

CHRISTIANITY AND ISLAM #1

<http://www.seektheoldpaths.com/pdf/stop/stop117.pdf>

Adam Good

The importance of Christians knowing the truth about Islam cannot be overstated. From their respective beginnings, Islam spread by the sword while Christianity spread through reason and persuasion.

There are an estimated 1.6 billion Muslims in the world. Restated, Islam is practiced by nearly one in four human beings alive today. The term 'Muslim' refers to one who submits to Allah, the Islamic god. Christians must prepare to face Islam. Paul exhorted Christians to, "*Watch ye, stand fast in the faith, quit you like men, be strong*" (1 Cor. 16:13). In order for the church to carry out its mission of evangelism and to safeguard itself against false doctrine, Christians must have a working knowledge of other systems of belief and how they contrast with the "Faith...once delivered" — the Gospel (Jude 3).

Paul's teaching demonstrates this point. His familiarity with Greek philosophy is made evident in the book of Acts and in his epistles. While preaching in Athens, Paul explained that in God "*...we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring*" (Acts 17:28). The poets alluded to are Epimenides of Crete and Aratus. Paul quoted Epimendies again in Titus 1:12. In his epistle to the church of Christ in Corinth, Paul explained that evil company corrupts good habits (1 Cor. 15:33). This is similar to a quote from the Greek playwright Menander. Paul's knowledge of Greek thought enabled him to more effectively evangelize in their communities. He was familiar with their culture and could tailor his approach to better point them towards the salvation found only in Jesus the Christ

(Acts 4:12; 1 Tim. 2:5).

The importance of Christians knowing the truth about Islam cannot be overstated. The mouthpieces of diversity and tolerance promote this religion, even as they denigrate Christianity. Such individuals fall under the condemnation spoken of through Isaiah. "*Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter*" (Isa. 5:20)!

Many individuals believe that Christians, Jews and Muslims worship the same deity. They argue that Jehovah and Allah are just different names for the same God. Consequently, political and religious leaders call for 'interfaith' cooperation. In order to hold this position, one must cast aside the teaching of the Bible and accept Islamic doctrine. Interfaith cooperation is only possible when Christianity compromises and submits to Islam. These points are substantiated in the following three examples.

In March 2013, Pope Francis held his first interfaith gathering. He commented that Muslims "worship the one living and merciful God, and call upon him in prayer." His comment reflected the position articulated on November 21, 1964 by the Second Vatican Council, Lumen Gentium 16: "But the plan of salvation also includes those who acknowledge the Creator, in the first place among whom are the Muslims: these profess to hold the faith of Abraham, and together

with us they adore the one, merciful God, mankind's judge on the last day." Is belief in the Creator or the God of Abraham enough for salvation? Jesus the Christ thought differently, declaring, *"I am the way, the truth, and the life: no man cometh unto the Father, but by me"* (John 14:6).

In May 2016, Pope Francis spoke with the French newspaper *La Croix*. He made this startling remark: "It is true that the idea of conquest is inherent in the soul of Islam. However, it is also possible to interpret the objective in Matthew's Gospel, where Jesus sends his disciples to all nations, in terms of the same idea of conquest." From their respective beginnings, Islam spread by the sword while Christianity spread through reason and persuasion. What *faithful* Christian has ever taken up physical arms in order to spread the message of "the Prince of Peace" (Isa. 9:6)? None! Physical conquest and political domination cannot be compared to spiritual conversion.

On February 3, 2016, President Obama addressed the Islamic Society of Baltimore. Throughout his speech, he equated Allah with the God of the Bible and enjoined unity between Christians, Jews, and Muslims. He quoted with approval a Muslim who said "in the name of God, the God of Abraham, Moses, Jesus, and Muhammad." Did these

four individuals truly worship the same deity? Many in the United States are confused and uncertain.

It is one thing to denounce Islam as the false and pernicious religion that it is, but how would one go about proving this to others? Paul instructed Christians to *"Walk in wisdom toward them that are without, redeeming the time. Let your speech [be] always with grace, seasoned with salt, that ye may know how ye ought to answer every man"* (Col. 4:5-6). He commanded the Ephesian brethren to *"have no fellowship with the unfruitful work of darkness, but rather reprove (expose) them"* (Eph. 5:11). It is not enough to refrain from sinful activity or to condemn it when among fellow Christians. Error must be publicly exposed for what it is by the light of God's Word.

In order to evaluate the claim that Christians and Muslims follow the same deity and that Christianity and Islam are therefore compatible and can coexist, it is necessary to compare the teaching of the Bible with the teaching of Islam.

Subsequent articles will compare several Christian and Islamic beliefs. This study is not intended as an academic exercise in comparative religion. This is about truth and the eternal destiny of billions of souls.

CHRISTIANITY AND ISLAM #2

HOLY BOOKS

<http://www.seektheoldpaths.com/pdf/stop/stop217.pdf#page=4>

Adam Good

Muslims believe the Bible has been corrupted while the Qur'an has been perfectly preserved, word for word, since the time of Muhammad. Islam's own religious texts refute this belief.

In order to understand a religion, it is necessary to examine the book(s) it venerates. What adherents claim their religion teaches is not as important as what is actually stated in their foundational documents. Individuals may not understand or measure up to the standards of their religion. A faith's canonical texts present that system of belief in an ideal, pure form.

Islam is based on the teachings set forth in the *Qur'an* and on the words and actions of Muhammad found in the *Sunna*. The *Qur'an* (i.e. *Koran*) is organized into 114 chapters known as Surahs. Although the *Qur'an* is the book most associated with Islam, it only contains about 14% of the total Islamic text. The *Sunna* is comprised of the *Hadith*, the further sayings and actions attributed to Muhammad, and the *Sira*, the biography of Muhammad. The *Hadith* expounds upon and further develops the teachings found in the *Qur'an* while the *Sira* provides historical context. The *Sunna* is essential for making sense of the *Qur'an* and for knowing how to practice Islam.

Muhammad lived in present-day Saudi Arabia from 570 to 632 A.D. Muslims believe that at the age of forty, Muhammad went to a cave during what they call the sacred month of Ramadan. While meditating, the angel Gabriel appeared to him for the first time. Illiterate, Muhammad memorized each revelation and recited it to his followers (Surah 7:157; *Qur'an* means recitation).

They in turn memorized it and scribbled down certain passages on sundry materials. Over the following centuries, oral traditions about Muhammad proliferated. In the later ninth and early tenth centuries, Muslim scholars began to assemble these sayings. Applying various criteria, they began to weed out the hadiths they considered spurious (false) from those they considered genuine. Two collections of hadiths, the *Sahih Bukhari* (870 AD) and the *Sahih Muslim* (875 AD), are considered accurate and authoritative. Four additional volumes are well regarded, but not to the same degree. Together, these six *Hadith* collections are known as the *al-kutub al-sittah*, the authentic six. Muslims believe that the Bible has been corrupted while the *Qur'an* has been perfectly preserved, word for word, since the time of Muhammad. Islam's own religious texts refute this belief.

Muhammad never assembled the *Qur'an* in written form. Variations in recitation existed even during his lifetime. One Muslim, Umar bin Al-Khattab,

heard Hisham...reciting Surat-al-Furqan in a way different to that of mine. Allah's Messenger had taught it to me (in a different way). So, I...brought him to Allah's Messenger and said, 'I have heard him reciting Surat-al-Furqan in a way different to the way you taught it to me.' The

Prophet...asked Hisham to recite it. When he recited it, Allah's Apostle said, 'It was revealed in this way.' He then asked me to recite it. When I recited it, he said, 'It was revealed in this way. The *Qur'an* has been revealed in seven different ways, so recite it in the way that is easier for you' (Bukhari 2419).

Muhammad himself forgot portions of the *Qur'an*. In Bukhari 5038 we read, "Allah's Messenger heard a man reciting the *Qur'an* at night, and said, 'May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such-and-such Suras, which I was caused to forget'." On one occasion, Muhammad led public prayer. When he had finished, "the people whispered among themselves. He asked 'what is the matter with you?' They said: 'Messenger of Allah, has (the number of rak'ahs of) the prayer been increased?'" The term rak'ah refers to the ritualized movements and words said by Muslims during prayer. Muhammad responded "No." They said: 'you have offered five rak'ahs of prayer.' He then turned away and performed two prostrations, and afterwards gave the salutation. He then said: 'I am only a human being, I forget, as you forget'" (Dawud 1022).

Shortly after Muhammad's unexpected death in 632 AD, a battle took place in which hundreds of his companions (who heard him recite the *Qur'an*) were killed. Concerned that "a large part of the *Qur'an* may be lost," Abu Bakr, Muhammad's father-in-law and the first caliph or leader of the Muslim community, instructed Zaid bin Thabit to collect the *Qur'an*. He protested "How dare I do something which [Muhammad] did not do?" Eventually, Thabit agreed to "search for the fragmentary scripts of the *Qur'an* and collect it (in one book)." He described the task "if Abu Bakr had ordered me to shift a mountain...from one place to another it would not have been heavier for me than this

ordering me to collect the *Qur'an*." Thabit assembled scraps of the *Qur'an* written upon "leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the *Qur'an*)" (Bukhari 7191). What guarantee is there that Thabit found everything?

As the Muslim Empire expanded, "differences in the recitation of the *Qur'an*" threatened to divide the Islamic community (Bukhari 4987). Where did these competing versions come from? Muhammad instructed his followers to "learn the recitation of *Qur'an* from four persons: Ibn Mas'un, Salim, the freed slave of Abu Hudhaifa, Ubai and Mu'adh bin Jabal" (Bukhari 3806). Differences were inevitable between these four men. The origin of the *Qur'an* is comparable to an enormous game of telephone.

In the 640s AD, the third caliph, Uthman, instructed Thabit and three other scribes to standardize the *Qur'an*. As the scribes worked to redact a canonical *Qur'an* "from various written manuscripts," Thabit realized "one of the Verses of Surat Al-Ahzab was missing which I used to hear Allah's Apostle reciting. I could not find it except with Khuza'ima bin Thabit An-Ansari, whose witness Allah's Apostle regarded as equal to the witnesses of two men" (Bukhari 4784). How many verses were lost due to Thabit's imperfect recall or because he could find no collaboration? This is not conjecture. The *Hadith* references a teaching that is not found in the modern *Qur'an*.

...among what Allah revealed, was the Verse of the Rajam [stoning adulterers] and we did recite this Verse and understood and memorized it. Allah's Apostle did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, 'By Allah, we did not find the Verse of the Rajam in

Allah's Book,' and thus they will go astray by leaving an obligation which Allah has revealed' (Bukhari 6830).

That the *Qur'an* is incomplete and imperfect is established by Islam's own documents.

"Every Muslim province" received a copy of Uthman's new *Qur'an*. Uthman then ordered "all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt" (Bukhari 4987). Uthman's standardization sparked dissent. Incensed, Ibn Mas'ud, one of the four men singled out by Muhammad as an authority on the *Qur'an*, asked "How do you want me to recite [the *Qur'an*]? According to the recitation of Zaid bin Thabit, when I learned seventy-odd Surahs from the mouth of the Messenger of Allah when Zaid was with the other boys with two braids" (an-Nasa'i 5064)? He refused to surrender his materials and eventually completed his own version of the *Qur'an*. Known as the *Kufan Codex*, it omits Surahs 1, 113, and 114.

The oldest extant *Qur'an* dates to around 790 AD — some 160 years after Muhammad. There is no way to verify any of the transcribed oral tradition found in the *Hadith* regarding the origin of the *Qur'an*. Consider that when Muhammad Ibn Ismail Al-Bukhari compiled the Sahih Bukhari, he gathered over 300,000 hadiths, but only accepted about 2,600 as genuine (only 0.867% made the cut). It is apparent that

error, omission, collusion, and censorship took place in the assembly of both the *Qur'an* and the *Hadith*.

The **origin of the Bible** presents a stark contrast. Abundant evidence proves that the Bible has come down to the present day essentially identical to the original manuscripts penned by the "holy men of God" who wrote as they were "moved by the Holy Spirit" (2 Peter 1:21). The Dead Sea Scrolls are a salient corroboration of this truth. Prior to their discovery, the most ancient Old Testament manuscript (the Aleppo Codex) dated to 935 AD. Then, among the Dead Sea Scrolls, researchers discovered a nearly complete copy of the book of Isaiah — the famous Isaiah scroll. Gleason Archer summarized "Even though the two copies of Isaiah discovered...near the Dead Sea in 1947 were a thousand years earlier than the oldest dated manuscript previously known...they proved to be word for word identical with our standard Hebrew Bible in more than 95 percent of the text. The five percent of variation consisted chiefly of obvious slips of the pen and variations in spelling" (*A Survey of Old Testament Introduction*, 25). Over a thousand years of copying and not a single meaningful error had entered the sacred text. There are literally tens of thousands of manuscripts that collectively attest to the accurate transmission of the holy Scriptures through time down to the present. Truly, the Bible, "the word of our God, stands forever" (Isa. 40:8; 1 Peter 1:25).

CHRISTIANITY AND ISLAM #3: PROPHETS

<http://www.seektheoldpaths.com/pdf/stop/stop317.pdf#page=6>

Adam Good

Since miracles confirmed a true apostle, what does the absence of miracles say about Muhammad, the self-proclaimed apostle of Allah?

A major difference between Christianity and Islam is their presentation of prophets. The God of the Bible always confirmed the word of His messengers. He empowered them to perform undeniable miracles and through them revealed prophecies concerning the future. Without such evidence, the people were to reject anyone who claimed to be from God. If Allah is another name for Jehovah, then he should operate in the same way. The *Qur'an* should be filled with the miracles and the prophecies of Muhammad. If he is truly the final prophet with the greatest revelation ever given, then surely he would have been divinely confirmed in spectacular ways. Yet, the *Qur'an* contains nothing that substantiates Muhammad's claim to be a prophet. Instead, it calls for blind faith and resorts to threats against unbelievers. This is not the God of the Bible. Jehovah supplies mankind with evidence upon which to build their faith. He does not desire the worship of cowed, ignorant slaves, but a restoration of fellowship with those He lovingly made in His own image (1 Cor. 1:9; Gen. 1:26).

God appeared to Moses in "a flame of fire from the midst of a bush" (Exodus 3:2). Jehovah informed the trembling shepherd that he had been chosen as the one through whom Israel would be delivered. Moses began giving reasons (actually excuses) as to why God should choose someone else for the task. He asked "But, behold, they will not

believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee" (Exodus 4:1). Jehovah supplied Moses with three miracles to convince the people.

In the book of Deuteronomy, Moses addressed the Israelites for the last time. He foretold the coming of Jesus the Christ who, like himself, would serve as a mediator between God and man (Deut. 18:17-19). Moses then gave a way to distinguish a true prophet from a false prophet. "When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that [is] the thing which the LORD hath not spoken, [but] the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. 18:22). This same test is the basis for God's assurance to Ezekiel, "when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them" (Ezek. 33:33). During the period of the judges, "the word of the LORD was precious in those days; [there was] no open vision." Then God spoke to a young man in the middle of the night. "And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel [was] established [to be] a prophet of the LORD" (1 Sam. 3:1,19-20). How did Israel know that God had chosen Samuel as His mouthpiece? The Lord gave them evidence.

In the New Testament, God continued to confirm His true servants. *“This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him”* (John 2:11). Jesus urged a disciple to recognize that His teachings came from the Father. If the disciple still doubted, the Lord said *“...believe me for the very works’ sake”* (John 14:11). After the Lord’s ascension into heaven, the apostles *“...went forth, and preached every where, the Lord working with [them], and confirming the word with signs following”* (Mark 16:20). The Hebrew writer described the great salvation *“...which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [him]; God also bearing [them] witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost...”* (Heb. 2:3-4).

Christianity is a religion confirmed from heaven above. What of Muhammad and Islam? Muhammad recognized a difference between himself and the former prophets. *“There was no prophet among the prophets but was given miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allah revealed to me. So I hope that my followers will be more than those of any other prophet on the Day of Resurrection”* (Bukhari 7274). Muhammad specifically acknowledged, *“Jesus came with clear signs”* (Surah 43:63). Although the *Qur’an* records several accounts of people asking Muhammad to perform a miracle, it never attributes a single sign to him.

After Muhammad preached to a Jewish community, they responded *“Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour.”* Muhammad responded *“verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful”* (Surah 3:183)? Although Muhammad correctly

charged the Jews with killing the prophets, their guilt does not exempt him from proving his own claim.

The *Qur’an* impresses upon its readers Muhammad’s status as an ordinary man. When unbelievers asked *“Why is not a sign sent down to him from his Lord,”* Muhammad responded, *“Allah is certainly able to send down a sign”* (Surah 6:37). Would anyone be convinced to adopt a new faith by such an answer? Another passage records Allah informing Muhammad *“if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient)”* (Surah 6:35). In Surah 17:90, unbelievers declared *“We shall not believe in you (O Muhammad), until you cause a spring to gush forth from the earth for us.”* In verses 91-93, the people suggested other miracles that Muhammad could perform in order to convince them to accept Islam. When pressed to prove himself, Muhammad confessed *“Am I anything but a man, sent as a Messenger?”* Others wondered *“Why is he not given the like of what was given to Moses”* (Surah 28:48)? The *Qur’an* incredibly states *“And they say: ‘Why are not signs sent down to him from his Lord?’ Say: ‘The signs are only with Allah, and I am only a plain warner.’ Is it not sufficient for them that We have sent down to you the Book (the *Qur’an*) which is recited to them”* (Surah 29:50-51)? Muhammad argued that mankind should take the existence of the *Qur’an* as proof of his divine inspiration. Is this not circular reasoning? The *Qur’an* is divinely inspired because it claims that it is divinely inspired?

The *Qur’an* offers no evidence to support its claims. It presents Muhammad as a mere man who did nothing to prove that he possessed divine inspiration. The apostle Paul demonstrated that God had sent him. *“Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds”* (2 Cor. 12:12). If miracles confirmed a true apostle, what does

the absence of signs say about Muhammad, the self-proclaimed apostle of Allah? Paul answers this question. *“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached*

unto you, let him be accursed. As we said before, so say I now again, If any [man] preach any other gospel unto you than that ye have received, let him be accursed” (Gal. 1:8-9).

CHRISTIANITY AND ISLAM #4: DOCTRINE ABOUT JESUS

<http://www.seektheoldpaths.com/pdf/stop/stop417.pdf#page=3>

Adam Good

Many Christians are surprised to learn that Jesus is referenced dozens of times in the Qur'an. However, Christianity and Islam hold irreconcilable positions concerning His identity and mission. Each religion proclaims the other's doctrine concerning Jesus to be the gravest of blasphemies. Muhammad's Allah is clearly distinguished from the God of the Bible by what is taught in his name concerning Jesus. They cannot possibly be the same deity. Consequently, there can be no agreement between faithful Christians and Muslims.

Christianity is built upon the deity of Jesus the Christ. That Jesus is both the "Son of God" and "God incarnate" is set forth clearly in Scripture. When the angel Gabriel appeared to Mary, he told her that the "holy One who is to be born will be called the Son of God" (Luke 1:35). Matthew 16:16-17 reads: "...Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed [it] unto thee, but my Father which is in heaven." The apostle John opened his account of the Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1-2,14). The Hebrew writer further explained how God "Hath...spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the

brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:2-3). This is why Jesus taught, "he that hath seen me hath seen the Father" (John 14:9). Paul wrote that in Christ "...dwelleth all the fulness of the Godhead bodily" (Col. 2:9). As John brought his Gospel to a close, he explained that the miracles he had recounted were "...written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

The Jewish leadership understood Jesus' claims. "Therefore the Jews sought the more to kill him, because he...said also that God was his Father, making himself equal with God" (John 5:18). Jesus responded "...all [men] should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (John 5:23). On another occasion, the Jews prepared to stone Jesus for teaching "I and My Father are One." They accused him of "blasphemy...because...thou, being a man, makest thyself God" (John 10:29-33). During His trial before the Sanhedrin, the high priest demanded of Jesus "...I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Jesus affirmed "It is as you said" (Matt. 26:63-64). When Jesus appeared before Pilate, the Roman governor found "no fault in Him." Determined to see Him executed, the Jewish leaders argued, "...We have a law, and by our law he ought to die, because he made himself the Son of God"

(John 19:7).

These quotations only barely begin to touch upon the Bible's teaching that Jesus is the only begotten Son of God and co-equal with the Father. The *Qur'an* vehemently denies this foundational truth. "It befits not (the Majesty) of Allah that He should beget a son" (Surah 19:35). "Exalted is the Majesty of our Lord [Allah]: He has taken neither a wife nor a son" (Surah 72:3). Allah "begetteth not" (Surah 112:3). Muhammad did not understand the concept of Jesus being the Son of God. He conceived of it in human terms, thinking that Christians believed that God had taken a human female as His consort and that Jesus was their biological offspring. This is a pagan understanding common in ancient mythology (i.e. Zeus and Hercules).

Over and over, the *Qur'an* rails against the Sonship of Jesus. Understand that Muhammad considered Allah to be the God of the Bible. This is patently false, but recognizing his belief is essential to grasping what the *Qur'an* teaches about Jesus. "O People of the Book [Jews and Christians]! Come to common terms as between us and you: That we worship none but Allah. That we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah" (Surah 3:64). Surah 4:171 declares: "O People of the Book! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not 'Three' — Cease! (it is) better for you! — Allah is only One Allah. Far is it removed from His Transcendent Majesty that He should have a son."

It is "blasphemy" to say "that Allah is Christ the son of Mary" according to Surah 5:17. Hell is the final destination of those who utter such things (Surah 5:72). Surah 10:68-70 is explicit on these two points:

"They say: '(Allah) hath begotten a son!' ... No warrant have ye for this! say ye about Allah what ye know not? Say: 'Those who invent a lie against Allah will never prosper.' A little enjoyment in this world! and then, to Us will be their return, then shall We make them taste the severest penalty for their blasphemies." To teach that Jesus is the Son of God is to declare "a thing most monstrous. At it the skies are ready to burst, the earth to split asunder, and the mountain to fall down in utter ruin, that they should invoke a son for (Allah) Most Gracious. For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a Son" (Surah 19:88-92).

The *Qur'an* teaches that one of its purposes is to "warn those who say, 'Allah hath begotten a son:' no knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying what they say is nothing but falsehood" (Surah 18:4-5).

The *Qur'an* contradicts other basic New Testament teachings. Surah 4:157-159 denies the death, burial and resurrection of Christ: "That they said, 'We killed Christ Jesus the son of Mary, the Messenger of Allah,' but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not: Nay, Allah raised him up unto Himself...And there is none of the People of the Book [Jews and Christians] but must believe in him before his death; and on the Day of Judgment he will be a witness against them." Paul wrote that "the resurrection from the dead" "declared" Jesus "to be the Son of God with power" (Rom. 1:4). If the resurrection never happened "then Christ is not risen. And if Christ is not risen," Paul explained, then "our preaching is empty and your faith is also empty" (1 Cor. 15:14).

The *Hadith* denies Jesus' role as the

mediator between God and man (cf. 1 Tim. 2:5; Heb. 7:25). Muhammad taught that on the Day of Judgment the believers would look for someone to intercede on their behalf with Allah. They approached Adam who sent them to Noah who referred them to Abraham who advised them to ask Moses who sent them on to Jesus. Muhammad put these words into Jesus' mouth: "I am not fit for this undertaking, but you'd better go to Muhammad whose sins of the past and future had been forgiven (by Allah)" (Bukhari 7410). The *Hadith* also condemns anyone who believes that Jesus is Lord (Bukhari 5285). Romans 10:9 teaches that a person must "confess...Jesus as Lord" in order to be saved. Islam views the Bible plan of salvation as blasphemy against Allah.

How can anyone believe that the God of the Bible and Islam's god (Allah) are the same being? One proclaims Jesus to be His beloved Son while the other denies that he even has a son. True Christianity and Islam are at an impasse. Islam holds Christianity to be a blasphemous religion founded on

monstrous lies. Anyone who becomes a Christian, professing Jesus as Lord, is destined to Hell. Islam would view the beloved John 3:16 as the greatest of blasphemies instead of a wonderful summation of the grace of God found in Jesus.

It is fitting that the apostle John, whose account of the Gospel proclaims the deity of Christ, wrote, "*Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also*" (1 John 2:22-23). Furthermore, John explained, "*If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son*" (1 John 5:9-10).

CHRISTIANITY AND ISLAM #5: PARADISE

<http://www.seektheoldpaths.com/pdf/stop/stop517.pdf#page=5>

Adam Good

Islam's Paradise is a sensual, hedonistic realm of carnal pleasures designed for men. Islam reduces men to beasts and women to objects to be used for their gratification.

What happens after death according to the *Bible* and the *Qur'an*? Both religions believe in places of reward and punishment following a Day of Judgment. However, the descriptions of these realms differ so significantly that the God of the Bible and the god of the *Qur'an* (Islam) cannot possibly be the same being.

The Islamic place of reward is referred to as *Paradise* (the Garden). It is described like an oasis. "Rivers of water" flow "incorruptible." Believers will enjoy "rivers of milk of which the taste never changes," "rivers of wine, a joy to those who drink," and "rivers of honey, pure and clear" (Surah 47:15). Every kind of fruit and meat will be available in abundance (Surah 2:25; 52:22; 56:20-21). Allah will instruct the righteous: "enter ye the Garden, ye and your wives, in (beauty and) rejoicing" (Surah 43:70). They will "be in groves of (cool) shade, reclining on Thrones" that are "encrusted (with gold and precious stones)" (Surah 33:56; 56:15). In this "eternal home," the righteous enjoy "perpetual" "shades, cool and ever deepening" (Surah 13:35; 4:57). Shade is provided by trees so enormous that "a rider can travel for a hundred years" without leaving their shelter (Muslim 2826). "Sustenance" will be served "morning and evening" by male "youths of perpetual (freshness)" on "dishes and goblets of gold; there will be there all that the souls could desire, all that their eyes could delight in...an abundance of fruit"

(Surah 19:72; 43:70-73). Those in the Garden "will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade" (Surah 18:31; Surah 33:33-35). Muhammad promised "you will have in [Paradise] whatever is desired by your soul and pleasing to your eye." To illustrate, those who loved horses on the earth will be given "a horse of rubies that will fly" them wherever they wish (Tirmidhi 2543). Believers are promised they will "remain young and never grow old, ... always live in affluent circumstances and never become destitute" (Muslim 2837).

Islam's Paradise is a sensual, hedonistic realm of carnal pleasures designed for men. Every man who enters Paradise "shall have two wives, each wife wearing seventy bracelets" (Tirmidhi 2535). Additionally, Allah will reward the men with at least seventy beautiful, virginal companions called houris (Surah 37:48-49; 44:51-54; 52:70-77; 56:22-23, 35-38). These specially created women will be sequestered and "restrained in pavilions," much like harems on earth (Surah 55:72). To house their dozens of wives, Muhammad promised "in Paradise there would be for a believer a tent of a single hollowed pearl the breadth of which would be sixty miles" (Muslim 2838). Should "the believer" desire "a child in Paradise," he [only sons apparently] shall be carried (in pregnancy), born, and complete his aging in an hour" (Tirmidhi 2563). In order to fully

enjoy Allah's blessings, men "shall be given in paradise such and such strength in [physical relations] ...he will be given the strength of a hundred [men]" (Tirmidhi 2536). Muslim commentators are graphic and obscene in their descriptions of the activities perpetually taking place in Paradise. Islam reduces men to beasts and women to objects to be used for their gratification.

What must a person do in order to receive Paradise? "Give glad tidings," Surah 2:25 reads, "to those who believe and work righteousness that their portion is Gardens." Belief and deeds of righteousness is a common expression (Surah 4:57; 22:14, 23; 29:7). "Those whose lives the angels take in a state of purity" will be allowed to enter "the Garden, because of (the good) which ye did (in the world)" (Surah 16:31-32). Surah 32:19 cites belief, righteous deeds, and good deeds while Surah 45:15 explains "If any one does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord" (Surah 45:15). A person's good deeds will be weighted and if the balance is "heavy" they will enter the Garden (Surah 23:102-103). "Paradise" will be the home of those who pray humbly, "avoid vain talk," are "active in deeds of charity," "abstain from [relations] except with those joined to them in the marriage bond, or (the captives) whom their right hand possess, for (in their case) they are free from blame," and those who honor "their trusts and their covenants" Surah 23:1-11). Men are more likely to be in Paradise than women. When Muhammad "looked into the (Hell Fire), he "found that the majority of its dwellers were women" (Bukhari 6449).

Paradise is only for those who follow Islam. "Truly, the religion with Allah is Islam...if any deny the Signs of Allah [the *Qur'an*], Allah is swift in calling to account"

(Surah 3:19). Surah 3:85 promises "Whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers" (Surah 3:85). Christians are described as lacking "faith" in Allah and as "perverted transgressors" (Surah 3:110). Whoever among "the community of...Christians hears about me [Muhammad], but does not affirm his belief in that which I have been sent [the *Qur'an*] and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire" (Muslim 153). Surah 48:13 declares "If any believe not in Allah and His Messenger [Muhammad], We have prepared, for those who reject Allah, a Blazing Fire!" Surah 98:6 reinforces this teaching. "Those who disbelieve [Islam, Muhammad], among the People of the Book [Jews and Christians] and among the Polytheists, will be in Hell-Fire...they are the worst of creatures." The Hadith state "when it will be the Day of Resurrection Allah would deliver to every Muslim a Jew or a Christian and say: That is your rescue from Hell-Fire" (Muslim 2767). Muslims will enter Paradise while their surrogate Jew or Christian burns in their stead.

Islam presents Paradise as an eternal college frat party of the basest kind. Its rewards (water, wine, abundant food, luxury, wealth, tents, endless shade, beautiful women) appeal to the circumstances of 7th century A.D. Arabia. Muhammad promised all his male followers that they would be greater than sheiks in the next life.

To use the language of James, such teaching about the afterlife is "earthly, sensual, devilish" (James 3:15). No matter the apologists' claims, Islam is clear that Christians will be consigned to Hell for not accepting Allah, Muhammad, and the *Qur'an* (Surah 9:63, 68).

Allah is certainly not the God of the Bible, even though they claim he is.

CHRISTIANITY AND ISLAM #6 VIOLENCE

<http://seektheoldpaths.com/pdf/stop/stop617.pdf>

Adam Good

Having failed to persuade with reason, the prophet of Islam (Muhammad) turned to the sword. Islam cannot peacefully coexist with other religions. It must become religiously and politically dominant.

It is often argued that Islam is a religion of peace and that jihad is not properly understood as struggle (holy war) against infidels, but as a personal effort to submit more perfectly to Allah. President Bush spoke to the Islamic Center of Washington D.C on September 21, 2001. "The face of terror is not the true faith of Islam...Islam is peace." Addressing the Islamic Society of Baltimore on February 3, 2016, President Obama stated "For more than a thousand years, people have been drawn to Islam's message of peace." He characterized the bulk of Muslims as "peace-loving," before acknowledging there is "a small fraction of Muslims" who "propagate a perverted interpretation of Islam." Islamic terrorists dispute these presidential statements. On March 5, 2009, Muslims being held at Guantanamo Bay issued a statement thanking Allah for "choosing us to perform the act of jihad for his cause." They argued that "killing you and fighting you, destroying you and terrorizing you...are all considered to be great legitimate duty in our religion. These actions are our offerings to Allah." Moreover, they considered it their "greatest religious duty to fight you over your infidelity." The Times Square car bomb terrorist, Faisal Shahzad, said during his 2010 trial "This is but one life, if I am given a thousand lives, I will sacrifice them all for the sake of Allah, fighting this cause...

making the word of Allah supreme over any religion or system." He held "jihad, holy fighting in Allah's course" to be of the "utmost importance in Islam...by jihad, Islam is established...jihad is an obligation and duty in Islam on every Muslim." Which understanding of Islam is correct and which is the perversion? Don't be fooled!

Muhammad preached in his hometown of Mecca for about thirteen years with little success. After the death of several of his chief supporters and protectors, he and his band of 150 followers fled some two hundred miles north to Medina. Here, he recited the first verses about jihad. Having failed to establish his new faith through preaching, Muhammad adopted a different strategy. The Sira, the biography of his life, is overwhelmingly about jihad, documenting the prophet's raids against merchant caravans and his military campaigns. From these battles, the fledgling Muslim community acquired wealth and slaves and attracted new converts. After about ten years of constant jihad, Muhammad brought Arabia under the control of Islam.

The *Qur'an* contains dozens of verses calling upon Muslims to fight in Allah's cause, that is, to wage jihad against anyone who does not accept Islam. "O Prophet (Muhammad)! Urge the believers to fight..." (Surah 8:65). Surah 2:190 urges Muslims to "fight in the Way of Allah [jihad] those who

fight you.” “Kill them wherever you find them,” exhorts the next verse, “and turn them out from where they have turned you out. Al-Fitnah [disbelief] is worse than killing.” No turning the other cheek here! Muhammad used such teachings to incite his followers to wage holy war against Mecca.

Having failed to persuade with reason, the prophet of Islam turned to the sword. Muslims were to “fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah” (Surah 2:193). Although this surah’s historical context is the war between Muhammad and Mecca, the general principle it expresses is the great commission of Islam. Holy war must be waged until Islam rules supreme — today Mecca, tomorrow the world. Allah “sent His Messenger (Muhammad) with guidance and the religion of truth [Islam] to make it victorious over all (other) religions” (Surah 61:9-11). As Muhammad’s power grew, so did the extent of his ambitions. He declared, “I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim” (Muslim 1767).

Following the death of Muhammad, Islam exploded out of Arabia. During the reigns of the first four caliphs (chief civil and religious ruler, 632-661 AD), Islam prevailed across the Middle East, from Egypt to Persia. The second caliph sent forces against Persia. When the Muslim invaders were confronted by a Persian host, they explained “Our Prophet, the Messenger of [Allah], has ordered us to fight you till you worship Allah alone or give Jizya (tax on non-Muslims); and our Prophet has informed us that [Allah] says ‘Whoever amongst us is [martyred], shall go to Paradise...and whoever amongst us remain alive, shall become your master’” (Bukhari 3159-3160).

The *Qur’an* sanctions brutality and torture. “To those who disbelieved, I will punish them with a severe torment in this world” (Surah 3:56). Muslims are to “cast

terror into the hearts of those who disbelieve, because they joined others in worship with Allah” (Surah 3:151). This targets polytheists (belief in many gods), but in Islamic thought it is also applicable to Christians who hold to the Trinity and proclaim Jesus to be the Son of God. Surah 9:29-30 substantiates this point. Jihad is to be waged against those “who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth (Islam) among the People of the Book (Jews and Christians), until they pay the Jizyah [an exorbitant tax on non-Muslims] with willing submission, and feel themselves subdued.” Islam cannot peacefully coexist with other religions. It must become religiously and politically dominant.

Jihad is framed as a physical struggle between the forces of Allah and the forces of Satan (Surah 4:76). Islam dehumanizes the enemy and instructs Muslims to be “harsh against them” because “their abode is Hell” (Surah 9:73). Consequently, Muslims are to have no friends or allies among the unbelievers and are instructed to kill anyone who leaves Islam (Surah 4:89). The *Hadith* affirms Muhammad’s order, “Whoever changed his Islamic religion, then kill him” (Bukhari 6922). Unbelievers must be fought without mercy “until there is no more Fitnah (disbelief and worshipping others besides Allah) and the religion will all be for Allah” (Surah 8:39). Muslims are to “strike” infidels “over the necks” and “smite over all their fingers and toes” (Surah 8:12).

Muhammad practiced what he preached. Ibn Ishaq, the earliest biographer of Muhammad, described the prophet’s treatment of the Banu Qurayza (a Jewish tribe living in Medina). After the tribe’s “surrender” in 627 AD, Muhammad determined that “the men should be killed, the property divided, and the women and children taken as captives.” He “went out to

the market of Medina (which is still its market today) and dug trenches in it. Then he sent for [the Jewish men, including adolescent boys] and struck off their heads in those trenches as they were brought out to him in batches...There were 600-700 in all, though some put the figure as 800-900" (The Life of Muhammad, 464). ISIS and other Muslims are obeying the *Qur'an* and emulating their supreme example, Muhammad, when they torture and behead captives.

The Muslim who dies in jihad is assured the forgiveness of sins and immediate entry into Paradise (Surah 61:12). After all, "Allah loves those who fight in his cause" (Surah 61:4). Muslims are encouraged to "sell the life of this world for the Hereafter" by "fighting in the Cause of Allah [jihad]" (Surah 4:74). Theirs is "a great reward." Surah 9:111 teaches that those who die for Allah "rejoice in the bargain" and have found "supreme success." Martyrs do "not feel the pain of being killed, except" as "a pinch" (Nasa'I 3161). Those who "are killed in the Way of Allah [jihad], He will never let their deeds be lost." Having become heroes, they will be admitted to Paradise where they will dwell "under the shades of swords" (Surah 47:4-6; Bukhari 2818). Such promises explain why Muslims agree to suicide attacks. Fanaticism is as old as Islam. The *Hadith* records that upon hearing Muhammad teach upon the rewards of martyrdom, that a Muslim warrior charged the enemy, fighting to the death (Muslim 1902). The prophet expressed how he would have "loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause" (Bukhari 36; 2797).

While violence and war is inherent to the practice of Islam, it is the antithesis (direct opposite) of Christianity. Muhammad killed his enemies in the name of his god. Jesus the Christ gave His life in order to save His enemies (Rom. 5:10). Allah's

prophet tortured, maimed, and killed. God's Son was tortured, maimed and killed. Yet during His life, He healed the sick and raised the dead. Jesus pronounced this proverb "*all they who take the sword shall perish with the sword*" (Matt. 26:52). Violence begets violence. The Savior pronounced a blessing on "*...the peacemakers: for they shall be called the children of God*" (Matt. 5:9). The command to "love your neighbor as yourself" rules out beheading them (Matt. 22:39). The Lord set a higher standard for His people when he said, "*Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That ye may be the children of your Father which is in heaven...*" (Matt. 5:43-45). Jesus did not even permit His followers to defend Him (John 18:11). He informed Pilate "*My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence*" (John 18:36). If God's people could not wage physical war to deliver His Son, for what cause may they rightfully take up arms?

The cause of Christ prevailed without Christians exercising force. Muhammad only prevailed because Muslims took up the sword. Violence and war are not perversions of Islam. Islamic terrorists are devout orthodox Muslims practicing what the *Qur'an* and the *Hadith* teach. They are following the example of their founder, the warlord Muhammad, and waging jihad until Islam rules supreme. Jesus warned, "*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth*

forth evil fruit. A good tree cannot bring forth evil fruit, neither [can] a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them” (Matt. 7:15-20).

The fruit of Muhammad’s religion is violence, oppression, terror and stagnation. It is a scourge on the world. Only the religion of Christ offers hope for peace in this life and guarantees peace in the life to come (cf. Matt. 11:28-30).

CHRISTIANITY AND ISLAM #7: WOMEN

<http://seektheoldpaths.com/pdf/stop/stop717.pdf#page=6>

Adam Good

The Bible and the *Qur'an* differ greatly in their teaching about women. The *Qur'an* reflects the 7th Century AD culture of Arabia. It's more concerned with setting forth how men may oppress women and gratify their desires than it is with teaching how to pray. The New Testament on the other hand, presents God's original intentions as seen in the Creation.

The New Testament is unequivocal that men and women stand equal before God. *"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus"* (Gal. 3:28). The apostle Paul listed various classes of individuals and declared them all equal "in Christ." In the context of Galatians 3, he is discussing water baptism, noting that immersion into water puts one "into Christ" (v.27). Baptized individuals are clothed with Christ and become "heirs according to the promise" (vs.27,29). Paul taught that men and women (of all ethnic backgrounds and from all socioeconomic levels) have equal access to the salvation found in Christ.

Jesus lived this principle. He taught women and men, the poor and the rich, the Gentile and the Jew. He did not embrace the prejudices of His era (Mark. 5:25-34; Luke 10:38-42). Disregarding Jewish custom, Jesus welcomed women to learn (Luke 10:38-42). He addressed women as equals. Jewish men were commonly called "sons of Abraham," but in Luke 13:16, Christ the Lord described a woman as "a daughter of Abraham." When Jesus taught on marriage and divorce, He went back to creation at the Garden of Eden (Gen. 2:23-23; Matt. 19:3-9).

He did not tolerate Jewish traditions that granted husbands more rights than wives, including the ability to divorce for any reason.

Women played a significant role in the earthly ministry of Jesus. Luke 8 notes that Mary Magdalene, Joanna, Susanna, and many others provided for Him from their substance (Luke 8:2-3). The Lord did not draw upon His miraculous power to solve every problem that arose. His group of disciples needed food, shelter, and other necessities. These women supplied for those physical needs. Devout women continued with Jesus through the crucifixion and were the first to report His resurrection (Luke 23:55-56; 24:1-10).

Although God has assigned different functional roles to men and women in the church, this divine distinction has nothing to do with superiority or inferiority. The instructions concerning the roles of men and women are rooted in the Creation. The Holy Spirit transcended time and culture to explain God's original design. The Lord requires men to hold all leadership roles and for women to submit themselves (1 Tim 2:8-15). This in no way diminishes the daughters of God. Looking through his epistles, it is evident that Paul held numerous Christian women in high regard, praising their service to the kingdom. In Romans 16, he commended Phoebe, Priscilla, Mary, Junia, Tryphaena, Tryphosa, Persis, Rufus' mother, Julia, and Nereus' sister. Christianity restores God's plan for men and women. As such, it uplifts women.

Six hundred years after Christ, Muhammad claimed to receive altogether

different revelations. On the one hand, the *Qur'an* indicates that men and women are equal before Allah. "If any do deeds of righteousness — be they male or female — and have faith, they will enter Heaven, and not the least injustice will be done to them" (Surah 4:124; Surah 3:195, 33:35). However, such passages present only one side of Islamic doctrine.

Muhammad taught that women were inferior to men. In legal matters, he instructed to "get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her" (Surah 2:282). Muhammad further explained "this is because of the deficiency of a woman's mind" (Bukhari 2658). Regarding divorce, "women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them" (Surah 2:228). When Muhammad had a vision of Hell, he saw that the "majority of the dwellers of Hell-Fire" were women. He explained that women "curse frequently and are ungrateful to [their] husbands...I have not seen anyone more deficient in intelligence and religion." He blamed a woman's monthly cycle for "the deficiency in her religion" (Bukhari 304). Should a Muslim woman manage to enter Paradise, she can look forward to being part of a harem for all eternity.

In marriage, Muslim men are allowed to take up to four women (Surah 4:24). However, if a man is concerned about accepting such responsibilities, he can use any of the captive or slave women in his possession (Surah 4:3). This general rule has two notable exemptions. Muhammad did not permit the husband of his daughter, Fatima, to marry a second wife unless he divorced her first (Bukhari 5230). He shielded his daughter from having to share her husband. Muhammad gave himself special martial

privileges. Surah 33:50 reads, "O Prophet! We have made lawful to you your wives...and those (captives or slaves) whom your right hand possesses — whom Allah has given to you...and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her, a privilege for you only, not for the (rest of) the believers." In other words, Muhammad gave himself permission to do whatever he wanted.

Muhammad is credited with having eleven wives. One of these women was named Zainab, the daughter of Muhammad's aunt. At the time she attracted Muhammad's interest, she was already married to his adopted son, Zaid bin Harithah. Fortunately, a new Surah came down from Allah. After warning "it is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision." Surah 33:36-38, continues to authorize Muhammad's marriage to Zaid's wife. "There is no blame on the Prophet in that which Allah has made legal for him." Another of Muhammad's wives was named Aisha. He "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)" (Bukhari 5158). Muhammad was over the age of fifty at the time. Aisha was the daughter of Abu Bakr, one of Muhammad's most loyal supporters and the first caliph or leader of the Muslim community after his death. Although Abu Bakr protested when Muhammad proposed the match, the prophet of Islam insisted that it "is lawful for me to marry" Aisha (Bukhari 5081). The *Hadith* records Aisha's own account of the day she went to live with Muhammad:

My mother, Um Ruman, came to me while I was playing in a swing with some of my girlfriends. She called me, and I went to her, not knowing

what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became all right, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, 'Best wishes and Allah's Blessing and a good luck.' Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age (Bukhari 3894).

What a heartbreaking picture she paints of leaving the playground to satisfy the carnality of the prophet. The *Hadith* records Aisha's recognition of the status of women in Islam. She informed Muhammad "You have made [women] equal to the dogs and the donkeys" (Muslim 512). Aisha equated Muslim women with animals, nothing but property for the use and the abuse of Muslim men. Surah 65:4 allows Muslim men to marry prepubescent girls. The example of Muhammad has given license to the vilest of predators down to the modern era. Child marriages are common across the Muslim world. For example, in the aftermath of the Iranian Revolution of 1979, the new theocracy lowered the legal marriage age to nine.

In the home, the *Qur'an* gives the husband dominion over his wife. Comparing the wife to a field, the husband is instructed to "approach your tilth when or how ye will" (Surah 2:223). The Bible teaches mutual respect and consideration in 1 Corinthians

7:3-5. "Men are the protectors and maintainers of women, because Allah has made one of them [the man] to excel the other [the woman]." Righteous women are described as "devoutly obedient (to Allah and to their husbands)." Husbands who see "ill-conduct" in their wives are instructed to "admonish them," send them to separate beds, and "beat them" (Surah 4:34). This surah authorizes spousal abuse. In the *Hadith*, a Muslim woman came to Aisha to show her the bruises inflicted by her husband. Aisha informed Muhammad "I have not seen any woman suffering as much as the believing women." Pointing to the bruised woman, Aisha continued "Look! Her skin is greener than her clothes" (Bukhari 5825). Muhammad himself struck Aisha "on the chest" causing her "pain" (Muslim 2127). It should be noted that the prophet did place a limit on wife-beating "none of you should flog his wife as he flogs a slave" (Bukhari 5204).

The teachings of the *Qur'an* and the *Hadith* codify 7th Century AD Arabian culture. This is why women are mistreated and oppressed in nations where Islam is dominant. The contrast between the religion (Islam) that gratifies carnal men and the religion (Christ) that pleases God is obvious and striking. From pure motivations, Jesus invited the little children to come to Him to receive blessings. He enjoyed being in the presence of innocent souls that have yet to be marred by sin (Matt. 19:13-15). Muhammad invited a little child to come to him for altogether different reasons.

Although this study is necessary in order to understand the truth about Muhammad and Islam, an apology of sorts is in order to readers. "*For it is shameful even to speak of those things which are done by them in secret*" (Eph. 5:12).

CHRISTIANITY AND ISLAM #8: OTHER DOCTRINES

<http://seektheoldpaths.com/pdf/stop/stop917.pdf#page=4>

Adam Good

LOVE: The word love appears twenty-seven times in 1 John 4:7-21. *“God is love”* and He *“manifested”* that love *“toward us”* by sending *“His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that he loved us, and sent his Son [to be] the propitiation for our sins.”* *“We love him [God], because he first loved us.”*

The *Qur’an* presents a very different god. Although Allah is described as possessing loving-kindness in Surahs 11:90 and 85:14, his love is limited to those who first demonstrate their love for him. Muhammad taught *“If you love Allah, then follow me. Allah will love you and forgive you your faults...surely Allah does not love the unbelievers”* (Surah 3:32). Allah’s love is limited to Muslims. Surah 30:45 reaffirms *“surely [Allah] does not love the unbelievers.”* Muslims who abandon Islam lose Allah’s love (Surah 22:38). The God of the Bible *“...commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ... When we were enemies, we were reconciled to God by the death of his Son...”* (Rom. 5:8-11). If God did not love His enemies, there would be no hope.

SIN: The Bible teaches, *“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed”* (James 1:13-14).

Muhammad taught that Allah leads people astray and causes them to transgress. *“Do you wish to guide him whom Allah has caused to err? And whomsoever Allah causes to err, you shall by no means find a way for*

him” (Surah 4:88). Allah *“causes to err whom he pleases and guides whom he pleases; and most certainly you will be questioned as to what you did”* (Surah 16:93). Allah is unjust; he condemns those he caused to sin. Islam has overtones of Calvinism (predestination). *“Whomsoever Allah guides, he is the one who follows the right way; and whomsoever he causes to err, these are the losers. And certainly we have created for hell many of the jinn [spirits from Arabian folklore] and the men.”* Allah *“causes to err”* those who are destined for hell. *“He leaves them alone in their inordinacy, blindly wandering on”* (Surah 7:178, 186). Muslims have no reason to teach unbelievers. *“As for the disbelievers, it being alike to them whether you warn them, or do not warn them, they will not believe. Allah has sent a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them”* (Surah 2:6-7). It is up to Allah to select *“whom he pleases to enter into his mercy”* (Surah 76:31).

This is not the God of the Bible. Jesus came to *“seek and to save that which was lost”* (Luke 19:10). The Lord is *“longsuffering toward us, not will that any should perish but that all should come to repentance”* (2 Peter 3:9). God *“desires all men to be saved and to come to the knowledge of the truth”* (1 Tim. 2:4).

INTERNAL CONTRADICTIONS: The *Qur’an* claims to be perfect, claiming *“if it were from any other than Allah, they would have found in it many a discrepancy”* (Surah 4:82). Should Muslims gamble or drink alcohol? The *Qur’an* offers two answers. Surah 2:219 reads *“They ask you*

[Muhammad] about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask you as to what they should spend. Say: What you can spare.” This verse permits gambling and alcohol in moderation (“what you can spare”), but Surah 5:90 strongly forbids both activities. “O you who believe! Intoxicants and games of chance...are only an uncleanness, of Satan’s handiwork, shun it therefore that you may be successful.” Yet, rivers of wine flow in Paradise (Surah 47:15). How did Satan’s handiwork enter into Paradise?

Discrepancies abound in the *Qur’an*. Did the creation last six days or eight days (Surah 7:54; 10:3; 11:7; 25:59; 41:9-12)? From what was man created: a blood clot (Surah 96:1-2), water (21:30; 24:45; 25:54), clay/black mud (15:26), dust (3:59; 30:20; 35:11), nothing (19:67), earth (11:61), or a drop of fluid/small seed (16:4; 75:37)? Did the Israelites abandon the worship of the golden calf before Moses returned from Mount Sinai (Surah 7:149-150) or after he returned (20:91)? Who became the first Muslim: Muhammad, Moses, or Abraham (Surah 39:12; 7:143; 2:132)? Does this math add up? A man dies and leaves behind two daughters, his two parents, and his wife. The two daughters together receive 2/3 of the estate, the parents together receive 1/3, and the wife receives 1/8. How can an estate add up to 112.5%? Here is another example: a man dies and leaves behind his mother, his wife and two sisters. The mother receives 1/6, the wife 1/4 and the two sisters together receive 2/3 for a grand total of about 108% (Surah 4:11-13, 176). Admittedly, adding fractions is a tough concept.

MYTHS AND LEGENDS: Surah

18:9-26 recounts the story of several men and their dog that slept for 300 or 309 years only to awaken in perfect condition. Surah 2:65 and 7:163-166 records how the people of a certain village violated the Sabbath by fishing and were transformed into apes. The golden calf crafted by the Israelites mired (Surah 7:148; 20:88). God picked up Mount Sinai and held it over the heads of the Israelites, threatening to smash them if they rejected the Law of Moses (Surah 7:171).

SCIENTIFIC ERRORS: Surah 21:33 teaches that Allah “created...the sun and the moon. They float, each in an orbit.” Another translation renders it “each in its rounded course.” This surah implies that the sun orbits the earth just like the moon. Does the sun go down into “a muddy spring” or “a black sea” when it sets? It does according to Surah 18:86. Numerous surahs indicate that the earth is flat like a carpet (15:19; 20:53; 43:10; 71:19). The mountains were created to hold down the earth (Surah 21:31). Muhammad thought the stars were “missiles to drive away the Evil Ones,” a reference to demons (Surah 67:5).

These Islamic teachings reinforce the conclusion that Muhammad’s Allah is not the living God who made a covenant with Abraham, who sent Moses to deliver Israel from Egyptian slavery, promised David an heir to sit upon his throne forever, and sent His only begotten Son, Jesus the Christ, to save the world.

The *Qur’an*, filled with error, contradiction, and the doctrine of man, is not worthy to be spoken of in the same breath as the Bible.

*Last in the series
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