nothing we can possibly do to "impress" God, but that God has his own way of reaching out to us to close the gap between Himself and us. It's Jesus.

This chapter will go into detail concerning the Quran's system of ethics, comparing Quranic ethics with Biblical. I cannot assume that everyone who reads this book is a Christian, so here's a brief explanation of the basis of christian ethics - the Lord's Love for all people.

Christians believe that God has loved us all from the very start. Even when we rebel against him, even when we sin, he never stops loving us, because God's love is PERFECT, and INFINITE. He seeks nothing in return.

The Lord loves us perfectly, and he wants us to live forever with Him after we die. The only way that can happen, given our sinful nature, is for God to forgive us. However, because he must also, as God, be completely - perfectly - just, he cannot just ignore our sin.

The solution to this dilemma, according to the Bible, was for God to become one of us and to take our punishment upon himself, thereby paying off our debt. Jesus Christ came into the world to be the payment for our sins. Jesus served as the blood-sacrifice that washed the sin away. God's love for us is demonstrated by God's forgiveness, which he makes available to ALL people, regardless of anyone's background.

Then, in turn, because of all God has done for us, out of GRATITUDE for his sacrifice, we are then motivated to do what we can to love others. That includes forgiving others just as God has forgiven us. It includes forgiving those who hate us.

One important part of this “Good News” – is that there is no room left for religious pride. I’m not any better than any other person. Are you perfect? No, of course not. Me neither. All people are alike before God in that we are all equally guilty – no matter which god we worship, who we are or what we do. We are – all of us -- guilty before God, because every one of us has done SOMETHING wrong. And NOTHING we can do can change that. But God did it FOR us. GOD saves us. We don’t save ourselves. Therefore, as a Christian, I have no excuse for pride. Of course some Christians are just as proud and hypocritical as people of any other religion. The difference is that the New Testament neither encourages this attitude nor excuses it. That kind of religious pride is antithetical to Christian belief – it is un-Christian.

By contrast, the passages in this chapter are all concerned with the QURAN’s system for determining who goes to Paradise. They can be placed into a number of different categories, based on the terms used.

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| <i>Quran</i> – Work, Strive, Earn, Deeds, Scales of Justice | <i>New Testament</i> – Free, Gift, Love, Faith, Saved, Grace, Redemption |
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| 3:57 "As to those who believe and work righteousness , Allah will pay them (in full) their reward , but Allah does not love those who do wrong." | Romans 3:20-21 Therefore no one will be declared righteous in His sight by observing the law; rather, through the law we become conscious of sin. But now a righteousness from God, apart from the law... |
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| 18:88 But whoever believes and works righteousness , -- he shall have a good reward.. | Romans 3:23-4 For all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. |
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| 18:107 As to those who believe and work righteous deeds , they have, for their entertainment, the Gardens of Paradise. | Romans 3:27 Where, then, is boasting? It is excluded. On what principle? On that of observing the law? No, but on that of Faith . |
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| <p>53:39-42 Man can have nothing but what he strives for, That (the fruit of) his striving will soon come in sight. Then will he be rewarded with a reward complete, so that to your Lord is the final Goal.</p> | <p>Romans 4:3-4 What does Scripture say? "Abraham believed God, and it was credited to him as righteousness." Now when a man works, his wages are not credited to him as a gift, but as an obligation.</p> |
| <p>2:202 To these will be allotted what they have earned, and Allah is quick in account.</p> | <p>Romans 4:5 However, to the man who does NOT work but trusts God who justifies the wicked, his faith is credited as righteousness.</p> |
| <p>24:38 That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace...</p> | <p>Acts 2:21 And everyone who calls on the name of the Lord will be saved.</p> |
| <p>27:90 ..."Do you receive a reward other than that which you have earned by your deeds?"</p> | <p>Galatians 2:20 I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God who loved me and gave himself for me. I do not set aside the grace of God, for... If righteousness could be gained through the law, Christ died for nothing.</p> |
| <p>39:70 And to every soul will be paid in full (the fruit) of its Deeds, and (Allah) knows best all that they do.</p> | |
| <p>53:31 He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best.</p> | |

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| <p>18:49 And the Book (of Deeds) will be placed (before you). They will find all that they did, placed before them. And your Lord will treat each one of them justly.</p> | <p>II Peter 3:9 The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.</p> |
| <p>21:47 We shall set up scales of justice for the Day of Judgment; not a soul will be dealt with unjustly.</p> | <p>Titus 2:11 For the grace of God that brings salvation has appeared to all men.</p> |

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| <p>23:102-103 Then those whose balance (of good deeds) is heavy -- they will attain salvation. But those whose balance is light will lose their souls. They will abide in Hell.</p> | <p>Galatians 3:24-25 So the law was put in charge to lead us to Christ that we might be justified by faith. Now that faith has come, we are no longer under the supervision of the law.</p> |
| <p>101:6- 9 Then, he whose balance (of good deeds) will be (found) heavy will be in a life of good pleasure and satisfaction. But he whose balance (of good deeds) will be (found) light will have his home in a (bottomless) Pit.</p> | <p>Romans 8:34 Who is he that condemns? Christ Jesus, who died – more than that, who was raised to life – is at the right hand of God and is also interceding for us. Who shall separate us from the love of Christ?</p> |
| <p>6:132 To all are degrees (or ranks), according to their deeds, for your Lord is not unmindful of anything that they do.</p> | <p>Romans 8:39 Neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.</p> |

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| <p>Some More New Testament Verses concerning Salvation by Faith Alone</p> |
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| <p>Romans 3:22 This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference.</p> |
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| <p>Romans 5:18 Just as the result of one trespass was condemnation for all men, so also the result of one act of kindness was justification that brings life for all men.</p> |
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| <p>Romans 5:19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.</p> |
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| <p>Romans 10:13 For, “Everyone who calls on the name of the Lord will be saved.”</p> |
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Ephesians 1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace.

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Once, in a debate with some Muslim scholars, we said that "Islam is basically just another **point game**. We went on to point out that, logically, if I compare all the various religions in an effort to find the TRUE one, that true one should be the one that is fundamentally different from the others.

We then pointed out that, except for Christianity, every one of the major religions is just another variation of the point game. "Be a good person, and you'll get your reward." Only Christianity is different. It's only Christianity that says we can NOT do it. Christians rely only on Jesus. One of our Muslim opponents replied, "What's wrong with earning points? EVERYTHING in the world is a point game. I go to school and I get good grades based on the points I've earned. I get a job, and my boss uses a point scheme to evaluate my performance!"

At that moment, I realized, the guy had made my argument for me. All I had to say was, "You're RIGHT. Everything in THIS WORLD is a point game. Islam is from THIS WORLD. Christianity is from GOD." But I didn't. The man was already very upset, and had already once threatened to walk out on our debate. Now though, thinking back, I wish I had said it. He would have walked out - but the seed would have been planted.

Jesus warned us about spiritual pride (Matt.23:5-7). Paul says in Romans 3:27, "Where then is boasting?" The Quran, on the other hand, actually seems to encourage spiritual pride. In fact, Surah 9:105 of the Quran might offer a little insight.

9:105 Say, "Work (righteousness): soon Allah will **observe your work, and also his Messenger, and the Believers ...**"

Muslim wants to please Quranic Allah, just as I want to please Yaweh-Jesus, but why is it at all important that **other believers observe your work?** That's pride. The Lord tells us that in our giving, we should not even let our left hand know what our right hand is doing - ie: we should be absolutely secretive about it. Look at Matt. 6:1-21. What is the motivation behind good works under the Quranic scheme?

16:111 One day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none shall be unjustly dealt with.

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27:92 ...If any accept guidance, they do it for the good of their own souls

29:6 And if they strive (with might and main), they do so for their own souls, for Allah is free of all needs from all creation.

45:30 Those who believed and did righteous deeds, their Lord will admit them to his mercy, and that will be an achievement for all to see.

I Corinthians 13:1-3, of the New Testament, where it says that you can do all kinds of "good deeds," but it means nothing if these things are not done out of **love**. The following excerpt, taken from "The Everything Koran Book", by Duaa Anwar, page 51, is accurate in regard to the point-game that Muslims must play.

Allah has a very solid reward system. Good deeds and acts of worship are rewarded by Hasanat – positive points added to your score. Allah says that each Hasana (singular form) is multiplied by ten. If you do a good deed worth five Hasanat, you actually earn fifty. Some verses say certain Hasanat are multiplied by 700. Sins, however, are counted in singles.

I didn't find the verse with the "700 points" he talks about, but I'll take him at his word. The Quran does promise in a few passages that Muslim people get extra credit for good deeds done. Here are some more passages:

Work Righteousness

18:30 As to those who believe and work righteousness, truly We (Allah) shall not allow any who do a (single) righteous deed to lose their reward.

Also... Surahs 16:97, 23:99-100, and 34:4

Earn It

2:281 ...Then shall every soul be paid what it **earned**, and none shall be dealt with unjustly.

Also ...Surahs 3:161, 17:19, 40:17

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Recompense

3:185 Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your **full recompense**...

Also ... Surahs 3:136, and 6:160

Good Deeds

30:15 Then those who have believed and worked **righteous deeds**, shall be made happy in a Mead of Delight.

67:2 He Who created Death and Life, that He may try which of you is best in deed

Also 10:30, 19:76, 22:25, 24:38, 28:84, 29:7, 32:17, 36:54, 39:35, 45:15, 46:16

The Scroll, The Book of Deeds, The Balance, The Scales of Justice

7:8-9 The balance that day will be true (to nicety). Those whose **scale (of good)** will be heavy, will prosper. Those whose **scale will be light**, will be their souls in perdition

54:52-3 All that they do is noted in (their) **Books (of Deeds)**. Every

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| matter, small and great, is on record. |
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| 99:6-8 On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it. |
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| Also ... Surahs 17:13-14, 42:17, 55:7-9, 57:25, 83:7-23 |
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| <i>Achievement</i> |
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| 48:5 That He may admit the men and women who believe, to Gardens beneath which rivers flow... and that is, in the sight of Allah, the highest achievement |
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| Surahs 24:51, 33:70-71, 37:58, 60-61, 44:56-57, 48:5, 57:12, 58:22 |
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Since getting into Paradise, in the Quranic system, is a point game, it follows that the person with more points gets a higher rank than someone with fewer points.

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| <i>According to their deeds</i> |
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| 6:132 To all are degrees (or ranks) according to their deeds , for your Lord is not unmindful of anything that they do. |
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| 46:19 And to all are (assigned) degrees according to the deeds which they (have done), and in order that (Allah) may pay them for their deeds, that no injustice be done to them. |
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| Surahs 3:163, 9:19-20 |
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Being a "Good" Muslim

The verses above argue that one earns points by “doing good.” It is the supreme achievement, to go to Paradise. But what does it mean – to be a good Muslim? There is one class of passages that answers that question in a very general way. This sampling is not exhaustive, but it’s more than enough to give you an idea what is being said.

| The Practice of ISLAM, according to the QURAN |
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| 2:177 ...It is righteousness- to believe in Allah and the Last Day , and the Angels , and the Book , and the Messengers ; to spend of your substance , out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves, to be steadfast in prayer , and practice regular charity , to fulfil the contracts which you have made, and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing. |
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| 4:162 ...Those who establish regular prayer and practice regular charity and believe in Allah and in the Last Day -- To them shall We soon give a great reward. |
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| 5:12 ...Allah said: "I am with you: if you (but) establish regular prayers , practice regular charity , believe in my apostles , honor and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath |
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| 8:2-3 For, Believers are those who, when God is mentioned, feel a tremor in their hearts , and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord; Who establish regular prayers and spend (freely) out of the gifts We have given them for sustenance. |
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| 9:71 The Believers, men and women, are protectors one of another : they enjoin what is just, and forbid what is evil: they observe regular prayers , practice regular charity , and obey Allah and His Apostle . |
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9:112 Those that turn (to Allah) in repentance; that **serve Him, and praise Him**; that wander in devotion to the cause of Allah, that bow down and prostrate themselves in **prayer**; that enjoin good and forbid evil; and observe the limit set by Allah -- (These do rejoice). So proclaim the glad tidings to the Believers.

22:35 To those whose **hearts when Allah is mentioned, are filled with fear**, who show patient perseverance over their afflictions, keep up **regular prayer**, and **spend (in charity)** out of what We have bestowed upon them.

23:1-9 Those who **humble themselves in their prayers** -- Who **avoid vain talk** -- Who are active in deeds of **charity** -- Who abstain from sex, except with those joined to them in the marriage bond, or (the captives) whom their right hands possess -- for (in their case) they are free from blame.

24:56 So establish **regular Prayer** and give **regular Charity**; and **obey the Apostle**, that you may receive mercy.

Also other verses, such as) 2:43, 2:110, 2:148, 2:207-208, 2:112, 3:17, 3:191, 3:200, 5:8, 9:100, 14:31, 16:125-128, 17:27-28, 21:49, 22:32, 23:57-62, 25:63-68, 29:59, 31:22, 73:8, 76:7-10, 90:12-18, 103:3

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The following passages seem to show the Quran's wonderful tolerance for other faiths. However, most of these nice-sounding passages are actually talking about people of other faiths WHO HAVE CONVERTED to ISLAM. They describe these people as practicing essentially Muslim customs - something they would not be doing unless they had converted.

The Following Passages Refer To CONVERTS to ISLAM

2:62 Those who believe, and those who follow the Jewish (scriptures), and the Christians and the Sabians -- any **who believe in Allah and the Last Day**, and work righteousness, shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

3:113-14 Not all of them are alike: Of the People of the Book are a portion that stand (For the right). They **rehearse the Signs of Allah all night long, and they prostrate themselves** in adoration. They believe in Allah and the Last Day; they enjoin what is right, and **forbid what is wrong**; and they hasten (in emulation) in (all) **good works**: They are in the ranks of the righteous.

3:199 And there are, certainly, among the People of the Book, those **who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility** to Allah....For them is a reward with their Lord, and Allah is swift in account.

5:69 Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians -- **any who believe in Allah and the Last Day, and work righteousness** -- on them shall be no fear, nor shall they grieve.

7:170 As to those who hold fast by the Book **and establish regular prayer** -- never shall We suffer the reward of the righteous to perish.

9:11 But (even so), if they repent, **establish regular prayers**, and practice regular charity,- they are your brothers in Faith: (thus) do We explain the Signs in detail, for those who understand.

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28:67 But any that (in this life) had repented, **believed, and worked righteousness**, will have hopes to be among those who achieve salvation.

Other references) 2:112, 2:44-48, 2:135-140, 2:160, 2:256-257, 9:5-7, 17:110-111, 22:38-42

Surah 2:62 sounds like the Quran is saying that Jews, Christians, and Sabians will go to Islamic Paradise. However, the phrase “**Any who believe in Allah and the last day**” is very clearly referring to Muslims.

Surah 58:22) **You will not find any people who believe in Allah and the Last Day loving those who resist Allah and His Apostle**, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts. (Clearly, “those who believe in Allah and the Las Day” are Muslims.)

Surah 5:69 has the same phrase. Surah 3:113-114 has the same phrase, and in addition says they “**prostrate themselves**” – again these are clearly converts. In 3:199, they “**bow in humility to Allah.**” In 7:170 and 9:11 they have **regular prayers** – the five prayers a day of the Muslims, and in 28:67 they “**work righteousness.**” Work righteousness is Islam – not Christianity. These passages are referring to Christians or others who have converted to Islam. That’s the only kind of “Christian” Muhammad could tolerate.

2:109 Quite a number of the People of the Book wish, from selfish envy, that they could Turn you (people) back to unfaithfulness after you had believed, after the Truth hath become clear to them. But forgive and overlook, Till Allah accomplish His purpose; for Allah has power over all things.

3:20 So if they dispute with you, say: “I have submitted My whole self to Allah and so have those who follow me.” And say to the People of the Book and to those who are unlearned: “Do you (also) submit yourselves?” If they do, they are in right guidance, but if they turn back, your duty is to convey the message. And Allah watches (all) His servants.

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5:47 **Let the people of the Gospel judge by what Allah has revealed therein.** If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) those who rebel.

16:125 Invite (all) to the way of your Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious, for your Lord knows best who has strayed from His path and who has received guidance.

16:126 And if you do catch them out, catch them out no worse than they catch you out: But if you show patience, that is indeed the best (course) for those who are patient.

16:127 And be patient, for your patience is from Allah – don't grieve over them, and don't distress yourself over their plots.

22:67 We appointed rites and ceremonies, which they must follow, to every people. Let them not then dispute with you on the matter, but invite (them) to your Lord -- for you are assuredly on the right way.

31:15 "But if they strive to make you join in worship with Me things of which you have no knowledge, obey them not. Yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love). In the end you will all return to Me, and I will tell you the truth (and meaning) of all that you have done."

60:7 It may be that Allah will grant love (and friendship) between you and those whom you (now) hold as enemies. For Allah has power (over all things). Allah is Oft-Forgiving, Most Merciful.

These passages above aren't too bad. At least they are counseling patience and good manners in debate. Then again, look at the first one – Surah 2:109. Does it have to be a matter of “selfish envy” – just to disagree? And what is there to “forgive?”

THE FIVE PILLARS of ISLAM

The “Pillars” are well-named because the whole Quranic canopy is built on them. They are very important to Islam.

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FIRST PILLAR : DECLARATION of FAITH

47:33 O you who believe! Obey Allah, and obey the apostle, and make not vain your deeds

3:132, 4:69, 47:33

The Muslim declaration of faith, “Allah is one, and Muhammad is his prophet,” is, of course, the foundation of Islam. The few passages shown here refer to obeying Allah and his prophet, which is basically the point of the Declaration – It’s a pledge of loyalty.

SECOND PILLAR : PRAYER

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| 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 remove those that are evil: |
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| 2:3, 2:45, 2:110, 2:153, 2:238, 4:43, 4:103, 5:6-7, 7:31, 7:55, 9:103, 17:110, 20:130-132, 22:77-78, 29:45, 30:31, 52:49, 62:9-11, 70:22-30, 73:1-6, 75:31, 96:10, 107:4-6, 108:2 |
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Here are a number of other passages about Quranic prayer:

(Prayer’s Content) 2:285-286, 3:8-9, 3:16, 3:147, 3:191-194, 17:80-81, 17:111, 23:118, 59:10, 66:8, **(Pray While Bowing)** 3:113, 7:206, 9:112, 15:98, 16:48, 16:49, 22:18, 22:26, 22:77-78, 25:60, 25:64, 26:217-219, 32:15-16, 39:9, 41:37, 48:29, 50:39-42, 53:62, 76:26, 96:19, **(Pray at Certain Times)** 11:114, 17:78-81, 17:79, 20:130, 24:36, 24:58, 38:18, 30:17-18, 32:16, 38:18, 50:39-40, 51:17-18, 52:48-49, 73:2-4, 76:25-26, **(Prayer in Times of Danger)** 2:239, 4:101-102, **(Direction of Prayer, “Qibla”)** 2:115, 2:142-145, 2:149-150, **(Animal Sacrifice)** 22:32-36 The Quranic prayer described herein is different from that of the followers of Jesus.

Jesus said real worship, real prayer, is done, “In spirit and in truth” (Jn.4:23-4, I Cor.6:19). We’re also told that that Lord’s Spirit dwells in us and remains with us wherever we are. So we pray always and everywhere (I Thes.5:17, Acts 12:5), both silently in our heads, and out loud.

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Furthermore, we are told, in the New Testament, that we should call on the Lord in the same way that a very little child calls on its Father. We can call Him “Daddy” (Mark 14:36, Rom 8:15, Gal.4:6), because he is our all-powerful Father, and we really ARE weak, frail, foolish little children – like sheep.

Job 22:27, Psalm 145:18-19, Is.55:6, Is.65:24, Matt.6:6-8, Matt.7:7, Matt.18:19, Matt.21:22, Jn.14:13, I Thess.5:17-18, I Tim.2:1, I Tim.2:8, Heb.4:16, I Pet.4:7, Ja.5:13, Ja.5:16, I Jn.5:14. My favorite name for the Lord, when I pray, is “Lord Father.” Prayer is a really personal thing for Christians. The Lord is our FATHER. He LOVES us. He LOVES you too. Just ask Him.

THIRD PILLAR : FASTING

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| 2:183 “O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint” |
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| 2:183-5, 2:184-187, 2:196 |
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During Ramadan, Muslims go without food from dawn till dusk. Between those times they are without any food and without any water as well. It’s difficult. The idea is to focus one’s mind on spiritual things, although at times all it focusses the mind on is food.

Christian fasting does not necessarily have anything to do with any religious festival. We fast when we are praying about something very important (Matt.17:21, Mk.9:29). We also fast in different ways. One might, for example, go without any food for several days or even longer -- not just from sunrise to sunset, but 24 hours a day. Another Christian might fast from food but continue to drink water. Other Christians will fast in still other ways. It’s a very personal thing.

Jesus tells us not to look like we are fasting, and to keep it to ourselves. We are warned to be secretive about it (Matt. 6:16) because humans love to “look spiritual.”

Furthermore, Christian fasting is not mandatory. The Lord allows us to decide for ourselves how best to focus on the things of the Lord. Fasting is simply one means to that end - a tool. Different Christians love the Lord in different ways.

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FOURTH PILLAR : ALMS

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| 9:60 Alms are for the poor and the needy, and those employed to |
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administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah. and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.

64:17 If you loan to Allah a beautiful loan, he will double it to your (credit), and he will grant you Forgiveness.

2:43, 2:110, 2:177, 2:195, 2:215, 2:245, 2:261-264,267, 2:270-274, 2:277-283, 3:92, 3:134, 4:39, 5:12, 5:55, 9:5, 9:18, 9:60, 9:71, 9:103, 17:29-30, 21:73, 22:41, 23:60-61, 24:37, 27:3, 30:38, 31:4, 36:47, 41:7, 47:36-38, 51:19, 52:40, 57:7,11,18, 63:10, 64:16, 65:7, 70:24-25, 73:20, 76:8, 92:5-7, 92:18, 93:8-10, 98:5, 104:3-4, 107:7

The Quran and Bible have similar passages in this regard.

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| Courtesy | Surah 4:86 | I Pet.3:8 |
| Love for Parents | Surah 46:51 | Eph.6:1 |

The Bible talks a lot about charity. We're even told to give money to those who hate us.

Matt.5:42-44 Give to the one who asks you, and do not turn away from the one who wants to borrow from you. You have heard that it was said, "Love your neighbor and hate your enemy." But I tell you: Love your enemies, do good to those who hate you, and pray for those who persecute you.

Ex.23:4, Pr.24:17, Prov.25:21-22, Luke 6:27, Luke 6:35, Rom.12:20

The word, "charity," which Ali uses in his English translation of the Quran, is not an Arabic word. Christians will recognize it as a Greek word - the Greek word **χαρις** (1st Cor.13:5), which means a very special kind of love. It is love that asks nothing in return. Muslim charity is not necessarily done out of love. It is obligatory, like a tax. To this, Paul would respond ...

I Cor.13:3 If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.

Christian charity is done freely, and out of gratitude to Jesus for what he has done for us. Jesus told us, "Inasmuch as you have done it unto the least of these, my brothers, you have done it unto me." So we serve Jesus by serving others.

Admittedly though, we don't serve Him nearly as well as we ought to. Every one of us knows what Paul meant when he said (**Rom.7:19, 21**), "**The good that I wish to do, I do not. But the evil, which I do not want to do, that I do. I find then a law - that whenever I want to do something good, evil is still present with me.**"

So, as Christians, we serve the Lord with our best efforts, knowing all along how flawed those efforts are.

II Cor.9:7 Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.

Jesus gave me life - What can I do for somebody else? That's the motivation behind Christian giving. Here are a few more passages:

I John 3:16-17 This is how we know what love is: **Jesus laid down his life for us, and we ought to lay down our lives for our brothers.** If anyone has material possessions and sees **his brother in need**, but has no **pity on him**, how can **the love of God** be in him?

I John 4:14-21 And we have seen and testify that the Father has sent his Son to be the Savior of the world. If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God. ... **We love because he first loved us.** If anyone says, "I love God," yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: **Whoever loves God must also love his brother.**

FIFTH PILLAR : THE HADJ

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| Surah 22:29 "Then let them complete the rites prescribed for them, perform their vows, and (again) walk around the Ancient House." |
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| 2:196-200, 2:203, 3:92, 3:97, 5:2, 5:94-97, 17:29-30, 22:27-36, 48:27 |
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(The Kaaba) 2:125-127, 2:191, 2:217, 5:95-97, 8:34, 9:7, 9:18, 22:25-26, 48:25-27, 106:3,
(Safa and Marwa) 2:158, **(The Bakka Temple)** 3:96-97, 9:108

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| Muslims around the world pray 5 times a day, bowing toward the Kaaba in Mecca, in Saudi Arabia. Their religion tells them that once in their lifetime they should fly to Saudi Arabia, stay in Arabian hotels, and eat at their restaurants. How much money flows from poor Muslim countries into oil-rich Saudi Arabia every year on account of the Hadj? Could this be described as a form of Arabian "cultural imperialism"? |
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There is no Hadj for a Christian. When asked by the Samaritan Woman about what holy site people ought to be visiting, Jesus told her that the "Time is coming and now is, when the true worshipers of God will worship Him in spirit and in truth" (John 4:23-24) -- in other words - the Spirit of God is not found on a certain piece of land. He is found in one's heart (I Cor.6:19).

FOOD LAWS

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| 2:173 He has only forbidden you dead meat, and blood, and the flesh of swine, and that on |
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| 2:168, 2:172-173, 3:93, 5:1-5, 5:93-99, 6:118, 6:121, 6:138, 6:142, 6:145-146, 16:115, 35:12, 40:79, 80:24 |
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Muslims are not allowed to eat pork. Christians, on the other hand, are allowed any healthful food (I Tim.4:4). However, in Sura 5:5, Muhammad tells us that Muslims can eat any food that Christians can. How well Muhammad knew the Christians of his own day is debatable, although it is certain he knew some. But then again – the Christians of that time and place had not yet experienced the Reformation – the Reformation that finally led Christians back to the BIBLE.

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If Islam represents the last revelation in a series that went from the Old Testament, through the New Testament, to Muhammad, then WHY does Muhammad, after the Gospels have given us freedom to eat what we like, take us right back to the Old Testament, taking that freedom away again? Here's what Jesus said about the subject:

Matt.15:10-14 Jesus called the crowd to him and said, "Listen and understand. **What goes into a man's mouth does not make him 'unclean,' but what comes out of his mouth – that is what makes him unclean.**" Then the disciples came to him and asked, "Do you know that the Pharisees were offended when they heard this?" He replied, "Every plant that my heavenly Father has not planted will be pulled up by the roots. Leave them; they are blind guides. If a blind man leads a blind man, both will fall into a pit."

The Islamists, the Imams and Mullahs of the Muslim faith, ARE, in some respects, the modern-day Pharisees. The ordinary Muslim people of today, like the ordinary people of Jesus' day, are the victims of their religious leaders. They might not follow every Muslim rule to the letter of the law, but they understand the universal principle that you should treat others as you would like to be treated, whether the Quran proclaims it or not. Yet as they breathe the Quran more deeply, they fall further into its grip.

MUSLIM ETHICS

The behaviors of a devout Muslim sometimes coincide to a certain degree with those of a devout Christian. I believe Muhammad got these "revelations" not from Allah but from Christians whom he knew – the idea for them, anyway.

Surah 2:177 It is not righteousness that you turn your faces towards east or west. However, it is righteousness to believe in Allah and the Last Day, the Angels, the Book,

and the messengers. It is righteousness, to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the

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Surah 2:110 And be steadfast in prayer and regular in charity. Whatever good you send forth for your souls before you, you shall find it with Allah, for Allah sees well all that you do.

wayfarer, for those who ask, and for the ransom of slaves. To be steadfast in prayer, and practice regular charity, to fulfil the contracts which ye have made, and to be firm and patient, in both pain and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing.

Surah 2:274 Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord. They will neither fear nor grieve.

Surah 2:277 Those who believe, do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord. They shall not be afraid, nor will they grieve.

Surah 3:8 "Our Lord!" (they say), "Don't let our hearts deviate now after you have guided us, but grant us mercy from Your own presence, for You give blessings without measure.

Surah 3:14 Fair in the eyes of men is the love of things they covet -- Women and sons, heaps of gold and silver; horses branded, cattle and well-tilled land. Such are the possessions of this world's life. ...

Surah 8:61 But if the enemy incline towards peace, you should (also) incline towards peace, and trust in Allah: for He is the One that hears and knows (all things).

Surah 73:20 Your Lord knows that you stand forth (in prayer) almost two-thirds of the night, or half the night, or a third of the night, and so does some of those with you. But Allah appoints night and day in due measure. He knows that you are unable to keep count. So He has turned to you (in mercy). Read, therefore, of the Qur'an as much as may be easy for you. He knows that

there may be (some) among you in ill-health, and others travelling through the land, seeking of God's bounty, and yet others fighting in God's Cause. Read, therefore, as much of the Qur'an as may be easy (for you), and establish regular Prayer and give regular Charity, and loan to Allah a Beautiful Loan. And whatever good you send forth for your souls you shall find it in Allah's Presence -- yea, better and greater, in Reward. And seek the Grace of Allah, for Allah is Oft-Forgiving, Most Merciful.

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Also refer to: 2:43, 2:177, 2:277, 3:17, 3:191, 3:200, 4:162, 8:2-4, 9:11, 14:31, 20:129-130, 21:7, 22:35, 22:40-41, 22:67-69, 24:56, 27:3, 29:46-7, 31:27, 33:35, 42:6, 43:83, 43:89, 50:39, and, of course, there are others.

The above passages outline some of the general principles that all people of good character can appreciate. Of course, if one wants to really understand the differences as well, then you need to take a more detailed look.

Incidentally, Surah 3:8, above, is a good example of the kind of passage that shows it is really Muhammad talking - not Allah. Yusuf Ali is forced to insert the words, "(they say)", to make it Allah's words.

GENERAL BEHAVIOR

Usury 2:275-6, 2:278, 3:130, 30:39

Usury is the charging of interest on personal loans. As in the government that Muhammad set up, based on the Quran, so, in the government that Moses set up, based on the Torah, usury was declared illegal (Ex.22:25, Lev.25:36-7, Deut.23:19, Neh.5:10, Ezekiel 22:12).

Christians have NOT been called to set up their own nation with its own rules. We live within the laws of the nation into which we were born. Jesus said His kingdom was not of this world (John18:36). Asked about money, He told us to give the government what it is due, and to give God what is due to God (Mark 12:17).

Nonetheless, in our dealings with each other, we are told to lend freely, without usury. In fact, we are even told to lend to our enemies without expecting repayment (Luke 6:34-35). I've not found anything like that in the Quran.

Jesus' words, above, are the basis for the idea that no Government should sponsor one religion over another. Just look to the Muslim world to see what happens if that rule is violated.)

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| Financial Transactions and Fair Scales 2:282-283, 2:188, 5:8, 6:152, 17:26, 17:34-35 |
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The Bible has similar passages, about having fair scales, and about fair business practices, (Deut.25:15, Lev.19:35-6, and Prov.11:1, Prov. 18:9, Prov.21:6, Jeremiah 22:13, Luke 3:13, II Thes.3:11, James 5:1-5, for example).

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| Alcohol 2:219, 5:90-91 |
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The Bible does not explicitly teach that wine or any kind of alcohol is wrong in itself. Paul wrote to Timothy, (First Tim.5:18), "*Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses.*" Most Christians know that the first miracle Jesus did in his life on this earth was to change water into wine at a wedding in Cana (Jn.2:1-11). On the other hand, the Bible DOES teach that being drunk is wrong (Gal.5:21, Eph.5:18). The same Greek word, "oinos," (wine) is used in all these Bible passages. So, like most things on earth, alcohol can be used in moderation, but should not be abused. Drunkenness is clearly a sin.

Christians often draw different conclusions from each other. Some Christians feel that smoking and drinking are both inherently wrong. The Lord allows individual Christians to decide how to apply Biblical principles in our lives using our own God-given spiritual insight. Romans 14, referring to differences among Christians on peripheral issues, says, "Let everyone be convinced in his own mind." Paul then tells us -- the IMPORTANT thing is that we are all ONE in CHRIST JESUS.

The Quran forbids GAMBLING.

5:90-91 Things like intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination. They are from Satan's handwork. You should condemn such things, so that you may prosper. Satan's plan is to excite enmity and hatred between you with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer.

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2:219 They ask you concerning wine and gambling. Say, "In them is great sin, and some profit, for men, but the sin outweighs the profit."

It does seem, however, that Muhammad's attitude is a bit nuanced. In the first reference, it's a "great sin, BUT with some profit." However, it becomes an "abomination" in the second passage.

In the New Testament, on the other hand, I could find no verse anywhere that directly forbids gambling. According to the Bible, it's the attitude of the heart that matters. When a gambler makes his living by playing high-stakes poker, everybody agrees that is gambling. To the mind of a Christian, the man's real crime is that he is preying on other people. He is effectively stealing from them and their families, taking their hard-earned money through the luck of the draw.

On the other hand, when senior citizens go to the Bingo party in the church basement of their Catholic church, and the big winner of the night makes five or ten dollars, there is no greed involved there. The people are going there to meet friends and have a fun time together. Often there are close relationships among these people, and nobody is getting rich off of his brother's bad luck. The amounts of money involved are pocket-change.

So where do you draw the line? Again, the Bible doesn't look at the outward activity; it looks at the inner motivations. Jesus is more interested in the attitude of the heart, and in general principles of behavior than in specific regulations. In fact, although I found no Biblical rule against gambling, I did find a larger principle in the Bible - one which the Quran has apparently overlooked.

Serious Gambling looks to profit at the expense of others. That is against the highest Christian law, the law of love, outlined in detail by the passages which we quoted in the last chapter -- that a person should treat others as they themselves would like to be treated. Furthermore, that kind of gambling is motivated by greed, which undermines the Christian Work Ethic. It is a symptom of the greater problem - the desire for EASY money. The Biblical Work Ethic, on the other hand, is the way of life that the Lord gives us. The Biblical work ethic teaches that "easy money" is not God's way.

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THE WORK ETHIC :

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| The Bible Teaches that Any Kind of Honest Work is Service To God |
| Pr.10:5 He who gathers crops in summer is a wise son, but he who sleeps during harvest is a disgraceful son. |
| Pr.12:11 He who works his land will have abundant food, but he who chases fantasies lacks judgment. |
| Pr.24:30-31 I went past the field of the sluggard, past the vineyard of the man who lacks judgment. Thorns had come up everywhere, the ground was covered with weeds, and the stone wall was in ruins. |
| Ecc.9:10 Whatever your hand finds to do, do it with all your might, for in |

the grave, where you are going, there is neither working nor planning nor knowledge nor wisdom.

I Cor.10:31 So whether you eat or drink or **whatever you do, do it all for the** glory of God.

Eph.4:28 He who has been stealing must steal no longer, but must **work**, doing something useful with his own hands, that he may have something to share with those in need.

Col.3:23 Whatever you do, **work at it with all your heart**, as working for the Lord, not for men.

2 Thess. 3: 11 -- 12 We gave you this rule: "**If a man will not work, he shall not eat.**" We hear that some among you are idle. They are not busy; they are busybodies. Such people we command and urge in the Lord Jesus Christ to settle down and earn the bread they eat.

Martin Luther re-discovered the Christian Work Ethic after it had been buried for hundreds of years. In religious societies, Christian or otherwise, people tend to separate "spiritual" endeavors from "non-spiritual" endeavors. In Luther's day, the highest profession was that of a priest or a monk. A brick-layer got no respect at all.

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In the logic of the day, a priest or monk was closer to God than the common worker. Luther, however, stumbled upon the Bible passage, (I Cor.10:31) "Whether you eat or drink or whatever you do, do it all for God's glory." He realized, after reading this, that, "The farmer who repairs the roof of his house does just as much honor to God as the priest who says the Mass." Everyone's work is EQUALLY important to the Lord, because he loves each of us, and our work is our offering to the Lord.

According to the Lord, the taxi driver serves God JUST as MUCH, by being a good Christian driver, as the pastor does by saying a good prayer. The maid's work is as important to the Lord as the missionary's. The Lord says, "Whether you eat or drink or WHATEVER you do, do ALL to the glory of the Lord."

The importance of hard work is central to the teaching of the Bible, but is not to be found in the Quran. There might be one or two verses I missed somewhere in the Quran that could be hammered into a work ethic of some sort. But it is certainly not a general principle found throughout the book, as it is with the Bible.

Homosexuality 26:155-156, 27:55, 29:28-29

The Quran clearly condemns acts of homosexuality. The Bible does too, in both the Old Testament, and the New Testament (Gen.30:14-17, Gen.39:7-14, Lev.18:22-23, Lev.20:13-16, Rom.1:27, Rom.2:27-30, 2 Pet.2:6-8, Jude 7).

The Quran does condemn homosexuality. But there are three rather odd passages in the Quran, passages concerning Paradise, that I have a real question about. Surahs 52:24, 56:17, and 76:19 all talk about having very handsome boys as servants, in Paradise -- "Youths of perpetual (freshness): **if you see them, you would think them scattered pearls.**" What is that about?

Actually, in Saudi Arabia today, because of the extreme way in which young single men are separated from young single women, homosexuality has become a problem among both genders. However, I am embarrassed at our own USA. We need to clean our own house before we poke fun at theirs.

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Abortion ... 6:137, 6:140, 6:151, 16:58-59, 81:8-9, & 17:31 - "Do not kill your children for fear of want ... Killing them is a great sin."

The Quran condemns the killing of children in the passages above. It does not say anything about killing a child in the womb. The Bible, on the other hand, does.

Exodus 21:22-23 If men who are fighting hit a pregnant woman and she gives birth prematurely but there is no serious injury, the offender must be fined whatever the woman's husband demands and the court allows. But if there is serious injury, you are to take life for life.

This is significant because one of the Islamist talking-points used against Christians is that the Quran has a stronger ban on abortion than the Bible does. I disagree.

Additionally, a lot of other passages in the Bible show that babies inside the womb are, in fact, children (Deut.27:25, Job 3:16, Psalm 139:13-16, Prov.6:16-17, Jeremiah 1:5, Luke 1:36,41, and Luke 2:12,16). Any discussion of abortion should also include passages in the Bible that condemn murder, which is what abortion is – if unborn children are in fact children. Refer to the section on murder for those verses. Finally, the Golden Rule (Matt. 7:12) says you should treat others as you wish to be treated. These all make it abundantly clear that abortion is completely against the principles Christians live by.

Even science itself is clear now. The baby has its own DNA, different from the mom's. Case closed. It's a baby – and it's either a boy or a girl. Only two possibilities. But whether it's a boy or a girl, if you kill it for reasons of convenience, it's murder.

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| Adultery | Don't fall into adultery, for it is a shameful (deed) and an evil, opening the road (to other evils). (17:32) |
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The Quran condemns marital unfaithfulness – adultery, and so does the Bible (Matt.5:27-24, Romans 7:3, I Cor.6:9-11, 2 Pet.2:14).

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There is a big difference though. The Bible is unequivocal. The Quran, on the other hand, leaves huge gaps in its condemnation. A Muslim guy, following his Quran, has lots of “wiggle room.” First of all, he can take any of his slaves to bed, and that doesn't count as adultery (Sura 23:1-9). Secondly, he can, of course, according to Sura 4:3, take four wives. That's WAY different from the New Testament. However, before we American Christians start talking down to Muslim people, we ought to repent of our own failure to maintain the sanctity of marriage.

Divorce is much more easily attained under Quranic morality than under Christian morality – but again, it’s not like we Christians in the West are such stellar examples of the Lord’s way. Let’s take the plank out of our own eye.

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| Divorce | There are no verses in the Quran condemning divorce, but there are passages describing how it should be handled (2:229, 4:20). Basically, all the man has to do is say, “I divorce you” three times. |
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The Bible clearly condemns divorce (Matt.19:9, Mark 10:6-9). Later in the book, an entire chapter has been devoted to the subject of marriage and women’s issues.

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| Lying | 45:7, 49:6, 61:2-3, 104:1 |
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The Quran condemns lying, as does the Bible (Ps.63:11, Pr.19:5, John 8:44, Rev.21:15, etc.):

| The New Testament | The Quran |
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| <p>John 8:44 You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.</p> | <p>Sura 45:7, 61:2-3 Woe to each sinful dealer in Falsehoods ...Why say you that which you do not? Grievously odious is it in the sight of God that you say that which you do not.</p> |

However, the Quran is perhaps not quite so clear, given Surah 8:43, which has Allah, in the aftermath of a serious battle, trying to explain to Muhammad why Allah told Muhammad there was a SMALL force in front of him, even though it turned out to be very LARGE.

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| 8:43 Remember in your dream Allah showed them to you as few. If He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in (your) decision. But Allah saved (you), for He knows well the (secrets) of (all) hearts. |
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Allah says basically, "Well, if I had told you how big the enemy force was, you might have panicked, so I told a white lie." Is Allah trying to cover his mistake? He sounds like a bad husband trying to explain to his wife where he has been all night.

Keep in mind that Muhammad is the example (33:21, also 4:80, 7:157, 14:44) which Muslims are to follow, as Christians follow Jesus, although Muhammad is not considered divine in any way. The following story, from the earliest Muslim historian, (Ibn Ishaq, page 367, "Life of Muhammad"), refers to one occasion when Muhammad ordered the murder of a guy named Ibn-Ashraf, who had insulted the prophet in his poetry.

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| The apostle said - according to what Abdullah-Burda told me - "Who will rid me of Ibn-Ashraf?" Then Muhammad Maslama said, "I will deal with him for you, O Apostle of God. I will kill him." Muhammad said, "Do so, if you can." ... (But afterward, Maslama hesitated) ... The apostle said, "All that is incumbent on you is that you should try." Aslama said, " O Apostle of God, We shall have to tell lies. " Muhammad answered, "Say what you like, for you are free in the matter." |
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I suppose it's alright to lie if you are going to murder someone for the "prophet." There is some logic there. All that having been said, however, it is also true that Muhammad also encouraged people to usually tell the truth.

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| Sahih Muslim, Book 32, # 6309 | 'Abdullah reported Allah's Messenger ... as saying: It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavours to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies ... is recorded as a liar with Allah. |
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The big exception here is that the admonition in this hadith from Al-Muslim is that Muslims should be truthful **with fellow Muslims**.

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| Surah 3:28 | Let not the believers take for friends or helpers Unbelievers rather than Believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that you may Guard yourselves from them. But Allah cautions you (To remember) Him, for the final goal is to Allah. |
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This verse clearly tells Muslims they should not be friends with Christians - "EXCEPT," it says, "By way of precaution, that you may guard yourselves from them." This sounds vaguely like the "Godfather" who said you should keep your friends close, and your enemies closer.

The Islamic doctrines of deception, developed by Shiite Muslims under persecution, are referred to as "**Taqiyya**," pronounced tark-e-ya, by which it is considered alright to hide what you truly believe in order to protect yourself or gain advantage over your adversary, and "**Kitman**," by which it is considered alright to tell part of the truth while at the same time hiding any bad intentions, for those same reasons."

This is the reason why Muslim leaders, when talking with Westerners, Christians, or Jewish people, talk about peace and tolerance - and then preach hatred to their fellow Muslims concerning the Western, Christian or Jewish dogs, and how they deserve to be murdered. The Islamists are simply following taqiyya.

I picked this information up from Robert Spencer, in his book, "The Politically Incorrect Guide to Islam and the Crusades." You can also find these terms on internet sites. The jihadists of today, like the Islamist assassins of earlier generations, rely on these doctrines, and find Quranic support for them.

Sunni and Shiite Muslims used to argue over the validity of these teachings. Nowadays, however, the teachings have gained broader acceptance - allowing, for example, otherwise good Muslim people to look on in silence as Muslim bombers kill thousands of innocent people, lending the murderers their tacit approval.

A few verses in the QURAN also seem to give Islamists the right to break their word. Take a look at what Muhammad teaches about oaths.

(Oaths) The Quran on Swearing

2:225 Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts, and He is Oft-forgiving, Most Forbearing.

5:89 Allah will not call you to account for what is futile in your oaths. However, He will call you to account for your deliberate oaths. To get rid of your guilt, you should feed ten indigent persons to the same degree that you feed your own family members, or clothe them, or give a slave his freedom. If that is beyond your means, then fast for three days. That is the expiation for the oaths you have sworn. **But keep to your oaths.** This is how Allah makes clear to you His signs, that you may be grateful.

16:91,94 Fulfill the Covenant of Allah when you have entered into it, and don't break your oaths after you have confirmed them. Indeed you have made Allah your surety, for Allah knows all that you do ... And don't use oaths to practice deception between yourselves ...

66:1-2 O Prophet! Why hold you to be forbidden that which Allah has made lawful to you? You seek to please your consorts. But Allah is Oft-Forgiving, Most Merciful. Allah has already ordained for you, (O men), the dissolution of your oaths (Yusuf Ali adds the words "in some cases"). Allah is your Protector, and He is Full of Knowledge and Wisdom.

In 5:89, Muhammad says Allah won't call you to account for foolish oaths, then gives a series of little penalties, and ends by saying you really should keep them anyway. The reference from verse 16 says not to break oaths AFTER you have CONFIRMED them. So, before that point, it's okay?

It also tells Muslim people not to practice deception "AMONG YOURSELVES". So, is it alright to deceive those who are NOT Muslims?

Finally, does the verse in Surah 66 give Muslims a kind of blanket amnesty to dissolve their oaths? On the one hand, it seems to be just talking about Muhammad. But then, Yusuf Ali adds the words, "O men," making it universal. At any rate, Taken altogether, these different verses seem to give Muslims a lot of wiggle-room with the truth.

Muhammad DOES, in at least ONE verse, come down pretty hard on anyone who breaks their oath. However, in this passage, Muhammad is talking about oaths of loyalty to Muhammad. Here, he seems to take those oaths a lot more seriously. In Surah 48:10, Muhammad warns that to break your **oath of loyalty to Muhammad is a VERY serious thing.**

Here are some other Quranic passages concerning oaths: 6:109, 16:63, 24:53, 51:6, 51:7-9, 52:1-8, 56:77-78, 58:16, 63:2, 68:1-2, 68:10, 77:1-7, 79:1-6, 86:11-13, 90:1-4, 92:1-4, 93:1-3, 95:1-4, 100:1-6, 3:61, 2:159. **And here are passages specifically relating to oaths over the sun, moon, or stars:** 56:75-76, 74:32-36, 81:15-21, 84:16-25, 85:1-5, 86:1, 89:1-5, 91:1-10

Jesus is pretty clear in his view of oaths. The following quote from Matthew 5 really requires no commentary.

The New Testament on Swearing

Matthew 5:33-37 "Again, you have heard that it was said to the people long ago, 'Do not break your oath, but keep the oaths you have made to the Lord.' But I tell you, **Do not swear at all, either by heaven, for it is Allah's throne, or by the earth, for it is his footstool,** or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black. **Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'.** **Anything beyond this comes from the Evil One.**

(Cursing)

| Quran on Cursing | New Testament on Cursing |
|--|--|
| <p>2:159 Those who conceal the clear (signs) We have sent down, and the guidance, after We have made it clear for the people in the Book -- On them shall be Allah's curse, and the curse of those entitled to curse.</p> <p>9:30 The Jews call 'Uzair a son of Allah, and the Christians call Christ the Son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!</p> <p>3:86-7 How shall Allah Guide those who reject Faith after they accepted it ... Allah does not guide unjust people. ... On them (rests) the curse of Allah, of His angels, and of all mankind.</p> | <p>Matt.5:43-46 Jesus said, "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.</p> <p>Luke 6:27-28 But I tell you who hear me: Love your enemies, do good to those who hate you, Bless those who curse you, and pray for those who mistreat you.</p> <p>Rom.12:14 Bless those who persecute you. Bless and Do not curse.</p> <p>Eph.4:29 Don't use bad language. Say only what is good and helpful ... and what will give a blessing.</p> |

The following verse belongs in both the "lying" and "cursing" categories:

Surah 3:61 If any one disputes in this matter with thee, now after (full) knowledge has come to you. Say, "Come! let us gather together -- our sons and your sons, our women and your women, ourselves and yourselves. **Then let us earnestly pray, and invoke the curse of Allah on those who lie!"**

(72)

It's an interesting way to discover who is lying and who is truthing, and certainly points up another big difference between the New Testament approach and the Quranic approach. Christians are forbidden from uttering curses on ... pretty much ANYBODY.

According to the Bible, from which we take our marching orders, we are supposed to pray for them.

How Do You PRAY For Your ENEMIES ?

Christians are told to actually PRAY FOR their enemies, and BLESS those who curse them. This is part of following Jesus. This is one of my "marching orders" as a Christian. It's an ORDER - not a request.

Let me share with you, how it works for me personally. If someone has wronged me, or just acted like a jerk generally, and I really dislike that person, I am told, nonetheless, to pray for him. But remember, as Christians, when we pray, we pray SINCERELY. Hence, I just - TALK. So, with this in mind, I begin to pray for my enemy. It might sound something like this:

"Lord, that guy is a real Jerk. I can't help it Lord - I HATE that guy. I don't really want to pray for this IDIOT! But you've told me to pray for him, and I obey you, because you're my God. So - okay. Lord, BLESS this guy. Bless his family, and bring happiness to him. Most of all Lord, I pray that he might someday ask you to come into his heart."

At that point -- it never fails - my heart starts to melt. That's because I realize, at that point, that I am ALSO a jerk. And I remember that the only difference between him and me is that I have found the Lord, but he is still blind to the Lord. Or maybe he knows the Lord, but just had a bad day. Maybe he just got fired. I do not know his circumstances. So, then, I start to actually feel sorry for him, and I start to really mean the words that I just prayed. The feeling comes AFTER I pray for him.

The Feelings FOLLOW the Obedience to the Lord's command.

(73)

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|-----------------|--|
| (Murder) | (5:45, 6:151, 25:68, 42:40-41) The Quran DOES condemn murder. However, there are a few problems. |
|-----------------|--|

2:178 O you who believe! **The law of equality is prescribed for you in cases of murder: the free for the free, the slave for the slave, the woman for the woman.** But if any remission is made by the brother of the slain, then grant any reasonable demand...

4:92-93 **Never should a believer kill a believer.** ... If a man kills a believer intentionally, his recompense is Hell, to abide therein (For ever). And the wrath and the curse of God are upon him, and a dreadful penalty is prepared for him.

17:33 Nor take life - which Allah has made sacred - **except for just cause.** And **if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or to forgive).** But let him not exceed bounds in the matter of **taking life**, for he is helped (by the law).

Quran 2:178 says the penalty for killing an innocent is to kill one of the innocents that belongs to the killer - warped thinking in the extreme. Quran 4:92 says that a Muslim believer should never kill another Muslim believer, so if the person is not a Muslim, then.. well.. whatever. Quran 17:33 says you should not kill anybody - unless they needed killing. You need to have a reason. Most of the people in Prison for murder had a reason. Muhammad was more than a little squishy on murder, offering murderers plenty of latitude.

To be fair, Muslim people, in good faith, point to Surah 5:32 as a verse that strongly condemns murder, saying "Whoever kills a human being, it will be as if they had killed all mankind." But that's not exactly what the passage says. **Quran 5:32** actually says, "On that account, We ordained for the Children of Israel that if any one killed a person - unless it be for murder or for spreading mischief in the land -- it would be as if he

destroyed the whole people. ...” The passage actually is a warning to Jewish people not to kill anyone, and it is apparently okay to kill someone who is “spreading mischief in the land,” whatever that means. (You’ll hear of this passage again in chapter eight. Muhammad actually copied part of this verse from the Jewish Mishnah, but **added** the caveat about spreading mischief.)

(74)

There is an interesting story in the Quran, in Surah 18:60-82. Moses, so the story goes, was on a journey with a wise man. Then, Moses sees this wise man kill someone, an innocent boy, as 18:74 below says ...

| |
|---|
| 18:74 Then they proceeded until when they met a young man, he killed him. Moses said: “Have you killed an innocent person who had not killed anyone? You have truly done a horrible thing!” |
|---|

Moses is confused by this, but the guy tells him he will answer Moses’ questions about it later. Finally, after other incidents, in verse 78, and 80, he tells Moses why he killed the kid in the verses below:

| |
|---|
| 18:78 He answered: “This is the parting between me and you. Now I will finally tell you the interpretation of (those things) over which you were unable to hold patience. |
|---|

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| 18:80 As for the youth, his parents were people of faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to God and man) |
|---|

This verse seems to justify the killing of children when they leave Islam. I’ve been witness to that kind of thing. Biblical law, even way back during the days of Moses, 2000 years prior to the time of Muhammad, judged a man by means of a court of law – NOT by a mob of angry relatives. In fact, certain cities were designated as safe havens for the accused, where they could hang out and be safe until they could stand trial.

| |
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| Numbers 35:12 They will be places of refuge from the avenger, so that a |
|--|

person accused of murder may not die before he stands trial before the assembly.

Gen.9:6 Whoever sheds the blood of man, by man shall his blood be shed, for in the image of God has God made man.

(75)

Ex.20:13 You shall not murder.

Deut.27:25 Cursed is the man who accepts a bribe to kill an innocent person. Then all the people shall say, "Amen!"

Deut.32:35 "Vengeance is MINE. I will repay!" says the Lord

Prov.6:16-19 There are six things the Lord hates, seven that are detestable to Him: haughty eyes, a lying tongue, hands that shed innocent blood, a heart that devises wicked schemes, feet that are quick to rush into evil, a false witness who pours out lies, and a man who stirs up dissension among brothers.

Matt.5:20-21 You have heard that it was said to the people long ago, "Do not murder, and anyone who murders will be subject to judgment." But I tell you that anyone who is angry with his brother will be subject to judgment.

Matt.19:18 Jesus replied, "Do not murder. Do not commit adultery. Do not steal, and do not give false testimony. But I tell you that anyone who is angry with his brother will be subject to judgment."

Rom.13:9 The commandments, Do not commit adultery, Do not murder, Do not steal, Do not covet, and whatever other commandments there may be, are summed up in this one rule: "Love your neighbor as yourself."

Also refer to: **Ex.21:12, Lev.24:17, Deut.19:11, Prov.28:17**

There are no exceptions on this point in the Bible . Murder is just - wrong. Period. In fact, Jesus teaches, in Matthew 5:20 that anyone who even hates his brother has already murdered him in his heart - is already guilty of murder.

CONCLUSION regarding the POINT GAME

Ask yourself this: Would God be impressed with the deeds you yourself have actually done during your lifetime on earth? I hope you said, “no.” If you answered “yes” then nobody can help you. Do you really want to stand there in front of God Almighty, and try to convince HIM that you’re good enough to get in to Heaven? Let’s face it – NONE of us is good enough. I know I am not. The Lord is the LORD of everything, maker of heaven and earth, of all of us. He is, after all, **GOD**. Actually, the Quran agrees with me here, at least in one particular passage.

(76)

Surah 16:61 If Allah were to punish men for their wrong-doing, He would not leave, on the (earth), a single living creature -- but He gives them a reprieve for a stated Term. When their Term expires, they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour).

However, the Quran **STILL**, in spite of the 16:61 passage, continues to preach the point game in the vast majority of its verses. That is the great divide. Jesus teaches us, in hundreds of verses, that **NOBODY** can **EVER** keep God’s law. That Surah above is one of the only passages in the Quran that agrees.

Unfortunately, the Quran’s overwhelming message is that the only possible way to get to Paradise is to work and work and **HOPE** that **MAYBE** you’ll **ACHIEVE** forgiveness. With Jesus, we **KNOW** we **HAVE** – we **HAVE** – forgiveness. I was **BOUGHT** for a **PRICE**. I was a **SLAVE**, but Jesus bought my **FREEDOM**.

I AM FREE-EE !!!

In Islam, Paradise is where Allah rewards you for being such a great Muslim, for being strong enough to save yourself. Paradise is MAN-Centered, in every sense of the word.

In Christianity, Heaven is where We praise Yaweh-Jesus for being such a great God, for loving us enough to save us when we were lost. Heaven is GOD-Centered, in every sense of the Word.

I found about 230 Quranic verses related to Paradise. As mentioned earlier, that number is not exact, because it depends on how certain dual-category passages were classified.

| PARADISE, according to the QURAN |
|--|
| 18:31 For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade. They will recline therein on raised thrones. How good the repayment! How beautiful a couch to recline on! |
| 38:52 And beside them will be chaste women restraining their glances (companions) of equal age. |
| 44:51-55 As for the Righteous, (they will be) in a position of Security, among gardens and springs. They will face each other dressed in fine silk |

and rich brocade. And We shall join them to Companions with beautiful, big, and lustrous eyes. There can they call for every kind of fruit in peace and security.

52:20 They will recline (with ease) on Thrones (of dignity) arranged in ranks, and we shall join them to Companions, with beautiful, big, and lustrous eyes.

Quranic Paradise has young, beautiful “heavenly companions” to fawn over the guys, lots of food and wine, lots of soft couches, cushions, silver and gold. The only difference between Muhammad’s Paradise and Hugh Hefner’s Playboy Club is that Paradise doesn’t have cable TV.

(78)

The verses of the Quran that discuss the afterlife mention the same themes over and over. Take a look at the table that runs across the next few pages. Gardens and rivers are mentioned often. In addition, a lot of verses talk about eating fruit, drinking delicious drinks out of goblets made of silver and gold, reclining on couches and thrones, wearing silk clothes with fancy brocade, dallying with beautiful companions – and those couple of verses that mention being served by cute looking boys (?) There are also a lot of references to water -- not only rivers, but also springs and fountains. That's not surprising, given the Quran's home in the Arabian desert.

The drinks mentioned, especially in 47:15, include "rivers of water incorruptible, rivers of milk, of which the taste never changes (never goes sour), rivers of wine, a joy to those who drink, and rivers of honey pure and clear." The wine spoken of there is a special kind of wine -- a "cup of frivolity," that is, "free from headiness. . . Nor will they suffer intoxication therefrom."

The idea has surfaced that maybe the Arabic word usually translated as "companions," or, in certain passages, "virgins," has been mistranslated. One or two authors have tried to say that Muhammad was not promising his guys virgins at all -- just “raisins”. I don’t see how that idea can fly, though. They are "bashful, restraining their glances" -- "virgins" -- "chaste women" -- "chaste companions of equal age" -- “with beautiful, big, lustrous eyes." I've never really seen any raisins that had beautiful big lustrous eyes.

Actually, as I understand it, the word used for these heavenly damsels is "houris," a Persian word -- showing the origin of some of Muhammad's Paradise. Even THIS teaching is apparently not original with Muhammad, but comes from the Persian's Zoroastrian after-life. The houris were heavenly damsels, meant to pleasure the guys.

Of course, Islamic Paradise is a bit confusing. The men seem to all be promised these "Heavenly Companions." But then Sura 43:7 says they'll see their wives. Seems to me, this could make for some real "Trouble in Paradise." Maybe the "companions" of Quranic Paradise are only for the guys who died single. Actually, surah 52:20-21 sounds like that might have been the idea. The way I see it, this tells us a lot more about Muhammad than it does about Paradise.

(79)

The noble believers are to become eternally pampered couch potatoes – but sadistic at the same time – gleefully applauding the torture of their unbelieving neighbors. Read the verses below. The Believers of Paradise actually seem to enjoy taunting the unhappy souls in Hell that are, among other things, having molten metal poured down their throats.

| |
|---|
| <p>4:56 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 new skins, that they may continue to taste the penalty.</p> |
|---|

| |
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| <p>7:44 The Companions of the Garden (believers in Paradise) will call out to the Companions of the Fire (unbelievers in Hell), "We have indeed found the promises of our Lord to us true. Have you also found Your Lord's promises true?" They shall say, "Yes." But a crier shall proclaim between them, "The curse of God is on the wrong-doers."</p> |
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| <p>18:29 If they implore relief, they shall be given water like melted brass</p> |
|--|

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|--|
| <p>69:36-37 Nor will he have any food except the puss from the washing of wounds, given only to sinners.</p> |
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|---|
| <p>83:34-36 But on this Day the Believers will laugh at the Unbelievers. On Thrones (of Dignity) they will command (a sight) (of all things). Will not the Unbelievers have been paid back for what they did?</p> |
|---|

This book offers more Quranic verses about Hell in chapter 10. Although the Bible does mention Hell in a more than a few places (Jesus mentioned it often), and in one place Jesus even tells a story about a rich, selfish man who felt the flames – Nowhere does the Bible EVER show people laughing at these unhappy souls. Nobody in the Bible rejoices at the damnation of lost souls. Nobody laughs. The Almighty Creator Himself says this:

| | |
|--------------------------|--|
| Ezekiel 18:23 | “Do I take any pleasure in the death of the wicked?” declares the Sovereign LORD. “Rather, am I not pleased when they turn from their ways and live?” |
| Ezekiel 33:11 | “As surely as I live,” declares the Sovereign LORD, “I take no pleasure in the death of the wicked, but rather that they turn from their ways and live.” |

(80)

Jesus was not anxious to see the people of Jerusalem punished for rejecting him. He knew their future fate, and was genuinely saddened by it. Yaweh-Jesus is very different from Quranic Allah, or Allah’s prophet. Yaweh-Jesus LOVES ALL SINNERS, even you and me. Imagine the grief in Jesus’s voice when He said the following:

| | |
|-----------------------|---|
| Luke 13:34 | “O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!” |
|-----------------------|---|

The following tables should make it easier for you to study all the different elements of Quranic paradise. If you need, for example, to compare the various references to “gardens,” you can horizontally scan the row belonging to gardens, to see which passages mention them. There are three pages of tables. So that row for gardens continues through the next two pages. On the other hand, you can explore one particular passage quickly by scanning downward to see which elements of Paradise are mentioned in it, or you can compare the various passages with one another.

| | | | | | | | | | |
|-----------------------|------------------------|-----------------------------|-----------------------------|----------------------------|------------------------|--------------------------|-------------------------|-------------------------|-------------------------|
| Surah : verses | <u>2:</u> 25 | <u>3:</u>15, 136, | <u>4:</u>57, 122, | <u>5:</u>85- 119 | <u>9:</u> 72 | <u>16:</u> 30- | <u>18:</u> 31 | <u>22:</u> 23 | <u>29:</u> 58 |
|-----------------------|------------------------|-----------------------------|-----------------------------|----------------------------|------------------------|--------------------------|-------------------------|-------------------------|-------------------------|

| | | | | | | | | | |
|-----------------------------|---|-----|-----|---|---|----|---|---|---|
| | | 198 | 124 | | | 32 | | | |
| Gardens | X | X | X | X | X | X | X | X | |
| Rivers | X | X | X | X | X | X | X | X | |
| Springs | | | | | | | | | X |
| Shade | | | X | | | | | | |
| Eat, drink | X | | | | | | | | |
| Dwellings Mansions | | X | X | X | X | X | | | X |
| Thrones | | | | | | | X | | X |
| Reclining | | | | | | | X | | |
| Beautiful Companions | X | X | X | | | | | | |
| Clothes | | | | | | | X | X | |
| Gold, Silver | | | | | | | X | X | |
| With Allah | | X | | X | X | | | | X |
| Believers | | X | X | | X | | | X | |
| Earned it | X | X | X | X | | X | X | X | X |
| Women Believers | | | X | | X | | | | |

(81)

| Surah: verses | 35: 33- 35 | 36: 51- 58 | 37: 41- 49 | 38: 49- 54 | 43:68- 73 | 44:51- 57 | 47:15 | 48:5 | 52:17- 28 |
|--------------------------------|-------------------------|-------------------------|-------------------------|-------------------------|---------------------|---------------------|--------------|-------------|---------------------|
| Gardens | X | X | X | X | X | X | X | X | X |
| Rivers | X | X | X | X | | | X | X | |
| Springs | | | | | | X | | | |
| Shade | | X | | | | | | | |
| Eat, drink | | | X | X | X | X | X | | X |
| Wine | | X | X | X | | | X | | X |
| Dwellings, Mansions | | | | | | | | X | |
| Thrones | X | X | | X | | | | | X |
| Reclining | | X | X | X | | | | | X |

| | | | | | | | | | |
|-----------------------------|---|---|--|---|---|---|---|---|---|
| Beautiful Companions | | | | X | | X | | | X |
| Handsome Youths | | | | | | | | | X |
| Clothes | X | | | | | X | | | |
| Gold, Silver | X | | | | X | | | | |
| Allah | X | | | | | | | X | |
| Believers | | | | | | | X | | X |
| Earned it | | X | | X | X | X | | X | X |
| Women Believers | | | | | | | | X | |

(82)

| Surah: verses | <u>55:45</u> -78 | <u>56:</u> 10-40 | <u>65:</u> 11 | <u>76:</u> 5-21 | <u>77:41</u> -44 | <u>78:31</u> -38 | <u>83:22</u> -35 | <u>88:</u> 8-16 | <u>98:8</u> |
|----------------------|-----------------------------|-----------------------------|--------------------------|----------------------------|-----------------------------|-----------------------------|-----------------------------|----------------------------|--------------------|
| Gardens | X | X | X | X | | X | | X | X |
| Rivers | | X | X | | | | | | X |
| Springs | X | | | | X | | X | X | |
| Fountains | | X | | | | | | | |
| Shade | | X | | X | X | | | | |
| Eat, drink | X | X | | X | X | X | X | X | |

| | | | | | | | | | |
|-------------------------------|---|---|---|---|---|---|---|---|---|
| Wine | | X | | X | | | | | |
| Dwellings, Mansions | X | | | X | | | | | |
| Thrones | | X | | X | | | X | X | |
| Reclining | X | X | | X | | | | | |
| “Heavenly” Companions | X | X | | | | X | | | |
| Handsome Youths (boys) | | X | | | | | | | |
| Clothes | X | | | | | | | | |
| Gold, Silver | | | | X | | | | | |
| Allah | | X | | | | | X | | X |
| Believers | | | X | | X | | X | | X |
| Reward | X | X | X | X | X | | | X | |
| Women there | | | | | | | | | |

Other verses that also mention Paradise:

2:82, 2:214, 3:148, 7:43-52, 10:26, 13:23-24, 14:23, 15:45-48, 21:101-103, 25:15-16, 25:24, 31:8, 32:17, 32:19, 39:34,61, 39:10, 39:73-75, 39:20, 40:8, 46:13-14, 48:17, 50:31-35, 51:15-16, 54:52-55, 66:8, 69:19-24, 74:40, 79:40-41, 84:25, 85:11, 89:27-30

It’s pretty hard to deny – the **Quran’s vision is of a MAN-centered Paradise.**

(83)

**By contrast, the Heaven of the Bible is quite different.
It is GOD-centered – REV.7:9-11**

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice, **“Salvation belongs**

to our God, who sits on the throne, and to the Lamb !” All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshipped God.

I trust that the Lord will supply endless JOY to me in Heaven without the need for “heavenly virgins” to attend me. In Heaven, as on earth, the Joy of the LORD is our strength. Furthermore, in Heaven, we will feel so much love from the Lord, and from all the other saints there, that the marriage relationship, distinguished by its exclusivity, will be obsolete.

The Bible says, in **Matt.22:30**, **“At the resurrection people will neither marry nor be given in marriage. They will be like the angels in heaven.”**

Husbands, wives, friends, and family will recognize one another and have joyous reunions, but our relationships “up there” will be so wonderful that they will transcend even the closest ones we had “down here” on earth. Like the song says,

“I can only imagine!”

(84)

Muir ... divided Muhammad's life into two periods, the Meccan period and the Medinan period. During the first period, in Mecca, Muhammad was a religiously motivated, sincere seeker after truth. However, in the second period, Muhammad the man shows his feet of clay, and is corrupted by power and worldly ambitions.

Ibn Warraq, "Why I am Not a Muslim," page 87

Muhammad started out as a very sincere guy - I have no doubt about that. But, like Darth Vader in the movie, "Star Wars," he was eventually taken over by the "Dark Side."

The passages shown in this chapter cannot accurately show the progression of this change in Muhammad, since nobody really knows the exact order of the surahs. But the progression is there, nonetheless. We know it because, in broad, general terms, the early Meccan passages are more humane in nature, more tolerant of other faiths, than those of his later years, after he had become Lord of Medina.

Muhammad says that his prophethood began when he was ORDERED to believe.

| Muhammad was Commanded to Believe | |
|--|---|
| 10:104 | I am commanded to be (in the ranks) of the Believers |
| 13:36 | " I am commanded to worship Allah , and not to join partners with Him. Unto Him do I call, and unto Him is my return." |
| 27:91 | For me, I have been commanded to serve the Lord of this city -- Him who has sanctified it and to Whom (belong) all things, and I am commanded to be of those who bow in Islam to Allah's Will. |
| 40:66 | I have been commanded to bow (in Islam) to the Lord of the Worlds |

Muhammad tells us that he was "commanded" to believe. I cannot truly believe anything that my mind does not register as true. Apparently, though, that's not how it works in Islam.

Besides being commanded to believe, Muhammad was also commanded to preach the message. At the beginning of his career, he was a sincere, humble preacher – a good man. When he started out, he was simply a preacher with a message.

| Muhammad Began his Career as a Humble Preacher (Both columns below are from the Quran.) | | | |
|--|---|--|--|
| “I Am Just a Messenger” | | “You Can Believe What You Want” | |
| 3:144 | Muhammad is no more than an apostle | 2:256 | Let there be no compulsion in religion : Truth stands out clearly from Error: |
| 5:99 | The Apostle's duty is but to proclaim | 5:47 | Let the people of the Gospel judge by what Allah has revealed therein. |
| 16:82 | But if they turn away, your duty is only to preach the clear Message. | 5:68 | "O People of the Book! You have no ground to stand upon unless you stand fast by the Law, the Gospel, |
| 42:6 | And those who take as protectors others besides Him -- Allah watches over them, and you are not the the one to dispose of their affairs. | 10:99 | If it had been thy Lord's will, they would all have believed -- all who are on earth! Will you then compel mankind, against their will, to believe? |
| 88:21-24 | You (Muhammad) are not one to manage (men’s) affairs | 60:7 | It may be that Allah will grant love (and friendship) between you and those whom you (now) hold as enemies. |
| Other interesting verses: 2:109, 2:137, 2:272, 3:20, 3:75, 5:13, 5:44, 5:66, 6:48, 17:93, 18:110, 20:129-130, 21:7, 29:46-47, 31:15, 43:83, 43:89, 50:39, 72:20-21 | | | |

Muhammad apparently started out as a very down-to-earth guy. However, by stages, he became more and more convinced that everything he said was God’s own truth, and that he therefore was SPECIAL and deserved all kinds of special treatment.

| He Said The Arabs are LUCKY to Have one of THEIR OWN as an Apostle. | |
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| 3:164 | Allah did confer a great favour on the believers when He sent among them an apostle from among themselves , |
| 7:69 | Do you wonder that there has come to you a message from your Lord through a man of your own people , to warn you? |
| 50:2 | But they wonder that there has come to them a Warner from among themselves . |
| Other verses: 2:151, 7:63, 9:128, 10:2, 16:113, 62:2 | |

It sounds good. But, what does it mean that at last you have a prophet from YOUR OWN people? What does that say to Muslims in Indonesia or even Westerners who become Muslim?

Surahs 10:47, 16:36, and 22:34 (not quoted here) say that **every** people group gets **their own** messenger. Thus, if the Quran is correct, Indonesian Muslims, for example, should still be waiting for a prophet of **THEIR** own to come along. On the other hand, Surahs 13:7 and 34:28 say that Muhammad is a universal prophet for everybody. Which set of verses is correct?

The New Testament, unlike the Quran, clearly claims, throughout all its verses, to be universal. The New Testament is unequivocally written to ALL people everywhere.

Romans 10:12 - "For there is **NO DIFFERENCE between Jew and Gentile - the SAME LORD is LORD of ALL** and richly blesses all who call on him, for "EVERYONE who calls on the name of the Lord will be saved." The first gospel, Matthew, ends with Jesus' final orders for us - "Go ye into ALL the **WORLD** and make disciples."

Muhammad's main message was simple. He simply taught that there is only ONE God. Christianity teaches, besides there being one God, that humanity is all ONE people.

Unfortunately, Muhammad never understood the Gospel. He actually thought that Jesus Christ is the “second god” of the Christians. He should have realized that as a teacher he bore the responsibility to know what he was talking about and to teach people correctly.

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Muhammad says in Surah 34:50, that he only risks his own soul. But ... Just a minute ... What about the souls of the millions who have followed him? Is he leading them to Heaven or to Hell? The New Testament says that those who teach carry a heavy responsibility (James 3:1). That same responsibility falls on book authors as well, so I had better be sure of what I am writing here.

Serious Christians in Arabia at that time, like serious Christians in our present time, were not going to let this self-proclaimed “prophet” shake their faith in their Lord. The serious Christians of the time knew Jesus, as we do. When Muhammad finally realized that most Christians were not going to follow him, Muhammad became ANTI-Christian. He preached against the position of Jesus as our great High Priest.

| The New Testament says Jesus, our high priest, intercedes for us. | | Muhammad directly challenged Jesus’s position as our Intercessor. | |
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| Romans 8:34 | Christ Jesus, who died, more than that, who was raised to life, is at the right hand of God and is also interceding for us. | Sura 6:70 | ... Every soul delivers itself to ruin by its own acts. It will find for itself no protector or intercessor except Allah. |
| Hebr’ws 7:25 | He is able to save completely those who come to God through him, because he always lives to intercede for them. | 19:87 | None shall have the power of intercession , but such as has received permission (or promise) from (God) Most Gracious. |
| Matt. 11:28 | Surely He has borne our griefs and carried our sorrows. | Sura 39:7 | ... No bearer of burdens can bear the burden of another. |
| Luke 23:34 | Jesus said, "Father, forgive them, for they do not know | Sura 74:48 | Then will no intercession of (any) intercessors profit them. |

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| | what they are doing." | | |
| Also refer to 2:254, 3:192, 6:51, 10:18, 21:26-29, 29:13, 30:13, 39:7, 40:18, 43:86, 45:10, 53:38-39. | | | |

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It should be mentioned that these verses about “no intercessors” might not always be referring to Christians. The Pagans prayed to many gods and goddesses, like Allat, Uzza, and Manat, or like Hubal – thinking of them as intercessors with Allah. Muhammad lashed out at both the Christians AND the Pagans. Look at Sura 19:87 above. Nobody should have the power of intercession EXCEPT one who HAS received PERMISSION from Allah. That would be Muhammad, of course! As his ego grew, Muhammad felt more and more that he himself, the “Messenger of Allah,” was the proper SUBSTITUTE for Jesus.

| He says, “Muhammad should be your intercessor.” | |
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| 4:64 | ...If they had only...come to you and asked Allah’s forgiveness, and the Messenger had asked forgiveness for them , they would have found Allah indeed...Most Merciful. |
| 60:12 | Oh Prophet, when believing women come to you to take the oath of loyalty to you ... that they will not disobey you in any just matter, then ... pray to Allah for the forgiveness (of their sins) . |
| 63:5 | And when it is said to them, “Come, the Messenger of Allah will pray for your forgiveness, ” they turn aside their heads, and you would see them turning away their faces in arrogance. |

Once Muhammad had started to consolidate his power, all the Arabs, including Arab Jews and Christians, were ordered to turn to this man, Muhammad, and beg him to pray to God for their sins. They were, for the most part, not interested.

| The Lord Tells Us to Come to Him Directly | |
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| I Peter 2:4-5 | You also, like living stones, are being built into a spiritual house to |

be a holy priesthood (every Christian), offering spiritual sacrifices acceptable to God through JESUS CHRIST.

I Peter 2:9 But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light.

Matt.6:9-13, Matt.11:28, Luke 11:1-4

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In Surah 16:82, quoted earlier, Allah told Muhammad that Muhammad's only duty was to preach the message. However, in the verses below, he begins to change his tune:

**Muhammad Begins to Demand Obedience.
To Obey Muhammad is to Obey Allah.**

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| 4:80 | He who obeys the Apostle, obeys Allah. But if any turn away, We have not sent you to watch over their (evil deeds). |
| 33:66 | The Day that their faces will be turned upside down in the Fire, they will say: "Woe to us! Would that we had obeyed Allah and obeyed the Apostle! " |
| 47:33 | O you who believe -- Obey Allah, and obey the apostle , and let your deeds not be useless! |
| 48:10 | Truly those who swear allegiance to you (Muhammad) , indeed swear allegiance to Allah ... so any one who violates his oath does so to the harm of his own soul. |

Look at Surah 48:10, above, again. Is this a little bit like when Jesus said, "Whoever has seen Me has seen the Father (Jn.14:9)?" What was going on, here, with Muhammad?

Other such verses, showing Muhammad's demand for obedience: 3:32, 3:132, 4:13, 4:59, 4:69, 4:115, 4:136, 4:170, 5:92, 8:1, 8:20, 8:46, 9:33, 9:71, 24:47, 24:51, 24:52, 24:54, 24:56, 27:91, 33:33, 42:16, 47:33, 49:14, 58:5, 58:13, 64:12, 72:23

In that earlier group of references, you see Muhammad saying his duty is ONLY to PREACH. But in this table directly above, he has evolved. Now he is to be OBEYED. As he says about his own belief, it's all based on COMMANDS.

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| Muhammad hated Questions. | Jesus Welcomes Questions. |
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| <p>2:108 Would you question your Apostle as Moses was questioned of old?</p> <p>4:65 But no, by the Lord, they can have no (real) Faith, until they make you (Muhammad) judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction.</p> <p>4:115 If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell. What an evil refuge!</p> | <p>I John 4:1 Dear friends, Do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.</p> <p>Acts 17:11 Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.</p> <p>Matt.11:2-6 When John heard in prison what Christ was doing, John sent his disciples to ask Jesus, "Are you the one who was to come, or should we expect someone else?"</p> |

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| <p>5:101 O you who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if you ask about things when the Qur'an is being revealed, they will be made plain to you. God will forgive you for this, for God is Oft-forgiving, and Most Forbearing.</p> <p>5:102 Some people before you did ask such questions, and on that account lost their faith.</p> | <p>Matt.11:11 I tell you the truth (Jesus said), among those born of women there has not arisen anyone greater than John the Baptist.</p> <p>Mark 12:28-32 One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, "Of all the commandments, which is the most important.</p> |
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| <p>17:36 And pursue not that of which you have no knowledge, for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).</p> <p>Both 42:16 and 49:15 But those who dispute concerning Allah after He has been accepted -- futile is their dispute in the Sight of their Lord.</p> <p>On them will be a Penalty terrible.</p> <p>Also, refer to surahs ... 4:65, 17:36, 24:51, 33:36, 42:16, 49:15</p> | <p>I Thessalonians 5:21 Test everything. Hold on to the good.</p> <p>Romans 12:2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is — his good, pleasing and perfect will.</p> <p>Revelation 2:2 I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false.</p> |
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A little further ahead, we'll talk about the Muslim history books referred to as the "Hadith" and the "Sirat." The two references below, taken from the Hadith, confirm what the Quran, in the above passages, tells us about Muhammad

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| Al-Bukhari Vol.1:92 | "The prophet was asked about things which he did not like. When the questioner insisted, the prophet got angry." |
| Al-Bukhari Vol.2:555, & 3:591 | Muhammad said, "Allah hates you for asking too many questions." |

Christians were told to check up on everything Paul said. We're told that if the resurrection did not happen, then our faith is in vain (I Cor. 15:12-20). We are told to check our facts. Muslims, on the other hand, are told the opposite. Muslims are "commanded to believe." They are not to have "any option about their decision." There should be "no resistance" in their souls against whatever Muhammad has decided for them.

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Sura 57:29 says that "**Christians should not think that they have any power over the Grace of God.**" This shows a tragic lack of understanding of Christian prayer. Jesus himself gave us the pattern for our prayers when, shortly before his death on the cross, he prayed, "Nevertheless, not MY will, Father, but YOUR will be done." Job, in chapter 13:15, said, "Even if the Lord kills me, I will still put my trust in him."

Frankly, I've always thought of that verse, Job 12:15, as being the greatest statement of faith in the Bible (apart from the Lord's, of course). We follow the Lord, WHEREVER He leads. We're His soldiers, and for this life anyway, we're expendable. Even Peter and Paul were expendable - in this life. Paul says, "For me to live is Christ, and to die is gain." I wish someone had been able to explain these things to Muhammad in a way that he could have understood. The true, real God was right in front of him all the time.

Unlike Peter and Paul, real prophets of the real God, Muhammad starts to demand all kinds of special treatment. Muhammad was no longer just an "ordinary" prophet. His opinion of himself appeared to have grown. His wealth seemed to have grown as well.

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| Surah 8:1 | They ask concerning (things taken as) spoils of war. Say, "Such spoils are at the disposal of Allah and the Messenger. |
| Surah 8:41 | And know that out of all the booty that you may acquire (in |

war), a fifth share is assigned to Allah – and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer ... For Allah has power over all things.

Surah 59:7 What Allah has bestowed on His Messenger (and taken away) from the people of the townships) – belongs to Allah – to His Messenger and to kindred and orphans, the needy and the wayfarer ... So take what the Messenger assigns to you, and deny yourselves that which he withholds from you.

The Hadith confirms it. Al-Bukhari 3:37:495 says, “Allah made the Prophet wealthy through conquests.” that’s pretty clear. Surahs 25:57, 38:82, and 42:23 say Muhammad gets no reward for being a prophet. However, after the Battle of Badr, Muhammad received Sura 8. In 8:1 Muhammad says all the booty, the spoils, belong to Allah **and** his **apostle**.

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In Sura 8:41, he says one fifth goes to Allah **and** Apostle. In 59:6-7, he tells his followers that they should let Muhammad decide how to divide the booty from their raids, and that a large part of it should be entrusted to Muhammad. Is the money really only for the poor? In fact, Muhammad finally became a lot like some of the religious leaders who lived when Jesus was on earth. Jesus talked about this kind of person. Here’s what he said:

Matt.23:5-7 They love the place of honor at banquets and the most important seats in the synagogues. They love to be greeted in the marketplaces and to have men call them 'Rabbi.'

Finally, Muhammad reached the point where he could get anything he demanded. He had complete autocratic control over all Islamic society.

Muhammad Becomes a Rock Star

2:104 O you of faith, say not (to the Apostle) words of ambiguous import, but words of respect; and listen (to him)....

24:62-4When they are with him on a matter requiring collective action,

they do not depart until they have asked for his (Muhammad) leave. Those who ask for your leave are those who believe in Allah and His apostle, so when they ask for your leave, for some business of theirs, give leave to those

33:53 O you who believe, Enter not the Prophet's houses -- until leave is given you -- for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without seeking familiar talk. Such (behavior) annoys the Prophet. He is ashamed to dismiss you. However Allah is not ashamed (to tell you) the truth. And when you ask (his ladies) for anything you want, ask them from behind a screen. That makes for greater purity for your hearts and for theirs. Nor is it right for you that you should annoy Allah's Apostle, or that you should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity (a terrible thing).

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49:2-4 O you who believe, Raise not your voices above the voice of the Prophet, nor speak aloud to him in talking, the way you might speak aloud to one another, lest your deeds become useless and you not realize it. Those that lower their voices in the presence of Allah's Apostle - Allah has tested their hearts for piety. For them, there is Forgiveness and a great Reward. Those who shout out to you (Muhammad) while you are in your chambers are, for the most part, foolish men.

58:12 O you who believe, When you consult the apostle in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if ye find not (the wherewithal), God is Oft-Forgiving, Most Merciful.

80:19-21 Truly, this is the word of a most honorable messenger, endued with power, with rank before the Lord of the Throne, with authority there, (and) faithful to his trust.

Also refer to Surahs **9:61, 9:65, 33:28, 33:57-58, 69:40**

At any rate, A lot of the verses in this set seem to be incredibly self-serving for Muhammad. Objectively speaking, one has to wonder whether these were really Allah's words, or Muhammad's. Jesus taught us a different principle.

Jesus commands us NOT to take special privileges or titles.

Matt.23:8-12 But you are not to be called "Rabbi," for you have only one master and you are all brothers. And do not call anyone on earth "Father" for you have one Father, and he is in Heaven. Nor are you to be called "Teacher," for you have one Teacher, the Christ. The greatest among you will be your servant. For **whoever exalts himself will be humbled, and whoever humbles himself will be exalted.**

This verse is pretty clear. Unfortunately, we Christians must admit that we have not usually followed this command of the Lord. Nonetheless, our Apostles DID follow it, as recorded in the book of Acts. Paul is everywhere in Acts addressed as "Paul," and Peter was known as "Peter."

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Of course there are a lot of passages in the Hadith and Sirat that are very complimentary toward Muhammad. That's understandable. Ibn-Ishaq, Al-Bukhari and Al-Muslim were, after all, Muslims. But that is precisely why the **negative** stories about Muhammad that we find in the Hadith and Sira are so **believable**. These historians would have no motive for writing anything negative about their prophet that they loved so much - unless it were true. They must have written those things simply because they were the truth.

Muhammad was not above the racism of his day.

Al-Bukhari
Vol.1:662,
9:256

(Both of these references show Muhammad calling black people "**raisin-heads.**")

Al-Bukhari
Vol.6:435

Muhammad apparently owned black slaves, according to this quote: "**A black slave of Allah's apostle was sitting on the first step.**"

His Carnality

We can know what kind of a guy wrote the Quran, from the verses of the Quran itself. The Muslim historians also pretty much confirm what the Quran tells us. I'm not going to sugar-coat the truth about the author of the Quran, but I'm warning you right here - it's not a pretty picture.

Sura 4:3 was sent down by Allah, through Muhammad. It's a rather generous verse, allowing a man four wives, **"If you fear that you may not be able to deal justly with the orphans, then marry women of your choice, two, three, or four, but if you fear that you may not be able to deal justly, then only one."**

In Surah 33: 50-51, however, Allah gave Muhammad exclusive rights to almost any woman he wanted. **33:50-51 says**, "O Prophet, We have made lawful to you those wives whose dowries you have paid, and those whom you've taken for yourself, whom Allah has assigned to you out of the prisoners of war, and the daughters of your paternal uncles and aunts, the daughters of your maternal uncles and aunts, those who migrated (from Makka) with you, and, in addition, any believing woman who dedicates her soul to the prophet, if the prophet wishes to wed her.

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This privilege is only for you, and not for the (other) Believers. We know what We have appointed for them as to their wives and the captives whom their right hands possess, in order that there should be no difficulty for you. And God is Oft- Forgiving, Most Merciful." **You may defer (the turn of) any of them that you wish, and you may receive any whom you wish**, and there is no blame on you if you invite one whose (turn) you have set aside.

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| <p>"O Prophet, We have made lawful to you ...the daughters of your paternal uncles and aunts, the daughters of your maternal uncles and aunts."</p> |
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The Hadith documents 11 or 12 wives that Muhammad took, in addition to slave women and consorts. But verse 33:50 widens the field even more. Here you have something else. The daughters of his uncles and aunts were his cousins – his **first cousins**.

Then you come to 33:51, which says Muhammad can drop any one of his women any time he wants in order to rendezvous with another. Muhammad can put one toy away and play with another whenever he chooses? Is this how “Allah” treats women? Once again, is this actually “Allah” talking – or is it Muhammad?

I suppose that’s why he did not like questions.

Omm Sharik was a Muslim woman, apparently one of great beauty, who wanted to give herself to the prophet, and just like that, Allah sent down Surah 33:50, quoted earlier. How convenient! Even Aesha (Muhammad’s third wife), according to the Muslim histories, seems to have been a little skeptical of the “Divine” origin of these revelations.

Aesha said to Muhammad, her husband, **“I see your Lord (Allah) is very quick to grant your wishes” (Ali Dashti, pge.170)**

In Surah 33:28-33, quoted below, Allah (Muhammad?) pretty much takes the “carrot and stick” approach to the ladies in Muhammad’s life.

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| <p>33:28-33 “O Prophet! Say to your Consorts, ‘If it be that you desire the life of this world, and its glitter – then come! I will provide for your enjoyment and set you free in a handsome manner. But if you seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers a great reward. O Consorts of the Prophet, if any of you were guilty of evident unseemly conduct, the punishment would be doubled to her, and that is easy for Allah.”</p> |
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He also decrees that a good consort's place is in the house:

33:32-33 O Consorts of the Prophet, you are not like any of the other women ... Stay quietly in your houses, and make not a dazzling display ... Obey Allah and His Messenger.

Finally, just to make sure that those consorts did not get too secure in their position, Allah gave Muhammad Surah 66:1-2, and 66:5. Muhammad is not obligated to keep his word to his consorts.

66: 1-2 O Prophet, Why do you hold to be forbidden that which Allah has made lawful for you? You seek to please your consorts. However, Allah is Oft-Forgiving, Most Merciful. Allah has already ordained for you, (O men), the dissolution of your oaths. Allah is your Protector, and He is Full of Knowledge and Wisdom.

Muhammad is free to divorce and replace any of them he wishes, any time.

66:5 It may be, if he divorced you (all), that Allah will give him in exchange consorts better than you -- who submit (their wills), who believe, who are devout, who turn to God in repentance, who worship (in humility), who travel (for faith) and who fast. Whether they were previously married or are virgins doesn't matter.

This same "prophet" who wrote the verses above also wrote the verse below.

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Surah 33:21 "You have indeed in the Messenger of Allah (Muhammad) a beautiful pattern of conduct for anyone whose hope is in Allah and the Final Day."

When Muhammad took his adopted son's ex-wife, Zaynab bint Jahsh, as his own, a lot of his followers, even the most faithful, started to wonder whether the "prophet" was really all that spiritual after all. But again, Allah rescued Muhammad by sending down revelation 33:37 below as an explanation for his actions:

33:37 "...Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), we (Allah) joined her in marriage to you (Muhammad), in order that (in future) there may be no difficulty to the believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled."

According to the words of the verse above, Muhammad wanted everyone to believe that Allah had told him to marry Zaid's wife - not because Muhammad wanted her - no, it was because Allah wanted Muhammad to demonstrate, by his example, that now it is okay for men to marry their adopted son's ex-wives. Seriously ??

Following is a list of women that Muhammad actually married. It comes from Unveiling Islam, by Caner and Caner, and from Ali Dashti, and we give, in addition, all the original references from the Hadith with each name. Obviously, Muhammad had a lot more women than just these few, but these are the ones that made it into the histories.

1) Khadija, about age 40 in 595 Sahih Bukhari Vol.5, Bk.58, # 164-5 Sahih Muslim Vol.4, Bk.29, 5971-5972

2) Sawda, about age 30, in 620 Sahih Bukhari Vol.3, Bk.34, # 269, Vol.3, # 853 Sahih Muslim Vol.2, Bk.7, # 2958, Vol.2 (footnote 1918), Al-Tabari Vol.9, pge 128-129

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3) Aesha, age 9, in 623 Sahih Bukhari Vol.7, Bk.62, # 88 Muslim Vol.1, Bk.4, 1694, Vol.2, Bk.8, 3309-3311, Vol.4, Bk.29, 5981, Abu-Dawud Vol.1 -

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| 1176,1268,1330, 1336, 1419, Vol.2 – 2382, Al-Tabari, Vol.9, pge.130-131 |
| 4) <u>Hafsa, age 18, in 625</u> Sahih Bukhari Vol.7, Bk.62, # 145, Vol.9, Bk.92, #406 Muslim Vol.2, 2642, 2833, 3497 Abu-Dawud Vol.2 -- 2276, 2448, Vol.3, 5027 Al-Tabari Vol.39, pge.174 Ibn-i-Maja Vol.3, 2086 Sunan Nasa'I Vol.1, # 32, Muwatta Malik 42.19.14 |
| 5) <u>Omm Salama, age 29, in 626</u> Sahih Bukhari Vol.4, Bk.53, # 333, Vol.7, Bk.62, # 56 Muslim Vol.2, 2455, 2992, 3445, 3539-3544, Dawud Vol.1 # 274, Vol.2 # 2382, Vol.3 # 4742, Al-Tabari Vol.9 p.133, Vol.17 p.42, p.207, Vol.39 p.80, p.320, p.175 |
| 6) <u>Zaynab, of Khozayma, age 30, in 626</u> Al-Tabari Vol.7, p.150, Vol.9, p.138, Vol.39, p.163-4 |
| 7) <u>Iowayriya, age 20, in 627</u> Sahih Bukhari Vol.3, Bk.46, # 717, Vol.8, Bk.72, # 212 Muslim Vol.2, # 2349, Vol.3 # 4292 Abu Dawud Vol.1, # 1498, Vol.2, # 227, Vol.3, # 4935 |
| 8) <u>Zaynab, of Jahsh, age 38, in 627</u> Sahih Bukhari Vol.3, Bk.33, #249, 829, Vol.4, #6883, Vol.8, Bk.72, #212, Vol.9, Bk.92-93, #516, 517, 518 Muslim Vol.2, # 2347, 2641, 2642, 3330, 3332, 3494 Dawud Vol.1, 1498, Vol.2, 2242, 2292, Vol.3, 4880, 4935 Al-Tabari Vol.9, pge.133, Vol.39, pge.180-182 Ibn-i-Majah, Vol.3, # 2031 |
| 9) <u>Rayhana, age (?), in 627</u> Al-Tabari Vol.8, p.39, Vol.9, p.137,p.141, Vol.13, p.58, Vol.39,p.164-165 |
| 10) <u>Mariya the Copt, age (?), in 628</u> Muslim Vol.4, footnote 2835, Al-Tabari Vol.8 p.66, p.131, Vol.9, pge.22, pge.39, pge.141, pge.193-194 |
| 11) <u>Omm Habiba, age 35, in 628</u> Muslim, Vol.2, # 1581, # 2963, # 3413, # 3539, Al-Tabari Vol.9, pge.133, Vol.17, pge.88, Vol.39, pge.177, pge.180-182 Sunan Nasa'I Vol.1, # 60 |
| 12) <u>Safiya, age 17, in 628</u> Sahih Bukhari Vol.2-3, Bk.14 # 68, Bk.21 #251-255, Vol.4, Bk.52, #143 # 280 Sahih Muslim Vol.2 #2783, # 3118, # 3325, # 3455-56, # 3497 Abu Dawud Vol.2 #2985-2989, Vol.3 # 4857, # 4588 Al-Tabari Vol.9, p. 134-135, Vol.39, p.169, 184 Ibn-i-Majah Vol.3, # 1778, # 2272 |

13) Maymuna, age 27, in 628 Sahih Bukhari Vol.1, Bk.5, # 279 Muslim Vol.1-2 # 1671, 1672, 1674, 1675 Abu Dawud Vol.1, # 1351, 1359, 1360, 1362 Ibn-i-Majah Vol.3, #2408, Vol.5, # 3610 Sunan Nasa'I Vol.1 # 43 # 809, Vol.2 # 1124 Ibn-i-Majah Vol.3 # 2408, Vol.5 # 3610

According to Al-Bukhari:

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|--------------------|---|
| 1:367 | Muhammad would often choose new sex partners from women captured in his conquests. |
| 3:505, 7:24 | Women would often approach him, and give themselves to him. |
| 7:22-23 | He also had sex with the slave girls he owned, those that had been given to him, as well as those he had purchased. |

If the goal is to get to know Muhammad, then one might want to look at a few of his wives a bit more closely.

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| <p>#3 <u>Aesha</u>, Muhammad's third wife, was 6 years old when she was engaged to him, and nine or ten when he first slept with her. He was about 53 at the time. She was his favorite wife till the day he died. (At-Tabari vol. 7, page 7) (Dawud vol. 2, 2116) (Bukhari 7: 65)</p> |
| <p>#12 <u>Safiya</u> was a 17 (maybe 15) year old Jewish girl from a settlement Muhammad had attacked. He took her as booty after torturing her husband to death. He was trying to get more money out of him. (Ibn Ishaq, "Sirat Rasulallah," page 515) (Al-Bukhari 1:367)</p> |
| <p>#10 <u>Mariya</u> was a slave in Egypt, sent to Muhammad as a gift from Al-Muqawqas, the ruler over Egypt's Coptic population. She was a follower of Jesus, and refused to follow the false "prophet". (Al-Bukhari 39: 194)</p> |
| <p>#9 <u>Rayhana</u> was Jewish, of the Qurayza. Her former husband and all her male relatives had been put to death, their heads sliced off, under Muhammad's authority. All the women and children of her tribe, all her friends and family, had been sold into slavery -- including herself. (Ibn Ishaq, "Sirat Rasulallah," 466). She refused to convert to Islam at first. Some accounts say that later on she acquiesced.</p> |

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Look at that last box again – Rayhana’s story. How do you suppose Rayhana felt about Muhammad? According to tradition, Muhammad took her as "booty", and bedded her that same night. He had just finished murdering every man in her family and enslaving every woman. What were Rayhana's feelings, I wonder, as the prophet took her? Do you think the woman was happy at what had been done to her and her tribe? Did she “fall in love” with the man who had just finished murdering her entire world? Muslims say that we should not judge Muhammad with our twenty-first century ethics. But Muhammad was supposed to be a prophet – not just an ordinary man of his time. Muhammad has millions of people that are willing to justify -- explain away -- his actions. **Who does Rayhana have, to speak for her?**

Look at wife number three again – Aesha (Aisha). What happens to a nine year old girl when she becomes the wife of a 53 year old man? Aisha was 9 years old when Muhammad consummated his marriage to her. That is from the Hadith. As mentioned previously, the Quran itself does not record Muhammad’s actions, though we can draw inferences from it.

Sahih Al-Bukhari, vol.7, #18 Narrated Urwa: The Prophet asked Abu Bakr for Aisha’s hand in marriage. Abu Bakr said, “But I am your brother.” **The Prophet said, “You are my brother in Allah’s religion and His book, but she (Aisha) is lawful for me to marry.”**

Sahih Al-Bukhari, vol.7, Book 62, # 88 Narrated 'Ursa: **The Prophet wrote the (marriage contract) with 'Aisha while she was six years old and consummated his marriage with her while she was nine years old,** and she remained with him for nine years (i.e. till his death).

Sahih Muslim, Book 31, # 5981 'A'isha reported that she used to play with dolls in the presence of Allah's Messenger (may peace be upon him) and when her playmates came to her they left (the house) because they felt afraid of Allah's Messenger (may peace be upon him), even though Allah's Messenger (may peace be upon him) had sent them to her.

In that last box, from Sahih Muslim, it says Aesha's little playmates would leave Muhammad's house right away, as fast as they could after they were done playing dolls with her -- because they were afraid of her "husband." **SMART GIRLS !!!**

(102)

The Quran itself doesn't speak directly about Muhammad's taking a child-bride, although some of the verses deal with issues involving his wives. One passage, though, does at least show that Muhammad did not think it strange for a man to marry a pre-pubescent girl.

Quran, Surah 65:1-4 O Prophet, **When you divorce** women, divorce them at their prescribed periods, and count (accurately), their prescribed periods. ... As for those of your women who have passed the age of monthly courses, their prescribed period, if you have any doubts, is three months. **Also, for those who have no courses (it is the same).**

That word "courses" is equivalent to women's periods. The women spoken of as "having no courses" are obviously those that are too young to have "courses", since the verse, already prior to this phrase, spoke of those who were too old. The words here are clearly telling the Muslim man what to do if he decides to divorce his pre-pubescent wife.

Since this verse is addressed to Muhammad, he must have had at least one pre-pubescent wife. That would apparently have been Aisha, since the Hadith describes her young age in a number of different places. Here then is confirmation, in the Quran, of Aisha's young age. Muhammad was a pedophile.

Look again at that first Hadith above - Al-Bukhari 7, #18. Nobody gave the little girl Aisha to Muhammad. It's obvious that Abu Bakr did not really want to give his daughter away. Muhammad actually leaned on him a little, in order to get him to let her go. We're not told how Aisha felt about her marriage to Muhammad. But we do know what she thought about women's status in the Islamic culture.

Al-Muslim, Book 19, #4366 Narrated Aisha, "I have not seen any women suffering as much as the believing women."

Muhammad was desirous of a six year old girl. For a normal man, there is nothing sexually desirable in a six year old. What would you say of any man who actually finds a six year old girl to be attractive, or desirable in an adult way?

(103)

Here's what Jesus had to say about anyone who damages a child, or takes advantage of his or her innocence.

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| Matt.18:5-6 Whoever receives one such little child in my name receives me. But whoever offends one of these little ones who believe in me, it would be better for him if a millstone were hung around his neck and he were drowned in the depths of the sea. |
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| Also refer to: Mark 9:42, Luke 17:2 |
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Perhaps Muhammad's attraction to little girls stemmed from the fact that he saw ALL women as simply "little girls." There is evidence for such a possibility.

According to Al-Bukhari:

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| Vol.2:541 | Muhammad once said, "Oh women, I've not seen anyone more lacking in intelligence than a woman !" |
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Well, obviously, by this point in time, Muhammad had "arrived." He was the unchallenged leader of a large collection of followers. Following, in Surah 33:53, are the instructions for the proper conduct around Allah's anointed prophet.

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| 33:53 O you who believe, enter not the Prophet's houses until leave is given you -- for a meal -- (and then) not (so early as) to wait for its preparation, but when you are invited, enter, and when you have taken your meal, disperse, without seeking familiar talk. Such (behavior) annoys the Prophet. He is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when you ask (his ladies) for anything you want, ask them from before a screen. That makes for greater purity for your hearts and for theirs. Nor is it right for you that you should annoy God's Apostle, or that you should marry his widows after him at any time. Truly such a thing is in God's sight an abomination. |
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Wow. It's an ABOMINATION to GOD to "annoy" the prophet. Obviously, Allah was being pretty good to his favorite prophet. But, eventually, I suppose, even Allah had had enough and decided to place limits on Muhammad. So we get Surah 33:52.

(104)

33:52 It is not lawful for you (Muhammad) (to marry more) women after this -- with **the exception of your female slaves** -- nor to exchange your wives for (other) wives, even though the beauty of those others attracts you. And remember, Allah watches over all things.

How does that square with 66:5, quoted earlier, where Muhammad says he can replace his consorts with better ones? I guess Allah was still going pretty easy on Muhammad. After all, even if Muhammad could not have any more wives, he could still take as many slave girls as he wanted. Just one of the advantages of being a "holy" man.

His Killings

It was after the battle of the Khandaq (the Ditch) A.D. 627 that the Banu Qoraiza, Rayhana's Clan, was exterminated -- under Muhammad's authority, in his presence.

Trenches were dug, and the men were brought up in groups of five or six, to kneel in front of the trench. Their heads were sliced off and the lifeless bodies fell forward into the hole. The butchery continued all day, from morning into the dark of night.

The Hadith also records that the wife of **Hasan ol-Qorazi**, an old Jewish woman, was beheaded along with the men. Her offence was that she had thrown a stone at the Muslims that blockaded her street. Of course, Allah sent down another "revelation" to justify the "prophet's" actions once again. Sura 33:25 says that the murders were Allah's Judgment.

The prophet routinely ordered the death of anyone who said anything bad about him. He particularly hated the POETS who would write verses that made fun of him. Refer to the Quran's Sura 26:224-227 to get an idea of his thinking.

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| 26:224 | The Poets - those who follow them are straying into the path of evil. |
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|---------------|---|
| 26:225 | Don't you see that they wander aimlessly in every valley? |
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| 26:226 | The wrong-doers will see what a come-back they shall have. |
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(105)

The next verse, 26:227 advises Muslims to "defend themselves only when unjustly attacked." However, keep in mind that we're talking about poets in these four verses, so the attacks spoken of here would be a poet's form of attack - probably satire. Muhammad's "defense" against these "unjust assailants", in practice, was most often murder. In fact, the tail end of verse 227 sounds, to me anyway, like a threat: "Soon the unjust assailants will know what turns their affairs will take." History shows that Muhammad was certainly not bluffing.

These following examples of Muhammad's assassins at work are from Ibn Warraq, pp. 93-5, and Dashti, pp. 97-102, (Based on Ibn Ishaq and other Hadith)

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| <p>Al-Bukhari, Vol.2, Book #19:173, tells about an anonymous elderly man who saw Muhammad and some followers kneeling on the ground, touching their foreheads to the ground in prayer. They were proud of the dirt on their foreheads as a sign of their religious devotion. Without praying, the old man just rubbed some dirt on his forehead, laughed, and said, "That's enough for me." Bukhari then records that the Muslims murdered the old man.</p> |
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| <p>Al-Nadr ibn ol-Hareth was the one of the people who (correctly) said that Muhammad's stories were just old fables. When Muhammad took Mecca, he ordered al-Nadr to be decapitated. (Ibn Ishaq, "Sirat Rasulallah" 360)</p> |
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| <p>Asma bint Marwan, of the Aws tribe, was a poetess, who had composed sarcastic poems making fun of Muhammad, and calling him a murderer.</p> |
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Muhammad openly asked for a volunteer to kill her. So his man, Umayr ibn Adi, crept into Asma's home while she was sleeping with her children, and ran his sword through her, pinning her blood-soaked corpse to the mattress with her kids all around her. (Ibn Ishaq, "Sirat Rasulallah" 675-676) (Ibn Sa'd, "Kitab Al-Tabaqat" vol.2, page 31) Ibn Ishaq's account of the murder of Asma bint Marwan ends with this sentence: *"The day after Bint Marwan was killed, the men of Khatma became Muslims - because they saw the power of Islam."*

(106)

Ocba ibn Abi Moayt, just before being decapitated, cried, "Who will take care of my little girl?" Muhammad replied, "Hellfire." And the man was beheaded. (Ibn Ishaq, "Sirat Rasulallah" 308). Muhammad justified these murders by having Sura 8:68 revealed to him.

Abu Afak, of the Khazrajite clan, was another poet who dared to criticize the "holy man" of Islam. Although Afak was very old, the prophet ordered his death. Afak was also murdered while he slept. (Ibn-Ishaq, "Sirat" 675) (Ibn Sa'd, "Kitab" vol. 2, page 32)

Kab ibn al-Ashraf was the son of a Jewess of the Banu Nadir. After Badr, he had gone to Mecca to raise the people's spirits. He composed poems, urging the people to continue the fight against the "prophet". Muhammad prayed publicly, "Lord deliver me from Kab, for his verses and his sedition." So Some Muslims pretended to be his friends, to lure him away from the protection of his house, and then killed him. When they gave Kab's head to the "Prophet", he praised their good deed. (Al-Bukhari 4-52-270, 5-59-369, 3-45-607) (Dawud 19-4436) (Ibn-Ishaq 364-368) (Ibn Sa'd 1:37)

The apostle said, *"Kill any Jew that falls into your power."* Thereupon Masud leapt upon Ibn Sunayna, a Jewish merchant with whom they had social and business relations, and killed him. Huwayisa was Masud's elder brother,

but Huwayisa was not a Muslim at the time. When Masud killed the Jew, Huwayisa began to beat Masud, saying "You enemy of God - How could you kill Sunayna after getting fat off of his wealth!" Masud answered, "If the one who ordered me to kill him ordered me to kill you instead, I would have cut your head off." This was the beginning of Huwayisa's acceptance of Islam. He replied to Masud, "By God, if Muhammad had ordered you to kill me would you have killed me?" Masud said, "Yes, by God, Had he ordered me to cut off your head I would have done so." Huwayisa exclaimed, "By God, a religion which can bring you to this is marvelous!" And Huwayisa became a Muslim. **Ibn Ishaq (pge.369)**, (I have simplified the names, making the text easier to read.): The story is also noted in (**At-Tabari 3, page 97, vol 7**), and (**Dawud 19-2996**).

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This paragraph, from the earliest Muslim historian, Ibn Ishaq (pge.369), is worth quoting (I have simplified the names, making the text easier to read.): The story is also noted in (**At-Tabari 3, page 97, vol 7**), and (**Dawud 19-2996**).

Another squad was sent to kill **Yosayr bin Rezam**, another Medinan Jew who had run away to Khaybar. (**Dashti 100**).

When **Refaa bin Qays** gave anti-Muslim speeches in his tribe, the prophet ordered Abdullah b. Abi Hadrud to bring back his head. The killer first shot him with an arrow from a distance, then knocked him down with an axe, and cut off his head, which he gave to the prophet. (**Dashti 100**)

Muhammad had other victims besides those. Sahih-Bukhari, volume 5, book 64, number 3960, reports that a group of unbelievers of the Quraish tribe had come to Muhammad with the intestines of a camel, and had thrown the entrails on his back while he was praying.

So, according to Abdullah, whom Al-Bukhari quotes, "The Prophet faced the Ka'ba and invoked evil (cursed) some people of Quraish -- (1)**Shaiba bin Rabi'a**, (2)**Utba bin Rabi'a**, (3)**Al-Walid bin Utba**, and (4)**Abu Jahl Bin Hisham**. Abdullah continued, "Later on I saw them all dead, putrefied by the

sun as that day was a very hot day."

I doubt that they actually died because of Muhammad's curse. I'm guessing there was some human hand around to put that curse into action. On the other hand - Satan and his demons are real.

These are only some of the victims that we know about. How many are there whose names will never be known? Maybe in later life, Muhammad started to think about those murders, because he really did NOT seem to be very confident of his reward in Paradise.

(108)

Muhammad's Hope for the Hereafter

Quran: Surah 46:9 Say: "I am **no** bringer of new-fangled doctrine among the apostles, **nor do I know what will be done with me or with you.** I follow only that which is revealed to me by inspiration. I am but a Warner -- open and clear."

Al-Bukhari: Vol.5, Book 58, no.266 The Prophet said, "By Allah, **though I am the Apostle of Allah, yet I do not know what Allah will do to me.**"

We, as Christians, believe that Jesus IS God. So there is no comparison between Jesus and Muhammad. To get an idea of the difference between Islam's lack of assurance versus that provided by Christianity, let's compare what Muhammad said in 46:9 and in Sahih-Bukhari, above, with what Paul says, below.

The Bible, Paul's words: II Tim.4:8, 17 Now there is in store for me the crown of righteousness, which the Lord, the Righteous Judge, will award to me on that day - and not only to me, but also to all who have longed for his appearing. ... The Lord will rescue me from every evil attack and will bring

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| me safely into His Heavenly Kingdom. To Him be glory for ever and ever. Amen. |
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Muhammad definitely KNEW he needed forgiveness. **Surah 48:1-2** says, (Pickthall's translation), **"We have given you (Oh Muhammad) a signal victory, that Allah may forgive you of your sin, both that which is past and that which is to come."**

(109)

| Muhammad is an example to be followed by all Muslims | |
|---|--|
| 33:21 | You have indeed in the Apostle of Allah (Muhammad) a beautiful pattern (of conduct) for any one whose hope is in God and the Final Day, and who engages much in the Praise of Allah. |
| 68:4 | And you (stand) on an exalted standard of character. |
| Refer also to Surahs 7:157, and 14:49. | |

Muhammad was the "prophet," but who was the.. **"god"**.. that he served?

(110)

6

The QURAN, about ALLAH

Is Allah triune? If not, then we are not talking about the same God. Does Allah have a Son? If not (see surah 19:88-92), then we are not discussing the same God. Is Allah the vicarious Redeemer and atoning Lamb of God, taking away the sins of the world? If not, then we are not talking about the same God.

Allah's heart is set against the infidel (kafir). He has no love for the unbeliever, nor is it the task of the Muslim to 'evangelize' the unbelieving world. Allah is to be worshipped, period. Any who will not do so must be defeated, silenced, or expelled. The theme is conquest, not conversion, of the unbelieving world.

Caner and Caner, authors of "Unveiling Islam," page 108, 118

Although I forcefully object to a lot of what Islam teaches, I must be careful not to overstate my position, and to stick to the facts. For example, it is completely wrong to point to the crescent moon symbol on top of Muslim mosques and say, "See, they still worship the moon." That's neither fair, nor helpful. So before we talk about the Allah that Muslims worship, let's be clear as to what they do NOT worship.

The Moon-god Connection - What they do NOT worship

Prior to the rise of Islam, Muhammad's family had worshipped the Moon-God "Hubal," and his three daughters. There are references to the daughters of Allah in the Quran. The Kaaba, and the Hadj were also related to Moon-god worship, However

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| Muhammad <u>DID</u> try to wean the people <u>OFF</u> of their Astral worship | |
| Surah 16:12 | He (Allah) has made subject to you the Night and the Day, the Sun and the Moon, and the Stars are in subjection by his (Allah's) command. |
| Refer also: 2:189, 4:117, 6:96,137,140, 10:55-56, 10:18, 13;2, 14:33, 16:57, 21:33, 25:61, 31:29 | |

(111)

Old habits die hard. Muhammad's family WERE Moon-god worshippers. Muhammad therefore had trouble divorcing himself from all of the customs that went along with such worship, and his language continued to reflect his background.

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| Muhammad, in the Quran, often swore by the Sun, Moon, and Stars | |
| 56:75-77 | Furthermore I call to witness the setting of the stars, and that is indeed a mighty oath if you but knew, that this is indeed a Quran most honorable. |
| 74:32-33 | No, truly, by the Moon, and by the night as it retreats, ... |
| 91:1-2 | By the Sun and his (glorious) splendor, By the Moon as she follows him, ... |

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| 81:15-19, 53:1, 56:75-77, 74:32-36, 84:16-20, 85:1-4, 86:1-4, 89:1-5, 91:1-4, 92:1-2, and 93:1-3 |
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- Note, in 91:2, above, the Moon-god is spoken of as female although the Moon-god of Muhammad's tribe, Hubal, was male, and had three daughters -- Al-Lat, Al-Uzza, and Manat, (mentioned in 53:19-20). Some of the North Arabian tribes did have a Moon-goddess - a female Moon-god.

The Quran clearly speaks against worship of the moon. However, it is also true that Muhammad, in order to bring the pagans into his new religion, made compromises. Safa and Marwan were places of idolatry very familiar to the pagan Arabs, connected to their astral worship practices. Yet, in verse 2:158 of the Quran, Muhammad writes the following:

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| Surah 2:158 | Behold, Safa and Marwa are among the Symbols of Allah. So it shall be no offense for the pilgrim or the visitor to the Sacred House to walk around them. There is no sin in it. |
|-------------|---|

Obviously there was some question among the followers of Muhammad concerning the rituals involved with these two hills. Some Muslims apparently felt uncomfortable about them. But their distaste for Safa and Marwa was a small matter compared to the crisis in the community that was caused by the now-infamous "Satanic Verses".

(112)

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| The Satanic Verses |
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| No discussion of the Quran's verses would be complete without some reference to Surah 53:19-23, concerning the worship of the three "Daughters of Allah" - "al-Lat," "al-Uzza," and "Manat." Although such worship is discouraged in the present text of the Quran, it was actually encouraged in the original text, known as the "Satanic Verses," which was changed later on, when Muhammad realized he had made a big mistake. |
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| The story comes from the earliest, most reliable source - Ibn Ishaq. However, I |
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think we already mentioned that our present day text of Ibn Ishaq comes to us through a translation of his book, made by Ibn-Hisham, and Hisham says in his introduction that he has removed certain embarrassing accounts. Well, most of the Satanic Verses episode seems to have been removed from Hisham's version of Ishaq, except for the part included on pages 165-166 of Guillaume's translation. Remember also, however, that parts of Ibn Ishaq's book were also quoted by at-Tabari, another early Muslim historian. Luckily for us, Tabari (Vol.6, 109) includes the whole story in his history and he says he is quoting it from Ibn-Ishaq. Therefore, the story remains, even though Hisham tried to censor it. The same story is also found in Ibn-Sa'd's writings, and al-Bukhari has, debatably, one vague reference to it (Vol.6, Bk.65, no.4863). In fact, even the Quran itself has a couple verses that seem to be talking about it - 17:73-75, and 22:52-53. With all this evidence, the story is almost certainly true.

Early in his career, Muhammad had a real problem convincing the Quraish to give up their gods - especially the three daughters of Allah. Politically, Muhammad needed to expand his base, and bring in more people. So he "had a revelation" in which "Allah" told him and his followers to go ahead and worship the three idols, along with the pagan Quraish.

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At first, that seemed good because all of the Quraish then would become Muslim. But the verses directly contradicted the message Muhammad had been preaching before, so he started to lose the support of his core group of followers. They were very upset. That's when Muhammad had another revelation in which Allah told him that Muhammad's earlier revelation which encouraged the worship of the daughters was actually from Satan. Then, of course, Allah gave Muhammad his "real" words, which are the text we now have in Surah 53:19-23, in the present day Quran.

Although Muslims do NOT worship the ancient Moon-god, many of the customs and symbols of Muslim culture DO come FROM those ancient worship practices, and if I were a Muslim, this would be troubling for me. The crescent moon symbol on mosques and flags, as well as practices such as the hadj, kissing the black stone, the Ramadan fast – these all originated in pre-Islamic, pagan Arabia.

Islamists counter these concerns by pointing to Christian practices such as Christmas trees and Easter eggs. But that is an obvious canard. Christmas trees, Easter eggs and other such practices certainly DID originate with pagan sources. However, as Christians, we can choose whether or not to keep those traditions, and a lot of Christians HAVE thrown them out. Those practices have nothing to do with the ORIGINS of our faith. Those things are completely ABSENT from the Bible, and we all know it.

Hundreds of years AFTER the New Testament was completed, hundreds of years AFTER the apostles had all died, Germanic tribal people who had become Christians kept some of their old customs. Rather than rooting out such traditions, Christian missionaries just transferred them into a Christian context, so today we have Christmas trees and Easter eggs. Why not? If we stopped those traditions completely tomorrow, it would not affect our faith in the least because they are not endorsed in any of our sacred writings. Continuing them, likewise, has nothing to do with our beliefs.

By contrast, the hadj and the fasting at Ramadan – these are PILLARS of Islam. That’s a problem, because these things DO come FROM the QURAN. And yet, their origins CAN be traced back to paganism.

(114)

“ALLAH” – the “god” that they DO worship

Muslim belief differs sharply with that of Christians over Allah’s basic nature. A Muslim would never call Quranic Allah his “Father.” Furthermore, as demonstrated in earlier chapters, Yaweh loves all people; Allah loves only those few who are devout Muslims, who always love him and who are always good and never do anything bad.

These differences aside, it goes without saying that for anyone's "god" to be the real "God", the "one and only," he must be all-powerful, all knowing, everywhere at once, the creator of all things, and so on. I mean, by definition, that is what we think of -- what anyone thinks of -- when they think about "God." So it's no surprise that Quranic Allah at least has these few attributes in common with the Judaeo-Christian God, Yahweh. A list of Quranic references to Allah follows:

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| One and Only God, ... No Partners, ... No God but He. |
| 2:107, 2:163-165, (3:2,18,62), (4:36,87), (6:1,19,41-46,56,64,102-106), 7:190-194, 9:129, (10:34,106), 11:14, 12:106-108, (13:15-16,21,30), 14:52, 15:96, (16:1-3,20,35,51,54,73-74,120,123), (17:23,39,42,56,67), (18:14,38-42), (20:8,98), (21:21,22,24,25), (22:26,34,73), 22:31, (23:23,59,116,117), 24:55, 26:213, (27:59,60,62,63,64), (28:62,68,70,71,72,74,88), 29:8, (30:13,28,31,33,40), (34:22,27), (35:3,13-14), 37:4, 38:65, (39:6,38,43-44,65,67), (40:12,20,62,65,73,84), (41:9,47-48), (42:6,9,31,46), 44:8, (46:4,5,32), 47:19, 52:43, 59:22-23, 64:13, 68:41, 72:18-20, 73:9 |
| He Created Everything, ... Allah has Power over all |
| 3:26, 5:120, 11:4, 15:21, 16:3-8, 16:80-81, 17:43-44, 22:5-6, 24:45, 30:50, 31:10, 32:4-7, 35:1-2, 39:62, 42:49, 85:12, |
| He Created the Sun, and the Moon |
| 6:96, 7:54, 10:5-6, 13:2, 14:33-34, 14:53, 16:12, 17:12, 21:33, 25:61-62, 29:61, 31:29, 36:36-40, |
| Allah Created the Earth |
| 7:54, 22:5, 25:59, 32:4, 41:9, 50:38, 55:14, 88:17-24 |
| Allah Created People |
| 10:56,16:4, 23:12-14, 32:9, 40:67, 75:37-39, 76:2, 86:5-7 |

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| Allah Could have made all people to be one |
| 10:19, 11:118, 16:93, 13:31 |
| Allah is EVERYWHERE (So there ought to be no problem with trinity) |

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| 2:115, 2:142, 2:177, 4:126, 37:5, 57:4 |
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| Allah Is Absolutely Just (just a sampling) 10:44, 17:30, 18:49, 95:8 |
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| Allah is Most Merciful.... (Again, just a sampling. Prefaces many surahs) |
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| 2:143, 24:5, 24:22, 10:20, 27:30, 33:59, 48:14, |
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| Allah Is True (Mostly anyway - already talked about that) |
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| 20:114, 21:18, 23:90, 31:33, 49:6 |
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| Allah Knows Everything |
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| 3:5, 3:29, 4:45, 4:170, 6:3, 6:18, 6:59-60, 11:123, 13:8-10, 15:24-25, 17:36, 22:70, 26:220, 27:6, 29:5,42, 32:6, 33:54, 34:2, 42:11-12, 49:18, 50:16, 54:52-53, 59:18, 67:13-14, 87:7, |
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| Allah Owns Everything , and Gives us Everything we have |
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| 3:189, 4:126, 4:132, 5:120, 16:13-15, 16:65-71, 20:6, 21:19, 21:64, 30:27, 31:26, 34:1, 35:2, 42:4, 55:17 |
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| Allah Protects his own people |
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| 3:150, 6:61, 24:38, 93:3-7, |
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| Allah Sends rain (Pretty big one for desert people !) |
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| 10:24, 13:12-17, 14:32, 15:22, 16:10-11, 22:63, 24:43, 27:60, 30:24, 30:48-49, 31:34, 35:27, 39:21, 42:28, 43:11 |
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There are a number of passages, including some others besides these that I've recorded above, that say Allah could have created all people as one. This might have been a reflection of Muhammad's desire to unite the Arab tribes around one religion. He took some elements from each of the various religions in Arabia in order to make a religion, and a "god" that everyone could buy into.

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However, Muhammad obviously became frustrated when Jews and Christians preferred, instead, to remain loyal to the God of their fathers - the REAL ONE.

Before Muhammad's time, Christians sometimes used the term, "Allah" as a generic term for God, with reference to Yaweh. However, their more common term was "al-Rahman", which means, God the Compassionate, God the Merciful.

A pre-Islamic, Christian inscription from the year AD 52, found in Yemen, begins with the words, "In **the power of the Al-Rahman and his Messiah and the Holy Spirit.**"

The whole Bible first appeared in Arabic in the ninth century, about 200 years after Muhammad. It did not use the name Allah for God at all.

The Christians' original decision not to use the name Allah anymore was obviously a way of distancing themselves from Muhammad's faith. The Quran might give evidence of this in the following verse.

17:110 Say: "Call upon Allah, or call upon Rahman. By whatever name you call upon Him, (it is well), for to Him belong the Most Beautiful Names. Neither speak your Prayer aloud, nor speak it in a low tone, but seek a middle course between."

Nowadays, if you read the Bible in the language of a Muslim dominated country, such as Indonesia, you'll see the word "Allah" used for God all through it. The situation is different from one country and from one language to another. In some Muslim countries, the Muslim owned government would not allow a translation to be published unless it used the word "Allah" for God. In other places, it's possible that "Allah" was the only word for God in the language, so the translator had no alternative.

If you're in one of those countries, don't worry - The Lord KNOWS you, and He knows that YOU know HIM, by whatever name your language uses.

Following, you'll see some of Quranic Allah's impressive names. Are there any names from the Christian list that are missing?. Is Quranic Allah the same god that Christians worship?

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| <p>The Names of Allah Surah 20:8 To him belong the most beautiful names</p> |
| <p>The list below is, for the most part, taken from Caner and Caner's book. Their list pretty much matches what you see in Muslim sources, even though Muslims disagree on the "exact" list.</p> |

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|-----------|--------------|----------|
| Allah | (his I.D.) | ----- |
| Al-Aakhir | The Last | 57:3 |
| Al-Adl | The Just | 6:115 |
| Al-Afuw | The Pardoner | 4:99-100 |
| Al-Ali | The High one | 2:225-56 |
| Al-Alim | All Knowing | 2:29 |
| Al-Awwal | The First | 57:3 |
| Al-Azim | The Mighty | 2:225-56 |
| Al-Aziz | Sovereign | 59:23 |
| Al-Baith | The Raiser | 6:89-91 |
| Al-Baqi | The Enduring | 20:73,75 |
| Al-Bari | The Maker | 59:24 |
| Al-Barr | Beneficent | 52:28 |
| Al-Basir | Observant | 57:3 |
| Al-Basit | The Extender | 13:26 |
| Al-Batin | The Inner | 57:3 |

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| Ad-Darr | The Afflicter | 48:11 |
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| Al-Fattah | The Opener | 34:26 |
| Al-Ghaffar | The Pardoner | 71:10 |

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| Al-Ghafur | The Forgiving | 2:235 |
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| Al-Hasib | Accounter | 4:6-7 |
| Al-Hayy | The Living | 20:111 |
| Al-Jabbar | Mighty One | 59:23 |
| Al-Jalil | The Majestic | 59:23 |
| Al-Jami | Gatherer | 3:9 |
| Al-Khabir | Well-Informed | 6:18 |
| Al-Khafid | The Humbler | 56:3 |
| Al-Hakem | The Judge | 40:48 |

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|--------------|-----------------|----------|
| Al-Khaliq | The Creator | 13:16-17 |
| Al-Kabir | The Great One | 22:62 |
| Al-Karim | Generous One | 27:40 |
| Al-Latif | The Gracious | 42:19 |
| Al-Majid | The Glorious | 11:73 |
| Al-Malik | The King of All | 59:23 |
| MalikAl-Mulk | Kingdom Lord | 3:26 |
| Al-Matin | Firm Strength | 51:58 |
| Al-Mubdi | The Originator | 85:13 |
| Al-Mudhil | The Humiliator | 3:26 |
| Al-Mughni | The Enricher | 9:74-75 |

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|-------------|---------------|-------|
| Al-Muhaimin | The Preserver | 59:23 |
| Al-Muhsi | The Computer | 19:94 |
| Al-Muhyi | Resuscitator | 30:50 |
| Al-Muid | The Restorer | 85:13 |

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|---------------|-----------------|-----------|
| Al-Muizz | The Honorer | 3:26 |
| Al-Mujib | The Answerer | 11:61 |
| Al-Mumin | The Faithful | 59:23 |
| Al-Mumit | The Killer | 15:23 |
| Al-Muntaqim | The Avenger | 30:47 |
| Al-Muqqadim | Forerunner | 50:28 |
| Al-Muqit | Powerful | 4:85 |
| Al-Muqsit | The Judge | 21:47-48 |
| Al-Muqtadir | Prevailer | 4:85 |
| Al-Mutaakhir | Defender | 14:42-43 |
| Al-Mutakabbir | The Proud | 59:23 |
| Al-Muti | The Giver | 20:50 |
| Al-Muzil | Separator | 10:28-29 |
| An-Nasir | The Helper | 4:45 |
| An-Nur | The Light | 24:35 |
| Al-Qabid | The Seizer | 2:245-46 |
| Al-Qadir | The Able | 17:99 |
| Al-Qahhar | Irresistable | 13:16-17 |
| Al-Qawi | The Strong | 13:19 |
| Al-Qayyum | Self-Sufficient | 3:2 |
| Al-Quddus | Most Holy | 62:1 |
| Ar-Rafi | The Exalter | 6:83 |
| Ar-Rahman | The Merciful | 1:3, 12:6 |
| Ar-Rahim | Compassionate | 2:143 |
| Ar-Raqib | The Watcher | 5:117 |

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| Ar-Rashid | The Guide | 11:87 |
| Ar-Rauf | The Gentle | 2:143 |
| Ar-Razzaq | The Provider | 51:57-58 |
| As-Sabur | Forbearing | 51:57-58 |
| As-Salam | Peace-Maker | 59:23 |
| As-Samad | The Eternal | 112:2 |
| As-Sami | The Hearer | 17:1 |
| Ash-Shahid | The Witness | 5:117 |
| Ash-Shakur | The Grateful | 64:17 |

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|-----------|---------------|----------|
| At-Tawwab | The Relenting | 2:37 |
| Al-Wadud | The Loving | 11:90 |
| Al-Wahab | The Giver | 3:8 |
| Al-Wahed | The Unique | 13:16-17 |

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|----------------|----------------|----------|
| Al-Wahid | Creator | 13:16-17 |
| Al-Wakil | Administrator | 6:102 |
| Al-Wali | The Safety | 13:11-12 |
| Al-Waliy | The Patron | 4:45-47 |
| Al-Warith | The Inheritor | 19:40 |
| Al-Wasi | Encompassing | 2:268-71 |
| Az-Zahir | Omni-Present | 47:3 |
| Dhul-Jalal ... | Most Honorable | 55:27 |

Allah is called the "Loving" above. But how lovingly does He handle His beloved prophet? Is this "Allah" the same god whom Christians and Jews worship?

50:16 It was We (Allah) Who created man, and We know what dark suggestions his soul makes to him, for **We (Allah) are nearer to him than (his) jugular vein.**

69:43-46 And if the apostle were to invent any sayings in Our name, We should certainly seize him by his right hand, and **We (Allah) should certainly then cut off the artery of his heart.**

The Lord said some pretty tough things, too - in the Old Testament. Then again, why does the Quran keep going BACKWARD, to the OLD times? The Gospel of Jesus has already brought us into the NEW time, the New Covenant, the NEW TESTAMENT. The Quran is NOT really sure about whether or not we worship the same god.

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| Quran: Allah <u>IS</u> Yaweh-Jesus. | Quran: Allah <u>IS NOT</u> Yahweh-Jesus. |
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| 29:46 ...but say, "We believe in the Revelation which has come down to us and in that which came down to you. Our God (Allah) and your God (Allah) is One, and it is to Him we bow (in Islam). " Thus (it is) that we have sent down the Book to you. | 109:1-6 Say, "Oh you that reject Faith! I do not worship that which you worship, Nor will you worship that which I worship. And I do not worship that which you have been accustomed to worshipping, nor will you worship that which I worship. To you be your way and to me mine. |

Muhammad had the same problem that every politician with a variety of constituencies has. He has to try to please everybody. So what he says depends upon whom he is talking to, and does not always reflect the Truth. Verse 39:23 of the Quran claims that it is "consistent with itself." I disagree. It also says, in Surah 4:82, "Do they not consider **the Quran (with care)? Had it been from other than Allah, they would surely have found therein many discrepancies.**" I think we have already found a few.

Note: An Islamist, when shown the two conflicting passages above, might point out that the second passage above is not talking about Christians, but about “unbelievers.” However, according to the Quran, unconverted Christians ARE unbelievers.

| The Quran Regards Christians and Jews as Unbelievers & Pagans | |
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| 4:150-1 | (They) deny Allah and His apostles, and (they) wish to separate Allah from His apostles, saying: "We believe in some but reject others." They are in truth (equally) unbelievers. And We (Allah) have prepared for unbelievers a humiliating punishment. |
| 5:44 | ...If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) unbelievers. (Earlier, the verse claims that Jews failed to do this.) |

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| 9:29 | Fight those who believe neither in Allah nor the Last Day , nor hold that forbidden which has been forbidden by Allah and His apostle, nor acknowledge the religion of truth (Islam), (even if they are) of the People of the Book , until they pay the Jizya with willing submission, and feel themselves subdued. |
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| 24:62 | Only those are believers, who believe in Allah and his messenger. |
| 29:47 | ... None but Unbelievers reject our signs. |
| 98:6 | Those who reject (Truth) among the People of the Book, and among the Polytheists, will be in hell-fire, to dwell therein (forever). They are the worst of creatures. |

Look again at 98:6 right above. The “People of the Book” were Jews and Christians. Rejecting “Truth” means rejecting Islam. We are the WORST of creatures. If Muhammad were alive today, he might refer to us as “DEPLORABLES.”

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| 7 | The Quran’s fictional character - “Puppet-Jesus” |
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“In the great debate between Christians and Muslims... there are areas of fundamental principles where no amount of logical discourse can bring the two sides nearer to each other and where therefore the existence of an impasse must be recognized...Issues like the Trinity, the Divinity of Christ and the Crucifixion, so central to Christian beliefs, have no place in Islamic faith, having been categorically refuted by the Qur’an.”

From Shaikh Ahmed Zaki Yamani, Writing in “Islam and Christianity Today.”
Quoted from pp.55-56, “More than a Prophet,” Caner and Caner

The greatest fundamental difference between the Quran and our New Testament is that of how we view Jesus. Jesus is my GOD. He CLAIMED to be God, when he walked on earth among us. The New Testament documents his claim. The Quran contradicts the New Testament, saying Jesus never made any such claim.

It's pretty evident when you look at ALL the verses that the main reason why Jesus is mentioned so often in the Quran is that Muhammad is trying again and again to convince people that Jesus is NOT God. He does this by creating a completely new, different, FICTIONAL character, and putting Jesus' name on this Muhammad look-alike.

Muhammad, like a ventriloquist, puts Muhammad's own words into the mouth of the Quranic "Isa" who is taken to be Jesus. **To differentiate between Muhammad's's Quranic caricature of Jesus on the one hand, and the first-century Judean man described in the Bible and known to history as Jesus of Nazareth on the other, we've coined a term for the Quranic guy. The guy in the Quran is "Puppet-Jesus," or, if you prefer, "Puppet-Isa."**

The Name Isa for Jesus

The Jews who rejected Jesus were, of course, never very complimentary toward Jesus. Among the Jews, if a teacher was very wise, they would begin to compare him to one of their former prophets. They might, for example, say, "He's the voice of Samuel."

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Those Jewish people who rejected Jesus would make jokes - "Yeah, he's very wise! He's the voice of ESAU !!!" Esau was regarded as a fool for selling off his birth-right for a bowl of soup, the Jews' number one example of a fool. (It is funny, if you consider it from their point of view.) At any rate, Muhammad actually seems to have thought that was his real name. Therefore, in the Quran, the name "Jesus" becomes "Isa."

I quoted a LOT of passages, both Quranic, and Biblical, to show the vast difference between "Puppet-Jesus" and our TRUE Lord, Jesus of Nazareth, the Christ.

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| <i>Quran</i> - The Quranic "Puppet" Jesus is ONLY a prophet, JUST an | <i>New Testament</i> - The TRUE Jesus is the SON of GOD, the CHRIST, our GOD |
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| ordinary man, NOT divine. | whom we WORSHIP. |
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3:59 Jesus is like Adam, in the sight of Allah. **He (Allah) created him (Jesus) from dust**, then said to him: "Be". And he was.

4:171 O People of the Book!
 Commit no excesses in your religion, nor say of Allah aught but the truth. **Christ Jesus the Son of Mary was (no more than) an apostle of Allah ... Allah is one God. Glory be to Him. (Far exalted is He) above having a son ... Do NOT say the word, "TRINITY." Stop saying it ! It will be better for you.**

Col.1:16-17 For by Him (Christ) ALL things were created that are in Heaven and that are on earth, visible and invisible ... and **He is before ALL things, and in Him all things ... live and move and have their being.**

Matt.28:18-20 Jesus came to them and said, "All authority in Heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of **the Father and of the Son and of the Holy Spirit**, teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

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5:17 In blasphemy indeed are those who say that God is Christ, the son of Mary.

5:72 They do blaspheme who say: "God is Christ, the son of Mary

5:75 Christ the son of Mary was no more than an apostle. Many were the

I Jn.5:20 We know also that the SON of GOD has come and ... his Son Jesus Christ. HE IS the TRUE GOD and eternal life.

Jn.10:36 ... What about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'?

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| <p>apostles that passed away before him. His mother was a woman of truth. They both had to eat their (daily) food</p> <p>-----</p> <p>5:116-117 And behold! God will say: "O Jesus the son of Mary! Did you say unto men, worship me and my mother as gods besides God?" He will say: "Glory be to You (God)! Never could I say what I had no right (to say). Had I said such a thing, You (God) would indeed have known it. You know what is in my heart. I do NOT know what is in Yours. For You know in full all that is hidden. ...</p> <p>-----</p> <p>6:101 To Him is due the primal origin of the heavens and the earth: How can He have a son when He has no consort ?</p> | <p>Luke 1:35 "How will this be," Mary asked the angel, "since I am a virgin?" The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the Holy One to be born will be called the SON of GOD.</p> <p>-----</p> <p>I Jn.5:9-11 Anyone who believes in the SON of GOD has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony God has given about his Son.</p> <p>-----</p> <p>John 1:18 No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.</p> |
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| <p>9:30 The Jews call 'Uzair 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</p> | <p>Luke 9:35 A voice came from the cloud, saying, "This is my SON, whom I have chosen. Listen to him."</p> <p>-----</p> <p>Matt.11:25,27 Jesus said, "I PRAISE YOU FATHER, LORD OF HEAVEN AND EARTH, because you have hidden these</p> |
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| <p>Truth!</p> <p>-----</p> <p>10:68-69 They say: "God (Allah) has begotten a Son!" God forbid! He (Allah) is self- sufficient! His are all things in the heavens and on earth! How can you say this? Would you talk about God when you don't know what you're talking about? Say: "Those who invent a lie against Allah will never prosper."</p> <p>-----</p> <p>17:111 Say: "Praise be to Allah, who begets no son, and has no partner in (His) dominion, nor (does) He (need) any to protect Him from humiliation. Proclaim His (Allah's) greatness !</p> | <p>things from the wise and learned, and revealed them to little children. "All things have been committed to me by my Father.</p> <p>-----</p> <p>Matt.3:16-17 As soon as Jesus ... went up out of the water, ...heaven was opened, and...the Spirit of God descending like a dove and lighting on him, ... a VOICE FROM HEAVEN said, "THIS IS MY SON, whom I love. With him I am well pleased."</p> <p>-----</p> <p>Luke 22:71 They all asked, "Are you then the SON of GOD?" He replied, "YOU are RIGHT in saying I am." Then they said, "Why do we need any more testimony? We have heard it from his own lips."</p> |
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| <p>18:4-5 Admonish those who say that Allah has begotten a son. Surely of this they could have no knowledge, neither they nor their fathers. A monstrous blasphemy is that which they utter. They</p> | <p>I Jn.4:13-16 He has given us of his Spirit. And we have seen and testify that the Father has sent his Son to be the Savior of the world. If anyone acknowledges that Jesus is the SON of</p> |
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| <p>preach nothing but falsehood.</p> <p>-----</p> <p>19:34-35 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. It is not befitting to (the majesty of) Allah that He should beget a son.</p> <p>-----</p> <p>19:88-90 They say: "(Allah) Most Gracious has begotten a son!" ... Indeed you have put forth a statement most monstrous! ... That they should invoke a son for (Allah), Most Gracious. ...</p> | <p>GOD, God lives in him ... so we know and rely on the love God has for us.</p> <p>-----</p> <p>I Cor.1:9 God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful.</p> <p>-----</p> <p>I Jn.5:5-6 Who is it that overcomes the world? Only he who trusts that JESUS is the SON of GOD. And we know he is, because God said so with a voice from Heaven when Jesus was baptized.</p> |
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| <p>19:91 For it is not consistent with the majesty of (Allah) Most Gracious that He should beget a son.</p> <p>-----</p> <p>25:2 He to whom belongs the dominion of the heavens and the earth -- no son has He begotten, nor has He a partner in His dominion. It is He who created all things, and ordered them in due proportions.</p> | <p>Matt.1:21-23 She will give birth to a Son, ... Jesus, because he will save his people from their sins." All this took place to fulfill what the Lord had said through the prophet: "The virgin will be with child and will give birth to a son, and they will call him Immanuel" -- which means, "GOD WITH US."</p> |
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| <p>23:91 No son did Allah beget, nor is there any god along with Him. (If there were many gods), behold, each god would have taken</p> | <p>Gal.4:20 I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the SON of GOD, who loved me and gave himself for me.</p> |
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| <p>away that which he had created, and some would have lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him!</p> | <p>----- Heb.1:6 And again, when God brings his firstborn into the world, He says, "Let all God's angels worship Him."</p> |
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| <p>43:57-60 (Jesus) the son of Mary is held up as an example. Behold ... He was no more than a servant. ... If it were Our (Allah's) will, We could make angels from among you.</p> <p>-----</p> <p>43:81-82 Say: "If (Allah) Most Gracious had a son, I would be the first to worship Him." ... (Allah is free) from the things they attribute (to him)!</p> <p>-----</p> <p>72:3 'And Exalted is the Majesty of our Lord. He has taken neither a wife nor a son.</p> | <p>Jn.20:30-31 Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the SON of GOD, and that by believing you may have life in his name.</p> <p>-----</p> <p>Matt.14:31-33 Jesus reached out his hand and caught him. "You of little faith," he said, "Why did you doubt?" And when they climbed into the boat, the wind died down. Then those who were in the boat worshiped him, saying, "Truly you are the SON of GOD."</p> |
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| <p>39:4 If Allah had wished to take to Himself a son, He could have chosen whom He pleased out of those whom He created. However, Glory be to Him! (He is above such things.) He is Allah, the One, the Irresistible.</p> | <p>Gal.4:4-5 But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law ...</p> |
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The Quranic verses quoted above are very clear and direct in their opposition to Jesus' divinity. The "secondary" verses, quoted below, are not quite as straightforward as those above, but the message is still unmistakable.

| <p>Quranic Verses INDIRECTLY saying Jesus is just an ordinary prophet</p> | <p>More New Testament Verses testifying that Jesus IS the Son of God</p> |
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| <p>2:116 They say: "Allah has begotten a son." No! To Him (Allah) belongs all that is in the heavens and on earth. Everything renders worship to Him. Glory be to Him (Allah).</p> | <p>Matt.17:5 While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love. With him I am well pleased. Listen to him!"</p> |
| <p>2:136 Say you: "We believe in God, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no distinction between one or another of them. And we bow to Allah (in Islam)."</p> | <p>Acts 10:36 You know the message God sent to the people of Israel, telling the good news of peace through Jesus Christ, who is Lord of all.</p> <p>I Jn.4:15 If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God. And so we know and rely on the love God has for us.</p> |
| <p>2:253 Those apostles We endowed with gifts, some above others. To one of them Allah spoke. Others, He raised to degrees (of honour). To Jesus the son of Mary We gave clear (Signs), and strengthened him with the Holy Spirit.</p> | <p>Jn.1:34 Then John gave this testimony:... "The one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.' I have seen and I testify that this is the Son of God.</p> |

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| <p>3:45-48 Behold! the angels said: "O Mary! Allah gives you glad tidings of a Word from Him. His name will be Christ Jesus, the son of Mary ... He will be of those nearest to Allah ... And Allah will teach him the Book and Wisdom, the Law and the Gospel.</p> | <p>Jn.1:45-50 Then Nathanael declared, "Rabbi, you are the Son of God; you are the King of Israel." Jesus said, "You believe because I told you I saw you under the fig tree. You shall see greater things than that."</p> |
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| <p>3:84 Say: "We believe in Allah, and in what has been revealed to us and what was revealed from their Lord to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets. We make no distinction between one and another among them, and to Allah do we bow our will (in Islam)."</p> | <p>Jn.5:21-23 For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. Moreover, the Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.</p> |
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| <p>4:163 We (Allah) have sent you inspiration, as We sent it to Noah and the Messengers after him. We (Allah) sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.</p> | <p>Rom.8:3 For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man.</p> |
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| <p>4:172 Christ is not too proud to serve and worship Allah, nor are the angels, those nearest (to God): those who disdain His worship and are arrogant -- He will gather them all together unto Himself to (answer).</p> | <p>II Cor.4:4 The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God. For we do not preach ourselves, but Jesus Christ as Lord.</p> |
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| <p>5:46 And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel. Therein was guidance and light, and confirmation of the Law that had come before him ...</p> | <p>I Jn.2:22-23 Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist – he denies the Father and the Son. No one who denies the Son has the Father; whoever acknowledges the Son has the Father also.</p> |
| <p>5:110, 112-114 Then will Allah say: "O Jesus the son of Mary, Recount My favour to you and to your mother. ... Behold! I taught you the Book and Wisdom, the Law and the Gospel. ... The disciples said, O Jesus the son of Mary, can your Lord send down to us a table set ... Jesus the son of Mary said: "O Allah our Lord! Send us from Heaven a table set</p> | <p>I Tim.1:2 To Timothy my true son in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord. I Tim.1:15 Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners – of whom I am the worst. I Tim.1:17 Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever.</p> |
| <p>6:84-85 We gave him Isaac and Jacob and We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron. Thus do We reward those who do good. And Zakariya and John, and Jesus and Elias - all are in the ranks of the righteous</p> | <p>Philippians 2:9-11 Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus EVERY KNEE should BOW, in HEAVEN and on EARTH, and under the earth, and every tongue confess that JESUS CHRIST is LORD, to the glory of God the Father.</p> |
| <p>9:31 ... (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. Praise and glory to Him. (Far is He) from having the partners they associate (with Him).</p> | <p>Rev.22:12 (Jesus speaking) "Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End.</p> |

19:30-33 He said, "I am indeed a **servant of Allah**. He has given me revelation and made me **a prophet**. "So peace is on me the day I was **born**, the day that I **die**, and the day that I shall be **raised up to life (again)!**"

I Jn.3:8 He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the **Son of God** appeared was to destroy the devil's work.

21:26-29 And they say: "(God) Most Gracious has begotten offspring." (They should give) glory to Him (Allah)! They are (but) servants raised to honour. ... **If any of them should say, "I am a god besides Him", We (Allah) should reward such a person with Hell.** Thus We reward .

I Jn.4:9-10 This is how God showed his love among us: **He sent His One and Only Son into the world that we might live through him.** This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.

33:7 And remember We took from the prophets their covenant, **As (We did) from you, from Noah, Abraham, Moses, and Jesus,** the son of Mary. We took from them a solemn covenant.

I Jn.5:12-13 He who has the Son has life; **he who does not have the Son of God does not have life.** I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.

43:64 (Puppet-Jesus speaking) "For **Allah, He is my Lord** and your Lord, so worship Him (Allah). This is a Straight Way."

II Jn.1:3 Grace, mercy and peace from **God the Father** and from **Jesus Christ, the Father's Son,** will be with us in truth and love.

42:13 The same religion has He established for you as that which He enjoined on Noah -- the (same) one which We have sent by inspiration to you -- and that which We gave to Abraham, Moses, and Jesus: Namely, that you should remain steadfast in religion, and make no divisions therein. To those who worship other things than God, hard is the (way) to which you (Allah) call them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).

Jn.6:41 At this the Jews began to grumble about him because he said, "I am the bread that came down from heaven." They said, "Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I came down from heaven'?" Jesus answered, "Stop grumbling among yourselves. No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day."

57:27 Then, in their wake, We followed them up with (others of) Our apostles: We (Allah) sent after them Jesus the son of Mary, and bestowed on him the Gospel. And We ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they invented for themselves, We did not prescribe ...

Jn.3:18-19 Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.
John.6:40 For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day."

Here are some others, mentioning Jesus's name:

Other Quranic "Puppet-Jesus" verses mentioning, "Jesus (Isa)"

3:52 When Jesus found Unbelief on their part He said: "Who will be My

helpers to (the work of) Allah?" Said the disciples: "We are Allah's helpers: We believe in Allah, and you can bear witness that we are Muslims."

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3:55 Behold! Allah said: "O **Jesus!** I will take you and raise you to Myself and clear you (of the falsehoods) of those who blaspheme. I will make those who follow you superior to those who reject faith, till the Day of Resurrection. Then shall you all return unto me, and I will judge between you concerning the matters wherein you have disputes.

4:157 They said (in boast), "We killed **Christ Jesus the son of Mary**, the Apostle of Allah." However, they did not kill him, nor crucify him. It was only made to appear (that way) to them. And those who don't believe this are full of doubts, with no (certain) knowledge, but only conjecture to follow. The fact is, they did not kill him.

5:78 Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of **Jesus** the son of Mary, because the Israelites disobeyed and persisted in excesses.

43:61 And (**Jesus**) shall be a Sign (for the coming of) the Hour (of Judgment). Therefore have no doubt about the (Hour), but follow Me (Allah). This is the Straight Way.

61:6 **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." ...

61:14 O you who believe, you should be helpers of Allah. **Jesus the son of Mary said** to the Disciples, "Who will be my helpers in (the work of) Allah?" The disciples said, "We are Allah's helpers!" Then a portion of the Children of Israel believed, and a portion disbelieved. But We (Allah) gave power against their enemies to those who believed, and they became the ones that prevailed.

In Surah 3:52, the disciples actually tell Jesus that they are “Muslims.” In Surah 3:55, Quranic Allah actually says that, on the final day, he’ll judge those who follow Jesus to be superior to those who don’t. Of course, in Muhammad’s mind, those who follow Jesus are the ones who do NOT worship him as God.

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The idea that Jesus did NOT die on the cross comes from Surah 4:157, above. In Arabia, in Muhammad’s day, there were various kinds of Christians, some with unconventional beliefs and some who were Christian in name only. The “Gospel of Judas,” which was in the news for a short time a few years ago, was being read and used by the Gnostics of that day. That’s probably where Muhammad got the idea of Judas having died on the cross instead of Jesus.

The surahs we have quoted above actually include, among their many verses, some fairly long passages that talk about the Quran’s view of Jesus. The portions I am talking about are as follows: (3:42-55), (5:110-118), (19:16-35), (43:57-65). In addition, there are a few passages about Jesus that really do not say anything objectionable to a Christian, but nothing really useful either. They are: (2:87, 21:91, 23:50, 61:14) Muhammad did not know anything about Jesus.

The Quran only has about 80 or so verses mentioning Jesus. 24 or 25 of them actually use his name, translated into English as “Jesus” (“Isa”). Right here we’ve just quoted about 50 such verses, each of which clearly means to make the point that Jesus should NOT be worshipped as God. **Muhammad’s main message about Jesus is obviously that Jesus Christ was “just another prophet,” that Jesus was NOT God.**

This idea goes hand in hand with the Muslim belief, based on the Quran, that Christians worship “three gods,” demonstrating Muhammad’s complete lack of understanding of Christian teaching.

Christian Teaching concerning the Trinity, and the Divinity of Jesus

Muhammad's main problem with Christianity was with the the Trinity, as is shown in Surah 4:171, quoted above at the top of the list. He thought of the three-in-one Godhead as being three different Gods. He was really confused about it. He seems to have thought that the Trinity was comprised of the Father, **MARY**, and Jesus (5:115). To be fair, it was an honest mistake for a guy growing up in a place like Mecca, with Nestorians, Monophysits, and assorted heretics, together with orthodox Christians all in the same place, and most likely, always arguing about the nature of the Trinity.

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Maybe he actually DID ask Christians to explain it to him, as his own Quran plainly tells him to do (Surah 10:94). Unfortunately, it's quite possible that the Christians in that place and time didn't pay him any attention since they were too busy arguing amongst themselves. If that was the case, then it's really unfortunate.

Living in a Muslim country, I get really tired of hearing students say, "You believe in three gods." But I cannot blame them. They are just echoing the words of their Quran - words they've been taught to say. It's just tragic.

The Triune God is ONE, but he's NOT SIMPLE.

Almost anybody who believes in "God" will tell you that the god they believe in is capable of being everywhere at once, and thereby knowing about everything that happens, all the time. That seems to be, by definition, part of what "God" is. Even the Quran itself says this in Surahs 2:142, 2:177, 4:126, and 37:5. Surah 2:115 says, "Wherever you go, to the East or to the West, the presence of Allah is there."

If you keep that thought in mind, the Christian idea of a three-in-one God is very logical. After all, if God can be everywhere, all at the same time, why can't He be in three persons all at the same time? Muslim people I have spoken with have no answer for this. In fact, if Islam allows that Allah is everywhere, then it is illogical for them to deny that Allah could be in three persons at once.

You could make an analogy between God and an email account, as strange as that may sound. Think about it. I can open up my email account on this laptop computer in my room, I can open it from the office computer at work, or I could go to an internet café and open it there. So there are three different computers, but my email account is there, inside each of those three machines.

And it's not just one third of my email account in each computer. The entire, complete email account is in each machine, all at the same time. In fact, think about emails coming into that account. Any email that reaches one computer reaches all three of them simultaneously - because it's the same account, in all three computers.

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Think of that email as analogous to a prayer. A Christian can pray to Jesus, pray to the Father, or pray to the Spirit, and it doesn't matter - it's all the same God. I think the email idea is a pretty good analogy. Until that email analogy came to mind, I don't think I ever really understood the following passage:

Colosians 2:9) In Christ, all the fullness of the Deity lives in bodily form.

The Trinity is, in itself, one more proof of Christianity's authenticity. If the apostles who wrote the New Testament were just making up a new religion, why would they make up something as absurd to believe in as the Trinity - something they themselves could scarcely understand. Men would never make up such a strange teaching, knowing it would be ridiculed.

C.S. Lewis said, "If Christianity were something we were making up, of course we could make it easier. But it is not made up. We cannot compete, in simplicity, with people who are inventing religions. How could we? We are dealing in facts. Of course, anyone can be simple if he has no facts to bother about." The Bible could not possibly have come from people's imagination. The Bible says four things on the subject of the Trinity:

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| GOD is One | Isaiah 63:16, John 8:54, Phil.2:11 |
| The Father is God | Deut. 6:4, Mark 12:29, I Cor. 8:4-6 |
| The Son is God | Isaiah 9:6, John 20:28-9, Col. 2:9 |
| The Holy Spirit is God | Jl.2:28, II Cor. 3:17, Acts 5:3-4 |

Another point is that as small, finite, limited human beings, we cannot expect to really understand the “anatomy” of the infinite God. I still don't really understand exactly how a radio works.

I heard a very intelligent argument from Dr. James Kennedy, a well-known television preacher, who was quoting from another author. He said that you can know something about the Creator by looking at his creation. A three-in-one God, creating a new universe, would probably make a universe that was, in some sense, similar to Himself. So, do we find evidence of the “fingerprints” of a three-in-one God in the design of the universe?

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He then went on to point out that in fact the universe is built on three elements -- time, space, and matter. All three elements began as one, together, simultaneously, at the moment of the Big Bang. In addition, each of these is itself made up of three things.

- Time is made of the past, present and future. But think -- today is the present. But yesterday, this today was the future. Tomorrow, this today will be the past. There are three distinct, separate times. Yet all three, from God's point of view, are one.
 - Space is made of length, width, and height. But think -- the essence of all three is distance. Length is the distance along its axis. Width is the distance from side to side. Height is the distance from the ground up. There are three separate dimensions, but one essence.
 - Matter and energy are interrelated, according to Einstein's Theory of Relativity. $E = Mc^2$. Energy includes both of the other two variables within it, mass, and the speed of light. And the other two include energy. Although they are separate and distinct, each variable can be expressed in terms of the other two. The three are, in actual fact, one.
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Dr. Kennedy's insight is not really an argument for the reasonableness of the Trinity idea. It's not an analogy either. It's just very interesting. It shows that our universe is built in a way that is consistent with a three-in-one God. It does seem to validate our belief in a Triune God.

The New Testament also teaches that Jesus rose from the dead as God.

His early followers believed his message because he did something so wonderful that they HAD to believe him. He rose from the dead, and he promised that we will too. His followers were so amazed at this that they dedicated their lives to spreading his Word.

John 3:16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life".

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Ephesians 2: 3-9 "All of us lived...at one time, gratifying the cravings of our sinful nature and following its desires and thoughts...But, because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions... It is by grace you have been saved, through faith - and this is not from yourselves. It is the gift of God - not by works, so that no one can boast".

Salvation is not something you earn. All that's required is to admit to God that you are a sinner, and to trust in Jesus' sacrifice - NOT in your own good works, because you don't actually have any good works. Nobody does. Finally, having admitted that we are unfit for Heaven, incapable of reaching it, we just ask Jesus to come into our life. And He does. Just talk to the Lord as you would to anyone. There is no mysterious ritual - just talk to Him. Ask Him to come into your life, and He will. But He is a gentleman. He won't come in unless he is invited.

Of course, none of this makes sense unless Jesus really was the Son of God, Messiah.

FIRST of all, Jesus Fulfilled the Prophecies.

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| Isaiah 9:6 “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. |
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From the time when Adam and Eve first fell into sin, throughout all the thousands of years of human history covered by the Old Testament, God had been promising mankind a Messiah. ("Messiah" is the Hebrew word for the Anointed One, as a king is anointed.) As the years went by, through his prophets, God gradually gave the Jewish people an ever clearer picture of who that Messiah would be.

| # | Prophecies | Verses |
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| 1 | He would be from Abraham's family | Gen. 12:1-3 |
| 2 | He would be from Abraham's son, Judah | Gen. 49:10 |
| 3 | He would be from the family of Judah, from Jesse | Isaiah 11:1 |

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| 4 | He would be a direct descendant of King David | 2 Sam7:12ff |
| 5 | He's existed forever, and would be born of a virgin | Issaiah 7:14 |
| 6 | He'd be an ordinary child, in Bethlehem | Micah 5:2 |
| 7 | He'd be a prophet and a priest | Deut 18:18, Ps 110:4 |
| 8 | A messenger would announce his coming | Is 40:3 |
| 9 | His work would begin in Galilee | Is 9:1 |
| 10 | He'd do miracles of healin | Isaiah 35:5-6 |
| 11 | He'd speak in parables, not saying things directly | Ps 78:2 |
| 12 | He would ride into Jerusalem on a donkey | Zech 9:9 |
| 13 | People from many nations would follow him | Is 60:3 |
| 14 | His own people, the Jews, would reject him | Is 53:3 |
| 15 | He'd be betrayed by a friend | Ps 41:9 |
| 16 | He'd be sold to his enemies for 30 pieces of silver, but the money would later be thrown back into the temple | Zech 11: |

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| 17 | His closest followers would run away | Zech 13:7 |
| 18 | He'd be accused by false witnesses | Ps 35:11, |
| 19 | But He would not answer them | Is 53:7 |
| 20 | He'd be beaten | Is 53:5 |
| 21 | He'd be spit upon | Is 50:6 |
| 22 | His hands and feet would be pierced | Ps 22:16 |
| 23 | His clothes would be gambled for | Ps 22:18 |
| 24 | He'd be crucified with thieves | Is 53:12 |
| 25 | He'd be thirsty, & they'd give him gall and vinegar | Ps 69:21 |
| 26 | He would pray for his persecutors | Is 53:12 |
| 27 | Even his last words, spoken as he died, were predicted | Ps 22:1 & 31:5 |
| 28 | He would die exactly 483 years after the declaration that Jerusalem was to be rebuilt | Dan 9:25-26 |
| 29 | His side would be pierced | Zech 12:10 |
| 30 | None of his bones would be broken | Ps 34:20 |
| 31 | Darkness would come over the land | Am 8:9 |
| 32 | He would be buried in a rich man's tomb | Is 53:9 |
| 33 | He would not stay dead (Also refer to Ps.30:3, Ps.41:10, Ps 118:17, & Hos.6:2) | Ps.16:10, |
| 35 | After rising from death, he'll be taken up to Heaven | Ps 68:18 |
| 36 | There he would have a throne on the right of his father, and people of all countries would worship him | Ps 110:1, Dan 7:13-14 |

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The first of these prophecies was written down about 1,400 years before Jesus was born. The last of them was recorded around 400 years before his birth. Our oldest copies of them are from 100 years BEFORE Jesus was born. All of these prophecies, taken together, serve as an "address in history".

SECONDLY, He Claimed To Be God.

A lot of the passages quoted earlier, lined up next to Quranic verses, show that Jesus DID claim to be God. The last prophecy we listed is Daniel 7:13-14. In these verses Daniel describes his vision of the "Ancient of Days", our Father God, welcoming the "Son of Man". We quote it:

Daniel 7:13-14 "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of Heaven. He approached the Ancient of Days...He was given authority, glory and sovereign power. All peoples, nations, and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, ... one that will never be destroyed".

The Jewish people knew that "one like a son of man" is clearly the Messiah. All people will worship him. When Jesus called himself "The Son of Man," they knew He was calling himself God. On trial before the Sanhedrin, he quoted Daniel 7:13-14.

Matthew 26: 62-68 Then the high priest stood up and said to Jesus..., "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God. "Yes, it is as you say," Jesus replied, "But I say to all of you: In the future, you will see the Son of Man, sitting at the right hand of the Mighty One and coming on the clouds of Heaven." Then the High Priest tore his clothes and said, "He has spoken blasphemy!" ... "He is worthy of death!" they answered.

Obviously, Jesus had told the High Priest, quite plainly, that he was the Son of God. That's why he was sentenced to death. It's blasphemy for an ordinary man to make such a claim -- and the High Priest refused to believe Jesus was divine.

The entire Bible proclaims Jesus to be the Son of God. The Quran confuses the Lord's title, "Son," with the biological meaning of the word. Obviously, Jesus's son-ship has nothing to do with sexual relations, in the way that human beings are born. Jesus himself has no beginning. He is referred to, in the last book of the Bible, as the Alpha and the Omega, the beginning and end of all things. The "only begotten" or "one and only" son in John 3:16 refers to Jesus' special relationship with the Father, and the authority that he therefore holds (Matt 25:31-35).

The Quran claims Jesus never said he was God's son. Yet the record of the Gospels shows that he often spoke, in many ways and to many people, of being God's Son.

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| Matthew 16:15-17 Peter says to Jesus, "You are the Christ, the Son of the living God!" Jesus then blessed Peter for his statement of faith |
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| Mark 2:5ff Jesus told a man that all his sins were forgiven. The teachers of religious law were shocked by this. They responded, "Who can forgive sins but God alone?" |
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| Luke 3:22 A voice came from heaven saying, "You are my beloved son. In you I am well pleased." |
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| John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God." In verse 14, "The Word became flesh and lived among us...the one and only, who came from the Father, full of grace and truth.... Grace and truth came through Jesus Christ. |
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| John 5:17-18 On another occasion, the Jewish religious leaders tried to kill him because "He was even calling God his own father, making himself equal with God. " |
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He said he was the "Judge of all men" (John 5:27ff), a title reserved for God (Joel 3:12). When asked how he could possibly have been alive before Abraham, (John 8:57-58), Jesus used

God's unique name as his own by saying, "Before Abraham was, I AM !" (not, "I was", but "I am") The name "Jehovah," or Yaweh, (Exodus 3:14) is the English spelling of the Hebrew for "I AM", God's name.

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| John 10:30-33 He said, "I and my Father are one." It continues, "Then the Jews took up stones again to stone him." When Jesus asked why, they replied, "Because you, being a man, make yourself out to be God." |
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| John 14 Jesus said, "I am in the Father, and the Father is in me...It is the Father living in me, doing his work." |
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| John 20:26-31 Thomas, upon seeing Jesus alive after he was crucified, exclaimed, "My Lord and my God!" |
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Thomas was NOT swearing, as in, "My god!" The Greek text is clear - he was declaring Jesus's divinity. Furthermore, Jesus answered by saying (John 20:29), "Because you have seen me, you have believed. Blessed are those who have not seen, and yet have believed." Jesus accepted this worship and told Thomas it was good that he had finally come to believe.

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| Colosians 1: 16-17 For by Him were all things created ... |
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| Colosians 2:9 For in him the whole fullness of deity dwells bodily. |
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| Titus 2:13 Our Great God and Savior. |
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The Koine Greek of the Bible has a word for the kind of worship that goes ONLY to God. It's PROSKINEO. The following Gospel verses use this word, proskineo.

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| Matthew 4:10 Jesus said to him, "...It is written: 'Worship (proskineo) the Lord, your God, and serve him only.'" |
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| Acts 10: 25-26 As Peter entered the house, Cornelius met him and fell at his feet in reverence (proskineo). But Peter made him get up. "Stand up," he said, "I am only a man myself." |
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| Revelation 19: 9-10 The angel said to me, "...These are the true words of God." At this I fell at his feet to worship (proskineo) him. But he said to me, "Do not do this! I am a fellow servant with you and with your brothers who hold to the testimony of Jesus. Worship (proskineo) God! For the testimony of Jesus is the Spirit of prophecy." |
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When people worshipped Jesus with this very special “proskineo” worship, he accepted their worship as recognition of his rightful place. He wasn’t arrogant. He IS GOD.

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| <p>Matthew 2:11 On coming to the house, they saw the child with his mother, Mary, and they bowed down and worshipped (proskineo) him.(Alright, at that time he was a baby, and couldn't say no. But there are other verses.)</p> |
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| <p>Matthew 14: 33 Then those who were in the boat worshipped (proskineo) him, saying, "Truly you are the Son of God!" (Jesus did not try to stop them.)</p> |
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| <p>Matthew 28: 9 Suddenly Jesus met them. "Greetings," he said. They came to him, clasped his feet and worshipped (proskineo) him." (Jesus accepted this.)</p> |
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| <p>Hebrews 1: 6-8 When God brings his firstborn into the world, he says, "Let all God's angels worship (proskineo) him."....About the Son he says, "Your throne, Oh God, will last for ever and ever." (another quote of Daniel 7:14)</p> |
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| <p>Revelation 1: 13-18 And among the lampstands was someone "like a son of man," dressed in a robe reaching down to his feet...When I saw Him I fell at his feet as though dead. Then he placed his hand on me and said, "Don't be afraid. I am the first and the last...I was dead, and behold, I am alive forever and ever!" (Again, He accepted worship.)</p> |
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We Christians know that he is still alive, and that he is to be worshipped. It is not just some kind of irrational, religious nonsense. A lot of our evidence is very subjective. That's true. Part of the reason I know Jesus lives is because he answers my prayers. But some of our best evidence is historical, factual. There is a lot of evidence, for example, that Jesus really did come back to life on that first Easter, after being dead for about 39 hours.

THIRD, He Rose from the Dead - 5 Reasons Why we Know

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| <p>1) The early Christians claimed that they had seen Jesus alive, talked with him and spent time with him, after he had been killed on the cross. They claimed that more than 500 people saw him.</p> |
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| <p>2) The tomb where Jesus was buried was within easy walking distance from the</p> |
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city of Jerusalem - just outside the city wall, so anybody in Jerusalem could have gone to look at the tomb, any time they wanted to. The discovery of a large number of first century Christian graves has shown that within a few years of his death, there was already "an early, growing Christian community" in the Jerusalem area.

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3) Every argument that the Jewish religious leaders advanced against Christianity concentrates on explaining why the tomb was empty. They seem to agree that it was, in fact, empty. They never tried to stop Christianity by showing Jesus's dead body to the people.

4) The followers of Jesus who wrote the New Testament all suffered severe persecution. Peter, Paul, and a few of the others endured slow, gruesome torture before being allowed to die. Yet none of them ever changed their testimony. Nobody would be willing to die the most painful death imaginable for something they KNOW is a LIE. .

5) In first century Palestine, women were not allowed to testify in courts of law. The common attitude of men at that time was that women were untrustworthy. Yet all four accounts of the first Easter, all written by men, agree that women were the first witnesses of Jesus' rising. If a bunch of first-century men were making up a story, they would NEVER write it this way - the woman thing would wreck their credibility.

Explaining the Empty Tomb - 5 Explanations that Skeptics Give

(The information in this section came mostly from McDowell and Geisler)

1. One story that the religious leaders circulated to explain the empty tomb was that the disciples had stolen the body during the night.

We're told the tomb was sealed and guarded. Matt.28:14 makes it clear it was a Roman guard unit, which would have been four heavily armed soldiers. According to the Roman historian, Polybius (book VI, 37-8), if a legionnaire were to somehow fall asleep on guard duty, his life was over. All four guards would be executed.

Furthermore, if the disciples had tried to take on a Roman guard unit that day, Jesus' followers would have been hunted down and destroyed like dogs within days, but that never happened. Obviously, nobody stole the body.

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2. Another popular idea is that Jesus didn't really die on the cross, but only fainted. He was revived inside the tomb, rolled away the stone, somehow avoided the guard, and walked away. This idea only survives because people no longer understand how completely the body is destroyed by the old Roman torture of crucifixion.

- First, Jesus was scourged with a Roman "flagrum". The 3 long tails of this whip had sharp, jagged pieces of bone or metal tied into the ends. It would slice through the muscle, laying open the bones of the victim. The long tails of the flagrum gouged his back, then swung around and ripped open his chest. They probably struck low into his legs and groin, tearing open the flesh there as well.
 - Then, the crown of thorns was pushed into his skull. According to one doctor, "The stage was set for circulatory shock. He was probably in serious to critical condition before he was crucified." (Skeptics, 120)
 - He was also beaten by the soldiers. His face would be cut and swollen; possibly some teeth missing. Then he was made to carry the beam of his cross, weighing about 45 kilograms, out to the place of execution.
 - Arriving at Golgotha, they ripped off his clothes, pushed his torn, bleeding back against the rough, wooden cross and began to nail him to it. The seven inch long, square nails would have been pounded between the bones just below his wrists. Then another nail would have been hammered through both feet, pinned sideways in an awkward pose. A person nailed to a cross in this manner can't breathe unless he tries to lift himself up with each breath. But lifting himself up causes screaming pain.
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His wounds fester, and gangrene sets in. Dying was a slow, terrible process, but nobody ever survived a crucifixion. The Romans feared the very mention of the word, "cross."

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- The soldiers made sure he was dead by running one of their pikes through his heart. Later, (Mark 15: 44-45), when the centurion in charge was asked if Jesus was really dead, he confirmed it. John was watching when they pierced Jesus with the spear. (John 19:34-35) He reported "a sudden flow of blood and water." The apostle was surprised to see this, and seems to believe that he had seen some kind of miracle. In fact, what he had seen was: **"Semi-solid dark red clot seeping out, distinct and separate from the accompanying watery serum, evidence of massive clotting of blood in the main arteries, exceptionally strong medical proof of death. (Green, Evidence, 225)**
- Finally, before being buried, the body was wrapped with long strips of cloth, all glued together with sticky, sweet-smelling spices. The gummy ointments converted the wrappings into a hard body-tight casing. The weight of these spices was about seventy-five pounds according to John 19:39. Another respected teacher, Gamaliel, had been buried with 85 pounds of spices, according to Josephus.

3. Then, there is the "wrong tomb" theory, which states that they only thought the tomb was empty because they went to the wrong one.

But John says in 20: 3-9 of his testimony that they saw the empty wrappings. The hard shell of linen strips, cemented together by the gummy herbs, was still there, including the wrappings for his head. I don't think any

other tombs in the area had a set of empty grave clothes in them.

4. Some of the critics claim that the followers of Jesus were all hallucinating, seeing illusions.

But according to the four gospels, they were as shocked as you or I would be when they saw him standing there, and wouldn't believe it was really him, until he sat down and ate a meal with them.

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5. The Islamic idea, from the fake pseudo-gospel called Judas, is that God made Judas to look like Jesus, so that it was really Judas who was crucified.

Although we cannot quite prove that Jesus rose from the dead, we can come close to proving, at least, that the tomb was empty. But why was the tomb empty if it were Judas who was killed? Who appeared to the disciples and taught them afterwards? Judas?

There are only two options left. Either Jesus really did rise from the dead, as the writers of the New Testament testified, OR the four Gospels are complete fiction -- nothing more than a fanciful story. But we've already shown the New Testament is reliable, so we are left with one option alone. He rose.

CONCLUSION

Everybody knows that people don't rise from the dead. But what if Jesus really was God, as he claimed? According to those Gospels, he became a man for this very purpose -- to die, as a PERFECT sacrifice for our sin. Our sin separates us from God. We cannot ever be good enough to lift ourselves into heaven. NONE of us can. So God himself paid for our sins. He did this because he LOVES each and every one of us. God came, in Jesus, into OUR world, to save us.

That's why, as we have said before, the GOSPEL is a LOVE STORY.

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| 8 | What the Quran Says about Itself, and the Bible |
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(Bible, Galatians 1:6, Paul talking) I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different (kind of) Good News -- which is really NO Good News at all.

(Quran, Surah 39:12,17, Muhammad talking) I am commanded to be the first of those who bow to God in Islam. ... For them is Good News, so announce the Good News to My Servants.

In the Galatians quote above, I used the literal translation of Gospel, which is "Good News." Muhammad knew what he was doing in Sura 39:17 when he used the Arabic words for, "**Good News.**" He uses almost the same phrase again, in Sura 78:1-3.

You've already seen Surah 3:52, in which Muhammad **tried to co-opt Jesus and his apostles, claiming them as his own, calling them "Muslims."** Nothing could be more insulting to the Christians of that day, who knew what Muhammad was teaching. Look in Surah 2:135, and 140 as well, in which he did the same thing.

Furthermore, Muhammad claimed to have received the Quran from Gabriel -- "**an angel from heaven.**"

with his mission ... thereby **Gabriel** brought him the command of God.

There are two very stern warnings in the Bible for anyone who does what Muhammad was doing in the above verses.

Gal.1:7-9 Evidently some people are throwing you into confusion and are trying to pervert the Gospel of Christ. **But even if we or AN ANGEL from HEAVEN should preach a gospel other than the one we preached to you, let him be eternally condemned!** As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

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Rev.22:18 Warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book.

The Quran declares unilaterally, without giving any evidence at all, that Jesus' sacrifice for our sins is a fraud. Yet, the following Quranic verses claim that the Quran simply confirms the Bible.

The Quran Claims That It Confirms The Bible

5:68 Say: "**O People of the Book!** you have no ground to stand upon unless you **stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord.**" It is the revelation that comes to you from your Lord, that increases in most of them their obstinate rebellion and blasphemy. But don't be sad about (these) people without Faith.

5:46-48 And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a

guidance and an admonition to those who fear Allah. Let the people of the Gospel judge by what Allah has revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.

2:89 And when there comes to them a **Book from Allah, confirming what is with them** -- although from of old they had prayed for victory against those without Faith -- when there comes to them that which they (should) have recognized, they refuse to believe in it but the curse of Allah is on those without Faith.

3:81 Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom. Then an apostle comes to you, confirming what is with you, do you believe in him and render him help?" Allah said: "Do you agree, and take this my Covenant as binding on you?" They said: "We agree."

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10:94 **If you (Muhammad) are in doubt** as to what We have revealed unto you, **then ask those who have been reading the Book from before you.** The Truth has come to you from your Lord: so don't be of those in doubt.

21:7 **The apostles** We (Allah) sent before you were but men, to whom We granted inspiration. If you realise this not, **ask of those who possess the Message.**

Other Similar Verses, 2:87-91, 2:101, 2:136, 3:3, 3:84, 4:47, 5:48, 5:66, 6:92, 10:37, 12:111, 29:46, 35:31, 46:30, 57:27

Read these verses carefully. Surah 10:94 says that Muhammad should make sure that his revelations agree with the Bible, by first asking Christians about the matter.

In 5:68, Muhammad tells the People of the Book to “stand fast by” their scriptures. You cannot stand fast by something that was “changed” long ago. Muhammad is clearly, in this passage, talking about scriptures that the Christians and Jews, were actually in possession of when Muhammad spoke these words. Likewise, in 5:46-47, Muhammad tells Christians to make judgments based on the Gospel. It’s a present imperative, which, again, assumes that they have the true Gospel in their possession at the time. In 2:89, Muhammad claims the Quran confirms “what is with them.” It is WITH THEM. Surah 3:81 says the same thing.

So what was the scripture that was “with” the Christians and Jews, in Muhammad’s day, that the Quran confirmed? We can answer that question decisively, because it is STILL with us – the actual manuscripts that Arabian Christians were reading from in Muhammad’s day – not copies – I mean the actual copies that were being read at that time:

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| <p>Syriac Manuscripts : We still have old Syriac manuscripts, the actual Bibles that were read by Syriac Christians in Arabia. One of them, the Syriac 'H' manuscript, is from the 7th century (refer to U.B.S. Text, page. 916) -- Muhammad's era. It contains the entire New Testament. In fact, we have other Syriac codices from the 4th, 5th, and 6th centuries as well. These old manuscripts agree entirely with our modern printed English Bibles.</p> |
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So we know exactly what scriptures Muhammad was referring to, when he claimed, in those passages above, that the Quran confirms the Bible.

The overall reaction to Muhammad’s message among the Christian community was, for the most part, that they rejected him altogether. More importantly, they must have pointed out, from their Syriac Bibles, the mistakes in Muhammad’s theology. I’m fairly certain that they would have proved, from their Syriac Bibles, that Muhammad’s Quran did NOT confirm their Scriptures.

Once Muhammad realized that the Christian Holy Book was not going to back him up, he became hostile towards the Bible. His new Quranic revelations had a more negative message. Now, he started claiming that Christians and Jews had CHANGED the Bible.

| The Quran Claims that Jews and Christians have Changed the Bible | |
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| 2:59 | But the transgressors changed the word from that which had been given to them ... |
| 2:79 | Then woe to those who write the Book with their own hands, and then say,"This is from Allah ... |
| 2:211 | Ask the Children of Israel how many clear (Signs) We have sent them. But if any one, after Allah's favor has come to him, substitutes (something else) , Allah is strict in punishment. |
| 3:24 | ... Their forgeries deceive them as to their own religion. |
| 3:94 | If any, after this, invent a lie and attribute it to Allah , they are indeed unjust wrong-doers. |
| 5:14 | We made a covenant, too, with those who call themselves Christians , but they forgot a good part of the message that was sent to them , so We (Allah) stirred up enmity and hatred amongst them, till the day of judgment. |
| 5:41 | ... The Jews -- men who will listen to any lie They change the words from their (right) times and places ... |
| 7:162 | But the transgressors among them changed the word from that which had been given them ... |
| 10:17 | Who does more wrong than those who forge a lie against Allah, or deny His Signs? But those who sin will never prosper. |

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| 17:73 | And their purpose was to tempt you away from that which We (Allah) had revealed unto you, to substitute in our name something quite different |
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Other Similar Verses: 2:41-42, 2:75, 2:101, 2:146, 2:159, 2:174, 2:176, 2:85, 3:78, 3:187, 5:15, 6:93, 7:169, 11:110, 41:45, 42:14, 62:5

In addition to what's discussed above, there is probably another reason why Muhammad began to propagate the myth that the Bible has been changed:

Was Muhammad confused by the different Syriac versions of the Bible ?

One interesting feature of the Syriac Bible that was used by the Arab Christians of Muhammad's day is that there were two versions.

Nowadays we have a lot of different translations of the Bible in English. I like them all. The K.J.V. is still the reliable old standard. The Living Bible is written in a colorful style designed primarily for devotional reading or for children. The American Standard and Revised Standard Versions are textually accurate while maintaining the power of the KJV. The N.I.V. is excellent for second language speakers. And there are lots of others. I want to buy a copy of the "God's Word Translation," produced by God's Word to the Nations. I've not read it yet, but I'd like to check it out.

The people of the Syriac Church were the first ever to have two DIFFERENT translations in the SAME language. At the time, it was a revolutionary idea, and must have been really controversial.

The most commonly used translation of Muhammad's day was without a doubt the "Peshitta." We still have original manuscripts of the Peshitta, some that were produced before the time of Muhammad, and some that were produced after. So we KNOW exactly what the Arab Christians were reading - the scriptures that were "between their hands" according to Muhammad. The Peshitta translated the words of the Bible from the original Greek into a very idiomatic, easy-to-read style of Syriac. So it was widely read and very popular.

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However, the Bible scholars wanted a more literal, word-for-word translation - one that maintained the exact word order of the original Greek documents. One scholar, Thomas of Harkel, came up with the translation that we nowadays refer to as the "Harkean" Syriac Bible. The Harkean version, while good for serious Bible study, had some drawbacks. It was very wooden and unnatural sounding, because it took Greek idioms and translated them word for word, even sometimes when they made no sense in Syriac.

The Harkean version was produced **in the year AD 616, just SIX YEARS before Muhammad began his career.** This might have been the event that gave Muhammad an opener.

Just imagine the Syriac Christian church in and around Mecca, when this new translation, much more difficult to read than the traditional, beloved Peshitta, was introduced to the Arabian Christians. Both versions were still read – some people liked one, some liked the other, and I suppose some liked both versions. There was no purge – the Harkean did not replace the Peshitta. Nonetheless, it’s not hard at all to imagine that some of those Arab Christians probably complained bitterly that Thomas Harkel was trying to “Change the Bible.” (Look at how some Christians in America today still complain, claiming that the reliable old King James Version is the only “real” Bible.)

It does seem possible that, at the same time that Muhammad was going around with his new religion trying to get Christians to join him, this new version of the Bible might have already been causing confusion and strife among some Christians. Or, maybe the Christians were fine with it, but Muhammad was confused, thinking they had CHANGED the BIBLE.

The fact is, though, that since we have copies of both those versions still today, we know with certainty that they were both faithful translations. And yet, Muhammad was able to use whatever confusion the new version might have caused, to market his new religion, with its new, although still not complete, “scripture.” Given the way some of his Quranic verses sound like commercials for the Quran, Muhammad obviously learned to capitalize on the situation. One of the “selling points” of Muhammad’s new “Quran” was that it was in Arabic, unlike the Syriac Bibles of the Christians, which he claimed had been changed. Some of the verses in the Quran sound almost like advertisements.

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| The Quran is in Arabic, so that it is easy to understand | |
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| 12:2 | We (Allah) have sent it down as an Arabic Qur'an, in order that you may learn wisdom. |
| 16:103 | We know indeed that they say, “It is a man that teaches him (Muhammad).” The tongue of him they wickedly point to is |

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| | notably foreign, while this is Arabic, pure and clear. |
| 19:97 | So have We (Allah) made the (Qur'an) easy to understand in your own (Muhammad's) tongue. |
| 39:28 | (It is) a Quran in Arabic, without any crookedness (therein), in order that they may guard against evil. |
| 41:3 | A Book, whereof the verses are explained in detail - a Quran in Arabic, for people who understand. |
| Also refer to: 13:37, 20:113, 26:192-199, 41:44, 42:7, 43:3, 44:58, 46:12 | |

We already talked about this in an earlier chapter. Nowadays, Islamists argue that ARABIC is the ONLY proper language for the QURAN. That's fine if you're a seventh century Arab. But what if you're a 21st century Indonesian? Does the Quran being in **Arabic** make it **EASIER** for you **to understand** it? Is Arabic really "God's language?" Isn't it strange that God, the author of ALL languages, is only fluent in ONE? What makes Arabic any better than English or Indonesian? Could this be a case of Arab cultural imperialism? That's as far as I'll take it, though. I'm just asking the question.

Along with the fact that the new Quran was in the Arabs' own language, the Quran's supposed lack of discrepancies was another marketing point. Muhammad argued that his new Holy Book had no discrepancies in it.

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| 4:82 | Do they not consider the Qur'an (with care)? Had it been from other than Allah, they would surely have found therein a lot of discrepancies. |
| 39:23 | Allah has revealed (from time to time) the most beautiful Message in the form of a Book, which is consistent with itself, |

However, sometimes Allah did change his mind. Whenever that happened, Muhammad used the teaching of "Abrogation" to preserve the idea that his book had no discrepancies in it.

Abrogation is the idea used by Islamists to explain how Allah is able to change his orders to the Muslim people. The direction toward which Allah directs people to pray can, for example, be changed from Jerusalem, to Mecca. One passage says there isn't any compulsion in religion, but then another passage, received later on, wipes that earlier one out, and advocates violence against "kafir," unbelievers.

| Allah's earlier words can be abrogated by his latter ones. | Allah's words cannot ever be changed |
|---|---|
| 2:106 We never abrogate any revelation, nor allow it to be forgotten, unless We substitute something better or similar. | 10:64 For them are glad tidings, in the life of the present and in the Hereafter -- No change can there be in the words of Allah. This is the supreme felicity. |
| 13:39 Allah blots out or confirms whatever He wishes to. With Him is ... the Book. | 6:34 There is none that can alter the words (and decrees) of Allah. Already hast thou received some account ... |
| 16:101 We substitute one revelation for another -- and Allah knows best what He reveals (in stages). | 6:115 The word of thy Lord finds its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all |

If I had ever found the kinds of discrepancies and inconsistencies in the Bible that I have seen in the Quran, I would have to reconsider my faith. With regard to supposed Biblical contradictions, the best books I know are Geisler's "When Critics Ask," published in 1997, and Gleason Archer's "Encyclopedia of Bible Difficulties."

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| Mt.5:17-18, Mk.13:31 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished." |
| John 10:36 The Scripture cannot be broken. |

2 Tim.3:16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness. (None of it has been abrogated.)

The words below seem to say that some parts of the Quran are to be taken literally, and others are not. Yet it doesn't tell you which parts are which.

CONFUSION CONCERNING the QURAN

Surah 3:7 He (Allah) it is Who has sent down to you the Book (the Quran). Some of the verses in it are **basic or fundamental** (of established meaning). They are the foundation of the Book. **Other verses are allegorical. Those who are, at heart, perverse follow the part that is allegorical.** They seek discord, and search for the Quran's hidden meanings. However, no one knows the Quran's hidden meanings except Allah. Meanwhile, those who are firmly grounded in knowledge say, "We believe in the Book (the Quran), that the whole book is from our Lord." Therefore, **none will grasp the Message except men of understanding.**

This verse, Surah 3:7, concerns the allegorical part of the Quran. However, if it is from God, why would it be perverse to follow any particular part of it? Furthermore, how do people know which parts are allegorical and which are not, if the Quran does not say?

Fortunately for Christians, the Bible includes the context with the text -- the situation in which the narrative is given is explained, so we know what is literal and what is not. When, for example, it says, "And Jesus began to teach a Parable," then we know that what follows is a parable - a fictional story with a spiritual message. How can the Quran claim to give "clear instruction?"

The Quran is a plain statement, clear instruction.

16:64 We (Allah) sent down the Book to you for the express purpose that you should **make clear to them** (the unbelievers) **those things in which they differ**, and that it should be a guide and a mercy to those who believe.

28:2 **These are verses from the Book that makes (things) clear, (the Quran).**

44:2 By the Book that makes things clear...

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| 54:22 | We (Allah) have indeed made the Qur'an easy to understand and remember . So then is there anyone who will receive admonition? |
| 68:52 | It is nothing less than a Message to all the worlds. |
| 81:27 | Truly this is no less than a Message to (all) the Worlds. |
| 3:138, 5:16, 10:15, 15:1, 16:44, 16:64, 17:41, 18:2, 26:2, 27:76, 28:2, 44:2, 44:58, 54:22, 54:32, 54:40, 65:11, 98:3 | |

Putting it all together -- despite its **lack of any logical arrangement**, despite its **lack of context**, despite **abrogation**, despite verse 3:7 which says that some **unknown part of the Quran is only allegory**, and despite the fact that the Quran is **in Arabic**, which most Muslims nowadays cannot understand, the **Quran nonetheless claims to give "clear instruction."**

Muhammad pointed to the Quran itself, claiming it was such a beautiful book that it was, in itself, a miracle. He claimed that the beauty of the Quran could not be matched by any human.

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| Produce another Surah Like it if you can. |
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| 2:23, 10:37-38, 11:13, 17:88, 52:34, and others that I didn't catalogue |
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He was referring to the quality of the poetry in the Quran - the sound it makes when it is read - in Arabic, of course. Poetry was a big part of Arab culture.

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| Although, for the most part, the Quran is so random and disorganized as to be almost unreadable, it does hold some very beautiful, poetic passages. |
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| Refer, for example, to Surah 81:1-14: |
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| "When the sun ceases to shine; |
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| When the stars fall down and the mountains are blown away; |
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| When camels big with young are left untended, |
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And the wild beasts are brought together;
 When the seas are set alight and men's souls are reunited; ...

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Although this passage and some others as well can be rendered beautifully even in translation, Muslims usually point to the beautiful sound, specifically, of the Arabic Quran, as proof that it comes from God. Most Islamists even claim that the poetry of the Quran cannot be translated because it thereby loses the beautiful rhythm and rhyme that it has in Arabic. In Indonesia, although Muslim people often read their Quran everyday, they read it in Arabic. Worldwide, a lot of Muslims read the Arabic just for the sound, without any knowledge of the meaning. They can "read" the Arabic - make the sounds. But that's all.

The poetry of Yahweh does not rely on rhyme. The Psalms, for example, rely on paired matching phrases as their poetic device. The poetry of the Bible can thus retain its cadence in any language.

I don't know quite what to do with the two Quranic passages below. I'm sure Islamists have a way of explaining it. Nonetheless, if you just take the verses literally, they seem to disagree. It's not a big point, but it's interesting.

| The Quran "came down" gradually | The Quran "came down" in one night |
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| Surah 25:32) Those who reject faith say, "Why is not the Quran revealed to him all at once? Thus (is it revealed), that we may strengthen your heart thereby, and we have rehearsed it to you in slow, well-arranged stages, gradually. (Refer also to 3:3, 20:114, 76:23, 77:1, and 87:6 | Surah 44:3-4) By the Book (Quran) that makes things clear -- We sent it (Quran) down during a Blessed Night, ... (refer also to 97:1-5) |

| Other Passages Concerning the Quran |
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| 5:15, 6:38, 7:2, 7:52, 11:1, 13:39, 14:1, 15:87, 17:9, 17:82, 17:105, 18:1, 20:2-4, 20:7, 21:50, 22:54, 28:85, 31:2-3, 32:2, 38:1, 41:42, 42:52, 43:4, 46:10-12, 51:23, 56:78-79, |

56:82, 56:95, 69:43-51, 85:21-23, 86:13, 98:2-3

This book attempts to “pigeonhole” most of the Quranic verses. Obviously a lot of its passages do not fit so easily into one particular box. One group that DOES is its stories.

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THE STORIES IN THE QURAN
The Quran’s STORIES take up a full 25% of the Quran’s text.

Almost every story has the same point behind it. Muhammad’s purpose, with every story in the Quran, is to say, “Look at what will happen to you if you don’t obey me -- your prophet. Look what happened to Iblis when he didn’t bow to Adam. Look what happened to Pharaoh when he didn’t obey Moses! So listen to me!

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| Surah 2:139-140 | Will you dispute with us about Allah, seeing that He is our Lord and your Lord? ... Or do you say that Abraham, Isma'il, Isaac, Jacob, and the Tribes were Jews or Christians? Say: Do you know better than Allah? Ah! Who is more unjust than those who conceal the testimony they have from Allah? However, Allah is not unmindful of what you do! |
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Muhammad, who makes the absurd claim that Abraham and the Tribes were not Jews, chastises the People of the Book -- the Christians and Jews -- for daring to disagree with him concerning their own ancestors, their own heroes from the pages of their own Bible.

Surah 12:3 “We (Allah) relate unto you the most beautiful of stories, in that We reveal to you this (portion of the) Qur'an. Before this, you too were among those who did not know about them.” Let’s look at some of them.

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| Stories About Adam, Iblis, Cain and Abel | |
| 2:30-38, 3:33, 5:27-33, 7:11-25, 8:31, 15:26-42, 17:61-65, 17:70, 18:50, 19:58, 20:115-126, 38:71-85, 40:31, 41:13-16, | |
| The Message Behind the Stories | |
| 2:34,39 | And behold, We (Allah) said to the angels: "Bow down to Adam," |

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| | and they bowed down. But Iblis didn't. He refused and was haughty. He was of those who reject Faith. But those who reject Faith and don't believe in Our Signs, they shall be companions of the Fire (They'll go to hell). They shall abide therein." |
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Iblis rejected faith, and he was punished, so you'd better watch out.

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| Stories About Noah and the Ark | |
| 3:33, 7:59-64, 9:70, 10:69-74, 11:25-49, 14:9, 17:3, 17:17, 19:58, 22:42, 23:23-41, 25:37, 26:105-121, 29:14-15, 37:75-82, 38:12, 40:5-6, 40:31, 50:12, 51:46-51, 53:52, 54:9-16, 57:26, 66:10, 69:11-12, 71:1-28 | |
| The Message Behind the Stories | |
| 21:76-77 | (Remember) Noah, when he cried (to Us) a long time ago. We (Allah) listened to his (prayer) and delivered him and his family from great distress. We helped him against people who had rejected Our Signs. Truly they were a people given to Evil. So We drowned them (in the Flood) all together. |
| 25:37 | When the people of Noah's time rejected the apostles, We (Allah) drowned them, and We made them to be a sign for mankind, and We have prepared for (all) wrong-doers a grievous Penalty. |

The people of Noah's day rejected Noah's message, and they were punished, so you'd better watch out.

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| Stories About Abraham | |
| 2:124-140, 2:258-260, 3:65-68, 3:95-97, 4:125, 6:61, 6:74-83, 6:161, 9:114, 11:69-76, 14:35-41, 15:15-77, 16:120-123, 19:41-49, 21:51-73, 22:26, 22:78, 26:70-104, 29:16-34, 37:83-113, 38:45, 43:26-28, 51:24-37, 57:26, 60:4-7 | |
| The Message Behind the Stories | |

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| 4:54-56 | We had already given the people of Abraham the Book and its Wisdom, and conferred upon them a great kingdom. Some of them believed. However, some of them averted their faces from him (Abraham), and Hell is a burning fire. We shall soon throw those who reject our signs into the Fire. As often as their skins are roasted through, We shall change them for fresh skins, that they may (continue to) taste the penalty, for Allah is exalted in wisdom. |
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| 60:3-4 | There is for you an excellent example (to follow) in Abraham and those with him. They said to their people, "We are clear of you and of whatever you worship besides Allah. We have rejected you, and there has arisen, between us and you, enmity and hatred for ever, unless you believe in Allah and Him alone.... |
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The people of Abraham's day rejected his message, and they were punished, so you'd better watch out.

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| Stories About Lut (Lot) |
| 7:80-84, 21:74-75, 26:160-174, 27:54-58, 37:133-138, 29:26-34, 54:33-39, 11:77-83 |
| The Message Behind the Stories |

26:160, 167, 172, 174 The **people of Lut rejected the apostles.** Behold, their brother Lut said to them, "Will you not fear (Allah)?" They answered, "If you don't stop saying this, O Lut, you will certainly be thrown out!" ... So We (Allah) rescued him (Lut) and his family ... But the rest **We destroyed utterly.** Truly there is a sign in this. However, most of them do not believe.

The people of Lot's day rejected their messengers, and they were punished, so you'd better watch out.

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| References to Ishmael and Isaac |
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| 2:136, 2:140, 3:84, 4:163, 6:84-86, 11:71, 12:5-6, 14:39, 19:54, 21:22, 21:85, 37:102-109, 37:112-113, 38:45, 38:48 |
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| References to Jacob |
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| 3:84, 4:163, 6:84-86, 11:71, 12:38, 12:68, 19:6, 19:49-50, 19:58, 21:72 |
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| Stories About Joseph |
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| Surah 12:4-101, 6:84, 40:34 |
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| The Message Behind the Stories |
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| 12:110-111 | The apostles...were treated as liars, but those who are in sin will never escape Our (Allah's) punishment. There is, in the stories, instruction for men of understanding. It (the Quran) is not an invented tale, but a confirmation of what went before it. |
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When people did not believe the apostles Allah sent to them, they were punished, so you'd better watch out.

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| References to Job |
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| 4:163, 21:83-84, 38:41-44 |
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| Stories About Moses and Pharaoh |
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| (Moses) 2:49-74, 2:92-93, 3:11, 4:1, 5:19-26, 7:103-163, 7:171, 10:75-93, 11:96-97, 14:5-8, 17:101-104, 18:60-82, 19:50-53, 20:77-80, 20:9-102, 21:45-49, 23:45-49, 25:35-36, 26:10-69, 27:7-14, 28:3-50, 28:76-81, 29:39, 32:23-24, 33:69, 37:114-122, 40:23-46, 41:45, 43:46-56, 46:12, 51:38-42, 54:41-42, 61:5, 79:15-26 (Pharaoh) 44:17-36, 51:38-42, 54:41-42, 69:8-12, 73:15-16, 79:15-26, 85:17-20 |
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| The Message Behind the Stories | |
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| 7:103, 177 | Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but they wrongfully rejected them. So see what the end was of those who made mischief. The people who reject Our signs are an example of evil , and they wrong their own souls. |
| 28:38- 48 | Pharaoh said: "O Chiefs, I know of no god other than myself...as far as I am concerned, and I think (Moses) is a liar...So We (Allah) seized him and his hosts, and We threw them into the sea . Now behold what the end was of those who did wrong! But (now), when the Truth has come to them from Ourselves (Allah) , they say, "Why are not (Signs) sent to him, like those that were sent to Moses?" But did they not then reject (the Signs) which were formerly sent to Moses? |

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8:54-5 **They treated as false the Signs** of their Lord. **So We destroyed them** for their crimes, and We drowned the people of Pharaoh, for they were all oppressors and wrong -- doers. For **those who reject Allah are the worst of beasts in His sight**. They will not believe.

The Egyptians did not believe the signs of Moses, and they were punished, so you'd better watch out.

| Stories About David and Solomon | |
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| 4:163, 5:78, 6:84, 17:55, 21:78-82, 27:14-43, 28:30-40, 34:10-13, 38:17-26, 38:30-40 | |
| The Message Behind the Stories | |
| 27:14-15 | And they rejected those signs in sin and arrogance, though in their souls they were convinced of the validity of the signs. So look at what the end was of those who acted corruptly! (In the past) We gave knowledge to David and Solomon... |

Look at what happened to those people of David and Solomon's day who rejected the signs of Allah, so you'd better watch out.

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| Stories About Jonah |
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| 4:163, 6:86, 10:98, 37:139-148, 68:48 | |
| The Message Behind the Stories | |
| 37:143-144 | Had it not been that he (repented and) glorified Allah, He would certainly have remained inside the Fish till the Day of Resurrection. |

If Jonah had not bowed to Allah, he would have remained inside the fish, so you'd better watch out.

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| References to John the Baptist, and Zachariah | |
| 3:35-41, 6:85-86, 19:2-15, 21:90 | |

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| Stories About Jesus, and Mary | |
| 2:87, 2:116, 2:253, 3:42-49, 3:52, 3:33-59, 4:157-159, 4:163, 4:171, 5:17, 5:46, 5:72, 5:75, 5:110-118, 6:81-89, 6:101, 9:30, 9:70, 10:68-69, 17:111, 18:4, 18:5, 19:16-35, | |

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| 19:88-92, 21:26, 23:50, 23:90-91, 28:38-48, 33:7, 39:4, 42:13-14, 43:57, 43:61, 43:63-4, 43:81, 54:41-43, 57:27, 61:6, 61:14, 66:12, 72:3 | |
| The Message Behind the Stories about JESUS | |
| 9:30 | The Jews call 'Uzair 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! |

The stories about Jesus have a different message than stories about other Biblical figures. The MAIN POINT of the stories about Jesus is that Jesus was NOT God, nor claimed to be. Of course, this is in direct contradiction of the New Testament.

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| Stories About Shuaib | |
| 7:83-93, 11:84-95, 26:176-191, 29:36-40 | |
| The Message Behind the Stories | |

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| 29:36-37 | To the Madyan (people) (We sent) their brother Shu'aib. Then he said, "O my people, serve Allah, and fear the Last Day. Do not commit evil on the earth, with intent to do mischief." But they rejected him. Then the mighty Blast seized them, and they lay prostrate in their homes by the morning. |
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They rejected Shuaib, and got killed for it, so you'd better watch out.

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| Stories About Hud (the Ad people) | |
| 7:65-72, 11:50-60, 25:38, 46:21-26, 69:6 | |
| The Message Behind the Stories | |
| 26:123-24,139 | The 'Ad (people) rejected the apostles. Behold, their brother Hud said to them: "Will you not fear (God)? ... So they rejected him, and We destroyed them. Truly in this is a Sign. But most of them do not believe. |

They rejected Hud, and Allah killed them for it, so you'd better watch out.

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| Stories About Salih (the Thamud people) | |
| 7:73-79, 11:61-68, 25:38, 26:141-159, 27:45-53, 41:13-17, 51:43-45, 54:23-31, 69:1-8, 85:18-20, 91:11-15 | |
| The Message Behind the Stories | |
| 26:141-142, 158 | The Thamud (people) rejected the apostles. Behold, their brother Salih said to them: "Will you not fear (Allah)? ... The Penalty seized them. Verily in this is a Sign. But most of them do not believe. |

The Thamud people rejected Allah's apostles, and got punished for it, so watch out.

Every one of the aforementioned stories, often based on Biblical characters, is provided in order to show how, in each case, the people rejected this hero, and then the Lord stepped in and punished them for it. Following is a selection of other verses, not specific to any one particular story, that make the same point, that show the reason why they were included in the Quran – to scare people into accepting Muhammad:

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| Other Quranic verses concerning The Message of the Stories |
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| 12:110-111 | But never will those who are in sin be able to ward off our (Allah's) punishment. There is, in their stories, instruction for men of understanding. |
| 14:18 | The lesson for those who reject their Lord is that their works are like ashes , on which the wind blows furiously on a tempestuous day ... |
| 22:42-44 | If they treat your (mission) as false, so did the peoples before them (with their prophets) -- the People of Noah, 'Ad and Thamud, Those of Abraham and Lut, and the Companions of the Madyan People. And Moses was rejected (in the same way). But I granted relief to the Unbelievers, and (only) after that did I punish them. But how (terrible) was my rejection (of them)! |
| 23:44 | Then sent We our apostles in succession. Every time an apostle came to a people, they accused him of falsehood. So We made them follow each other (in punishment). We made them as a tale (that is told). So -- Away with a people that will not believe!! |

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| 35:4,6-7 | And if they reject you [Muhammad], so also were (the earlier) apostles rejected before you. All affairs are for Allah to decide. Truly Satan is an enemy to you. So treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire. For those who reject God, there is a terrible Penalty.... |
| 35:25 | And if they reject you [Muhammad], so did their predecessors, to |

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| whom came their apostles with Clear Signs, Books of dark prophecies, and the Book of Enlightenment. In the end I punished those who rejected Faith: and how (terrible) was My rejection (of them)! |
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| Other Passages Showing the Reason for the Stories |
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| Surahs 6:10, 6:34, 6:42-44, 6:81-89, 7:94-102, 9:70, 10:13, 11:96-109, 13:32, 14:9-17, 16:26, 16:63, 16:113, 19:58-59, 20:99-101, 25:34-41, 29:39-40, 30:47, 33:7-8, 33:66-69, 36:13-29, 38:12-15, 40:5-6, 40:30-33, 41:4, 43:6-8, 43:23-25, 43:46-56, 44:16-18, 50:12-14, 51:51-52, 53:50-57, 54:9, 61:4-9, 64:5-7, 65:8-9, 66:10-11, 69:1-12, 73:15-18, 79:25-26, 85:17-19, 89:6-13, 91:11-15, etc. |
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There are some phrases, in addition to those above, that Muhammad uses over and over again - repeatedly - to reinforce the message of the stories:

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| "Don't You Travel and See What the End Was of Those Who Went Before?" |
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| Surahs 3:137, 6:11, 7:103, 10:73, 19:74, 27:14, 27:69, 30:9, 35:44, 40:21, 40:82, 43:25, 47:10, 47:13, 65:8-9, etc. |
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| "Don't They See How Many Generations We Destroyed Before Them?" |
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| Surahs 6:6, 10:13, 17:16-17, 21:11, 22:45, 32:26, 36:31, 38:3, 50:36, etc. |
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| "Mocked Were the Messengers Before You, But the Scoffers Were Hemmed In By the Thing They Mocked." |
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| Surahs 6:5-6, 6:10, 11:8, 13:32, 15:11, 16:34, 21:41, 25:39-40, 28:47-48, 39:48, 40:30-35, 40:83, 45:33-34, etc. |
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The message, then, very straightforward, not subtle at all, was "Submit or Die." I do not really think it's fair to claim that as the main message of the Quran, but it's part of it.

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The main message is that Allah is the only God and Muhammad is his official prophet and if you reject Allah or Muhammad in any way, then you will be destroyed.

Many of the Quran's Stories Are Not Original with the Quran

The stories told in the Quran DID come, **in part**, from the Bible, but, **for the most part**, they came from old Jewish, Christian, Arab or Persian folktales. The names are sometimes from the Bible, and the events are sometimes very similar. But there are a lot of discrepancies between Biblical stories and their Quranic counterparts.

Surat 8:31 says that when Muhammad's followers recited new Quranic revelations, the Christians and Jews ridiculed them, saying, "*We've heard these stories before. They're just old folktales, fables from long ago.*" In actual fact, which can nowadays be verified, they were right.

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| ▪ Sur. 2:65 ; 5:59-60 ; 7:163-6 The story of an entire village of Jewish people being turned into apes because they broke the Sabbath by fishing was already a popular legend in Muhammad's day. |
| ▪ Sur. 3:41-43 ; 5:119 "The Gospel of Thomas the Israelite", written circa A.D. 150, almost 500 years before Muhammad, included the fairy-tale about the young boy Jesus making birds out of clay, and then making them come to life. It is also found, in Arabic, in chapters 36 and 46 of "The Gospel of the Infancy." |
| ▪ Sur. 5:27-32 The story of a raven showing humans how to bury Abel is a Jewish folktale from Pirke Rabbi Eleazer, around A.D. 150 -- 200. It is also in the Jewish Talmud. |
| ▪ Sur. 7:148 ; 20:88 The story of the golden calf jumping out of the fire and mooing is another folktale from Pirke Rabbi Eleazer. |
| ▪ Sur. 2:63, 2:93, 4:154, 7:171 The story of God lifting Mt. Sinai up over the heads of the Israelites was already written in a Jewish book, "Abodah Sarah", long before Muhammad's time. |
| ▪ Sur. 12 The story of Joseph featured in the Quran comes from Midrash Yalqut 146. |

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| ▪ Sur. 18:8-26 Seven Christians hiding from persecution in a cave, and waking up 300 years later, is taken from the "Story of the Martyrs", written by Gregory of |
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Tours, who lived long before Muhammad was born.

- **Sur. 19:29-31** The folktale about Jesus, as an infant, lying in his cradle and talking to people is in chapter one of a popular work of Christian fiction, "The Gospel of the Infancy". Again, it predated Muhammad by many years. It's from circa A.D. 150.
- **Sur. 21:51-71 ; 29:16-17 ; 37:97-98** The fable of Abraham being delivered from Nimrod's fire was a Jewish folktale, written in the "Midrash Rabbah" 400 years before Muhammad's time (Shorosh, 205). Of course, Nimrod actually lived thousands of years before Abraham. The Quran often makes mistakes of that nature.
- **Sur. 27:17-44** The popular fable of Solomon, talking with animals such as birds and ants, as well as the provocative story of the Queen of Sheba thinking that Solomon's shiny floor was water, and therefore hoisting up her skirt. These were written in the II Targum of the Book of Esther", a collection of fairy tales that was in circulation around A.D. 200 – four hundred years before Muhammad was born.

We DO know, from the Quran itself, that the Christians and Jews of Muhammad's day DID accuse Muhammad of taking the stories from other sources – "They are just Tales of the Ancients!" they would say. It's a fact, quoted from the Quran itself, that Jews and Christians were saying such things. So you've got to wonder, "Why would the Christians say that, if it weren't true?"

If the stories of the Quran had been original with Muhammad, the Jews and Christians of his day could NOT have said they were tales of the ancients. They'd be laughed to scorn.

Christians hated the idea of evolution when Darwin first introduced it in 1859, but NOBODY said, "Oh that's an old idea." It WAS new. The fact that the Christians and Jews of Muhammad's day said they had heard the Quran's stories before means they probably really HAD heard them before.

One example is the story of ravens showing his Adam and Eve how to bury Abel. First of all, the story was taken directly from the Jewish Mishnah, which clearly predates the Quran. However, secondly and more importantly, we can prove it. There is one line from the Quran, right after the story, in Surah 5:32, where it is said that "To kill one person is the same as killing all mankind." That same line, almost word for word, is in the account of the Mishnah-Sanhedron, in verse 4:5, right after the account of the ravens – exactly in the same position as it is in the Quran. The existence of the same story, and even the same rather obscure passage, proves decisively that the story was copied -- that the Quran took the story from the Mishnah. The Mishnah is a Jewish commentary on the Old Testament books of the Bible, put together by Jewish rabbis, long before Muhammad was born.

Even the details of a lot of these "Bible" stories were off a bit.

| According to the BIBLE | According to the QURAN |
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| Ex.2:10 Pharaoh's daughter adopts Moses | Surah 28:9 Pharaoh's wife adopts Moses |
| Esther 3-7 Haman works for King Ahasuerus of the Persians - about 550 B.C. | Surah 28:38, 40:25 Haman works for Pharaoh of the Egyptians - about 1450 B.C. |
| Gen.6-8 Noah and 3 sons survive Flood | Surah 11:42-43 One son drowns. |

Muhammad's Quran co-opted the heroes of the Jewish and Christian faiths into his new religion, while denouncing the very foundation of Christianity – the divinity of Jesus Christ. Furthermore, he commanded the Jews and Christians to kneel down and worship his own vision of "god," and threatened their destruction if they didn't.

What was the reaction from "The People of the Book?" What would yours be?

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| 9 | The People's Reaction to Muhammad's Preaching |
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"You say your faith, Islam, is the successor to Christianity - that your God and my God are the same? That's Great ! Will you come and worship Jesus with me in my church this Sunday?" (What to say whenever a Muslim says, "We worship the same God.")

Believing himself to be a prophet, Muhammad felt that he had special knowledge from Allah concerning all questions of religion.

He offered the Christians and Jews the "opportunity" to take Muhammad himself as their new prophet. His idea, in 3:23 below, was that Jews and Christians could come together under Muhammad's new religion.

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| Jews and the Christians Should Listen to Muhammad | |
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| 3:23 | Have you not turned your vision to those who have been given a portion of the Book? They are invited to the Book of Allah, to settle their dispute , but some of them turn away and decline ... |
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The TRUE Christians of the day -- those who, like all Christians since the time of the apostles, worshipped Jesus Christ, and KNEW Him - did not buy Muhammad's new religion at all. However, some of the weaker Christians did.

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| Some Pagans, Jews, and Christians Did Submit to Islam | |
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| 5:82 | You will find the Jews and the Pagans to be strongest among men in hatred toward the believers. Nearest among them in love toward the believers will you find those who say, "We are Christians," because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant. |
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| 5:83 | And when they listen to the revelation received by the Apostle (Muhammad), you will see their eyes overflowing with tears, for they recognize the truth. They pray, "Our Lord, we believe. Write |
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| | us down among the witnesses. |
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| <p>5:84 "What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord (Allah) to admit us to the company of the righteous?"</p> |
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| <p>17:107-109 Say: Whether you believe in it (the Quran) or not, it is true that those who were given knowledge beforehand, when it (the Quran) is recited to them, fall down on their faces in humble prostration. And they say: "Glory to our Lord! Truly has the promise of our Lord been fulfilled!" They fall down on their faces in tears, and it increases their (earnest) humility.</p> |
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| <p>28:52-53 Those to whom We sent the Book before this -- they do believe in this (revelation): And when it is recited to them, they say: "We believe therein, for it is the Truth from our Lord. Indeed we have been Muslims (bowing to Allah's Will) from before this.</p> |
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"Those to whom we sent the Book before," or the "People of the Book," of course, refers to Christians and Jews. The "Pagans" were the people who were still worshipping the pre-Islamic gods, the idols that were at one time in the Kaaba - the Sun god (Shams), Moon god (Hubal), the Daughters of Allah (Allat, Al-Uzza, and Manat), and many others.

"Unbelievers" basically refers to anyone who is not a Muslim. Muhammad used different words for the different groups. But, as we mentioned earlier in this book, according to the Quran, anyone who doesn't accept Muhammad's authority is an unbeliever. The following Quranic references bear this out. (4:150-151, 9:29, 98:6). For more passages to back this up, refer to the table at the end of chapter six.

These people had differing reactions to the rise of the prophet, partly because of beliefs and partly because of circumstances. Some of them did decide freely (more or less) to convert.

Pagans -- It's easy to see why a lot of the pagan people believed Muhammad's message. Here, along came a "prophet" as the Quran says, "from among them." He was an Arab, like them. He had a book in THEIR language. (The New Testament scripture that the local Christians read was in Syriac - a language that wasn't their own.)

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Furthermore, Muhammad's religion embraced most of the customs familiar to the pagans, such as the Hadj, for example. He also kept pagan symbols, like the crescent moon. For that matter, "Allah" himself was recognized by the pagans as their own high god.

Jews - Some of the Jews saw their own religion reflected in the the daily prayers Muhammad kept, the Sabeans had daily rituals as well. Those prayers, of course, were originally aimed toward Jerusalem, but Muhammad later changed the direction, pointing his followers toward Mecca (2:149). Apparently he took some heat for it, because he recognized, in Surah 2:142 that people would question, as I do, how Allah could change his mind so quickly?

Christians - As mentioned previously, in Muhammad's day, the New Testament did not as yet exist in Arab Christians' own language of Arabic. Maybe they had the Gospel of John in Arabic, but that's about all. The lack of Vernacular scripture would certainly contribute to a lack in Christian education. People who don't really know their own faith are often susceptible to false prophets. In addition, the Harkean version of the Syriac Bible, as mentioned in the last chapter, might have caused some confusion among Christians, or at least given Muhammad an opener.

It's pretty sad that nobody managed to translate Scripture into Arabic until it was too late. It's also pretty sad that the Christian church in Arabia was so very divided over the question of Jesus' nature. A lot of the Christians in Muhammad's area were Nestorians, or Monophysites. They were considered heretics, and they had separated from the mainstream church. Unfortunately, the Nestorians, the Monophysites, and all the other sects, including the orthodox Christians, all probably spent a lot of their time attacking each other's positions and demonizing each other. And this was all in addition to the age-old tensions between Christian and Jew. Muhammad, in his Quran, talks about the divisions he witnessed.

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| Sura 19:37 | The sects differ among themselves, and woe to the Unbelievers because of the coming Judgment, a momentous day. |
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| <p>Sura 30:32 Those who split up their religion, and become (mere) sects - each party rejoices in that which is with itself.</p> |
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The Gnostics, most of whom could not even be classified as Christian, were there too. They read books like the "Gospel of Judas," (First produced in the second century), and denied portions of the real, first-century Bible. Apparently, from their books, which they regarded as Scripture, at least some of them thought of Jesus as just a man. At least some held the same view of Jesus that Muhammad held. In the Quran, when Muhammad claims that "Christians" agree with him, he might have been, in part, talking about these Gnostics.

Another cause of these conversions would be the same reason for conversion that people sometimes have today. Some people don't appreciate what we have in our relationship with Jesus, or are not very familiar with our own scripture, and so are easy prey for anyone who is remotely convincing. They never really knew what they believed to begin with, or why they believed it. Finally, however, the greatest reason for conversions to Islam was coercion. Muhammad didn't have much of a following until he gained political and military power. That's a fact of history. With that power, he was able to intimidate believers of other faiths, or oppress them until they caved.

Muhammad believed that since his god was the universal god, then he was everybody's god, and therefore, NOBODY had the RIGHT to believe in any OTHER god. So, he ORDERED people to believe.

| Muhammad "Ordered" or "Invited" them to Believe | |
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| 4:47 | O People of the Book! Believe in what We (Allah) have (now) revealed , confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition |
| 57:8 | What cause do you have for not believing in Allah? The Apostle invites you to believe in your Lord , and has indeed taken your Covenant, if you are men of Faith. |

Surah 4:47 says, "Before We Change your Face ..." - Is that a threat?

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HOWEVER

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| A LOT of Jews & Christians did NOT convert to Islam. |
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Again in the next passage, you see Muhammad's impulse to COMMAND people to believe, along with his disdain for belief based on evidence.

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| <p>Surah 98: 1, 4-5 Those who reject (truth), among the People of the Book and among the Polytheists, are not going to depart (from their ways) until they are shown CLEAR EVIDENCE...Nor did the People of the Book (Jews and Christians) have divisions among them, until after they had clear evidence. ... And they have been commanded no more than this: To worship God, offering Him sincere devotion, being true (in faith), to establish regular prayer, to practice regular charity, and that is the Religion (Islam) Right and Straight.</p> |
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Not only did the Christians demand clear evidence, but they also felt that, if Muhammad's message were true, then it should strengthen their faith, not undermine it.

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| <p>Surah 9:124 Whenever there comes down a surah, some of them say: "Which of you has had His faith increased by it?" Yeah, those who believe, that's who! Their faith is increased and they do rejoice.</p> |
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It obviously seemed very strange to these Christians and Jews of seventh century Arabia to hear Muhammad claiming to be a prophet and quoting well-known folk-tales, claiming these imaginary stories were God's Word.

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| <p style="text-align: center;">These Stories Are Just Tales of the Ancients</p> |
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| <p>6:25 ... They (only) dispute with you. The Unbelievers say: "These are nothing but tales of the ancients."</p> |
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| <p>9:61 There are others among them who speak ill of the Prophet, saying: "He believes everything he hears."</p> |
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| 16:103 | We (Allah) know indeed that they say, " It is a man that teaches him. " The tongue of him they wickedly point to is notably foreign. |
| 25:5 | And they say: " (These are) tales of the ancients , which he (Muhammad) has caused to be written, and they are dictated before him morning and evening. " |
| 27:68 | "It is true we were promised this -- we and our fathers before (us): These are nothing but tales of the ancients. " |
| 8:31, 16:24, 23:83, 27:68, 46:17, 68:15, 83:13, and others | |

This would have made Muhammad pretty angry. But, frankly speaking, as you saw from chapter eight, there's a lot of evidence that the stories of the Quran really WERE old folk-tales, like the stories of "Paul Bunyan" or "Jack and the Beanstalk" that some of us learned as children. Some of the Quran's stories were from Gnostic gospels, others were from Persian, Arab, Jewish, or Christian sources – but none were directly from the Bible itself.

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| A Prophet Without Any Signs |
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Muhammad had another real problem, besides the stories – one that he never really solved. He couldn't do any miracles. I suppose he might have tried. But miracles are pretty hard to do. Of course, Jews and Christians have a long history (if you believe it) of prophets who actually DID do miracles. Thus, if someone comes along and says that they are a prophet, just like all those that came before, he's got to convince a pretty tough audience. Our Lord, Jesus Christ, is a hard act to follow. The Quran records what Muhammad's critics, Jews and Christians, were saying about him:

| Where Are Your Signs ? | |
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| 28:48 | But (now), when the Truth has come to them from Ourselves (Allah), they say, " Why are not (signs) sent to him (Muhammad), like those which were sent to Moses? " |
| 3:183, 6:37, 10:20, 11:12, 13:7, 13:27, 15:7, 20:53-56, 20:133, 28:58-59, 29:50, 31:7, 57:9 | |

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Clearly, from these Quranic passages, the people of Muhammad's time expected that anyone who was a true prophet would be able to show that God was with him, by means of some "sign" – some divine miracle.

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| Muhammad tries to say there's a Good Reason for his lack of Miracles |
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| 17:59 | And We (Allah) refrain from sending the signs, only because the men of former generations treated them as false. |
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| 26:4 | If (such) were Our Will, We (Allah) could send down to them from the sky a sign , to which they would bend their necks (bow down to) in humility. |
| 26:5 | But whenever there comes to them a newly-revealed Message from (Allah) Most Gracious, they always turn away from it. |

However, this would not have been much of a reason for Muhammad’s critics. He needed to come up with something better. One has to really admire Muhammad’s ingenuity, because he found an ingenious solution. Instead of giving them a real sign that he was from God, which he couldn’t do, he pointed to all the things in nature that ARE from God, and said, “See, there is your SIGN!”

| Muhammad’s attempt at giving people “SIGNS” | |
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| 2:164 | Behold! in the creation of the heavens and the earth , in the alternation of the night and the day , in the sailing of the ships through the ocean for the profit of mankind, in the rain which God Sends down from the skies, and in the life which He gives therewith to an earth that is dead, in the beasts of all kinds that He scatters throughout the earth, in the change of the winds , and in the clouds which they trail like their slaves between the sky and the earth -- (Here) indeed are signs for a people that are wise. |

Basically anything on earth or in the sky could qualify as a “sign.”

| He was Always referring to Rain as one of his “Signs.” | |
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| 13:12-13, 13:17, 23:18, 24:43, 27:60, 30:24, 30:48-49, 32:27, 35:27, 39:21, 41:39, 43:11, 72:16 | |

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| 3:190 | Behold, in the creation of the heavens and the earth, and in the alternation of night and day -- there are indeed signs for men of understanding. |
| 10:24 | The life of the present is like the rain which We (Allah) send down from the skies, by its mingling arises the produce of the earth which |

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| | provides food for men and animals ... thus do We explain the Signs in detail for those who reflect. |
| 16:11 | With it He produces for you corn, olives, date-palms, grapes and every kind of fruit. Truly this is a sign for those who think about it. |
| 16:12 | He has made the Night and the Day subject to you. The sun, the moon, and the stars are subject to His Command. Truly in this are Signs for men who are wise. |
| 16:13 | And the things on this earth which He has multiplied in varying colors (and qualities). Truly in this is a sign for men who celebrate the praises of God (in gratitude). |
| 16:65 | And God sends down rain from the skies, and gives therewith life to the earth after its death. Truly in this is a Sign for those who listen. |
| 16:66 | And truly in cattle (too) will you find an instructive sign. From what is between the excretions and blood within their bodies, We (Allah) produce milk for you to drink, pure and pleasurable to those who drink it. |
| 21:31 | And We have set on the earth mountains standing firm, to keep the earth from shaking. ... |
| 30:23 | And among His signs is the sleep that you take by night and by day, and the quest that you (make for livelihood) out of His Bounty. Truly in that are signs for those who listen. |
| 30:46 | Among His signs is this, that He sends the winds, as heralds of glad tidings, giving you a taste of His (grace and) mercy -- that the ships may sail (majestically) by His command and that you may seek of his bounty, in order that you may be grateful. |
| 39:52 | Don't they know that God enlarges the provision or restricts it, for anyone He chooses? Truly, in this are signs for those who believe! |
| 42:29 | And among His signs is the creation of the heavens and the earth, and the living creatures that He has scattered throughout them. ... |

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42:32 And **among His signs are the ships, smooth-running through the ocean,** (tall) as mountains.

Other Signs

21:30,32-33, 23:41-46, 27:86, 29:44, 30:22,25, 36:37-41, 42:29, 45:3-6, 51:20, 67:19, 88:17-20, 16:67-69, 23:19-21, 30:20-23, 30:37, 39:52, 40:13, 48:20, 10:15, 29:14-15, 29:24, 29:33-35, 32:26, etc. (There are other verses I didn't document.)

Those Who Believe in the Signs and Those Who Reject Them

23:58, 27:81, 27:93, 28:87, 41:53.....29:23, 30:10, 31:7, 34:5, 34:38, 32:22-3, 74:16-17, 78:28-30

Can you blame the Jews and Christians of Muhammad's day for being a bit skeptical? Nonetheless, apparently Muhammad expected them to believe him:

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| 45:31 | But as to those who rejected God, (it will be said): "Didn't we show you our signs? But you were arrogant, and you were a people given to sin! " |
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According to the verses below, apparently the people weren't too impressed with signs like "rain," "cows," and "milk."

| Critics Treated His Signs Like a Joke and said He was Just a Poet. | |
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| 5:58 | When you proclaim your call to prayer, they laugh and make jokes. That is because they are a people without understanding. |
| 21:5 | "No," they say, "(The Quran is just a) medley of dreams! - No, He forged it! - No, He is (only) a poet! Let him bring us a sign like the ones that were sent to (prophets) of old! " |
| 25:30 | "O my Lord! Truly my people took this Qur'an for just foolish nonsense. " |
| 25:41 | When they see you, they always just make fun of you, and say, "Is this the one whom God has sent as an apostle?" |
| 83:29 | Those in sin used to laugh at those who believed. |

37:12-14, 37:36, 39:56, 40:83, 45:9, 45:33-35, 52:30, 54:42, 66:8, 69:41, 83:29-31, 86:14

They Said the Quran was a LIE.

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| 25:4 | But the misbelievers say: "This is nothing but a lie which he has forged, and others have helped him at it." In truth it is they who have put forward an iniquity and a falsehood. |
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10:38, 16:101, 20:126, 23:105, 30:58, 32:3, 34:8, 34:43, 40:4, 46:8, 52:33, 78:28

They said Muhammad was Possessed.

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| 21:2-3 | They listen with ridicule to each fresh warning that their Lord (Allah) gives them. Their hearts are set on pleasure. In private the wrong-doers say to each other, "Isn't this man a mortal like yourselves? Would you follow witchcraft with your eyes open?" |
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17:47, 23:70, 37:15, 38:4, 44:14, 46:7, 68:51, 69:42, 81:25

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| 13:43 | The Unbelievers say: " You are certainly not an apostle. " Say: "God is an all-sufficient witness between me and yourselves, and so are those who know the scriptures." |
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| 23:4 | The chiefs of the Unbelievers among his people said: " He is no more than a man like yourselves. His wish is to assert his superiority over you. If Allah had wished (to send messengers), He could have sent down angels |
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| 74:25 | " This is nothing but the word of a mortal! " |
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According to the Quran, another line that Muhammad's critics often used runs something like this: "**Will we be brought back to life after we die? Don't be ridiculous!**" I didn't track those passages (Surahs 37:16, and 34:8, for example), although there are many of them. I didn't track them, because the people who made those statements were obviously not Christians. Muhammad never described the Christians and Jews, the People of the Book, as saying there is no resurrection. He was probably referring to the pagan population that worshipped idols, or possibly to the Jewish Sadducees. If he were referring to Christians, then he was confused. Christianity with no resurrection is meaningless.

Given that Muhammad believed simply because he was commanded to believe, it's not surprising that he expected others to believe, simply because he, in turn, commanded them. From the verses in the Quran, it appears Muhammad became more shrill in ordering the unbelievers to accept him as a prophet, but the unbelievers were not that easy.

| Muhammad DEMANDS they BELIEVE him | | Unbelievers REFUSE | |
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| 2:13 | When it is said to them: "Believe as the others believe," | → | They say: "Shall we believe as the fools believe?" |
| 2:91 | When it is said to them, "Believe in what God Has sent down, " | → | They say, "We believe in what was sent down to us:" |
| 25:60 | When it is said to them, "Adore (Allah) Most Gracious!" | → | They say, "And what is (Allah) Most Gracious? Shall we adore that which you command us?" |
| 30:58 | If you bring to them any sign | → | The Unbelievers are sure to say, "You preach nothing but falsehoods." |
| 31:21 | When they are told to follow the (Revelation) that Allah has sent down | → | They say, "No, we shall follow the ways of our Fathers." |
| 63:5 | And when it is said to them, "Come, the Apostle of Allah will pray for your forgiveness." | → | They turn aside their heads, and you see them turning away their faces in arrogance. |

Also: 34:43, 37:35-36, 43:30,

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This approach was apparently not working out too well – not according to the Quran, anyway. The Quran even tells us why this approach was not working. The Christians needed PROOF.

98:1 Those who reject (truth), among the **People of the Book** and among the Polytheists, are **not going to depart (from their ways) until they are shown CLEAR EVIDENCE.**

Muhammad feels that it's unreasonable for the unbelievers to require clear evidence from him. For Muhammad, **clear evidence was the one thing that he did NOT have.**

That's very different from Christianity. In I Corinthians 15:12-20, Paul writes, "If Christ be not raised, then our faith is in vain – but praise be to God Christ DID rise from the dead." Christianity is based on facts.

39:45 When Allah ... is mentioned, the hearts of those who do not believe... are filled with disgust ... but **when (gods) other than he are mentioned, behold, they are filled with JOY.**

The Quran documents the conflict that was unfolding between Muhammad and those who did not buy what he was selling. The following Quranic verses give us a pretty good idea of the Christian / Jewish / Pagan side of things.

Actions of the Unbelievers, as recorded in the Quran

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| 77:48 | And when it is said to them, " Prostrate yourselves! (Bow down)" they do not do it. |
| 84:21-22 | And when the Qur'an is read to them, they do not bow down , but on the contrary the Unbelievers reject (it). |
| 31:7 | When Our Signs are rehearsed to such a person, he turns away in arrogance, as if he didn't even hear them, as if there were deafness in both his ears. Announce to him a grievous Penalty. (Also refer to 10:42) |

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| 9:127 | Whenever a chapter is revealed, they glance at each other, asking: "Is anyone watching you?" Then they turn away. ... |
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| 41:26 | The Unbelievers say: " Listen not to this Qur'an, but talk at random in the midst of its (reading), that you may gain the upper hand! " |
| 83:30-31 | Whenever they passed by them, they used to wink at each other (in mockery) . And when they returned to their own people, they would return, telling jokes . |

Also: 2:76, 2:105, 46:7-8

This is Muhammad's account of the unbelievers' reaction to his message. Muhammad could very easily have been a little one-sided in his view of things. On the other hand, if someone came to me, claiming to be a prophet of God, and told me that the story of "Little Red Riding Hood" was God's Word, I have to admit, I would probably laugh too.

They should have seriously tried to help Muhammad understand his mistakes. But then again, maybe they did. Maybe Muhammad just would not listen. In fact, from the verses of the Quran, it certainly seems like Muhammad was not listening to anyone who believed Jesus to be divine.

One thing those Christians who remained faithful did right, even under intense pressure sometimes - They REFUSED to BOW, according to 77:48 above.

What the Christians and Jews Did NOT Do, from the text of the Quran

As an author of non-fiction, I try to be responsible. I get the best sources I can find, draw logical conclusions, and try to resist the all-too-human temptation to overstate my case. I'm sure that, like any human being, I sometimes fail in this regard. But I do try.

A lot of Islamist authors don't seem (to me anyway) to be trying so hard to be responsible. It seems that truth, for an Islamist, is any fiction that serves their purpose. I read one Islamist author who was going on about how the Christians of Muhammad's day had killed many of his followers - would burn them alive, or strip off their skin.

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But the Quran does NOT back that up. The Quran is a very angry book, written by a very angry man. And Muhammad, like most angry men, is anxious to itemize all the grievances he has against these horrible people who have made him so angry. What does he talk about? What he says in scores of passages is that they LAUGHED at him, made JOKES about him, or rude comments.

In fact, look at Surah 22:72. There it says, very plainly, "**They NEARLY attack you.**" That indicates to me, pretty clearly, that - at least generally speaking - the People of the Book did NOT physically attack Muhammad or his followers. To "nearly" attack someone is to stop short of actually doing it.

In Surah 26:227, he speaks of Muslims being "unjustly attacked." However, he makes it clear, in the two verses prior, verses 225-226, that he is talking about the literary attacks he suffered at the hands of some poets.

**The Text of the Quran Shows that Jews and Christians were guilty of
nothing more than simply laughing at Muhammad.**

Muhammad, in the Quran, absolutely rails and rants against the people who "laughed at" him, "mocked him," or "took" his verses "by way of jest." We've already quoted most of those passages in an earlier chapter.

Now here's the big question: Muhammad was greatly bothered by the ridicule of the opposition, and wrote many angry verses in response. But, although there are dozens of references that condemn those who made fun of Muslims, there are almost no passages that talk about unbelievers actually KILLING Muslims – going beyond mere jokes or even persecution -- other than a few, which we quoted above. But even Sura 3:21 only talks about killing PROPHETS. Muhammad was the only “prophet” the Muslims had, and he wasn't ever killed. (Surah 3:21 is most likely referring to the Old Testament prophets that were killed, one of Muhammad's favorite subjects totalk about.) Sura 2:191 says “tumult and aggression” (crimes attributed to the unbelievers) are WORSE than SLAUGHTER. Really? Why would the Quran say that? Was it trying to justify the killing of Christians who never killed Muslims?

If Muslims were being routinely killed, it would not be this way. In the Hadith, I do know of the story of a Muslim man buried by unbelievers (kafir) up to his neck in sand and left for dead, but he was rescued.

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If Muslims were being routinely killed for their faith, it would be well documented in the Quran. After all, if Muhammad got so fiercely angry over the jokes people made, wouldn't he have been even more incensed over murder and complained bitterly about it?

Why is there no mention in the Quran of even ONE specific instance of a Muslim being murdered by unbelievers? I believe this is decisive proof that there was no physical persecution of the early Muslim community in Mecca. The jokes and laughter were about as bad as it got for them – with, of course, a few exceptions.

The intensity of Muhammad's anger at the mockery, along with the almost total absence of anger at more serious grievances, is pretty good proof that there were actually very few of those more serious grievances, if any.

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Muhammad's Hatred of Unbelievers

The edict comes in verse 29 of Sura 9: "Fight those who do not believe in God and the last day and do not prohibit the things which God and his apostle have prohibited! And (fight) possessors of scripture who do not accept the religion of truth (i.e. Islam) until they pay tribute by hand, being inferior!" With the passage of the years, these scripture-possessors had become the "worst creatures" (Sura 98, verse 5).

Mohammad's announcement of this edict after the elimination of the Madinan Jews, the seizure of the Jewish villages of Khaybar and Fadak, and the conquest of Mecca, indicates that with Islam in power, polite and rational discussion with dissentients was no longer deemed necessary. The language of future discourse with them was to be the language of the sword.

Ali Dashti, *Twenty-three Years,* page 85

Chapter 9 described in detail how the Christians, Jews, and Polytheists of Muhammad's day reacted to his message. For the most part, they dismissed Muhammad, ridiculed him, and rejected his precious Quran. Apparently he could not handle such overt rejection. Refer to Sura 6:33:

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| 6:33 | We (Allah) know the grief which their words do cause you: It is not you they reject: It is the signs of Allah which the wicked disdain. |
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There are even indications in the Quran that Muhammad had a grudging respect for the intransigence of the Jews and Christians. They were apparently his most difficult opponents.

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| Muhammad was Afraid of the Power of the Gospel |
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| 2:120 | Never will the Jews or the Christians be satisfied with you unless you follow their form of religion. |
| 3:69 | It is the wish of some of the People of the Book to lead you astray. |

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| 3:100 | O you who believe, If you listen to some among the People of the Book, they would (indeed) render you apostates after ye have believed! |
| 5:49 | ... Beware of them lest they beguile you away from any of that (teaching) which Allah has sent down to you. ... |
| 6:116 | ... They will lead you away from the way of Allah. They follow nothing but conjecture. They do nothing but lie. |
| 17:73-74 | And their purpose was to tempt thee away from that which We had revealed unto thee ... And had We not given thee strength, you would nearly have inclined to them a little. |
| 25:28-29 | The Day that the wrong-doer will bite at his hands, he will say, "Oh, if only I had taken a (straight) path with the Apostle! "Ah! woe is me! I wish that I had never taken such a person for a friend! He lead me astray from the Message (of Allah) after it had come to me!" |
| 30:60 | ... Nor let those shake your firmness, who (themselves) have no |

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| | certainty of faith. |
| 58:14-15 | Do you not consider those who turn (in friendship) to people who have the Wrath of Allah upon them? They are neither of you nor are you of them, and they swear to falsehood knowingly. |
| 60:2 | They desire that you should reject the truth. |

Faced with Christians who were apparently having some success in persuading Muslims to leave Islam, Muhammad finally ordered that Muslims not associate with Christians and Jews.

Jesus teaches us that he sends us out into the world, knowing that we will be bitterly opposed, but promising that he will be with us every step of the way (Matt.28:20). We're told to make friends of those who don't believe as we do (Matt.11:19, Lke.16:9). We are told that we are to be "in the world, but not of the world (Jn.17:3-21)," and that we are the "salt of the earth (Matt.5:13)," because it is our job to help all kinds of people, and, in so doing, preserve society.

Muhammad's idea was all too human: Do NOT be friends with anyone who is not Muslim.

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| Don't Choose Unbelievers for Friends | |
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| 3:28 | The Believers should not take Unbelievers as friends or helpers rather than Believers. If any do that, there will be no help from God |
| 3:118 | O you who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin. Rank hatred has already appeared from their mouths. What their hearts conceal is far worse. |
| 4:139 | Yea, to those who take for friends Unbelievers rather than Believers, is it honour they seek among them? No, all honour is with God. |
| 5:51 | O you who believe! Take not the Jews and the Christians for your friends and protectors. They are only friends and protectors of each |

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| | other. And the one amongst you that turns to them (for friendship) is one of them. |
| 5:55 | Your (real) friends are (no less than) Allah, His Apostle, and the (fellowship of) believers -- those who establish regular prayers and regular charity, and they bow down humbly (in worship). |
| 5:57 | O you who believe, take not for friends and protectors those who laugh at your religion and make jokes about it , whether among those who received the Scripture before you, or among those who reject Faith. |
| 9:23 | O you who believe, do not take your fathers and your brothers for protectors if they love infidelity above faith . If any of you do so, they do wrong. |
| 53:29 | Therefore shun those who turn away from Our message and desire nothing but the life of this world. |
| 58:22 | You will not find any people who believe in Allah and the Last Day loving those who resist Allah and His Apostle , even though they might be their fathers or their sons, or their brothers, or their kindred. |
| Also refer to: 4:88-89, 4:140, 5:55, 5:80-81, 6:68, 9:114, 11:113, 60:1-2, 60:13 | |

With Muhammad, there were only two kinds of people – Muslims, and Enemies – Dar al Islam (The World of Islam) and Dar al Harb (The World of War). In particular, Muhammad hated Jewish people. He wrote that hatred into his book.

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Thus, because of the hatred of a man who died almost 1400 years ago, generations still grow up being educated to believe that Jewish people are inherently evil.

Back in 2006, I was giving English lessons to an Indonesian girl, a Muslim university student, in Jakarta. She studies microbiology at one of the best Islamic universities in Indonesia. I asked her what interesting things she had learned. She replied, "Well, for example, we've learned that Jewish people do not have good genes because they marry their own brothers and sisters." She was a wealthy, well educated Muslim girl, about 21, very intelligent, from a good family, living in a relatively moderate Muslim country. Yet she believed, without question, all of the fallacious bigotry that her university was passing off as "science." It's really sad.

Muhammad's Feelings Towards Jewish People

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| 2:65 | You knew well those [the Jews] amongst you who transgressed in the matter of the Sabbath. We (Allah) said to them, "Be you apes, despised and rejected." |
| 2:83, 88, 89 | We (Allah) made a covenant with the Children of Israel (to this effect): Worship none but Allah! (However) then you turned away, except for a few of you, and (even now) you backslide ... Allah's curse is on them (The Jews) for their unbelief . They have but little faith. ... When there comes to them that which they (should) recognize, they refuse to believe in it, but the curse of Allah is on those without Faith . |
| 4:46 | Among the Jews , there are those who displace words (in their Scriptures) from their (right) places, and say, "We hear and we disobey," and "We hear what is not heard," and "Ra'ina," with a twist of their tongues and a slander to faith . |
| 4:160-161 | Because of the sins of the Jews , We (Allah) made unlawful for them certain (foods) good and wholesome which had (formerly) been lawful for them. They prevented a lot of people from following Allah ... They took usury , though they were forbidden, and they devoured men's substance wrongfully . |

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| | those whom he transformed into apes and swine, those who worshipped Evil. ... |
| 5:64 | The Jews say: "Allah's hand is tied up." May their own hands be tied up and may they be accursed for the (blasphemy) they utter! ... Amongst them we have placed enmity and hatred till the Day of Judgment ... And Allah does not love those who do mischief. |
| 5:78-79 | Curses were pronounced, by the tongue of David and by that of Jesus the son of Mary, on those among the Israelites who rejected Faith , because they disobeyed and persisted in excesses ... Nor did they (usually) condemn any of the sins which their own people committed. Evil indeed were the deeds which they did. |
| 5:82 | Strongest among men in hatred toward the believers will you find the Jews and Pagans. ... |
| 7:166 | When in their insolence they [the Jews] transgressed (all) prohibitions, We said to them, "Be you apes, despised and rejected." |
| 62:5 | Those to whom the burden of the Torah was entrusted and yet refused to bear it are like a donkey laden with books. Wretched is the example of those who deny Allah's revelations. Allah does not guide the wrongdoers. |
| Also refer to: 2:40-44, 5:70-71, 6:146, 16:118, 17:4-8, 37:113, 62:6-8 | |

In the second part of Sura 5:82, not quoted above, Muhammad showed some respect for Christians, apparently because some of them had shown him Christian love, and because they had not acted arrogantly toward him.

However, if he thought that they would therefore eventually agree with his message, then he was mistaken. While some converted, the majority apparently stood fast and simply refused to be either confused by Muhammad's teaching, or intimidated by his bullying. Muhammad finally came to hate them just as much as he hated anyone else who refused to recognize his prophet-hood.

Muhammad's Feelings Towards Christians Who Did Not Submit

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| 4:171 | O People of the Book! Commit no excesses in your religion. Do not say anything about Allah except the truth. Christ Jesus the son of Mary was (no more than) an apostle of Allah. ... Don't talk about "Trinity." Stop it! It will be better for you, for there is only one God. |
| 5:14 | With those, too, who call themselves Christians , We did make a covenant, but they forgot a good part of the message that was sent to them. Therefore, we created divisions between them them, with enmity and hatred between the one and the other, until the day of judgment . |
| 5:17 | In blasphemy indeed are those that say that God is Christ the son of Mary. |
| 5:94 | There are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of God. And there are those who bury gold and silver and spend it not in the way of God: Announce unto them a most grievous penalty |

Jews and Christians were often lumped together into one grouping. The Quran refers to them, jointly, as "People of the Book." Sometimes Muhammad wrote passages in which he did not distinguish much at all between Christians and Jews, treating both groups with equal disdain:

Muhammad Talking about Jews and Christians

(Often referred to as "People of the Book")

2:111 They say: "None shall enter Paradise unless he is a Jew or a Christian." That is their (useless) desire. Say: "Produce your proof if you are telling the truth."

2:113 The Jews say: "The **Christians** have nothing (to stand) upon," and the Christians say, "The **Jews** have nothing (to stand) upon." **Yet they all (profess to) study the (same) Book.** Meanwhile, the really ignorant ones say the same thing about both groups. God will judge between all of them on the Day of Judgment.

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| 2:135 | They say: "Become Jews or Christians if you would be guided (to salvation)." You should say: "No, (I would rather follow) the Religion of Abraham the True, and he did not join gods with Allah." |
| 3:71 | You People of the Book, why do you clothe truth with falsehood , and conceal the truth, although you have knowledge? |
| 3:98-99 | Say: "O People of the Book, why do you reject the Signs of God , when God is Himself witness to all that you do?" Say: "O you People of the Book, why do you obstruct those who believe from the path of Allah, seeking to make it crooked, even though you yourselves were witnesses (to God's Covenant)? However, God is not unmindful of all that you do." |
| 4:44 | Have you not turned your attention to those who were given a portion of the Book (the Bible)? They traffic in error, and they hope that you lose the right path. |
| 4:51 | Have you not turned your attention to those who were given a portion of the Book (the Bible)? They believe in sorcery and evil , and tell the unbelievers that they are better guided in the (right) way than the believers! |

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| 4:52 | They are (men) whom Allah has cursed. And those whom Allah has cursed, you will find, have no one to help them. |
| 5:18 | (Both) the Jews and the Christians say: "We are sons of God, and his beloved." Say: " Why then does He punish you for your sins? No, you are but men -- men that he has created |
| 5:59 | Say: "O People of the Book , Do you disapprove of us for no other reason than that we believe in Allah and the revelation that has come to us and that which came before (us). (Perhaps) most of you are rebellious and disobedient? " |

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| 5:66 | If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. Some of them are on the right course, but many of them follow a course that is evil. |
| 9:30 | The Jews call 'Uzair a son of God, and the Christians call Christ the son of God. That is a saying from their mouth. (In this) they only imitate what the unbelievers of old used to say. God's curse be on them! How they are deluded away from the truth! |
| 9:31 | They take their priests and their anchorites to be their lords in derogation of Allah, 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. Praise and glory to Him. (Far is He) from having the partners they associate (with Him). |
| 33:26 | And those of the People of the Book who aided them -- God took them down from their strongholds and cast terror into their hearts. (So that) you killed some, and made prisoners of the others. |
| 33:27 | And He made you heirs of their lands, their houses, and their goods, and of a land which you had not (lived in before). And God has power over all things. |

Also: 2:120, 3:23, 4:53, 5:65, 57:16

Look at Surah 5:18 above. Do Christians really believe themselves to be the sons of God and His (God's) BELOVED ? Is Muhammad saying that we believe God has a wife? In Surah 5:116, Muhammad says that Jesus' Mother, Mary, is part of the Christian Trinity. Muhammad really had a very limited idea of what the New Testament teaches and what true Christians believe.

Take another look at Surah 5:59. Muhammad was accusing the Christians when he said this, but couldn't the Christians say the same thing about him?

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In the beginning, in the Meccan and early Medinan period, there was a real distinction drawn between pagan idolators, on the one hand, and "People of the Book, on the other hand. But that distinction faded when both the Jews and the Christians rejected Muhammad.

In fact, there are hundreds upon hundreds of verses in which Muhammad does not make any distinction at all, but just rails against everyone who rejects his claim to apostleship. I catalogued around 730 such verses. I'm not really sure how many I've listed here. There are others I could have included, but I tried to show just the clearest examples.

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| HATRED of NON-BELIEVERS -- Fundamental to the Quran |
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| <u>Unbelievers are the WORST of CREATURES</u> | |
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| 8:55 | For the worst of BEASTS in the sight of God are those who reject Him . They will not believe. |
| 19:86 | And We shall drive the sinners to Hell, like thirsty CATTLE driven down to water . |
| 25:44 | Do you think that most of them listen or understand? They are just LIKE CATTLE . No, they are worse, on the wrong path. |
| 98:6 | The unbelievers among the People of the Book and the Pagans shall burn forever in the fire of Hell. They are the worst of all CREATURES . |

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| <u>Unbelievers are ARROGANT</u> | |
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| 2:206 | When it is said to him, "Fear Allah", he is led by arrogance to (more) crime. Enough for him is Hell -- An evil bed indeed (To lie on)! |
| 3:196-7 | Let not the strutting about of the Unbelievers throughout the land deceive you. Their enjoyment won't last long. Their ultimate abode |

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| | is Hell. What an evil bed (To lie on)! |
| 7:36 | But those who reject Our signs and treat them with arrogance -- they are companions of the Fire, to dwell therein (for ever). |
| 58:5 | Those who resist Allah and His Apostle will be humbled to dust. |
| Also: 6:43, 7:36, 16:22, 16:29, 23:67, 25:21, 31:6-7, 34:31-2, 35:43, 37:35, 38:2, 39:60, 39:71-72, 40:4, 40:35, 40:47-48, 40:76, 45:31, 46:20, 63:5 | |

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| <u>Unbelievers are REJECTORS of FAITH</u> | |
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| 2:90 | ..They deny (the revelation) which God has sent down ...Therefore they have drawn on themselves Wrath... Humiliating is the punishment of those who reject Faith. |
| 6:30 | He will say: "You, then, shall taste the penalty, because you rejected Faith. " |
| 2:6-7, 2:28, 2:90, 2:98, 2:161-2, 2:171, 2:212, 2:254, 2:257, 3:4, 3:10, 3:12, 3:16, 4:168-9, 5:10, 5:86, 6:30, 6:39, 7:36, 10:95-97, 16:88, 25:77, 29:54-55, 35:26, 35:36, 47:1, 47:11, 57:19, 64:10, 67:6-9, 77:15, 77:24, 77:34, 98:6 | |

| They BLASPHEME - They are PERVERSE, REBELLIOUS, & WICKED. They are LIARS | |
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| 2:99 | We have sent down to you very clear signs (ayat), and nobody rejects them except those who are perverse. |
| 6:28 | They are indeed liars. |
| 8:35 | Taste the penalty because you blasphemed |
| 9:8 | With (fair words from) their mouths they entice you, but their hearts are not with you, and most of them are rebellious and wicked. |
| 10:70 | A little enjoyment in this world, and then, to Us (Allah) will be their return. Then shall We make them taste the severest penalty for their blasphemies. |
| 14:28 | Have you not turned your attention to those who have changed the favor of God into blasphemy and caused their people to descend into the House of Perdition? |
| Also: 2:88, 5:17, 19:69-70, 25:19, 29:12, 29:68, 43:15-16 | |

| They are CURSED by Allah | |
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| 2:88-89 | Allah's curse is on them for their blasphemy. Their faith is very small. When there comes to them that which they (should) have recognized, they refuse to believe in it, but the curse of Allah is on those without Faith. |
| 2:161 | Those who reject faith, and die rejecting – on them is Allah's curse, and the curse of angels, and of all mankind. |

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| 13:25 | ... Those who break the Covenant of God, after having pledged their word to it ... on them is the curse. For them is the terrible home (Hell)! |
| 33:68 | "Our Lord! Give them a double penalty and curse them with a very great curse! " |

Also: 2:159, 3:86-87, 4:52, 9:30, 33:64, 48:6

| They are Companions of the FIRES of HELL -- an EVIL Abode | |
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| 4:168-9 | Those who reject Faith and do wrong -- Allah will not forgive them nor guide them along any path -- Except the path to Hell , to dwell therein for ever. |
| 5:10 | Those who reject faith and deny our signs will be companions of Hell-fire. |
| 10:27 | ...No defender will they have from (the wrath of) God! Their faces will be covered , as it were, with pieces from the depth of the darkness of night. They are companions of the Fire... |
| 13:18 | ... But those who respond not to Him ... For them will the reckoning be terrible. Their abode will be Hell -- what a bed of misery ! |

2:81, 2:206, 3:12, 3:116, 5:86, 6:27, 7:36, 7:44-52, 9:73, 13:25, 14:29, 21:39, 22:51, 35:6, 38:55-6, 38:59, 38:64, 40:6, 45:34, 46:34, 48:13, 52:13-14, 57:19, 58:17, 64:10, 66:9, 67:10-11, 87:12-13

Other Verses that Denigrate Anybody who Rejects Muhammad

2:75-7, 2:78-80, 2:91, 2:94-95, 2:105, 2:204-205, 2:166-167, 2:170-176, 3:11, 3:19-22, 3:61, 3:63, 3:85, 3:88, 3:91, 3:105-6, 3:111-112, 3:117, 3:119-120, 3:175-178, 3:180-182, 3:187, 4:42, 4:49, 4:150-151, 6:4-9, 6:11, 6:24-26, 6:29, 6:31, 6:37-38, 6:41-42, 6:44-45, 6:49, 6:123-4, 6:136, 6:148, 7:45-53, 8:30, 8:36, 8:56, 9:9-10, 9:28, 9:125, 10:21, 10:28-30, 10:33, 10:35-36, 10:39, 10:52, 10:66, 10:101-102, 11:5, 11:16-17,

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11:19-22, 11:101-102, 11:109, 11:121-122, 12:107, 13:5, 13:34, 13:42, 14:2, 14:3, 14:18, 14:21, 14:30, 14:42, 14:46, 15:2-15, 16:23-28, 16:37, 16:38, 16:45, 16:62-63, 16:83-87, 16:98-100, 16:104-109, 17:90, 17:98-99, 18:15, 18:52-53, 18:57, 18:99, 18:100-101, 18:106, 19:37, 19:68, 19:86, 19:79-83, 20:102, 20:111, 20:127, 20:135, 21:1-3, 21:5, 21:38, 21:40, 21:43, 21:46, 21:97, 21:100, 22:2-4, 22:8, 25:22-23, 22:25, 22:72, 25:44, 25:55, 22:57, 22:71, 23:64-66, 23:68-70, 23:75, 23:77-78, 23:90, 23:105-108, 24:39, 24:57, 25:11, 25:12, 25:17-18, 25:34, 25:40, 25:52, 25:69, 26:201-206, 27:5, 27:67, 27:69-74, 27:83-85, 28:50, 28:63-66, 28:82, 29:4, 29:13, 29:22-25, 29:49, 29:52-53, 30:7, 30:12, 30:16, 30:29, 30:55-57, 30:58, 32:10, 32:14, 32:29, 33:8, 34:3, 34:7, 34:20, 34:45, 35:10, 35:37, 35:39-40, 35:42, 36:47-50, 36:59-63, 36:65, 36:75-76, 37:19-23, 37:26, 37:29-34, 37:36-39, 37:69-70, 38:8, 38:15-16, 38:27, 38:59-63, 39:3, 39:8, 39:15-16, 39:19, 39:36, 39:39-40, 39:47-48, 39:58-59, 39:64, 40:10-12, 40:49-50, 40:52, 40:82, 40:85, 41:19-24, 41:28-29, 41:48, 42:16, 42:21, 42:44, 42:47, 43:74-75, 43:77-78, 43:80, 44:9-12, 45:11, 47:9, 47:32, 47:34, 50:5, 50:17-30, 51:12-14, 51:53, 51:60, 52:11-12, 52:15-16, 52:46-47, 53:28-29, 54:3, 54:6-8, 55:43-44, 58:8, 58:18-19, 59:15-17, 61:8, 62:7-8, 64:7-8, 65:9-10, 67:20-21, 67:27-28, 68:8-9, 68:12-13, 68:43-44, 68:51, 70:5-17, 70:42, 70:44, 74:17-26, 74:41-44, 74:46-49, 74:50-51, 76:27, 77:16-19, 77:28-31, 77:35-40, 77:45, 77:47-49, 78:40, 79:36-40, 80:41-42, 82:14-16, 83:12, 83:14-17, 84:10-12, 85:4-8, 85:10, 85:19-20, 86:15, 87:10-13, 88:23-24, 92:8-11, 96:15-18, 98:1, 108:3



In addition to these, there are others -- some quoted, some just referenced - in other categories throughout the pages of this book. At any rate, it should come as no surprise to anyone that these passages are in the Quran. Muhammad's Allah tells him that unbelief is "hateful" to Muslims. Christians think of unbelief as tragic, not hateful.

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| Surah 49:7 | He (Allah) has made unbelief , wickedness, and rebellion hateful to you . |
| Surah 60:4 | There has arisen, between us and you, enmity and hatred forever , unless you believe in Allah and Him alone. |

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The Quran is not, fundamentally, a book of peace. The only kind of peace involved in the word "Islam" is the peace that follows a battle where the losers must "submit." Islam is only the peace of submission, if it is related to peace at all. The "peaceful" world, by Islamic definition, is that portion of the world that has already submitted to Islam.

Those that have NOT submitted, of course, end up in Hell. The most descriptive passages in the whole Quran refer to Hell.

| The Quranic Vision of Hell | |
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| 3:10 | Those who reject Faith...They are themselves just fuel for the Fire. |
| 4:56 | ... into the Fire. As often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty. |

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| 8:37 | In order that God may... stack the impure, one upon another, heap them together, and cast them into Hell . They will be the ones to have lost. |
| 9:35 | ... fire of Hell, and with it will be branded their foreheads, their sides, |

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| | and their backs -- "This is the (treasure) which you buried for yourselves. Taste, then, the (treasures) that you buried!" |
| 14:16 | In front of such a person is Hell , and he is given, for drink, boiling, putrid water . |
| 14:49-50 | And you will see the sinners that day bound together in fetters -- Their garments of liquid pitch, and their faces covered with Fire ! |
| 17:97 | On the Day of Judgment We shall gather them together, prone on their faces, blind, dumb, and deaf . Their dwelling place will be Hell . |
| 18:29 | If they implore relief, they will be given water like melted brass . It will scald their faces . How dreadful (will) the drink (be)! |
| 20:124 | But whoever turns away from My (Allah's) Message, truly for him is a life that's narrow, and We shall raise him up blind on the Day of Judgment . |

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| 22:19-21 | ... For them a garment of Fire will be cut out. Over their heads will be poured out boiling water . Their bodies will be scalded along with their skins . In addition there will be maces of iron (to punish) them . |
| 23:104 | The Fire will burn their faces , and they will grin, with their lips burned off . |
| 33:64-66 | Truly Allah has cursed the Unbelievers and prepared for them a Blazing Fire. On that day their faces will be turned upside down in the Fire, and they will say, "Woe to us! If only we had obeyed Allah and obeyed the Apostle !" |
| 36:8 | We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see). |
| 37:67-68 | Then on top of that they will be given a mixture made of boiling water , and returned to the (blazing) fire . |
| 38:57-58 | Then shall they taste it -- a boiling fluid, a fluid dark, murky, intensely cold -- and other penalties of a similar kind, to match it! |

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| | Truly, they shall burn in the Fire! |
| 40:18 | Warn them of the Day that is (ever) drawing near, when their hearts will (come) right up to their throats and choke (them). |
| 40:71-72 | When the yokes (are) around their necks, and the chains, they shall be dragged along into the boiling, putrid fluid. Then in the fire shall they be burned. |
| 44:45-49 | Like molten brass, it will boil in their insides, like the boiling of scalding water. (A voice will cry): " Seize him and drag him into the midst of the blazing fire! Pour over his head the penalty of Boiling Water! Taste (this)! Truly you used to be mighty -- full of honor!" |
| 47:15 | ...They will be given to drink, boiling water, so that it cuts up their bowels (to pieces)? |
| 55:41 | The sinners will be known by their marks, and they will be seized by the front of their hair and by their feet. |
| 56:54-55 | "And drink Boiling Water on top of it. Indeed you shall drink like diseased camels raging with thirst!" Such will be their entertainment on the Day of Reckoning! |

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| 56:93-94 | For him is Entertainment with Boiling Water, and burning in Hell-Fire. |
| 69:30-33 | (The stern command will say): " Seize him, bind him, and burn him in the blazing Fire. Further, make him march in a chain seventy cubits long! |
| 69:36-37 | "Nor will he have any food except the puss from the washing of wounds, given only to sinners." |
| 70:15-16 | By no means! For it would be the Fire of Hell! -- Plucking out (his being) right to the skull ! |
| 73:12-13 | We have with us fetters (to bind them), a fire (to burn them), and a food that chokes -- a penalty grievous. |

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| 76:4 | For the Rejectors we have prepared chains, yokes, and a blazing fire. |
| 88:4-5 | They enter the blazing fire -- They are made to drink from a boiling hot spring. They will have no food but a bitter "Dhari" which will neither nourish nor satisfy hunger. |
| 111:1-5 | May the hands of the Father of Flame die! May he drop dead! Let no profit come to him from all his wealth, and all his gains! He will soon burn in a fire of blazing flame. His wife shall carry the (crackling) wood -- for fuel ! -- And she'll have a twisted rope of palm-leaf fibre round her (own) neck! |

Refer also to Surahs 5:37, 6:27, 8:50, 11:106, 18:102, 20:125-6, 21:39-40, 21:98, 22:9, 25:13, 25:26-7, 29:54-55, 33:66, 34:5, 34:33, 34:42, 36:63-4, 38:57-8, 40:72-75, 47:27, 54:48, 55:41, 55:43-4, 56:93-4, 58:20, 67:10

People will of course say that the Bible talks about Hell also, and it does. But there are three critical differences in the ways in which the Bible and the Quran approach the subject. The Bible does not talk about Hell even nearly as often as the Quran does. I was able to find about 100 verses about hell in the New Testament. That's 1.3 % of the text, given a total of 7891 verses for the whole New Testament. Secondly, the Bible's descriptions of Hell are not nearly as graphic. Finally, the Bible, unlike the Quran, mourns for the lost.

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The New Testament always mentions the prospect of Hell with an air of sadness. The Bible teaches that Yaweh-Jesus is **SAD** over those that perish, and that he does not celebrate any person's condemnation.

Ezekiel 18:32 "I take no pleasure in the death of anyone," declares the Sovereign Lord

Ezekiel 33:11 "As surely as I live," declares the Sovereign Lord, "I take no pleasure in the death of the wicked, but rather that they turn from their ways, and live."

Matt.23:37 (Jesus said) "Oh Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you, how often would I have gathered your children

together as a hen gathers her young, but you refused.

The Bible's attitude toward the lost is always somber. On the other hand, the "prophet," Muhammad and his disciples, as mentioned earlier, actually seem gleeful, taunting the unfortunate condemned ones and laughing while hot, boiling pitch is poured down the throats of the "kafir" (unbelievers).

83:34-36 On this day, the Believers will laugh at the Unbelievers.

This was the intense hatred that Muhammad felt for those who had laughed at him and rejected him. These were **HIS** thoughts. Thoughts, sooner or later, lead to action.

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11

**Muhammad's Gift to the World
The Ten Laws of the Jihad**

The Jihad “war of conquest” is a historical reality that has lasted so far more than 1,300 years. The terrorist Jihad that exists today is a topical, political reality. ... The purpose of the Jihad became, and basically still is, to expand and extend Islam until the whole world is under Muslim rule. The Jihad is essentially a permanent state of hostility that Islam maintains against the rest of the world, with or without fighting, for more sovereignty over more territory. ... The Jihad is an institution in Islam which in Christian language we would call a sacrament.

Paul Fregosi, from “Jihad” page 20

All of the very negative verses listed in chapter ten, which you have just read, continued to be “revealed” to the “prophet,” throughout his career, and they became progressively more negative as Muhammad got older. All of them condemned anyone who rejected Muhammad’s claim of prophethood. The “rejectors” were condemned to the horrible eternal tortures of a vengeful God.

This powerful eternal punishment for anyone who rejected Islam became one of the pillars of Muhammad’s new religion. Perhaps quite naturally things went one step further. Muhammad might have begun to think, “If these rejectors are so bad that they will be punished so terribly in eternity, then why not punish them now – in this world.” Maybe this is how the “Jihad” was born. Maybe Muhammad, toward the end, began to think of himself as Allah’s avenger.

Do you remember this group of passages from chapter eight?

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| <p>“Mocked Were the Messengers Before You, But the Scoffers were Hemmed In By the Thing They Mocked.”</p> |
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| <p>Surahs 6:5-6, 6:10, 11:8, 13:32, 15:11, 16:34, 21:41, 25:39-40, 28:47-48, 39:48, 40:30-35, 40:83, 45:33-34, etc.</p> |
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He says those people from generations before – those prior to Muhammad who rejected their messengers – were “hemmed in,” in other words TRAPPED – not by Allah, but by the thing that they mocked – Muhammad and his followers. This is a clear warning that those who mocked Muhammad would be trapped by Muhammad and his followers.

Later on, Muhammad and his followers were able to make good on that threat -- doing Allah’s work of punishment, becoming Allah’s force of vengeance on Earth.

Once he had seen how “persuasive” the swords of his followers could be, he dreamt of uniting the entire peninsula. Or maybe that had been the plan from the beginning. How hard could it have been? The Arab tribes were all split up, happily fighting each other in little skirmishes, never uniting.

The Apostle of God started to send military detachments from among his followers to the various Arab tribes which were scattered in the Arab Penninsula to carry out the task of calling (these tribes) to accept Islam. If they did not respond, they would kill them. That was during the seventh Higira year. The number of detachments amounted to ten.

Azhar scholar Dr. Buti, from “The Jurisprudence of Muhammad’s Biography”
page 263

The Quran itself has a lot to say about the Jihad, though it doesn’t always use that term

Muhammad Becomes the Sword of Allah

First Law: Islamists Have Right to Punish others in Allah’s Name

8:38 Say to the unbelievers, if (now) they desist (from unbelief), their past will be forgiven them, but **if they persist, the punishment of those before them is already** (a matter of warning for them).

9:14 **Fight them, and God will punish them by your hands**, cover them with shame, help you (to victory) over them, and heal the hearts of believers.

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| 59:2 | It is He (Allah) who drove the unbelievers among the People of the Book out from their homes unto the first exile. You didn't think that they would get out, and they (the unbelievers) thought that their fortresses would defend them from Allah! But the (wrath of) Allah came to them from where they did not expect it to, and cast terror into their hearts, so that their dwellings were destroyed by their own hands and by the hands of the believers (the Muslims). Take warning, then, you who have eyes (to see with)! |
| 59:3 | Had it not been that Allah had decreed banishment for them, He (Allah) would certainly have punished them in this world, and in the hereafter they shall (certainly) have the punishment of the fire. |
| 59:4 | That is because they resisted Allah and His apostle, and if any one resists Allah, truly Allah is severe in Punishment. |
| 59:11 | Have you not considered the hypocrites? They say to their fellow unbelievers among the People of the Book, " If you are expelled, we will go out with you. We will never obey anyone who seeks to harm you, and if you are attacked, we will help you." However, Allah is witness that they are indeed liars. |
| 59:12 | The hypocrites will never go with them, and if the People of the Book are attacked, the hypocrites will never help them. ... |
| 59:13 | Truthfully, you are stronger (than they) because of the terror in their hearts, (sent) by Allah. This is because they (the unbelievers) lack understanding. |
| 59:14 | They will never fight against you in a unified body except in fortified cities and from behind walls. Great is their valor - among themselves. You think of them as one band, yet their hearts are divided. They are surely lacking in judgement. |
| 59:15 | Like those who lately preceded them, they have tasted the evil result of their conduct, and for them a grievous Penalty. |

I don't think Islamists can really argue in any way that the verses above are anything other than what you read here. The People of the Book, Jews and Christians, are "attacked" in 59:12. In 59:13, they are filled with terror, and, in 14, will only fight from behind walls. Obviously, the Islamists were the ones attacking others - fighting a war of aggression.

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| 3:151 | Soon shall We cast terror into the hearts of the Unbelievers , because they joined companions with God, for which He had sent no authority. Their dwelling place will be the Fire. And evil is the home of the wrong-doers! |
| 8:60 | Against them make ready your strength to the utmost of your power, including war-horses, to strike terror into (the hearts of) the enemies, of God and your enemies ... |
| 16:112 | ...a city enjoying security and quiet, abundantly supplied with sustenance from every place. Yet was it ungrateful for the favours of God. So God made it taste of hunger and terror (in extremes), (closing in on it) like a garment (from every side) ... |
| 17:60 | ... We put terror (and warning) into them, but it only increased their inordinate transgression! ... |
| 33:25-6 | ... And those of the People of the Book who aided them -- Allah took them down from their strongholds and cast terror into their hearts. You (Muhammad) killed some of them, and others you took prisoner. |

The progression then continues. Once Muhammad becomes Allah's instrument to punish those who reject Allah's apostle - who reject Muhammad - the next step is to use that force to force people become Muslim. Of course, that means forcing them to "believe" that Muhammad is Allah's apostle. Really, it just meant forcing them to "submit" - hence, "Islam." Of course, this would not seem strange to Muhammad. Remember, he was "commanded" to believe.

Muhammad often speaks quite bitterly about the “hypocrites.” At least some of the people he was talking about would have been Jews, Christians, or Pagans who had been forced to submit to Islam. They would have been labeled “hypocrites” because later on, after having given in to Muhammad, they had had second thoughts.

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Muhammad ended up killing those whom he considered “hypocrites.” Even today, a person in a Muslim majority country who converts from Islam to Christianity does so at the risk of his or her own life.

In Pakistan, a friend of mine, Rose, a woman who had converted from Islam to Jesus, was attacked and nearly killed by her father, a very powerful man politically. She and her young Christian husband fled to Africa to get away from him. They made it.

But there are “soft” Muslim countries. Right? Even in a so-called “soft” Muslim country like Indonesia, I’ve seen brutal oppression.

My friend, Nefi, was kidnapped by her family and held against her will after she became a Christian and got baptized. They tried to brainwash her back to Muhammad. After days and days of incessant shouts and threats, she finally stood up and screamed back at them that they could kill her if they wanted to and she didn’t care. She KNEW Jesus, she said., and they CANNOT take Him from her. They disowned her and let her go.

My friends at SETIA Theological School were assailed with rocks and acid while Indonesian police stood by and watched. Some of the students still carry their scars. The Christian college and seminary was burned to the ground. The government sided with the mob and closed SETIA down. I’ve been around a bit, but I don’t know of any “soft” Muslim countries.

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| <u>Second Law</u> - Islamic Domination over man’s law, will be achieved by any means, including physical Violence, Military action, or Terrorism. Spreading Islam By the Sword |
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| 2:192-3 But if they stop, Allah is Oft-forgiving, Most Merciful...and fight them on until there is no more Tumult or oppression, and justice and faith in Allah prevail. |
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However, if they stop, Let there be no hostility except toward those who practice oppression.

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4:89 They but wish that you should reject Faith, as they do, and thus be in the same position (as they). However, don't make friends from among them until they run (from what is forbidden) into the way of Allah. But **if they turn away (from Allah), seize them and kill them wherever you find them**, and (in any case) take no friends or helpers from among their ranks.

4:104 And **slacken not in pursuit of the enemy**. If you are suffering hardships, they are suffering too. But you have hope from Allah, while they have none. And Allah is full of knowledge and wisdom.

5:52 Those who have a disease in their hearts -- you see how worried they are as they run around, saying: "We fear lest a change of fortune bring us disaster." Ah! perhaps **Allah will give (you) victory**, or a decision according to His will. **Then they will repent of the thoughts which they secretly harboured** in their hearts.

8:12 Remember your Lord inspired the angels (with the message): "I am with you. Give strength to the believers. **I will instill terror into the hearts of the unbelievers. Strike off their heads and strike all their finger-tips off of them.**"

8:39 And **fight on against them until** there is no more tumult or oppression, and **there prevails justice and faith in Allah altogether and everywhere**. But if they cease, truly Allah sees all that they do.

8:60 Gather your strength against them to the utmost of your power, including **steeds of war, to strike terror into (the hearts of) the enemies of Allah** and your enemies, and others besides, whom you may not know, but whom God knows.

8:67 It is not fitting for an apostle that he should have prisoners of war **until he has thoroughly subdued the land.** You look for the temporal goods of this world. But Allah looks to the Hereafter. And Allah is exalted in might, and wise.

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9:5 But when the forbidden months are past, then fight and kill the Pagans wherever you find them. Seize them, besiege them, and lie in wait for them, using every strategy. But if they repent, and establish regular prayers and practice regular charity [*in other words, if they become Muslims*], then open the way for them. God is Oft-Forgiving, Most Merciful.

9:29 Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His Apostle, nor acknowledge the religion of Truth, of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.

9:73 Prophet, **make war on the unbelievers** and the hypocrites and deal vigorously with them. Hell shall be their home - an evil fate.

9:123 O you who believe, **fight the unbelievers who surround you**, and let them find strength in you, and Allah is with those who fear Him.

33:26 And those of the People of the Book who aided them -- Allah did take them down from their strongholds and cast terror into their hearts. (So that) some you killed, and some you made prisoners.

33:61-62 They shall have a curse on them. Whenever they are found, they shall be seized and killed (without mercy). (Such was) the practice (approved) by God among those who lived aforetime. You will find no change in the practice (approved) of God.

54:42-5 The (people) rejected all Our signs. However, We seized them with

the kind of penalty (that comes) from One Exalted in Power (Allah), able to carry out His Will. Are your unbelievers, (O Quraish), better than they? Or do they say: "We acting together can defend ourselves"? Soon will their multitude be put to flight, and they will show their backs.

58:21 Allah has decreed: "It is I **and My apostles** who must **prevail**": For Allah is One full of strength, **able to enforce His will**.

66:9 O Prophet, **fight hard against the unbelievers and the hypocrites**, and be firm against them. Their abode is hell -- an evil refuge (indeed).

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110:1-3 When comes the help of God, **and victory, and you see the people enter Allah's religion in crowds, then celebrate the praises of your Lord**, and pray for His forgiveness, for He is Oft-Returning (in Grace and Mercy).

Reading these verses carefully, you can see they are NOT talking about DEFENSIVE warfare. The "prophet" says to "Make war", to "Relentlessly pursue" the enemy. He says that "They won't get away."

He tells his followers to "Kill them wherever you find them," and "Lie in ambush for them." He tells them to "Cut off their hands and feet." He says to do this, "Until they embrace Islam," and "God's religion reigns supreme." This is aggressive warfare. It is offensive, in every sense of that word. One does not "relentlessly pursue" an attacker. One pursues someone who is running away.

According to Al-Bukhari:

1:24 Muhammad once 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 Muhammad is Allah's prophet, and offer prayers, and give obligatory charity. So if they perform all that, then they save their lives and property."

4:283, 9:50 No Muslim should be killed for killing an infidel.

53:370 The Prophet said, "Whoever has killed an enemy and has proof of that, will possess his spoils."

53:386 Our prophet, the messenger of our Lord, has ordered us to fight you, till you worship Allah alone or give **Jizya**.

"Jizya" was a very heavy tax imposed on anyone who would not convert to Islam. This is how Islam was gradually imposed on large populations throughout the Middle East - by making it impossible for Christians, Jews, or Pagans to survive financially.

A lot of the Jihad passages are similar to the speeches at pep-rallies or those that any commander might give to his troops before a battle.

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| The Pep- Rally Passages | |
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| Third Law - Allah will always give victory, if you follow all his laws. | |
| 2:216 | Fighting is prescribed for you , and you dislike it. But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. But God knows, and you know not. |
| 4:76 | Those who believe fight in the cause of Allah , and those who reject Faith fight in the cause of Evil. So fight against the friends of Satan. Feeble indeed is the cunning of Satan. |
| 4:84 | Then fight in Allah's cause - You are held responsible only for yourself. Rouse the believers. It may be that Allah will restrain the fury of the unbelievers, for Allah is the strongest in might and in punishment. |
| 8:59 | Let not the unbelievers think that they can get the better (of the godly). They (the unbelievers) will never frustrate (the Muslims). |
| 8:65 | O apostle! Rouse the Believers to the fight. If there are twenty among you, patient and persevering, they will vanquish two hundred. If there are a hundred, they will defeat a thousand of the unbelievers. The unbelievers are a people without understanding. |
| 8:66 | For the present, Allah has lightened your (task), for He knows that there is a weak spot in you. However (even so), if there are a hundred |

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| | of you, patient and persevering, they will defeat two hundred, and if a thousand, they will defeat two thousand, by Allah's leave, for Allah is with those who patiently persevere. |
| 9:41 | Go forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if you (but) knew. |
| 33:25 | And Allah turned back the unbelievers, despite (all) their fury. No advantage did they gain, and Allah is the only advantage the believers need in their fight. Allah is full of strength, able to enforce His will. |
| 37:1-3 | By those who range themselves in ranks (soldiers), and so are strong in repelling (evil), and thus proclaim the Message (of Allah)! |
| 48:18-19 | He rewarded them with a speedy victory. And many gains will they acquire (besides). Allah is exalted in power, full of wisdom. |

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| 48:20 | Allah has promised you many gains that you shall acquire, and He has given you these beforehand, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a straight path. |
| 48:22 | If the Unbelievers should fight you, they would certainly turn their backs; then would they find neither protector nor helper |

In order to rouse your troops to the fight, you have to show that the fighters on your side are the "good guys," and the people on the other side are the "bad guys." So, the fourth law of jihad is that Muslims must ALWAYS play the victim.

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| Muhammad Always Claimed to be the Victim Fourth Law - Justify any aggression as a reaction to enemy provocation. | |
| 2:191 | And kill them wherever you catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there. However, if they fight you, kill |

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| | them. Such is the reward of those who suppress faith. |
| 3:21 | As to those who deny the signs of God and in defiance of right, kill the prophets, and kill those who teach just dealing with mankind, announce to them a grievous penalty. |
| 4:75 | And why should you not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed) -- men, women, and children? They cry out, "Our Lord, rescue us from this town whose people are oppressors, and raise for us one who will protect, one from you, one who will help!" |
| 4:91-92 | Others you will find who seek security from you as well as from their own people. Whenever they are called back into sedition they plunge into it headlong. If these do not keep their distance from you, if they neither offer you peace nor cease their hostilities from you, lay hold of them and kill them wherever you find them. Over such men we give you absolute authority. |

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| 5:33 | The punishment of those who wage war against Allah and His apostle, and strive with might and main for mischief through the land is -- execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land. That is their disgrace in this world, and a heavy punishment is theirs in the hereafter. |
| 9:13 | Will you not fight people who violated their oaths, plotted to expel the Apostle, and became the aggressors by being the first (to assault) you? |

22:39-40 Permission to take up arms is hereby given to those who are attacked, because they have been wronged. Allah has the power to grant victory to them, those who have been unjustly driven from their homes only because they said, "Our Lord is Allah." If Allah had not defended some men by the might of others, then the monasteries, churches, and synagogues, those in which His praises are celebrated, would have been utterly destroyed. But whoever helps Allah will, in turn, be helped by Him

33:60 Truly, if the hypocrites, and those in whose hearts is a disease, and

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| those who stir up sedition in the City , do not stop it, We shall certainly stir you up against them. Their days in that city will be numbered. |
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| 48:16 Say to the desert Arabs who lagged behind: "Ye shall be summoned (to fight) against a people given to vehement war : then shall ye fight, or they shall submit. Then if ye show obedience, God will grant you a goodly reward, but if ye turn back as ye did before, He will punish you with a grievous Penalty." |
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| 48:25 They are the ones who denied Revelation and tried to stop you from going to the Sacred Mosque ... |
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The Quran does have passages, many of which have already been quoted in this book, that advise Muslims never to initiate hostilities – never to start a war or launch an invasion without being attacked first. Look at Surah 2:190, below:

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| 2:190 | Fight in the way of Allah against those who fight against you, but do not, yourselves, begin the hostilities. Allah does not love aggressors. |
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(213)

The obvious way to get around that passage is to play the victim. If the Qoraysh threw animal guts at Muhammad while Muhammad was praying (an incident documented in the Hadith), that's a good enough excuse for him to kill hundreds of them. In the present day, if someone makes a cartoon showing Muhammad – then Islam has been "attacked" and that is a good enough excuse to have riots world-wide and kill 20 or more people.

Muhammad hated those poets who opposed him, who wrote poems calling him a killer. However, the poets were telling the truth. And just to prove to everyone that he really WAS a murderer – What did Muhammad do to the poets who accused him of murder? He murdered them. That's from the Muslim historians. It's very clear.

In the last verse quoted above, Muhammad calls the non-Muslims “aggressors.” The Hadith does talk about at least one Muslim guy that was pinned under a rock in the wilderness and left to die. But he was rescued by his Muslim companions. He was a former slave who became one of Muhammad’s closest friends. However, there is very little evidence of many other such incidents. Muhammad’s “retaliation” was far more vicious than any “provocation.”

Despite the evidence shown previously, let’s just say for a moment that he WAS a victim, a REAL victim of horrible oppression. Well, even if he was, how does his reaction compare with the reaction of the Christian apostles when they were persecuted?

The persecution of the early Christians is well documented, even outside of the New Testament. The Jewish Talmud records some of it. The Jewish historian, Josephus, records some of it, and the Roman historians, Tacitus for example, also do. Christians were fed to lions, or crucified, or sometimes burned alive.

Christians ran away from the horrendous persecutions of the early years, but for the most part remained loyal to the Lord. They continued to preach that the government is to be respected and obeyed unless it forbids worship. They NEVER fought back – not even once.

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The “Christian-Pagan” wars invented by the author of the DaVinci Code are as much a work of fiction as his book. The history of the early Christian era was well-documented by the Romans, and there simply never was any such war, no armed resistance of any kind by Christians.

By the way, I wrote a really fun little novelette called “The Mickey Mouse Code” that goes inside “The DaVinci Code” and refutes it from the inside out. It’s only available as an e-book from Amazon, but it’s a really fun read. You can read it in one evening, and you’ll be laughing when you finish it. Just go to Amazon and type in my name, Curt Fletemier.

Part of the Islamic religion is that Muslims are always considered to be the oppressed and never the oppressor. The justification of every act of aggression by simply claiming to be the victim of somebody else is a tactic that continues even to the present day.

| Muhammad Could Kill Prisoners or Release Them | |
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| Fifth Law - Prisoners can be put to death at the discretion of Muslim leaders. | |
| 8:67 | It is not fitting for an apostle that he should have prisoners of war until he has thoroughly subdued the land. You look for the temporal goods of this world, but Allah looks to the Hereafter: And Allah is exalted in might, and wise. |
| 8:70 | O apostle, say to those who are captives in your hands, "If God finds any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, for God is Oft-forgiving, Most Merciful." |

Surah 8:67 says Muhammad should not take prisoners until he has conquered the land thoroughly. If you're told, "Take no prisoners," what does that mean? Surah 8:70 basically says that Muhammad should tell his prisoners, before he kills them, not to worry, because if they actually are good men, then Allah will judge them kindly.

(215)

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| <p>47:4 Therefore, when you meet the unbelievers (in fight), strike at their necks. Eventually, when you have thoroughly subdued them, bind (them) firmly. Afterward (there will be time for) either generosity or ransom -- until the war lays down its burdens. Thus (are you commanded). However, if it had been Allah's will, He could certainly have exacted retribution from them (Himself), but (He lets you fight) in order to test you... However, as to those who are killed in the Way of Allah -- Allah will never let their deeds be lost.</p> |
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Surah 47:4 shows the other side. Muhammad was also told to hold prisoners. Different circumstances – different orders.

Each verse of the Quran is taken by Muslims to be valid for all time, unless abrogated. Unfortunately, the harsher verses are usually the ones still in effect.

Treaties are Made to be Broken

Sixth Law – Muslims can break treaties at will, but nobody else can.

4:90 Look for neither friends nor helpers among them except those who seek refuge with your allies or come over to you because their hearts forbid them to fight against you or against their own people. If Allah had so pleased, He would have given them power over you, so that they would have taken up arms against you. Therefore if they keep away from you and cease their hostility and offer you peace, **then God Has opened no way for you (to war against them).**

4:91 Others wish to gain your confidence as well as that of their people. Every time they are tempted, they give in to the temptation. **If those people do not withdraw from you nor give you (guarantees) of peace, nor restrain themselves, then seize them and kill them wherever you find them.** We have provided you with a clear argument against them.

8:61 **But if the enemy leans toward peace, then you should lean toward peace,** and trust in Allah, for He is One that hears and knows (all things).

(216)

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| 9:1-3 | A (declaration) of immunity from God and His Apostle, to those of the Pagans with whom you have contracted mutual alliances ... And an announcement from Allah and His apostle, to the people (assembled) on the day of the Great Pilgrimage -- that Allah and His apostle are dissolving (treaty) obligations with the Pagans. If then, you repent, it is best for you. However, if you turn away, then you should know that you cannot frustrate Allah. Proclaim a grievous penalty to those |
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| | who reject faith. |
| 9:4 | (But the treaties are) not (to be) dissolved with those Pagans with whom you have entered into alliance and who have not subsequently failed you in anything, nor aided any one against you. So fulfil your engagements with them to the end of their term, for Allah loves the righteous. |
| 9:6 | If anyone from among the Pagans ask you for asylum, grant it to him, so that he may hear the word of Allah, and then escort him to where he can be safe. That is because they are men without knowledge. |
| 9:7 | How can there be a league between, (on the one hand), Allah and His apostle, and, (on the other), the Pagans -- except for those with whom you made a treaty near the Sacred Mosque? As long as these stand true to you, you should stand true to them, for Allah loves the righteous. |
| 9:12 | But if they violate their oaths after entering into a treaty, and taunt you for your Faith - then fight the chiefs of Unfaith, because their oaths are nothing to them. In that way they may be restrained. |
| 9:13 | Will you not fight people who violated their oaths, plotted to expel the apostle, and became the aggressors by being the first (to assault) you? Do you fear them? No, it is Allah whom you should more justly fear, if you believe! |

It is interesting to compare, in the table above, surah 9:1-3 with surah 9:12-13. One verse tells Muhammad he can break his treaties, while the other tells him to go to war against other people because of their breaking their treaties.

(217)

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| The Profit Motive Behind the Jihad | |
| Seventh Law - Muslims can take the possessions of the conquered. | |
| 8:41 | And know that out of all the booty that you may acquire (in war), a share of one fifth is assigned to Allah -- and to the apostle, to near |

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| | relatives, orphans, the needy, and the wayfarer. ... |
| 33:27 | And He made you heirs of their lands, their houses, and their goods, and of a land which you had not frequented (before). And Allah has power over all things. |
| 48:19 | And many gains will they acquire (besides). Allah is Exalted in Power, Full of Wisdom. |
| 48:20 | God has promised you many gains that you shall acquire , and He has given you these beforehand, and He has restrained the hands of men from (hurting) you, that it may be a sign for the Believers, and that He may guide you to a straight path. |
| 48:21 | And Allah knows of other spoils which you have not yet taken. Allah has power over all things. |

Remember the Hadith you saw about Muhammad, back in chapter five:

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| Al-Bukhari 3:495 | Allah made the Prophet wealthy through conquests. |
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| Surah 48:23 | (Such has been) the practice (approved) by God already in the past. No change will you find in the practice (approved) by God. |
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The eighth law is the one that leaders of the West STILL fail to understand.

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| Gradually Take Over the Land Eighth Law -- Appear to be harmless, but gradually take power | |
| 13:41 | They do not see that We gradually reduce the land (in their control) from its outlying borders? If Allah decrees something, then nothing can reverse it. Swift is His reckoning. |

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| 21:43-44 | Do they have other gods that can guard them from Us? They have no power to aid themselves, nor can they be defended from Us. No, They do not see that We gradually reduce the land (in their control) from its outlying borders? Is it then they who |
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| | will win? |
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This is the strategy, still today, around the world -- in Europe, Asia, and the U.S.A.. Meanwhile, the more overt kind of offensive is also in full swing. Part of the motivation for the jihadis is the ninth law promising rich rewards.

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| <p>Jihadi Paradise Ninth Law - The Fighters in the Jihad are guaranteed a place in Paradise.</p> |
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| 2:218 | Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah -- they have the hope of the Mercy of Allah. And Allah is Oft-forgiving, Most Merciful. |
| 3:157-58 | And if you are killed, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all that you could amass. And if you die, or are killed, Lo! it is unto Allah that you are brought. |
| 3:169-74 | Think not of those who have been killed in Allah's way as dead. No, they live, finding their sustenance in the presence of their Lord. They rejoice in the bounty provided by God. ... And in the fact that God will not allow the reward of the Faithful to be lost (in the least). Of those who answered the call of Allah and the apostle, even after being wounded, those who do right and refrain from wrong have a great reward, ... For they followed the good pleasure of Allah. And Allah is the Lord of bounties unbounded. |

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| 4:74 | Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fights in the cause of Allah -- |
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| | whether he is killed or gets victory -- Soon shall We give him a reward of great (value). |
| 4:95 | Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah has granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) has Allah promised good things. But those who strive and fight he has distinguished, by a special reward, above those who sit (at home). |
| 8:74 | Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah, as well as those who give (them) asylum and aid -- these are (all) in very truth the Believers. To them is given the forgiveness of sins and a provision most generous. |
| 9:20 | Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah. They are the people who will achieve (salvation). |
| 9:88-89 | But the Apostle, and those who believe with him, strive and fight with their wealth and their persons. They will have all kinds of good things, and it is they who will prosper. God has prepared for them gardens under which rivers flow, to dwell therein. That is the supreme happiness. |
| 9:111 | God has purchased the believers, both their persons and their goods. Theirs (in return) is the garden (of Paradise). They fight in His cause, kill and are killed. This promise is truly binding on Him, through the Law, the Gospel, and the Quran. And who is more faithful to his covenant than Allah? So rejoice in the bargain which you have made. That is the supreme achievement. |

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| 22:58-9 | Those who leave their homes in the cause of Allah, and are then killed or die -- On them Allah will truly bestow a wealth of blessings. Truly Allah is He Who bestows the best provision. Truly He will admit them to a place with which they shall be well pleased. For Allah is All-Knowing, Most Forbearing. |
| 57:10 | More exalted among you are those who spent (freely) and fought , before the Victory, (than those who did so later). They are higher in rank than those who spent (freely) and fought afterwards. However, Allah has promised an excellent (reward) to all. Allah is well acquainted with all that you do |
| 61:4 | Truly God loves those who fight in His Cause in battle array , as if they were a solid cemented structure. |
| 61:11-12 | That you believe in Allah and His apostle, and that you strive (your utmost) in the cause of Allah, with your property and your persons. That will be best for you, if you but knew! He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity. That is indeed the Supreme Achievement. |

We have to be fair. A lot of these passages are, by themselves, beautiful promises given to people who simply strive to serve god. Surah 61:11-12, right above, is one of those. Most Muslims DO take the more noble view of these verses.

Of course, in many mentions, Paradise comes along with the “heavenly damsels” mentioned in Surahs 2, 3, 4, 38, 44, 52, 55, 56, and 78. Moreover, when this subject of the Jihadi Paradise comes up, people often mention the specific number of “seventy” virgins. You won’t find that number in the Quran. It comes from the Hadith.

The Hadith also tells us how Islam spread so quickly throughout the Middle East.

A QUICK HISTORY of MUHAMMAD's WARFARE

(Based on historical information taken from Bukhari, book 59, and Ibn Ishaq, 281-660)

This book is a handbook for the Quran. It allows you to see the verses in an organized way, broken down into various groupings, so that the main thrust of the Quran's content is easily understood.

This book is not intended to be an in depth commentary on every passage of the Quran. However, a little bit of context must be offered at this point. Without it, the "war-passages" would be very difficult to understand. The following account is based on Ibn Ishaq, and the Hadith. This history is well known.

Muhammad's career as a self-made prophet began, of course, in Mecca, but he didn't win many converts there. Instead, mocked and harassed by his own tribe, the Quraysh, Muhammad left Mecca with his little band of followers in the year AD 622, the starting point of the Muslim calendar. They took refuge in Medina.

In this new home, Muhammad gained legitimacy as the leader of a tribe – only, it was, of course, a tribe based on religion, not blood. Shortly after arriving at Medina, a treaty was agreed upon between Muhammad's followers and the other Medinan tribes. These included three Jewish tribes and two polytheistic tribes.

The Jewish tribes were the Banu Qaynuqa, Nadir, and Qorayza. At first, the Jews accepted the Muslims, since they all prayed in the same direction, toward Jerusalem. The two polytheist tribes were the Aws, and the Kharaj. The agreement they all signed gave each group the right to practice their own religion, but obligated each to unite against the Quraysh, from Mecca, if they attacked.

With his base secure, Muhammad then began to engage in activities similar to those of other tribal chieftans. For example, he robbed caravans. The common present-day Muslim defense of these actions is, firstly, as shown above, that he and his band had been oppressed and therefore had the right to take vengeance on the Meccans, and, secondly, that raiding was the common practice of the day. It's the "everybody does it" defense.

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One early raid mentioned in the Quran was the Nakhla raid on a Quraysh caravan, carried out by about six of Muhammad's men. The Muslim raiders killed a Qurayshi guard, took two prisoners, and brought back some loot. But they launched the raid during a month that was considered sacred in Arab culture (Sura 2:214-218) -- a serious crime. He had brought dishonor on his people in the eyes of other tribes. When it became obvious that even his followers were upset by the breaking of the rules, Muhammad got a "revelation" in which he was told it was okay to break the rules and kill that man during the sacred month (2:217). After all, "Oppression is worse than slaughter." As shown previously, this verse marks the beginning of the long Muslim tradition of claiming something - anything - as oppression of Muslims, and then using it as an excuse to kill people.

The Nakhla raid was a success, but a minor one. Other raids followed and Muhammad's followers started to get pretty good at it. They were making money.

Relations with the Jewish tribes began to sour as time went by. In the year and a half since coming to Medina, it became obvious that the Jews were quite happy with their Lord and God, the "I AM" of the Old Testament, and were not inclined to adopt Muhammad as their new prophet. Muhammad then started to lose patience with them, and the Quran's verses became very anti-Jewish. He also changed the direction of prayer, away from Jerusalem, and instead, toward the Kaaba, in Mecca (Sura 2:142-144,150).

Also around this time, or maybe even earlier, some poets started to write verses making fun of Muhammad. One of the worst offenders in this regard was Asma Bint Marwan, who wrote that someone should "cut off the gull's hopes." You've already read about her in the chapter on Muhammad. She was killed as she slept, pinned to the mattress with a spear through her chest, as her children lay sleeping around her. Abu Afak, said to be a hundred years old, was also killed for making fun of the "prophet."

Muhammad would simply make a public pronouncement that some individual was “afflicting” him, knowing full well that some loyal follower would murder the person for him, whereupon Muhammad would lavish praise on the assassin. Seeing the “power” of Islam in these assassinations, or maybe out of simple fear, some of the polytheists became Muslims.

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Around March of AD 624, Muhammad decided to hit a Qurayshi caravan travelling from Syria to Mecca that was loaded with loot, and heavily defended. The Muslims attacked it near Badr with 305 men, successfully took the caravan, and killed 50 Quraysh in the battle, taking another 50 or so as prisoners (3:13, 3:121-128, 8:1-75, 47:4,20).

Abu Jahl, a very vocal enemy of Muhammad’s, had been the leader of the caravan. When Jahl’s head was presented to Muhammad, Muhammad said that the gift was finer than the choicest camel of Arabia.

According to the Quran, in Surah 68:8, Allah gave Muhammad the right to kill all his prisoners after the battle of Badr. Of course, Muhammad was quick to “obey.”

After Badr, a Jewish boy from the Banu Qaynuqa apparently had a crush on a Muslim girl, but she did not like him. He then played a childish prank on her in the marketplace, pinning her dress to a bush while she was sitting, so she was embarrassed when she stood up. Muslim men were angry and killed the boy. Muhammad, then, seeing his opportunity, commanded all of the Banu Qaynuqa to leave, leaving all their property and goods behind.

About twelve months after the battle of Badr, the Meccan Quraysh, hungry for revenge, marched toward Medina with 3000 soldiers. They met at Uhud, and defeated the Muslims. But they made the critical error of not exploiting their victory.

They did not use the chance to destroy the Muslim army, probably because they thought they had killed Muhammad (Sura 3:140, 3:149-174). As it turns out, they had not. Muhammad was bloodied in the fight, but not killed. The loss didn’t really hurt the Muslims very much, and it was blamed on insufficient zeal for Allah’s cause. Muhammad would do better next time. The Meccans would not get another chance.

The polytheist tribes had mostly joined Islam by now, and the Banu Qaynuqa were long gone. The remaining Jews of Medina could already see that their days were numbered. Ibn Kab, a chief of the Banu Nadir, secretly went to Mecca and urged the Meccans to keep up the fight against Muhammad. But Muhammad found out, and Kab was viciously murdered, like anyone else who opposed the prophet.

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Angry at Kab's murder, the Jews of the Banu Nadir tried to rise against Muhammad. Muhammad blockaded the street leading to their area of the city. The tribe fought back doggedly until Muhammad ordered the burning of their Palm groves, their source of livelihood. In answer to their protests, Muhammad "received" Surah 59:1-19, which basically says that the end justifies the means. Finally, after 20 days, the Nadir asked some chiefs of the Khazraj to negotiate with Muhammad for them. They were finally forced to leave, just as the Qaynuqa had been.

The Muslims were the masters of Medina now, wealthy from stolen loot. The Qorayza Jews remained, but they were alone now, and vulnerable.

In 627 the Quraysh of Mecca launched an all-out assault on Medina, with everything they had, to try to take the city. The Muslims dug a trench around the whole city to prevent the Meccans from getting in. The attack failed and the Meccans took losses. This was virtually the end of the war.

After the "Battle of the Ditch" or Trench, otherwise called "Khandaq," Muhammad turned his attention to the last of the Medinan Jews, the Banu Qorayza (Sura 33:9-27). You've already read about their fate in the chapter on Muhammad's character. This was Rayhana's tribe.

Muhammad accused the Qorayza of having made a deal to help the Quraysh of Mecca, (4:51-52), against the Medinan Muslims. Whether or not the accusation was true will probably never be known.

Personally, I would be surprised if the Qorayza had NOT tried to make common cause with the Meccans. Muhammad had already banished the other two Jewish tribes, neither of whom had harmed the Muslims in the least. Who could blame the Qorayza for rebelling? How can you be “disloyal” to someone who is obviously going to destroy you. On the other hand, they may not have tried to make a deal at all – they might possibly have been too scared. It doesn’t matter. Muhammad had all the power now that this final attack had failed. He no longer needed any excuse at all. He could wipe them out at will – and he did.

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As soon as the battle was over, he blockaded the Qorayza and besieged them. After 25 days, knowing they had lost, they asked the people of the Aws tribe to plead with Muhammad for their lives. The Aws leaders asked Muhammad to appoint an arbiter from the Aws tribe to resolve the issue, and Muhammad agreed.

However, Muhammad then shocked the Jews by appointing Ibn Sa’d, who had long hated them, as their “arbiter,” knowing full well that Sa’d would recommend the very harshest of measures.

About 700 men of the Qorayza had surrendered in expectation of safe conduct out of Medina, the same treatment the other tribes had received. Ibn Sa’d, with Muhammad’s approval, ordered them all killed, and their families sold as slaves.

All day long and past darkness, groups of five were brought up to a trench into which their bodies would fall after their heads were cut off. This is when the old Jewish woman who had thrown a stone, mentioned in the chapter on Muhammad, was also beheaded.

Islamists still struggle weakly to defend Muhammad’s actions. There is no defense. This was mass murder. Mostly, they just deny it, although this story comes from their own Hadith. In five years, Muhammad had become, arguably, the most powerful man in Arabia – certainly the most feared.

The tactics outlined in the Quran, these 9 laws of Jihad that we’ve catalogued, can be seen in Islam’s early history, and they are equally evident in today’s worldwide Jihad. There is one more principle left to describe.

DHIMMITUDE

Tenth Law - Muslims are better people, and so should be treated better than others.

“Dhimmitude” involves the idea that Islam and its followers should be given special privileges over any other religion. It’s the idea that followers of other religions should become second-class citizens in their own countries. It goes on, even in the present day, in every majority-Muslim country in the world. It serves Islam’s purpose by making life for non-believers so difficult that eventually they will give up and become Muslim.

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Whenever Islam became dominant in a country, the pagan, idol worshipping people would be given a choice of conversion or death. The Christians, Jews, and Zoroastrians were offered a third choice - they could continue in their religion but submit to a number of difficult and humiliating penalties. They would henceforth be referred to as “Dhimmi” - the “protected” ones.

Muslims, according to the Quran, are morally better than other people, and unbelievers are the worst of creatures.

38:28 Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?

68:35-36 Shall We then treat the People of Faith like the People of Sin? What is the matter with you? How can you think that?

41:33 Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"?

3:110 You (Muslims) are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it would be best for them. Among them are some who have faith, but most of them are perverted transgressors.

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| 98:6-7 | Those who reject (Truth), among the People of the Book and among the Polytheists , will be in Hell-Fire, to dwell therein (for aye). They are the worst of creatures . Those who have faith (Muslims) and do righteous deeds -- they are the best of creatures. |
| 32:18 | Is then the man who believes no better than the man who is rebellious and wicked? No, they aren't equal at all ! |
| 39:9 | Say: "Are they equal -- those who know and those who do not know? Those who are endued with understanding are the ones that receive admonition. |
| 40:58 | Not equal are the blind and those who (clearly) see. Furthermore, those who believe and work deeds of righteousness are not equal with and those who do evil. |

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| 45:21 | What? Do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds -- that their life and their death will be equal? If that's what they think, they're making a big mistake. |
| 47:14 | Is the one who is on a clear (path) from his Lord no better than the one who is pleased with his own evil conduct, one who follows his own lusts? |
| 59:20 | Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden who will achieve happiness. |
| 98:6 | Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (forever). They are the worst of creatures. |

These passages, in my humble opinion, probably helped provide the basis for the eventual Muslim practice of dhimmitude. Bat Ye'or is probably the world's foremost historical expert on the dhimmi laws of the Islamic Empire. In the book "The Decline of Eastern Christianity under Islam," Ye'or mentions a number of verses, but specifically singles out the following four passages as the basis for the Muslim's horrible treatment of "Dhimmi" people.

| BASIS of the Practice of Dhimmitude, according to Bat Ye'or | |
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| 3:26 | Say: "O Allah! Lord of Power (and Rule), You give Power to whom you please, and you strip off power from whom you please. You endue with honor whom you please, and you bring low whom you please. In your hand is all good. Truly, over all things you have power. |
| 4:80 | He who obeys the Messenger, obeys Allah: but if any turn away, We (Allah) have not sent you to watch over their (evil deeds). |

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Surah 9:29, below, gives a pretty good idea of the real reason for the jihad.

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| 9:29 | Fight those who do not believe in Allah nor the Last Day, nor hold that forbidden which has been forbidden by Allah and his Messenger, nor acknowledge the Religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued. |
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| Passages that Seem to Portend the Coming of Dhimmitude | |
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| 3:26 | Say: "O Allah! Lord of Power (And Rule), You give power to whomever you please, and You strip off power from whomever you please. You endue with honor whomever you please, and You bring low whomever You please. In Your hand is everything that's good. Truly, You have power over all things. |
| 3:112 | Shame is pitched over them (Like a tent) wherever they are found, except when under a covenant (of protection) from Allah and from men. They draw onto themselves wrath from Allah, |

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| | and pitched over them is (the tent of) destitution |
| 5:41 | ... The Jews ... For them there is disgrace in this world , and in the Hereafter a heavy punishment. |
| 7:152 | Those who took the calf (for worship), (the Jews), will indeed be overwhelmed with wrath from their Lord, and with shame in this life . That's how We repay those who invent (falsehoods). |
| 11:99 | And they are followed by a curse in this (life) , and on the Day of Judgment. And woeful is the gift which shall be given (unto them)! |
| 28:42 | In this world We caused a curse to follow them and on the Day of Judgment they will be among the loathed (and despised). |
| 33:58 | And those who annoy believing men and women undeservedly, shall bear the guilt of slander and of a gross sin. |
| 39:24 | So God gave them a taste of humiliation in the present life , but greater is the punishment of the hereafter. If they only knew! |

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| 58:8,10 | ... Those who were forbidden secret counsels yet revert to that which they were forbidden (to do)? And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Apostle. ... Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the believers ... |
| 59:6 | but Allah gives power to His Messengers over any he pleases . And Allah has power over all things. |
| 68:15,16 | When to him are rehearsed Our signs, "Tales of the ancients", he cries! Soon shall We brand (the beast) on the snout! |

Also: 2:89-90, 2:161, 3:192, 4:76, 6:50, 13:16, 16:26, 25:13, 34:33, 36:8-9, 39:29, 42:45, 58:20

The above passages show that Muhammad's thinking had gone yet another step beyond chapter ten of this book, wherein you read verses promising nonbelievers the fires of Hell. In these passages, they are promised hell in this world, or, as some of the passages say, "in this life."

Surah 58:8, the Dhimmi are "forbidden secret counsels." Here in Indonesia, the Muslim country where I'm staying right now as I write this, Muslims are passing laws to severely restrict the house churches here, called "persecutuan" by the Indonesian believers. Is that what Muhammad was doing when he produced these verses? In 68:16 he talks of branding someone on the nose. This sounds a lot like some of the punishments routinely given to the Dhimmi people in the years following the Islamic invasions.

Life for the dhimmi was extremely difficult and degrading. The laws against them were different from one area to another, so not every one of the following conditions existed in every Muslim area. But various combinations of these existed in every Muslim dominated area. They are still in force today in Muslim countries, though perhaps in more subtle forms.

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First, the dhimmis were forced to pay the heavy tax called "Jizya," or "punishment tax," that was mentioned earlier. In agricultural countries, the tax amounted to about half of each year's harvest, ensuring that the family would never rise out of poverty. But that was only a small part of the total package. Christians and Jews in Muslim dominated countries were forced to wear strange clothing which identified them as dhimmi. Sometimes they were not allowed to wear shoes.

They were also forced to cut their hair in strange ways designed to humiliate them, shaving the front of the head, for example. They were often forbidden to ride horses or camels - only allowed to ride mules. It was a crime to look a Muslim in the eye - they were supposed to keep their heads lowered in the presence of their superiors. Christian and Jewish homes were sometimes regulated, mandating small doors that family members would have to squeeze through.

They were forbidden to construct new churches, or even to repair old ones. Their churches were often burnt to the ground by mobs and the Muslim governments would do nothing about it. Although the mosques would scream out their call to prayer five times a day, the ringing of church bells was strictly forbidden.

Muslim men could marry Christian women, thereby converting them, but, of course, Christian men could never marry Muslims unless the men became Muslims first. Often it would be difficult for a Christian or Jew to get a job, or to be promoted, especially in government circles. Furthermore, the word of a dhimmi was not permissible in court, and the punishment for any crime that a Muslim committed was cut in half if the victim were a dhimmi.

MUSLIM WARFARE AFTER MUHAMMAD

The Jihad began in Medina, in 622. It continued from there until all Arabia was conquered. In 632, after Muhammad's death, the Arab tribes rebelled against their Medinan masters, and rejected Islam. Abu Bakr crushed the rebellion with troops. It took two years of fighting, referred to in history as "the Ridda Wars." The Arab tribes that had rejected Islam were then re-conquered and forced to "submit."

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Jihadist Islam continued its march of conquest from Arabia eastward into Persia, and westward, to the north, into Syria, Palestine, and the Byzantine Empire. Westward, and to the south, Islam spread across North Africa, to create a busy slave market in Timbuktu, where slaves taken from as far away as Ireland were sold to the highest bidder. The Jihad continued on across Gibraltar into Spain. In Europe, Islamic armies marched across part of Italy and France until they were stopped by Charles Martel. Muslim armies conquered all of Spain in only a few years, but the Spanish never stopped fighting. Pelayo fought on. Wars rumbled across the Spanish frontier for 700 years, till the Spanish finally gained independence from their Islamist keepers. Some of the key historical dates of the Jihad are given on a table at the very front of this book.

Islam was at war with all its neighbors from its very beginning. The Quran, as you've seen, demands it. Today, Islamists often cite the Crusades as the beginning of Muslim-Christian hostilities. This is just another example of rule number four in action - "Always pretend to be the victim, even when you know you are the aggressor."

Islamists will talk about the Crusades, using that as an excuse for anything they do, but they conveniently forget the 400 years of Islamic invasions against Europe that preceded them. Those Crusades were Europe's very first counterattack. After 400 years of invasion, they counterattacked - finally having the strength to do so. And even then, they left the whole Muslim world alone, only trying to take back a little sliver of land, the Holy Land, Israel, which the Muslims had, themselves, conquered, hundreds of years earlier.

Constantinople repelled two large scale assaults by huge Muslim armies, first in the seventh century and then again in the eighth. And in the centuries afterward, they were constantly defending their borders. Finally, in 1453, the great city fell. Just forty years before Spain would chase Islam out of the West, the Islamic invaders finally managed to open up Europe's Eastern areas by taking the great city.

Muslim armies had tried for close to 1000 years to get into Eastern Europe. Now they came pouring in. Bulgarian and Hungarian Christians fought valiantly to protect their homelands, but were finally conquered.

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In 1566, Count Nicholas Zriny of Hungary was defending the people of Sziget against a large Muslim army. He was outnumbered, almost eight enemy soldiers for every one of his. His small fortress garrison fought well, but it was hopeless.

Toward the end, with most of his troops dead or dying and his stronghold in ruins, Zriny prepared for his last stand. He positioned a canon and gun-crew at the center of the fortress's court-yard with its loaded muzzle facing the main

gate. He then touched off a slow fuse that led to the powder magazine under the fort, and took up a position next to the gun with his few remaining troops. He drew his sword and ordered the gate to be opened.

The enemy rushed in. Zriny's artillery blew away their front ranks, but hundreds kept coming. Zriny and his men were cut down and the Islamic troops swarmed into the court-yard. "Allah" was victorious! The courtyard was jammed full of excited Muslim soldiers shouting, "Allahu Akhbar!" A few minutes later the powder magazine ignited. The fort disappeared into a fireball, and Zriny took three thousand of the enemy with him.

Finally, with the Protestant Reformation, and with the books that refugees from the fallen city of Constantinople brought with them, Europe began to get stronger. The last time the Muslims tried to take Europe they were finally stopped outside Vienna, and again a decade later, outside Belgrade. The date of that final Muslim attempt to take Europe, when they were finally stopped for good, was September 11th, 1697.

But the Quran still inspires new generations of terrorists. The last two Surahs, in chronological order, if we can believe the experts, are 9, and 110. Surah 9 is all about the ongoing Islamic fight against all non-Muslims. Then, there is Surah 110.

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| SURAH 110 |
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| When comes the Help of God, and Victory, And you see the people enter God's Religion in crowds, Celebrate the praises of thy Lord, and pray for His Forgiveness: For He is Oft-Returning (in Grace and Mercy). |
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The "victory" there sounds to me like the spreading of Islam by both sword and submission. The whole verse is quoted -- you can judge for yourself.

HYPOCRISY

Islam DID spread, by the sword, across half the world, in a very short span of time. People were not always forced to “submit” to Islam. However, the impossible life under dhimmitude eventually caused huge numbers of Christians and Jews to despair, and give in to Islam, surrendering their souls. Islamists will tell you that somehow that is not the same thing as compulsion. I personally fail to see the difference.

But after compelling people to become Muslim, Muhammad is shocked when they turn back to their former religion the first chance they get. Muhammad’s worst vitriol – his fiercest hatred – is reserved for those he called “hypocrites.”

The Quran records two complaints Muhammad had against the hypocrites.

- 1) They refused to go out to kill and plunder along with Muhammad’s soldiers.
- 2) They rejected Muhammad’s new religion after receiving it.

Muhammad had already made a treaty with those of the other tribes when he first came to Medina with his little band of followers. The deal was that they would all join together to fight the Meccan Quraysh if the Quraysh attacked Medina.

But then, Muhammad attacked the Quraysh caravans out of Mecca. The other tribes had thought that they were only signing a mutual DEFENSE treaty.” Muhammad did not see things that way.

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| Muhammad’s Hatred for Those Who Refused To Fight For Him |
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| 9:45 | The only ones who ask for exemption from military service are those who believe neither in God nor the Last Day, and those whose hearts are in doubt, so that they are tossed, in their doubts, to and fro. |
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| 9:47 | If they had come out, (to fight alongside) you, they would not have added to your (strength) but only (made for) disorder, hurrying to |
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| | and fro in your midst and sowing sedition among you , and there would have been some among you who would have listened to them. But God knows well those who do wrong. |
| 9:48 | Indeed they had plotted sedition before , and upset matters for you, until the truth arrived, and the Decree of God (Quran) became manifest -- much to their disgust. |
| 9:56 | They swear by God that they are indeed of you, but they are not of you. Yet they are afraid (to appear in their true colours) |
| 9:63 | Know they not that for those who oppose God and His Apostle , is the Fire of Hell?- wherein they shall dwell. That is the supreme disgrace. |
| 9:64 | The Hypocrites are afraid lest a sura should be sent down about them, showing them what is (really passing) in their hearts. Say: "Go ahead and laugh. But truly Allah will bring to light all that you fear (will be revealed). |
| 9:66 | Make no excuses. You have rejected faith after you accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin. |
| 9:67 | The Hypocrites, men and women, (have an understanding) with each other. They encourage evil, and forbid what is just, and are close with their hands. They have forgotten Allah, so He has forgotten them. Truly the Hypocrites are rebellious and perverse. |
| 9:68 | Allah has promised the Hypocrites, men and women, the rejectors of faith, the fire of Hell. Therein shall they dwell. Sufficient is it for them. For them is the curse of Allah, an enduring punishment |
| 9:73 | O Prophet, strive hard against the unbelievers and the Hypocrites , and be firm against them. Their abode is Hell -- an evil refuge. |

9:74 They swear by God that they said nothing (evil), but **indeed they uttered blasphemy, and they did it after accepting Islam;** and they meditated a plot which they were unable to carry out: **this revenge of theirs was (their) only return for the bounty with which God and His Apostle had enriched them!** If they repent, it will be best for them; but if they turn back (to their evil ways), God will punish them with a **grievous penalty in this life** and in the Hereafter: They shall have none on earth to protect or help them.

9:80 Whether thou ask for their forgiveness, or not, (their sin is unforgivable): **if thou ask seventy times for their forgiveness, God will not forgive them:** because they have rejected God and His Apostle: and God guides not those who are perversely rebellious.

9:85 Nor let their wealth nor their (following in) sons dazzle you: God's plan is **to punish them with these things in this world,** and that their souls may perish in their (very) denial of God.

9:86 When a Sura comes down, enjoining them to believe in God and to strive and fight along with His Apostle, those with wealth and influence among them ask thee for exemption, and say: "Leave us (behind): we would be with those who sit (at home)."

9:87 **They prefer to be with (the women), who remain behind (at home):** their hearts are sealed and so they understand not.

9:88 But the Apostle, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper.

Other verses about the Hypocrites) 2:8-12, 2:14, 2:204-205, 4:71-73, 4:77, 9:38-40, 9:45-50, 16:106, 20:124-126, 47:21-28, 47:35-38, 48:11-13, 48:15-16

In Surah 9:56, Muhammad was angry because the tribes-people were "afraid to show their true colors." That may have had something to do with the fact that if they had, they would have gotten their heads cut off. In regard to Sura 9:73, Dawood's translation is more graphic than Ali's version, which I quoted above.

Dawood's goes like this: "Prophet, **make war** on the Unbelievers and Hypocrites and deal rigorously with them. Hell shall be their home." Muhammad's anger toward the "hypocrites" also shows itself in the curses he pronounces on them.

| Curses for the Hypocrites | |
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| 13:25 | But those who break the Covenant of God, after having given their word thereto , and cut asunder those things which God has commanded to be joined, and work mischief in the land -- on them is the curse . For them is the terrible home! |
| 47:23 | Such are the men whom God has cursed , for He has made them deaf and blinded their sight. |
| 48:6 | And that He may punish the Hypocrites , men and women, and the Polytheists men and women, who imagine an evil opinion of Allah. On them is a round of Evil. The wrath of God is on them. He has cursed them and got Hell ready for them. Evil is that destination. |
| 63:3-4 | That is because they believed, but then rejected Faith . So a seal was set on their hearts. Therefore they understand not. ... The curse of God be on them! ... |

That last verse is interesting. "The curse of God be on them." Is that Allah speaking, or Muhammad? At any rate, the hypocrites were definitely cursed by the Quran.

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| Muhammad expected men to place more value on Muhammad's life than on their own. | |
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| 9:120 | It was not fitting for the people of Medina and the Bedouin Arabs of the neighborhood, to refuse to follow Allah's apostle, nor to prefer their own lives to his , because everything that they might have suffered or done was reckoned to their credit as a deed of righteousness -- whether they suffered thirst, fatigue, or hunger, in the cause of Allah , or walked paths to raise the anger of the Unbelievers, or received any injury whatever from an enemy. For |
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| Allah will not deny the righteous their reward. |
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| Muhammad had a low opinion of “Desert Arabs” because they would not fight hard. |
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| 9:90, 9:97-101, 48:11-16, 49:14-18, and other verses as well |
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| Hypocrites were those who said they believed in Muhammad, but really did not. |
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| 2:8-12, 2:14, 2:76, 24:48-49, 29:10-11, and others. |
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| Muhammad said that those who did not really believe had “a disease in their hearts.” |
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| 2:10, 8:49, 24:47, 24:50, 33:1, 33:12-13, 33:60, 47:20, 47:23-25, 47:29, and others. |
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Surah 9:107, below, seems to foreshadow the vicious wars between Muslims of different stripes, such as those between the Sunni and Shia, which continue into the present day.

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| Muhammad Also Made it Clear that “renegade mosques” would not be tolerated. |
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| 9:107 And there are those who put up a mosque by way of mischief and infidelity -- to disunite the Believers -- and in preparation for one who warred against Allah and his apostle aforesaid. They will indeed swear that their intention is nothing but good -- But God declares that they are certainly liars. |
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| Other Passages |
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| 3:82, 3:90, 3:119, 4:88, 4:137-138, 4:142, 9:77, 9:102-106, 10:42-43, 20:100, 29:65-67, 33:72-73, 47:22-25, 47:38, 49:15-16, 57:13-14, 63:7-9, and others. |
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You’ve probably heard someone say that “Islam” means “peace.” Is it true?

As to those women on whose part ye fear disloyalty and ill-conduct -- admonish them, refuse to share their beds, and BEAT them. But if they return to obedience, seek not against them Means, for God is Most High, Great.

Quran, Surah An-Nisa, 4:34, (without the explanatory notes inserted by Yusuf Ali)

(The Prophet said) I haven't seen anyone more lacking in intelligence than women.

Sahih Bukhari, English translation, Vol.2, # 541

(The Prophet said) I have not left any affliction [fitnah] after me more harmful to men than women.

Sahih Bukhari, English translation, volume 7, Hadith number 33

(The Prophet said) Oh women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women).

Sahih Bukhari, Arabic-English translation, vol.1, section, "A Menstruating Woman Should Not Fast," Hadith number 301

(The Prophet said) Amongst the inmates of Paradise the women would form the minority.

Sahih Muslim, English translation, Kitab al-Riqaq, chapter MCXL, Hadith number 6600

The most satisfying and final word on the matter is that marriage is a form of slavery. The woman is man's slave and her duty therefore is absolute obedience to the husband in all that he asks of her person. As Muhammad himself said: "A woman who at the moment of death enjoys the full approval of her husband will find her place in Paradise."

Stated by the well-known and highly respected Muslim scholar and philosopher, “Al-Ghazali,” more than 700 years ago, in his work, Ihya ‘Uloum ed-Din, Dar al-Kotob al-Elmeiya, Beirut, vol. 2, Kitab Adab al-Nikah, p.64. (He quotes the Prophet from Hadith number ii, 60, from Mishkat al-Masabih, Book 1, section, “Duties of Husband and Wife”)

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Slavery and Marriage -- The Connection:

I had to include slavery together with marriage, because a lot of the passages in the Quran referring to slavery speak of it in the context of taking slaves as mates or as sex partners. However, the two subjects of marriage and slavery actually DO go together pretty well in Islam anyway. Muslim marriage is a form of slavery, as the famous Muslim scholar Al-Gazali confirms in the above quote. The Quran pretty well spells it out.

Taking a Woman:

| <u>Paraphrasing Quranic Verses Concerning Who Can Be Married</u> | |
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| Surah 2:221 | Don't marry unbelieving women. When choosing a wife or husband, a believing slave is a better choice than a free unbeliever. |
| Surah 4:3 | You can marry 2, 3, or 4 wives, as long as you can “deal justly” with them. |
| Surah 4:22 | Don't marry your father's former wife. That's shameful. |
| Surah 4:23 | Don't marry your mother, daughter, sister, step-mother, step-daughter, step-sister, aunt, niece, the former wife of your son by blood, or two sisters at the same time. |
| Surah 4:24 | Don't marry anyone who is already married - unless she is your slave. Then it is okay. Just make sure that you pay the dowry. |

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| Surah 23:5-6 A Muslim should abstain from sex outside of marriage - except, |
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of course, for what he does with his slave women - Anything he does with them is okay.

Surah 24:3 Anyone guilty of adultery or fornication should only marry someone else guilty of the same crime.

Surah 24:32 You should only marry someone who is single.

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Surah 24:33 You should not have sex before marriage. You should not force your maids into prostitution. But if anyone does compel his maid into prostitution, Allah is forgiving.

Surah 33:53 Muhammad forbids anyone to marry his wives, his widows after he dies, thereby setting a precedent that has condemned widows to lifelong loneliness for generations afterward.

Surah 60:10 Believing women who come to you from the camp of the unbelievers should not be sent back to them. Unbelieving husbands are not lawful for them.

Surah 70:29-30 You should stay chaste before marriage. After marriage, you should only have sex with your wives, but to have sex with your slave girls is also okay.

In addition, Surahs **4:4**, **4:20-21**, and **60:11** outline women's rights in regard to dowries.

There are some decent guidelines given in the above passages, and in some others that will be referenced later. The society of the pagans in seventh century Arabia might possibly have benefited from some of the stipulations included here, especially if it's true that pre-Islamic Arab men often took many wives more than "just" four. But then again, given what Aisha, Muhammad's own wife, said about the Islamic women of her day, maybe Islam did not represent any improvement at all, even by pagan standards:

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| Hadith -- Al-Muslim, Book 19, #4366 | Narrated Aisha, "I have not seen any women suffering as much as the believing women." |
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Okay, even with that quote from Aisha, maybe the argument can be made that Muhammad gave women more rights than the pagan Arabs had. It's hard to know, because we do not have much documentation. Nonetheless, we DO know what the New Testament teaches about marriage.

The New Testament specifies only ONE wife (I Cor.7:2), and a man is to stay loyal to her WITHOUT any of the Islamic exceptions, (Ex.20:14, Matt.5:27-8, Rom.13:9, and I Cor.6:9).

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The Quran allows for four wives in verse 4:3. According to 4:24 it's also okay to marry an already-married slave woman, provided her master agrees. Whether or not her husband agrees, to say nothing of whether or not SHE agrees, is apparently unimportant. Beyond this, 24:3, and 79:29-30 say a Muslim man should, admirably, remain loyal only to his wife - or wives - once he is married - EXCEPT, of course, for sex with his slave girls.

In 2:221, Muslim men are told not to marry an unbeliever, but in 5:5 it is okay to marry unbelievers who are People of the Book - Christians and Jews. Of course, it does not work the other way around. Verse 5:5, in conjunction with 60:10, then, basically says Muslim men can marry the daughters of unbelievers, but unbelieving men, "kafir," cannot marry the daughters of Muslims. I wonder why, and I wonder if Muslim immigrants still follow those guidelines. What do you think?

| FOUR WIVES OR ONLY ONE (Both of the following references are from the Quran) | |
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| Quran, Surah 4:3 | Quran, Surah 4:129 |
| If you fear that you will not be able to deal justly with the orphans, then marry women of your choice, two or three or four. But if you fear that you shall not be able to deal justly (with | You are never able to be fair and just as between women, even if it is your ardent desire. But do not turn away (from a woman) altogether, so as to leave her (as it |

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| them), then only one, or (a captive) that your right hands possess, ... | were) hanging (in the air). ... |
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The first passage is the one that gives Muslim men the right to have up to four wives. The second passage, 4:129, is often quoted by Muslims, especially Muslim women, who are against the practice of four wives. They argue that since 4:3 says you should limit yourself to one wife if you cannot be fair, and since 4:129 says you cannot be fair, then “only one” should be the rule.

The New Testament clearly limits both men and women to one partner only. Look at I Corinthians 7:2 (mentioned above), **“Each man should have his own wife, and each woman her own husband.”**

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Absurd Legal Issues

In addition to the verses quoted above, there’s another long passage, Surah 24:11-21, which came from Muhammad’s own personal life. The passage refers to a big misunderstanding in which Muhammad’s child-bride, Aesha, was accused of adultery against Muhammad. What I find interesting is that this “prophet” did not know the truth of the matter. It took him awhile to figure out that she was innocent, and then of course, have Allah send down a revelation clearing her.

Of course, it was pretty embarrassing for a “PROPHET” to be confused about false testimony concerning his own wife. Once he finally figured out the truth of the matter, Muhammad was pretty upset with those who started the story, and those who spread it. After claiming to be a prophet, he must have been really embarrassed. He finally came up with Surah 24:4, which has now become Muslim law for all time:

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| Surah 24:4 | As for those who launch a charge against chaste women, and do not produce four witnesses (to support their allegations) -- flog them with eighty stripes. Then reject their evidence ever after, for such men are wicked transgressors. |
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One would think that this rule of Muhammad's would protect women. But in a cruel twist, it has more often been used to imprison them. In Shariah Law countries, nowadays, a woman must, because of this law, have four witnesses if she wants to accuse a man of rape. If she cannot find those four witnesses, then her accusation of rape is considered by the court to be an admission of adultery, for which she is put into jail, or lashed, or stoned. What is worse, those four witnesses have to be male – on account of Surah 2:282:

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| Surah 2:282 | Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as you choose, for witnesses, so that if one of them errs, the other can remind her. |
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Islamic Shariah Law, then, does not protect women. Nowadays, however ironically, the requirement for four witnesses, originally intended to protect Aesha from false charges, is used, along with verse 2:282, to falsely punish or imprison hundreds of innocent Muslim women whose only crime was to be the victim of a rape.

In inheritance, of course, the woman's share is half what the man's is:

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| Surah 4:11 | Allah (thus) directs you as regards your Children's (Inheritance) -- to the male, a portion equal to that of two females |
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Finally, adoption, a benevolent practice that allows orphans to have a family, is not common in Islamic countries – because of an unwise edict of Muhammad's, in Surah 33:5.

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| Surah 33:5 | Call them by (the names of) their fathers. That is more just in the sight of Allah. But if you know not their father's (names, call them) your brothers in faith, or your maulas. |
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The verse states that the adopted child must keep the name of its NATURAL parents. A lot of people adopt a child in order to be able to pass their own family name on to that child. Muhammad's edict here removes that incentive, effectively condemning orphans to a life without parents. That's really unfortunate. Wouldn't Allah know the repercussions of his actions?

The Bible versus the Quran - on marriage

In the view of the New Testament, the Christian woman is a servant of the Lord, the same as the man. When they marry, they serve the Lord together. The husband has the leadership position. However, it is only his position. The man is considered the head of the family. That's Biblical. However, he honors, values, and protects the woman, and relies on her wisdom for counsel.

There is mutual respect - the same as that between a captain and his trusted lieutenant. They are both officers, both together serving their commander and working to complete the mission.

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The woman has a different **function** in the family, but she is no less important. Her status, her value as an individual, her honor, her honesty, and her intelligence are all the equivalent of the man's. The woman is to respect her husband, and the man is to love his wife, and to sacrifice himself for her (Ephesians 5:21-25).

| Yaweh-Jesus Respects Women and Men Equally | |
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| I Cor.7:4 | The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife. Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. |
| I Cor. 11:11-12 | In the Lord, however, woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman. But everything comes from God. |

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| Gal. 3:28-29 | There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. |
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In the New Testament, the Christian woman is a servant of the Lord, along with her husband. They serve the Lord together. (Contrast I Cor.7:4 with Surah 4:34)

However, in Islam, the woman is quite simply the servant of her husband.
Look at Surah 2:223

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| Quran, Surah 2:223 | Your wives are as a tilth (a field to be plowed) unto you, so approach your tilth when or how ye will. But do some good act for your souls beforehand, and fear God. And know that you are to meet Him (in the Hereafter), and give (these) good tidings to those who believe. |
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Islamists will, when speaking Arabic in the Middle East, defend the literal, chauvinistic reading of this passage, but then come up with an imaginative interpretation when selling Islam to Westerners.

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| Irshad Manji, a very intelligent Muslim lady, who has received death threats from Islamists, offers an example of this kind of "double-speak" on page 35 of her book, "The Trouble with Islam:" |
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| In light of the raped woman in Nigeria, one more passage from the Koran bowled me over. "Women are your fields," it says. "Go then into your fields when you please. Do good works and fear God." Huh? Go into women when you please, yet do good? Are women partners or property? Partners, insists Jamal Badawi, a renowned Koranic scholar. He assures me that this "sexually enlightened" verse serves as a defense of foreplay. Like fields, women need tender loving care in order to turn sperm into real human beings. The farmer's seed is worthless unless you have the fertile land that |
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will give it growth," Badawi says, looking quite satisfied with his progressive explanation. But he has only addressed the words, "Go into your fields." What about the words, "when you please?" Doesn't that qualifier give men undue power?

...In trying to answer how I reconcile my Muslim faith with the barbaric lashing of a rape victim, I concluded that I couldn't reconcile them with breezy confidence ... The Koran is not transparently egalitarian for women. It's not transparently anything, except enigmatic.

Sahih Bukhari gives us a very candid, honest look at the prophet's TRUE view of women:

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| Sahih Bukhari, Vol. 7, Book 62, Verse # 81 | The Prophet said, "The most worthy condition you fulfill is the one in which you were given the right to enjoy the (woman's) private parts." |
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Following are the verses in the Quran that give rise to the idea that women must be covered up to protect men from the woman's "fatal attraction." Muslim people seem to have the idea that a woman needs to cover up because, apparently, a man cannot help but give in to the temptations of a beautiful woman.

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| Women Should Cover Up and Stop Tempting Men |
| Surah 12:28 [From the story of Joseph and Potiphar's wife] ...So when he saw his shirt -- that it was torn at the back -- (her husband) said: "Behold! It is a snare of you women! Truly, mighty is your snare!" |
| Surah 24:30-31 (Repeated in Surah 33:32-33) Say to the believing men that they should lower their gaze and guard their modesty. That will make for greater purity for them: And God is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty, that they should not display their beauty and ornaments except what |

(must ordinarily) appear thereof, and that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs (eunuchs), or small children who have no sense of the shame of sex. Also, they should not strike their feet in order to draw attention to their hidden ornaments.

Surah 24:60 Such elderly women as are past the prospect of marriage -- there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty. But it is best for them to be modest, and God is one, who sees and knows all things.

Surah 27:44 She was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water, and she (tucked up her skirts), uncovering her legs. He said: "This is but a palace paved smooth with slabs of glass." She said, "O my Lord! I have indeed wronged my soul. I do (now) submit (in Islam), with Solomon, to the Lord of the worlds (Allah)."

Surah 33:59 O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons. That is most convenient, that they should be known and not molested. [Ali's notes omitted]

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That last verse, 33:59, provides the main rationale for the covering of women. Surah 24:30, above, also tells MEN to lower their gaze, just as it does for women. Still, when one takes all the passages together, it's quite obvious that, in Islam, women bear the greater burden by far.

That kind of prejudice exists among Christians too, of course. However, we acknowledge that kind of prejudice to be sinful. It neither originates from nor is condoned by our Bible.

Again, in Islam, in the Quran, the Muslim man seems to be someone who has little control over himself and will jump the first beautiful woman he sees. If the woman was uncovered, it's HER fault.. The New Testament, on the other hand, puts the burden on the MAN, to restrain himself. It does not stigmatize a woman's beauty:

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| Matt.5: 28-29 | But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. |
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Furthermore, in fairness to the Christian community - there IS a REASON why the women's movement began in majority Christian countries. As with the movement toward abolition of slavery, and civil rights for African-Americans, Christian men and women of good faith, at various points in history, applied Biblical principles to the culture of their day and decided things needed to change.

That having been said, there are places in the New Testament, such as I Peter 3:3, wherein women are told to dress "modestly," giving Christian women a principle to follow, not a rigid law to be enforced.

What the word "modest" means varies from one culture to another - and that is how the New Testament intended it to be taken. When Christianity comes to a culture, it does not replace the culture with that of the first century Judaeo-Roman world. Christianity lives within whatever culture it comes to. Islam demands that a culture be turned into seventh century Arabia.

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| Common Sense on the Issue of the Veil |
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I did not read anything in the Quran about the woman covering her entire self with a tent-like burqa. It twice mentions covering their bosoms (24:30, 33:33), though. Verse 27:44 clearly implies that a woman should not show her legs. That's normal too, for the time.

However, Surah 33:59, for the wives of the prophet AND for the believing women, says that they should throw their outer garments over themselves, so nobody would recognize them or molest them.

In the seventh century, Zoroastrians in the Hijaz, near Muhammad, were spreading the teaching of "purdah." Purdah is the covering of the whole woman - the full burqa. The idea of covering women, then, could have come from Persian Zoroastrianism. (Remember, the bashful virgins, the Houris of Paradise, came from the Zoroastrians)

In addition, most Jewish women and even Christian women in Muhammad's world would probably have covered their hair at least. The Bible, in I Cor.11:5, gives precedent for that. In the early church, Jewish women would wear shawls over their heads out of modesty, while the non-Jewish women, often Greeks, would wear elaborate hairstyles. This caused some hard feelings, so Paul told the church leaders that women should cover their heads when praying - in church. In another verse Paul tells women that they should be more concerned about inner, spiritual beauty than about outward beauty - that their true beauty was not from hairstyles, jewelry or makeup.

Paul did NOT say that those things were bad. Frankly, I, for one, am a bit suspicious of any guy who does not appreciate women who dress up and do all the things women do to look great. God bless them! However, Paul DID say that a real Christian woman's MAIN concern should be for her character. And of course, the same is true of the man.

Christian women were given **PRINCIPLES** to live by - not rigid, quantifiable rules

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The extreme Muslim covering of their women goes hand in hand with the Quran's general attitude toward women. If women are nothing but play-things, like toys in a toy-box, then the man will want to keep his toys locked up so that only he can enjoy them.

If, as Islam seems to teach, men cannot control their passions, then perhaps covering the woman from head to toe is the only way that Muslim men can protect their women from other men who are as lecherous as themselves. It's pretty sad.

Of course, the logical outcome for this view of women, in which the woman exists only to serve the man, is that a man will end up not tolerating any kind of independent thought from the woman. That would be considered as prideful on her part.

I'm sure that there are good Muslim husbands who respect their wives - but that characteristic did NOT come to them from the Quran.

Look at Surah 4:34 in the box below. To paraphrase it: "If you fear disobedience from your wives, talk to them, refuse to sleep with them, and if that doesn't work - beat them up. There isn't much commentary to add. Muslim translators are obviously embarrassed by this verse. They absolutely load it down with unnecessary parenthetical notes inserted all through it.

| Quranic Double Standards Both of the Following Verses are from the Quran | |
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| Justice for the Men | Justice for the Women |
| 4:128 If a wife fears cruelty or desertion on her husband's part, then there is no blame on them if they arrange an amicable settlement between themselves. Such a settlement is best, even though men's souls are swayed by greed. But if you do good and practice self-restraint, ... | 4:34 As for those women on whose part you fear disloyalty or ill-conduct, first of all, admonish them. (Next, if that doesn't work), refuse to share their beds, (and finally) beat them. However, if they return to obedience, don't keep annoying them over the matter, for Allah is Most High, Great (above you all). |

If the wife has a problem with the husband, her only recourse is to settle it amicably – which, to be practical, amounts to simply giving in. But in Surah 4:34, the husband is given all kinds of leverage, including physical punishment.

In Sura 4:34, Yusuf Ali inserts the word, “lightly,” in parentheses, after the verb “scourge,” (Pickthall) or “beat” (Ali). I took it out, because the Arabic does NOT have it. He’s adding something, to make it more acceptable. How do you BEAT someone “lightly?” Some Islamists will claim that the Arabic word for "scourge" or "beat" actually means "to tap lightly on the wrist with a twig." Imagine this Arab husband with his disobedient wife. He talks to her strongly, then tries ignoring her, and she's still disobedient. But when he gets the twig, she screams, "Okay, okay. I'm sorry -- oh, please -- oh please -- don't tap lightly on my wrist with a twig!!! No!! N-O-O-O!!!!" Does this scenario make sense? Of course not!

The beating spoken of in this verse is obviously a severe beating since it is given as a last resort, after less severe methods have failed. Actually I’ve read that the Arabic word used here is the same as that used for the beating of a camel, and the same as that used for the beating of an unrepentant criminal. Muslim commentators have opined that it’s okay to beat one’s wife, as long as no bones are broken. That would be, “going too far.”

Abu Bakr's daughter, Asma, was the 4th wife of Zobayr bin Ol-Awwam. She is reported to have said, "**Whenever Zobayr was angry with one of us, he used to beat her until the stick broke.**" (Dashti, 116)

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| 4:15 If any of your women are guilty of lewdness, take the evidence against them of four (reliable) witnesses from amongst you. And if they testify, confine the lewd women to houses until death claims them, or Allah ordain for them some (other) way. |
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| 4:16-17 If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone, for Allah is Oft-Returning, Most Merciful. Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards. |
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“If two men are guilty of lewdness” – two men – I guess it’s talking about homosexuals, possibly, “then punish them both and leave them alone afterward.” On the other hand, if any women are guilty of lewdness, I guess any kind of lewdness – it’s not specified, then the woman should be confined to her house for the REST of her LIFE.

In the book from the anonymous Saudi princess, I read the story of one such woman. She was guilty of fornication, and she was, likewise, confined to her house for life – she went insane after 15 or 20 years.

There is a big difference in the punishment for men, versus that for women. However, take a look at Surah 24:2, below. Either the Quran is once again disagreeing with itself, or else we have two different kinds of crimes here.

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| Surah 24:2 | The woman and the man guilty of adultery or fornication -- flog each of them with a hundred stripes. Let not compassion move you in their case, in a matter prescribed by Allah, if you believe in Allah and the Last Day, and let a party of the Believers witness their punishment. |
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I’ve already told you I am no expert in Arabic – but I can read English. It sounds like Surah 4:15-17 is talking about homosexual acts, unlike Surah 24:2.

The Killing of a Woman as Revenge

(Already mentioned this verse with reference to laws concerning murder)

2:178 O you who believe! The law of equality is prescribed for you in cases of murder: the free for the free, the slave for the slave, **the woman for the woman**. But if any remission is made by the brother of the slain, then grant any reasonable demand...

There is another passage in the Quran that is more humane than those above. The Quran is disagreeing with itself yet again – unless beating someone is not considered harsh.

Surah 4:19 O you who believe! **You are forbidden to inherit women against their will. Nor should you treat them with harshness**, that you may Take away part of the dowery you have given them -- except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If you take a dislike to them it may be that you dislike a thing, and Allah brings about through it a great deal of good.

This is pretty close to what the Bible says. Muhammad did, after all, have a small number of Christian contacts – even one or two in his harem. But whenever the Quran starts to sound like the Bible, Muhammad always gives himself a way out. There is always a big “however.” In this case, the verse says, “except in cases of open lewdness.” The Bible is different. Read what it says:

Eph. 5:25-33 Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church— for we are members of his body. "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." This is a profound mystery—but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

Col.3: 18-21 Wives, submit to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be harsh with them. Children, obey your parents in everything, for this pleases the Lord. Fathers, do not embitter your children, or they will become discouraged.

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I Peter 3:7 Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers

In I Peter 3:7, look at the very strong threat from the Lord. He promises that if any man who considers himself a Christian is harsh with his wife, then the Lord will turn his back on that man, and refuse to commune with him in prayer. That is a REAL threat for a Christian. In effect, the Lord is saying, if you do that, you're on your own. Furthermore, Jesus told us, in a dramatic scene recorded by John, exactly what he thinks of those strict religionists who take pleasure in punishing defenseless women:

John 8:3-11 The teachers of the law and the Pharisees brought in a woman caught in. They made her stand before the group and said to Jesus, "Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?" They were using this question as a trap, in order to have a basis for accusing him.

But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her." Again he stooped down and **wrote on the ground**. At this, those who heard **began to go away one at a time**, the older ones first, until only Jesus was left, with the woman still standing there.

Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?" She replied, "No one, sir." **Jesus declared, "Then neither do I condemn you. Go now and leave your life of sin."**

We have not been told anywhere what it was that Jesus was writing on the ground, as the self-appointed, self-righteous religion-police walked away, one by one. I think Jesus, writing in the dirt with a stick, was probably listing the private sins or extra-marital affairs of these religious hypocrites. Maybe he was writing the names of their illicit lovers. That's why they walked away one by one, the way I figure. Of course, I am only speculating.

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Discarding Her for Another:

Islam also allows for easy divorce, another big selling point for the more worldly sort of male. To be fair, however, the Quran does impose some ground rules.

| Women Are Inferior in Divorce | |
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| 33:49 | O you who believe! When you marry believing women, and then divorce them before you have touched them, no period of 'Iddat have you to count in respect of them. So give them a present. And set them free in a handsome manner. |
| 2:228 | Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what God has created in their wombs, if they have faith in God and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And God is Exalted in Power, Wise. |
| Refer also to Surahs | 2:226-232, 234-237, 241, 4:20, 58:1-4 |

Quran 33:49 says you should give them a present, and "set them free in a handsome manner," which, I guess, means to give them a good deal, and treat them well. Quran 2:228 says on the one hand that women have some rights but then clearly says, on the other hand, that men have more. Finally, two verses later, there is 2:230, quoted below.

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| 2:230 So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced |
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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.

If a man and woman want to re-unite after a hasty divorce, they cannot. She has to marry someone else first, and then leave that second marriage. Only THEN can the original couple can get back together. What?

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Here's what Yahweh-Jesus says, in the Bible, about divorce:

Matt.19:9 I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery."

Mark 10: 6 - 12 But at the beginning of creation God "made them male and female." For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. So they are no longer two, but one. Therefore what God has joined together, let man not separate." ... Whoever divorces his wife and marries another commits adultery against her. And if a woman divorces her husband and marries someone else, she commits adultery.

The Bible says, "Except for marital unfaithfulness," because when someone is unfaithful to their spouse, they have already broken the marriage contract. They have already, for all intents and purposes, divorced their spouse. It is then up to that spouse whether the marriage can be saved or not. And that applies to the unfaithful husband as much as to the unfaithful wife, based on some of the other passages we've quoted. The tricky part is that Mark does not have the caveat about unfaithfulness.

I found another quote from Aesha, Muhammad's child-bride. Al-Hashimi, in "The Ideal Muslimah," quoted her as saying, "O womenfolk, if you knew the rights that your husbands have over you, every one of you would wipe the dust from your husband's feet with her face." I'm not exactly sure what Aesha meant by the feet and face, but it does NOT sound good.

Slavery and Racism in the Quran and Islam:

Surah 16:75-76 Allah sets forth the Parable (of two men. One is) a slave under the dominion of another. He has no power of any sort. Meanwhile, (the other is) a man on whom We have showered blessings, and he spends thereof (freely), both privately and publicly. Are the two equal? (By no means.)

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16:76 Praise be to Allah. But most of them understand not. Allah sets forth (another) Parable of two men. One of them is dumb, with no power of any sort. A wearisome burden is he to his master. No matter how well he is directed, he brings no benefit to his master. Is such a man equal to one who commands justice, and is on a straight way?

Surah 23:2,5-6, 10-11 Those who humble themselves in their prayers ... who abstain from sex, except with those joined with them in the marriage bond, or (the captives) whom their right hands possess, for in their case they are free from blame, ... These will be the heirs, who will inherit Paradise.

Surah 24:33 Let those who do not have the means for marriage keep themselves chaste, until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if you know any good in them. Give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that you may gain the goods of this life. However, if anyone compels them, even after such compulsion, Allah is Oft-Forgiving, Most Merciful (to them).

The first two references obviously show a pretty low opinion of slaves. That's not surprising. Surah 24:33 is a lot more uplifting. It says that you should give your slaves a chance to earn their freedom if they ask you for it. That's good. That's pretty enlightened for the seventh century.

The second half of Surah 24:33 talks about the master's female slaves. On the one hand it says he shouldn't force any of his maids into prostitution IF they desire chastity. So, if the girl is a bit misguided, the master is free to help her become even more misguided. Then it says, "But if you DO force one of them into prostitution, well then don't worry too much - Allah will forgive you.

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| The Islamic Connection between Slavery and Racism | |
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| Bukhari, Vol.1, Bk.11, # 662 Bukhari, Vol.9, Bk.89, # 256 | Allah's Apostle said, "You should listen to and obey, your ruler even if he was an Ethiopian (black) slave whose head looks like a raisin. " |
| Bukari, Vol.6, Bk.60, # 435 | Then I put on my clothes and went to Allah's Apostle's residence, and behold, he was staying in an upper room of his to which he ascended by a ladder, and a black slave of Allah's Apostle was (sitting) on the first step. |
| Bukhari, Vol.1, Bk.3, # 63 | While we were sitting with the Prophet in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muhammad?" At that time the Prophet was sitting amongst us (his companions) leaning on his arm. We replied, " This white man reclining on his arm." |
| Bukhari, Vol.9, Bk.87, # 163 | The Prophet said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling in Mahai'a. I interpreted that as (a symbol of) epidemic of Medina being transferred to Mahai'a, namely, Al-Juhfa." |

Muhammad called a black Ethiopian a “raisin-head.” He obviously had at least one black slave according to Book 60. In Book 87, the last reference, he interprets a black woman as a symbol of epidemic. Not necessarily anything bad or racist there – but that’s the verse.

Going back to the Quran itself, there are two passages, talking about Hell, wherein we are told that the Unbelievers will be roasted until their faces turn black. Someone might try to inject race into these – but I don’t think that would be fair. Judge for yourselves. The passages are Sura 3:106, and Sura 39:60.

I’ve read that the word, in Arabic, for a black man is “abid.” It is the same word as for a slave, according to Ibn Khaldun. The African slave trade ,the commercialization of African slavery, began with the Arab Muslims, who armed North African blacks and sent them to harvest slaves from among the southern black tribes. Timbuktu was the great auction house.

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Slavery According to the New Testament

Of course there were slaves in New Testament times. In fact, a lot of the first people to become Christians were slaves – simply because the teaching of Jesus gave them human dignity. Jesus did not ever preach, in direct words, that slavery was wrong. Unlike Muhammad, Jesus was NOT a political leader. He said, “My Kingdom is not of this world (John 18:36).” He also said, “Give to the Government what belongs to the Government, and give to God what is God’s (Matt.22:21, Mark 12:17, Luke 20:25).”

Jesus was concerned with changing men’s hearts – not changing the rules of the society into which he was born. Gradually His light would bring changes in society as well. But Jesus touched lepers and ate with sinners, prostitutes, and slaves. One part of Jesus’ message was that God loves ALL people EQUALLY. As the truth of the New Testament slowly seeped into men’s hearts, finally it dawned on men that it is simply WRONG for one to own another. Jesus DID, after all, give us this passage of scripture, quoted earlier, that condemns not only slavery, but racism and sexism as well:

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| <p>Gal.3:28-29 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are</p> |
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Abraham's seed, and heirs according to the promise.

Christian men, like John Newton and William Wilberforce, quoting this verse and others, led the fight against the British slave trade in the early nineteenth century. Later it was once again Christian men, like Theodore Dwight Weld and Theodore Parker that led the abolitionist movement in America a generation later. The movement became mainstream with the formation of the Southern Baptist Convention. Finally, it was the election of an anti-slavery candidate who lived by Biblical principles, Abraham Lincoln, that led directly to the Civil War and the ultimate destruction of the American slave industry. Then, once again, 100 years later, it was the Christians, the Reverend Martin Luther King Jr. and a lot of other Bible believing Christians, both black and white, that led the Civil Rights movement and finally brought real equality to this country. However, when Jesus still walked among us, and the entire Christian church on earth amounted to only about 500 people or so, those developments were far off in the distant future. Jesus planted good seed, knowing it would grow.

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In the early apostolic age, Christians had to live with the issue of slavery. Paul simply taught that everyone should treat his brother as he himself would like to be treated - slave and master alike.

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| To Slaves (Eph.6:6) | Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart. |
| To Masters (Eph.6:9) | And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him. |

One book of the Bible is entirely concerned with the situation of a runaway slave. It's a short letter from Paul to Philemon, asking him to receive back his slave, Onesimus, who had earlier run away. Paul, in this letter, makes it very clear that they should consider each other as brothers, not as master and slave, irregardless of their actual positions.

(Philemon 1:15-21) Perhaps the reason he was separated from you for a little while was that you might have him back for good -- no longer as a slave, but

better than a slave, as a dear brother.

He is very dear to me but even dearer to you, both as a man and as a brother in the Lord. So if you consider me a partner, welcome him as you would welcome me. If he has done you any wrong or owes you anything, charge it to me. I, Paul, am writing this with my own hand.

Whenever we interpret the Lord's Word, we should always try to understand the context of the passage. In the first century Judaeo-Roman world, slavery was different from the chattel slavery, and African slave-trade of the old ante-bellum South. It was not race-based, for one thing. Also, slaves had a degree of freedom under Roman law, some limited rights, and slavery was often a temporary state.

In Christian gatherings of the first century, slaves and slave-holders were often members of the same small house church. They sat together and worshipped together as equals, and men sat with their wives. This was revolutionary at the time, and it was only the beginning.

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13 THE "Scientific Knowledge" of the QURAN

"When the Koran was first revealed a millenium and a half ago, people didn't know much about science. The Koran described certain things in detail that people could hardly grasp, but they believed in it anyway."

From page 240 of "The Everything Koran Book," by Duaa Anwa

Islamists Use Five Key Tactics in Arguing for a Scientific Quran. To be honest, you've also got to watch Christian authors who sometimes do the same thing in their quest to prove a scientifically accurate Bible. I hope I have not done anything similar in this book.

1. They Change The Meanings Of Words.

Look the passage up in a conventional Quran translation such as that of Yusuf Ali, Muhammad M. Pickthall, Arberry, Dawood, or any other respected translator. Any words in their translations that are not in the original Arabic will be placed in parentheses.

Unlike respected translators like Pickthall, Ali, or Dawood, Islamists will change words, phrases, or even entire verses, in order to make the passage mean what they want it to mean. They are, in effect, re-writing the Quran, to support their view of "science." So ALWAYS look the passage up in a conventional translation like those mentioned above before continuing the debate.

2. They Equate Very Vague, General Statements in the Quran with Very Clear, Specific, Quantifiable Teachings from Science.

In order to make the point, they must compare the Quranic verse with some sort of modern scientific finding, to show that the two will match. But invariably, the scientific stuff is much more exact, much more detailed, whereas the Quranic stuff is so general as to be virtually meaningless, open to whatever interpretation you wish.

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3. They Assume People of Muhammad's Time were Simpletons.

Ask your friend how he knows the people of Muhammad's time could not already have had such knowledge, long before Muhammad ever produced the Quran.

The last king of Babylon, Nabonidus, spent his final years in Arabia, turning the city of Tayma into a center of astronomy, astrology, and the worship of the sun, moon, and stars. That happened 1000 years before Muhammad was born. So Arabs DID have access to a lot of the science of the day.

The Greeks and Romans had already built very advanced civilizations by the time Muhammad came along, and had amassed a great deal of knowledge.

Finally, one should not under-estimate even the common people's ability to observe common phenomena of nature and then draw conclusions from what they see. In certain specific areas, these medieval people may well have been more knowledgeable than we of the "modern" era.

4. They Forget that Muhammad Could have Learned Something From the Christians and Jews around him, or from "pagans" like the Zoroastrians.

From the Hadith and also from the Sirat, prime Muslim sources, we know that Muhammad had contact with Christian and Jewish sources. One was a friend named "Warraq" and another was Mary the Copt, a Christian slave-girl from Egypt and a member of his harem. There were others, also, who could have shown him things from Scripture. There were other foreign influences as well.

5. They Sometimes Misinterpret Scientific Findings.

Just like some Christians, followers of Islam are often so anxious to grab on to any kind of pseudo-scientific "evidence" for their faith, that they will misquote and misinterpret scientific findings. The science might be valid, but I might have a faulty understanding of it and therefore draw wrong conclusions anyway.

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Sura 13:2 Allah is He Who raised the heavens without any pillars that you can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to his Law)! Each one runs (its course) for a term appointed. He regulates all affairs, explaining the signs in detail, that you may believe with certainty in the meeting with your Lord.

Sura 39:5 He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law): Each one follows a course for a time appointed. Is He not the Exalted in Power - He Who forgives again and again?"

There is nothing in those verses about a round earth.

Islamists might tell you that the word “overlap” in 39:5 is better translated as “wrap around.” But if that is the case, then why has nobody translated it that way? Furthermore, even if it did mean “wrap around”, the verse still would not say anything about the earth being round.

Perhaps the reason Islamists are straining so hard to find a round-earth passage in the Quran is to counteract one of the greatest criticisms of the Quranic Science movement. Critics of Islam can point to passages that seem to say the earth is flat, but, to be fair, they are not always so clear.

Muhammad thought that the Earth is flat

1) Whenever the earth is described in the Quran, it is always described as being spread out (Ali adds, “like a carpet”). Sounds pretty flat to me.

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| 15:19 | We have spread out the Earth (like a carpet), and placed therein firm hills. |
| 18:47 | One day We shall remove the mountains, and you will see the earth as a level stretch... |

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| 20:53 | Who has appointed the Earth as a bed , and has threaded roads for you ... |
| 50:7 | And the Earth we have spread out , and have flung firm hills therein. |
| 55:10 | It is He who has spread out the earth for His creatures. |
| 71:19 | And Allah has made the Earth a wide expanse for you. |
| 78:6-7 | Have We not made the earth as a wide expanse , and the mountains as pegs? |
| 84:1,3 | When the Sky is rent asunder, and when the Earth is flattened out , ... |

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| 88:17- 20 | Do they not look at the Earth, how it is spread out? |
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2) Muhammad believed, according to his Quran, that the Sun sets every night in a mud puddle.

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| Sura 18:86 (according to Yusuf Ali's translation) | Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Zul-qarnain! (thou hast authority), either to punish them, or to treat them with kindness." |
| Sura 18:86 (according to M. Pickthall's translation) | Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people thereabout. We said: O Dhu'l-Qarneyn! Either punish or show them kindness. |

The passage, in either translation, is very clear - Muhammad thought that the sun sets in a mud puddle every night. That kind of thinking is consistent with someone who believes in a flat Earth. Furthermore, in Sura 18:90, speaking about the same man, it says that after going to where the Sun sets, he undertook another journey, to the place where it rises. This kind of story makes no sense at all, unless you accept the idea of a flat Earth.

The ancient Egyptians may have known, as far back as BC 2550, that the Earth is round. Pythagoras floated the idea among the Greeks in BC 500. Aristotle confirmed it around 300 and a few years later, Eratosthenes calculated the earth's circumference and diameter. He was making those discoveries about 900 years before Muhammad was born.

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A lot of the more highly educated Christians may have already embraced the idea of a round Earth, long before Muhammad's time, simply because of their location. Alexandria, where Eratosthenes labored, was a great capital of ancient wisdom, and had become a great capital of Christianity by the time Muhammad came along. Besides that, the idea that the Earth is round does fit together with the words of Isaiah, written around BC 700, and the book of Job as well:

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| ISAIAH 40:22 | He (God) sits enthroned above the <u>Circle of the Earth</u> , and its people are like grasshoppers. He stretches out the heavens like a canopy, and spreads them out like a tent to live in. |
| JOB 26:7 | He spreads out the northern skies over empty space. He suspends the Earth over nothing. |

This could just be an interesting phrase that Isaiah used, so we do not take verses like this as “proof” that the Bible is “scientific.” It does, however, fit with the round earth idea far better than the Quran’s flattened out view. Those who point to the Quran as “scientifically accurate” need to explain away a few things before they can be taken seriously.

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| Sura 105:1-4 | Elephants Beaten by Birds dropping Stones |
| Do you not see how thy Lord dealt with the Companions of the Elephant? Did He not make their treacherous plan go astray? And He sent against them Flights of Birds, Striking them with stones of baked clay. | |
| Sura 27:15-30 | Birds in Solomon’s army, and Jinns in his factories |
| Solomon was David's heir. He said: "O you people! We have been taught the speech of birds, and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from Allah.)" And before Solomon were marshaled his hosts -- of Jinns and men and birds, and they were all kept in order and ranks. ... And he took a muster of the Birds; and he said: "Why is it I see not the Hoopoe (a type of bird)? Or is he among the absentees? I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence)." But the Hoopoe tarried not far: he (came up and) said: "I have compassed (territory) which thou hast not compassed, and I have come to thee from Saba with tidings true. | |

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| Sura 27:18 | Ants talk with each other and with Solomon |
| At length, when they came to a (lowly) valley of ants, one of the ants said: "O you ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it." | |

If you read surah 27 further, you will find King Solomon actually talking with the ant in an actual conversation, as with a person. Of course, the argument could be made that in the Bible (Numbers 22:28ff), Balaam's ass spoke to him, and that's not so different from the Quran's strange story of birds and ants that speak. However, there is ONE difference.

It's obvious from these passages, that the Quran considers it ORDINARY, routine, for birds and ants to talk, and for these animals to actually become part of Solomon's standing army. Solomon had "learned" their "speech." By contrast, when Balaam's ass starts to talk to him in the Bible story, it is portrayed as something miraculous - a one-time event, produced and directed by the Lord. The Bible actually takes it for granted that things like this do NOT usually happen. After all, it's not every day that your ass starts talking to you.

As for the other example, the army of Abrah, with its heavy elephants, was defeated, according to history, not by birds that dropped stones, but, in fact, by smallpox.

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“Islam, without political domination, cannot survive.”

From Ali Abdul Salud Mohammad,
Bin Laden’s spy in America – who helped
plan the original W.T.C. bombing in 1993.

Ali Abdul Salud Mohammad was a murderer who had no remorse over his actions. But he knew the Quran well, and when he spoke the words above, he was absolutely right. Think of the implication of what he was saying though. He was basically saying that if people were not intimidated, bullied, and COMMANDED to believe, not many people would. He was, in fact, admitting that Islam is a very weak excuse for a religion.

However, for the sake of fairness, let’s judge the Quran by its own words.

34:49 Falsehood neither creates anything new, nor restores anything.

Every non-Christian religion is pretty much the same. If you do good things and are a good person, you will go to your reward. Except for turning assassination in the name of Jihad into a spiritual experience, Islam is the same. The way to get to Paradise is the same as it always is – Be Good.

According to what Jesus has taught us in Christianity, it is IMPOSSIBLE to be a good person. Our only chance is to hang onto Jesus and get into Heaven through HIM. Therefore, we have no Scriptural basis for any pride. We are beggars who have latched on to our only hope for salvation. We are the same as the Agnostic, Hindu, Buddhist, or Muslim – we are all beggars.

The Quran certainly did not restore the Bible, first because the Bible did not need restoring, and secondly, because the Quran runs contrary to the Bible in almost every way imaginable.

By the terms of Surah 34:49, the Quran neither restores anything, nor does it teach anything new – just the same old, “Be good – Go to Paradise.” By the terms of Surah 34:49, then, the Quran is falsehood.

Sura 10:94 If you, (Muhammad), are in doubt as to what we have revealed unto you, then ask those who have been reading the Book from before you.

This is what the Quran tells us to do – check it against the Scriptures from before it, the Bible. The most recent scripture prior to the Quran was the New Testament. If the Quran were really the NEXT STEP after the New Testament, then it should agree with the New Testament. It should continue to unfold the revelation of God’s character that began with the Old Testament and expanded in the New Testament. However, it doesn’t. Instead, the Quran does a U-turn, taking humanity back to a level of “morality” even more primitive than what Israel experienced in the days of the judges.

Quranic Allah does not love sinners, but the Bible says our God DOES love sinners. The Quran teaches that we get to Heaven by means of a point system whereas the Bible teaches we could not score a single point no matter how hard we may try – we get to Heaven through Jesus.

The Bible’s vision of Heaven has the Triune God at the center. Quranic Paradise is a soft couch, good food, and voluptuous playmates to pleasure you while you watch, with gleeful approval, as all the non-Muslims undergo the unspeakable horrors of Hell.

Whenever the Quran and Bible disagree, Muslims insist that the Bible has been changed. However, Surah 10:94 advises Muhammad to ask those who have been reading the book from before – the Bible. Since Muhammad cannot ask dead people about their Scriptures, apparently he was being told to ask the Christians of his era about the Bible that Christians were reading during his own era.

The Bible of Muhammad's time was identical to ours. We know it for a fact, both because our present Bible is based on manuscripts from long before Muhammad, and because we still have 5th, 6th, and 7th century Syriac Bible manuscripts of the very Bible that Muhammad was supposed to ask about. Thus, we are left with two incontrovertible facts:

- 1) The Quran has a very different message from that of the Bible.
- 2) The Bible has, demonstrably, not changed since long before Muhammad.

The Quran fails this test. When Muhammad was asked to check his revelations with those of the Bible, he should have admitted that his revelations do NOT agree with God's earlier Word. If he were confused, then he should have checked more thoroughly, but ego, it seems, got the best of him.

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| <p>Surah 7:8-9 On that day all shall be weighed with justice. Those whose scales are heavy shall triumph, but those whose scales are light shall lose their souls.</p> |
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| <p>Surah 99:7-8 Then shall anyone who has done an atom's weight of good see it! And anyone who has done an atom's weight of evil shall see it.</p> |
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Both of these verses describe Allah's judgment on the last day in which the "good" that we do will be weighed against the bad. It seems only fair, then, to judge the Quran in the same manner. The New Testament certainly has no problem in passing such a test. No other book has ever advocated such an impossibly high standard of ethics as that which is found in Jesus' Sermon on the Mount (Matt.5). Wherever the church has gone, people's lives have been saved and enhanced. The Quran is similar in size, but the character of its verses is a lot darker.

Is the Quran a book of PEACE and LOVE or is it a book of WAR and HATRED? The confusion on this issue stems from the fact that you can find elements of both teachings in the Quran. It is not 100% war and hatred, nor is it anywhere close to 100% peace and love.

You've already seen this table back in the first chapter. These were the themes that kept repeating over and over again as he read his way through the Quran the first time. These were, in other words, the themes that Muhammad himself was most interested in, over the years, as he gradually "revealed" his Quran. These categories were not chosen by me. They were chosen by Muhammad.

| | |
|--------------------------------------|--|
| (1) Love (20 verses) | (19) No Signs (116 verses) |
| (2) Forgiveness, Revenge (67 verses) | (20) Mockery (76 verses) |
| (3) Point Game (83 verses) | (21) Bible Changed (40 verses) |
| (4) Pillars (113 verses) | (22) Anti-Jew - 53 verses |
| (5) Paradise (230 verses) | (23) Anti-Christian (10 verses) |
| (6) Allah (210 verses) | (24) Anti-Xtian / Jew (41 vrses) |
| (7) Muslims (282 verses) | (25) Anti-Pagan (740 verses) |
| (8) Muhammad (158 verses) | (26) Choosing Friends (27 vrses) |
| (9) Women (98 verses) | (27) Converts (36 verses) |
| (10) Questions (28 verses) | (28) Judgment Day (172 verses) |
| (11) Oaths (109 verses) | (29) Hell & Punishment (99 verses) |
| (12) Quran (143 verses) | (30) War (135 verses) |
| (13) Abrogation (2 verses) | (31) Killing (40 verses) |
| (14) Biblical Allusions (26 verses) | (32) Jihadi Paradise (25 verses) |
| (15) Stories (1,342 verses) | (33) Terror (8 verses) |
| (16) Jesus, and Trinity (84 verses) | (34) Hypocrites (87 verses) |
| (17) No Partners (183 verses) | (35) Jinns, Moon, Science (106 verses) |
| (18) Inventing Lies (18 verses) | |

Do you remember the percentages? The total number of verses catalogued is 4,864. The Quran has a total of 6,236 verses. So we have catalogued 78% of the entire book. The other 22% had to do with mundane topics that nobody really cares about.

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The PEACE and LOVE side of the SCALE

The verses on “Love” mostly talk about how Allah does NOT love sinners. There is no guarantee of forgiveness with Quranic Allah, and in fact, although Quranic Allah does say people should forgive, he also teaches, in other verses, that Muslims should seek revenge when they are wronged. The third chapter was all about the Point Game. The “Pillars” of Islam include the giving of alms. That’s admirable. There is some “peace and love” there.

On the other hand, the verses in the “Muslims” category, while sometimes advocating good behaviors, very often advocate outright arrogance, saying quite directly that “Muslims are the best people.” That’s bigotry. Nonetheless, some of these verses have admirable qualities.

The passages concerning women definitely do give the husband the right to hit his wife. But there are at least a few good passages along with the bad.

If I define all the “good” verses narrowly, looking only at those that specifically advise Muslims to BE tolerant or to BE peace-loving – it would be a pretty small number, maybe as many as 300 verses out of 6,236 – about 5% of the Quran – Maybe.

However, if you broaden the definition to include verses that don’t necessarily advocate acceptance of others, but are at least uplifting in nature, you can then find a lot more.

If I define the verses more loosely, and include any verse that basically sounds pretty hard to object to, the number of verses increases dramatically.

- 1) About 147 verses in the chapter on Love and Forgiveness
- 2) Another 20 nice passages about Paradise
- 3) About 200 peaceful verses in regard to being good Muslims
- 4) About 350 nice verses about Allah, plus 120 "oft-forgiving" passages
- 5) 8 verses (31:12-19), the story of Luqman, which has no negative warning
- 6) About 100 verses describing the signs involved in God's creation
- 7) About 20 passages that prescribe some rudimentary rights for women

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Finally, if you put all of these verses together, from all of these various categories, you come up with a total of 1,265 passages. That works out to almost exactly 20% of the 6,236 verses in the Quran.

The WAR and HATRED side of the SCALE

Given the history of Muhammad's new religion in its early years, it's not surprising to find a lot of passages dealing with warfare. The level of bitterness involved is, however, a bit odd for a "Holy" book.

The following categories all show some level of disdain for Non-Muslim people - Christians, Jews, and Pagans.

| | |
|--|-------------|
| Jihadi Paradise | 25 verses |
| War | 135 verses |
| Terror | 8 verses |
| Revenge Killing | 40 verses |
| Against All | 740 verses |
| Against Christians | 10 verses |
| Against Jews | 53 verses |
| Against Jews AND Christians | 41 verses |
| Against Having Non-Muslim Friends | 27 verses |
| Afraid of the Truth | 5 verses |
| Against Hypocrites | 87 verses |
| TOTAL NUMBER OF VERSES | 1171 verses |
| PERCENTAGE OF THE QURAN | 18.78% |

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Most of the verses concerning Hell and Punishment, or Judgment Day itself, are also full of hatred. That was obvious when you read them, with their graphic descriptions of the horrific sufferings of the damned, and the depiction, in those verses, of the sadistic glee of the Muslims as they watch the unbelievers writhe in agony.

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| The following passages clearly show Muhammad's eagerness for the final revenge, on the Day of Judgement, against those who reject him. | |
| Hell and Punishment | 99 verses |
| Judgment Day | 172 verses |
| TOTAL # of Verses | 271 verses |
| % of the Quran | 4.35% |

In addition to the verses listed above, a large portion of the Quran is made up of stories, almost always centering on the same theme. A former prophet preaches a very Muslim sounding message (whatever words Muhammad puts in his mouth). The people, or at least a portion of the people, reject that prophet's message. Then, finally, some catastrophe happens to the ones who rejected the message. The stories, then, usually close with something like a warning - Watch out, or the same could happen to you.

Clearly, Muhammad's message with almost every story is the same. Muhammad, with these stories, is saying, "You'd better follow me. If you do not, you are evil. You are against Allah, and Allah will punish you." With these verses, Muhammad attempts to scare people into his camp with intimidation and even thinly veiled threats.

These passages use stories, true or untrue, about former “prophets,” to show that those who reject Muhammad will be destroyed in the end.

| “STORIES.” | |
|----------------------|-------------|
| # OF VERSES | 1342 verses |
| %OF THE QURAN | 21.52 % |

The verses from all these preceding boxes, taken together, represent about 44.65 % of the Quran. These are the only verses that I could reasonably characterize as “hateful” or “vitriolic,” or even “threatening.” Obviously, my characterization of the passages is open to question. That’s why so many are quoted here in this book – you can decide for yourself.

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However, there are, in addition to the above, other categories that do not show the Quran in a very favorable light. Admittedly, a Muslim person would shrug and ask what’s so wrong about these? The problem, at least with the top four categories, is not only the bitterness involved in the words, but also the falsehood.

The verses that talk about Jesus, and the Trinity are hostile toward Christians, and inflammatory. About half of the “No Partners” passages wrongfully portray Christians as polytheists.

Those that say the Bible has been changed are completely and demonstrably false. Then Muhammad accuses Christians of inventing lies. Finally, Muhammad bitterly complained, in some verses, against those who opposed him – leaving still more verses that aren’t exactly all “Peace and Love.”

| | |
|--------------------------|------------|
| Jesus and the Trinity | 84 |
| No Partners | 91 (183/2) |
| Bible’s Been Changed | 40 |
| Inventing Lies | 18 |
| Mockery | 76 |
| TOTAL # OF VERSES | 309 |
| % OF THE QURAN | 4.96 % |

The number of verses in the “No Partners” column is $183/2 = 91$. About half of the “No Partners” passages were somewhat condescending or outright insulting toward people who disagreed with Muhammad – often toward Christians.

The 4.96% above, added to the 44.65% before it, makes 49.61% of the Quran that cannot be classified as anything even close to “love and peace,” but is, arguably at least, mostly hatred and bitterness.

THE FINAL VERDICT - FINALLY

So now let’s weigh the Quran. The numbers that we’ve come to are fairly accurate. I’ve done my best to be fair. The raw numbers you saw in the first chapter are reprinted in the box below.

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| Type of Passages | Quantity | % of Quran |
|---|-----------------|-------------------|
| Warlike, hateful, or somewhat intolerant verses | About 3093 | About 50 % |
| Mundane verses, mostly regarding other subjects | About 1878 | About 30 % |
| Tolerant , peaceful , or somewhat soft verses | About 1265 | About 20% |

Of course, the level of bitterness or hatred in a certain verse, like the level of spirituality, is not really quantifiable, and I would be foolish to pretend that this accounting is completely objective. The numbers above are subject to some interpretation, and a lot of folks might disagree with this study’s findings. Nevertheless, it DOES give you a pretty clear idea of the Quran’s vitriolic tone.

The vitriol of the Quran has ruined millions of lives – those killed or maimed, those enslaved, and those reduced to poverty – down through the ages, to the present. The slavery, oppression, and warfare that continue on even today are a direct result of the words that Muhammad wrote. **The more faithfully a Muslim person follows every word of the Quran, the more he or she comes to resemble Osama Bin Laden. The more faithfully a person follows every word of the Bible, the more he or she comes to resemble Mother Theresa. That difference is HUGE.**

| |
|-------------------------|
| FIRE from HEAVEN |
|-------------------------|

I must be honest. I believe the Quran is much worse than just “intolerant.” I believe it is evil. A lot of people who follow it are GOOD people, but that’s because they do not know the true nature of what it is that they are following, or else they choose to ignore the Quran’s evil side.

I was really stunned by one particular verse that I came across. After reading through the Quran a number of times, I read it again, to make a color coded table. At that time, I came across an obscure verse, a Quranic prophecy, Surah 27:82:

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|-------|---|
| 27:82 | And when the word is fulfilled against them (the unjust), We (Allah) shall produce from the earth a Beast to (face) them. He will speak to them, because mankind did not believe with assurance in our signs. |
|-------|---|

It speaks of Allah producing, from the earth – in other words, I suppose, from among the people of the earth – a BEAST, in the latter times. Those who know the Bible will understand why I find this verse so remarkable (Rev.13).

What will it take to convince people of the true nature of the Quran?

In I Kings 18:17-40, you can read the story of one lonely prophet’s stand against 400 liars. There was only one way to put an end to the lies they were telling – a showdown.

Elijah challenged the false prophets to a duel on top of Mt. Carmel. The 400 priests were to build an altar to their god, put a sacrificial animal on top of it, and pray for him to send fire from heaven to light it. Elijah would do the same. The god who would answer the prayer of his followers would then have to be the true god. Elijah called for a direct comparison of the two gods.

The false priests prayed passionately to their god all day, screaming and cutting themselves, but nothing happened. Then Elijah prayed to the Lord - our Lord. I Kings 18:38-39 records what happened:

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said, "The Lord, he is God. The Lord, he is God."

The Lord doesn't usually operate that way any more. In our generation, he is a "still, small voice" that one can listen to, or ignore. He operates this way in order to grow our Faith.

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So -- here it is. I would love to debate with someone from the "Islam-is-Peace" crowd. I would just read off the hate-filled passages of the Quran one by one until they gave up and went home. Whoever wishes to take up the challenge, show me the 3,000 or so sunshine verses in your Quran that I must have missed. If you cannot, then admit that Christians are NOT just "cherry picking" their passages when we demonstrate the hateful nature of Muhammad's book. It's out in the open now.

For further reading, I suggest the New Testament. Start with the book of John, and then continue right on into the Acts of the apostles and Paul's letters. Discover the TRUTH. It is out there, waiting for you.

Jesus is REAL. He LOVES you. Just ADMIT your faults and shortcomings. CALL on Him. He will SAVE you. You will be FREE-EE !!

God bless all here !!

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