

The History of Islam

A Special Class on March 22, 2010

Introduction:

- I. A study of Islam is very timely. The truth is that we need to understand some things about Islam.
 - A. The religion of Islam is growing rapidly. The number of Muslims in the world is estimated to be more than one billion.
 1. Population demographics (specifically fertility rates and immigration) suggest that Europe will soon be a Muslim continent.
 - a. Despite their low fertility rates, the population of European countries is not declining. Since 1990, 90% of population growth in Europe has been Muslim.
 - b. There are currently 52 million Muslims in Europe, a total expected to double in the next 20 years to 104 million (an estimate suggested by the government of Germany).
 2. Islam is rapidly becoming more popular among certain segments of the population of the United States.
 - B. There is an increase in interest in Eastern religions in general in this country.
 1. The social disorder and abandonment of traditional moral values in western nations is causing some to look at the Islamic faith with favor.
 2. Illustration: At a population control conference, Albert Gore, former vice-president of a “Christian” nation, was strongly advocating abortion while Muslim nations were against abortion.
 - C. It is difficult to understand many of the current events in the Middle East without some knowledge of Islam.
 1. Illustration: The apocalyptic attitude of Iran toward the west is anchored in the history of Islam.
 2. Illustration: The attitude of Islamic nations toward Israel affects events in the Middle East.
 - D. It is good to understand the religion of our neighbors (and more of our neighbors are Muslims than in the past).
 1. We can be more efficient in evangelization if we understand the beliefs of those we are attempting to teach.
 2. We need to avoid “offensive” behavior if we want to continue to have the influence with Muslims necessary to teach them about the Bible (1 Corinthians 9:19-23).

Body:

- I. **The Life of Muhammad**
 - A. Dating the early life of Muhammad is very difficult. Most Islamic sources start with the assumption that he was 40 when he claimed to begin receiving revelations.¹
 - B. He was born in Mecca in 570 AD.

¹ Peters, Francis E. Muhammad and the origins of Islam. State Univ of New York Pr. July, 1994. P. 102.
A Study of Islam: First Class - handout, Page 1 of 9

1. His father died before he was born.
 2. His foster mom/nurse took care of him.
 3. His mother died when he was about 5.
- C. He married Khadijah at about the age of 25.
1. Muhammad's first marriage was to a 40-year-old widow named Khadijah. Her previous husband was a wealthy merchant and she took over the business. Muhammad was first hired by Khadijah before becoming her husband.
 2. Muhammad's experience as a merchant in a heavily Jewish area affected his life greatly. He learned that the Jews were expecting a Messiah and heard many Jewish stories during this time.
- D. He adopted Zayd.
1. Zayd was believed to be a slave from a tribal war in the area, purchased by Khadijah at Muhammad's request.
 2. According to tradition, Zayd was freed by Khadijah and Muhammad.
 3. Zayd was then adopted and became Zayd ibn Muhammad.
 4. This occurred prior to allegedly receiving any revelations.

II. The Rise of Islam

A. Muhammad's first revelation

1. Muhammad allegedly received his first revelation in the caves and hills of Mecca. He waited several years after receiving this revelation to tell anyone about it.
2. He claimed to have been visited by the angel Gabriel. Gabriel gave Muhammad the Qur'an, and said "read." Many historians consider Muhammad to have been illiterate, and in this case, Muhammad replied to Gabriel, "I cannot." After a few embraces and repeated instructions to "read," Gabriel began, over the next twenty-three years, to personally teach Muhammad the verses of the Qur'an.
3. Muhammad would then tell these verses to his followers who would memorize them and often write them down.

B. Muhammad's first followers

1. Muhammad's wife and children were among the first converts. Of specific mention was his adopted son, Zayd.
2. By 615 AD, Muhammad had a small handful of followers. His ideas were very unpopular in Mecca, and by Islamic tradition, his followers were persecuted.
3. In 615 AD, tradition states that twelve men and twelve women fled to Abyssinia. This is known as the first migration.
4. In 616 AD, the Muslims in Abyssinia heard that Mecca was more tolerant. They traveled back to Mecca, found this report to be untrue, and then fled back to Abyssinia with their now eighty-three men and up to nineteen women. This is known as the second migration.

C. Muslims fled to Medina.

1. Between 618 and 620 AD, the Muslims in Mecca were persecuted and fled to Medina. The Meccans removed all Muslims from their land.
2. In 622 AD, Muhammad and his followers journeyed from Abyssinia (and any remnants in Mecca) to Medina. This is called the Hijra (beginning of Islamic calendar).

III. **The Spread of Islam**

A. Between 624 AD and 630 AD, the Muslims in Medina and the Meccans waged war.²

1. 624: Battle of Badr - Muslims defeated the Quraysh (members of Muhammad's own tribe).
2. 625: Battle of Uhud - Muslims were defeated.
3. 626: Muslims defeated the Jewish tribe of al-Nadir.
4. 627: "War of the Ditch" - Mecca attacked Muslims in Madina, but were repelled.
5. 628: Treaty of Hdaybiyya - truce with the Quraysh,
6. 629: Jews of Khaybar are slaughtered; Muhammad sent messengers and letters to the kings of Persia, Yemen, and Ethiopia, asking them to accept Islam.
7. 630: Muhammad's forces took Mecca.

B. Muhammad died in Medina in 632 AD.

1. Most (but not all) of the Arabian Peninsula had been converted to Islam.
2. Over the next century, Islam would continue to spread.
3. As the first caliph (meaning successor), Abu Bakr conquered the rest of the Arabian Peninsula.

IV. **The Ongoing Course of Islam**

A. The selection of successors to Muhammad eventually created division within Islam.

1. The caliphs (Sunnis)
2. The imams (Shiites)

B. There are a number of other groups within Islam. Some significant ones include:

1. Sufism – Islamic mysticism; Sufi brotherhoods (cutting across Sunni and Shiite lines) are aggressive missionary organizations.
2. Wahhabism – a "Muslim puritan movement"³ founded by Al Wahhab (d. 1787) in Saudi Arabia. Literalists in their interpretation of the Qur'an, Wahhabism is aggressive in its condemnation of westernization and has been influential on other ultraconservative Islamic groups. Not surprisingly, this movement has no sympathy toward Sufism.
3. Nation of Islam (currently led by Louis Farrakhan) – not a particularly orthodox form of Islam, this group of American Muslims advocates separatist and racist views and programs.

² <http://catholic-resources.org/Courses/Islam-History.htm>

³ Braswell, p. 65. An interesting description of a Muslim group!

- C. Perhaps of more practical value for us would be the division of Muslims by Gabriel into three main groups, based on their conduct.⁴
1. Ordinary or secular Muslims
 2. Committed Muslims
 3. Fanatic Muslims
- D. With the expansion of Islam, the Crusades were the response of “Christianity.” In truth, there were probably several motives for pursuing the crusades.
1. The primary reason for the crusades was the liberation of the Holy Land.
 - a. The Holy Lands had come under Muslim control after approximately A.D. 700.
 - b. As the doctrine of penance became entrenched in the Catholic Church, pilgrimages to the Holy Land were encouraged.
 - c. At first, the Muslims allowed such pilgrimages, but, as time passed, these travelers began to be robbed or killed (note the nature of the Seljuk Turks). The response of the Catholic Church was to attempt to take back these lands so that free access could be had to Jerusalem and the surrounding areas.
 2. It is likely, however, that each of the “major players” in the First Crusade had other motivations also.⁵
 - a. The emperor of the Holy Roman Empire saw the opportunity to use the warriors of western Europe to protect his weak empire against the Muslims.
 - b. It has been suggested that the Roman pope, Urban II, used the crusade as a means of extending his authority among Christians in the Eastern Roman Empire.
 - c. Many of the lords who went on this crusade were interested in plunder and power.
 3. The seven principal crusades are as follows:
 - a. First Crusade (1095-1099)
 - 1) The principal leader of the crusade was Godfrey of Bouillion.
 - 2) The crusaders managed to take back nearly all of Palestine, including the city of Jerusalem, and a kingdom was set up.
 - b. Second Crusade (1147-1149)
 - 1) The principal leaders of the crusade were Louis VII of France and Conrad III of Germany. Also involved was Bernard of Clairvaux.
 - 2) Since the first crusade, the Muslims had been recapturing the outermost areas of the “kingdom of Jerusalem” and were actually threatening Jerusalem. The soldiers of this crusade managed to postpone the fall of Jerusalem, although they did not succeed in regaining the lost territory of Palestine.
 - c. Third Crusade (1188-1192)
 - 1) The principal leaders of the crusade were Frederick Barbarossa of Germany, Philip Augustus of France and Richard I (“the Lion-hearted”) of England.

⁴ Mark Gabriel. *Islam and the Jews*, pp. 57-59.

⁵ Mattox, pp. 197-9.

- 2) Very little was accomplished on this crusade except that Richard negotiated a treaty whereby pilgrims could visit Jerusalem unmolested.
- d. Fourth Crusade (1201-1204)
 - 1) This crusade was a complete failure in that the crusaders ended up capturing the city of Constantinople, capitol of the Eastern Roman Empire or the Greek Empire.
 - 2) Their rule over this empire lasted only 50 years.
 - e. Fifth Crusade (1228-1229)
 - 1) The principal leader of the crusade was Frederick II.
 - 2) He succeeded in having several cities, including Jerusalem, turned over to the Christians.
 - 3) Jerusalem was retaken by the Muslims in 1244 and remained in their control until 1917 when it was taken by the British.
 - f. Sixth Crusade (1248-1254)
 - 1) The principal leader of the crusade was Louis IX of France.
 - 2) Louis was captured by the Muslims and an enormous ransom was paid for his release. Little or nothing was accomplished in this crusade.
 - g. Seventh Crusade (1270-1272)
 - 1) The principal leaders of this crusade were Louis IX of France and Prince Edward Plantagenet (later King Edward I).
 - 2) This crusade likewise accomplished nothing.
4. In general, the crusaders met with limited success in accomplishing their religious objectives. There were, however, some important consequences of the crusades.⁶
 - a. The prestige of the papacy was enhanced during this period.
 - b. There was a rise in nationalism which would later detract from the papal power.
 - c. The Eastern Roman Empire was alienated from the west and weakened.
 - d. Western European feudalism was weakened because of the many knights and nobles who left on a crusade and never returned.
 - e. Trade between the west and the Near East increased as a result of people's exposure to the luxury items of the Near East.
 - f. Most importantly for our study, the crusades have never been forgotten by Muslims.
 - 1) "Muslims have viewed Christianity as a warring religion. They have believed that Christianity is a colonialistic, imperialistic, and political religion bent on dominating the world. Europe and the United States have been looked upon as Christian nations whose governments and foreign policies have been formulated to dominate Muslim societies politically, economically, culturally, and religiously...The nation of Israel is seen as a further extension of the crusading mentality of the 'Christian West' with its support of the

⁶ Earle E. Cairns, Christianity Through The Centuries (Grand Rapids: Zondervan Publishing House, 1981), pp. 222-3.
A Study of Islam: First Class - handout, Page 5 of 9

United States and some European nations...Muslims still remember the Crusades, and they still distrust Western nations, Western cultures, and Christianity.”⁷

- 2) It is not difficult to understand why some Muslims refer to American soldiers in Iraq or Afghanistan as “crusaders.”

E. Islam in Modern History

1. A list of “caliphates” and invaders:⁸
 - a. Umayyad (Sunni caliphate)
 - b. Abbasid (A.D. 750-1258)
 - c. Seljuk Turks (captured much of Syria from the Crusaders by 1258)
 - d. Mamluk Turks (A.D. 1261-1517?)
 - e. Ottoman Turks
2. The conclusion of the First World War saw the impending demise of the Ottoman Empire. The caliphate was disbanded in 1924.
 - a. In Turkey, Islam moved from orthodox to secularized under the guidance of Kemal Ataturk, known as the father of modernization.
 - b. The Shah of Iran likewise moved Shiite Islam toward westernization.
 - c. The imperialism of European nations led to the domination of Muslim populations.
 - d. The resurgence of conservatism has been seen in Islam. The overthrow of the Shah of Iran in 1979 by Ayatollah Khomeini is a good example of this.

V. The Religion of Jihad

- A. On March 21, 2010, The Sunday Times⁹ ran an article entitled “Iranians train Taliban to use roadside bombs.” It seems that every day there is a new story of an Islamic jihadist who has sacrificed himself or murdered others in the name of Islam.
 1. Jihad Jane
 2. Jihad Jamie
 3. Nadal Hassan
- B. In this portion of our study, we will
 1. *Define the appeal of jihad*
 - a. What makes someone desire to wage war for Islam?
 2. *Understand what the Qur’an and Hadith say about jihad*
 - a. What are Muslims supposed to be doing?

⁷ George W. Braswell, Jr., What You Need To Know About Islam & Muslims (Nashville: Broadman and Holman Publishers, 2000), p. 51.

⁸ A summary of this period can be found in Braswell, pp. 47-53 and

⁹ Amooore, Miles. <http://www.timesonline.co.uk/tol/news/world/article7069779.ece>

3. *Identify the true nature of Islam*

- a. Sean Hannity and Rush Limbaugh call the terrorism we've mentioned a warped representation of a peaceful religion. They say that these terrorists are trying to hijack the religion.
- b. Others, such as Neal Boortz, say that Islam is a deadly virus for which we won't develop a vaccine until it's too late. On July 19, 2006, he called Islam "a religion of vicious, violent, bloodthirsty cretins."

C. The Appeal of Jihad

1. The jihadist can't lose.

- a. When engaged in warfare, what are the possible outcomes? First, there may be victory over one's enemies. In other cases, it may mean death.
- b. When a place was raided, one fifth was given to Mohammed/Allah. Surah 8:41: "And know that out of all the booty that ye 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, - if ye do believe in Allah and in the revelation We sent down to Our servant on the Day of Testing, - the Day of the meeting of the two forces. For Allah hath power over all things."

1) Interestingly, the Arabian area was full of a number of cult religions. One such religion was the Kuhhan.¹⁰

2) The Kuhhan were pagan in nature, but fought alongside Mohammed when he first migrated to Medina.

c. If the jihadist lives, he retains 4/5 of the spoil!

2. Martyrs attain complete forgiveness.

- a. Muslims define martyrdom as any death resulting from jihad.
- b. To die during jihad is to receive a free pass to paradise.
- c. From the hadith, (Sahih Bukhari), "Allah's Apostle said, 'Someone came to me from my Lord and gave me the news that if any of my followers dies worshipping none along with Allah, he will enter Paradise.' I asked, 'Even if he committed adultery and theft?' He replied, 'Even if he committed adultery and theft.'"

D. Understanding What the Qur'an and Hadith Say about Jihad

1. To understand how Muslims are supposed to wage holy war today, we need to see how it was done in the time of Mohammed.
2. The first stage of Muhammad's revelations occurred in Mecca. While there, he attracted very few followers.
 - a. Surrah 29:46 "And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)."

¹⁰ http://www.biblestudymanuals.net/Islam_In_Light_of_History.doc
A Study of Islam: First Class - handout, Page 7 of 9

3. After Muhammad had the hijrah to Medina, he formed many treaties and alliances with different nomadic tribes of the area. Then, he got busy performing raids.¹¹
 - a. Already mentioned were his alliances with the Kuhhan.
 - b. THE RAID ON WADDAN WHICH WAS HIS FIRST RAID
 - c. THE RAID ON BUWAT: ...Then the apostle went raiding in the month of Rabiul-Awwal making for Quraish (285).
 - d. THE RAID ON SAFAWAN, WHICH IS THE FIRST RAID OF BADR: The apostle stayed less than ten nights in Medina when he came back from raiding Al-'Ushayra
 - e. THE RAID ON B.SULAYMAN IN AL-KUDR: The apostle stayed only seven nights in Medina before he himself made a raid against B.Sulayman
 - f. THE RAID OF DHU AMARR.
4. As Muhammad's forces gained strength and followers, a more offensive role was taken.
 - a. Any Pagan tribes that failed Muhammad in any way were not spared, and treaties were broken (but not alliances). Surah 9:3-4: "And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith. {4} (But the treaties are) not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for Allah loveth the righteous."
 - b. Pagans were given two choices: convert or die. Jews and Christians were allowed to submit to Muslim rule and pay the jizyah.
5. I'm going to read a few passages from the Koran. See if you can figure out during which stage in the life of Muhammad these were revealed:
 - a. "When the sacred months are over slay the idolaters wherever you find them. Arrest them, besiege them, and lie in ambush everywhere for them...Fight against such of those to whom the Scriptures were given as believe in neither God nor the Last Day..." (9:5a, 29). Surah 9:5 is known as "the verse of the sword."
 - b. "Fight for the sake of God those that fight against you, but do not attack them first. God does not love aggressors. Slay them wherever you find them. Drive them out of the places from which they drove you. Idolatry is more grievous than bloodshed. But do not fight them within the precincts of the Holy Mosque unless they attack you there; if they attack you put them to the sword. Thus shall the unbelievers be rewarded: but if they mend their ways, know that God is forgiving and merciful. Fight against them until idolatry is no more and God's religion reigns supreme. But if they desist, fight none except the evil-doers. A sacred month for a sacred month: sacred things too are subject to retaliation. If anyone attacks you, attack him as he attacked you. Have fear of God, and know that God is with the righteous." (2:191-194)

¹¹ http://www.islam-watch.org/SherKhan/muhammad_profession_looting_booty.htm
A Study of Islam: First Class - handout, Page 8 of 9

- c. “Those who reject Islam must be killed. If they turn back (from Islam), take (hold of) them and kill them wherever you find them...” (4:89; The Noble Qur’an)
- d. “So, when you meet (in fight – Jihad in Allah’s Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives).” (47:4; The Noble Qur’an)

E. The True Nature of Islam

1. There are many contradictory passages in the Qur’an, hadith, and overall life of Muhammad.
 - a. Most Muslims pick and choose, depending on the strength of Islam in the area where they live.
 - b. For every verse demanding peace, there’s a verse demanding vengeance.
2. Jihad is required for Muslim believers
 - a. The Qur’an says over and over to fight in the way of Allah:
 - b. Surah 9:123 “O ye who believe! fight the unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him.”
 - c. Surah 9:29 “Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath 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.
3. In summary, what is the true nature of Islam?
 - a. “I eventually came to the conclusion that jihad against America is binding upon myself just as it is binding on every other Muslim...To the Muslims in America I have this to say, how can your conscience allow you to live in peaceful coexistence with a nation responsible for the tyranny and crimes against your own brothers and sisters? How can you have loyalty to a government leading the war against Islam and Muslims?” -- Anwar al-Awlaki, imam in regular contact with Nidal Hasan¹²
 - b. “Islam is a revolutionary faith that comes to destroy any government made by man....The goal of Islam is to rule the entire world and submit all of mankind to the faith of Islam. Any nation or power in this world that tries to get in the way of that goal, Islam will fight and destroy. In order for Islam to fulfill that goal, Islam can use every power available every way it can be used to bring worldwide revolution. This is jihad.”¹³ -- Mawlana Abul Ala Mawdudi, founder of Pakistan’s fundamentalist movement and well-known Islamic scholar

Conclusion

This outline is a collaborative effort of Jonathan Hood and Allen Dvorak (March, 2010).

¹² Paul Schemm, “Yemen-American imam calls for US Muslim revolt,” *Associated Press*, March 17, 2010.

¹³ Mark Gabriel, *Islam and Terrorism*, p. 82.

The Qur'an – Islam's Holy Book

A Special Class on March 29, 2010

Introduction:

- I. Although we noted some reasons for studying the religion of Islam in the first class, for the purpose of review and continuity, we will briefly repeat some of that information.
- II. A study of Islam is very timely in our day.
 - A. Islam is the third largest world religion.
 1. The number of Muslims in the world is estimated to be more than one billion.
 2. Although the act of converting from Islam to another religion is punishable by death under *sharia* law, Islam itself is evangelistic.
 - B. The religion of Islam is growing rapidly.
 1. Population demographics (specifically fertility rates and immigration) suggest that Europe will soon be a Muslim continent.
 2. Islam is rapidly becoming more popular among certain segments of the population of the United States.
 - C. It is difficult to understand many of the current events in the Middle East and even in the West without some knowledge of Islam.
 1. Illustration: The apocalyptic attitude of Iran toward the west is anchored in the history of Islam.
 2. Illustration: The attitude of Islamic nations toward Israel affects events in the Middle East.
 - D. It is good to understand the religion of our neighbors (and more of our neighbors are Muslims than in the past).
 1. We can be more efficient in evangelization if we understand the beliefs of those we are attempting to teach.
 2. We need to avoid “offensive” behavior if we want to continue to have the influence with Muslims necessary to teach them about the Bible (1 Corinthians 9:19-23).
- III. In the first class we observed that Islam should be evaluated by its book rather than its adherents even as Christianity should be evaluated by the Bible rather than by imperfect disciples.¹
- IV. In the final class of this series of studies, we will look at some of the specific teachings of Islam. In this second class, however, we will examine some fundamentals about the Qur'an, the holy book of Islam, in order to evaluate its credibility.
 - A. The Qur'an manifests the influence of Jewish fables and traditions upon Muhammad.² The evidence for this claim is extensive and will be presented in the second half of the class.
 - B. We will also be answering such questions as:
 1. What was the origin of the Qur'an?

¹ The Hadith is also recognized as authoritative by most Muslims. A discussion of the Hadith is reserved for the third class.

² Also Mohammed, Muhammed or Mohammad. Different spellings in this document represent variations in the resources used.

2. What is the transmission history of the Qur'an?
3. How does the Qur'an measure up to criteria for an inspired book?

Body:

I. The Qur'an – Some Basic Facts³

- A. The Arabic word *Qur'an* means “reading” or “recitation.” The word *Koran* is a transliteration of that word.
 1. The Qur'an is also known as *Al-Kitab* (the book), *Al-Furqan* (the distinction) and *Al-dikhr* (the warning).
 2. Muslims call the Qur'an the “mother of books.” Muslims view the Qur'an as the final revelation of Allah.
- B. The organization of the Qur'an is different from that of the New Testament of the Bible.
 1. Slightly shorter in length than the New Testament, the Qur'an is not divided into books, but rather by revelations received by Muhammad.
 - a. Each revelation is called a *surah* (“revelation”) and there are 114 surahs (similar to chapters in the Bible).
 - b. The surahs each have titles although the titles are often cryptic.
 - c. Each surah is divided into verses or *ayahs* (“sign”).
 2. The traditional organization of the Qur'an is from the longest revelations to the shortest in length, rather than on a chronological or thematic basis. This is actually almost a reverse order from a chronological viewpoint, since many of the shortest surahs were also the earliest ones.
 3. Although some of the surahs contain materials from both the Mecca and Medina time periods in the life of Muhammad, Muslim scholars typically identify 86 surahs which were produced in Mecca and 28 surahs which were produced in Medina.
- C. The original language of the Qur'an was Arabic.
 1. Although the Qur'an has been translated into other languages, it is claimed by Muslims that the Qur'an can only be truly understood in the original Arabic.
 2. Some English translations of the Qur'an have been “sanitized” by the translator(s) to “soften” the impact of passages which advocate violence or aggression toward unbelievers or “people of the Book.”

II. The Origin of the Qur'an

- A. As suggested in the previous section, the development of the Qur'an is tied to the life of Muhammad.⁴
 1. Early revelations in Mecca (610-615)
 2. Later revelations in Mecca (616-622)
 3. Revelations in Medina (623-632)

³Andrew Roberts, *Night and Day* (Summitville, Indiana: Spiritbuilding Publishing, 2004), p. 23; Ergun Mehmet Caner & Emir Fethi Caner, *Unveiling Islam* (Grand Rapids: Kregel Publications, 2009), p. 82

⁴Caner & Caner, p. 84.

- B. According to Muslim sources, through the angel Gabriel, Muhammad received the series of revelations which constitute the Qur'an.
1. "Muslims universally insist that Muhammad was illiterate, i.e., he could not read or write. They maintain that he received nonliterary (i.e., unwritten) revelation from the angel Gabriel from A.D. 610 to near his death in 632, which he then **repeated orally** to his contemporaries (Nasr, 2003, p. 39). He never wrote down any of his revelations himself – a fact confirmed by the Quran itself (*Surah* 6:7; 7:158; 17:93; 25:5; 29:48, 51). The text of the Quran therefore existed initially in a purely oral form as uttered by Muhammad."⁵
 2. Companions of Muhammad were said to have either memorized his revelations as repeated to them or written them down on whatever materials were available to them at the time, including date palm leaves, camel bones, skins, mats, parchments and stones.⁶
- C. Some Muslim scholars claim that all of the surahs were committed to writing prior to Muhammad's death; however, there are conflicting traditions on this point.

III. The Transmission of the Qur'an

- A. Muslims claim that the Qur'an has been preserved in its pure origin form (by the power of Allah), although the Bible has been corrupted by the "people of the Book"
- B. The collection process of the revelations can be briefly summarized as follows:
1. There was a collection of materials during the caliphate of Abu Bakr (632-634).
 - a. Abu Bakr designated Zaid ibn Thabit, Muhammad's amanuensis, as the person to collect the revelations of Muhammad.
 - b. The text collated by Zaid ibn Thabit was given to Hafsa, one of the widows of Muhammad and daughter of Omar, the second caliph.
 2. From the Hadith - the narrative of Zaid ibn Thabit (as related by Sahih Al-Bukhari, Muslim scholar of the 9th and 10th centuries): Abu Bakr As-Siddiq sent for me when the people of Yamama had been killed (i.e., a number of the Prophet's Companions who fought against Musailama). (I went to him) and found 'Umar bin Al-Khattab sitting with him. Abu Bakr then said (to me), "'Umar has come to me and said: 'Casualties were heavy among the Qurra' of the Qur'an (i.e., those who knew the Quran by heart) on the day of the Battle of Yamama, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected.'...Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and 'Umar. So I started looking for the Qur'an and collecting it from (what was written on) palmed stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat At-Tauba (Repentance) with Abi Khuzaima Al-Ansari.'" (cited by Miller, p. 142)
- C. In the time of the caliph Uthman, there were a number of versions of the Qur'an. Uthman took the step of standardizing the text and destroyed all other versions.
1. From the Hadith – the narrative of Anas ibn Malik (as related by Sahih Al-Bukhari): Hudhayfah ibn al-Yaman came to Uthman at the time when the people of Sham and

⁵ Miller, Dave. *The Qur'an Unveiled*. Apologetics Press. 2005. P. 138+

⁶ Miller, p. 139; Caner & Caner, p. 85; Roberts, p. 23.

the people of Iraq were waging war to conquer Armenia and Azerbaijan. Hudhayfah was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to Uthman, "O chief of the believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians did before." So Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to Uthman. Uthman then ordered Zayd ibn Thabit, Abdullah ibn az-Zubayr, Sa'id ibn al-'As, and Abdur Rahman ibn Harith to rewrite the manuscripts in perfect copies...They did so, and when they had written many copies, Uthman returned the original manuscripts to Hafsa. Uthman sent to every Muslim province one set of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt." (cited by Miller, p. 143.)

2. "The third caliph, Uthman, in 653, twenty years after Muhammad's death, succeeded in collecting a single Qur'an text with the help of the most knowledgeable experts. This included all texts recognized as being authentic. In particular they tried to distinguish the true revelations from Muhammad's other utterances, which did not originate in the 'heavenly source.' Through the process, in Uthman's time, an authoritative Qur'anic text was established....At that time the Arabic script was not yet fully developed, however. Some letters were easily confused; moreover, vowels were not yet indicated in writing. Those wanting to read the text correctly were dependent on those who had committed it to memory. Among those there was some disagreement as to the correct pronunciation of certain texts. They also differed on the numbering of the verses. Not until 1923 did the famous Islamic University Al-Azhar in Cairo publish a thoroughly examined text, which the leaders hoped would be recognized one day by all Muslims as the sole reading text."⁷

D. Compare this transmission history to that of the New Testament:

1. There were 5,366 manuscripts extant (according to Geisler and Nix, p. 385-7; published in 1986). We have the entire New Testament within 250 years, most of the New Testament within 150 years.
2. There are at least 10,000 copies in the form of versions (most of these are copies of the Latin Vulgate).
3. That makes a total of 15,000+ copies of the New Testament in part or whole.

E. The discipline of textual criticism really cannot be applied to the Qur'an.

IV. **Miracles and Prophecies**

- A. One of the clearest proofs of divine inspiration for the Bible is the verifiable prophecies within it. The ability to determine future events with accuracy is evidence of divine revelation. If Mohammed shows that he is able to foresee future events, he must then have the power of God!
- B. While the number of prophecies in the Qur'an varies depending on the scholar, most prophecies tend to be very similar in nature
- C. To be prophetic, a prophecy must:
 1. Not be self-fulfilling

⁷ Paul Martinson, ed., Islam: An Introduction for Christians, , pp. 25-6.
Islam: Second Class, Page 4 of 14

- a. I can't make a prophecy stating that I'm going to go to the store tomorrow, then make sure that the prophecy comes to pass. Nor can I "prophecy" that Allen will log onto his computer tomorrow and send an email.
2. Must be written down or documented
 - a. To say, "I predicted that Kansas and Kentucky would be eliminated in the NCAA tournament in 2010" or "The Lord revealed to me that Alabama would win the national championship in 2009" is not prophecy, as it was not documented before the fact.
3. Must be Verified to Occur
 - a. This may seem basic, but did the prophecy really happen in its entirety?

D. Listing the Prophecies

1. **The vast majority of Qur'anic prophecies detail final judgment, telling of divine reward or punishment.**
 - a. Surah 2:23-24: "And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a surah like thereunto; and call your witnesses or helpers (if there are any) besides Allah, if your (doubts) are true. But if ye cannot – and of surety ye cannot – then **fear the Fire whose fuel is Men and Stones – which is prepared for those who reject Faith.**" (emphasis added)
 - b. The Bible actually contains a number of these predictions. Mark 16:16 "He who believes and is baptized will be saved; but he who does not believe will be condemned."
 - c. We don't use Mark 16:16 as a proof of the Bible's inspiration; likewise, we cannot use "prophecies" in the Qur'an that tell of judgment at the end of time/life. Both fail the test of being verified to occur, since they tell of events that have not happened yet!
 - d. **These are not verified predictive prophecy.**
2. The most popular prophecy in the Qur'an is Surah 30:2-5. Almost without exception, every book, paper, and Islam apologist list this one when discussing prophecy: "{2} The Roman Empire has been defeated – {3} In a land close by; but they, (even) after (this) defeat of them, will soon be victorious – {4} Within a few years. With Allah is the Decision, in Past and in the Future: on that Day shall the Believers rejoice – {5} With the help of Allah. He helps whom He wills, and He is exalted in Might, Most Merciful."
 - a. Muslims believe that Mohammed gave this prophecy in 615 AD. They believe that the fulfillment occurred in 627 AD when the Byzantines defeated the Persians at Nineveh. Other sources place Rome's complete victory as late as 630 AD
 - b. There are many, many issues with this prophecy.
 - 1) Let's assume that Muslim assumptions are correct here; 627-615 yields a twelve-year gap. Does 12 qualify as "within a few years"?
 - a) No. According to the Al-Baizawi, Mohammed's followers debated over how long it would take for these events to happen; some placed bets. According to the commentary, "Abu-Bakr undertook a bet with Ubai-ibn-Khalaf that this prediction would be fulfilled within three years, but

he was corrected by Mohammed who stated that the 'small number' is between three and nine years.”

- b) Giving every possible concession to the Muslims here, at a minimum, twelve years separate the prophecy from its “fulfillment,” and the “prophet” claimed that it would happen within nine years.
 - 2) This prophecy also fails because the earliest record of this verse being written down is when the Qur’an was finalized in 653 AD, after the prophecy occurred. Giving every concession to Muslims here, the verse may have been written down in 634 AD, in the Hafsah Codex. Still, this is after the event. Additionally, the Hafsah Codex was destroyed by Muslims in 667 AD.
 - 3) The Romans (or Byzantines) were the world power of Mohammed’s day. Everyone expected them to defeat the Persians.
3. Surah 15:9 and Surah 41:42 both refer to the incorruptible nature of the Qur’an.
- a. Surah 15:9 “We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).”
 - b. Surah 41:42 “No falsehood can approach it [the Message –jwh] from before or behind it; it is sent down by One Full of Wisdom, Worthy of all Praise.”
 - c. These statements are not predictive prophecy; instead, they are assertions of what Muslims believe to be facts.
4. Not only does the Qur’an fail to provide fully predictive prophecy, but it fails in many of its predictions. For example, Surah 59:14.
- a. Surah 59:11-15 “Hast thou not observed the Hypocrites say to their misbelieving brethren among the People of the Book? - "If ye are expelled, we too will go out with you, and we will never hearken to any one in your affair; and if ye are attacked (in fight) we will help you". But Allah is witness that they are indeed liars. { 12 } If they are expelled, never will they go out with them; and if they are attacked (in fight), they will never help them; and if they do help them, they will turn their backs; so they will receive no help. { 13 } Of a truth ye are stronger (than they) because of the terror in their hearts, (sent) by Allah. This is because they are men devoid of understanding. { 14 } **They will not fight you (even) together, except in fortified townships, or from behind walls. Strong is their fighting (spirit) amongst themselves:** thou wouldst think they were united, but their hearts are divided: that is because they are a people devoid of wisdom. { 15 } Like those who lately preceded them, they have tasted the evil result of their conduct; and (in the Hereafter there is) for them a grievous Penalty;“
 - b. Note the definitive nature of this prophecy. “Never” would the Jews (I believe in this case, Mohammed is speaking of the Jews) war with the Muslims. “Never” would allies help them.
 - c. Mohammed must not have known about the 20th Century, when Jews would unite to defeat united Islamic nations!
- E. The Quran identifies Mohammed as a prophet of Allah, but actively rebukes those that ask for a sign.⁸ **Why are there so few miracles in the Qur’an?**
1. Mohammed is a warner, not a miracle worker.

⁸ <http://www.answering-islam.org/Nehls/Ask/proofs.html>
Islam: Second Class, Page 6 of 14

- a. Surah 13:7: “And the Unbelievers say: ‘Why is not a sign sent down to him from his Lord?’ But thou art truly a warner, and to every people a guide.”
2. Mohammed is considered a “warner,” a special prophet. Signs are treated as perfunctory and outside of Mohammed's role.
 - a. Surah 2:118-119: “Say those without knowledge: ‘Why speaketh not Allah unto us? or why cometh not unto us a Sign?’ So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts). Verily We have sent thee in truth as a bearer of glad tidings and a warner: But of thee no question shall be asked of the Companions of the Blazing Fire.”
3. Non-believers would treat the signs as fake anyways.
 - a. Surah 17:58-59: “There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the (eternal) Record. And We refrain from sending the signs, only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror (and warning from evil).”
 - 1) The stories of the “she-camels” are scattered throughout the Quran and Hadiths. They seem to appear miraculously from time to time.⁹
 - 2) Ibn Kathir (2006) recounts the story of Thamud, who requested that a camel appear from a stone. The tribe did not respect the sign (there was a rich vs. poor class war going on), and the rich hamstrung the camel.¹⁰ They were killed in an earthquake for disrespecting the sign. (Surah 7:73-78)
 - b. Surah 6:37 “They say: ‘Why is not a sign sent down to him from his Lord?’ Say: ‘(Allah) hath certainly power to send down a sign: but most of them understand not.’”
4. It's Allah's will.
 - a. Surah 6:124 “When there comes to them a sign (from Allah., They say: ‘We shall not believe until we receive one (exactly) like those received by Allah's apostles.’ Allah knoweth best where (and how) to carry out His mission. Soon will the wicked be overtaken by humiliation before Allah, and a severe punishment, for all their plots.”

F. The Splitting of the Moon

1. The Quran identifies the splitting of the moon as a sign in Surah 54:1-3. “The Hour (of Judgment) is nigh, and the moon is cleft asunder. But if they see a Sign, they turn away, and say, ‘This is (but) transient magic.’ They reject (the warning) and follow their (own) lusts but every matter has its appointed time.”
2. A number of Hadiths report that the moon was split in two, becoming two separate pieces, then came back together.
3. Islamic Proofs that the Moon Split In Two

⁹ http://www.readingislam.com/servlet/Satellite?cid=1123996016718&pagename=IslamOnline-English-About_Islam%2FAskAboutIslamE%2FAskAboutIslamE

¹⁰ <http://www.theholybook.org/content/view/7163/2/>

- a. Muslims often point to fault lines in the moon as locations where the moon was split in two. Faults in the moon are believed to be caused by moonquakes (a discovery made by Apollo astronauts from seismometers placed between 1969 and 1974), or may simply be long ridges or drop offs in the surface. One such fault line is the “Straight Wall.”
- b. Another attempt to force this miracle is the belief that King Cheraman Perumal witnessed the event and converted to Islam; however, this story has its roots in 16th century folklore and tradition.
- c. Finally, some Muslims try to force this miracle by claiming that the astronauts who brought back moon rocks in 1969 “split the moon.” This is one of the most outlandish attempts to force what some Muslims believe to be prophecy. It’s the equivalent of saying that taking some sand from the beach is “splitting the beaches of the earth.”

V. Influence of the Jews¹¹

- A. Recall Mohammed’s work life. His merchant business was based in heavily Jewish and Pagan areas. Many of the stories he heard from Jewish merchants would stick with him.
- B. An inspired book will undoubtedly have many things in common with secular sources in history. Uninspired books often say things that are true, and there is no problem with them being quoted by an inspired book. The issue here isn’t whether or not the Qur’an was plagiarized; rather, the issue is whether or not the Qur’an’s reliance on Judaism can prove human (rather than divine) origins.
- C. Medina had a sizeable Jewish community prior to Mohammed’s revelations. In the sixth and seventh centuries, the Jews of the area relied on oral storytelling, and the brand of Judaism that Mohammed was exposed to in Medina was a corrupt one. At this time, the Jews incorporated stories known to be uninspired. These fables and folklore were popular in the area, and made great stories to pass the time in Medina.
- D. The theory here is that, since Mohammed did not have much contact with the Bible (and rather, had great amounts of contact with Jewish folklore), Mohammed would assume the stories he heard were Biblical.
- E. The Story of Abraham and the Idols
 1. Surah 21:51-71:
 We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him. {52} Behold! he said to his father and his people, “What are these images, to which ye are (so assiduously) devoted?” {53} They said, “We found our fathers worshipping them.” {54} He said, “Indeed ye have been in manifest error - ye and your fathers.” {55} They said, “Have you brought us the Truth, or are you one of those who jest?” {56} He said, "Nay, your Lord is the Lord of the heavens and the earth, He Who created them (from nothing): and I am a witness to this (Truth). 57. "And by Allah, I have a plan for your idols - after ye go away and turn your backs" {58} So he broke them to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it. {59} They said, "Who has done this to our gods? He must indeed be some man of impiety!" {60} They said, "We heard a youth talk of them: He is called Abraham." {61} They said, "Then bring him before the eyes of the people, that they may bear witness." {62} They said, "Art thou the one that did this

¹¹ Miller, Dave. The Qur’an Unveiled. Apologetics Press. 2005. Pp 73+.
Islam: Second Class, Page 8 of 14

with our gods, O Abraham?" {63} He said: "Nay, this was done by - this is their biggest one! ask them, if they can speak intelligently!" {64} So they turned to themselves and said, "Surely ye are the ones in the wrong!" {65} Then were they confounded with shame: (they said), "Thou knowest full well that these (idols) do not speak!" {66} (Abraham) said, "Do ye then worship, besides Allah, things that can neither be of any good to you nor do you harm? {67} "Fie upon you, and upon the things that ye worship besides Allah. Have ye no sense?" {68} They said, "Burn him and protect your gods, If ye do (anything at all)!" {69} We said, "O Fire! be thou cool, and (a means of) safety for Abraham!" {70} Then they sought a stratagem against him: but We made them the ones that lost most! {71} But We delivered him and (his nephew) Lut (and directed them) to the land which We have blessed for the nations.

2. Midrash Breishit Rabbah 38:13:

And Haran died in front of Terach his father. R. Hiyya the grandson of R. Ada of Yafo [said]: Terach was an idolater. One day he went out somewhere, and put Avraham in charge of selling [the idols]. When a man would come who wanted to purchase, he would say to him: "How old are you"? [The customer] would answer: "Fifty or sixty years old". [Avraham] would say: "Woe to the man who is sixty years old And desires to worship something one day old." [The customer] would be ashamed and leave. One day a woman came, carrying in her hand a basket of fine flour. She said: "Here, offer it before them." Abraham siezed a stick, And smashed all the idols, And placed the stick in the hand of the biggest of them. When his father came, he said to him: "Who did this to them"? [Avraham] said:, "Would I hide anything from my father? a woman came, carrying in her hand a basket of fine flour. She said: "Here, offer it before them." When I offered it, one god said: "I will eat first," And another said, "No, I will eat first." Then the biggest of them rose up and smashed all the others. [His father] said:, "Are you making fun of me? Do they know anything?" [Avraham] answered: Shall your ears not hear what your mouth is saying? He took [Avraham] and handed him over to Nimrod. [Nimrod] said to him: "Let us worship the fire". [Avraham said to him: "If so, let us worship the water which extinguishes the fire." [Nimrod] said to him: "Let us worship the water". [Avraham said to him: "If so, let us worship the clouds which bear the water." [Nimrod] said to him: "Let us worship the clouds". [Avraham said to him: "If so, let us worship the wind which scatters the clouds." [Nimrod] said to him: "Let us worship the wind". [Avraham said to him: "If so, let us worship man who withstands the wind." [Nimrod] said to him: "You are speaking nonsense; I only bow to the fire. "I will throw you into it. "Let the G-d to Whom you bow come and save you from it." Haran was there. He said [to himself] Either way; If Avraham is successful, I will say that I am with Avraham; If Nimrod is successful, I will say that I am with Nimrod. Once Avraham went into the furnace and was saved, They asked [Haran]: "With which one are you [allied]"? He said to them: "I am with Avraham." They took him and threw him into the fire and his bowels were burned out. He came out and died in front of Terach his father. This is the meaning of the verse: And Haran died in front of Terach.

3. This story originated in the 2nd century, created by Rabbi Hiyya. There are many common themes not included in Jewish or Christian literature.

- a. Abraham's father once went away somewhere and left Abraham
- b. Abraham breaks all the idols except the biggest
- c. "When his father returned he demanded, 'What have you done to them?'"

- d. Abraham claims: "Thereupon the largest arose, took the stick, and broke them
 - e. Abraham is seized and delivered up for judgement.
 - f. Abraham is saved from the fire.
4. As with many fables, they base themselves on pieces of truth.
- a. Joshua 24:2 "And Joshua said to all the people, "Thus says the LORD God of Israel: '**Your fathers, including Terah, the father of Abraham** and the father of Nahor, dwelt on the other side of the River in old times; and they **served other gods.**'"

F. The Life of Joseph

1. Was Joseph sent to check on his brothers, or requested by his brothers? What was the purpose of this trip away from home?
 - a. Genesis 37:14 "Then he [Israel/Jacob –jwh] said to him, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me." So he sent him out of the Valley of Hebron, and he went to Shechem.
 - b. Surah 12:11-12 "They said: 'O our father! why dost thou not trust us with Joseph,- seeing we are indeed his sincere well-wishers? Send him with us tomorrow to **enjoy himself and play**, and we shall take every care of him.'"
 - c. Midrash Breishit Rabbah 84:8-10; Mishle 26:99 "Once the brethren of Joseph led their father's flocks to the pasture of Shechem, and they intended to **take their ease and pleasure there**"
2. What wild beast did Joseph's brothers say devoured him?
 - a. Genesis 37:20 "Come therefore, let us now kill him and cast him into some pit; and we shall say, 'Some wild beast has devoured him.' We shall see what will become of his dreams!
 - b. Surah 12:13-17
(Jacob) said: "Really it saddens me that ye should take him away: I fear lest the **wolf** should devour him while ye attend not to him." {14} They said: "If the **wolf** were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!" {15} So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (this Message): 'Of a surety thou shalt (one day) tell them the truth of this their affair while they know (thee) not' {16} Then they came to their father in the early part of the night, weeping. {17} They said: "O our father! We went racing with one another, and left Joseph with our things; and the **wolf** devoured him.... But thou wilt never believe us even though we tell the truth."
 - c. Yashar Wayesheb 85a-b
The sons of Jacob set out on the morrow to do the bidding of their father, while he remained at home and wept and lamented for Joseph. In the wilderness they found a **wolf**, which they caught and brought to Jacob alive, saying: "Here is the first wild beast we encountered, and we have brought it to thee. But of thy son's corpse we saw not a trace." Jacob seized the **wolf**, and amid loud weeping, he addressed these words to him: "Why didst thou devour my son Joseph....?" To grant consolation to Jacob, God opened the mouth of the beast, and he spake: "As the Lord liveth, who hath created me, and as thy soul liveth, my lord, I have not

seen thy son, and I did not rend him in pieces..." Astonished at the speech of the **wolf**, Jacob let him go, unhindered, whithersoever he would, but he mourned his son Joseph as before."

3. There are many details of Joseph's life that are based on Jewish folklore. For brevity's sake, only one more will be listed. This one's a key detail, as the only way to understand the details of the Qur'an is to know the Jewish legend behind it! This is the story of Potiphar's wife:

a. Surah 12:23-35

23. But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "(Allah) forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"

24. And (with passion) did she desire him, **and he would have desired her, but that he saw the evidence of his Lord**: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants, sincere and purified.

25. So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?"

26. He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar!

27. "But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!"

28. 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!

29. "O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"

30. Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: Truly hath he inspired her with violent love: we see she is evidently going astray."

31. When she heard of their malicious talk, she sent for them and prepared a banquet for them: **she gave each of them a knife**: and she said (to Joseph), "Come out before them." **When they saw him, they did extol him, and (in their amazement) cut their hands**: they said, "(Allah) preserve us! no mortal is this! this is none other than a noble angel!"

32. She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!....and now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!"

33. He said: "O my Lord! the prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."

34. So his Lord hearkened to him (in his prayer), and turned away from him their snare: Verily He heareth and knoweth (all things).

35. Then it occurred to the men, after they had seen the signs, (that it was best) to imprison him for a time.

- b. There are many details that coincide with the Rabbinical legends, but I've outlined two details above that are especially confusing to Muslim readers.
 - 1) Joseph nearly gave in to temptation, but saw "the evidence of his Lord."
 - a) The Rabbinical stories tell us that Joseph saw a vision of Raehel, Leah, and Jacob. This vision brought Joseph to his senses.
 - 2) Why would Potiphar's wife's friends be given knives, and what are they doing cutting themselves?!?!
 - a) The Rabbinical legends reveal that Zuleika (the name given to Potiphar's wife) presented a banquet to her guests, and gave them knives to peel oranges with. When Joseph appeared, the guests could not take their eyes off him, and cut themselves while peeling the oranges.

G. So, what's the point?

- 1. Mohammed's stories here are indicative of someone who heard folklore, fables, and other oral stories. These stories are not the type that would be revealed by divine revelation.
- 2. If you decide to read Surah 12 in its entirety, you're going to notice something very serious – a lack of detail. Only the major characters are named. Joseph's brothers are merely "his brothers." The butler and baker become "young men." The Midianites and Ishmaelites are merely a "caravan." Benjamin becomes, "a brother from of yours from your father." Potiphar's wife is, "the ruler's wife." The only location mentioned is Egypt. Contrast this to the striking detail of the Biblical account, giving the names (with the exception of Potiphar's wife), locations, and amazing details. Even alternate names (Zaphnath-Paaneah) are given!
- 3. **Mohammed's stories are exactly what you would expect from someone who borrowed from oral folklore: omitting names and details when attempting to recall them from memory.**

VI. Qur'anic Contradictions

A. The Qur'an and Science

- 1. Surah 86:6-7 describe semen as coming from "between the backbone and the ribs" when we now know that the testicles are the site of semen production. "He is created from a drop emitted- Proceeding from between the backbone and the ribs"
- 2. Surah 51:49 says that all living things come in pairs: "And of every thing We have created pairs: That ye may receive instruction." This seems to ignore organisms that reproduce without genetic exchange.

B. The Qur'an and History

- 1. Dirhams (type of coinage) did not exist in the time of Joseph; they were popular in Arabic countries during the time of Mohammed. Surah 12:20: "The (Brethren) sold him for a miserable price, for a few dirhams counted out: in such low estimation did they hold him!"

2. The Samaritans date as far back as 722 BC¹², but in Surah 20, it is a Samaritan that makes the golden calf the Israelites worship.
3. Surah 5:20 “Remember Moses said to his people: ‘O my people! Call in remembrance the favour of Allah unto you, when He produced prophets among you, **made you kings**, and gave you what He had not given to any other among the peoples.’” Israel’s first king, Saul, was appointed hundreds of years after Moses.

C. The Qur’an and The Qur’an

1. Recall from the first lesson the command to make peace with... er... cancel all treaties with unbelievers. Most Muslims believe that the latest revelation is the one to go by. This is called naskh.
2. However, the principle of naskh is difficult to use when a surah contradicts itself! Surah 4:11-12,176 detail inheritance laws.
 11. Allah (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters) the mother has a sixth. (The distribution in all cases ('s) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah. and Allah is All-knowing, All-wise.
 12. In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah. and Allah is All-knowing, Most Forbearing.

...

176. They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, Her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (His law), lest ye err. And Allah hath knowledge of all things.

 - a. Suppose a man dies leaving behind at least two daughters, his parents, and a wife. According to verse 11, the daughters receive 2/3 of the inheritance. Verse 11 also states that each parent receives a 1/6 share of the inheritance (i.e.: together they receive 1/3 of the inheritance). Verse 12 then states that the wife receives a 1/8 inheritance after payment of legacies and debts.
 Uh oh – 2/3 (daughters) + 1/6 (mother) + 1/6 (father) + 1/8 (wife) exceeds 100%!
 - b. There are many, many possibilities where more than 100% of the deceased’s wealth must be divided up.

¹² <http://en.wikipedia.org/wiki/Samaritan>
Islam: Second Class, Page 13 of 14

VII. Conclusion

- A. The transmission history of the Qur'an doesn't permit an objective analysis of the accuracy of its transmission.
- B. Mohammed's lack of fulfilled prophecy, combined with evidence for unfulfilled prophecies, indicate that he is not divinely inspired.
- C. Mohammed's reliance on Jewish folklore indicates a misunderstanding of stories we have in the Bible.
- D. The contradictions in the Qur'an are numerous. Naskh, or the concept that the latest prophecy trumps all previous ones, cannot account for all the internal contradictions.
- E. Therefore, Mohammed and the Qur'an are not from God.

This outline is a collaborative effort of Jonathan Hood and Allen Dvorak (March, 2010).

Islam and the Bible

A Special Class on April 5, 2010

Introduction:

- I. Why Study Islam?
- II. Highlights of the first two classes

Body:

I. The Hadith

A. What is it?

1. The Hadith is a compilation of phrases attributed to Muhammad, the history of Muhammad, and an insight into how Qur'anic law was followed.
2. Hadith means "narrative" as it provides a narrative of the life of Muhammad.
3. The Hadiths were compiled through a large span of time, from the end of the seventh into the eleventh centuries.

B. Why is it important?

1. Recall that there were principles in the Qur'an that were contradictory or could not be rationalized with the principle of naskh (later prophecies trump older ones). The Hadith provides instruction for how Muhammad implemented the laws given in the Qur'an.
2. Muhammad is held in high esteem in the Islamic faith. It is he who is to be emulated in every possible way (except for when his actions contradict that of the Qur'an, such as in the number of wives a Muslim may have).
 - a. The very mantra of Islam and declaration of faith is, "There is no God but Allah, and Muhammad is His prophet."
 - b. The Qur'an teaches that you must have faith in Allah AND Muhammad.
 - 1) Surah 58:4 "And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones, this, that ye may show your faith in Allah and His Messenger. Those are limits (set by) Allah. For those who reject (Him), there is a grievous Penalty."
 - 2) Surah 49:1 "O Ye who believe! Put not yourselves forward before Allah and His Messenger. But fear Allah. for Allah is He Who hears and knows all things."
 - c. Since Muhammad has the preeminence over all others (Surah 49:1), it is he who is to be emulated.
3. Since the hadiths describe Muhammad in situations where Allah's command was to be implemented, these situations and examples serve as clarification for what's in the Qur'an.
4. The Hadith is one of the main sources of insight for implementation of Sharia law

C. How many books are there in the Hadith?¹

1. Most Muslims accept six collections of Hadith
 - a. Al-Bukhari (870 AD)
 - b. Muslim Ibn Al-Hajjaj (875)
 - c. Abu Da'ud (888)
 - d. Al-Tirmidhi (892)
 - e. Ibn Maja (886)
 - f. Al-Nasa'i (915)
2. Additionally, the Shi'a Muslims accept four more
 - a. Abu Ja'far Muhammad Al-Kulayni (940)
 - b. Ibn Babuya (991)
 - c. Al-Tusi (first collection) (1068)
 - d. Al-Tusi (second collection) (1068)

D. Problems with the Hadith

1. Dr. Israr Ahmed Khan, professor at International Islamic University Malaysia, has the following preview for his book Authentication of Hadith – Redefining the Criteria:
In today's complex and volatile world the consequences of relying on fraudulent and counterfeit Hadith to legitimise extremist behaviour, issue violent fatwas, and justify blatant abuse, particularly of women, is not only far too easy but in fact dangerous. Israr Khan addresses the sensitive topic of Hadith authentication, focusing on the criteria adopted by classical scholars to maintain that concentration on the continuity and accuracy of the chain of narrators, rather than the textual content of Hadith, has led to particular Hadith being included which either contradict other Hadith directly, project the Prophet (sallallahu 'alayhi wa sallam) in an uncharacteristic light, or do not reflect and/or conflict with the teachings of the Qur'an.
The study traces in careful detail the historical development of the oral and written traditions, as well as the many targeted attempts at fabrication that took place, critiquing in methodical detail certain Hadith which have come to be widely accepted as 'authentic'. The prominent collections we have today, were made possible by the development of the science of Hadith criticism, and Muslim scholars deserve deep appreciation for their painstaking work, as well as their invaluable contribution towards preserving the Hadith literature to the best of their ability. However, insists the author, the process is ongoing, and the closed door policy which currently surrounds Hadith authentication needs to be carefully re-examined.
2. Many of the Hadiths try to collect the chain of retelling of particular actions or messages. This leads to very long he-said-she-said chains:
He said, I heard as-Sa`dani say, I heard some of our companions say, Muhammad Ibn Isma`il said: I selected/published [the content of] this book - meaning the Sahih book - from about 600,000 hadiths/reports. Abu Sa`d al-Malini informed us that `Abdullah Ibn `Udayy informed us: I heard al-Hasan Ibn al-Husayn al-Bukhari say: "I have not included in my book al-Jami` but what is authentic, and I left out among the authentic what I could not get hold of."

¹ <http://www.religionfacts.com/islam/texts/hadith.htm>
islam third class handout.docx handout, Page 2 of 9

- a. Of the 600,000 hadiths Al-Bukhari had at his disposal, he only included 7,397.
3. According to the Sahih Muslim (the second-most trusted Hadith source), Muhammad had banned the writing of the Hadith:
Sahih Muslim, Zuhd, 72
“Do not write anything from me except the Qur'an. Whoever wrote must destroy it.”
Muhammad, narrated by Abu Sa'eed al-Khudri
4. Muslims don't deny the vast existence of fake hadith, but rely on scholars to eliminate them and determine which ones are authentic.
5. Example of Contradictions: What is forbidden during Ramadan fasting? (cupping = blood letting)
 - a. According to the Qur'an: eating, drinking, and sex
Surah 2:187 “Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) Allah. Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint.”
 - b. According to Al-Bukhari (hadith #1 in the aforementioned accepted hadiths) Volume 7, Book 71, Number 597: “The Prophet was cupped while he was fasting.”
 - c. According to Al-Bukhari Volume 3, Book 31, Number 161, cupping is frowned upon during fasting if it makes you weak. “Anas bin Malik was asked whether they disliked the cupping for a fasting person. He replied in the negative and said, ‘Only if it causes weakness.’”
 - d. According to Abu Da'ud (hadith #3 in the aforementioned accepted hadiths), cupping is prohibited during fasts: “The cupper and the cupped have broken the fast”

II. Attitudes Toward the Bible

- A. Much of my understanding of how Muslims view the Bible comes from personal experience in debating Muslims at school. Here are a few notes from my [Jonathan Hood's] personal experiences:
 1. The religion of Islam is a very physical religion. The entire concept of God having a son necessitates that God would have to have physical, sexual intercourse with a woman, which would be blasphemous! Very few Muslims that I've talked to can get past Genesis 1 in the Bible. For God to create light (1:3) before the sun (1:16) creates a paradox for many Muslim minds.
 2. When discussing the Bible with Muslims, we must emphasize the spiritual nature of eternity, rather than Islam's physical nature of it.
- B. Muslims believe that the Bible was the inspired word of Allah.
 1. Surah 5:68 “Say: ‘O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from

your Lord.’ It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith.”

- C. Muslims believe that there were faithful and unfaithful Jews and Christians. The unfaithful transgressors then changed what Allah had written.
 - 1. Surah 2:59 “But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly.”
- D. Since Muslims believe the word of Allah has been changed, you are a transgressor if you practice your religion using a flawed book.
- E. The Qur’an is a completion of the Bible, intended to complement the Bible and make Allah’s message clear. The Qur’an is described as the Bible’s confirmation.
 - 1. Surah 2:91 “When it is said to them, ‘Believe in what Allah Hath sent down, "they say, "We believe in what was sent down to us:’ yet they reject all besides, even if it be Truth confirming what is with them. Say: ‘Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?’”
- F. How can we then talk to a Muslim about the Bible if it has been so ingrained in their thought process that the Bible is corrupted?
 - 1. Start with the Big Picture presentation. If many Muslims can’t get past Genesis 1, they aren’t going to see the big picture of the Bible; therefore, the big picture needs to be explained to them.
 - 2. Be ready to give a defense for what you believe, and require the Muslim to give a defense for what they believe.
 - a. 2 Tim 4:2 “Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.”
 - b. 1 Peter 3:15 “But sanctify the Lord God in your hearts, and always [be] ready to [give] a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;”
 - c. NOTE: No one is familiar with every alleged discrepancy in the Bible. You will be asked questions you may not know the answer to. The correct answer is, “I don’t know – let me find out the answer and we will discuss it next time.” This shows honesty, sincerity, and opens the door to a second study.
 - d. NOTE: Muslims are often going to be able to rationalize the discrepancies of the Qur’an and Hadith away, but if they see that the Bible stands as complete and uncorrupted, the Qur’an itself becomes a moot point. The Qur’an’s goal is to confirm the uncorrupted Bible.
 - 3. If the Bible is complete and uncorrupted on its own, then why does the Qur’an contradict it so much?

III. The Muslim View of Jesus

- A. The Bible presents Jesus as God’s Son, the One whom men should hear (Matthew 17:5; Hebrews 1:1-2).
 - 1. Jesus was deity incarnate (John 1:1, 14; Matthew 26:63-64).

2. The Jews attempted to kill Jesus because they understood His claim to be divine (John 5:18; 8:58; 10:31-33).
 3. Hebrews presents Jesus as One to be worshipped (1:6, 8).
- B. The Scriptures affirm that Jesus was crucified by the Romans at the behest of the Jews (Acts 2:22-23; John 20:24-31).
- C. Jesus acts as our intercessor and our mediator (Hebrews 7:25; 8:6; 9:15; 1 Timothy 2:5).
- D. Islam accepts many biblical prophets and Jesus is one of them. However, Muslims consider Muhammad to have been the last and greatest of the prophets, a descendant of Ishmael, Abraham's son.
1. The Islamic creed: “There is no god but Allah, and Muhammad is his prophet.”
 2. Muslims claim that all other prophets, including Jesus, pointed to Muhammad.
 3. Islam views Jesus Christ in the following way:
 - a. Commenting on John 14:6, one source states, “Jesus was the way for his time; now Muhammad is the way...Finally we should recall that Jesus is the way, not the destination...God has sent numerous prophets and messengers. Each in his time was the way to God.”²
 - b. According to Hadith 8:570, Jesus declines to act as an intercessor, directing Muslims instead to Muhammad. “Allah will gather all people on the Day of Resurrection and they will say, ‘Let us request someone to intercede for us with our Lord.’...They will go to him [Jesus], and he will say, ‘I am not fit for this undertaking, go to Muhammad.’”³
 - c. What about the claim of the Scriptures that Jesus is the Christ, the Son of God?
 - 1) He was no more than a man, certainly not the Son of God (Qur’an 4:172).
 - 2) “It is common knowledge that the divinity of Jesus was introduced by Saint Paul and his followers and was established on the dead bodies of millions of Christians through history...”⁴
 - 3) The Muslims view the trinity as an idolatrous concept (e.g., Surah 5:72-75).
 - d. According to the Qur’an, Jesus did not die on the cross (Surah 4:156-9).
 - 1) The Jews supposedly made a mistake and crucified someone who looked like Him.
 - 2) “4:155ff. explicitly deny the crucifixion in the words 'They did not kill him and they did not crucify him, but one was made to resemble him' (or perhaps, 'they thought they did').”⁵
 - 3) Note, however, Matthew 16:21; 20:17-19. What are the implications for Jesus as a prophet of God if these prophesied events did not take place?

² Internet website – <http://www.al-muslim.org>. Note: when I returned to this site to verify this quotation, I discovered that the domain name was up for sale; the website had been dismantled.

³ David Goldmann, *Islam and the Bible* (Chicago: Moody Publishers, 2004), p. 39.

⁴ Dr. Mahen Hammad Al-Johani, *The Truth About Jesus*, p. 13.

⁵ Dye & Forthman, *Religions of the World*, p. 634.

IV. Other Islamic Doctrines Compared to Biblical Doctrines

A. Women

1. It is difficult to understand the status of women in Islam for several reasons.
 - a. Various Muslim sources present viewpoints that are quite different from one another.
 - b. The rights and privileges of Muslim women differ significantly from one Islamic culture to another. In some cultures women live very restricted lives, but in other cultures they tend to have much more freedom of behavior and dress. The difference seems to be whether the government of a country is more or less secular and whether Sharia law is implemented.
 - c. The treatment of women in Islamic cultures seems to be the result of a synthesis of the teaching of the Qur'an and the Hadith.
2. In traditional Islam, women are considered to be inferior to men by virtue of their gender.⁶
 - a. Surah 2:228 – “Women shall with justice have rights similar to those exercised against them, although men have a status above women. God is almighty and wise.”
 - b. Women are less intelligent than men (Hadith 1:301; 2:541).
 - c. A woman's testimony is worth less (½) than that of a man (Hadith 1:301; 3:826; e.g., Surah 2:282).
 - d. According to inheritance rules, a woman receives half of what a man would receive (Surah 4:11 – “A male shall inherit twice as much as a female...”)
3. The submission of the woman to men is to be evidenced in several ways:
 - a. She is to avert her gaze before men, i.e., she is not to look directly into the eyes of a man.
 - b. Surah 33:59 – “O prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons [when abroad].”
 - c. Surah 24:31 – “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 appear thereof; that they should draw their veils over their bosoms and not display their beauty.”
 - d. In traditional Islam, women are excluded from public education, segregated from men in the mosques, and barred from holding public jobs or positions.
4. “Honor killings” are a difficult thing for Westerners to understand.
 - a. In Islam, men are viewed as the guardians and protectors of the women in their family.
 - b. “One's family is the source of honor and reputation. Women are restricted and protected by Islamic law and custom. In particular, the behavior of women reflects upon their family's honor. Extramarital sex is illegal and prohibited.

⁶ Goldmann, p. 81. Caner & Caner, p. 133ff.

Brothers protect their sisters. Husbands protect their wives. In fact, a man's honor is based on how well he protects the women in his care."⁷

5. Women are viewed as a major cause of evil and need to be kept under control.
 - a. In Muhammad's visions of hell, the majority of its inhabitants were women (Hadith 7:30, 33; 8:555).⁸
6. Dr. Kaukab Siddique, Muslim apologist, is critical of cultural Islam (typically Arabic) in his book *The Struggle of Muslim Women* [6]: "Islam has made it obligatory for believers to fight and struggle for the liberation and emancipation of the oppressed. Unfortunately the followers of Islam forgot this message over time. They gave up the struggle to emancipate women, and they themselves behave towards women as they had been told not to behave. Nowadays, in fact, the more religious a man is, the more oppressive he is towards women."⁹
7. By contrast, the Bible presents women as being equal in ability and value, although they have been given different roles (e.g., Ephesians 5:22ff; 1 Timothy 2:8-15; 1 Corinthians 14:23-40).

B. Marriage

1. Biblical teaching regarding marriage can be briefly summarized as follows:
 - a. Marriage is a relationship between a man and a woman for as long as the two shall live (Matthew 19:6; 1 Corinthians 7:2, 10-11; Romans 7:2-3).
 - b. The husband is to be the head of the wife and he is to lead with love (Ephesians 5:22-33; Colossians 3:19).
 - c. The wife is to submit to her husband and her primary responsibilities are related to the home (Ephesians 5:22-33; 1 Peter 3:1-6; 1 Timothy 2:15; 5:14; Titus 2:3-5).
 - d. Divorce is allowed for the cause of adultery (Matthew 19:9).
2. In comparison, the Qur'an teaches the following about marriage:
 - a. In the early days of Islam, temporary marriage (*muta*) was allowed. Such marriages (still permitted by Shia Muslims) lasted for three nights.¹⁰
 - b. Polygamy is allowed...for men.
 - 1) Surah 4:3 – "Marry of the women...two or three or four; and if ye fear that ye cannot do justice (to so many), then one."
 - 2) Although restricted to four wives (at one time!), a Muslim man may have as many concubines (slave girls or war captives) as he pleases.
 - 3) Muhammad was allowed to have more than four wives by special dispensation.
 - 4) Husbands are to provide for their wives equally.
 - c. Husbands are allowed to physically punish their wives.

⁷ George Braswell, *What You Need to Know about Islam & Muslims*, p. 72.

⁸ Caner & Caner, p. 134. Goldmann, p. 96.

⁹ Cited by Ney Rieber, *A Resource for the Study of Islam*, p. 164.

¹⁰ David Goldmann, *Islam and the Bible*, p. 78.

- 1) Surah 4:34 – “As to those women on whose part you fear disloyalty and ill-conduct, admonish them, refuse to share their beds, beat them.”
 - 2) Husbands, however, are not to beat their wives excessively! (Hadith 7:62.77 – “He should feed her if he eats, clothe her when he dresses, avoid disfiguring her or beating her excessively or abandoning her except at home”)¹¹
- d. Marriage is intended to be permanent and divorce is discouraged, although provisions were made for divorce in Surah 2 (vs. 228-241).
- 1) A Muslim man can divorce his wife (traditionally, in a verbal fashion), but the wife cannot divorce her husband.
 - 2) Although some would argue that the Qur’an only allows divorce for “open lewdness” (Surah 4:19; it should be noted that this ayah may apply to a particular situation; widows of deceased relatives), the very next ayah (vs. 20) gives the impression that a husband can divorce his wife even if he simply wants to marry another woman (Surah 4:20 – “If you wish to replace one wife with another...”
 - 3) “A Muslim husband may cast his wife adrift without giving a single reason or even notice. The husband possesses absolute, immediate, and unquestioned power of divorce. No privilege of a corresponding nature is reserved for the wife.”¹²
3. Naturally, the teaching of Islam about the status of women in general will influence the role of the woman in the home.

C. Final Judgment

1. Muslims believe in the Second Coming of Jesus and that all Christians and Jews will realize the truth about Jesus before he dies at the age of forty (Qur’an 3:46; 19:33), to be buried at Medina with his brother prophet Muhammad.
2. Good deeds will be balanced against evil deeds; souls will pass to heaven or hell on a bridge “finer than a hair and sharper than a sword.”
3. “Nothing shall befall us except what God has ordained” (Qur’an 9:51; see also 3:153-157, 165-166).
4. The Bible teaches the free-will of man, his capacity to choose good or evil. Muslims would agree that man has free-will, but not freedom of results “for the laws of God control actions and results.”¹³
5. The Bible doesn’t teach that good deeds will be weighed against evil deeds (a “salvation by works” concept). We will be saved by the grace of God.

D. Heaven/Paradise

1. Both the Bible and the Qur’an speak of “paradise,” but the Islamic concept of “paradise” is actually more parallel to the biblical doctrine of heaven. That is not to say that the Islamic teaching about paradise is the same as what the Bible teaches about heaven.

¹¹ Caner & Caner, Unveiling Islam, pp. 138-139.

¹² Dr. Anis Shorrosh, Islam Revealed, p. 167.

¹³ Braswell, p. 30.

- a. Paradise is mentioned in the Bible (NKJ) in these locations: Luke 23:43; 2 Corinthians 12:4; Revelation 2:7.
 - b. Paradise in the Qur'an is a revision of the biblical doctrine of heaven.
2. In the Qur'an, "paradise" is a very sensual, physically-oriented place. Note these passages:
- a. Surah 9:72 - "God has promised men and women who believe gardens with streams of running water where they will abide forever, and beautiful mansions in the Garden of Eden, and the blessings of God above all. That will be happiness supreme."
 - b. Surah 47:15 - "The semblance of Paradise promised the pious and devout (is that of a garden) with streams of water that will not go rank, and rivers of milk whose taste will not undergo a change, and rivers of wine delectable to drinkers, and streams of purified honey, and fruits of every kind in them, and forgiveness of their Lord."
 - c. Surah 2:25 - "Announce to those who believe and have done good deeds, glad tidings of gardens under which rivers flow, and where, when they eat the fruits that grow, they will say: 'Indeed they are the same as we were given before,' so like in semblance the food would be. And they shall have fair spouses there, and live there abidingly."
 - d. Surah 44:51-55 - "Surely those who fear and follow the straight path will be in a place of peace and security in the midst of gardens and of springs dressed in brocade and shot silk, facing one another. Just like that. We shall pair them with companions with large black eyes. They will call for every kind of fruit with satisfaction."
3. "Heaven is a garden watered by rivers where grow rich fruits and flowers. There the Muslims drink the wine they have been denied on earth, wine that has no after-effects. It is brought to them by handsome youths, and dark-eyed houris wait on their every pleasure. Again and again the sensuous joys of Paradise are described in great detail." Dye & Forthman, Religions of the World, p. 636.
4. The Bible, however, does not indicate that heaven will be a place of carnal pleasures (e.g., Revelation 4 & 5).

Conclusion:

- I. There are significant differences between the Islamic view of Jesus and that presented by the Scriptures, both in terms of His nature and redemptive work. This lesson has only presented some sample issues.
- II. We must choose between the Bible and the Qur'an; they teach conflicting doctrines.
 - A. I reject the view that the gospel taught by Jesus (the New Testament) has been corrupted.
 - B. Muslims accept the accuracy of the Scriptures when they want to use the Scriptures to bolster the teachings of the Qur'an.
 - C. If God has preserved the Qur'an from corruption (Islamic claim), why could He not do the same thing for the Torah and the Gospel?
 - D. If the Torah and the Gospel have been corrupted, how can we be sure that the Qur'an has not likewise been corrupted? It is the same God who supposedly revealed all three books!

Note: This outline is a collaborative effort of Jonathan Hood and Allen Dvorak (April, 2010).