

**RESOURCE MATERIAL
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JSLAM

AS IT SEES ITSELF

AS OTHERS SEE IT

AS IT IS

2022 EDITION

PART 1

A TRAINER'S HANDBOOK ON

MUSLIM EVANGELISM

BY GERHARD NEHLS WITH WALTER ERIC

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Please note:

This document is one of a set, which consists of

ISLAM as it sees itself, as others see it, as it is
(TT1, 213 pages)

THE ISLAMIC-CHRISTIAN CONTROVERSY
(TT2, 131 pages)

A practical and tactical approach to MUSLIM EVANGELISM
(TT3, 140 pages)

In addition to these Teacher's Manuals we offer the matching Student Handbook

REACH OUT (100 pages)

Recommended Literature at the end of a chapter is restricted to readily available sources.

A **Bibliography** you can find at the end of each of the books.

All **Quotations from the Bible** are taken from the *New International Version*, unless otherwise marked.

All **Quotations from the Qur'an** are taken from the translation done by Yusuf Ali (New Revised Edition, Amana Corp. Maryland, USA 1989).

Translations from other Islamic sources are at times rather unintelligible and contain spelling and grammatical errors, which we did not correct in our quotes, though some have been marked with a [sic], indicating the error.

Readers who use other copies of a Qur'an may find a somewhat different verse numbering system (particularly in Surah 5). The reader is advised to search for such verses 2 or 3 verses before or after the numbering of Yusuf Ali.

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An Introduction

Although the West only focused on Islam in fairly recent times, it has been a religion, and a world power, for over 1300 years. It had its times of glory, recession, and decay. It hardly featured in Western history books.

This has changed dramatically in the last few decades. And what was the trigger? The global migration, coupled with the resurgence of Islam, and the variously interpreted acts of violence in the conflict between Israel and the Palestinians, and those directed particularly at Christians in the Middle East, Indonesia, Pakistan, Nigeria, the Philippines and other places. These attacks, at first on US embassies and installations, followed by the destruction of the World Trade Center and the fighting in the Pentagon, drove home this point to the West. Islam is indeed on the move, and in the news. Two important questions are confronting us: “What is Islam?” and “What is it up to?”

The West with its humanistic worldview has grappled with the issue of understanding Islam. It is fundamentally different from the other still prevailing religions, like Animism, Hinduism or Buddhism. It views itself to be an Abrahamic religion in line with Judaism and Christianity. It does, in fact, claim that Abraham, Moses and all the other actors of the Old Testament, as well as Jesus and his disciples, were actually all Muslims. Today’s Judaism and Christianity are assumed by Muslims to be perversions of their original, and Islam sees itself as being called to correct and cure the ailments of the Western world, which is perceived to be Christian. According to Islam, the present decay in the ‘West’, can only be remedied by enforcing the order of Allah, which is perceived to be the Qur’an, and the Shariah, i.e. the Islamic Law, on this decadent part of the world. The purpose of the Law is to cause all mankind to bow itself in submission to Allah, the One and Only God.

Christianity was, and even *is* today, out of focus regarding Islam. In the past the Crusades, and other belligerent actions such as Colonialism, were just about the only ‘message’ the Muslim world received from Christianity.

In order to acquaint Muslims with the biblical Jesus and his message, we will have to make an endeavour to understand the Muslim mind-set, and in order to be able to do that, we will have to understand Islam.

This compilation with its biblical assessments wants to do that.

We will, consequently, take a look at the founder and prophet of Islam, the books it believes in, the teachings it derived from that, and its present worldview and self assessment.

These notes are a collection of resource materials rather than a book to read. They are meant to provide all the information and a teaching pattern for preparing teachers of Muslim Evangelism and anyone else who wants to know more on this topic, to intelligently share the Gospel with Muslims.

1. ARABIA BEFORE ISLAM

THE PEOPLE OF ARABIA

Due to it being largely desert country, the vast Arabian Peninsula was always sparsely populated. The people who lived there (1400 years ago) were:

- Pagans who worshipped idols.
- Some Jewish clans who had settled there after they were expelled from Israel after AD 70.
- Some Arabs who had converted to the Jewish faith.
- Christians - mainly Orthodox, Coptic Monophysites and Nestorians. Most of these lived in the Northern Region, which today is named Iraq, Syria, Palestine, Israel and Lebanon. But there was also quite a strong church in the South.

We also are told of some 'Hanifs' living there (six are mentioned by name in the biography of Muhammad recorded by Ibn Ishaq) (more about the Hanifs on p.100). These were apparently men who rejected idol worship and claimed to believe in 'the God of Abraham'. We are aware that Abraham's son Ishmael became the forefather of the Arabs. We have very strong reasons to assume, however, that the Arabs of the 6th Century A.D. had lost all knowledge of the God of Abraham (God = Allah in Arabic). This knowledge is likely to have been transmitted to the Arabs by their Jewish and the Christian contemporaries.

LIFE IN ARABIA

Life in Arabia was largely nomadic. Bedouin tribes moved from place to place to find grazing for their camels, cattle, horses and goats. But in the towns, particularly in Mecca and Medina, the inhabitants were largely traders and craftsmen. Mecca appears to have been a link between Africa (Ethiopia) and the Middle East extending to India, China and Europe.

THE AVAILABLE SCRIPTURES IN ARABIA

Judging from biblical stories that are reflected upon in the Qur'an, it seems that many of the contemporary Christians used apocryphal Scriptures. These are legendary tales about Jesus that were not included into the New Testament because they were not 'apostolic', i.e. not written by the inspired apostles. The Jews of Arabia are likely to have lived largely by the Talmud (a rabbinical commentary on the Old Testament) instead of the Old Testament in their day to day practice of religion.

THE RELIGION OF THE PAGANS IN ARABIA

In a number of places the pagans had built so-called *Ka'bas*. These were cube-like temples built of stones. The pagans believed that their deities (gods) lived in these shrines. The most prominent of these was placed in Mecca and later became the center of Islamic worship.

Deities and idols were sources of power for the pagans. Through them they sought protection and guidance as well as refuge from all kinds of calamity.

DEITIES OF THE PAGANS IN ARABIA

It is generally believed that in pre-Islamic Mecca some 360 deities were worshipped. This is based on a biography of Muhammad recorded by Waqqidi, who was born 120 years after Muhammad's death. Earlier biographies and reports make no mention of that number. The '*Kitab al-Asnam*' ('The Book of Idols') by ibn al-Kalbi mentions only 27 by name, and these were not all from Mecca.

It is interesting to know that, according to the Qur'an and early Islamic source materials, we only know of three sculptured idols, called '*sanam*'. All other deities were assumed to live in unshaped stones, which, in turn, were built into a *Ka'ba*. In contrast to the idols, these stones were named '*watham*'. The best known idol was **Hubal**, the other two were Isaf and Na'ilah. These two were believed to have been lovers, who committed fornication in the *Ka'ba* and as a result were turned into stone. They were placed on two little hills near the *Ka'ba* (*Safa* and *Marwa*), while Hubal was actually accommodated in the *Ka'ba* of Mecca ('*Siratu'l Rasul*' p. 97), and probably the only image there. Before and during the time of Muhammad the Quraish (inhabitants of Mecca) called Hubal 'the Lord of this House' (*Ka'ba*) and the Qur'an calls on them to "adore the Lord of this House" (Surah 106:3). Although this is interpreted differently today, Muhammad called him the 'Lord of this City' (i.e. Mecca) and was commanded to serve him (Surah 27:91). This is indeed a cause for much concern.

The Appendix gives a fuller information about Hubal and the occult practices the grandfather and father of Muhammad performed before him ('Hubal – the Suspect' pp.209).

We recall:

- Arabia before Muhammad was largely pagan with a presence of Christians, Jews and followers of other religions (e.g. Zoroastrian).

2. MUHAMMAD – THE PROPHET OF ISLAM

ISLAMIC TERMS AND THEIR MEANING

When looking into Islam we cannot avoid to use some Arabic terms. We will learn them as we proceed. But there are three words, which are foundational:

- MUHAMMAD (and Ahmad) = The Praised One
- ISLAM = Submission (to Allah)
- MUSLIM = Someone who submits to Allah

Most Arabic words can be related to a root word, which consists of three letters. Original Arabic script does not show vowels, but only consonants. To demonstrate this, we write the vowels of two keywords in small letters and the consonants in capitals.

Note: the root letters for *Islam*, *Muslim*, and *Peace* in Arabic are: **S L M**:

iSLaM
muSLiM
SaLaaM

MUHAMMAD'S CURRICULUM VITAE

AD 570 Birth of Muhammad,
AD 576 the Death of his mother; after that he is first raised by his grandfather and thereafter by his uncle.
AD 595 Marriage to Khadija, a wealthy widow.
About AD 610 Muhammad had his first revelation at Mount Hira; Surah 96:1-5.
AD 620 Death of Khadija and his influential uncle Abu Talib; leads to increasing pressure,
AD 622 Flight to Yathrib/Medina; start of the Islamic Calendar.
AD 630 Conquest of Mecca; the Arabian peninsula surrenders to Islam.
AD 632 Death of Muhammad

MUHAMMAD'S CHILDHOOD AND YOUTH

Muhammad was the son of Abdullah and Amina. He was born 570 AD in Mecca. His father died before his birth, his mother when he was just 6. After that he was brought up by his grandfather Abdu'l Muttalib and after his death by his uncle Abu Talib. He was a prominent member of the clan of Hashim, which was part of the Quraish tribe of which Abdu'l Muttalib was the chief.

Muhammad is reported to have been a quiet, amiable and pleasant boy, but already in his childhood he had some occult exposure (see also pp.14-15, 73-76).

Being part of a merchant family, Muhammad, accompanying trading caravans, traveled widely already as a young man. At the age of 25 he got married to Khadijah, in whose employ he was. She was 15 years his senior and had been widowed twice before. The marriage was seemingly a happy one, and 2 boys and 4 girls were born to them. Khadijah died after 25 years of marriage.

On his travels to Northern Arabia Muhammad must have met Jews and Christians, and surely became acquainted with a number of biblical stories, which were related to him. (Surahs 14 and 15). A story tells us that a Christian Monk by the name of Bahira recognized him as a prophet, an experience, which might have influenced his entire life ('Siratu'l Rasul', translated by Alfred Guillaume, The Life of Muhammad, First Print 1955, Ninth Edition 1990, page 79-81).

Waraqah ibn Naufal, a cousin of Muhammad's wife Khadijah, was a Christian in Mecca. He is supposed to have translated (part of?) "the Gospel from Hebrew into Arabic" (*Dictionary of Islam* by T.P. Hughes, al-Bukhari I, 3 and Siratu'l Rasul' by ibn Ishaq vss. 143-145). We may well assume that he too must have given information about the Bible to Muhammad.

HOW MUHAMMAD RECEIVED REVELATION

After times of seclusion in a cave of Mt. Hira near Mecca, where he went to meditate, he had his first revelation in a cave of this mountain, when he was about 40 years old (610 AD):

Ayesha reported: The commencement (of the Divine Inspiration) to Allah's Apostle was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusion, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He came back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hira. An Angel came to him and asked him to read. Allah's Apostle replied, "I do not know how to read." The Prophet added, "Then the Angel held me (forcibly) and pressed me so hard that I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me for the second time till I felt distressed. He then released me and asked me to read, but again I replied, 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I got distressed, and then he released me and said, 'Read, in the Name of your Lord Who has created (all that exists), has created man out of a clot, Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen, has taught man that which he knew not.'

Surah 96.1-5

Then Allah's Apostle returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, "Cover me!" They covered him, and when the state of fear was over, he said to Khadija, "O Khadija! What is wrong with me? I was afraid that something bad might

happen to me." Then he told her the story. Khadija said, "Nay! But receive the good tidings! By Allah, Allah will never disgrace you, for by Allah, you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist those who are stricken with calamities." Khadija then took him to Waraqa bin Naufil, the son of Khadija's paternal uncle. Waraqa had been converted to Christianity in the Pre-Islamic Period and used to write Arabic and write of the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said (to Waraqa), "O my cousin! Listen to what your nephew is going to say." Waraqa said, "O my nephew! What have you seen?" The Prophet then described whatever he had seen. Waraqa said, "This is the same Angel (Gabriel) who was sent to Moses. I wish I were young."

Sahih al-Bukhari 6.478

We may question the above to have been a revelation. However, since the Qur'an strongly contradicts the Bible, we may well assume that this was an inspiration, though it did not come from the same source as the Bible.

The oldest and thus most reliable biographer of Muhammad, ibn Ishaq, reports:

When it was the night on which God honoured him with his mission and showed mercy on His servants thereby, Gabriel brought him the command of God. "He came to me", said the apostle of God, 'while I was asleep, with a coverlet of brocade whereon was some writing, and said, Read!'

'Siratu'l Rasul' vs. 152

Muhammad's first revelations bitterly attacked polytheism (= belief in many gods) and idolatry. Surahs (= chapters) on judgment and condemnation were received - and proclaimed. The earlier revelations, which were received in Mecca, were written in a superior style to those received later in Medina. Most Meccan Surahs appear (in the original Arabic) in beautiful poetry. However, the majority of the Meccans rejected Muhammad, maybe their own religion presented them with a goodly income from nomadic pagans who came to Mecca during the annual festivities at the Ka'ba, the religious shrine. The Meccans themselves were seemingly not very devoted to their religion.

Muhammad convinced some Meccans who became his first converts in spite of his painful rejection and ridicule. It speaks for Muhammad's initial sincerity that his first convert was his wife.

THE ABYSSINIAN EXILE OF THE EARLY MUSLIMS

Pressure and persecution of the first Muslim believers in Mecca led to the forming of a group of 80 Muslims to migrate and seek exile in Abyssinia (Ethiopia). The Negus (Emperor) there granted them permission to stay there, assuming they were a Christian sect. 33 of them returned when they heard that the Meccans had had accepted Islam, which was a short interlude after Muhammad had given the Meccans a false signal.

THE ISLAMIC CONCEPT OF PROPHETHOOD

The word 'Prophet' in Arabic can have two sources:

- **Rasul:** (pl. *Rusul*) meaning a messenger who by revelation received a Book, someone with a special mission [Surah 7:158; 48:8-9]. Islam acknowledges 315 *rusul*.
- **Nabi:** (pl. *Ambiya*) is someone who received direct inspiration (*wahi*). Islam speaks of as many as 124.000 *ambiya*, most of these are not mentioned by name. Muhammad is called both *Rasul* and *Nabi* in Surah 33:40.

ALLEGED PROOFS OF MUHAMMAD'S PROPHETHOOD

These are the Signs of Allah [i.e. ayas or verses of the Qur'an]: We rehearse them to thee in truth: verily thou art one of the Apostles.
Surah 2:252

Allah assures the people that the signs, which qualify Muhammad as a prophet (*aya*) are the verses (= *aya*) of the Qur'an!

The Jews of Medina, whose support Muhammad coveted, questioned his prophethood. Muhammad's response to that was twofold: **defence** ("I am only a Warner") and **threat** (severe punishment):

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.
Surah 13:7

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.
Surah 6:124

To support Muhammad's claim to prophethood, Muslims claim:

1. Muhammad was illiterate – how could he produce a book like the Qur'an?
2. Muhammad prophesied events – so he must be a prophet
3. Muhammad performed miracles to prove his claims
4. Muhammad's coming was prophesied in the Bible

We investigate these claims:

1. Muhammad's alleged illiteracy

Muslims believe that Muhammad was illiterate. This is not meant to degrade him. To the contrary. Muslims reason: 'How can an illiterate man compose a book like the Qur'an?' By this they like to emphasize that the authorship of the Qur'an rests with Allah. The assumption of his illiteracy is based on a qur'anic text:

Those who follow the Apostle, the unlettered Prophet ['an-nabbiyyal-ummi' = 'the Prophet of ignorance'], Whom they

find mentioned in their own (Scriptures); in the law and the Gospel; for he commands them what is just and forbids them what is evil; he allows them as lawful what is good.

Surah 7:157

If we want to understand what the word for 'unlettered' really means, we have to investigate the Arabic text where it reads: '*an-nabiyyal-ummi*'. '*Nabi*' clearly means prophet; '*Ummi*' is best explained by another verse:

*It is He Who has sent amongst **the Unlettered** [‘ummi] an apostle from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom.*

Surah 62:2

Who are the 'unlettered' in this text? The attached comment (see Qur'an, Yusuf Ali, footnote 5451) makes it quite clear:

***The Unlettered:** as applied to a people, it refers to the Arabs, in comparison with the People of the Book, who had a longer tradition of learning*

The Arabic word used for Muhammad is '*ummiyyun*', clearly the same as in Surah 7:157.

The word '*ummi*' meant people who did not have the Scriptures, as the Jews and Christians did. They were 'unscriptured', so to speak. So the text says really no more than that Muhammad was the prophet to those who had no Book, no revelation, i.e. the Arabs.

People who had not accepted Islam (which was about to get a 'Book') as yet, were consequently called 'people of ignorance'. 'The time of ignorance' in Muslim usage is clearly referring to the time before Muhammad. He pointed to himself as the prophet to the 'people of ignorance', rather than referring to himself as being ignorant or illiterate. Besides, it is difficult to imagine that a merchant of his stature would be illiterate, particularly when we consider that his nephew Ali, with whom he had close association in his youth, was highly literate.

That Muhammad was able to write may be deduced from the following Tradition (Hadith):

The Prophet, may Allah bless him, fell ill on Thursday. Thereupon he, i.e. Ibn 'Abbas began to weep and say: Woe be to this Thursday! What a Thursday! The illness of the Prophet, may Allah bless him, became severe; he said: Bring an ink-pot and something to write on. I shall have a document written¹ and you will never be misguided.

Ibn Sa'd's biography, Vol. II, p. 302

We are grateful to the translators of this text for rectifying in the footnote what the literal reading is: "I shall write for you...". A last passage may corroborate what has already been said:

When the Prophet intended to perform 'Umra in the month of Dhul-Qada, the people of Mecca did not let him enter Mecca till he settled the matter with them by promising to stay in it for three days only. When the document of treaty

¹ Literal translation: 'I shall write for you'.

was written, the following was mentioned: "These are the terms on which Muhammad, Allah's Apostle agreed (to make peace)." They said, "We will not agree to this, for if we believed that you are Allah's Apostle we would not prevent you, but you are Muhammad bin 'Abdullah." The Prophet said, "I am Allah's Apostle and also Muhammad bin 'Abdullah." Then he said to 'Ali, "Rub off (the words) 'Allah's Apostle' ", but 'Ali said, "No, by Allah, I will never rub off your name." So, Allah's Apostle took the document and wrote, "This is what Muhammad bin 'Abdullah has agreed upon: No arms will be brought into Mecca except in their cases, and nobody from the people of Mecca will be allowed to go with him (i.e. the Prophet) even if he wished to follow him and he (the Prophet) will not prevent any of his companions from staying in Mecca if the latter wants to stay."
 al-Bukhari, Hadith 3.863

2. Prophecies Attributed to Muhammad

A commentary in the Hadith makes a vital statement:

The greatest thing in miracles is a prophecy i.e. a forecast of future events. This is not a political forecast but a forecast of future secrets derived from Divine Knowledge. Prophecy is greatest for the following reasons. It can be historically proved but a miracle cannot. Prophecy manifests God's fore-knowledge, while a miracle God's power. As a knowledge is greater than power, prophecy is greater than a miracle.
 Mishkat IV, p. 396 – Commentary

Apart from pronouncements that certain battles would be won by the Muslims, only one political forecast by Muhammad has been recorded:

The Roman (Byzantine) Empire has been defeated - in a land close by; but they (even) after (this) defeat of theirs, will soon be victorious - within a few years. With Allah is the decision, in the past and in the future; on that day shall the believers rejoice.
 Surah 30:1-4

This passage refers to the defeat of the Byzantines in Syria by the Persians under Khusran Parvis (615-616 AD, this was several years before the Hijrah). The predicted defeat of the Persians should take place ‘soon’ – exactly translated, ‘in a small number of years’. At this prediction, Abu Bakr challenged Ubai-ibn-Khalaf to bet with him that this prediction would be fulfilled within three years. Muhammad corrected him, by stating that the ‘small number’ would be between three and nine years (Al-Baizawi). Muslims tell us that the Byzantines overcame their enemies within seven years. However, the fact is that the Byzantines defeated Persia in 628 AD (Al-Baizawi commentary). That was twelve years after the prediction of Muhammad. This passage does not qualify as a prophecy. Firstly it was predictable political prognosis and it was not fulfilled in the predicted time frame, but it should also be added that the time between prophecy and fulfilment was far too short to

make this a prophecy in the biblical sense. Biblical prophecies like that of the coming of Christ were given 500-1.000 years before they were fulfilled!

The other 'prophecies' refer to Muhammad's victories and those relating to the Qur'an itself. It is nearly impossible to establish whether these prophecies were indeed said before their fulfilment. Besides - they were either also predictable, or simply war-propaganda. In the same right Churchill might well be called a prophet too, for he predicted that the Allies would win World War II.

By biblical standards, we find it impossible to conclude that Muhammad was a prophet of God. The Bible asks a pertinent question in this regard:

'How may we know the Word which the Lord has not spoken?' When a prophet speaks in the Name of the Lord, if the word does not come to pass or come true, that is a word which the Lord has not spoken, the prophet has spoken it presumptuously, you need not be afraid of him.

Deuteronomy 18:20-21

Set forth your case, says the Lord, bring your proofs, says the King of Jacob. Let them bring them and tell us what is to happen.

Tell us the former things, what they are, that we may consider them, that we may know their outcome, or declare us the things to come. Tell us what is to come hereafter, that we may know that you are gods.

Isaiah 41:21-23

Read also: Isaiah 44:7,26; 48:3,5; Deuteronomy 13:1-4; Jeremiah 28:9; Psalm 105:17-19; Amos 3:7 and Zechariah 4:9.

3. Alleged Miracles Performed by Muhammad

Please Note: Most Muslims believe that Muhammad performed miracles, although the Qur'an denies that. On the other hand, the Hadith reports a number of miracles.

*They say: 'We shall not believe in thee, until thou cause a spring to gush forth for us from the earth. Or (until) thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water. Or thou cause the sky to fall in pieces, as thou sayest (will happen) against us, or thou bring Allah and the angels before (us) face to face. Or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we could read'. Say: 'Glory to my Lord! **Am I aught but a man - an apostle?'***

Surah 17:90-93

In a more understandable English it would say: "*Am I more than a man, a messenger?*"

And we refrain from sending the sign, 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 sent the signs** by way of terror (and warning from evil).*

Surah 17:59

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'.

Surah 6:37

*Those without knowledge say: '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.***

Surah 2:118-119

According to that, the only 'sign' ('sign' in Arabic is 'aya', also used as a name for verses in the Qur'an) Muhammad had been given were the verses of the Qur'an.

The aHadith have a different perception and report many a miracle:

*The Prophet was looking while riding upon his mule like one eagerly longing to kill them. He said: This was when the blood boiled in veins. Thereafter he took some pebbles and threw them at the faces of the infidels and then said: **Be routed, by the Lord of Muhammad.***

Mishkat IV, p. 411 quoting from Sahih Muslim Hadith 4385

This was supposed to have decided the battle in Muhammad's favour. But there are other rather strange miracles reported to have happened:

*Anas reported: A man wrote to the Prophet and he turned an apostate from Islam and joined the infidels. **The Prophet said: Verily the earth will not accept him.** Abu Talhah informed me that he had come to the land wherein he died. He found him thrown outside. He said: What is the matter with him? They said: **They buried him several times but the earth did not accept him.***

Mishkat IV, p. 419-420

He said: And who is to attest what you say? He said: This tree. The Apostle of Allah then called it while he was by the side of a valley, and so it came tearing the ground till it stood in his presence. He wanted it to recite three attestations. So it attested thrice as he had said and then it returned to its root.

Mishkat IV, p. 447

*There is no water with us to make therewith ablution and to drink except what is in your jug. Then **the Prophet placed his hand unto the jug and water began to gush forth between his fingers like springs.** Thereupon we took drink and made ablution. Jaber was asked: How many were you? He said: **Had we been one hundred thousands, it would have surely sufficed us.** We were fifteen hundred.*

Mishkat IV, p. 407

Bara'a-b-A'jeb reported: We were 1400 on the Day of Hudaibiyyah with the Apostle of Allah, and in Hudaibiyyah was a well. We exhausted it and left not a drop therein. It reached the Prophet who came to it, sat down on its edge and then called for a pot of water. He made ablution and then gurgled and invoked. Thereafter he poured it therein and said: Leave it for an hour. Then they allowed satisfaction to themselves and to their riding animals by water till they departed.

Mishkat IV, p. 408

This hadith has been transmitted on the authority of Abdullah b.Masud (who said): We were along with Allah's Messenger (may peace be upon him) at Mina that moon was split up into two. One of its parts was behind the mountain and the other one was on this side of the mountain. Allah's Messenger (may peace be upon him) said to us: Bear witness to this.

Sahih Muslim , Hadith 6725

The last passage, even more than the others, shows the latent desire of the people to have some supernatural proof for their faith. We are told that "at Mina the moon was split up into (sic) two". This links up with Surah 54. It is called "The Moon", and begins: "The hour (of judgement) is nigh, and the moon is cleft asunder ...". The context shows this was meant to be a sign, which the people rejected.

Have we ever seen a half-moon in the night sky? Of course we have. We did not assume then, that the other half 'was behind the mountain'. It could well have been, mind you. According to another writer, 'the mountain covered one of its parts' (Hadith 6726).

Eager Muslims try to substantiate this story by telling us that when one of the first men stepping on the moon, he heard the *Shahada* being recited: "*There is no god but Allah and Muhammad is his prophet*". He also is supposed to have discovered the crack in the moon, which remained after the splitting of the moon. How far can human imagination go?!

To the Christian reader many of these reports sound very much like the legendary stories of the New Testament Apocrypha. These are well meaning 'reports', often very fanciful in character. They lack just one thing: authenticity. The Apocrypha dates mainly from the second century AD, something like 70-170 years after the death of Jesus. The Hadith were compiled approximately 250-300 years after the Hijra. This being the case, we have to take both the Apocrypha and the Hadith with a pinch of salt.

4. Alleged Prophecies About Muhammad in the Bible

The Qur'an definitely suggests that Muhammad was foretold in the Bible:

And remember, Jesus, the son of Mary, said: 'O children of Israel! I am the apostle of Allah (sent) to you confirming the Law (which came) before me, and giving glad tidings of an Apostle to come after me, whose name shall be Ahmad.

Surah 61:6

Those who follow the Apostle, the unlettered Prophet whom they find mentioned in their own (Scriptures) - in the Law and the Gospel; for he commands them what is just and forbids them what is evil; he allows them as lawful what is good.

Surah 7:157

These verses must have prompted many a Muslim to search the Gospel for such prophecies. In John 14:16 they came across the "Comforter" (Paracletos). Some learned Muslim concluded that it should read 'Pericyltos', which should be translated 'the praised one', the very meaning of the words Ahmad and Muhammad. Based on this assumption many Muslims believe that Muhammad is this Comforter and that he is subsequently foretold in the Bible.

Further, Muslims interpret a text in Deuteronomy 18:18 as a reference to Muhammad. In this passage God says to Moses:

I will raise up for them a man like you from among their brothers; I will put my words in his mouth, and he will tell them everything I commanded him. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.

All Christians unite in the interpretation that this text speaks of Jesus, and that is confirmed in the New Testament. Muslims, however, reason that since the Ishmaelites are the brothers of the Jews, that prophecy must refer to Muhammad.

(We will not consider this argument any further here, but rather refer to Volume II of this set 'The Islamic-Christian Controversy', chapter "*Is Muhammad mentioned in the Bible?*") where this argument will be dealt with in more detail.)

PROPHETHOOD AS DEFINED IN THE BIBLE

While we respect Muhammad for his statesmanship and bravery, and commend him for his stand against paganism and his care for his people, especially widows and orphans, Christians cannot accept him as a biblical prophet! There are three reasons for that:

1. Muhammad did not have the divine credentials as required by Scripture (see next page).
2. We have to strongly suspect his message to have come from occult sources.
3. His personal lifestyle, particularly with regard to his excessive involvement with the opposite sex, his moral ethics regarding women and his enemies, and by granting himself special privileges (see pp. 40-48), which were supposedly revealed to him and came to be incorporated into the Qur'an as God's word.

When we evaluate Muhammad's life, we need to do it in the light of Scripture:

Lord, who may dwell in your sanctuary? Who may live on your holy hill? He whose walk is blameless and who does what is righteous, who speaks the truth from his heart and has no slander on his tongue, who does his neighbour no wrong and casts no slur on his fellow man, who despises a vile man

but honours those who fear the Lord, who keeps his oath even when it hurts.
Psalm 15:1-4

THE BIBLICAL MARK OF A PROPHET

In the Bible we find a number of passages that outline who and what a prophet of God is:

Let him declare and lay out before me ... what is yet to come - yes, let him foretell what will come. Do not tremble, do not be afraid. Did I not proclaim this and foretell it long ago? You are my witnesses. I am the Lord ... who foils the signs of false prophets... who carries out the words of his servants and fulfil the predictions of his messengers.
Isaiah 44:6-8, 24-26

'Present your case', says the Lord. 'Set forth your arguments', ... tell us what is going to happen. ...declare to us the things to come, tell us what the future holds so that we may know that you are gods... But you are less than nothing and your works are utterly worthless; he who chooses you is detestable.
Isaiah 41:21-24

The prophet who prophesies ... will be recognized as one truly sent by God only if his prediction comes true.
Jeremiah 18:9

I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him.

You may say to yourselves: 'How can we know when a message has not been spoken by the Lord?' If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously. Do not be afraid of him.
Deuteronomy 18:18, 21-22

Hundreds of biblical prophecies were fulfilled in great detail in Jesus Christ and the Jewish nation. That fact alone guarantees that He is the One to trust. In contrast to that Muhammad can lay no claim to divinely ordained prophethood.

We refer again to Volume II of this set ('The Islamic-Christian Controversy', the chapter 'Evidences which support the divine origin of the Bible'), which points to a number of prophetic Scriptures of the Old Testament concerning Jesus and their fulfilment in the New Testament.

MUHAMMAD – ALLAH’S WARNER TO ARABIA

Muhammad at first understood himself to be a Warner for Arabia in the line of the biblical prophets. He was, no doubt, assuming to bring the same message (as the Bible) to the Arabs in Arabic.

Thus have We sent by inspiration to thee an Arabic Qur'an; that thou mayest warn the Mother of Cities [i.e. Mecca] and all around her.

Surah 42:7

And before this, was the Book of Moses as a guide and a mercy; and this Book confirms (it) in the Arabic tongue; to admonish the unjust, and as Glad Tidings to those who do right.

Surah 46:12

We have made it a Qur'an in Arabic, that ye may be able to understand and learn wisdom.

Surah 43:3

We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them.

Surah 14:4

Verily, We have sent thee in truth as a bearer of glad tidings and a warner.

Surah 2:119

Some time later this message was extended within the Qur'an.

*We have not sent thee but as a **universal (Messenger)** to men, giving them glad tidings, and warning them (against sin), but most men understand not.*

Surah 34:28

*Muhammad is not the father of any of your men, but (he is) the Apostle of Allah, and the **Seal of the Prophets**; and Allah has full knowledge of all things.*

Surah 33:40

THE MIRAJ - THE MYSTERIOUS NIGHT JOURNEY TO HEAVEN

Two years after the death of Khadijah, in the twelfth year of his ‘calling’, Muhammad is reported to have gone on a mysterious night journey (Miraj).

Islamic sources state that this happened ‘in the spirit’. His body remained behind.

Gabriel supposedly provided a mount (animal to ride on) by the name of *Buraq*, described to be like a white mule or donkey with a human face. It took Muhammad ‘for a ride’ from the ‘mosque in Mecca’ to ‘the farthest mosque’ (= ‘*al-Aqsa*’ in Jerusalem). From there he is said to have ascended to the heavens on a ladder of light. The ‘farthest mosque’, was, however, not yet built at that time. Yusuf Ali in his commentary 2168 to the Qur’an says:

The Farthest Mosque must refer to the site of the Temple of Solomon in Jerusalem on the hill of Moriah, at or near which stands the Dome of the Rock, called also the Mosque of Hadhrat 'Umar. This and the Mosque known as the Farthest Mosque (Masjid-ul-Aqsa) were completed by the Amir 'Abd-ul-Malik in A.H. 68.

That is in AD 712, 50 odd years after Muhammad's demise. In that case, maybe the Jewish temple was referred to, but that had been completely destroyed 550 years prior to that.

Islam believes in the existence of seven heavens. In the first heaven Muhammad supposedly met Adam; in the second, John the Baptist and Jesus; in the third, Joseph; in the fourth, Enoch; in the fifth, Aaron; in the sixth, Moses; and in the seventh, Abraham (who welcomed him as "good son and good prophet"). There Muhammad was commissioned by Allah to introduce fifty daily prayers for all believers. On the journey back, Moses, in the sixth heaven, encouraged Muhammad to query that quota and request a smaller one. Ten daily prayers were deducted. Again Moses encouraged Muhammad to go back and ask for still fewer prayers, which was repeated, until five daily prayers were left. This Muhammad did not dare query. (According to 'Siratu'l Rasul' vs. 270-271).

THE SATANIC VERSES

A strange incident deserves to be recorded. A verse ['*aya*' = sign] was revealed, which contradicted in principle practically all previous ones and by that constituted an outright compromise:

*Have you seen (considered, thought of) al-Lat and al-Uzza
and another, the third [goddess] Manat?" Verily they are
the most exalted females [maiden][arab.'gharaniq'] and
their intercession is to be hoped for.*
Surah.53:19-20

These were the very words the infidels, the polytheists, were chanting when walking around the *Ka'ba* in worship of their deities! When hearing about this verse, the heathen began to turn to Islam. News of this and the end of persecution reached Ethiopia, and the refugees there began to return. Tradition reports that the angel Gabriel (who is viewed to be the Holy Spirit), who is supposed to have conveyed the message of Allah to Muhammad, came to him saying: "What have you done, Muhammad? You have read to these people something I did not bring you from Allah and you have said what He did not say to you!" Consequently the second part of this verse was abrogated (omitted). It is now called the "Satanic verse" and came into the limelight through the book 'The Satanic Verses' by Salman Rushdie.

Muslim apologists try to explain this incident by claiming that Muhammad's overriding concern for the spiritual welfare for the people prompted him to listen to the whispering of Satan rather than Allah (at-Tabari; see 'Premises and Principles of Muslim Evangelism' pp. 24-25). When the part of this verse was withdrawn, Muhammad faced renewed pressure from the pagans, which confirmed his resolution to leave Mecca.

SPECIAL NOTE:

We must add a word of warning regarding Rushdie's book. Any Christian who has had the opportunity to study the book will be quickly convinced of its blasphemous, cynical and ungodly character. It is certainly not a book any committed Christian would want to identify with. It rather seems to express a personal conviction of the author against his Islamic heritage.

THE HIJRA – THE FLIGHT FROM MECCA TO MEDINA

After the death of his well respected wife Khadidjah and his uncle and protector Abu Talib died in around AD 620, pressure on Muhammad and the Muslims in Mecca further increased. Soon afterwards, at the annual *Hajj*, a secret delegation of Muslim believers from Yathrib (a town appr. 350 km north of Mecca) invited him to settle in their town and to become their leader in order to arbitrate between the various factions living in that town. In exchange they offered their allegiance and promised to protect him. With this plan in place, he encouraged his followers (between 100-200) to emigrate to Yathrib (later known as Medina). Muhammad and his close companion Abu Bakr left last under cover of night. This flight or emigration (arab. *hijra*) happened in 622 AD. This date became the beginning of the Islamic calendar. Islamic references to dates normally refers to their own calendar and add the letters AH = ‘After the Hijrah’, as compared with the Christian calendar AD = Anno Domini (in the year of the Lord).

THE MUHAMMAD OF MECCA AND THE MUHAMMAD OF MEDINA

One can hardly fail to see a tragic metamorphosis (change) in the life of Muhammad at that time. To assess the actual cause for this will always be a matter of speculation, for there must have been several contributing factors. We can observe, however, how a man who was a devoted believer in his calling, who had submitted to rejection and ridicule and who was the husband of one wife, changed into a man of exceptional authority, who instilled fear in his enemies, expanded his power by force and became a conquerer. He also exchanged his monogamy for an extravagant *harem* and showed behaviour trends that defy Christian ethics. What was happening? Was this caused by grief for his departed wife? Or was it simply the new situation of power that he now assumed?

I has been suggested that Muhammad, when he came to Medina, had expected the three influential Jewish clans to side with him and to accept him as a biblical prophet. They did not. On the contrary, they must have attempted to correct the many false perceptions Muhammad had about the Old Testament and its content, which had become part of his teaching and which was propagated to be divine revelation, later forming the Qur’an.

Muhammad must have faced a crucial choice. He could either submit to the testimony of the Scriptures he had so often proclaimed to be the Word of God, and admit to have drawn from a wrong well – or insist on having received his revelation from God, and to declare the Jews to be falsifiers of Scripture.

As is well known, he opted for the second alternative with a tragic result.

MUHAMMAD AND THE JEWS OF MEDINA

Arriving in Medina, Muhammad and his companions had been economically dependent on the Muslims in that city, which proved to be insufficient. As we already observed, he must have hoped that the Jewish community would accept him as a prophet in the biblical succession. Consequently he participated in Jewish religious feasts. We have this report about it:

A few months after his arrival in Medina, Muhammad saw the Jews keeping the great Fast of the Atonement and he readily adopted it for his own people.

Ashor, or the 'Fast of the Tenth', is the tenth day of the seventh month (Lev. 23,27). It was a day of affliction and atonement; but popular tradition at Medina assigned to it another origin. 'When Muhammad asked the Jews what was the origin of the fast, they said that it was in memory of the delivery of Moses out of the hands of Pharaoh, and the destruction of the tyrant in the Red Sea: "We have a greater right in Moses than they", said Muhammad; so he fasted like the Jews, and commanded his people to fast also.

At the annual pilgrimage of Mecca victims (slaughter animals) have from time immemorial been slain at the close of the ceremonies in the vale of Mina. For the first year at Medina the occasion passed unnoticed. But, Jewish rites being still in favour, Muhammad kept the great Day of Atonement with its sacrifice of victims in its stead; and had he continued on a friendly footing with the Jews, he would, no doubt, have maintained the practice. In the following year, however, it was in keeping with his altered relations to abandon altogether the Jewish ritual of sacrifice, and to substitute for it another somewhat similar in character, but grounded on the ceremonies of the Ka'ba and held it simultaneously with them. It was after having waged war against one of the Jewish tribes settled in the suburbs of Medina, and having expatriated them from the country, that Muhammad resolved upon the change. Accordingly at the moment while the votaries of the Ka'ba were engaged in the closing ceremonies of the pilgrimage at Mina, Muhammad, preceded by Bilal carrying the Abyssinian staff, and followed by the people, went forth to the place of prayer without the city. After a service resembling that of the breaking of the Fast, two fatted sucking kids, with budding horns, were placed before him. Seizing a knife, he sacrificed the first, saying: 'O Lord! I offer this for my people, those that bear testimony to thy Unity and to my Mission'. Then he called for the other, and, slaying it likewise, said: 'O Lord! this is for Muhammad, and for the family of Muhammad'. Of the latter kid both he and his family partook, and that which was over he gave to the poor. The double sacrifice seems in its main feature to have been founded on the practice of the Jewish high-priest at the Day of the Atonement, when he sacrificed first for his own sins, and then for the people. The ceremony was repeated by Muhammad every year when present at Medina, and it is still observed throughout the Muslim world at the time when the sacrificial rite is being performed at Mina which closes the Greater Pilgrimage.

The Life of Muhammad" by W.Muir, pp. 191, 194, 195

This accounts for the fact that even to date the Jewish Day of Atonement (Yom Kippur) almost coincides with the Muslim Eid-u'l Adha, at which sacrifices are being slaughtered, although the biblical meaning and purpose have been lost, as we can see from the Qur'an:

*... their [the Muslims] place of sacrifice is near the ancient House [i.e. the Ka'ba] ...the sacrificial camels We [i.e. Allah] made for you as among the symbols from Allah ... **It is not** their meat nor their **blood**, that reaches Allah; it is your piety that reaches Him....*
Surah 22:33-37

Compare what the Bible says:

Where I see the blood, I will pass over you!

Exodus 12:13

The life of a creature is in the **blood**, and I have given it for you upon the altar to make an atonement for your souls, for it is the blood that makes atonement for ones life.

Leviticus 17:11

Without the shedding of **blood** there is no forgiveness of sins.

Hebrew 9:22

The reason why the Jews did not accept Muhammad as their prophet is reflected in the Qur'an:

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'.

Surah 6:37

They [i.e. the Jews] say: 'We shall not believe in thee, until thou cause a spring to gush forth for us from the earth or (until) thou ... cause rivers to gush forth in their midst, carrying abundant water ... or thou have a house adorned with gold, or thou mount a ladder right into the skies' ... Say: 'Glory to my Lord! Am I aught but a man - an apostle?'

Surah 17:90-93

We can easily detect the reasons for this. They might well have reasoned: 'Unless you have divine credentials, we cannot accept you as a prophet from God! Moses caused water to gush forth (out of the rock), Solomon lived in a house adorned with gold and Jacob had a dream about the ladder reaching to heaven.'

We would do better to base our assessment of a prophet on Deuteronomy 18:21-22 and many similar texts, as we already saw and will see later. The Jews also challenged Muhammad, saying:

'Allah took our promise not to believe in an apostle unless he showed us a sacrifice consumed by fire (from heaven)'

In response Allah told him to reply: *'There came to you Apostles before me, with clear Signs and even with what ye ask for: why then did ye slay them, if ye speak the truth?'. Then if they reject thee, so were rejected Apostles before thee, who came with clear Signs, Books of dark prophecies, and the Book of Enlightenment'*

Surah 3:183-184

These verses obviously point to Elijah on Mt. Carmel. Muhammad's apology is striking. In clear text this says: "Yes, there were Apostles who performed miracles, yet the Jews did not listen to them. Therefore God seized to perform miracles".

The Persecution of the Jews

An unequivocal threat to the Jews (the clans [arab.'Banu'] Quraiza, Nadir and Qainuqa) is evident in the following Hadith:

It has been narrated on the authority of Abu Huraira who said: We were (sitting) in the mosque when the Messenger of Allah (may peace be upon him) came to us and said: (Let us) go to the Jews. We went out with him until we came to them. The Messenger of Allah (may peace be upon him) stood up and called out to them (saying): O ye assembly of Jews, accept Islam (and) you will be safe. They said: Abu'l-Qasim, you have communicated (God's Message to us). The Messenger of Allah (may peace be upon him) said: I want this (i.e. you should admit that God's Message has been communicated to you), accept Islam and you would be safe. They said: Abu'l-Qasim, you have communicated (Allah's Message). The Messenger of Allah (may peace be upon him) said: I want this ... He said to them (the same words) the third time (and on getting the same reply) he added: You should know that the earth belongs to Allah and His Apostle, and I wish that I should expel you from this land. Those of you who have any property with them should sell it, otherwise they should know that the earth belongs to Allah and His Apostle (and they may have to go away leaving everything behind).

It surely is understandable from a biblical viewpoint that the Jews intended not to compromise their position of faith. This, however, produced severe consequences for them.

It has been narrated on the authority of Ibn Umar that the Jews of Banu Nadir and Banu Quraiza fought against the Messenger of Allah (may peace be upon him) who expelled Banu Nadir, and allowed Quraiza to stay on, and granted favour to them until they too fought against him. Then he killed their men and distributed their women, children and properties among the Muslims, except that some of them had turned to the Messenger of Allah (may peace be upon him) who granted them security. They embraced Islam. The Messenger of Allah (may peace be upon him) turned out all the Jews of Medina, Banu Qainuqa (the tribe of Abdullah b.Salam) and the Jews of Banu Haritha and every other Jew who was in Medina.

Sahih Muslim Vol. III, pp. 963-965, vss. 4363-4364 and 4366

Then the apostle divided the property, wives, and children of B.Qurayza among the Muslims. The apostle had chosen one of their women for himself, Rayhana d.Amr b.Khunafa, one of the women of B.Amr b.Qurayza, and she remained with him until she died, in his power. The apostle had proposed to marry her and put the veil on her;

but she said: 'Nay, leave me in your power, for that will be easier for me and for you'. So he left her.

'Siratu'l Rasul' vss. 690, 691 and 693

Then God revealed the verse: 'It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed ...' to the end of the verse: 'so eat ye the spoils of war, (it is) lawful and pure. So Allah made booty lawful for them.

Sahih Muslim, p. 962

Practically all Jews of Arabia were either killed or chased from their homes and towns. The common accusation that the Banu Qurayza were rewarded for treason is patently untrue. The Muslims tried to win the Jews for their cause, but the Qurayza remained neutral. This was their crime!

MUHAMMAD'S PERCEPTION AND ASSESSMENT OF THE CHRISTIANS

Initially Muhammad had a high regard for Christians.

Strongest among men in enmity to the Believers wilt thou find the Jews and Pagans; and nearest among them in love to the Believers wilt thou find those who say, 'We are Christians': Because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.

Surah 5:82

However, when most of them did not respond to convert to Islam, he changed his mind about them. Shortly before his death he even cursed them. Both Jews and Christians were only acceptable to Muhammad once they had acknowledged him as prophet.

***Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion.** Say: 'The guidance of Allah - that is the (only) guidance'. Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor Helper against Allah.*

Surah 2:120

*O ye who believe! **Take not the Jews and the Christians for your friends** and protectors; They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Vervily Allah guideth not a people unjust.*

Surah 5:54

***Let not the Believers take for friends or helpers Unbelievers** rather than Believers; if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (to remember) Himself; for the final goal is to Allah.*

Surah 3:28

The Jews call Uzair [Ezra?] a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouths; (in this) they but imitate what the

*unbelievers of old used to say. Allah's curse be on them!
How they are deluded away from the Truth!*
Surah 9:30

MUHAMMAD GOES TO WAR

After having settled in Medina, a Charter was written to regulate life between the various differing interest groups in the town. Soon it became evident that the emigrant Muslims in Medina had to find a livelihood. This caused Muhammad to undertake "expeditions". He sent groups of his warriors to raid Meccan trading caravans in order to find booty. Against the rule not to fight in the 'holy months', a contingent of troops raided a trading caravan. This caused havoc in his own camp because a Meccan had been killed in the month, in which bloodshed was forbidden. Promptly a 'revelation' came:

*They ask thee concerning fighting in the prohibited month.
Say: 'Fighting therein is a grave (offence): but graver is it
in the sight of Allah to prevent access to the path of Allah
to deny Him; to prevent access to the Sacred Mosque, and
drive out its members'. Tumult and oppression are worse
than slaughter.*
Surah 2:217

When a large Meccan caravan was reported to pass Badr in the South-West of Medina on its way from Palestine to Mecca, the Meccans anticipated an attack and obtained supporting forces from the city. They intercepted the Muslim attackers, which led to the **Battle of Badr** (2 years after the *Hijrah*) with only 300 men, but in a superior strategic position, Muhammad defeated the close to 1 000 Meccans. This victory gained him a tremendous status and swelled his army rapidly.

This was followed by several other battles besides a number of smaller skirmishes. Well known are the **Battle of Uhud** near Medina, which Muhammad lost and where he was wounded in the fighting. The **Battle of the Ditch** (Trench) took place close to the city when the Meccans came to deal a final blow to Muhammad. They had brought all their allies along, but Muhammad had trenches dug at strategic places around Medina to prevent the enemy cavalry from using its advantages. Subsequently the Meccans withdrew after a couple of skirmishes - never to recover from this loss of face. In the year 9AH Muhammad conquered Mecca with 10.000 soldiers who never needed to raise the sword. The power to resist had been depleted.

The Incentive to Fight 'Holy Wars'

Muslims emphatically insist that the Jihaad, or Holy War, was, and should be, a means of defence or an act of correcting oppression and injustice. This is underlined in the explanatory notes of a collection of Islamic traditions:

*Thus Jihaad in Islam is not an act of violence directed
indiscriminately against the non-Muslims; it is the name
given to an all-round struggle which a Muslim should
launch against evil in whatever form or shape it appears.
Qital fi sabilillah (fighting in the way of Allah) is only one
aspect of Jihaad. Even this qital in Islam is not an act of
mad brutality. It has its material and moral functions, i.e.
self-preservation and the preservation of the moral order
in the world.*
Sahih Muslim III, p. 938

... the sword has not been used recklessly by the Muslims; it has been wielded purely with humane feelings in the wider interest of humanity.

ibid, p. 941

Let us investigate how this claim is supported in other Islamic source materials and by the actual facts of history:

*Jihaad is one of the chief meritorious acts in the eye of Islam and **it is the best source of earnings** but it shall be undertaken with the intention of self-defence.*

Mishkat II, p. 340 - explanatory note

*This is **the best method of earning both spiritual and temporal**. If victory is won, there is enormous booty and conquest of a country which cannot be equalled to any other source of earning. If there is defeat or death, there is ever-lasting Paradise and a great spiritual benefit. This sort of Jihaad is conditional upon pure motive i.e. for **establishing the kingdom of Allah on earth**.*

Mishkat II, p. 253

*But when the forbidden months are past, then **fight and slay the pagans wherever ye find them and seize them, beleaguer them and lie in wait for them in every stratagem (of war)**.*

Surah 9:5

*Therefore, when ye **meet the unbelievers (in fight), smite at their necks**; at length, when ye have thoroughly subdued them, bind a bond firmly (on them); thereafter (is the time for) either generosity or ransom: until the war lays down its burdens. thus (are ye commanded): but if it has been Allah's will he could certainly have exacted retribution from them (himself). But (He lets you fight) in order to test you.*

Surah 47:4

Fight those who believe not in Allah nor the Last Day. Nor hold that forbidden which hath been forbidden by Allah and His Apostle, 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.

Surah 9:29

*And **fight them on until there is no more tumult or oppression, and there prevails justice and faith in Allah altogether and everywhere.***

Surah 8:39

All of the above texts are contradicted by:

Let there be no compulsion in religion: Truth stands out clear from Error:

Surah 2:256

Say: O ye that reject Faith! I worship not that which ye worship. Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship.

Nor will ye worship that which I worship. To you be your Way, and to me mine.
Surah 109:1-6

We learn with regard to the Jihaad that:

Abu Hurairah reported that the Messenger of Allah said: To whichever village you go and settle therein, there is your share therein, and whichever village disobeys Allah and His Messenger, its one-fifth is for Allah and His Messenger, and the remainder is for you.
Mishkat II, p. 412

We find it difficult to interpret this as 'swords being wielded purely with humane feelings in the interest of humanity'.

This income (booty), no doubt, was at the expense of someone else's livelihood. Let us look at Muslim warfare in practice.

What are the choices of the defeated? (According to *Dictionary of Islam*, p.243):

1. The acceptance of Islam, in which case the conquered became enfranchised citizens of the Muslim state.
2. The payment of poll-tax (Jizya) by which People of the Book, i.e. Jews and Christians obtained 'protection', becoming '*dhimmis*' (pronounce 'zimmis'), i.e. second grade citizens.
3. Death by the sword to those who would not either accept Islam nor pay the poll-tax.

The Jews were allowed to stay at Khaibar on condition that they would pay half the produce of their lands to the Holy Prophet and in addition Jizya tax.
Mishkat II, p. 455 - footnote

*After the battle of Badr, the verse dealing with the booties was first revealed. The verse introduced the rule for the first time that **the spoils of war would be the property of the soldiers who actually take part in the battle.** Previously it went either to the coffers of the victorious king or commander even though he did not join in the actual fight. **That is one of the reasons why the soldiers of Islam fought tooth and nail. They would get Paradise in case of death in a holy war, and booties in case of conquest, Jihaad is therefore the best source of all acquisitions.***

Mishkat II, p. 406

Booty included women:

In the actual war-field in the midst of hostilities, according to some jurists, some concessions were sometimes given to soldiers for recreation. Captive virgin girls in war were once made lawful for the soldiers for copulation.
Mishkat II, p. 440

Abdullah (b.Masud) reported: We were on an expedition with Allah's Messenger (may peace be upon him) and we had no women with us. We said: Should we not have

ourselves castrated? He (the Holy Prophet) forbade us to do so. He then granted us permission that we should contract temporary marriage for a stipulated period giving her a garment, and Abdullah then recited this verse: 'Those who believe do not make unlawful the good things which Allah has made lawful for you, and do not transgress. Allah does not like transgressors.

Sahih Muslim II, p. 705

Temporary Marriage for the Gratification of the Soldiers of Islam

This practice is called 'mut'ah'. It is still practiced among Shiá Muslims and was indeed recommended, even for school children, by the 'Ayatollah Khomeini'.

Ibn Juraij reported: Ata reported that Jabir b. Abdullah came to perform Umra', and we came to his abode, and the people asked him about different things, and then they made a mention of temporary marriage, whereupon he said: Yes, we had been benefiting ourselves by this temporary marriage during the lifetime of the Holy Prophet (may peace be upon him) and during the time of Abu Bakr and Umar:

Jabir b. Abdullah reported: We contracted temporary marriage giving a handful of dates or flour as a dower during the lifetime of Allah's Messenger (may peace be upon him) and during the time of Abu Bakr until Umar forbade it in the case of Amr b. Hurith.

Sabra Juhanni reported: Allah's Messenger (may peace be upon him) permitted temporary marriage for us. So I and another person went out and saw a woman of Banu Amir, who was like a young long-necked she-camel. We presented ourselves to her (for contracting temporary marriage), whereupon she said: What dower would you give me? I said: My cloak. And my companions also said: My cloak. And the cloak of my companion was superior to my cloak, but I was younger than he. So when she looked at the cloak of my companion she liked it, and when she cast a glance at me I looked more attractive to her. She then said: Well, you and your cloak are sufficient for me. I remained with her for three nights, and then Allah's Messenger (may peace be upon him) said he who has any such woman with whom he had contracted temporary marriage, he should let her off".

Sahih Muslim II, p. 706

In the light of what we read, there is little wonder that a poem ascribed to Ali ibn Abi Talib, reads:

***"Our flowers are the sword and the dagger;
Narcissus and myrtle are nought.
Our drink is the blood of our foeman;
Our goblet his skull, when we've fought".***

The claim that Muslims acted only in defence is simply untrue. What were the Muslims defending in Spain, France, India, Persia or at the very gates of Vienna?

Objective observers will conclude: interest in material gain and political power were shown to be more important than the making of converts. One can hardly help feeling that the Holy War was pretence to make booty and receive continuing taxes.

This interest no doubt gave enormous political and military momentum to the cause of Islam. Each warrior had a right to the belongings of the man he had slain or captured, and could sell for ransom any prisoner he had made. Women and children were also treated as booty. A Muslim saw no moral irregularity in taking married women prisoners as concubines, as long as they were not pregnant.

THE OPPOSING CONCEPT OF JESUS

Blessed are the peacemakers, for they will be called sons of God.

Matthew 5:9

You have heard that it was said, 'Eye for eye, and tooth for tooth'. But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one kilometer, go with him two kilometers. Give to the one who asks you, and do not turn away from the one who wants to borrow from you. you have heard that it was said: 'Love your neighbour and hate your enemy. But I tell you, Love your enemies and pray for those who persecute you.

Matthew 5:38-44

MUHAMMAD'S ATTITUDE TOWARDS HIS ENEMIES

Justice and compassion are the two components that create a civil society. We are aware that at the time of Muhammad there was no Geneva Convention regulating international relations and the treatment of prisoners. But there have always been ethics. The example of Jesus set the stage for Christian morality. A chivalry influenced by that could already be observed in the early medieval time. We are sad to observe that the relationships Muhammad had with his opponents was all too often governed by pragmatics or, worse, by hatred. When studying the biographic materials of Muhammad's life, we find that he ordered at least 27 assassinations.

The Murder of Ka'b ibn Ashraf

Muhammad had called for a volunteer to carry out the assassination of one of his personal enemies. Muhammad b. Maslama offered his services with these words:

'O Apostle of Allah, we shall have to tell lies'. He answered, 'Say what you like, for you are free in the matter'.

Siratu'l Rasul, vs. 151

It has been narrated on the authority of Jabir that the Messenger of Allah (may peace be upon him) said: Who will kill Ka'b b. Ashraf? He has maligned Allah, the Exalted, and His Messenger, Muhammad b. Maslama

said: Messenger of Allah, do you wish that I should kill him? He said: Yes. He said: Permit me to talk (to him in the way I deem fit). He said: Talk (as you like). So Muhammad b.Maslama came to Ka'b and talked to him, referred to the old friendship between them and said: This man (i.e. the Holy Prophet) has made up his mind to collect charity (from us) and this has put us to a great hardship. When he heard this, Ka'b said: By Allah, you will be put to more trouble by him. Muhammad b.Maslama said: No doubt, now we have become his followers and we do not like to forsake him until we see what turn his affairs will take. I want that you should give me a loan. He said: What will you mortgage? He said: What do you want? He said: Pledge me your women. He said: You are the most handsome of the Arabs; should we pledge our women to you? He said: pledge me your children. He said: the son of one of us may abuse us saying that he was pledged for two wasqs of dates, but we can pledge you (our) weapons. He said: All right. Then Muhammad b.Maslama promised that he would come to him with Hartih, Au Abs b.Jabr and Abbad b.Bishr. So they came and called upon him at night. He came down to them. Sufyan says that all the narrators except Amr have stated that his wife said: I hear a voice which sounds like the voice of murder. He said: it is only Muhammad b.Maslama and his foster-brother, Abu Na'ila. When a gentleman is called at night even if to be pierced with a spear, he should respond to the call. Muhammad said to his companions: As he comes down, I will extend my hands towards his head and when I hold him fast, you should do your job. So when he came down and he was holding his cloak under his arm, they said to him: We sense from you a very fine smell. He said: Yes, I have with me a mistress who is the most scented of the women of Arabia. He said: Allow me to smell (the scent on your head). He said: Yes, you may smell. So he caught it and smelt. Then he said: Allow me to do so (once again). He then held his head fast and said to his companions: do you job. And they killed him.

Sahih Muslim III, p. 990-991

The Siratu'l Rasul continues the same story:

They walked on farther ... Ka'b suspected no evil. Then he cried, 'Smite the enemy of Allah!' So they smote him, and their swords clashed over him with no effect. Muhammad b.Maslama said, 'I remembered my dagger when I saw that our swords were useless, and I seized it. Meanwhile the enemy of God had made such a noise that every fort around us was showing a light. I thrust it into the lower part of his body, then I bore down upon it until I reached his genitals, and the enemy of Allah fell to the ground. Al-Harith had been hurt, being wounded either in his head or in his foot, one of our swords having struck him.

We carried him and brought him to the apostle at the end of the night. We saluted him as he stood praying, and he came out to us, and we told him that we had killed Allah's enemy. He spat upon our comrade's wounds, and both he and we returned to our families. Our attack upon Allah's enemy cast terror among the Jews, and there was no Jew in Medina who did not fear for his life. The apostle said, 'Kill any Jew that falls into your power'.
Siratu'l Rasul, vs. 552-554

The murder of Sallam

When Aus had killed Ka'b for his enmity towards the apostle, Khazraj used these words and asked themselves what man was as hostile to the apostle as Ka'b? And then they remembered Sallam, who was in Khaybar and asked and obtained the apostle's permission to kill him.

Five men of B.Salima of Khazraj went to him: 'Abdullah b.Atik; Mas'ud b.Sinan; Abdullah b.Unays; Abu Qatada al-Harith b.Rib'i; and Khuza'i b.Aswad, an ally from Aslam. As they left, the apostle appointed Abdullah b.Atik as their leader, and he forbade them to kill women or children. When they got to Khaybar they went to Sallam's house by night, having locked every door in the settlement on the inhabitants. Now he was in an upper chamber of his to which a ladder led up. They mounted this until they came to the door and asked to be allowed to come in. His wife came out and asked who they were and they told her that they were Arabs in search of supplies. She told them that their man was here and that they could come in. When we entered we bolted the door of the room on her and ourselves fearing lest something should come between us and him. His wife shrieked and warned him of us, so we ran at him with our swords as he was on his bed. The only thing that guided us in the darkness of the night was his whiteness like an Egyptian blanket. When his wife shrieked one of our number would lift his sword against her; then he would remember the apostle's ban on killing women and withdraw his hand; but for that we would have made an end of her that night. When we had smitten him with our swords Abdullah B.Unays bore down with his sword into his belly until it went right through him, as he was saying Qatni, qatni, i.e. it's enough.

We went out. Now Abdullah b.Atik had poor sight, and fell from the ladder and sprained his arm severely, so we carried him until we brought him to one of their water channels and went into it. The people lit lamps and went in search of us in all directions until, despairing of finding us, they returned to their master and gathered round him as he was dying. We asked each other how we could know that the enemy of God was dead, and one of us volunteered to go and see; so off he went and mingled with the people. He said, 'I found his wife and some Jews gathered round him.

She had a lamp in her hand and was peering into his face and saying to them 'By God, I certainly heard the voice of Abdullah B.Atik. Then I decided I must be wrong and thought, 'How can Ibn Atik be in this country?'Then she turned towards him, looking into his face, and said, 'By the God of the Jews, he is dead!' Never have I heard sweeter words than those.

*Then he came to us and told us the news, and we picked up our companion and took him to the apostle and told him that we had killed Allah 's enemy. **We disputed before him as to who had killed him, each of us laying claim to the deed. The apostle demanded to see our swords and when he looked at them he said, 'It is the sword of Abdullah b.Unays that killed him; I can see traces of food on it'.***

Siratu'l Rasul, vs. 714-715

The Murder of Abu Rafi

Allah's Apostle sent some men from the Ansar to (kill) Abu Rafi, the Jew, and appointed 'Abdullah bin Atik as their leader. Abu Rafi used to hurt Allah's Apostle and help his enemies against him.

The story then tells, how this was done:

I ... hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abu Rafi?' He said, 'Woe to your mother! A man in my house has hit me with a sword!' I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realized that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, 'I announce the death of Abu Rafi, the merchant of Hijaz. Thereupon I went to my companions and said, 'Let us save ourselves, for Allah has killed Abu Rafi,' So I (along with my companions proceeded and) went to the Prophet and described the whole story to him." He said, 'Stretch out your (broken) leg.' I stretched it out and he rubbed it and it became all right as if I had never had any ailment whatsoever.

Al-Bukhari, Hadith 5.371

The Murder of Marvan's Daughter

When the apostle heard what she had said he said, 'Who will rid me of Marwan's daughter? Umayr B.Adiy al-

Khatmi who was with him heard him, and that very night he went to her house and killed her. In the morning he came to the apostle and told him what he had done and he said, 'You have helped God and His apostle, O Umayr!'. When he asked if he would have to bear any evil consequences the apostle said, 'Two goats won't butt their heads about her', so Umayr went back to his people.
'Siratu'l Rasul, vs.996

The Slaughter of Ocba

On tomorrow, the prisoners were brought up before him. As he scrutinized each, his eye fell fiercely on Nadhr, son of Harish. 'There was death in that glance', whispered Nadhr, trembling to a bystander. 'Not so', replied the other, 'it is but thine own imagination'. The unfortunate prisoner thought otherwise and besought Musab to intercede for him. Musab reminded him that he had denied the faith and persecuted Believers. Ah, said Nadhr, had the Coreish be made the prisoners. they would never have met the death! 'Even were it so' Mohammad scornfully replied 'I am not as thou and Islam hath rent all bounds asunder. Micda, the captor, fearing lest the prisoner, and with him the chance of a rich ransom, was about to slip from his hands, cried out, 'The prisoner is mine'. But at this moment the command to strike off his head! was interposed by Mohammad, who has been watching what passed. 'And, O Lord' he added, 'do thou of thy bounty grant unto Micdad a better prey than this'. Nadhr was forthwith beheaded by Ali.

*Two days afterwards, about half-way to Medina, Ocba, another prisoner, was ordered out for execution. He ventured to expostulate and demand why he should be treated more rigourously than the other captives. 'Because of thy enmity to Allah and to His Prophet', replied Mohammad. 'And my little girl' cried Ocba, in the bitterness of his soul, 'who will take care of her?' 'Hell-fire!' exclaimed the heartless conqueror, and on the instant his victim was hewn to the ground".
'Dictionary of Islam', p. 380*

While this may reflect the methods of secret agents in their political hit-squad intrigue and faction hatred, we deem it not fitting for a man of God to act like this - particularly so after Jesus Christ has opened our understanding to a new set of ethics. While Church history has a lot to say about all kinds of enmity, intrigue and even murder, this cannot be traced back to the teaching or example of Jesus Christ. What a contrast we find in Muhammad, who said:

'Kill any Jew that falls into your power'. Thereupon Muhayyisa b.Mas'lud leapt upon Ibn Sunayna, a Jewish merchant with whom they had social and business relations, and killed him. Huwayyisa was not a Muslim at the time though he was the elder brother. When Muhayyisa killed him Huwayyisa began to beat him, saying, 'You

*enemy of Allah, did you kill him when much of the fat on your belly comes from his wealth?' Muhayyisa answered, 'Had the one who ordered me to kill him ordered me to kill you I would have cut your head off'.
Siratu'l Rasul vs. 554*

THE WIVES AND CONCUBINES OF MUHAMMAD

To properly and justly assess the life and action of Muhammad and his rules, we have to realize that Muhammad lived \pm 600 years **after** Christ Jesus revealed God's plans and purposes for our lives. A comparison with the Old Testament, in which polygamy (to be married to more than one wife) was tolerated by God, is therefore not justified. It may be added that adultery and divorce were not overlooked even under the O.T. dispensation.

A Muslim man may legally marry up to four wives (excluding concubines).

*Marry women of your choice, two, or three, or four. But if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.
Surah 4:3*

Muhammad had lived 25 years in marriage with his first wife Khadija. After her death, which roughly coincided with the Hijra to Medina, he married no less than 12 wives in short succession. Perhaps all, except Ayesha, were widows or divorcees. (See list in the appendix).

Strangely this led to an increase of Muhammad's status. In our modern world he is rather viewed as a man of compassion who salvaged these poor women from an unprotected way of life by supplying their daily needs. A suggestion that personal interests, particularly sexual gratification, were a motive is bluntly refused by just about all Muslims. We do not want to dispute his social concern in **some** cases, but should consider the other side as well:

We like to state again that **all** our information on early Islam is derived from Islamic sources, and can be found on pages 31-45.

Muhammad's Affair with Mary the Copt

Mary (the Copt) was a Christian slave given to Muhammad 7 AH (628 AD) by the Governor of Egypt, Elmokaukas. Her sister, Shereena, was also given at the same time. Muhammad became intimate with Mary and she bore him Ebrahim, who died in 10 AH. Intimacy took place in the home and bed of his wife Hafsa (daughter of Umar) who was absent at that moment and on the day which was either her or Aysha's (daughter of Abu Bakr) turn. When Hafsa found this out and questioned him he promised (on oath) not to touch Mary again if she would keep this a secret, and promised that Umar and Abu Bakr should be his successors. Hafsa, however, did not keep quiet and told Aysha about this event. As a result

Muhammad had no dealings with any of his wives for a full month, living with Mary alone.

'Der Koran' translated by Ludwig Ullmann, Footnote 2 of Surah 66:1-2, p. 456

(The complete story is found in the Rauzatu'r Safa, Vol.II, p.188)

At this appropriate time Muhammad was given a suitable "revelation":

O Prophet! Why holdest thou to be forbidden that which, Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful. Allah has already ordained for you (O men) the dissolution of your oaths (in some cases)[these inserts are not part of the text!] and Allah is your Protector, and He is full of knowledge and wisdom. When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another), and Allah made it known to him, he confirmed part thereof and repudiated a part ... It may be, if he divorced you (all) that Allah will give him in exchange consorts better than you - who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for faith) and fast - previously married or virgins.

Surah 66:1-3,5

Al-Baizawi (Commentary Vol.II, pp.340-341), the Qur'an commentator, gives an explanation of this passage:

It is related that Mohammed was alone in company with Mary in Ayesha's or Hafsa's turn. Hafsa became aware of that and therefore scolded him about it. He declared he had taken an oath, but admitted his unlawful behaviour, therefore these verses descended.

Mizanu'l Haqq, p.330; (The "Mishkat" names Zainab instead of Hafsa; Mishkat II, p. 680-681

We ought to be aware that many a Muslim may take grave offence at the above recorded event. To illustrate this, an extract from the book "Namoose Rasool" by Hafiz Muhammad Sawar Qureshi is added:

***In Defense of the Honor of Muhammad
Peace and blessing of Allah be on him***

I cannot explain fully what was the condition of my mind at that time. Strange doubts and fears of a nature that would put me outside the limits of Islam arose in my mind about the mission of the leader and seal of the prophet. I was so disturbed because the ugly act which Maudoodi was attributing to the messenger of God was so hideous that even a sinful person like myself could not have committed it or thought of committing it. How could a great messenger of God, walking on the path of Truth, have done such a thing? Whatever else such a person might be, he certainly would not be the messenger of God. Consider what would happen when this extremely misleading commentary would be translated into the

English language and other international languages and would reach the nations of the world! What opinion would they form of the best men, Muhammad, (peace and blessings of Allah be on him) after reading Maudoodi's commentary when they (especially the Europeans) are already very much prejudiced against the Prophet owing to other misleading and distorted versions of Islam which have reached them! Alas, would there be such a true believer who, out of sheer love of the truthful Prophet, make sure that this misleading commentary would not be able to do the harm it is capable of doing? Perhaps such a believer could use my book 'Namoose Rasool' (The Honor of the Prophet's Household) to prove to the non-Muslim peoples that the ugly tradition of slavery and concubining was not invented by the Messenger of God.

Some people may object to the weakness of my faith; however it is not a question of the weakness of my faith but of the credibility of my appropriate witnessing. We know from the Qur'an that it is correct to assume that faith can increase and also become weaker on the basis of reason and reliable evidence. My faith is based on the truthfulness and justice of the holy Qur'an and the highest moral and ethical example of the messenger of God referred to in the Qur'an as 'the pattern of excellence'. Hence imagine my mental condition when the greatest scholar and thinker of Islam in these times comes forward as a witness and testifies that whatever the enemies of Islam had been saying in their malice and hate about the messenger was partially, if not entirely true. The stories that the Prophet was a lustful person and used women as concubines (O Allah forgive us) and that Muslims could take men as slaves, even without war, and take women from decent households and use them as concubines and 'keeps' without benefit of marriage, was being given the seal of authenticity by a scholar of Islam.

It is clear that Mary the Copt was not taken prisoner in a war. And according to Maudoodi, the messenger of Islam took her as his concubine without any fault of hers and entirely according to the tradition of the unbelievers. This would go even against what the generality of Islamic scholars say and agree upon, that Islam did put an end to slavery that was rampant among the unbelievers and the associates, and that whatever slavery Islam did 'permit', had to do only with the prisoner of war. Even if this viewpoint is true, how would it be proper to justify the enslavement of Mary the Copt by the great moral messenger? Was she being treated as a prisoner of war? Or had she been taken and enslaved merely on the basis of the established tradition of slavery among the associates and unbelievers?

Thus when we get this witness from the greatest scholar of Islam in our time, that 'in fact' the messenger of Islam had not even been forced by the conditions of war but had merely, according to unislamic culture then prevalent, taken Mary as a slave girl, and that too without marriage, and forced her entry into his household, then who would conscientiously believe in the messengership of such a person? Surely this was a deed which went against the very Qur'an which the messenger had been sent to teach and publicize. It is of course true that some other Muslim commentators and historians have also written that Mary was the slave girl of the Prophet. This took the meaning in my mind that originally she was a slave girl but the Messenger of God must have married her. This did not leave a bad impression. But the words Maudoodi used, that it had not been proven that the Prophet ever married her, were shattering. Such misleading words I had not come across from a scholar of Islam".

Al-Balaag, Johannesburg, Nov./Dec. issue 1988

The sad fact is that Mary the Copt **was** a concubine of Muhammad. The conclusion that 'what must not be cannot be' is as false as the supposition that Islam put an end to slavery. We can clearly see that the longing for purity in many a Muslim is indeed an aspect, which makes the Gospel of Jesus very appealing – provided it is known to them.

Muhammad's Affair with Zainab

*Allah's Messenger (may peace be upon him) said to Zaid to make a mention to her about him. Zaid went on until he came to her and she was fermenting her flour. He (Zaid) said: As I saw her I felt in my heart an idea of her greatness so much so that I could not see towards her (simply for a fact) and Allah's Messenger (may peace be upon him) had made a mention of her. So I turned my back towards her, and I turned upon my heels and said: Zainab, Allah's Messenger (may peace be upon him) has sent (me) with a message to you. **She said: I do not do anything until I consult the will of my Lord. So she stood at her place of worship and the (verses of) the Qur'an (pertaining to her marriage) were revealed, and Allah's Messenger (may peace be upon him) came to her without permission".***

Sahih Muslim II, p. 724

And this is the 'revelation' which was then given:

It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Apostle, to have any option about their decision. If anyone disobeys Allah and His Apostle, he is indeed on a clearly wrong path. Behold! though didst say to one who had received the grace of Allah and thy favour: 'Retain thou (in wedlock) thy wife, and fear Allah'. But thou didst hide in thy heart

that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her; with the necessary (formality), we joined her in marriage to thee; in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality)(Their marriage) with them: and Allah's command must be fulfilled. There can be no difficulty to the Prophet in what Allah has indicated to him as a duty.

Surah 33:36-38

Muhammad's Marriage to Ayesha

Aisha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven years old, and she was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old.

Sahih Muslim p.716

We remember that a Muslim may not marry more than one wife unless he treats them all alike. This is humanly speaking impossible. One cannot love several wives equally. This also applies to Muhammad, as we already realized. The Traditions report of scenes of jealousy. Ayesha said:

*I used to look down upon those ladies who had given themselves to Allah's Apostle and I used to say, "Can a lady give herself (to a man)?" But when Allah revealed: "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily)," (33.51) I said (to the Prophet), **"I feel that your Lord hastens in fulfilling your wishes and desires."***

Al-Bukhari 6.311

'Ayesha said, "Allah's Apostle used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed:

*'You (O Muhammad) can postpone (the turn of) whom you will of them (your wives) and you may receive any (of them) whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily).' " (33.51) I asked 'Ayesha, "What did you use to say (in this case) (sic)?" She said, "I used to say to him, **'If I could deny you the permission (to go to your other wives) I would not allow your favor to be bestowed on any other person.'***

Al-Bukhari 6.312

This is the full text that is referred to above is:

O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possess out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Mecca) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her - this only for thee, and not for the Believers (at large). We know what We have appointed for them as to their wives and the captives whom their right hands possess; - in order that there should be no difficulty for thee. And Allah is Oft-Forgiving, Most Merciful. Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest; and there is no blame on thee if thou invite one whose (turn) thou hadst set aside.

Surah 33:50-51

All these recorded events make it difficult to accept that Muhammad's marriages were primarily acts of compassion as Islam maintains:

Narrated Qatada: Anas ibn Malik said: 'The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number'. I asked Anas: 'Had the Prophet the strength for it?' Anas replied, 'We used to say that the Prophet was given the strength of thirty (men)'. And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

Al-Bukhari I, p.165

Ubayd Allah Ibn Musa ... said: The Apostle of Allah, may Allah bless him, said: Gabriel brought a kettle from which I ate and I was given the power of sexual intercourse equal to forty men.

Ibn Sa'd, p. 438

CONCLUSION

We are reminded of the words of Jesus:

Have you not read that at the beginning the Creator 'made them male and female', and said, 'for this reason will a man leave his father and mother and be united to his wife, and the two will become one flesh'? So they are no longer two, but one. Therefore what God has joined together, let no man separate... Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery.

Matthew 19:4-9

He who marries a woman divorced from her husband commits adultery
Luke 16:18

Love between the sexes is exclusive. Polygamy excludes devoted mutual love and is rather focused on sexual fulfilment, status or power. No wife, who loves her husband, wants to share him with another woman. One may lose sight of this fact in a polygamous society, but even Ayesha, acknowledged to have been the favourite wife of Muhammad, confessed to having been jealous. How much more would the other wives have been!

PERSONAL ADVANTAGES – MUHAMMAD’S TEMPTATION

When we look at the 'revelations' of the Qur'an and the Hadith, we cannot fail to see that a number of passages, which are deemed to be divine revelations, pragmatically promote personal advantages for Muhammad. These boosted his power and influence as much as his privileges concerning the other sex. Again we are tempted to compare with Christ, of whom it is said:

Each of you should look not only to your own interest, but also to the interests of others. Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven as on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2:4-11

Muslims are to assume that both, the Qur'an and the sayings and actions of Muhammad, were divinely inspired. That gives the Prophet of Islam absolute authority. We will have to take note that all these sources originate in ONE person, Muhammad. To fortify his position we read in the Qur'an:

Say (O Muhammad) (to the people): If you love Allah, follow me and Allah will love you and forgive you your sins: for Allah is Forgiving, a Dispenser of Mercy.
Surah 3:31

Ye have indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.
Surah 33:21

Abu Hurairah reported that he heard Allah's Apostle saying: 'We are the last but will be the foremost to enter Paradise'. The Prophet added, 'He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah'.
al-Bukhari Hadith 4.204 and 9.384

All my followers will enter Paradise except those who refuse." They said, "O Allah's Apostle! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."
al-Bukhari 9.384, see also 9.385 and Mishkat I, p.159

Based on this premise Muhammad became, already in his lifetime, the sole and absolute foundation and authority of all that concerns Islam. He is, by that token, the mediator between man and Allah. Therefore, even his very unchristlike behaviour in many ways, is viewed by Muslims to be a God-granted privilege.

All the utterances and deeds of the Holy Prophet (may peace be upon him) are thus divinely inspired, and in them alone can one find the true meaning and the real significance of the Will of Allah ... It is indeed a boundless favour of Allah to humanity that, along with His message, He also sent to us His Messenger to elaborate and elucidate it, and then transmute it into practical reality under His direct guidance:

'And We have sent unto thee the Admonition that thou mayest expound unto mankind that which hath been revealed towards them'.

Surah 16:44

*As a final dispenser of the Message of Allah, **the Prophet alone is best fitted and, therefore, divinely authorized to determine the meanings of the Holy Qur'an**, to unfold before humanity the deep wisdom contained in it, and then, on the basis of his wisdom, to purify the souls of the people and elevate them to the highest pinnacle of morality and God-consciousness:*

It is by following Muhammad (may peace be upon him) that we can achieve the cherished goal of winning Allah's favour.

The question arises: Did the Holy Prophet (may peace be upon him) utter not a word besides what was revealed to him by the Lord in the form of the Qur'an? The answer obviously is: No. He did also explain the contents of the Divine revelations. He gave practical demonstration of their significance by leading his life according to them, and was thus instrumental in moulding the lives of his Companions after his own pattern of life. He did all this, of course, under Divine inspiration".

Sahih Muslim I, pp. i-ii - Commentary

The practical outworking of this is reflected in the Qur'an:

*O ye who believe! **Enter not the Prophet's houses until leave [= permission] is given you - for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter. And when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye***

ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs.

Nor is it right for you that ye should annoy Allah's Apostle, or that ye should marry his widows after him at any time.

Those who annoy Allah and His Apostle - Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating Punishment.

It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Apostle, to have any option about their decision. If anyone disobey Allah and His Apostle, he is indeed on a clearly wrong Path.

*We have made lawful to thee any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her - **this only for thee, and not for the Believers (at large)**. We know what We have appointed for them as to their wives and the captives whom their right hands possess - in order that there should be no difficulty for thee. And Allah is Oft-Forgiving, Most Merciful. Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hast set aside.*

Surah 33:53, 57, 36, 50-51

THE FINAL EPISODE OF THE LIFE OF MUHAMMAD

The life of Muhammad can distinctly be divided into three parts:

1. His childhood, youth and early married life up to his calling (570-609 AD)
2. His prophethood and witness during the time in Mecca (610-622 AD)
3. His life in Medina until his death (623-633 AD)

Even if we question his divine calling, we find the life style in the first two sections of his life quite acceptable. His humility and seeming sincerity, his marriage with Khadijah, his concern for widows and orphans, and his devotion to Allah, all leave a favourable impression.

However, the last part of his life seems to be in stark contrast to the time before the '*Hijrah*'. Although loved by his immediate followers, he became a dictator who knew how to eliminate any resistance to his demands. The '*Ridda*', the rebellion and apostasy of many after Muhammad's death, strongly supports the fact that he was not just followed voluntarily. The man of peace became a man of war. The man devoted to one wife became a polygamist. The man, who humbly endured persecution, became a persecutor.

When scrutinizing the part of the Qur'an, which was 'received' before the '*Hijrah*' in Mecca, we find much of the message Psalm-like and beautiful in diction and style (though with repeated suggestions to occult practices). The part added in Medina lacks

these qualities. It is rather like a string of commands and rules, often threats, lacking the poetic charm.

Not only religion but also lust for booty (see 'Jihad') motivated his army, which increased during this time from 100 to 10.000!

Towards the end of Muhammad's life he acclaimed his religion to have been 'perfected'. His power and authority were no more questioned.

In the 6th year after the *Hijrah*, Muhammad and his followers attempted to go to hostile Mecca to perform a pilgrimage. The Meccans, probably fearing a hidden agenda, rejected this. However, they entered into a treaty with the Muslims to allow them in the following year. The Meccans and the Muslims together drafted the famous 'Treaty of al-Hudaibiyah'. Consequently, in the 7th year AH, an *Umrah*² was performed. This relaxed the existing tension between the Meccans and the Muslims.

The following years were filled with diplomatic activities. Letters demanding submission to Allah were sent to rulers far and wide, including the Emperor of Byzanz. The acceptance of the *Ka'ba* and the *Hajj* into Islam was also lessening the tension with the Meccan adherents of the pagan religion. Even the leading figure among the pagan Meccans, abu Sufyan, one of Muhammad's Father-in-Laws, negotiated with him about the possible take-over of Mecca by the Muslims. Subsequently, abu Sufyan took over a leading role in the expanding Islamic Empire.

Then, in the 9th year AH, Muhammad approached Mecca with an army of 10.000. The gates opened and Mecca was taken. Islam stayed there from that time on (January 630 AD).

Two months later Muhammad performed what has been named his "Farewell Pilgrimage". In his famous speech he said:

I leave with you two things; as long as you hold fast by them both, you will never be misguided - the Book of Allah and Sunnah (i.e. the model, life style, example) of His Messenger.

al-Bukhari chapter 2, vs. 3-4, Vol. IX, p. 284; Mishkat I, p. 159

Around the same time the Jewish settlement of Khaibar was unexpectedly attacked and taken. One of the Jewish widows served Muhammad a poisoned, cooked kid goat. Her treachery was noticed, but somewhat late, for Muhammad suffered from the consequences of this poisoning until he died.

In 632 AD Muhammad died quite unexpectedly in Ayesha's arms after a short, but severe sickness. It has been suggested that it could have resulted from the poison swallowed at Khaibar.

Only one daughter, Fatima, survived him. His son Ibrahim, born by his concubine Mary the Copt, had died shortly before him at the tender age of fifteen months.

Muhammad was well loved and respected by his friends and followers. It seems that they, as he, were convinced of his calling as a Messenger of Allah.

² Umrah = lesser pilgrimage, i.e. not performed during the prescribed time, and consequently does not qualify to be a Hajj.

AN EVALUATION

Anyone who chooses to follow and obey a leader will have to weigh the pros and cons before making a decision about the consequences. The possible risks involved must be considered. When truth and eternal life are part of such an allegiance, it is incumbent to be all the more circumspect. When we are told to follow in the footsteps and live according to the guidance of a "spiritual leader", our confidence must not (solely) rest on emotions, but (also) on observed behaviour.

That includes a scrutiny of the quality of the life of such a leader. One should not turn a deaf ear to negative reports, provided they are substantiated. One should also be careful not explain away visible flaws. But most of all one must have a reliable standard by which to measure right and wrong, good and evil. As Christians we use the standard that is found in Jesus Christ. Our concept of what is moral and what not, is determined by Scripture.

In the light of what we studied now - even if the presentation I would be slanted and unfair, and the good sides of Muhammad were muffled - we find it very hard, indeed impossible - to accept Muhammad as what he claims to be, namely the final prophet of God.

We remember:

- Practically all of Islam originates from one man – Muhammad.
- Islam is a conglomerate of Judaism, extra-Biblical Christian sources, pagan Arab traditions, a little Zoroastrian teaching and Muhammad's perceptions of God.
- Islam is the only major post-Christian religion and displays its rejection of the central message of the Gospel.
- Muhammad understood himself at first as a warner to the Arabs, but later laid claim of being the universal and final prophet of God.
- Many contemporary sources point to occult manifestations when he received revelations.
- During the first part of his career, he was humble, and lived in monogamy and a largely rejected preacher against polytheism and paganism.
- The second part of his career (after the death of his wife and his 'flight' to Medina) saw him as a militant strong leader with a lifestyle that deserved to be called excessive in more than one way. The concept of Jihaad became the concept of Islam.
- Pagans and Jews were at the centre of Muhammad's wrath.
- Muhammad fought many battles and eliminated many of his personal enemies.
- He also secured for himself many a privilege and a position of power.
- Islam tries hard to produce reasons in support of Muhammad's divine appointment:
 - It alleges that Muhammad was illiterate
 - It alleges that Muhammad predicted event
 - It alleges that Muhammad performed miracles
 - It alleges that the Bible predicted his coming

All these allegations are false.

Recommended Literature for Chapter 2

The Life of Muhammad, Sir William Muir, AMS Press, New York, 1923, 550 pages
probably the fairest and best biographical study available, it is a classic.

The Life of Muhammad (Siratut-ul Rasul), Ibn Ishaq, Oxford University Press 1978, 800 pages
a biography collated and written by a man born about 50 years after the death of Muhammad.

Muhammad at Mecca, W. Montgomery Watt, Oxford University Press 1953, 190 pages

Muhammad at Medina, W. Montgomery Watt, Oxford University Press 1956, 415 pages

Mizan ul-Haqq, 'Balance of Truth', C.G. Pfander, 1867, Center for Young Adults, Basel

Muhammad and the Religion of Islam, John Gilchrist, 1986, Life Challenge Africa

Muhammad – the Prophet of Islam, John Gilchrist, 1994 Industrial Press

Christians ask Muslims, Gerhard Nehls, LCA 1992, 140 pages
deals in detail with the collection of the Qur'an, its sources and the tradition in connection with Muhammad's life and evaluates some basic teachings in Islam, such as Predestination, the Role of Women and the Sunnah principle. (pp. 66-88, 108-123)

The Origin of Islam in its Christian Environment, Richard Bell, Frank Cass & Co, 1968, 220 pages

Twenty-three Years, Ali Dashti, 1986 George Allen & Unwin

Christianity Among Arabs in Pre-Islamic Times, J. Spencer Trimmingham, Librairie du Liban, 1990, 340 pages

Holy War in Islam, Abd Al-Masih, Light of Life, 71 pages.

Ishmael my Brother, compiled by Anne Cooper, MARC, Evangelical Missionary Alliance, 1993, pp. 98-112.

Muhammad, The Prophet of Islam, John Gilchrist, MERCSA, 1994, 142 pages
endeavours to evaluate Muhammad objectively with the purpose of getting as close to the original as possible. In addition to a biographical record there are chapters analysing his personality, his prophetic experience and his image in popular Islam.

The Great Deception, How Muhammad tried to win the Christians for Islam, Abd Al-Masih, Light of Life, 1995, 179 pages
this exegesis of Surah 3:33-66 documents Muhammad's encounter with a Christian delegation and how he argued to win them for Islam without compromising his authority. Muslim attitudes towards Christians are still affected by this approach

3. THE HISTORY OF ISLAM

THE KALIFS (Khalifas)

The early history of Islam after the death of Muhammad is one of successful wars and victories on the one hand, but hatred, dissension, jealousy, intrigue and deceit on the other.

After the demise of Muhammad, the inner circle of the *Sahaba*, his closest associates, were unprepared for this new situation. A successor was needed to avoid the collapse of the new religious theocracy, which as yet had no scripture, law or other formulated constitution. Since Muhammad was viewed to be unique in his office as a Messenger of Allah, a Khalif, a successor, would have to fill another position. It was to be a 'Commander of the Faithful'. There were three possible successors, Ali, who was a nephew of Muhammad and his son-in-law, being the only blood relative, was one option, and Abu Bakr and Umar, the closest companions of Muhammad, who were also his fathers-in-law, were the others.

Ali seems to have coveted this office, but after some internal manipulation **Abu Bakr** (10-12 AH; 632-634 AD) was appointed first Khalif, but he died after only two years of reign. He was predictably succeeded by **Umar** (12-22 AH; 634-644 AD), who was assassinated by an Iraqi slave while at prayer in the mosque. He was probably the most gifted and respected of the early Khalifs, and under his leadership the Arab Empire grew vastly. **Uthman** (22-34 AH; 644-656 AD) took over the leadership from Umar in the face of much internal opposition. By trying to unify the delicate consistence of the Empire, which was made up of independence-loving Arabs, he fell into disfavour, particularly for his revision of the Qur'an (see this chapter) and was assassinated in a gruesome fashion. He was not even allowed to be buried in the Muslim cemetery. His wife, with some of his friends, buried him by night in the Jewish cemetery without the ritual washings, amidst the curses of Muslims, who pelted stones at them. **Khalif Ali** was the last of the so-called 'four rightly guided' Khalifs.

Soon after the news of Muhammad's death had made the round, a falling away from Islam began. It is called the '*Ridda*'. Several other 'prophets' contested Islam and its new leaders. It was one of the first tasks of the Khalifs to regain control.

Then two men, Talha and al-Zubair, with the support of Ayesha, rebelled against Ali. The resulting 'Battle of the Camel' saw 10 000 Muslims slaughtered. Ali and his troops won, but soon faced another contender, Mu'awiya, the Governor of Syria, who accused him, as did Ayesha, of complicity in the assassination of Uthman. Another battle resulted again in tremendous loss of life and without a decisive victory. Mu'awiya and Ali agreed to appoint arbiters and to abide by their suggested solution. This strongly undermined the authority of Ali, who eventually was assassinated by one of his disillusioned followers.

THE EARLY EXPANSION OF ISLAM

The Byzantine Empire was defeated by the Muslim army at the Battle of Yarmuk in 636 AD, Jerusalem was taken in 638 AD, the Persian Empire was defeated at Nihavand in 641 AD, and Alexandria (North Africa) in 640-641AD. All this happened within 9 years of the death of Muhammad.

Superior military techniques, the use of horses and camels, the incentive of booty, and finally the superior motivation and enthusiasm of an up-coming Arab nation, made the victories over decadent systems of ailing nations inevitable.

In the beginning Islam was considered to be a kind of Jewish-Christian sect. The Copts of North Africa regarded the Muslims as liberators from the yoke of Byzantine, and they aided the Muslims in waging their war.

Under the early Khalifs, Mecca and Medina were the most important centers. Under Mu'awiya, the founder of the so-called Ummayyad Dynasty, the center of the Islamic Empire was shifted from Medina to Damascus. Soon this expanded as far as India, the Southern states of the former Soviet Union and as far as the Chinese border, Spain and even Southern France. At the Battle of Tours and Poitiers (732 AD) the Franks under the leadership of Charles Martel turned the tide and the Muslim forces had to withdraw to behind the Pyrenees, a mountain range separating France from Spain.

'Freedom of religion' was granted to Jews and Christians by the Muslim conquerors, but conversions from Christianity and Judaism to Islam were allowed and encouraged. Conversions from Islam to Christianity, however, were subject to the death penalty. A Muslim who testified to his faith in Christ as saviour would at once become guilty of apostasy ('*irtidad*'), the unforgivable sin in Islam, and would thus be liable to the death penalty. This law for apostates is still in force, although it is not really practiced in most Islamic countries of today.

In the conquered territories the Arabic language usually became the official medium of communication. Only Turkey and Persia resisted this policy of arabisation successfully.

The significance of Persia turning to Islam was that a mature culture, which could well be considered superior to contemporary European culture and science, was incorporated into Islam. Under Islam, during the Middle Ages, philosophy (revival of Greek philosophy), the sciences, particularly medicine, mathematics and astronomy, reached great heights. Names like al-Kindi, al-Arabi, Avicenna (Ibn-Sina) and Averroes (Ibn Rashid) earned fame far beyond their Muslim homelands. The Arabs became in more than one way the mentors of Europe in its "Dark Ages". Muslims understood how to preserve and revive the cultural heritage of subject nations and successfully synthesized a new Islamic culture.

During this dispensation, some 3,200 churches were destroyed or converted into mosques in the Middle East. The population, initially 90% Christian, eventually became largely Muslim. It seems that social and economic advantages were the main incentives for their conversion.

When a Muslim army conquered a territory, all inhabitants were invited to come to Islam. Jews and Christians were given the choice to stay Christians, but they then had the status of '*dhimmi*' (pronounce '*zimmi*'). That involved the paying of a special tax (*jizyah*), which secured for them the right of protection for their person and property. They were and are further restricted in the fulfilment of their religion to exert a pressure for them to turn to Islam. Firstly they are not permitted to share their faith with Muslims. They were further not permitted to build synagogues or churches. They could maintain, however, those which already existed. In reality today Christians in most predominantly Muslim countries are sometimes severely harassed and do not even get permission to renovate their church buildings. If a '*dhimmi*' had married a

Muslim, the children had to follow the 'better' religion, and that, of course, was considered to be Islam.

THE FIRST DYNASTIES

The Umayyad Dynasty

After the death of Ali, Al-Hassan, the older son of Ali, became Khalif (41 A.H.). Since his life style was beyond his means, he sold his Khalifat to Mu'awiya under the condition that it would be returned to him after Mu'awiya's death. It has been recorded that Hassan went through 100 divorces, in spite of the fact that he entertained a Harem. Mu'awiya accepted the condition, but appointed his son Yazid as his successor, who had Hassan poisoned by the hand of one of his wives. The condition was that Yazid would marry her in exchange, which he refused to do, however.

To correct this act of treason, Ali's second son, Hussein, was appointed counter-Khalif by the Iraqis, but then killed by Yazid's troops at Kerbela (about 100km south of Baghdad).

This caused a split in Islam. Those who sided with Ali and his sons, whom they declared the only legitimate Khalifs, because of their blood-relationship to Muhammad, are now known as the Shi'ah (= 'followers') Muslims. The much bigger group of Muslims (today about 80%) are known as Sunni (= 'followers of the *Sunnah*') Muslims.

The assassination of Hussein is still remembered annually in a Memorial Day among the Shi'ah Muslims. The Shi'ah venerate twelve Khalifs, beginning with Ali and ending with a Mohammed, or 'Imam al-Mahdi'. According to Shi'ah belief, he still lives (since 873 AD) in obscurity to reappear in the last days as the Mahdi, foretold by Muhammad to come before judgement day.

By now a hereditary Khalifat had been established. The Umayyad Dynasty was ruling the Islamic Empire from Damascus for 90 years to 749 AD, when all the Umayyad family was murdered, excepting Abd-ar-Rahman, who fled to Spain and founded an independent Umayyad Dynasty there.

By 711 AD Islam had spread all over North Africa and Spain, and in 717-718 it began to overrun France.

Already at this early stage there was a decrease in piety. Luxurious palaces were built, and it is said of the Khalifs Yazid I and II, that they were 'passionate friends of sport, music and lady singers'. A general spiritual and moral decline had begun.

The Abbasid Dynasty

The Abbasid Dynasty succeeded the Umayyad Dynasty, and lasted from 750 to 1258. Abdul Abbas, a descendant of an uncle of Muhammad, became Khalif in Kufa after the last Umayyad Khalif, Marwan, had been defeated.

Under the Abbasid rule, the dominance of the Quraish (the tribe of Muhammad) was terminated. Baghdad became the new capital of Islam. The Khalifs, and later the Sultans, were autocratic rulers. Baghdad, initially a small village, was built by forced labour into a great city, with palaces, mosques and impressive government buildings. The Persian tradition of court ceremony was adopted. After his death, Abdul Abbas was succeeded by his brother, and he, in turn, by his sons, al-Mahdi and al-Hadi, and thereafter by the famous Harun-al-Rashid (786 AD). Under these rulers the greatest heights of power, economy and culture were experienced. Then a decline set in, which

eventually led to the total destruction of this empire under Dhingis Khan in the 13th century.

The Sunni Saljuk Turks from central Asia were a threat to the Abbasid Empire and were rapidly gaining power and control over Persia, Iraq, Syria, and Palestine. As early as the years 1071 - 1076 Seljuk Turks had conquered Armenia, Byzantium and the whole of Asia Minor, where their descendants still live.

THE TIME OF THE CRUSADES AND THEREAFTER

In 1009 al-Hakim, who was a Fatimid Khalif of Egypt, ordered many churches to be destroyed, among them the Church of the Holy Sepulchre in Jerusalem, which was then under his rule. Christians in general and pilgrims in particular, including Jews, were molested and subjected to humiliating treatment.

This triggered off the first Crusade in 1095. By 1097, some 50,000 men, mostly Franks and Normans, assembled at Constantinople and from there marched through Asia Minor - now called Turkey - to the 'Holy Land'. The Crusades continued, sometimes more, sometimes less extensively, for a period just short of 200 years.

When the 'Saracens', the Muslims, had committed the atrocities against Christian pilgrims, Pope Urban II proclaimed the first Crusade in 1095. Great riches were promised to those who would survive, and plenary absolution, a direct pass to heaven, should they die, was the incentive to go on a Crusade. This does not sound unlike the promises made to Muslim suicide bombers these days, but it was not backed by biblical promises.

After first conquering Antioch, the Crusaders urged on to conquer Jerusalem, which was done in 1099. As customary in those times, unbelievable atrocities were committed. When a town called Ma'arrat Nu'man was conquered, over 100,000 people were killed and the town burnt to the ground. Jerusalem fared little better. 65 – 70,000 were slaughtered at the al-Aqsa mosque. "Heaps of heads and hands and feet were to be seen throughout the streets and squares of the City" (Agiles p. 259 according to 'History of the Arabs' by P.K. Hitti)

Not much Islamic territory was conquered though. The knights were satisfied to secure the 'holy places' and fortified places along the Mediterranean coast for their defence. In real terms the Crusaders were hardly more than a nuisance to the Muslims.

It needs to be said that the Muslims at that time devoted more efforts to peacetime activities than on war, with even friendly relations between Muslims and the Crusaders during the 200 years of their presence.

At that time a young Kurdish man who had advanced to leadership in Egypt, helped overthrow the Fatimid dynasty. He became a powerful leader who under his rule united Egypt and the Northern Arab lands. His name was Salah-al-Din, better known as Saladin. He reconquered Jerusalem and many of the coastal fortifications from the Crusaders (1187 - 1189), and proved to be a man of stature. This sparked off another Crusade, which was led by Frederick Barbarossa, who drowned en route in 1190.

After the death of Saladin the country was divided among his mediocre leaders who lost Jerusalem again (1229), but jealousy and dissension among the Crusaders corroded their strength and unity. 1244 Jerusalem fell again to the Muslims, this time for good. The deathblow to the Crusaders was given by al-Malik al-Zahir Baybars, a Mamluk (also a Turk people group) who previously had stopped the Mongols from conquering the Middle East. He destroyed the venerated Church of Nativity in Nazareth. Caesarea capitulated under the condition that its 2,000 knights would be spared. Despite the

Muslims promise, they were all executed. When Antioch fell to the Muslims, 16.000 Christians were slaughtered and 100.000 are recorded to have been sold as slaves.

A senseless venture, costing hundreds of thousands of lives and inflicting untold misery to millions, all in the name of religion, and under the symbol of the cross, had ended. Had these lives been invested in evangelizing the Muslims, the world would look different today.

We know of only one or two men, who seem to have chosen a different course.

Francis of Assisi and somewhat later **Raymond Lull**. We are told that during the Crusades, Francis crossed the enemy lines and was led on his request to the Sultan of Cairo, al-Kamil, a nephew of Saladin. For a considerable time Francis witnessed to him about Christ. Apparently the Sultan listened well to the Gospel, without embracing it, however. Al-Kamil then offered Francis a large amount of money to aid his efforts, which he declined before returning to the Crusaders.

The Crusades not only failed, but also left a legacy of bitter enmity between Muslims and Christians, still felt today. This era is a very sensitive chapter in the relationship between Muslims and Christians.

Obviously, the Crusades were and are variously interpreted. Present day Christians feel deeply about them and condemn them as completely against the spirit of Christ, and surely not without reason. However, one has to consider the contemporary worldview and situation and the initial provocation in order to form a balanced opinion.

THE MEDIEVAL ISLAMIC EXPANSION

At the beginning of the Crusades the 'House of Islam' had expanded to the East beyond the Indus River deep into India, and North into Central Asia, particularly East of the Caspian Sea. In the West, it was established all along North Africa and in Spain. Asia Minor had been the most recent acquisition of the Muslims.

All these areas were gained by armed conquest. Many were traditionally 'Christian' countries, e.g. Spain, North Africa, Asia Minor and Northern and Southern Arabia.

THE OTTOMAN EMPIRE

Emir Osman I founded the Ottoman Empire in 1301. After the massacre of the last Abbasid Khalif and all his relatives, Turks from near the Caspian Sea began to build a new Islamic Empire on the ruins of the declining Byzantine Empire. The new Sultans assumed the Khalifat and eventually controlled almost the whole of North Africa, the Near East and the Balkans. India was overrun and the Mogul Empire founded there. Also a peaceful penetration of the East Indies (Indonesia and Malaysia) and the Southern part of the Philippines took place, bringing Islam to these countries.

In 1453 Constantinople, formerly Byzantium (now Istanbul), fell to the Muslims. In 1529 the Turks (Muslims) besieged Vienna, the very gateway to central Europe. The military power rested on the strong armies of the autocratic Sultans. The core of these consisted of the Janissaries (every fifth Christian boy child had to be given to the Islamic state to be trained as fanatical Muslim soldiers), and 20.000 Russian and African slaves. ("dtv Atlas zur Weltgeschichte", p. 209)

Heavy taxes supplied the necessary finance for such an army. Nevertheless, decline set in as a result of corruption, revolts and schisms (Persia and the Balkan states regained their independence; Egypt fell under Napoleons domination etc.). It disintegrated at the end of

World War I, in which the Ottoman Empire fought as an ally to Germany and the Austro-Hungarian Empire.

THE COLONIAL ERA

In the Middle Ages the sciences and arts flourished in Muslim countries, especially in Spain. However with the advent of the Turk invasion from Central Asia, there was a marked deterioration of civilization. The 'Christian' West overtook the Islamic East in the scientific fields and Muslim lands became increasingly irrelevant, also politically.

The Colonial era in the Middle East began with the expansion of the Ottoman (Turkish) Empire. At its height (1550), it practically ruled the whole of North Africa excluding Morocco and Algeria, the Western part of the Arabian Peninsula including Mecca and Medina, the whole of Palestine and what is now Lebanon, Jordan, Syria, Iraq, the western part of Iran and, of course, Turkey. In addition it included the Balkans. Part of Russia including Crimea were annexed.

Early in the 19th Century Napoleon conquered Egypt and briefly controlled it. This proved to be a blessing in disguise, for it led to the opening of Egypt to contact with the West, and marked the introduction of printing to the Arab world. It became also the beginning of the modern education system there. Parallel to Egypt, the Lebanese part of the Ottoman Empire opened its borders to Western influence, since the majority of the population was Maronite-Catholic.

British, French, Dutch and Portuguese and to a lesser degree also German colonial efforts brought the Middle East, India, which then included Pakistan and Bangladesh, South-East Asia and Africa under their respective control. At the end of World War I (1918), the Ottoman Empire broke up to form new countries, which were formed under the League of Nations.

Colonialism proved to be a humiliating experience, which created resentment and left a bitter taste with these now independent states. Foreign rule always affects a nation's pride, particularly when the rulers belong to a different faith. Colonialism was no invention by the European powers, though. Muslims were colonialists long before them. One will hardly ever hear or read comments on the Ottoman (Turkish) imperialism, which lasted some 400 years until 1918. The colonisation of Muslims by 'Christians' was quite an affront to the self-worth of these peoples and consequently effected an aversion toward the religion of the foreign rulers, something that is still evident today. Many interpreted this as an indication of a superiority of Christianity over against Islam.

ISLAM IN THE MODERN WORLD

The independence of the Middle Eastern countries roughly coincided with the discovery of and need for oil in some of these. The resulting wealth led to very considerable economic power and influence. It is understandable that this, almost immediately, led to a re-awakening of religious consciousness. Muslims now experience the removal of the domination of foreign powers with their foreign religion as a victory. In addition the new wealth, and by that status, is seen as a confirmation of Allah's presence and superiority after all. Eventually this led to the Iranian revolution and the resurgence of the Islam of today. However this new wealth proves to be a mixed blessing. As Islamic communities are experiencing the influx of Western technology, Western morals and values are imported into their countries. TV and the Internet open up formerly closed countries. Islam's response to the impact of modernity will be a crucial issue in its future. The fundamentalists' struggle and militancy are quite obviously, at least partially, a negative

response and directed at the Western system of thought, which by many is perceived to be Christian.

THE HISTORY OF ISLAM IN AFRICA

We cannot close our eyes to the fact that the impact of Islam is no longer restricted to the Arab-speaking countries north of the Sahara, but its weight is also greatly felt in the 47 countries of West-, Central-, East- and Southern Africa. To be more precise: there are more Muslims living in the sub-Saharan region (about 180 million in 2002) than in the traditional Islamic states of North-Africa (about 130 million). How and when did this happen? Has the prophet from the desert won the hearts of black Africans as much as the people of the Arab-speaking world?

Since its earliest days (even before 622 AD) Muslim believers have made Africa their home. The first 150 followers of Muhammad came as refugees who were welcome by the ruler of Abyssinia (Ethiopia).

“Islam reached Africa through two gateways, from East and the North. From both directions the carriers of Islam navigated across vast empty spaces, the waters of the Indian Ocean, and the desert sands of the Sahara.” (Levtzion and Pouwels)

Conquest by force was by no means the only method of building a power base on the vast African continent. Other factors that contributed considerably to the spread of Islam were trading enterprises including the infamous slave raiding in Eastern and Central Africa. Others were forced and free migration to and from the Arabian peninsula, the Indian subcontinent and the Far East (Malays to the Cape of Good Hope in the late 17th century). Conversion to Islam also came about through the influence of powerful Sufi leaders (especially in West Africa), or the persuasion of African chiefs and kings to embrace the new religion and thus transforming their states into an Islamic community.

Trimingham points out seven major Islamic Culture Areas in Africa that were established over the centuries: Egypt, the Maghrib (Western wing of North Africa), Western, Central, Eastern (Sudan, Ethiopia) Africa, the Horn of Africa (Somalia) and Swahili (East African Coast ruled from Zanzibar island) (see map). In all of these areas Islam played the dominating role or represented significant minorities, influencing the progress of the people in these areas.

The spread of Islam was, however, not accomplished by a steadily growing impact, but rather in periodical waves, at times perhaps rather bursts, setting free the explosive energy of an ‘Islamic volcano’.

Islam has vowed to make Africa the first Islamic continent and few would dare to keep their eyes closed to the undeniable advances made by Muslims to accomplish that goal. Christians in every country need to come to terms with the Islamic challenge and determine for themselves what answers and provision God has given them to share the risen Jesus Christ with the followers of Islam. Ghana seems to set an example, where the Muslim population decreased by 25% during the last decade. (W.E.)

THE CHANGING FACE OF ISLAM

The socio-economic leap

The economic systems of all Muslim nations are presently undergoing changes both in form and content. Even in countries like Saudi Arabia, this socio-economic leap is visibly experienced. The process of secularization and the material prosperity,

which resulted from the oil revenue, are a powerful influence. Secular education, technological advancement, urbanization with the resulting loss of identity, modernization as well as vocational success and wealth mould the minds and lives of many Muslim people everywhere. It can hardly be predicted where this will lead. Fear of the Islam of tomorrow causes religious leaders to struggle with the issue of a Muslim identity, particularly in countries where Muslims are exposed to the Western value system.

Western goods including luxury items are invading the markets and are advertised in TV commercials. Material prosperity promises not only comfort, but also means success, and success means power and self-confidence. The pull of all this is very strong for any group and also for Muslims.

Of interest is the footnote to a Hadith about '*the present English-educated Muslims*':

Muslims are now following the Christians and Jews step by step in dress, manners, eating, talking and in every particulars. The influence of these two nations have caught the imagination of the upper-class Muslims so much so that even Arabia, the cradle of Islam, could not but be a prey to these tendencies.

Mishkat I, Footnote 106

Forces of change are present all over the world. Islam grapples with the impact of changes on its religious structure and its practice. Christianity had to face 'modernity', which challenged the Bible as Scripture, questioned the historicity of the Bible and its sources, and was able to convince many nominal Christians that faith in the truth of Scripture is an outmoded exercise. Islam is facing these forces now.

Modernity

So far Islam has vehemently and relatively successfully resisted the forces of modernity and its attempt to secularize religion. It did not permit text-critical work on the Qur'an or the Hadith. Unlike the biblical texts, the Islamic scriptures will be doomed by a text-critical analysis. But with the essential opening of the Islamic markets and society to the Western world with its information explosion, Muslims will not escape the exposure of their scripture's multiple deficiencies. Fear of that process may delay, but cannot stop a critical assessment of Islam even among their own members.

Fundamentalism

The strongest resistance against progress comes from the orthodox and 'fundamentalist' lobbies. To stress the maintenance of traditional forms is one attempt to ward off 'outside' influences. Any innovation (*bid'aa*) or change will be seen as a threat to the established rule of the *Shariah*. Will orthodox Islam with the majority of rural Muslims who are part of the traditional hierarchy and structure be able to maintain the status quo?

Unwillingness to succumb to a world that is constantly changing will yield one of two reactions.

The West is viewed by many Muslims as utterly corrupt and by that the greatest moral opponent to Islam. Its advances must be stopped at any cost. Many Muslims have been persuaded to fight the to them threatening progress, if considered necessary by force. A multitude of Islamic *Jihaad* groupings do that. They are named 'fundamentalists' or 'Islamists'.

Liberal Muslims

Many Muslims begin to rebel at least inwardly against demands of the *Shariah* to conform to its often medieval concepts. Others, like many in Iran and Afghanistan, are so shocked about a repressive expression of their faith, that they reject allegiance to such a backward religion altogether. Many a Muslim in recent decades has encountered tremendous confusion and bitter disappointments with his religious institutions, and their leaders.

The other option

With such disappointments, fears and confusion in their hearts and minds a number of Muslims have independently begun to search for meaning and purpose of life. Actually several factors need to be considered as one reflects on what caused Muslims to turn from Islam to Christ ('*Called from Islam to Christ*', Jean-Marie Gaudeul) Dr. Gaudeul investigated and grouped hundreds of conversions from Islam to the Christian faith. He places them under five headings:

- a. Those who feel drawn by Jesus personality
- b. Those looking for inner certainty
- c. Those who discover a community of believers in Christian churches
- d. Those who seek forgiveness and are drawn to the central message of the Gospel
- e. Those who hunger for a personal experience of God in prayer

THE SECTS WITHIN ISLAM

Anyone studying the history of Islam will soon become disillusioned about the much-acclaimed unity within Islam. As we have seen earlier it did not take long before Muslims took up arms against each other, slaughtering the opponents in the name of Allah. In one such battle (the Battle of Siffien), hard-pressed Muslim soldiers on the one side decided to stick pages of the Qur'an to the points of their swords hoping to overcome their opposing brothers. It actually worked, for who would dare to fight against 'the very word of Allah'? Today we find many groupings, and even within the members of individual mosques we may find strong controversies and each other opposing factions.

It is noteworthy that already Muhammad seems to have anticipated the break-up of his followers into sects. A Hadith states:

If the people of Isra'il were fragmented into seventy-two sects my Ummah will be fragmented into seventy-three sects. All of them will be in Hell Fire except one sect. They (the Companions) said: Allah's Messenger, which is that? Whereupon he said: It is one to which I and my companions belong.

Tirmizi, Hadith 171

The number has, however, far exceeded the Prophet's predictions, for the sects of Islam even exceed in number and variety those of the Christian religion.

In order to fulfil the prophecies of Muhammad, the Ghyasu'l-Lughat divides the 73 into six groups of twelve sects (= 72) and adds a number 73, the "najiya" (those being saved), i.e. the Sunnis".

'Dictionary of Islam', pp. 567-569

Many attempts have been made to list these 72 sects with very different results. None but the latest, however, mentions the Ahmediyas, the Babists and Bahais. Admittedly most of these sects have relatively minor theological differences, but so too have most of the Christian denominations.

A brief look into some of these sects will suffice.

The Sunnis

This Arabic word means: "One of the Path", those who follow the Sunnah. These are Muslims who acknowledge the first four Khalifs to have been rightful successors of Muhammad. They accept the Sihahu's Sittah, or six authentic AHadith, and belong to one of the four schools of jurisprudence (Abu Hanifa, ash-Shafi'i, Malik or Ahmad-ibn-Hanbal). They represent the overwhelming majority of the Muslim population, around 80%. Yet, as it was in the beginnings of Islam, so today we find at times bitter enmity between the 'fundamentalists' and the moderates even among the 'fundamentalists' themselves. A look at the Palestinian and wider Middle Eastern situation and Afghanistan alone demonstrates this vividly. Even within a congregation of a mosque we can find bitter disputing. Although this may not be all that unusual in a church congregation, the verbal abuse in a mosque can well exceed our imagination. The spiritual centres of the Sunni are the al-Azar university in Cairo and the University of Medina.

The Shi'ah

Meaning: 'Followers', i.e. of Ali

They believe in the hereditary succession of Khalifs. Consequently, they believe Ali, the nephew and son-in-law of Muhammad to have been the first rightful Khalif, and his sons (one of whom was assassinated, and the other abdicated the throne) should have succeeded him. They base this claim on Surah 2:124:

He said: 'I will make thee an Imam to the Nations'. He pleaded: 'And also (Imams) from my offspring!'

Many of their own aHadith are quoted by the Shi'ah to support their case. According to tradition, the twelfth in the hereditary line, Imam-al-Mahdi (a kind of Messiah), is still alive and hiding to appear before judgment.

The Shi'as have again split up into many splinter groups. The Ismailis play a dominant role in East Africa. They are decidedly less fanatical than the Iranian Shi'ah Muslims, and more devoted to philanthropic work. Their spiritual leader is the Agha Khan who has become a well-respected international figure.

The center of Shiite activity is in Iran where the 'Ayatollah' (lit. 'sign of Allah') Khomeini established a new base for a Shiite Islamic missionary thrust which is felt in almost every corner of Africa today. Even in a small place like Lamu, known as 'the Mecca of East Africa' Iranian Shiite influence and finance has gained control over one of the oldest and largest mosques on the island; a power struggle that is quite typical for many parts of Africa today.

The Mutazilah

The name means 'Separatists'. This was a very powerful theological lobby dating back to the very early period of Islam, but is an extinct sect. It was founded in 732 AD. The Mutazilah rejected all eternal attributes to Allah, and regarded the Qur'an

as created and not eternally pre-existing, as the orthodox do. In contrast to traditional Islam, they also rejected the Islamic doctrine of predestination.

They correctly reasoned: "In that case God must be the author of evil!"

Consequently, they believed in the free will of man, and that a believer, when he commits a grievous sin and dies without repentance, is lost.

The Mutazilah maintained that His righteousness would limit the omnipotence of God and therefore restrain himself to act within his own ethical norms. Their opponents heavily criticized this point.

After approximately 100 years of sometimes severe persecution, the Mutazilah movement was suppressed.

The Wahhabi

Abd'ul Wahhabi was born 1691 AD and advanced to be a diligent scholar of Islam in Mecca, Basra and Baghdad. He became a reformer within Islam who rejected all occult practices like the acceptance of omens, all auguries (divination by omens), the worship at 'sacred' shrines and tombs, the smoking of intoxicating drugs, as well as the fine clothing of the wealthy. His aim was to revert Islam to its original form. Although he had a devoted following, the rulers opposed him. Asylum was granted to him by Muhammed-ibn-Sa'ud, an influential chief in Arabia. Wahhabi was determined in the pursuance of his aims, and let the sword do what could not be accomplished by eloquence. Sa'ud married Wahhabi's daughter, and their son, Abd-ul-Aziz, led the Wahhabi army to victory over Arabia. However, he was murdered while praying, and his son, also named Sa'ud, continued to lead the Wahhabi movement to prominence, threatening the whole Turkish Empire. His aim was the conversion of the whole world to Islam. The battle cry of the Wahhabi was "Kill and strangle all infidels, who add companions to Allah". This, no doubt, included Jesus.

In the early 19th century Mecca the Wahhabi in undertook a forceful reform. Whips were used to drive the people to the mosques to attend the five daily prayers. But Sa'ud's son was taken prisoner by the Turks and executed in Istanbul. Even so, the Wahhabi influence is still strong, not only in Arabia and Northern India, but even worldwide. The Taliban of Afghanistan were inspired by the Wahhabi movement.

The Ahmadiyya

are a sectarian group founded by **Mirza Ghulam Ahmad** (1865-1908 in the Punjab, then India), who claimed to have been called as a prophet. The Ahmadiyyas differ from the teachings of traditional Islam, in that they do not believe in miracles. While the Qur'an denies the crucifixion of Jesus, Mirza Ahmad said, that Christ was actually on the cross, but was taken down unconscious, but alive, nursed to full health and then migrated to Srinagar in Kashmir, where died in old age. His supposed grave there is on display. Ahmad claimed to be the expected Mahdi or Messiah, "the one expected by all nations in whom the return of Christ is symbolized". His followers call him Khalifa. They are very missionary-minded, have a more intellectual approach than their Sunni counterparts and make extensive use of literature. Consequently they have pursued the translation of the Qur'an into various African languages even before the Sunnis ever permitted such translations. In an attempt to make Islam palatable to modern man, they appear to be open minded and offer socialism as an Islamic tenet, 'an economic principle already practiced for 1.300 years'. Monogamy is also advocated. Ahmadiyyas are totally

rejected by the rest of the Muslim world as sectarians and not considered to be part of Islam.

The Bahai

movement was founded by Mirza Hussein-ali-Nuri (1817-1892). He came from Persia and called himself the "Shrine of God". In his book "Kitab-al-akdas" he even attains the title "a Radiation from God". Claiming his teaching to be universal, he promoted mutual love and good works to introduce a universal language and religion. He proclaimed himself to be the returning Christ, the reincarnation of Krishna, the fifth Buddha and the embodiment of Hussein, the son of Ali. He died after twenty-eight years of imprisonment. ("Der Islam" by Kellerhals, pp. 119+120). Bahai is an accommodating, universalistic and strongly occult sect with a relatively small following. Obviously, Islam does not recognize it as part of its religion.

The Tabligh Movement

This is a recent addition to the Sufi movement and has gained worldwide significance. It calls itself the '*jamiah tabligh*'. It originates from and is well established in India, but developed several beachheads on the African continent. The meaning of '*tabligh*' (Arabic) is 'propaganda, particularly of the religious sort' (B. Jones) or the 'endeavour for the revival and regeneration of faith' (S. Nadwi). The founder was Maulana Mohammad Ilyas (1885-1944). He claimed to present "a living force in almost every country where Muslims live; attracting millions of souls to its revolutionary program for total rejection of all accretions and innovations; inculcating a living awareness of God for leading a simple, unostentatious and truly Islamic way of life." (Nadwi)

A summary of the life-story of its founder and his ideals will throw some light on the characteristics of this movement. Mohammad Ilyas was born as the third son into a very religious family of Maulanas (Arab. 'learned man', Muslim doctor of law) and spent much of his childhood with his father at the Sufi holy shrine of Nizamuddin in Delhi, India. Moreover his mother is highly praised to have been a woman of great learning who not only had committed the whole of the Qur'an to memory, but reportedly made it her custom to recite the Qur'an forty times during the month of Ramadaan. Apart from that practice during Ramadaan her daily routine of worship is said to have included repeating '*dhikr*' (a kind of '*mantra*') (such as *Allah-u-akbar* or *Bismillah ar-rahman, ar-rahim*) over 17,500 times daily! The boy's childhood was soon occupied with memorizing the Qur'an for himself and to follow the example and instructions of several Sufi mentors in India until he moved back to Nizamuddin to become Maulana in his own right. His first mission was to a low-class farming community at the outskirts of Delhi where at great personal cost he initiated hundreds of religious schools for this partly Hindu, partly Islamic community. But it was not before he returned from his second pilgrimage to Mecca at age 40 that he called upon others to support him in extensive *tabligh* tours preaching and propagating the basic tenets of Islam, like *kalima* (creed) and *namaaz* (prayer). Muslim believers who responded to the call immediately were drawn into *Jama'ats* (congregations) who in turn were urged to set out on *tabligh* efforts to other towns and villages. This *tabligh* ideal became the all-consuming purpose of his life, often knocking at the doors of mosques until he received a favourable response to his appeal. He was always prepared to give himself fully to his cause, no matter the cost. "I believe it would be the worst kind of sin if I showed concern for my well-being", he once resumed. And even under great physical

suffering during the last months of his life his motto was: "Apart from the pain of *tabligh* all is well with me." He died at the age of 59 in July 1944 repeating time and again the words of a prayer he had taught so many during his life time: "Oh Allah! Thy forgiveness is more extensive than mine iniquities and I have better hope in Thy mercy than in my deeds." Here he reckoned with a Gospel, which Islam does not offer. One can only pray and wish that many a Christian would show such zeal in response to what Christ has done for us!

Today the *tabligh* movement reportedly brings together hundreds of thousand volunteers (*tablighis*) from all corners of the world for mass conventions in Pakistan, which has become the heartland of the movement. *Tabligh* missionaries are recruited during rallies in mosques. They are challenged to commit themselves for extended periods of *tabligh* work in other countries. Many zealous adherents readily volunteer to give their time and resources as the writer (W.E.) has personally witnessed during an all-night campaign in a mosque in Cape Town, South Africa.

Tabligh teaching consists of a myriad of moral appeals. Thousands of fantastic stories about their religious heroes (the two major text-books '*Faza'il-e-a'maal*' comprise some 2000 pages of such material) are to remind today's Muslims of an idealized early Islam. It is therefore not surprising that many modern Muslims reject what they consider a backward and primitive propaganda, which misrepresents true Islam.

Sources: Life and Mission of Maulana Mohammad Ilyias by S. Abul Hasan Ali Nadwi, Academy of Islamic Research and Publications, Lucknow, 1983, 2nd edition
Six Points of Tabligh by Maulana Ashiq Elahi, Rasheed Publications, Delhi, undated
Faza'il-E-A'maal by Shaikhul Hadith Maulana Muhammad Zakariyya, Idara Ishaat E Diniyat LTD., New Delhi, 1998 (1990), W.E.

Sufism

is the mystical expression of Islam. Its various groups may be pantheistic, ascetic (Fakir from Fakr = poor) and/or monastic. They all seem to have a strong Hinduistic element in their teaching and practice and seem to have an affinity to the New Age perception, which they obviously preceded. Small groups of disciples form themselves around a Shaikh (guru), their spiritual leader. Motivated by fear of judgment, they seek to mortify their bodies, purify their hearts, and show a desire for secluded contemplation. Sufis try to flee from the 'bad world' into a union with God by way of exercises that lead to 'experiences', followed by direct contact and communication with Allah.

The components of Sufism are renunciation ('holiness' by personal effort) and ecstasy. The aim is the 'experience' of 'annihilation of self in god'. This 'experience' is partly promoted by religious techniques, such as rhythmic dancing, chanting and music (the dervishes). As Hindus use a '*mantra*' - a kind of religious, secret word, which is to be repeated thousands of times - Sufis use 'dhikr' (pronounced 'zikr'), which has the same function: to induce ecstasy. They aim is to 'see the inner light'.

Not unlike developments in the Church (Augustine, Master Eckehardt, Thomas a Kempis and others) pious Muslim believers were so appalled by the worldliness and pomp of (the Umayyad) Khalifs that they sought peace of soul in a life of seclusion. These early Islamic mystics lived as hermits a life of poverty and renunciation.

The desire for religious experiences often was and is a reaction to cold orthodoxy and legalism within Islam. The highly regarded qur'anic scholar and philosopher,

al-Ghazzali (1056-1111 AD), helped to make the Sufi movement acceptable within traditional Islam.

The name Sufism may come from the word ‘*suf*’, which was a coarse woollen cloak the Sufis wore, or perhaps from ‘*safu*’, which means purity, or perhaps from the Greek word ‘*sofia*’, meaning wisdom, or ‘*sufa*’, an Arabic tribe serving in the mosque in Mecca. In essence, Sufism always existed. We see obvious parallels to Buddhism, Hinduism, the medieval mystics of Europe, and even in the existentialism and certain 'charismatic' movements of our time.

Sufism demands complete submission to a 'guide'. Somewhat illogically even to their own perceptions, it claims that there is no difference between good and evil, all is unity, and unity is God. The ‘guide’ determines the will of his followers, who consequently have no responsibility of their own. The body is seen to be the cage of the soul, so a devoted Sufi longs to die. His journey begins as a searcher and then advances to a traveler. The following stages are service, love, seclusion, knowledge, ecstasy and truth, union with God and then extinction. The perfect man is one who has lost his identity. Some monastic orders in Sufism live in community of property, including their women. Others live with all types of vices, deeming the body, which is defiled, as 'only a miserable robe of humanity, which encircles the pure soul'.

Understandably many Muslims are rather negative about the influence of Sufism on the course of Islam. Dr. Isma'il al Faruqi comments:

Mysticism succeeded in reorientating the Muslims away from life, from the world, from reason and common sense, and delivered them to introspective meditation. Mysticism dulled the Muslim sense of realism and drew Muslims away from society, from their businesses, even from their families. Instead of pursuing the will of God as law, Sufism taught the Muslim to run after the dream of union with God in gnosis, or 'mystical experience.

Islam ' by Isma'il R. Al Faruqi, Argus Communications, Illinois

Having looked at the framework, we should, however, also take note of intense sincerity and devotion by many a Sufi. An instance of history may illustrate this best: Rabi'a was a Sufi mystic. She seems to be the only recognized female Sufi saint. A slave girl from Basra (died in Jerusalem AD 801), she so impressed her master by the sincerity of her ascetic mode of life that he freed her to devote her days completely to the love of God. She used to pray: “O my Lord, if I worship You from fear of hell, burn me in hell. And if I worship You from hope of paradise, exclude me from it. But if I worship You for Your own sake, then withhold not from me Your Eternal Beauty.” We cannot, but admire such devotion.

Many of the early Sufis were men of remarkable wisdom, extraordinary contentment, humility and humour. Some examples may illustrate this:

A Sufi teacher was once offered by one of his followers a bag containing five hundred gold coins. “Have you any more money than this?” asked the Sufi. – “Yes, I have”. – “Do you desire more?” – “Yes, I do.” – “Then you must keep it, for you are more in need than I; for I have nothing and desire nothing. You have a great deal and still want more”.

On a more humorous side, Hasan of Basra was once asked: “What is Islam, and who are the Muslims?” to which he simply replied: “Islam is in the books, and Muslims are in the tomb”.

Yet while some Sufis were men of great learning and wisdom others were just seeking to enter a state of ecstasy aiming for the ultimate stage of extinction or 'annihilation of self in god'. The recorded prayer of a man by the name of Bayzid is typical for this mystical desire: "O God, how long will there be 'I' and 'Thou' between me and you. Take this away, that my 'I' may become 'Thou', and 'I' be nothing." He scandalized the orthodox by exclaiming while in a state of ecstasy: "Glory to me! How great is my majesty! Verily I am God, there is no god except me, so worship me" (compare with Sura 21:25). That is pure Pantheism, of course, and not at all in line with Islam.

It is therefore not surprising, that when Mansur al-Hallaj (died 922) claimed: "I am the truth", the orthodox Ulama were so outraged that he was first imprisoned for 10 years, then crucified, and then dismembered alive.

In Africa Sufism has found its way from both the Indian subcontinent into Southern and Eastern Africa, and via North Africa into West African communities. Particularly in West Africa, a strong network of Sufi brotherhoods (marabouts) has left a mark upon the political, communal and religious face in the francophone countries.

Features among Sufis from the many brotherhoods were visions of the Muhammad and at times of the founder of a particular '*tariqa*' (as a Sufi brotherhood is called), and at other times a supposedly direct revelation from Muhammad.

In closing it must be mentioned that Sufis, being less orthodox, seem to be more open to the Gospel than most other Muslims.

Folk Islam

Without any question what is termed 'Folk Islam' is the most popular expression of religion in Islam. It would be wrong to call it a sect, for it operates within, and is sanctioned by official Islam.

What is 'Folk Islam'? It is a syncretism of Islam with the 'natural religion' of the people who originally turned to Islam. The basic religious elements and practices of the pagan people were integrated with the new religion of Islam. The forms of Islam and the practice of the Five Pillars may well be observed everywhere, but in reality, belief in the spirit-world and practices related to it, determine the actual faith and dependence. Ancestor veneration and dependence, use of spells, charms and amulets and the like, and dependence on Shamans, constitute the real religious life. Islam is far more accommodating in this field than biblical Christianity could ever be. For a pagan to become a Muslim, he really only needs no more than a confession of faith in the existence of one God, and then say the *shahada*, "There is no god except Allah, and Muhammad is his messenger".

The Occult Aspect of Folk Islam

All pagan religions have an occult background. Spirit involvement and ancestor worship - which amounts to much the same - is the dominating factor in all tribal religion. Shamans (witchdoctors) claim to be in contact with the spirit world in order to pacify or even manipulate spirits by their magic influence. Spells, charms and amulets are used for protection against negative forces from the spirit world. In order to assist a person seeking freedom from bondage or sickness, Shamans will resort to the finding of more potent charms or spells than those who caused their dilemma. Subsequently the adherents to 'natural religions' are doomed to live under constant fear of the spirit world and live in total dependency of the Shamans.

Not counting a few exceptions like the Wahhabi, Islam has little reservation toward the occult. It is either tolerated, accommodated or Islamised. By that they open wide the door to more spiritual bondage.

Islamic 'Shamans'

All over Africa and Asia Shaikhs, Marabouts, Hajjis, Pirs, Walis, Imams or whatever their title may be, act as Shamans. They use charms and amulets and cast spells, just like the pagans, but do it in the name of Allah (the practice of 'Mubahala' is outlined in the Qur'an in Surah 3:61). Shaikhs who are considered powerful (!) are often consulted even after they have died; especially so among the so-called 'grave worshippers'.

May a few Hadith and their comments help us realize the occult practice even commended by Muhammad himself:

Aisha reported that when any of the members of the household fell ill Allah's Messenger (may peace be upon him) used to blow over him by reciting Mu'awwidhatan, (the last two Surahs in the Qur'an) and when he suffered from illness of which he died I used to blow over him and rubbed his body with his hand for his hand had greater power than my hand.

Sahih Muslim, Hadith 5432

Surahs 113 and 114 represent a kind of incantation for refuge from witchcraft, from "the evil blowers upon knots" and "the evil sneaking whisperer".

The footnote (2578) explains:

That some words have the healing power is a fact which has been substantiated by evidence. This is the reason why incantation (the practice of curing diseases and removing the evil effect of magic) is almost universal. The mere fact that this process is supersensory does not prove it to be a superstition. There are so many facts for which no causative relationship can be traced in the realm of physical world, but still they are facts. Same is the case with incantation. Islam has, however, purged incantation from all evil practices. It has forbidden the recitation of words and phrases which run counter to the spirit of Islam and has exhorted its followers to recite the name of Allah and some other verses of the Holy Qur'an, e.g. Surah al-Fatiha and Mu'awwidhatan for the purpose of incantation.

To a Christian who has experience with the occult, this simply constitutes "white" magic, i.e. the practice of witchcraft in the name of God instead of the devil. It is still witchcraft, though.

Aisha reported that when any person fell ill with a disease or he had any ailment or he had any injury, the Apostle of Allah (may peace be upon him) placed his forefinger upon the ground and then lifted it by reciting the name of Allah (and said): The dust of our ground with the saliva of any one of us would serve as a means whereby our illness would be cured with the sanction of Allah.

Sahih Muslim, Hadith 5444

A footnote (2579) explains:

According to some scholars, it refers to the sacred dust of Medina on which had fallen the saliva of the pious Muslims.

We will be careful not to compare the happening of John 9:1-7 with the above. There is a clear line of difference!

Aisha reported that Allah's Messenger (may peace be upon him) commanded the use of incantation for curing the influence of an evil eye".
Sahih Muslim, Hadith 5445

Incantation has a particular meaning: "Ritual recitation of magical words or sounds, a magic spell." (Collin's Dictionary)

Those who practice such, claim, like all spiritists, to be able to differentiate between good and evil spirits or *jinn*s. The Bible condemns such practices altogether:

Let no one be found among you who ... practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist. Anyone who does these things is detestable to the Lord.
Deuteronomy 18:10-12

Shaikhs, or any other person, may be 'blessed' with '*karamat*', i.e. the gift of power or miracle. After their demise their graves become centers of pilgrimage and the visitors offer prayers and gifts, asking for intercession or assistance.

Leaders within folk Islam in many countries are the Walis (= protector, friend, benefactor). According to traditions (the Qur'an does not promote this) there are always a number of Walis operating on earth. Others replace those that die. One tradition discloses their number to be 4.000.

Walis may be somewhat likened to 'saints'. They claim to have the power to bind and to loosen, to heal, speak a variety of languages, read thoughts, practice telepathy and telekinesis (= psychic transportation of certain objects), make rain and have psychic powers. Anyone even faintly acquainted with demonology, will at once realize the source thereof: Satan and his demons.

The author (G.N.) has at various occasions met Muslims, who were afflicted by demons and who invariably were aware of the source thereof. Most Muslims seem to be strongly intimidated and fearful of such powers and what they may do.

It is indeed good to know that, as Christians, we serve the King of kings and Lord of lords and have been delegated authority over all these powers. (Luke 10:19!)

From Islamic source material we know that "Muhammad sanctioned the use of spells and incantations as long as the words used were only those of the names of Allah, or of the good angels, and of the good genii (spirits)". According to a Hadith Muhammad said: "There is nothing wrong with using spells so long as you associate nothing with Allah" (*Dictionary of Islam*, quoting Mishkat XXI, c.i.). Since we have to assume that Muhammad had an occult background, we need not wonder, how it got a foothold in Islam. The *Dictionary of Islam* also quotes from the book 'Jawahiru'l-Khamsah' by Shaikh Abu'l-Muwayyid of Gujerat, India:

In order to explain this occult science, we shall consider it under the following divisions:

1. *The qualifications necessary for the 'amil, or the person who practices it.*
2. *The tables required by the teacher and their uses. (These include Zodiac etc.)*
3. *The methods employed for commanding the presence of the genii (=spirits).*

When anyone enters upon the study of the science, he must begin by paying the utmost attention to cleanliness. No dog, or cat, or any stranger, is allowed to enter his dwelling place, and he must purify his house by burning wood-aloes, pastilos, and other sweet-scented perfumes. He must take the utmost care that his body is in no way defiled, and he must bathe and perform the legal ablution constantly. A most important preparation for the exercise of the art is a forty-days fast (chilla), when he must sleep on a mat spread on the ground, sleep as little as possible, and not enter into general conversation.

Previous to reciting any of the names or attributes of God for the establishment of friendship or enmity on behalf of any person, it is necessary to ascertain the initials of his or her name in the Arabic alphabet, which letters are considered by exorcists to be connected with the twelve signs of the Zodiac, the seven planets, and the four elements.

The exorcist must first ascertain if the elements, the signs of the Zodiac, and the planets are amiably or inimicably disposed to each other in the cases of these two individuals, and also if there is a combination expressed in the ism or name of God connected with their initial letters.

If the exorcist wishes to command the presence of genii on behalf of a certain person, it is generally supposed to be effected in the following manner. He must, first of all, shut himself up in a room and fast for forty days. He should besmear the chamber with red ochre, and, having purified himself, should sit on a small carpet, and proceed to call the genius or demon. He must, however, first find out what special genii are required to effect his purpose.

The exorcist should then, in order to call in the help of the genii, recite the following formula, not fewer than 24,800 times:

Ya Danushu! for the sake of the Eternal One!

Ya Hushu! for the sake of the Guide!

Ya Rabushu! for the sake of the Lord!

Ya Qayupushu! for the sake of Allah!

Ya Majbushu! for the sake of the King!

The exorcist will perform this recital with his face turned towards the house of the object he wishes to affect, and burn the perfumes indicated according to the table for the letters of Bahram's name.

All this is blatant witchcraft - and is done in the name of Allah!

We can easily see that Islam has by no means the uniformity it tries to propagate. It may well be that many orthodox Muslims will totally distance themselves from above practices and declare it unislamic. We are well advised not to assume that all Muslims are alike. Islam has many forms

We remember:

- Very soon after the death of Muhammad, Islam began to split into interest groups and sects.
- Islam continued to spread by the sword.

Recommended Literature for Chapter 3

- The Way of the Sufi* by Idries Shah, Dutton Paperback, New York, 1970
- The People of the Mosque*, L. Bevan Jones, ISPCK, Delhi, 1998 (first issue 1932)
- Sufi Brotherhoods in Africa*, Knut S. Vikor, in *A History of Islam in Africa*, 2001
- The History of Islam in Africa*, Levtzion, Nehemia and Randall L. Pouwels, Ohio University Press, Athens, 2000
- Islam in Tropical Africa*, Lewis, I.M., International African Institute, Indiana University Press, Bloomington and London, 1966, 1980
- The New Vitality of Islam in Black Africa and its pastoral implications*, Mertens, Victor, S. J., Aid to the Church in Need, Koenigstein, 1980
- Islam in East Africa*, Trimmingham, Spencer, Edinburgh House Press, Edinburgh, 1962
- Muslims in Kenya: Problems and Possible Solutions*, Al Islam, June 1983
- The Islamic Da'wah: How to Carry it to Christians*, Al Islam, June 1983
- The History of the Arabs*, P.K. Hitti, 1937, MacMillan Press, London
- The Arabs in History*, Bernard Lewis, 1950 Hutchinson and Co.
- Kitab al-Asnam, The Book of Idols*, Ibn al-Kalbi, 1952 Princeton University Press
- Reste Arabischen Heidenthums*, J. Wellhausen, 1887, Walter de Gruyter, Berlin
- Islam - Aspects and Prospects, A critical Analysis*, R.W. Thomas, 1988, Light of Life, 203 pages
dealing with some Islamic teachings on creation, sin, eschatology and law, the author includes information on Pre-Islam, Shi'ahs, Sufism and Islam today
- The Caliphate*, W.M. Muir, 1984 Darf Publishers
- The History of Islam in West Africa*, J.S. Trimmingham, 1978 Oxford University Press
- Islam in East Africa*, J.S. Trimmingham, 1962 Edinburgh House Press
- The Christian Church in West Africa*, J.S. Trimmingham 1979 SCM Press
- Islam in Black Africa*, Victor Mertens, 1980
- Christianity among the Arabs in Pre-Islamic Times*, J.S. Trimmingham 1970, Librairie du Liban
- Crusades through Muslim*, Amin Maalouf, 1984, Al Saqi Books,
- Mystical Dimensions of Islam*, Annemarie Schimmel, University of North Carolina Press 1975, 500 pages
- The Way of the Sufi*, Idries Shah, 1968 Penguin Books
- The Influence of Animism on Islam*, Samuel Zwemer, 1920 MacMillan Press
- The Unseen face of Islam*, Bill Musk, MARC 1989, 300 pages
- Textbook of Islam I, M.A. Quraishy, 1989, The Islamic Foundation, pp. 83-224.
- Textbook of Islam II, M.A. Quraishy, 1989, The Islamic Foundation, pp. 231-315.
- The Occult in Islam*, Abd Al-Masih, Light of Life, 49 pages.

4. THE BOOKS OF ISLAM

We all know that the 'Holy Book' of Islam is the Qur'an. Lesser known is the fact that the Traditions about Muhammad, the so-called AHadith, in real terms play a more important role in the daily life of a Muslim than the Qur'an. We investigate both.

THE QUR'AN

INTRODUCTION

The Qur'an is '**The Book**' of the Muslim believers. It is considered to have been existent in the highest (7th) heaven, but was from time to time brought down to the 3rd heaven from where the Angel Gabriel took it piece by piece to reveal it on earth, first to the biblical prophets and then to Muhammad, the 'illiterate' prophet (see p.16). He recited it and by that shared it with the people around him. Many of his companions could quote large passages of the Qur'an from memory. There is and has been a heated theological debate on whether the heavenly existence of the Qur'an has been created, or is eternal and by that token uncreated. Yet today there is almost unanimous consent about its eternal origin.

THE MEANING OF THE WORD QUR'AN

The word 'Qur'an' is derived from the word 'kara'a', meaning to 'recite' or 'read'. The whole Qur'an is considered by every Muslim as being 'nazil' (i.e. sent down) and given by 'wahy' (i.e. inspiration).

CHAPTER DIVISIONS OF THE QUR'AN

The Qur'an was divided into 114 Surahs (chapters), which were given over a period of twenty three years. A verse is called "*aya*", meaning 'sign'. The numbering of verses is not uniform in the various versions of the Qur'an (particularly in Surah 5). We use the numbering used by Yusuf Ali. In addition the Qur'an is subdivided into 30 parts, each of these is meant to be read on one day during the fasting month Ramadaan.

Unfortunately, the Surahs have not been collated in chronological order. Apart from Surah 1, which is in the form of a prayer and enjoys particular popularity, they are roughly ordered according to length, the second Surah being the longest, the 114th the shortest. A chronological reconstruction can essentially only be a coarse attempt, since the longer Surahs have been pieced together, possibly over years. (Find a list of all Surahs with their names in the appendix)

A CHRONOLOGICAL LIST OF THE SURAHS

We already learned that the Qur'an was given over a period of 23 years, part of it in Mecca and the other part in Medina. Here is the list produced by the probably most eminent scholar in this field (Theodor Nöldeke).

Surahs from the **first** period in Mecca: 96, 74, 111, 106, 108, 104, 107, 102, 105, 92, 90, 94, 93, 97, 86, 91, 80, 68, 87, 95, 103, 85, 73, 101, 99, 82, 81, 53, 84, 100, 79, 77, 78, 88, 89, 75, 83, 69, 51, 52, 56, 70, 55, 112, 109, 113, 114, 1

Surahs from the **middle** period in Mecca: 54, 37, 71, 76, 44, 50, 20, 26, 15, 19, 38, 36, 43, 72, 67, 23, 21, 25, 17, 27, 18

Surahs from the **latter** period in Mecca: 32, 41, 45, 16, 30, 11, 14, 12, 40, 28, 39, 29, 31, 42, 10, 34, 35, 7, 46, 6, 13

Surah from the **Medina period**: 2, 98, 64, 62, 8, 47, 3, 61, 57, 4, 65, 59, 33, 63, 24, 58, 22, 48, 66, 60, 110, 49, 9, 5

Other scholars have produced similar lists, with slightly varying results, e.g. Jalalu'd-din Suyati, J.M. Rodwell and Sir W. Muir.

IMPORTANT CRITERIA CONCERNING THE QUR'AN

Regarding the Old Testament

Although we must assume that Muhammad never read the Bible or even parts thereof, we find in the Qur'an many and extensive reflections on biblical stories. These, however, differ widely, not only in form but also in content, from the biblical text. Many of the Old Testament stories in the Qur'an can be traced back to the Jewish Talmud, which often adds fanciful deviations from the sober record of the Bible. Although Muhammad reflects on many historical accounts, such as the lives of Noah, Abraham, Isaac, Jacob, Joseph, Moses and others, we find these virtually void of the biblical spiritual message.

Regarding Muhammad's authority

On numerous occasions the message of the Qur'an is interrupted with promises of bliss for those who obey Allah and his Messenger, and fearful condemnation of those who do not "fear Allah and obey his Messenger". Part of the Qur'an is taken up with the defence of the Prophethood of Muhammad and his polemics with those who rejected him as a prophet. We find several Qur'anic passages, in which the arguments of the 'unbelievers' concerning Muhammad's prophethood are quoted, e.g. "*He has forged it!*" (Surah 10:38) or "*It is a man that teaches him*" (Surah 16:103). In many places we find interwoven 'revelations' that secure his own position and influence and justify his actions.

THE EFFECT OF THE RECITATION AND CHANTING OF THE QUR'AN IN ARABIC

Non-Muslims may not be aware that the recitation of the Qur'an in the Arabic language has a definite effect on the mind of the Muslims. They do seem to get an emotional elation from such recitation, although, in the majority of cases, they do not understand the content since they do not speak Arabic themselves.

THE LITERARY QUALITY OF THE QUR'AN

Its literary quality was and is a constant argument by Muslims in their effort to 'prove' the divine origin of the Qur'an. That is why Muhammad repeatedly challenged his contemporaries: "*Present some other book of equal beauty*" (Surah 2:23 and 17:88). Several scholars have very successfully done that, however with no response from the Muslim world. (e.g. 'The True Furqan', Omega 2001, P.O. Box 293627, Sacramento, CA 95829, USA).

Compared with other pieces of contemporary Arabic literature, the Qur'an is not necessarily considered the best, but at least in part touching and, in the Arabic original, of a beautiful literary style. However, philologists certify that its grammar is quite

imperfect and that a number of foreign words, which suggest foreign thought, were introduced to it.

The style of the Qur'an is another matter. We find neither a chronological sequence nor any topical order in it. It is hardly more than a collection of myths interspersed with warnings and threats.

THE ALLEGED SUPERIORITY OF THE QUR'AN

Another alleged reason for the 'superiority' of the Qur'an is the order in which it was revealed in relation to the other 'Holy Books', for it is seen as the final one in a series of revelations. Muslims will reason that of the 'revealed books' the Qur'an is the only one which is fully preserved and by that the only reliable 'Book'. All the 'former Books' are considered to have been corrupted. The Qur'an mentions the following Scriptures:

1. Taurat (Torah)
2. Zabur (Psalms)
3. 'That given to (all) prophets by their Lord' (Surah 2:136)(we assume this to mean the Old Testament)
4. Injil (the Gospel = New Testament) and last and finally
5. Qur'an

The Qur'an is named the 'Mother of Books' (Surah 43:3) and it is called glorious, because it is preserved on an eternal tablet in heaven (Surah 85:22).

MUSLIMS DO NOT READILY ACCEPT A CRITIQUE OF THE QUR'AN

Muslims may accept a critique of their behaviour, their teachers, even their religious practices, traditions, and many other things. But they will absolutely not tolerate any form of critique of the Qur'an and their Prophet, whether by historians, scientists, orientalist or theologians. The Muslim believes the Qur'an to be the absolute identical copy of the eternal heavenly book, even so far as the punctuation, titles and divisions are concerned.

Regarding the assessment of Scripture Muslims have taken up a very improper position: While totally refusing to recognise the need to subject the Qur'an and the aHadith to scholarly scrutiny and evaluation, they quote Western critics of the Bible to declare our Scripture to be corrupt.

AN INTRODUCTION TO THE QUR'AN PROVIDED IN THE MISHKAT

The Qur'an was arranged into chapters by the Prophet himself. It contains 114 chapters, each chapter containing some sections called Ruku and each Ruku containing some verses. There are 30 parts, 114 chapters, 6616 verses, 77943 words and 338606 letters in the Holy Book. 86 chapters were revealed at Mecca, while 28 chapters covering nearly one third of the Book were revealed at Medina.

The Meccan chapters are generally short and the Medinan long. For convenience of reading, the Qur'an has been divided in to 30 equal parts with seven manzils for reading the whole Qur'an in at least seven days.

Mishkat chapter XXXVII, vs. 2232

The Qur'an was revealed not at a time but piecemeal in the course of the Prophet's apostolic career covering over twenty three years, thirteen years at Mecca and ten years at Medina. The first verse (97Q)[should be Surah 96] was revealed in the Cave Hira at Mecca in Lailatul Kadr (Blessed Night) which is one of the last ten nights of Ramzan, and in the pure dialect of the Quraish which is chaste written Arabic.

Mishkatul'masabih

THE QUR'AN – A REVELATION BY WHOM?

Before we look at the source material of the Qur'an, we will have to seriously consider the following options:

1. **Muhammad was a prophet in the biblical succession.** (In that case the Qur'an would not contradict the Bible)
2. **Muhammad had hallucinations** (illusions) which were caused by psychic or occult influences.
3. **Muhammad was a liar** (which we must rule out, as we have convincing evidence that he had revelations).
4. **Muhammad had revelations, but not from the same source as the Bible,** i.e. not from *Yahweh Elohim*.

We may safely exclude possibilities 1 and 3. So we have to consider the other two.

There are reports, which strongly suggest an occult background:

Al-Harith ibn Hisham asked the Messenger of Allah, may Allah bless him and grant him peace, 'How does the revelation come to you?' and the Messenger of Allah, may Allah bless him and grant him peace, said, 'Sometimes it comes to me like the ringing of a bell, and that is the hardest for me, and when it leaves me I remember what it has said. And sometimes the angel appears to me in the likeness of a man and talks to me and I remember what he says'.

al-Muwatta Hadith 15.7

A'isha added, 'I saw it coming down on him on an intensely cold day, and when it had left him his forehead was dripping with sweat.

al-Muwatta Hadith 15.7

Obadah-b-Swamet reported that when a revelation came unto the prophet, he used to become greatly perturbed and his face became changed.

Mishkat IV, p. 359

Muslim [a tradition collector] relates the following Tradition: 'Whenever Inspiration was sent down upon him,

the Prophet grew troubled thereat, and his countenance changed'.

*Ibn Ishaq says that, before the Revelation first began to descend upon him, **Muhammad's friends feared that he was suffering from the evil eyes**: and that, when it came upon him, almost the same illness attacked him again. What this particular malady was we can perhaps infer from the statements of the Traditionalists. Ali Halabi, in his Turkish work entitled 'Insanu'l Uyun', informs us that many people declared that Aminah, **Muhammad's mother, used a spell in order to recover him from the influence of the evil eye**. On the authority of Amr ibn Sharhabil it is stated that Muhammad said to Khadijah, 'When I was lone I heard a cry: O Muhammad, O Muhammad'. In tradition it is stated that **he said, 'I fear lest I should become a magician, lest one should proclaim me a follower of the Jinn'**; and again: **'I fear lest there should be madness' (or demonic possession) in me'**. After an accession of shivering and shutting his eyes, there used to come over him what resembled a swoon, his face [mouth?] would foam, and he would roar like a young camel. Abu Hurairah says: 'As for the Apostle of God, when inspiration descended on him, no one could raise his glance to him until the inspiration came to an end'. In Tradition it is stated that **'He was troubled thereat, and his face foamed, and he closed his eyes, and perchance roared like the roaring of the young camel'**. Umar ibnu'l Khattab says: **'When inspiration descended on the Apostle of God, there used to be heard near his face as it were the buzzing of bees'**.*

*Somewhat similarly we read in the Turkish work, Mira'at i Kainat: 'When inspiration came with a message of threatening and warning, it descended with a terrible sound like that of a bell ... On the authority of Abu Hurairah, too, it is related that, **when inspiration descended on the Apostle, they used to bathe his sacred head with henna, because of the headache that used to come on'**.*

In the Turkish Insanu'l Uyun of 'Alt Halabi we read: Zaid ibn Thabit relates: 'When inspiration descended on the Prophet, he became very heavy. Once his leg fell upon mine, and, by God, there is no such heavy leg as was that of the Apostle of God'. Sometimes a revelation would come to him when he was on his camel. Then it shuddered as if it would collapse, and it usually knelt down ... As often as the Prophet received inspiration, it seemed as if his soul were being taken from him, for he had always a kind of swoon and looked like one intoxicated.

(Freely quoted from the Mizanu'l Haqq by C.G. Pfander D.D., pp. 345-356)

This is confirmed elsewhere. Someone had asked Muhammad a question about the *Umra* (minor pilgrimage):

A man came to the Prophet (peace be upon him) ... He said: Apostle of Allah, what do you command me to do while performing my Umrah. In the meantime, Allah, the Exalted, sent a revelation to the Prophet (peace be upon him). When he (the Prophet) came to himself gradually, he asked: Where is the man who asking about umrah? (When the man came) he (the Prophet) said: Wash the perfume which is on you, ... take off the tunic, then do in your umrah as you do in your hajj.

Sunan Abu Dawood, Hadith 1815

It is clear that Muhammad at that time was in a trance. This is precisely the condition in which religious performances in Animistic, Hindu and Buddhist traditions are done. Before his first revelation, Muhammad already suffered under eerie, occult experiences. It says that

... he saw prophetic dreams and heard unseen voices and calls. Before he received the first revelation, he took himself in complete seclusion to the Mount of Light and there applied himself in ardent divine service which consisted only of deep meditation.

Mishkat IV, p. 354 – Commentary

What appears indeed very strange to us is the mode by which the source of revelation was determined:

Ismail b. Abu Hakim, a freedman of the family of al-Zubayr, told me on Khadija's authority that she said to the apostle of god, 'O son of my uncle, are you able to tell me about your visitant, when he comes to you?' He replied that he could, and she asked him to tell her when he came. So when Gabriel came to him;, as he was wont, the apostle said to Khadija, 'This is Gabriel who has just come to me'. 'Get up, O son of my uncle', she said, 'and sit by me left thigh'. The apostle did so, and she said, 'Can you see him?' 'Yes', he said. She said, 'Then run round and sit on my right thigh'. He did so, and she said, 'Can you see him?' when he said that he could she asked him to move and sit in her lap. When he had done this she again asked if he could see him, and when he said yes, she disclosed her form and cast aside her veil while the apostle was sitting in her lap. Then she said, 'Can you see him?' And he replied, 'No'. She said, 'O son of my uncle, rejoice and be of good heart, by God he is an angel and not a satan'.

I told Abdullah b. Hasan this story and he said, 'I heard my mother Fatima, daughter of Husayn, talking about this tradition from Khadija, but as I heard it she made the apostle of God come inside her shift. (loose piece of clothing or underwear)

Equally strange to us is the triviality of some of Muhammad's revelations:

Aisha reported that Sauda (Allah be pleased with her) went out (in the fields) in order to answer the call of nature even after the time when veil has been prescribed for women.

She had been a bulky lady, significant in height amongst the women, and she could not conceal herself from him who had known her. Umar B.Khattab saw her and said: Sauda, by Allah, you cannot conceal from us. Therefore, be careful when you go out. She (Aisha) said: She turned back. Allah's Messenger (may peace be upon him) was at that time in my house having his evening meal and there was a bone in his hand. She (Sauda) came and said: Allah's Messenger, I went out and Umar said to me so and so. She (Aisha) reported: There came the revelation to him and then it was over; the bone was still in his hand and he had not thrown it and he said: 'Permission has been granted to you that you may go out for your needs'.
Sahih Muslim, Vol. III, p. 1186

It is narrated by Aisha that: The Apostle of Allah (peace be upon him) was using the tooth-stick, when two men, one older than the other, were with him. A revelation came to him about the merit of using the tooth-stick. He was asked to show proper respect and give it to the elder of the two.
Sunan of Abu-Dawood, Hadith 50

When we look at all these aHadith, a picture begins to form. Anyone acquainted with the occult has become aware of the phenomena that one expects at a séance. Besides his occult experiences in childhood, daydreams, the hearing of voices and calls, nightly meditations, excessive perspiration during trance and subsequent exhaustion and swoon-like conditions - even the ringing of bells - are not uncommon. The condition that looked like intoxication is equally revealing. Anyone being in a trance has that look. (On a number of occasions one the author [G.N.] witnessed this personally).

Another telling phenomenon is a reported suicidal inclination. It occurred when there was a silence after the first revelations.

And revelation broke off. Bukhari added: 'Until the Prophet felt grief about what has reached us, such a grief that he went out several mornings in that mood, so that he might destroy himself from the midst of the hills. Whenever he ascended on the summit of a hill in order to cast himself down therefrom.
Mishkat IV, p. 358, also al-Bukhari, Hadith 9.111

With this occult background, we wonder no more about **the aversion Muhammad had to the cross:**

The Prophet was of a highly strung and nervous temperament. So afraid was he of darkness, that, on entering a room at night, he would not sit down till a lamp had been lighted for him; and Al-Wakidi adds that he had such a repugnance to the form of the cross that he broke everything brought into the house with the figure upon it.
'The Life of Mohammed' by Sir William Muir, p. 200

The Prophet (peace be upon him) said: There is no prophet between me and him, that is, Jesus (peace be upon

him). He will descent (to the earth). ... He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him.

Sunan of Abu-Dawood, Hadith 4310, also al-Bukhari, Hadith 3.425 and Sahih Muslim I, p. 92

The footnote 289 (in Sahih Muslim) explains:

Cross is a symbol of Christianity. Jesus will break this symbol after the advent of Muhammad. Islam is the din [religion] of Allah and so no other religion is acceptable to Him.

THE COLLATION OF THE QUR'AN

The Mishkat (a collection of AHadith) tells us in a commentary:

THE COLLECTION OF THE QUR'AN IN A BOOK. No complete written copy of the Qur'an existed at the time of the Holy Prophet. It was not also possible as it was revealed during a course of 23 years. So during his time, it was kept in tablets, on parchment, papers, leaves and skins. After the holy demise, it was for the first time that the question of its collection in a book form was raised by Huzrat Omar before the first Caliph Abu Bakr. At first, the aged Caliph was not willing to do what the Prophet had not done. Afterwards he thought the propriety of collection and undertook the onerous task. The copy thus prepared by Abu Bakr was with Omar's daughter Hafsa (Prophet's wife) after his death. The public had then no written copies.

Mishkat III, Commentary, p. 664

Zaid bin Thabit reported: Abu Bakr sent for me owing to the large number of casualties in the battle of Al-Yamama, while 'Umar was sitting with him. Abu Bakr said (to me), (Umar has come to me and said, 'A great number of Qaris (pl. of Qurra, people who had memorised the Qur'an) of the Holy Qur'an were killed on the day of the battle of Al-Yamama, and I am afraid that the casualties among the Qaris of the Quran may increase on other battlefields whereby a large part of the Quran may be lost. Therefore I consider it advisable that you (Abu Bakr) should have the Qur'an collected.' I said, 'How dare I do something which Allah's Apostle did not do?' 'Umar said, By Allah, it is something beneficial.' 'Umar kept on pressing me for that till Allah opened my chest for that for which He had opened the chest of 'Umar and I had in that matter, the same opinion as 'Umar had." Abu Bakr then said to me (Zaid), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Apostle. So you should search for

the fragmentary scripts of the Quran and collect it (in one Book)." Zaid further said: By Allah, if Abu Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said (to 'Umar and Abu Bakr), "How can you do something which Allah's Apostle did not do?" Abu Bakr said, "By Allah, it is something beneficial." Zaid added: So he (Abu Bakr) kept on pressing me for that until Allah opened my chest for that for which He had opened the chests of Abu Bakr and 'Umar, and I had in that matter, the same opinion as theirs. So I started compiling the Qur'an by collecting it from the 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 Quran). I found the last verses of Sirat-at-Tauba:)Verily there has come unto you an Apostle (Muhammad) from amongst yourselves..." (9.128-129) from Khuzaima or Abi Khuzaima and I added to it the rest of the Sura. The manuscripts of the Qur'an remained with Abu Bakr till Allah took him unto Him. Then it remained with 'Umar till Allah took him unto Him, and then with Hafsa bint 'Umar.

Sahih Al-Bukhari, Hadith 9.301, see also 6.201

It is very doubtful that this Codex, kept by Hafsa, ever played a role in the lives of the Muslims at that time. Other codices were more widely used.

The Mishkat continues:

So Osman, during his Caliphate, ordered Za'd-b-Saber, Abdullah-b-Zubair, Sa'd-b-alA's and Abdur Rahman to examine independent sources³ [of the Qur'an] and to test the veracity of Hafsa's copy. Thus they prepared some copies which he distributed throughout the then Muslim world. These copies were exactly similar [sic] to the copy of Hafsa and that text has thus been kept intact and it is now what it was 14 hundred years ago.

Mishkat III, p. 664

As we shall see, the above report is not correct - or it is, to say the least, a very romantic interpretation of the historic situation.

THE REVISION OF THE QUR'AN UNDER KHALIF UTHMAN

A little later, when contention arose between believers caused by differing recitations of the Qur'an (in the *salat* prayer), Uthman ordered the text to be edited "according to the dialect of the Quraish". This was done and it is now called the Uthmani text. It remained the *textus receptus* to this day.

Al-Bukhari fills in some detail:

Anas bin Malik reported: Hudhaifa bin Al-Yaman came to Uthman at the time when the people of Sham and the people of Iraq were waging war to conquer Arminya and

³ Ibn Abi Dawud, p. 24 and his attempt to explain it on p. 25. See also Ibn Asakir, V, 445.

*Adharbijan. Hudhaifa 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 Zaid bin Thabit, 'Abdullah bin AzZubair, Said bin Al-As and 'Abdur-Rahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. 'Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, 'Uthman returned the original manuscripts to Hafsa. 'Uthman sent to every Muslim province one copy of what they had copied, and ordered that **all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt.** Said bin Thabit added, "A Verse from Surat Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuzaima bin Thabit Al-Ansari. (That Verse was): 'Among the Believers are men who have been true in their covenant with Allah.' (33.23). Sahih al-Bukhari, Hadith 6.510*

Unfortunately this report is not explicit enough to mention the number of variant readings in other copies of the Qur'an existent before the revision under Uthman. Fortunately, much of that detail has been recorded by ibn Abi-Dawud Dawud (824-897 AD) in his *'Kitab al-Masahif'* ('Book of Documents'). It is not available in English, but the content became the basis of the book *'Materials for the History of the Text of the Qur'an'* by Arthur Jeffrey. It lists on over 350 pages the acknowledged different readings of qur'anic manuscripts before its edit. These deviations had been extracted and compiled and by that preserved by ibn Abi Dawud. When Uthman destroyed the evidence of the rival texts, the original, which was in Hasfa's care, was saved at that time, but did not escape destruction a little later.

That the material in the Codex of Hafsa was considerably different from that in the Uthmanic text is evident from the anxiety of Marwan to destroy it. The story tells of how when Marwan was Governor of Medina he sent to Hafsa demanding her Codex that he might destroy it, but she refused to give it up. When she died Marwan assisted at her funeral and at its conclusion sent and with much insistence demanded the Codex from Abdallah b.Umar, Hafsa's brother. Abdallah finally sent it to him and he had it destroyed, fearing, he said, that if it got abroad the variety of readings that Uthman desired to suppress would recommence.

'Materials for the History of Text of the Qur'an' by A.Jeffrey

Note: it is often reasoned by Muslims that the differences had to do with different 'readings', or better reciting. They had nothing to do with different meanings, but rather

different 'dialects'. The prescribed form was the recitation in the dialect of the Quraish, the tribe of Muhammad, and that had not been observed.

Of course, we are aware of different dialects. Classic Arabic is quite differently pronounced by people of Morocco, Egypt or Syria. But the written language is alike. The same applies to English. The Americans speak noticeably different than Australians, English, Scottish or Irish. But with now few exceptions they write the same.

In the case of the revision of the Qur'an, it were the different **written texts** that were scrutinized, revised and then destroyed – not the **dialects**.

MUSLIMS CLAIM: 'THE QUR'AN HAS NEVER BEEN CHANGED!'

This is contradicted by the undeniable fact that we have detailed knowledge of

15 Major Codices and 13 Minor Codices

that differ somewhat in length and content from the text of the Uthmani version. ('Materials of the History of the Text of the Qur'an' by A. Jeffrey)

The most prominent four of these are:

- **The Codex of Zaid ibn Thabit** (Medina)
- **The Codex of Abdullah ibn Masud** (Kufa)
- **The Codex of Ubai ibn Ka'b** (Syria)
- **The Codex of Abu Musa** (Basra)

In Ibn Abi-Dawud's 'Kitab al-Masahif' we read:

Ibn Mas'ud is reported to have said: 'The Prophet taught me to recite seventy Surahs which I had mastered before Zaid had even become a Muslim'. Or again: 'Am I to be debarred from copying the mushafs⁴ and the job given to a man who was an infidel in his father's reins when I first became a Muslim?' Abdullah is supposed to have enjoined his followers: 'Lay up your Qur'an! How can you order me to recite the readings of Zaid, when I recited from the very mouth of the Prophet some seventy Surahs? 'Am I', asks Abdullah, 'to abandon what I acquired from the very lips of the Prophet?'

"Masahif" by Ibn abi Dawood, pp. 12,14

Like ancient Hebrew, the original Arabic writings contained no vowels. The diacritical marks⁵ indicate where vowels were introduced later. This compounds the problem, for

...without diacritical marks a word could read active or passive and many consonants could not be distinguished without the diacritical dots which were added afterwards, when and by whom we do not know.

'Collection of the Qur'an' by John Burton

⁴ Mushaf = original manuscript.

⁵ Diacritical marks = 'relating to signs placed above or below a character or letter to indicate that it has a different phonetic value, is stressed, or for some other reason' ("The Collins Dictionary").

THE QUR'AN WAS REVEALED IN SEVEN FORMS

While the Qur'an is to consist of **one** text, the Hadith tell us of seven distinguishable text revelations:

*Omar b-ai Khattab reported: I heard Hisham-b-Hakim-b-Hezam reading the chapter Distinction (25Q) other than (different from) what I read [= recited] it and what the Apostle of Allah read [= recited] it over to me. **I was about to hasten** (attack) **on him**, but then I gave him time till he finished. Then I tied him with his cloth and came with him to the Apostle of Allah. I said: O Apostle of Allah! I heard him reading [=recite] the chapter 'Distinction' other than what you read [= recited] over to me. The Apostle of Allah said: Let him read [= recite]. Then he read as I had heard him read [= recite]. The Prophet said: Thus it has been revealed. Then he asked me: Read. I read [= recite]. He said: Thus it has been revealed: **This Qur'an has been revealed upon seven modes of reading** [= reciting]. **So read** [= recite] **what appears easy therefrom**.*

al – Bukhari, Hadith 3.601

Ubayy ibn Ka'b reported: I was in the mosque when a man entered, and prayed and recited (the Qur'an) in a style to which I objected. Then another man entered (the mosque) and recited in a style different from that of his companion. When we had finished the prayer, we all went to Allah's Messenger (peace be upon him) and I said to him: This man recited in a style to which I objected, and the other entered and recited in a style different from that of his companion. The Messenger of Allah (peace be upon him) asked them to recite, so they recited. The Apostle (peace be upon him) expressed approval of their efforts (their modes of recitation), and there occurred in my mind a sort of denial (unbelief) which did not occur even during the Days of Ignorance. When the Messenger of Allah (peace be upon him) saw how I was affected (by a wrong idea), he struck my chest, whereupon I broke into a sweat and felt as though I were looking at Allah in fear. He (the Holy Prophet) said to me: Ubayy, a message was sent to me to recite the Qur'an in one dialect, and I replied: Make (things easy for my people. It was conveyed to me for the second time that it should be recited in two dialects. I again replied to him: Make affairs easy for my people. It was again conveyed to me for the third time to recite in seven dialects and (I was further told): You have got a seeking for every reply that I sent you, which you should seek from Me. I said: O Allah! Forgive my people, forgive my people. So I have deferred the third one for the day on which the entire creation will turn to me, including even Ibrahim (peace be upon him) (for intercession).

Sahih Muslim, Hadith 1787

What were these seven forms, or 'dialects' ('*ahruf*')? Did they just represent different pronunciations? Or did they carry different meanings? Why fuss over a dialect, when

the meaning is clear? Muslim scholars are divided over this issue. There is simply no information on what these 'ahruf' actually were. The early Qur'an commentator and historian at-Tabari (born 224 A.H.) believed all but one of these forms were burnt by Uthman (*A 'Perfect' Qur'an*, p. 28, by Brother Mark)

Both the differing codices and differing forms bear witness that the Qur'an is not the unchanged book Muslims would like it to be.

(For a fuller response to these claims refer to *Evaluation of the Qur'an* later in this chapter.)

ADDITIONS TO AND OMISSIONS FROM THE QUR'AN

Passages added to the Qur'an

Besides the parallel texts and the seven different forms of the Qur'an there is also evidence of interpolations (additions) and omissions in the now existing text of the Qur'an.

A curious story is told about 'Abd-Allah ibn-Abi-Sarh. While Mohammed was dictating to him the passage beginning with Surah 23:12, he was carried away by wonder at this description of the creation of man; and, when Mohammed paused after the words 'another creature', exclaimed: 'Blessed be God, the best of creators'. Mohammed accepted this as the continuation of the revelation and told him to write it down.

This aroused doubt, however, in ibn-Abi-Sarh, and later he gave up Islam and returned to Mecca; at the conquest of Mecca he was one of those prescribed [to be killed], but was pardoned on the intercession of Uthman.

'Introduction to the Qur'an' by R.Bell, p. 37 – quoted from al-Baidawi's and Zamaksharis's Commentaries.

The canonical traditionists report that Surah 4:95 was dictated by the prophet to his amanuensis (secretary) Zayd thus: 'Those believers, who sit at home, are not equal to those who fight in the way of God with their goods and their persons'. A blind man was present and heard the words. He immediately interjected that were he as other men, he would certainly fight; whereupon the prophet interposed the words: 'except those who suffer from a grave impediment' which stand in the text today'.

'Islam' by A. Guillaume, p. 191; see also al-Bukhari, Hadith 6.118

All these facts are, of course, if at all, little known to Muslims. What is the point of making them aware of these problems? Certainly not to undermine their faith and trust in God! But it is helpful for any person to be aware of possible cracks in the foundation of their lives, particularly when these effect their eternal destiny.

Because there are no adjustments possible after death, compassion, kindness and love dictate us to point to a questionable foundation of the faith of our human fellow travellers, while it is possible.

**Unless it hurts us more to say this to a Muslim
than it hurts him to hear and perceive it, we
have the wrong attitude towards him !!**

But let us take note:

Passages that have been omitted in the Qur'an

The tradition collector Muslim gives us the following information in one of the traditions:

We used to recite a Surah which resembled in length and severity (Surah) Bara'at. I have, however, forgotten it with the exception of this which I remember out of it: 'If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust'. And we used to recite a Surah which resembled one of the Surahs of Musabbhat, and I have forgotten it, but remember (this much) out of it: 'O people who believe, why do you say that which you do not practise' (61:2) and 'that is recorded in your necks as a witness (against you) and you would be asked about it on the Day of Resurrection' (17:13).

Footnote 1416 explains: *The words of this Surah have been abrogated in the Qur'an; its meaning has, however, been preserved in other verses of the Qur'an, e.g. in Surah 17:100: 'If you possess the treasures of the mercy of my Lord, you would then withhold (them) from fear of spending (it away). And man is ever niggardly.*

Sahih Muslim II, p. 501

Abdullah b. Abbas reported that Umar b. Khattab sat on the pulpit of Allah's Messenger (may peace be upon him) and said: Verily Allah sent Muhammad (may peace be upon him) with truth and He sent down the Book upon him, and the verse of stoning was included in what was sent down to him. We recited it, retaining it in our memory and understood it. Allah's Messenger (may peace be upon him) awarded the punishment of stoning to death (to the married adulterer and adulteress) and, after him, we also awarded the punishment of stoning. I am afraid that, with the lapse of time, the people (may forget it) and may say: We do not find the punishment of stoning in the Book of Allah, and thus go astray by abandoning this duty prescribed by Allah. Stoning is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, or if there is pregnancy, or a confession.

Sahih Muslim III, p. 912

A commentary tries to explain:

Here is an example of an abrogation of Qur'anic verses in which the words are abrogated whereas the ordinance has been conserved for all time to come in the Shariah through the words of the Holy Prophet (may peace be upon him) such as his judgments in such cases of adultery. This also shows how closely the Qur'an and the Sunnah are interlinked.

ibid

These verses are not found in the Qur'an. As we can see, the commentator explains this to be due to abrogation.

Ibn Abbas reported: "Allah sent Muhammad with the Truth and revealed the Holy Book to him, and among what Allah revealed, was the Verse of the Rajam (the stoning of married person (male & female) who commits illegal sexual intercourse, 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 do 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."

Al-Bukhari, Hadith 8.817

There is a tradition from Ayesha, the prophet's wife, that a certain chapter, which now consists of 73 verses, once contained no less than 200, and that when Uthman compiled the Qur'an the missing verses could not be found. One of them was called the Verse of Stoning, and is said to have contained the order to stone a man or woman who had committed adultery ... This verse is said to have been part of the original Qur'an. Many early authorities say so, and what is very significant is, that the first Caliphs punished adulterers by stoning. This is still penalty-prescribed [sic] in Muslim law books, whereas the Qur'an (Surah 24:2) prescribed a hundred stripes.

'Islam' by A. Guillaume, p. 191

*... there is the ... verse (53:19f.) 'Have you considered **al-Lat and al-Uzza and Manat** the third one?' This was once followed by the words: '**Verily they are the exalted maidens** (Gharaniq, also translated 'cranes') **and their intercession is to be hoped for**' ('is approved' in another version). The earliest authorities on the life of Muhammad (i.e. Ibn Ishaq) asserts that these words were uttered by Muhammad at the instigation of Satan.*

'Islam', p. 189 and "New Light in the Life of Mohammed", by A. Guillaume, p. 38

*The Qur'an has made a slight alteration and a significant omission to the first text: instead of saying 'By al-Lat, etc., it reads, 'Have you considered al-Lat' etc. and **the sentence about the exalted maidens is dropped altogether**. Subsequently Gabriel came to the prophet and denied that he had revealed the word to him.*

The polytheists of Mecca were delighted about this, for these words were those of the chant of the Quaraish as they processed around the Ka'ba.

References in the Siratut-ul Rasul as revised by Ibn Hisham, vs. 239. Tabari pp. 1192 ff., al Suhayli, p. 229, according to A. Guillaume (our emphasis).

OTHER INCONSISTENCIES IN THE QUR'AN

From quite a number, we like to sketch some contradicting statements within the Qur'an.

Some Prophets excel above others.

*Those apostles we endowed with gifts, **some above others.** To some of them Allah spoke, others He raised to degrees (of honour).*
Surah 2:253

*Allah did choose Adam and Noah, the family of Abraham, and the family of Imran **above all people.***
Surah 3:33

BUT: Prophets are without distinction between them

*Say ye: 'We believe in Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob and the Tribes, and that given to Moses and Jesus and that given to (all) prophets from their Lord: **WE make no difference between one and another of them...**'*
Surah 2:136

*The Apostle believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His messenger. **We make no distinction** (they say between one and another of His apostles). And they say, 'We hear, and we obey: (We seek) thy forgiveness, our Lord, and to Thee is the end of all journeys'.*
Surah 2:285

*Say: 'We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the Tribes. And in (the Books) given to Moses, Jesus, and the prophets, from their Lord: **We make no distinction between one and another among them.***
Surah 3:84

Judgment will be according to deeds

*The balance that day will be true (to a nicety). **Those whose scale (of good) will be heavy, will prosper:** Those whose scale will be light, will find their souls in perdition, for that they wrongfully treated our Signs.*
Surah 7:8-9

BUT: Forgiveness will be given to whom Allah wills

*Of the men He hath created: **He forgiveth whom He pleaseth,** and He punishes whom He pleaseth.*
Surah 5:20

Heavens and earth were created in six days

*He it is Who created the heavens and earth in **six days** - and his Throne was over the waters - that He might try you, which of you is best in conduct.* Surah 11:7

*Verily your Lord is Allah, Who created the heavens and the earth in **six Days**, and is firmly established on the Throne (of authority).*
Surah 10:3

BUT: Heavens and earth were created in eight days

*Say: Is it that ye deny Him Who created the earth in **two days**? And do ye join equals with Him? He is the Lord of (all) the worlds.*

*He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measured therein all things to give them nourishment in due proportion, **in four days**, in accordance with (the needs of) those who seek (sustenance).*

Moreover He comprehended in His design the sky, and it had been (as smoke): He said to it and to the earth: 'Come ye together, willingly or unwillingly'. They said: 'We do come (together) in willing obedience.

*So he completed them as seven firmaments in **two days** and he assigned to each heaven its duty and command.*
Surah 41:9-12

THE PROBLEM OF ABROGATION

Based on the Qur'an, Islam has developed the doctrine of abrogation. This effected an unidentified number of verses that have been removed (the so-called *Mansukh* Verses) and then replaced (by the so-called *Nasikh*-Verses) during the lifetime of Muhammad. The Qur'an teaches that

*... none of our revelations do we abrogate or cause to be forgotten. But **we substitute something better or similar**. Knowest thou not that Allah hath power over all things?*
Surah 2:106

*When **we substitute one revelation for another** - and Allah knows best what he reveals (in stages) - they say, 'Thou art but a forger'. But most of them understand not.*
Surah 16:101

Allah does, in fact, threaten to withdraw all revelation!

*If it were Our Will, **we could take away that which we have sent thee by inspiration**: then wouldst thou find none to plead thy affair in the matter as against Us.*
Surah 17:86

Allah is considered to be the absolute sovereign ruler over all and everything. Of course, God would not be God, if He did not have this power. However, God has restricted Himself in accordance with His nature and character. God is good and will not be evil. His goodness excludes arbitrary action (see "*Predestination*"). Thus the relationship between Allah and a Muslim is not like the one described in the Bible, in which God reveals Himself as our compassionate Father. The Islamic version rather declares that Allah is the ruler and the believer his slave. This is corroborated by the concept of *ta-abudi*, a statement, which disallows search and questioning, but rather demands unquestionable submission. This is why Islamic theology cannot allow any

critical research in its books. They are *ta-abudi*. In such kind of submission fear silences every attempt to search for objective established Truth. Therefore most Muslims do not even remotely consider the possibility to question the Qur'an and its validity.

We should take note, however, of a striking challenge to such a concept:

Do they not consider the Qur'an (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy.
Surah 4:82

We do consider! At the first 'discrepancy' we notice that verses were taken out and replaced by other texts within a very brief time span of, at the most, 23 years.

Muslim scholars try to explain this by suggesting that it is 'progressive revelation', like in the Bible, in which Yahweh revealed some of His thoughts to Noah, Abraham and others. Then He sent the Law to Israel through Moses (500 years later). When Christ came He introduced the New Covenant of Grace. This, however, did not happen over a period of 23, but rather 1,500 years, and was dictated by the historical and spiritual development of the people of God.

In addition, the Qur'an produces another problem by declaring the very opposite, namely that

... no change can there be in the Words of Allah
Surah 10:64

...there is none that can alter the Words (and decree) of Allah
Surah 6:34

We note that it says:

"We substitute" (i.e. exchange) in Surahs 2:106 and 16:101, and

"No change" in Surahs 10:64 and 6:34

We do know of changes, however:

Jalalu'd-Din as-Suyuti (born 1445 in Cairo), a very well accepted Islamic theologian and commentator, said that the number of abrogated verses has been variously estimated to range from 5 to 500.

In his commentary "Itqan" he furnished a list of 20 verses, which are acknowledged by all commentators to be abrogated.

'Dictionary of Islam', p. 520

Let us look at a few abrogations here:

- **The Qibla** (prayer direction) was changed from Jerusalem to Mecca (Surah 2:142-145).
- **The Division of Inheritance** left by parents or other relatives according to Surah 4:7 had to be equal (a share and a share which has to be determined). This was abrogated and replaced by verse 11, where it is commands that males must get double the share of females.
- **The Fast of Ramadaan** (Surah 2:185) replaces the verse before it, in which fasting during Ramadaan may be replaced by feeding a poor man.

- **The Night of Prayer** performed by reciting the Qur'an ought to be more or less half the time of the night or as long as it is easy (Surah 73:2-4 and vs. 20).
- **The Treatment of Adulteresses** is to be life imprisonment (Surah 4:15), which changed to flogging with 100 strokes (Surah 24:2). At first it was apparently stoning to death. This despite the leniency prescribed for homosexuals (Surah 4:16) after repenting.
- **Provision for widows** (Surah 2:240 and 4:12) is one year's maintenance and one sixth or a third of the inherited substance.
- **The Retaliation in Cases of Crime**, particularly murder, was to be confined to people of equal rank (slave for slave; free for free etc.)(Surah 2:178). This is in disagreement with Surah 5:48 and Surah 17:33, where retaliation is allowed against a murderer only.
- The Jihaad or **Holy War** was forbidden in the sacred months (Surah 9:5), but is allowed, even encouraged, in verse 36, which replaces the former.

The much discussed 'verses of the sword': "... fight and slay the pagans wherever ye find them and seize them, beleaguer them and lie in wait for them in every stratagem (of war)" (Surah 9:5), and "... when you meet the unbeliever (in fight) cut off their necks ..." (Surah 47:5), are said to have cancelled no less than 124 verses which enjoined toleration and patience.

'Islam' by A. Guillaume

CLAIMS REGARDING THE UNIQUENESS OF THE QUR'AN: 'PRODUCE A SURAH LIKE IT!'

The following evaluation of the Qur'an and its challenge to prove it to be true, is found as a commentary in the Mishkat:

The Qur'an is a miracle and an Universal Book. The Qur'an is the greatest wonder among the wonders of the world. It repeatedly challenged the people of the world to bring a chapter like it but they failed and the challenge remains unanswered up to this day. The Qur'an declares: And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helper besides Allah if you are truthful - Surah 2:23. Say: If men and Jinn should combine together to bring the like of this Qur'an, they cannot bring the like of it, though some of them help other. And certainly We have made distinct for men every kind of description but the majority of men do not consent but are denying - Surah 17:89. As the Qur'an was revealed, no credit is given therefore to the Prophet, but the fact remains that this book is second to none in the world according to the unanimous decision of the learned men in points of diction, style, rhetoric, thoughts and soundness of laws and regulations to shape the destinies of mankind. It is an epitome in itself. It is an universal book like the vast page of Nature. Worlds of nature are subject to laws. Nature is mute and does not explain the reason of such laws, while the Qur'an explains

them and says that there is one god who is regulating the government of this universe with these laws with an object in view. The Qur'an is a perfect code of human life. It is a Divine Light that dissipates darkness from all around. Man-made lights are insufficient to remove the all-pervading darkness and hence man-made laws are insufficient as a panacea for all problems of the world. By the divine Light of the Qur'an, all darkness is removed from the soil of the mind just as by the sun all darkness of the universe is removed. It is therefore a solution of the world problems both temporal and spiritual, and is thus an Universal Book for the guidance of mankind.

Mishkat III, Commentary, pp. 663-665

Or do they say, 'He forged it'? Say: 'Bring then a Surah like unto it, and call (to your aid) anyone you can, besides Allah, if it be ye speak the truth!'

Surah 10:38

*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 a surety ye cannot - then fear the fire whose fuel is men and stones - which is prepared for those who reject Faith.*

Surah 2:23-24

*Say: If the whole of mankind and Jinns were to gather together to **produce the like of this Qur'an**, they could not produce the like thereof, even if they backed each other with help and support. And We have explained every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude!*

Surah 17:88-89

This Qur'an is not such as can be produced by other than Allah.

Surah 10:37

We accept the challenge!

In an ad hoc fashion, we made a quick effort to 'produce' some 'Surahs'. Anyone can add to that. We have taken just five portions of Christian writing and mixed them with six Surahs (or portions thereof) and six Scriptures from the Bible for comparison.

You, the reader (hearer), be the judge. We invite you to make your own honest assessment of the literary quality, and separately of the truth content and devotional value of each of the passages quoted. **After** your judgement find out who the writers were.

The authors' sources are shown at the end.

1. Lord, make me an instrument of your peace. That I practice love where I am hated. That I forgive where I am offended. That I heal where there is strife. That I speak truth where there is error. That I bring faith where doubt oppresses. That I rouse hope where despair torments. That I kindle your light where darkness reigns. That I bring joy where sadness is dwelling. Lord, let me not seek to be comforted. But that I may

comfort others also. Not seek to be understood, But understand others also. Not seek to be loved. But to love others also. For he that gives shall receive. He that forgets himself shall find. He that forgives shall be forgiven. He that dies shall awake to eternal life.

2. To the Thamud people (we send) Salih, one of their own brethren: He said: 'O my people! Worship Allah; ye have no other god but Him. Now hath come unto you a clear (sign) from your Lord! This she-camel of Allah is a sign unto you. So leave her to graze in Allah's earth, and let her come to no harm, or ye shall be seized with a grievous punishment. And remember how He made you inheritors after the Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains, and carve out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah, and refrain from evil and mischief on the earth.
3. He is no fool that gives what he cannot keep to gain what he cannot lose.
4. Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it? I am the good shepherd; I know my sheep and my sheep know me...and I lay down my life for the sheep. No-one takes it from me, but I lay it down of my own accord. My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish.
5. If Allah so wills, He could make you all one people: but He leaves straying (should read: "leads astray") whom he pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions.
6. The Lord is my shepherd, I shall lack nothing. He makes me lie down in green pastures, he leads me beside quiet waters, he restores my soul. He guides me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows. Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the for ever.
7. Grant me, Almighty God, that I may circumspectly explore your will for my life, that I may truly know it and completely fulfill it. Arrange my life that it may bring honour to You and salvation to me. Add to this, O Lord, a free heart, a strong heart, a vigilant heart, an unchangeable heart. Make me modest without presumption, serious without sadness, truthful without deceit, brave without fear, active without being thoughtless. Let my way reach its purpose safely. Let me set my hope on You forever, You the loving God of my life.
8. Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a fire of blazing flame! His wife shall carry the (cracking) wood - as fuel! A twisted rope of palm-leaf fibre round her (own) neck!
9. It is not important what people think or say to us, but what we are before God. It is not important what we do, but how we do it. It is not important that we escape suffering, but that suffering fulfils its purpose. It is not important when we die, but that we are ready to meet God!

10. Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.
11. Fight those who believe not in God nor the Last Day nor hold that forbidden which hath been forbidden by Allah and His Apostle nor acknowledge the Religion of Truth (even if they are) of the people of the Book⁶, until they pay the Jizya⁷ with willing submission, and feel themselves subdued.
12. God our Saviour ... wants all men to be saved and to come to a knowledge of the truth.
13. O ye that reject Faith I worship not that which ye worship. Nor will ye worship which I worship. And I will not worship that which ye have been wont to worship, nor will ye worship that which I worship. To you be your Way, and to me mine.
14. You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave - just as the Son of Man (Jesus) did not come to be served, but to serve, and to give his life as a ransom for many.
15. By the Sun and his (glorious) splendour; by the Moon as she follows him; by the Day as it shows up (the Sun's) glory; by the Night as it conceals it; by the firmament and its (wonderful) structure; by the Earth and its (wide) expanse; by the Soul and the proportion and order given to it; and its enlightenment as to its wrong and its right. (should read as in older translations (according to the Mishkat'... and breathed into it (i.e. the soul) wickedness and piety'). Truly he succeeds that purifies it. And he fails that corrupts it!
16. God, Who needs nothing, loves into existence wholly superfluous creatures in order that He may love and perfect them.
17. The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, "Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?" They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her." Again he stooped down and wrote on the ground. At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?" "No one, sir," she said. "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

⁶ Jews and Christians

⁷ Jizya = a tax demanded from Jews and Christians living under Muslim rule.

Sources:

1. Francis of Assisi 1182-1226 AD
2. Surah 7:73-74
3. Jim Elliot - "Martyr for the Gospel in the Amazon Jungle", 1956
4. Luke 15:3-4, John 10:14,18,28
5. Surah 16:93
6. Psalm 23
7. Thomas Aquinas 1224-1274
8. Surah 111:1-5
9. Eva von Thiele-Winkler
10. 1 Corinthians 13:4-7
11. Surah 9:29
12. 1 Timothy 2:4
13. Surah 109:1-6
14. Matthew 20:25-28
15. Surah 91:1-10
16. C.S. Lewis ('The four loves')
17. John 8:3-11

THE QUR'AN IS CLAIMED TO BE THE FINAL REVELATION, AND TO ABROGATE ALL OTHERS GIVEN BEFORE

According to present day Islam the Qur'an is now replacing all former revelations. They got lost or were corrupted, it is said. All 'former revelations', including the Bible, are assumed to have formerly been synonymous with the message of the Qur'an. The Word of God exists eternally, and is uncreated in heaven. All Scriptures were replicas thereof. But only the Arabic Qur'an is viewed to be a true replica of this now. This is the Islamic response to the dilemma, that 'the former Scriptures' carry very differing messages as compared with the Qur'an.

THE SOURCES OF THE QUR'AN

Islam builds its faith and practice on the assumption that the Qur'an is a revelation from God (it is considered '*nazil*', i.e. come down from heaven). Every religion with such a claim must be prepared to provide evidence supporting its '*nazil*' character.

The very word revelation suggests that something hitherto unknown and/or inaccessible to the human mind, is now, by supernatural means, been made accessible. In the case of the Qur'an, a substantial part can be shown to have been existing knowledge that was accessible to Muhammad.

We are aware of a very substantial number of Bible stories, which are contained in the Qur'an. They often differ greatly from their biblical originals. We shall find these to be Talmudic, Apocryphal or heretical stories, which, in addition, can be proven to be historically and/or biblically untrue.

Jews and Christians criticized Muhammad for this. In return he attacked them by claiming that *they* perverted *their* Book.

There is among them a section who distort the Book with their tongues; (as they read) you would think it is a part of the Book but it is no part of the Book; and they say

*"That is from Allah" but it is not from Allah: it is they
who tell a lie against Allah and (well) they know it!*
Surah 3:78

Commendably, Muhammad differentiated between the 'Book' (i.e. the Bible) and what the Jews 'knowingly distorted with their tongues'. This does not even faintly suggest in any way that the Qur'an claims the Scripture to have been changed.

We have no choice, but to conclude that the Qur'an to a large extent is an inaccurate conglomerate of often ill-perceived religious stories, which circulated in Arabia at the time of Muhammad.

Concepts Taken from the Arabian Past

ALLAH

Allah is the Arabic word for God, which the local pagans, as also the Jews and Christians, used. This name was no innovation of Muhammad, as can be noticed by the names of some of his contemporaries. His father's name was Abd-allah (slave of Allah), and his uncle was called Obeid-allah. Besides, the infidels of Mecca never objected to Muhammad's reference to Allah, for this was a kind of chief deity among the others.

THE KA'BA

(today also called the 'Holy Masjid') was already described as a shrine of worship by Deodorus Siculus in 60 BC. It was used for idol worship and occult practices long before the time of Muhammad, who then linked it to Abraham and Ishmael, even Adam, to give it credence.

THE HAJJ

The pilgrimage to the Ka'ba was also practiced long before Muhammad's time. Like today, it included circumambulating the Ka'ba, the kissing of the Black Stone, visits to the hills of Safa and Marwa including the run between the two hills, and also the throwing of stones against a stone pillar, symbolizing Iblis (the devil) in Wadi Mina. Also the slaughtering of sacrifices at Mina was a heathen practice. Muhammad attributed a new history and meaning to this pagan cult.

THE RITUAL PRAYERS

The now extinct tribe of the Sabaeans, who lived in the Arabian Peninsular, observed seven daily prayers at appointed times. Muhammad selected five of these for his followers, including their names and gave it legitimacy by claiming that this was ordained by God, while on his nightly journey to heaven ('*miraj*'). The Sabaeans also prayed for the dead, a custom that has been adopted by Islam.

FASTING DURING RAMADAAN

The Sabaeans fasted thirty days every year and celebrated the Eid-festival at the end as the breaking of the fast. The fast was prolonged by one day, should the new moon not be clearly visible on Eid. This practice was also incorporated into the new religion of Islam. In the Mishna Berkhoth (Jewish Talmud) it is said that fasting should begin and stop at the time when one can begin to distinguish between a white and black cotton-thread. This custom has also been incorporated into Islamic traditions.

We cannot accept that these imitations are purely coincidental. We hold that they were known to Muhammad, and that he incorporated them into the Qur'an, while others were incorporated into the Hadith.

The assumption that the Ka'ba, the Hajj, the Fast and the Prayer regulations date back to Abraham and Ishmael, who introduced them to Arabia, cannot possibly be established. It is unbiblical and highly unlikely to have survived 2500 years of verbal transmission in a pagan society, when no acceptable source provides any evidence for this.

Qur'anic Concepts Taken from the Jewish Talmud

In the Arabian Peninsula a number of Jewish communities had settled in the diaspora following the destruction of Jerusalem in 70 AD. These seem to have largely been guided by legends (Hagadda etc.) and Talmudic writings, rather than the Torah. Many Jews at the time believed that the Talmud had been added to the 'preserved tablets' (i.e. the Ten Commandments, which were kept in the Ark of the Covenant and were believed to be replicas of the heavenly books). Muhammad edited these sources, and not the Bible, into the Qur'an.

SATAN'S REFUSAL TO WORSHIP ADAM

This report from Surah 2:34 can be traced to the Talmud (*Islam* by A. Guillaume, p. 62).

CAIN AND ABEL

The way the story of Cain and Abel is related in Surah 5:30-35 shows quite clearly that this is copied from the Targum of Jonathan-ben-Uzziah, the Targum of Jerusalem and Pirke Rabbi Eleazar.

ABRAHAM

Whatever Muhammad knew about Abraham is not from the Bible, but from Jewish legends, the source being the Midrash Rabbah (Surahs 2:260; 6:74-84; 19:42-50; 21:52-72; 26:70-82; 29:16+17; 37:83-89; 43:26-30; 60:4).

THE VISIT OF THE QUEEN OF SHEBA

is fancifully described in Surah 27:17 ff. Like the other stories, it does not reflect the Bible at all. We can determine the source, however, which evidently is the II Targum of the Book of Esther (paraphrased translation), although Muhammad reports this as to be from the Bible.

HARUT AND MARUT

These two angels are mentioned in Surah 2:102. Harut and Marut were idols worshipped in Armenia. Their existence was inspired by Marut, the Hindu god of the wind. We find this story related in the Talmud (Midrash Yalzut, chapter 44).

SEVEN HEAVENS AND SEVEN HELLS

The reports of these in Surahs 15:44 and 17:44 have their source in the Jewish tradition called Hagigah and Zuhal.

Qur'anic concepts taken from the Apocrypha

The Apocrypha is a collection of legends and stories about Jesus, mainly from the second Century, which were not accepted as Scripture by the early Church, because they could not be linked to the Apostles, and consequently lacked authenticity. Christian sectarians that had accommodated the Apocrypha and their teaching must have found their way to the Arabian Peninsula. Muhammad had obviously heard these fables, believing they were part of the Gospel. Also one of Muhammad's concubines, Mary the Copt, could have related these stories to him, and so Waraqla ibn Naufal, a cousin of Muhammad's first wife Khadijah, who is called a Christian

in the Hadith. It is undeniable that these legends rather than the authentic Bible found their way into the Qur'an.

JESUS

Jesus' name in the Arabic Qur'an is Isa. In Surah 19:16-31 it is related that He was born under palm trees. This story can be traced back to the 'History of Nativity', an apocryphic writing. When, according to the Qur'an, Mary's family rebuked her for having a child outside a marriage bond, the newborn Jesus speaks out of the cradle in defense of his mother. The source of this legend is the so-called 'Gospel of Infancy'. (Both sources are not biblical, but are apocryphal).

In Surah 3:49 and 5:113 it is related that as a child Jesus formed a bird out of clay. By breathing on it, he let it come alive so that it flew away. This story comes from the so-called 'Gospel of Thomas' (Apocrypha). In Surah 4:156 it is related that Jesus was neither killed nor crucified. The source is a Docetic or Gnostic heresy, promoted by Basilides, an early Christian heretic of the second century.

The Hadith speaks of the return of Jesus in a way that is foreign to the Bible. At his return to earth, he will supposedly live forty years, marry and have children, then die and be buried next to Muhammad in Medina.

THE TRINITY OF GOD

Christians are surprised to discover in Surahs 5:116 and 5:75+76 that the Trinity comprises of God, Mary and Jesus. This thought is foreign to Christians and the Bible, but no doubt finds its origin in the veneration of Mary as 'The Mother of God', something still practiced in the catholic and orthodox communities.

THE VIRGIN MARY

Christians read with astonishment in Surah 19:28+29 that Mary, the Mother of Jesus, was a sister of Aaron. Learned men of Islam, who are aware that Miriam, the sister of Aaron, and Miriam or Mary, the mother of Jesus, are separated by a gap of 1.500 years, try to explain that Mary, the mother of Jesus, also had a brother who was also named Aaron. Since Mary is also called the daughter of Imran (Surah 66:12), the Amram of Exodus 6:20, we have to dismiss this attempt to cover up a historic blunder in the Qur'an. Amram was indeed the father of Aaron, Moses and Miriam. To top it all, Jalalu'd Deen had stated that Mary's mother was Hannah, as mentioned in I.Sam.1. If that would be correct, she would have lived about 1 000 years before her 'daughter'.

'The Gospel of James', another apocryphal book, was the source of the report that the girl Mary lived in the Temple, receiving food from angels, and that Joseph was chosen to be her husband by miraculous rods, as the Qur'an reports Surah 3:35+36 and 42-47.

THE MIRAJ

This describes the ascension of Muhammad to the Seventh Heaven during a miraculous nightly journey from Mecca to Jerusalem on a horse-like beast, called Buraq. This story is related to us in Surah 17. More detail is furnished by al-Bukhari (4.429, 4.462, 6.240, 7.482, 7.508, 8.583, 8.610) and Tirmizi (1445, 5920). We can trace this story back to a fictitious book called the 'Testament of Abraham', which was written in Egypt (200 BC) and then translated into Greek and Arabic.

THE CAVE OF THE SEVEN SLEEPERS

It is not difficult to detect the striking resemblance of this story from Surah 18:9-26 to a book called the 'Story of Martyrs' by Gregory of Tours. It is a legendary tale of Christians under persecution that fell asleep in a cave for 200 years. The Qur'an prolongs this to 309 years.

All this is a hopeless mix-up of historical events. Why should we, in the light of this, believe the Qur'an to be true and the Bible to be corrupted? All the evidences point to the opposite.

Qur'anic concepts taken from Eastern Sources

PARADISE

The description of Paradise in Surahs 55:56 and 56:35+36, which speak of "wide-eyed *Huris* with eyes like pearls, a recompense for what they laboured", has interesting parallels in the Zoroastrian religion of Persia, where their name is not *Huris*, but *Paaris*.

THE BALANCES

For some strange reason, people of the Western World, entertain the unbiblical idea of a set of balances, which God will operate on the Day of Judgement to weigh our good and bad deeds against each other, to determine whether we qualify for heaven or hell. In stark contrast to this the Bible teaches explicitly and repeatedly that justification is by faith, and not by good deeds, although these will be the outflow of their faith.

Although the balance and judgement concept is found in the Qur'an in Surahs 101:5+6 and 42:7, we discover that the original source is the 'Testament of Abraham'. 'The Book of the Dead', also from Egypt, refers to judgement by Osiris, an Egyptian deity, and here the same concept of judgement by balances is used.

THE SIRAT

is a bridge that supposedly leads over an abyss with hell below on ones way to Paradise, and which only the good people will be able to cross. This concept was well known in Persia, and is called *Chinavad* (the connecting link) in the Zoroastrian book 'Dinkart'.

Qur'anic concepts taken from the Hanifs (Hanifites)

Hanifs are supposed to have been followers of the true religion of Abraham, men who rejected the polytheistic worship prevalent in pre-Islamic Mecca. In contrast to the pagans they believed in one God, the 'God of Abraham'. While the Qur'an makes no direct mention of these men, and only one or two AHadith refer to them, the Muhammad biography by Ibn Ishaq gives some detail. Four men are mentioned by name. We must assume that their knowledge about the one God of Abraham did not have its source in oral transmission from the time of Abraham, but rather from their contact with the Jews who lived in their neighbourhood.

The Hanifs, the Qur'an and the Hadith, had a common belief.. All three rejected idol worship and the burying of infant girls, which was an Arabian practice. They accepted the 'unity of God', whatever that is supposed to mean, believed in Paradise and hell, and call Allah 'Lord Most Merciful and Compassionate'. It is most probable that Muhammad, when he withdrew to the cave of Hira, met Zaid-ibn-Amr, one of them. He too was rejected by the Meccans. It was for the statement 'I worship the God of Abraham'. He had been expelled from Mecca and lived on Mount Hira. In pre-Islamic Arabia the word Hanif meant 'unclean' or 'apostate', because Hanifs had abandoned their former religion. Muhammad, gave this word a positive connotation. It now means 'one that is inclined to God', or is simply taken to mean 'orthodox'. By implication Abraham was a Hanif (Surahs 4:125; 3:95 and 6:161). The Meccans were strongly admonished by Muhammad:

*Verily my Lord hath guided me to a way that is straight,
a religion of right the path (trod) by Abraham the true in
faith and he (certainly) joined not gods with Allah.*

It is sad to realize that today's Muslims do not follow the faith of Abraham. Had they turned to the Taurat for their knowledge about him, history would have taken another course.

It is revealing to consider the lives and fate of the four Hanifs as told in the "Sirat'ul Rasul" by ibn Ishaq, the earliest biographer of Muhammad:

*One day when the Quraysh had assembled on a feast day to venerate and circumambulate the idol to which they offered sacrifices, this being a feast which they held annually, four men drew apart secretly and agreed to keep their counsel in the bonds of friendship. They were **Waraqah b.Naufal**, **Ubaydullah b.Jahsh**, whose mother was Umayma d.'Abdu'l Muttalib, **Uthman b.al-Huwayrith** and **Zayd b.'Amr**. They were of the opinion that their people had corrupted the religion of their father Abraham, and that the stone they went round was of no account; it could neither hear, nor see, nor hurt, nor help. 'Find for yourselves a religion', they said, 'for by God you have none'. So they went their several ways in the lands, seeking the Hanifiya, the religion of Abraham.*

Waraqah attached himself to Christianity and studied its Scriptures until he had thoroughly mastered them.** 'Ubaydullah went on searching until Islam came; then he migrated with the Muslims to Abyssinia taking with him his wife who was a Muslim, Umm Habiba. When he arrived there **he adopted Christianity, parted from Islam, and died a Christian in Abyssinia.

*After his death the apostle married his widow Umm Habiba. **Uthman b.al-Huwayrith** went to the Byzantine emperor and **became a Christian**. He was given high office there. **Zayd b.'Amr** stayed as he was: **he accepted neither Judaism nor Christianity**. He abandoned the religion of his people and abstained from idols, animals that had died, blood, and things offered to idols. He forbade the killing of infant daughters, saying that he worshipped the God of Abraham, and he publicly rebuked his people for their practices.*

Hisham b.'Urwa from his father on the authority of his mother Asma d.Abu Bakr said that she saw Zayd as a very old man leaning his back on the Ka'ba and saying: 'O Quraysh, By Him in whose hand is the soul of Zayd, not one of you follows the religion of Abraham but I'. Then he said: 'O God, if I know how you wished to be worshipped I would so worship you; but I do not know'. Then he prostrated himself on the palms of his hands.

Most significant is perhaps a statement of **Ubaid Ubaydullah b.Jahsh**:

While living there [i.e. Ethiopia], he converted to Christianity and died a Christian. After his conversion, he said to his companions who had migrated with him to Abyssuina, 'We have clearly come to know the truth, but you still search for it and have not yet seen anything.

With these words he employed an expression that is used when a young dog opens its eyes for the first time, seeing nothing clearly.

An Evaluation

Can one reasonably assume that the many similarities between the Qur'an on the one hand, and the Apocrypha, Talmudic, Persian and other writings are purely coincidental? The odd one may well be. Knowing that there was contact between Muhammad and Jews and sectarian Christians, who used the stories which reappeared in the Qur'an, we have little choice, but to assume that the Qur'an was authored by Muhammad. The dissimilarities between the Bible text and its fanciful and incorrect appearance in the Qur'an cannot be explained other than that Muhammad's knowledge of the Bible was at best scanty and poor, and that he was misled into believing that the legendary tales he heard were actually biblical. We also remember Salman, the Persian, who is mentioned in the Siratut-ul Rasul and indirectly in the Qur'an. He was suspected by the contemporary Arabs to be someone who taught Muhammad (Surah 16:102+103).
(Much of the above information has been gleaned from *The Source of Islam* by W. St.ClaireTisdall.)

THE HADITH

INTRODUCTION AND DEFINITION

The aHadith (pl. of Hadith) are a collection of traditions about Muhammad's life. The purpose is twofold:

- to interpret the meaning of the Qur'an rightly: ***Tafsir***.
- to be able to imitate the life style of Muhammad. Such imitation is considered to be highly meritorious. This is called ***Sunnah*** (= 'path', 'way', 'manner of life').

Since only a few people are sure of the morality of their actions, it has always been considered a 'good' way to do what most people do. To copy the one who was Allah's chosen Prophet, who must have been well-pleasing to Allah, is surely to follow the best example.

Jens Christensen

In the Hadith the Muslim seeks guidance for his life-style. According to Islam, good deeds and right action earn eternal life in Paradise, and these are obtained by '*al-hidaya*', 'right guidance'. Since Muslims consider Muhammad's life and everyday walk and talk to have been inspired, the copying of what he did, seems to Muslim believers the safest way to please Allah. In real terms the religious life of Muslims centers more on the Hadith than on the Qur'an:

Some of us met to exchange Hadith reports. One fellow said: 'Enough of this! Refer to the Book of Allah'. Imran b.Husain said: 'You are a fool! Do you find in the Book of Allah the prayers explained in detail? Or the Fast? The

Qur'an refers to them in general terms only. It is the Sunnah which supplies the detailed explanation'.
"L'tibar" by al Hamda

The Hadith is the collection of biographic reports about the sayings, customs and doings of Muhammad and his companions; they also reflect on what Muhammad prescribed, ordered, tolerated in his presence or forbade.

Although the aHadith were collected and written down much later (about 250-300 years), the imitation of Muhammad's life was encouraged by him from the beginning:

Yahya related to me from Malik that he heard that the Messenger of Allah, may Allah bless him and grant him peace, said, "I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet.
Al-Muwatta, Hadith 46.3

Abu Huraira reported: I heard Allah's Apostle saying, ... 'He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah'.
Sahih Al-Bukhari, Hadith 4.204

In practical terms it looks somewhat like this:

Narrated by Zaid bin Aslam from his father who said: "Umar bin Al-Khattab addressed the Corner (Black Stone) saying, 'By Allah! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet touching (and kissing) you, I would never have touched (and kissed) you.' Then he kissed it .
Sahih Al-Bukhari, Hadith 2.675

Abdullah ibn-Umar was seen riding his camel in a circle at a certain place. When questioned about the purpose of this exercise, he said: "That I know not, only I have seen the Prophet do so here".

Ahmad-ibn-Hambal would not eat watermelon, because although he knew the Prophet ate them, he did not know whether he ate them with or without the rind, or whether he broke, bit or cut them. Even so, his action was not *Sunnah*, for Muhammad did eat watermelons!

THE CONTENT OF THE aHADITH ...

... cover just about every aspect of life:

The Qur'an and its revelation and collection, faith, knowledge, ablution (ritual washings), prayers, funerals, charity, the pilgrimage, fasting, business of all kinds, slavery, testaments, the 'holy war', prophets, particularly the virtues of Muhammad, marriage, divorce, food and eating, medicines, sacrifices, dress and manners, predestination, oaths, inheritance, punishment, treatment of apostates from Islam, dreams, cleanliness and eternal judgment, but also trivial things such as sneezing, yawning, the trimming of a beard, the use of perfume, the cleaning of the teeth and nose and the use of a toilet.

Other aHadith deal with dietary prescriptions, hygiene, perfume and an insight into Paradise:

Jabir reported that Allah's Messenger (may peace be upon him) commanded the licking of fingers and the dish, saying: 'You do not know in what portion the blessing lies'.

Ibn 'Abbas reported Allah's Messenger (may peace be upon him) as saying: 'When any one of you eats food he should not wipe his hand until he has licked it himself or has given it to someone else to lick'.

Sahih Muslim III, p. 1119-1120

Umm Sulaym reported that "Allah's Apostle (peace be upon him) visited her house and (took rest) and she spread a piece of cloth for him and he had a siesta on it. And he sweated profusely and she collected his sweat and put it in a perfume and in bottles. Allah's Apostle (peace be upon him) said: Umm Sulaym, what is this? She said: It is your sweat, which I put in my perfume.

Sahih Muslim, Hadith 5763

It is narrated by Jabir ibn Abdullah that "I heard Allah's Apostle (peace be upon him) as saying that the inmates of Paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh. It was said: Then, what would happen with food? Thereupon he said: They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah as easily as you breathe.

Sahih Muslim, Hadith 6798

On a more serious level, all that Muslims should and should not do is listed. Some more unusual Hadith may give us some insight:

*It is narrated by Abu Talha that "the Prophet said, "Angels do not enter a house in which there is a **dog** or there are **pictures**.*

Sahih Al-Bukhari Hadith 7.833

*It is narrated by Ayesha: "I purchased a cushion with **pictures** on it. The Prophet (came and) stood at the door but did not enter. I said (to him), "I repent to Allah for what (the guilt) I have done." He said, "What is this cushion?" I said, "It is for you to sit on and recline on." He said, "The makers of these pictures will be punished on the Day of Resurrection.'*

Sahih Al-Bukhari Hadith 7.840

*Ayesha reported that "the Prophet entered upon me while there was a curtain having **pictures** (of animals) in the house. His face got red with anger, and then he got hold of the curtain and tore it into pieces. The Prophet said, "Such people as paint these pictures will receive the severest punishment on the Day of Resurrection.*

Sahih Al-Bukhari Hadith 8.130

These aHadith are responsible for Muslim homes being decorated almost exclusively with pictures of the Ka'ba or Qur'an verses in calligraphic (ornamental) writing. All other motives are 'haraam', that is forbidden. Ironically we see Muslims use a camera and watching TV!

*It is narrated by Buraydah ibn al-Hasib that "Allah's Apostle (peace be upon him) said: He who played **chess** is like one who dyed his hand with the flesh and blood of swine.*

Sahih Muslim, Hadith 5612

*Jabir b.'Abdullah reported Allah's Messenger (may peace be upon him) as saying: None of you should **lie on his back and place one of his feet upon the other.***

*Narrated by Asma: "A woman asked the Prophet saying, "O Allah's Apostle! My daughter got measles and her hair fell out. Now that I got her married, may I let her **use false hair**?" He said (to her), "Allah has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially.*

Sahih Al-Bukhari, Hadith 7.824

*Yahya related to me from Malik that Humayd ibn Qays al-Makki said, "A man came to the Messenger of Allah, may Allah bless him and grant him peace, with the two sons of Jafar ibn Abi Talib. He said to their nursemaid, 'Why do I see them so thin?' Their nursemaid said, 'Messenger of Allah, the evil eye goes quickly to them. Nothing stops us from asking someone to make talismans (using ayats of Qur'an) for them, except that we do not know what of that would agree with you.' The Messenger of Allah, may Allah bless him and grant him peace, said, '**Make talismans** for them. Had anything been able to precede the decree, the evil eye would precede it.'*

Al-Muwatta, Hadiith 50.3

*Abd Huraira reported Allah's Messenger (may peace be upon him) as saying: 'Let there be the curse of Allah upon the thief who **steals** an egg and his hand is cut off, and steals a rope and his hand is cut off.*

Sahih Muslim II, p. 908

Some Hadith will cause us to smile. We obviously have to take them with a 'pinch of salt':

Ibn Umar reported Allah's Messenger (may peace be upon him) as saying: A believer eats in one intestine, whereas a non-believer eats in seven intestines.

Sahih Muslim III, p. 1137

Abu Hurairah reported that the Messenger of Allah said: 'When a fly falls in [sic] the utensil of some one of you, immerge [sic] it, because there is disease in one of its wings and cure in another, and also because it first throws its wing wherein there is disease. So immerge [sic] it entirely.

Mishkat II, p. 152

Another Hadith records:

Narrated by Abu Huraira: "The Prophet said, 'Allah loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allah, every Muslim who hears him (praising Allah) has to say Tashmit to him. But as regards yawning, it is from Satan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him.'

Sahih Al-Bukhari, Hadith 8.245

The commentator of the Mishkat explains:

Yawning is the result of sloth and sluggishness and has therefore been termed coming from the devil, and sneezing is the result of sound brain and sound health and is therefore termed as coming from an angel. Whenever a man yawns, he should cover his mouth with cloth or hands, as something injurious may enter there.

Mishkat I, p. 589-590

The Hadith collector Muslim in another footnote throws more light on this topic:

Sneezing was spoken of as good as it makes the brain clear, and yawning was spoken of as coming from the devil as it comes out as a result of sloth and idleness.
(ibid.)

The son of Abu Sa'id al-Khudri reported on the authority of his father that Allah's Messenger (may peace be upon him) said: 'When one of you yawns, he should try to restrain it with the help of his hand since it is the Satan that enters therein.

Sahih Muslim IV, p. 1540

THE COLLECTION AND TRUSTWORTHINESS OF THE HADITH

As soon as Muhammad had died, questions regarding the fulfilment of the demand to live according to the *Sunnah*, arose. And from that time the Traditions were used to find the respective answers. It became an oral tradition, which was handed down from generation to generation for 250 years and more.

One can hardly expect distortions or inaccuracies to be avoided. And that happened. In addition, theologians who needed backing for certain interpretations of their own, supported what they wanted to propagate, with a Hadith of their own making.

Sober scrutiny will cast doubt on the reliability of many a Hadith. The mode of collection, selection and collation by the recognized Hadith collectors adds to the dilemma. To give an example: Abu Da'ud, one of them, accepted only 4.800 traditions out of a mass of 500.000. Although he must have been very critical in his assessment and selection, he states that he has written down only *"those which seem to be authentic and those which are nearly so"*. (Ibn-Khalikan Vol. I, p. 159).

Of 40.000 Hadith transmitters, who had been instrumental in handing down Traditions, al-Bukhari acknowledges only 2.000 as reliable authorities. From 600.000 aHadith that he had gathered, he selected a mere 7.200, of which about half are duplicates of others. Each selection was done according to the judgement of only the one individual

collector. Al-Bukhari selected 1.2% of the available material well over 200 years after the recorded events supposedly took place. By comparison we would today have to think of the reconstruction of happenings that had been orally transmitted from the time of George Washington.

Abu Hurairah reported on the authority of Zaid ibn Sabet who told Nu'man ibn Amr who heard it from Safwan ibn Solaim that: '...'

The actual Hadith then follows such a chain of reference.

A grading into degrees of reliability was introduced. A *Hadisu's-Sahih* is a '**genuine tradition**', handed down by truly pious persons, distinguished for their integrity. And then we find the *Hadisu's-Za'if*, which is a '**weak tradition**'. Another school divides them into '**exhorted traditions**', '**restricted traditions**' and '**intersected traditions**'. Yet another one divides the Hadith into '**undoubted tradition**', '**well-known tradition**', '**rare tradition**', '**poor tradition**' and a '**single saying**'. All this **after** having been extensively sifted by the collectors!

From the host of Tradition-collections (some 1465!), Muslim scholars have selected six, which, according to their judgment, were authentic. These are now called the 'correct books' (*Sihahu's Sittah*) They are named after their collectors.

Strangely, the chief method for establishing the trustworthiness a Hadith, is the identification of the '**chain of transmitters**' (Arab.'*isnad*'). This is supposed to detect any unreliable Tradition. A typical '*isnad*' looks somewhat like this:

1.	Al-Bukhari	256 AH
2.	Muslim	261 AH
3.	At-Tirmizi	279 AH
4.	Abu-Da'ud	275 AH
5.	Abu-Abdi'r-Rahman	303 AH
6.	Abu Abdi'llah Muhammad	273 AH

In addition we also have to mention the *Mishkat* (or more exactly, the '*Mishkatu'l-Masabih*'):

*...being a collection of **most authentic** sayings and doings of the Prophet Muhammad selected from the **most reliable** collections of Hadith literature ...*
al-Baghawi

The whole of the theological and judicial system and its practical application is, apart from the Qur'an, based on these books.

SOME ISLAMIC TEACHING ON OBEDIENCE TO THE TRADITIONS

The commentary of the 'Mishkat' teaches Muslims:

*The traditions of the Holy Prophet have got paramount importance side by side with the Qur'an in the formation of a religious life of a human being for the attainment of perfection. **Indeed the Qur'an minus Hadis remains unintelligible** in many cases in the work-a-day life of a man. **It is the very injunction of the Quran to follow the Prophet in all his deeds and sayings. Therefore, if the***

Quran is believed, there is no other alternative, but to believe in the Hadis of the Prophet. Some of the verses that have been revealed in this connection are as follows:
Say, if you love Allah, then follow me, Allah will love you.
Surah 3:31.

Most certainly it is the word of an honoured Apostle, the possessor of strength, having an honourable place with the Lord of the Throne - one to be obeyed, and faithful in trust.

Jaber reported that the Messenger of Allah said on the Farewell Pilgrimage: "And I have left among you a thing if you adhere to, you will never be misguided after me - the Book of Allah and what you get from me by questions." (=Hadith)

Once a copy of the Torah was seen in the hand of a companion. The prophet got enraged and said: By One in whose hand there is my life, had Moses come to you and you would have followed him and left me, you would have certainly gone astray from the right path. Had Moses been alive and would have reached my prophethood, he would have certainly followed me." (1:20w).

Jalaluddin Sayuti says: If one seeks the Qur'an he shall seek 'Sunnah' because it is the commentary of the Qur'an and its explanation. Darimi reported that Hasan said: Gabriel revealed 'Sunnah' to the Holy Prophet as He revealed the Qur'an to him. He says also that 'Sunnah' is a judge upon the Qur'an and not the Qur'an upon Sunnah. Hedayah says: Hadis is a hidden revelation and that which differs from Hadis to the extent of a hair shall be given up.

From the above verses, traditions and sayings of theologians, it is now beyond question that all Muslims to whatever ages and climes do they belong, must necessarily follow the Hadis of the Holy Prophet.

Mishkat I, p. 3-5 – Introduction

The commentator of the Hadith of Sahih Muslim exhorts:

We have been told in clear terms that the Holy Prophet (may peace be upon him) neither said anything nor did anything of his own accord; whatever he said and whatever he did emanated from the Lord:

He does not speak of his own desire.

Surah 53:3

Say, I follow only that which is revealed to me from my Lord.

Surah 7:203

All the utterances and deeds of the Holy Prophet (may peace be upon him) are thus divinely inspired, and in them alone can one find the true meaning and the real significance of the Will of Allah.

Mere transmission of the Book of Allah to the people faithfully and sincerely does not exhaust the Prophet's

duties. On him also lies the responsibility of explaining the real purpose of the Qur'anic teachings and then giving them a visible shape so that mankind may see, along with the injunctions of Words alone, however powerful and however pointed, cannot be fully comprehended unless these conjure before our minds definite forms and shapes. Similarly, precepts, however valuable, can be best understood only when these are supported by living examples.

It is indeed a boundless favour of Allah to humanity that, along with His message, He also sent to us His Messenger to elaborate and elucidate it, and then transmute it into practical reality under his direct guidance.

And We have sent unto thee the Admonition that thou mayest expound unto mankind that which hath been revealed towards them.

As a final dispenser of the Message of Allah, the Prophet alone is best fitted and, therefore, divinely authorized to determine the meanings of the Holy Qur'an, to unfold before humanity the deep wisdom contained in it.

The Prophet is no doubt human, but his leadership is divinely inspired and none can be called a Muslim who does not accept this basic doctrine of the Holy Qur'an.

Say (O Muhammad): If you love Allah, follow me and Allah will love you and forgive you your sins; for Allah is Forgiving; a Dispenser of Mercy.

Surah 3:31.

It is by following Muhammad (may peace be upon him) that we can achieve the cherished goal of winning Allah's favour:

Some of the misguided people suggest that the commands of the Holy Prophet (may peace be upon him) were valid only during his lifetime, and that now when he is no more amongst us, we need follow only the injunctions of the Holy Qur'an and treat the Hadith as an account of the past which has some allusions to the life of the Holy Prophet (may peace be upon him), having no practical value as a code of life. These so-called pseudo-reformers [sic] little realize that a denial of the eternal validity of the Sunnah amounts to a denial of the Holy Qur'an's claim that the prophethood of Muhammad (may peace be upon him) is not time-bound; it is universal and the Prophet's words and deeds are the timeless expressions of the Will of Allah.

Muhammad (may peace be upon him) is the Messenger of Allah for the whole of mankind; no new prophet is to be raised after him. His prophethood is thus both universal and eternal. It is, therefore, an integral part of one's faith in the prophethood of Muhammad (may peace be upon him) that his words and deeds should always be taken as one of the two most reliable sources of right guidance.

The study of the records of the Ahadith and the life-history of those who maintained them proves beyond any shadow of doubt that the preservation of the Hadith was not an

after-thought, conceived long after the death of the Holy Prophet (may peace be upon him). It started right during his lifetime and was continued immediately after him with full earnestness and religious fervour; because it had to serve eternally as the fountain-head of right guidance".

Introduction to Sahih Muslim, p. I-IV

A CHRISTIAN EVALUATION OF THE HADITH

The system of thought in Islam has at all times focused on what a Muslim must **do**. Performance is seen to be the key to redemption. Submission and the gaining of merit are the focal point of its religion.

Instead, the focus should be on God. Who is He? What is He like? How can we relate to Him? Will He be satisfied with man's effort so score a little better, or by submissiveness, which is expressed in a thousand forms? A relationship of love is reciprocal. It rests on the devotion of our hearts and not a slavish submission..

We cannot fail to discover how the strict observance of the Traditions puts a Muslim into a legalistic straight-jacket of Do's and Don'ts. Questions of what is '*halaal*' (=permitted), and what is '*haraam*' (=forbidden) direct the everyday life of a Muslim.

Christians are no longer under the law. The following passages will remind us that Christ has 'set us free'.

Galatians 5:1

Jesus said: "Don't you see that whatever enters the mouth goes into the stomach and then out of the body? But the things that come out of the mouth come from the heart and these make a man 'unclean'. For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander. These are what make a man 'unclean', but eating with unwashed hands does not make him 'unclean'.

Matthew 15:10-11

See to it that no-one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principle of this world rather than on Christ ... Therefore do not let anyone judge you by what you eat or drink or with regard to a religious festival, a new moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ..

Colossians 2:8

Since you died with Christ to the basic principles of this world, why, as though you still belonged to it, do you submit to its rules: "Do not handle! Do not taste! Do not touch!"? These are all destined to perish with use, because they are based on human commands and teachings. Such regulations indeed have an appearance of wisdom, with their self-imposed

worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence.

Colossians 2:16-23

... gifts and sacrifices being offered were not able to clear the conscience of the worshipper. They are only a matter of food and drink and various ceremonial washings - external regulations applying until the time of the new order. When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.

Hebrew 9:8-12

We recall:

- The Qur'an is the 'holy book' of Islam and is believed by Muslims to have been verbally inspired.
- The content of the Qur'an is a mixture of alienated stories of the Old Testament and the Jewish Talmud, apocryphal stories of the New Testament, commands, threats, promises and interjections referring to contemporary events.
- During the life time of Muhammad an unknown, but considerable number of passages of the Qur'an had either been abrogated or replaced by others. It is also believed that seven forms of the Qur'an had been revealed.
- A large, but unknown number of the portions of the Qur'an had been preserved in the memories of the early Muslims, who passed them on from generation to generation over some 200 years. The variations in the texts caused the third Khalif to have them revised into one form (Uthmanic Text). Even today, variant readings of the Qur'an remained in its Arabic form.
- Yet Muslims claim that the text(s) available today has never seen any human manipulation.
- The Qur'an is difficult to read and needs interpretation (*tafsir*) to explain its content. Since only the prophet himself was qualified to do that, many of the sayings and practices (aHadith) of Muhammad have been preserved to enable Muslims to interpret the Qur'an.
- Since Muhammad is viewed to have lived a perfect life, he is considered the model by which Muslims ought to live.
- To preserve the knowledge of Muhammad's sayings, and practices, and to understand and interpret the Qur'an, the hundreds of thousands of memorised traditions about Muhammad that had been orally in circulation, were collected, evaluated and written down by the Hadith collectors about two Centuries after the events had taken place.
- Six recognised Hadith collectors had collected a vast sum of traditions which, with the Qur'an, provide the material for the Islamic Law, the Sunnah, that is

Muhammad's life style, which Muslims are to follow, and the needed information to interpret the Qur'an.

- The aHadith are, at least in part, of a very questionable nature.

Recommended Literature for Chapter 4

Introduction to the Qur'an, Bell and M. Watt, Edinburgh Univ. Press 1970, 250 pages

The Teaching of the Qur'an, H.U.W. Stanton, Bible & Tannen, N.Y. 1969, 130 pages

Christians ask Muslims, Gerhard Nehls, LCA 1992, pp. 89-102, 124-132.

A critical investigation of the claims of Islam regarding its Books, faith and practices

Jam' Al-Qur'an, The Codification of the Qur'an Text, John Gilchrist, MERCESA, 1989, 154 pages.

Proves that there were several phases in the compilation of the standardised form of the Qur'an by surveying the early records John Gilchrist, 1984, Industrial Press. This detailed study rejects the claim that the Qur'an is of divine origin.

The Qur'an - the Scripture of Islam, John Gilchrist, MERCESA, 1995, 147 pages.

The structure and teaching of the Qur'an, its impact on modern Muslims, but also the Qur'an's origin and collection are dealt with respectfully but not without putting forward some pertinent questions.

Islam, Alfred Guillaume, 1979 Penguin Books

The Collection of the Qur'an, John Burton, Cambridge University Press 1977,

A scholarly investigation in the composition of the Qur'an

Materials for the History of the Text of the Qur'an, Arthur Jeffrey, Brill, Leiden 1937, 360 pages

A compilation of the variant readings of the early Qur'an collections from the 'Kitab al-Masahif' by ibn Abi Dawud.

Evidence for the Collection of the Qur'an, John Gilchrist, 1984 Industrial Press

A 'Perfect' Qur'an, Brother Mark, 400 pages

A critical assessment of the claim that the Qur'an was never changed.

The Qur'an and its Exegesis, Helmut Gatje, Routledge & Kegan Paul, London 1971

A concise application of Islamic Theology

The Meaning of the Qur'an, A. Maududi, 1977 The Islamic Foundation

Introduction to Islamic Theology and Law, Ignaz Goldziher, Princeton Univ. Press 1981

A study of the development of Islam and its theology and law.

Do's and Do-Not's in Islam, Abdur Rehman Shad, Yaj Publishers, Bombay 1992

A compilation of aHadith for the Muslim reader

5. ALLAH THE GOD OF ISLAM

THE VERY WORD 'GOD' ACCOMMODATES MANY MEANINGS

Let us be aware of the word **God**. It is a 'multi-cultural' name, used for a great number of deities (gods) or concepts. Buddha of the Far East, Vishnu, Krishna, Shiva, and thousands of others in India, not to mention the many deities in Africa, South America and Australia, are all called gods. Are they all the same? Of course not!

HOW TO RECOGNIZE THE ONLY TRUE GOD

We recognize a person by his or her features. Our friends know us by our looks and our voice, and we recognize them the same way. We may well say, we all have a head with two ears, a nose, a mouth and hair etc. We all have a body with two arms and hands, two legs and feet, and inside us blood, flowing in veins, a heart, lungs, a stomach, intestines etc. etc. So we are all the same. Are we really? Can we distinguish one from another? Of course we can, and we do.

We cannot recognize Yahweh or Allah in the same, physical manner. We can recognize them only by what they reveal of themselves. Both claim to be the Creator of the world. Both claim to be almighty, all knowing, and present everywhere. Both have given mankind rules of behaviour, and both claim to be the Judge at the 'Last Day'. Both speak of themselves as being merciful and forgiving. Both mention in their revelations Adam and Noah, Abraham and Moses, David and Jesus and many others. So far the similarities.

But we can easily detect existential differences. These may be subtle, but are important indeed and need to be formulated and recognized. Not to be difficult or sow dissension. Not to create unnecessary boundaries or to create enmity. But to avoid deception.

INTRODUCTION

Islam assumes that Allah is the biblical Yahweh Elohim, the God of Abraham, Isaac and Jacob. Muhammad thought so, and the Qur'an expresses that in no uncertain terms:

*Dispute ye not with the People of the Book [Jews and Christians], 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)'.
Surah 29:46*

*Say ye: 'We believe in Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus and that given to (all) prophets from their Lord; We make no difference between one and another of them; and we bow to Allah (in Islam)'.
Surah 2:136*

We can read similarly in Surahs 3:2-3; 4:136; 5:47, 71; 10:17, 94; 6:92; 4:47; 21:7! These statements are supposed to be believed and accepted by every Muslim. But this is generally not done.

WHAT DID THE ARABS KNOW ABOUT GOD BEFORE MUHAMMAD?

Muslims are made to believe that knowledge of God (Allah) was transmitted within their Arab society and culture of old by word of mouth, from the time of Hagar and Ishmael to Muhammad (2000 BC - 610 AD). It was suppressed for a time by idol worship prior to the coming of Muhammad, but was upheld by the Hanifs, the people who kept on believing in the God of Abraham. This assumption cannot be substantiated and is a highly unlikely proposition. We will rather have to assume that the knowledge of Abraham and the rest of the biblical characters was transmitted to both, the Hanifs and Muhammad and by that to the Muslim world, through the Jews and Christians in Arabia.

THE HISTORICAL ROOTS OF THE WORD *ALLAH*

Throughout the Middle East, from Turkey via Mesopotamia to Egypt, by the Sabaeans, Sumerians, Assyrians, Babylonians and Canaanites, a moon-god was worshiped. His wife was the sun and their daughters were the stars. This is reflected in Scripture (Deuteronomy 4:19, 2. Kings 3:5, Jeremiah 8:2), for even the Israelites were tempted to worship them.

In the middle of the last Century (1950) archaeologists G. Caton Thompson, Carlton S. Coon, Wendell Phillips, the famous W.F. Albright and Richard Bower were at work at Qataban, Timna, Marib, the former capital of Sheba, and other places. They found thousands of inscriptions on walls and rocks in Northern Arabia, as well as reliefs and pictures of the three daughters of the moon-god al-Lat, al-Uzza and Manat with the Crescent Moon above them. The name of the moon-god was Sin, but his title was al-Ilah, i.e. 'the god'. (This information is supplied by Dr. Robert Morey). So al-Ilah, later transformed to Allah, became the common name for God, also among the Christians and Jews in Arabia. Muhammad most likely drew his concept of God largely from them.

HOW IS THE NATURE OF GOD REFLECTED IN ISLAM AND THE BIBLE

Who is Allah?

Allah as understood in Islam is '*taweed*', absolute singular. He has no partners! (Surahs 6:22-24, 136-137, 163). He also has no son! (Surah 2:116; 6:100; 19:85; 23:91; 112:1-4). His attributes emphasise that he is merciful, gracious and all-forgiving. That again is flatly contradicted by the Islamic doctrine of Predestination (Surah 5:20; see also chapter 'Predestination', pp. 134ff). He is understood to be distant from man, although the Qur'an also says: "We [i.e. Allah] are nearer to him [i.e. man] than his jugular vein" (Surah 50:16).

Muslims interpret this to mean the closeness to Allah. In a sense this is true. But why speak of jugular vein and not that he is nearer than ones skin, or hair, or perhaps heart, or a friend? The context suggests that this closeness inspires a threat rather than comfort. A jugular vein is cut to kill!

It follows that:

If the revelation, nature and expression of Allah in the Qur'an does not coincide with those of the Bible, the Qur'anic Allah cannot be Yahweh Elohim, the God of Abraham, Isaac, Jacob and Israel, the father of our Lord Jesus Christ.

In fairness to both, Muslims and Christians, we would like to present three assessments or presentations on the topic "Who is Allah?". First a theological investigation followed by statements of two of the foremost theologians of Islam, Al-Ghazzali and Al-Barqavi.

In the *Dictionary of Islam* (by T.P. Hughes) we read:

Allah is supposed to be derived from ilah, a deity or god with the addition of the definite article al-lah, "the God" - or, according to some authorities, it is from lah, i.e. Al-lah, "the secret one". But Abu Hanifah says that just as the essence of God is unchangeable, so is His name, and that Allah has ever been the name of the Eternal Being.

Allah may be an Arabic rendering of the Hebrew El, and the unused root Ul, "to be strong", or from Eloah, the singular form of Elohim. Another word very frequently used for the Almighty in the Qur'an is Rabb, which is generally translated in English versions of the Qur'an as "Lord". It seems to stand in the relative position of the Jehovah of the Old Testament and the kyrios of the New Testament. The word is understood by Muslims to mean "the sustainer", but it is probably derived from the Hebrew rabbah, "a stronghold", or from its root rab, which, according to Gesenius, means "a multitude", or anything of size or importance.

*A belief in the existence of God, His Unity, His Absolute Power, and in the other essential attributes of an Eternal and Almighty Being, is the most important part of the Muslim religion, and is supposed to be expressed in the two clauses of the well-known formula: **There is no deity but Allah.***

The first clause, 'There is no deity' is known as the Nafi, or that which is rejected, and the second clause, 'but Allah', as the Isbat, or that which is established, the terms Nafi wa-Isbat being applied to the first two clauses of the Muslim's Kalimah, or creed.

The teaching of Muhammad in his Qur'an as to the nature of God, forms such an important consideration in an exposition of Islam, that no apology is needed.

The following verses are arranged in chronological order according to Jalalu'd-for full and lengthy quotations from that book on the subject, din as-Suyuti's list:

Say: He is Allah, the One and Only. Allah, the Eternal, Absolute. He begetteth not, nor is He begotten. And there is none like unto Him.

Surah 112:1-4 [one of the earliest revealed chapters of the Qur'an]

*They say, '(Allah) Most Gracious hath begotten a son!'
Indeed ye have put forth a thing most monstrous.*

*At it the skies are ready to burst, the earth to split asunder,
and the mountains 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.*

*Not one of the beings in the heavens and the earth but most
come to (Allah) Most Gracious as a servant. He does take
an account of them (all) and hath numbered them (all)
exactly.*

*And every one of them will come to Him singly on the Day
of Judgement.*

*On those who believe and work deeds of righteousness,
will (Allah) Most Gracious bestow love.*

Surah 19:88-96

*And your Allah is One Allah. There is no god but He, Most
Gracious, Most Merciful.*

*Behold! In the creation of the heavens and the earth; in the
alternation of the night and the day; in the sailing of the
ships through the ocean for the profit of mankind; in the
rain which Allah sends down from the skies, and the life
which He gives therewith to an earth that is dead; in the
beasts of all kinds that he scatters through the earth; in the
change of the winds, and the clouds which they trail like
their slaves between the sky and the earth; (Here) indeed
are signs for a people that are wise.*

*Yet there are men who take (for worship) others besides
Allah as equal (with Allah). They love them as they should
love Allah.*

Surah 2:163-165

*Allah! There is no god but He - the Living. The Self-
subsisting, Eternal. No slumber can seize Him nor sleep.
His are all things in the heavens and on earth. Who is thee
(sic. should read 'there who') can intercede in his presence
except as he permitteth? He knoweth what (appeareth to
His creatures as) Before or After or Behind them. Nor
shall they compass aught of his knowledge except as he
willeth. His throne doth extend over the heavens and the
earth, and he feeleth no fatigue in guarding and preserving
them for he is the Most High, the Supreme (in glory).*

Surah 2:255

*Say: 'O Allah! Lord of Power (and Rule). Thou givest
Power to whom Thou pleasest, and Thou strippest off
Power from whom Thou pleasest. Thou enduest with
honour whom thou pleasest, and Thou bringest low whom
Thou pleasest; in Thy hand is all Good. Verily, over all
things Thou hast power.*

*Thou causest the Night to gain on the Day, and Thou
causest the Day to gain on the Night; Thou bringest the*

Living out of the Dead, and Thou bringest the Dead out of the Living; and Thou givest sustenance to whom Thou pleasest without measure.

Surah 3:26+27

Let us follow this up with extracts written by two well-known and generally accepted Islamic theologians of old. For the sake of brevity we have selected the passages which are in contrast to biblical understanding.

Al-Ghazzali (1058-1111) in his book '*al-Maqsadu'l-asna*' describes the attributes of Allah, namely His power, His knowledge, His will, His word, and His works:

(His word) He does speak, command, forbid, promise, and threaten by an eternal, ancient word, subsisting in His essence. Neither is it like to the word of the creatures, nor does it consist in a voice arising from the commotion of the air and the collision of bodies, nor letters which are separated by the joining together of the lips or the motion of the tongue. The Qur'an, the Law, the Gospel, and the Psalter, are books sent down by Him to His apostles, and the Qur'an, indeed, is read with tongues, written in books, and kept in hearts.

*(His works). He, praised be His name, exists after such a manner that nothing besides Him has any being but what is produced by His operation, and flows from His justice after the best, most excellent, most perfect, and most just model. He is, moreover, wise in His works, and just in His decrees. But His justice is not to be compared with the justice of men. For a man may be supposed to act unjustly by invading the possession of another; but no injustice can be conceived by God, inasmuch as there is nothing that belongs to any other besides Himself, so that wrong is not imputable to Him as meddling with things not appertaining to Him. All things, Himself only excepted, **genii** (spirits), **men, the devil, angels, heaven, earth, animals, plants, substance, accident, intelligible, sensible, were all created originally by Him. He created them by His power out of mere privation** (necessity), and brought them into light, when as yet they were nothing at all, but He alone existing from eternity, neither was there any other with Him. Now **He created all things in the beginning for the manifestation of His power, and His will, and the confirmation of His word, which was true from all eternity. Not that He stood in need of them, nor wanted them; but He manifestly declared His glory in creating and producing, and commanding, without being under any obligation, nor out of necessity.** Loving kindness, the showing of favour and grace, and beneficence, belong to Him; whereas it is in His power to pour forth upon men a variety of torments, and afflict them with various kinds of sorrows and diseases, which, if He were to do, His justice could not be arraigned, nor would he be chargeable with injustice.*

*Yet he rewards those that worship Him for their obedience on account of his promise and beneficence, not of their merit nor of necessity, since **there is nothing which He can be tied to perform; nor can any injustice be supposed in Him, nor can He be under any obligation to any person whatsoever. That His creatures however, should be bound to serve Him, arises from His having declared by the tongues of the prophets that it was due to Him from them. The worship of Him is not simply the dictate of the understanding, but He sent messengers to carry to men His commands, and promises, and threats, whose veracity He proved by manifest miracles, whereby men are obliged to give credit to them in those things that they relate.***

Imam al-Barqavi was a celebrated Qur'an commentator and Tradition collector (died 1132). He wrote in his '*Haft sifat*':

*God Most High is alone to be adored. He has neither associate nor equal. He is free from the imperfections of humanity. He is neither begotten nor does He beget. He is invisible. He is without figure, colour or parts. His existence has neither beginning nor end. He is immutable. If He so wills, He can annihilate the world in a moment of time and, if it seems good to Him, recreate it in an instant. Nothing is difficult to Him, whether it be the creation of a fly or that of the seven heavens. **He receives neither profit nor loss from whatever may happen. If all the Infidels became believers and all the irreligious pious, He would gain no advantage. On the other hand, if all Believers became infidels, He would suffer no loss.***

He can do what he wills, and whatever He wills comes to pass. He is not obliged to act. Everything, good or evil, in this world exists by His will. He wills the faith of the believers and the piety of the religious. If He were to change His will there would be neither a true believer nor a pious man. He wills also the unbelief of the unbeliever and the irreligion of the wicked and, without that will, there would neither be unbelief nor irreligion. All we do we do by His will; what He wills not does not come to pass. If one should ask why God does not will that all men should believe, we answer: 'We have no right to enquire about what God wills and does. He is perfectly free to will and to do what he pleases'. In creating unbelievers, in willing that they should remain in that state; in making serpents, scorpions and pigs; in willing, in short, all that is evil, God has wise ends in view which it is not necessary that we should know.

Extracts from "*Dictionary of Islam*", pp. 141ff

The essence of Allah

ALLAH IS ALL-POWERFUL

He is the creator of all, as we already noted.

All things...genii (spirits), men, the devil, angels, heaven, earth, animals, plants, substance, accident, intelligible, sensible, were all created originally by Him. Everything, good or evil, in this world exists by His will. He is perfectly free to will and to do what he pleases, in creating unbelievers, in willing that they should remain in that state. He wills also the unbelief of the unbeliever and the irreligion of the wicked. He is perfectly free to will and to do what he pleases.

Surah 9:51

That must be the reason, why we find a prayer of Muhammad in the Qur'an, which reads:

*I take refuge in the Lord of the dawn from **the evil He hath created.***

Surah 113:11-12

While Christians emphasize God's foremost attribute in the Bible, which is love, Muslims emphasize Allah's foremost attribute, and that is power. Whether it is in prayer, in the call to prayer from the minaret, or in political gatherings, we hear "Allahu'aqbar!" – Allah is the greatest.

ALLAH IS ONE

The so-called 'unity of Allah', '*tawheed*', is possibly the most fundamental theme in Islamic theology. A condensed concept of this is found in the "*Shorter Encyclopedia of Islam*":

***Tawhid**, means literally 'making one' or 'asserting oneness' (Lane, p. 2927). In consequence, it is applied theologically to the oneness (wahdaniya, tawahhud) of Allah in all its meanings. The word does not occur in the Kur'an ... But unity is far from being a simple idea; it may be internal or external; it may mean that there is no other god except Allah, who has no partner (sharik); it may mean that Allah is a Oneness in himself; it may mean that he is the only being with real or absolute existence (al-hakk), all other beings having merely a contingent existence; it may even be developed into a pantheistic assertion that Allah is All. Again, knowledge of this **unity** may be reached by the methods of systematic theology ('ilm) or by religious experience (ma'rifa, mushahada); and the latter, again, may be pure contemplation or philosophical speculation.*

H.A.R. Gibb and J.H. Kramers, p. 586

Whatever 'unity' in essence means, the chief purpose is obviously to exclude any other deity - and Jesus, as he is portrayed in the Bible, is one of them, according to Islam.

ALLAH IS ALTOGETHER DIFFERENT

He is 'mukhalifa'. Any description or attribute that one can apply to man cannot be used for Allah.

ALLAH IS DISTANT

He is '*tanzih*', i.e. far removed from man and lives detached in his glory.

YAHVEH ELOHIM

Over against the Islamic view of God we find the biblical one. Yahweh (= Lord) revealed Himself as Elohim (= the plural form of God), implying His triune essence: God the Creator and Father, God the Son and Restorer or Redeemer, and the Spirit of God, the guide for His people (Isaiah 63:8-10).

To somehow understand what theologians call the 'Trinity' of God, we have to take a look at ourselves, a part of His Creation, when in the beginning He said:

Let **US** make **man in OUR** image, after **OUR** likeness.

Genesis 1:26

Who is 'us'? And what was created in 'our' image? Well, this can mean nothing else than the tri-une God created mankind in His likeness, but in our case with body, soul, and Spirit. By the way, the *word* 'trinity', meaning something like 'threefoldness', does not feature in the Bible, just the concept of it.

Yahweh is holy. Because holiness and unholiness cannot be harmonised and by that not exist alongside each other, He wants and expects us to be holy as well (Hebrews 12:14). Therefore, Yahweh revealed His righteous standards to man.

These are foundational and conditional to our relationship with Him. But man - every man - fell short of this standard, voluntarily or by compulsion.

This caused the separation of man from God, which is all too obvious when we observe mankind and its thought and deed. Unfortunately, man cannot do anything to remedy that! However, in His love and compassion, God, right from the beginning, made a plan to reconcile and by that rescue man from this dilemma.

Being holy and righteous, God utterly condemns sin. Every sin! Condemnation is to be followed by execution of the judgement. Because of His love and mercy, however, the holy Judge took our sin on Himself, and He was executed in our stead. He became the "Lamb of God, who carries away the sin of the world" (John 1:29). In this way Yahweh's holiness and righteousness were met in that sin was punished. And Yahweh's love and mercy were satisfied: He rescued and purified us by placing our sin on Jesus, who carried our punishment, so that we may have peace with Him and live with Him forever. This is the great theme of the Bible!

On the Cross the holiness and righteousness of God and His love met, and now every sinner has the chance find forgiveness and reconciliation with God. The only condition: To trust in what God has said and done, i.e. to have faith in Him.

ISLAM'S REACTION TO THE TRIUNE GOD

Yahweh revealed Himself as the One, but triune God. 'Part' of this triune God is the **Lord Jesus Christ**, also called the **Son of God**, and the **Holy Spirit**. We state this without apology! This is how God revealed Himself in Scripture.

This is strongly contradicted by the Qur'an:

They do blaspheme who say: 'Allah is Christ the son of Mary'. But said Christ: 'O Children of Israel! Worship Allah, my Lord and your Lord'. Whoever joins other gods with Allah, Allah will forbid him the garden, and the fire will be his abode. There will for the wrong-doers be no one to help.

They blaspheme who say: Allah is one of three in a trinity; for there is no god except One Allah.

*Christ the son of Mary was no more than an apostle; many were the apostles that passed away before him. His **mother** was a woman of truth, **they had both to eat their (daily) food.***

Surah 5:72-7

This spells out the perception Muhammad had of the Trinity: God + Mother Mary + Christ, the son. The response is also notable: "They (i.e. Mary and Christ) had both to eat their (daily) food". Since one cannot assume that God has any physical needs, it was clear to Muhammad, that the two could not have been divine.

*O people of the book! Commit no excesses in your religion: nor say of Allah aught but truth. **Christ Jesus the son of Mary was (no more than) an apostle of Allah.** And His Word, which he bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His apostles. **Say not "Trinity": desist.** It will be better for you: **For Allah is One Allah.** Glory be to Him; **(For exalted is He) above having a son.** To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.*

Surah 4:171

***It is not befitting to (the majesty of) Allah that He should beget a son.** Glory be to Him! When He determines a matter, He only says to it, 'Be', and it is.*

Surah 19:35

*The Jews call 'Uzair a son of Allah, and **the Christians call Christ the Son of Allah.** That is a saying from their mouths; (In this) they but imitate what the Unbelievers of old used to say. **Allah's curse be on them: how they are deluded away from the Truth!***

Surah 9:30

There appears to be no way to reconcile the biblical and the qur'anic view of God.

THE MERCY AND GRACE OF GOD AS DEPICTED IN ISLAM AND THE BIBLE

The mercy and grace of Allah as depicted in Islam

Every Surah (chapter) in the Qur'an (except Surah 9, which seems to have been part of Surah 8 before), begins with the 'Bismillah': "***In the name of Allah, most gracious and most merciful***".

Ibn-Hazm, another theologian, observes:

While the Qur'an uses the name Allah, which means 'the most merciful of those who show mercy', this cannot mean that he is merciful in the way we understand the word, for Allah is evidently not merciful. He tortures his children with all manner of sicknesses, warfare and sorrow. What then does the Qur'an mean? Simply that 'merciful' is one of Allah's names. A name that is not in any way descriptive of Allah or man to throw light on his nature. We must use it because the Qur'an uses it, but not pretend to understand what is meant by it.

The word originally used in the Qur'an must have had a different meaning in that day, which we cannot really understand today. Nevertheless, we must continue to use the word, because we cannot change the words of the Qur'an.

The words '**mercy**' and '**grace**' have, no doubt, a meaning different to the Bible. According to the Qur'an, this means a host of things. Beginning with **Paradise** (Surah 3:107), the **Knowledge of Allah** (Surah 18:65), the **Qur'an** (Surah 7:204; 17:82; 10:57), the **Books of Moses** (Surah 11:17), the **biblical Apostles** (Surah 12:11), **livelihood** in this world (Surah 43:32; 35:3), **not to drown** (Surah 36:43-44), **ships sailing on the sea** (Surah 30:46; 42:32), the **cycle of seasons** (Surah 30:48-50), **hearing, sight, intelligence, affection, homes, garments** and even **armour** (Surah 16:78-81), **women for the men** (Surah 30:22), **marriage** (Surah 25:54), **purity of heart** (Surah 14:21), **comfort and ease** (Surah 18:16), **domestic animals** (Surah 16:5-13; 42:29; 36:71-73), **night and day** (Surah 28:73; 25:47), **rain, wind and clouds** (Surah 25:48; 42:28; 2:164; 31:31), **averted penalty** (Surah 6:16), **honour** (Surah 19:50), **guidance through darkness on land and sea** (Surah 27:63) are all called mercy or grace and are obtained by regular prayer (*salat*) and charity (Surah 14:56). It is granted to those who do good (Surah 7:50), because of righteousness (Surah 21:75,86), and is ordained for all Christians (Surah 57:27). Allah's revelation is mercy, but admission to Allah's mercy is granted only to whom he wills (Surah 48:25). Mercy is a treasure (Surah 18:82) and prevents the sky from falling onto the earth (Surah 2:65). In Surah 55 we find a condensation of some of these.

The mercy and grace of God as depicted in the Bible

Grace, according to the Bible, is God's unmerited favour to man. Because all men have trespassed God's Law, which constitutes His will for us, **grace is God's means to effect reconciliation with Him.**

In addition we know of what in theological language is termed '**common grace**'. This more or less coincides with the qur'anic list. But foremost and in addition, God offers His '**saving grace**'. While common grace is God's provision for our livelihood, saving grace is concerned with the rescue from the consequences of sin. It constitutes God's offer to forgive and pardon us.

'I will frown on you no longer, for I am merciful,' declares the LORD, 'I will not be angry forever. Only acknowledge your guilt— you have rebelled against the LORD your God, you have scattered your favors to foreign gods under every spreading tree, and have not obeyed me,' declares the LORD.

'Return, faithless people', declares the LORD, 'for I am your husband'.
Jeremiah 3:12-14

The offer is mercy and grace. Man's positive response leads to forgiveness and restoration. In His saving grace God demonstrates his love, mercy and compassion. Jesus had to suffer and die to effect this salvation.

As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this ... , gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath. But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast.
Ephesians 2:1-9

I am the good shepherd; I know my sheep and my sheep know me—just as the Father knows me and I know the Father—and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice.

I did tell you, but you do not believe. The miracles I do in my Father's name speak for me, but you do not believe because you are not my sheep. My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand.

John 10:14-16, 25-28

Salvation by grace is the unique offer of God in the Bible to all people, who seek forgiveness and want to live a life under the care of God.

THE LOVE OF GOD AS DEPICTED IN ISLAM AND THE BIBLE

Allah's love as viewed in Islam

Allah is considered to be altogether other than man (*'mukhalafa'*) and holy (*'qudzi'*). Whatever can be said of man can never apply to Allah.

He has no needs whatever. Al-Ghazzali illustrates it:

Love is to sense a need of the beloved, and since Allah cannot be said to have a need or an experience of a need, it is therefore impossible that Allah should love.

(Compare with John 3:16).

Allah is demonstrated as the sovereign that is above all and does what he pleases. He is totally detached and unrestricted, as we already saw in the previous chapter.

It would be unjust, however, to say that 'love of Allah' does not feature in the Qur'an. Here is a list of **all** instances of Allah's love that appear in the Qur'an. First we look at the negative.

Allah does NOT love:

- transgressors (Surah 2:190)
- mischief and those who do it (Surah 2:205; 28:77)
- ungrateful and wicked creatures (Surah 2:276)
- the treacherous (Surah 8:58)
- wasters (Surah 6:141; 7:31; 5:87 [those who live in excess, extravagant!])
- those who trespass beyond bounds (Surah 7:55)
- those who do wrong (Surah 3:140; 42:40)
- arrogant boasters (Surah 31:18; 57:23)
- those who exult [in riches] (Surah 28:76)
- those who reject faith (Surah 30:45)
- any traitors (Surah 22:38)
- those given to perfidy and crime [cheating] (Surah 4:107)

Allah loves:

- those who do good (Surah 2:195; 3:134; 5:93)
- those who turn to him constantly and keep themselves pure and clean (Surah 2:222; 9:108)
- those who believe and work deeds of righteousness (Surah 19:96)
- those who love him (Surah 3:31; 5:54)
- those who fight in his cause in battle (Surah 61:4)
- the just (Surah 49:9; 60:8; 5:42)
- the righteous (Surah 9:4,7)
- those who are kind (Surah 5:13)

This is the full list except for two passages:

- *He is oft-forgiving, full of loving-kindness* (Surah 85:14) and
- *My lord is indeed full of mercy and loving-kindness* (Surah 11:41).

The quoted texts describe the beneficiaries of Allah's loving-kindness:

The pure, kind, just and righteous believers, those who do good, love Allah and (if need be) fight for him in battle, and who do no mischief or exult in riches or cheat, are not transgressors (of God's law) or trespassers, live not extravagantly in excess and waste, are not ungrateful or wicked, are not arrogant or vainglorious or boasters, neither traitors and do no wrong. **Who of us qualifies?**

The love of Allah is conditional, quite unlike the love of Yahweh and Jesus Christ.

The love of God as shown in the Bible

This is love: not that we loved God, but that He loved us. We love Him, because **He first loved us**.

1 John 4:10,16

If asked which is the most prominent characteristic of God's nature, most Christians would reply without hesitation **love**. A few passages from the Word of God will demonstrate this convincingly:

I have loved you with an everlasting love; I have drawn you with loving-kindness.

Jeremiah 31:3

He said: 'Surely they are my people, sons who will not be false to me'; and so he became their Saviour. In all their distress he too was distressed, and the angel of his presence saved them. **In his love and mercy he redeemed them**; he lifted them up and carried them.

Isaiah 63:8+9

For **God so loved the world** that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.

John 3:16+17

Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, **he now showed them the full extent of his love**.

John 13:1

As the Father has loved me, so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. I have told you this so that my joy may be complete. My command is this: **Love each other as I have loved you. Greater love has no-one than this, that one lay down his life for his friends**.

John 15:9-12

Because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions - it is by grace you have been saved.

Ephesians 2:4+5

You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But **God demonstrates his own love for us in this: While we were still sinners Christ died for us**.

Romans 5:6-8

God's Son loves us and gave himself for us.

Galatians 2:2

Who shall separate us from the love of Christ?

Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: 'For your sake we face death all day long; we are considered as sheep to be slaughtered'. No, in all these things we are more than conquerors through him who loved us. For I am convinced that **neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.**

Romans 8:35-39

The life I live in the body, I live by faith in the Son of **God, who loved me and gave himself for me.**

Galatians 2:20

How great is the love the Father has lavished on us, that we should be called children of God!

1 John 3:1

God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved **God**, but that he **loved us and sent his Son as an atoning sacrifice for our sins.**

1 John 4:8-10,16

We love him because he first loved us.

1 John 4:19

To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father - to him be glory and power for ever and ever! Amen.

Revelation 1:5+6

It is surely significant that the word 'love' or related words are mentioned more than 250 times alone in the New Testament (which is about 25% longer than the Qur'an), whereas only 23 times in the Qur'an?

GOD'S POWER AS DISPLAYED IN ISLAM AND THE BIBLE

Allah's power as viewed in Islam

Allah's power is absolute, over all. It is not necessarily restrained by his norms of righteousness.

A comparison of God with a good shepherd (as in Psalm 23, Luke 15:4-5 or John 10:14) or, more personal, with a bridegroom or husband (Isaiah 62:5, Jeremiah 2:2 and 3:1, 14), as the Bible does, is missing in the Qur'an. Indeed it might be viewed to be blasphemous.

The Muslim understands himself to be a slave under his Master, which is not an unreasonable position for the created over against the Creator. Allah is depicted as an authoritarian ruler. He did not revealed himself, but his laws. He provides man with his guidance and demands his commands to be carried out. However, all, even obedience to his Law, is predetermined by his will:

If We [i.e. Allah} had so willed, we could certainly have brought every soul its true guidance; but the word from me will come true, 'I will fill hell with Jinns and men all together'.

Surah 32:13

Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do.

Surah 16:93

Allah leads astray those whom He pleases, and guides whom He pleases. He is the Mighty, the Wise.

Surah 14:4

Of the men He hath created: He forgiveth whom He pleaseth and He punishes whom He pleaseth.

Surah 5:20

Read also Surahs 37:96; 76:29-30; 4:88; 16:36; 6:149; 7:158.

This is strongly supported by the Hadith.

Yahweh's power as viewed in the Bible

It would be incorrect to state that the Bible does not mention the sovereignty and power of God:

He heals the broken-hearted and binds up their wounds. He determines the number of the stars and calls them each by name. Great is our Lord and mighty his power; his understanding has no limit.

Psalms 147:3-5

God is exalted in His power!

Job 36:22

No-one is like you; O Lord, you are great, and your name is mighty in power. Who should not revere you, O King of the nations? This is your due. Among all the wise men of the nations and in all their kingdoms, there is no-one like you.

Jeremiah 10:6+7

Tell them this: 'These gods, who did not make the heavens and the earth, will perish from the earth and from under the heavens'. But God made the earth by his power; he founded the world by his wisdom and stretched out the heavens by his understanding.

Jeremiah 10:11+12

Come and see what God has done, how awesome his works in man's behalf! He turned the sea into dry land, they passed through the river on foot - come, let us rejoice in him. He rules for ever by his power, his eyes watch the nations - let not the rebellious rise up against him.

Psalm 66:5-7

Yahweh uses His power to benefit us:

His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.

2 Peter 1:3+4

God did not give us a spirit of timidity, but a spirit of power, of love and self-discipline.

2 Timothy 1:7

I, the Lord, do not change!

Malachi 3:6

There is neither arbitrary action nor change in Yahweh. Neither He nor His Word will change. He has committed Himself to it – so we can fully trust it.

Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.

James 1:17

Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath. God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged. We have this hope as an anchor for the soul, firm and secure.

Hebrews 6:17-19

In addition it must be said that **Yahweh is not the author of evil or sin, neither does He will it.** He temporarily tolerates it and uses sorrow or distress as means to call people to faith and by that to Himself. Only those who die without having accepted the offered pardon of God are lost and will be in hell. It was their own choice!

You are not a God who takes pleasure in evil. With you the wicked cannot dwell, the arrogant cannot stand in your presence. You hate all who do wrong. You destroy those who tell lies; bloodthirsty and deceitful men the Lord abhors.

Psalm 5:4-6

The 99 Most Excellent Names of Allah

The most beautiful (or excellent) names belong to Allah, so call on Him by them.
Surah 7:180

According to a Hadith Muhammad said: "Allah has ninety-nine Names, one-hundred less one; and he who memorized them all by heart will enter Paradise." To count something means to know it by heart. (Narrated by Abu Huraira). (Sahih Al-Bukhari Hadith 9.489, see also 3.894 and Tirmizi Hadith 2285).

Based on this, many Muslims recite these names (often using a 'Tasbih', a kind of rosary with 100 beads, one, the bigger one, stands for the name Allah, and the others for the 99 names or attributes).

These are the names of Allah and (in brackets) the number of times they are mentioned in the Qur'an

The Merciful (169)	The Majestic (Sublime One) (2)
The Compassionate (114)	The Pure and Generous One (3)
The King (6)	The Watcher of All (5)
The Most Holy One (2)	The Approver (who responds to every need) (1)
The Peace (the Sound One) (1)	The Comprehensive One (unlimited capacity) (9)
The Faithful One (who gives security) (1)	The Ultimately Wise (95)
The Protector (and guardian) (2)	The One Who shows Sympathy (2)
The Unique and Mighty One (89)	The Most Glorious One (2)
The Super Strong One (who compels to obey) (1)	The Raiser (who sends the dead to life)
The Supreme or Proud One (1)	The Witness (who is omniscient) (21)
The Creator (8)	The Right and the Truth (who is justice) (8)
The Maker (Originator of all creation) (2)	The Advocate (and faithful trustee) (13)
The Fashioner (1)	The Strong (11)
The Forgiving One (5)	The Firm (and Reliable One) (1)
The Dominant (Irresistible Conqueror) (6)	The Friendly Protector (21)
The Bestower (giving freely and richly) (3)	The Praiseworthy One (17)
The Provider (who provides all sustenance) (1)	The Counter (who keeps exact statistics)
The Opener (who opens all things) (2)	The Beginner (originator)
The Omniscient (the Knower) (158)	The Restorer (12)
The Restrainer (takes hold and draws together)	The Quickener (2)
The Spreader	The Killer
The Abaser (for unbelievers)	The Living (and absolute percipient one) (5)
The Exalter (for believers)	The Subsisting One (who stands firm) (3)
The One who exalts and raises to honour	The Finder (who has no needs)
The Destroyer (who humbles)	The One Glorified
The All-Hearing One (46)	The One and only (21)
The All-Seeing One (44)	The Eternal (1)
The Ruler or Arbitrator	The Mighty and Powerful One (44)
The Just or Righteous One	The Prevailing One (4)
The Subtle One (7)	The One who brings forward
The Aware One (45)	The Deferrer (keeping all at a distance from him)
The Clement (Forbearing One) (12)	The Light (5)
The Grand One (8)	The Guide (and leader) (10)
The Mostly Forgiving One (91)	The Incomparable Magnificent One (2)
The Grateful One (expressing thankfulness) (4)	The Enduring One
The Exalted (Most High One) (6)	The First (1)
The Powerful Guardian (the preserver) (1)	The Last (1)
The Strengtheners (provides all their needs) (1)	The Outwardly Manifest and Evident One (2)
The Reckoner (4)	The Inward (Hidden One) (2)
	The Governor (31)
	The Inheritor

The Director (who gives judicious guidance)
(1)
The Patient One (who has perfect timing)
The Exalted (1)
The Righteous Benefactor (Dutiful One) (1)
The One who causes and receives (10)
The Avenger
The Pardoner (5)
The Kind and Indulgent One (10)
The Ruler of the Kingdom (who controls all)
(2)
The Lord of all Majesty and Honour (2)
The Equitable One (who hands out justice)
The Collector (who accomplishes his
purpose) (2)
The Rich One (who needs nothing) (18)
The Enricher
The Giver
The Withholder
The Distresser (who is responsible for evil)
The Profiter (who is responsible for good)

We note:

- The word ‘God’ is used by all religions but with greatly differing meaning. Consequently, we need to compare Allah with the God of the Bible in order to find out whether they are identical – or not.
- The word Allah was known before Muhammad. The name was used for the chief deity in Arabia, but also by Jews and Christians.
- **Who then is Allah?**
 - He is ‘*taweed*’, absolutely alone, the only one. This is in contrast to the triune nature of God in the Bible.
 - ‘*Allahu akbar*’, Allah is great! He has power over all things. He is the only cause of whatever exists and is done. Nothing happens without his will. Consequently, he is also the author of evil and the only one who causes it. This understanding originated the Islamic doctrine of pre-decree, which is utter determinism and contradicts any responsibility of man for his actions. Yet man will face the punishment for his sinful actions.
 - Allah is ‘*mukhalifa*’, absolutely other than anything existing.
 - Allah is ‘*tanzih*’, far removed in his glory and majesty.
- These given premises contradict attributes like love, mercy and grace, which are often used in the Qur’an, but given a differing meaning as in the Bible.
- Allah was known and worshipped by pagans long before Muhammad’s time as a chief deity, and so were his ‘daughters’ or minor dieties. Through the teaching of Muhammad, Allah became a somewhat misunderstood or misrepresented form of the God of Abraham, and was given a seemingly biblical appearance.
- The description of Yahweh Elohim (in the Bible) and Allah (in the Qur’an) vary strongly in many ways. However, both are viewed to be the creator, almighty etc., and the judge of mankind on the Last Day.
- **Muhammad - the only witness to the Qur’an, and by that also of Islam** - does not biblically qualify for prophethood, particularly since his message differs fundamentally from biblical Scripture, which was revealed to many prophets over a period of 1.400 years. There is also no other acceptable, evidenced reason by which Muhammad should be classified as a messenger from God among the biblical writers whom he contradicts. (Read: ‘The Islamic-Christian Controversy’).
- There is no convincing evidence of the divine origin of the Qur’an.
- Arab Christians use the name Allah for the God of the Bible, because it is the Arab word for God. In the Arabic Bibles the Word Elohim or Theos (= God) is always translated as Allah. This goes far back in history!

Recommended Literature for Chapter 5

Mizanu'l Haqq, or The Balance of Truth, C.G. Pfander, 1910, available from 'Light of Life', Postfach 13, A-9503 Villach, Austria

The Moslem Doctrine of God, Samuel Zwemer, American Tract Society 1905, 120 pages.
As a missionary and scholar of Islam Zwemer demonstrates clearly that the Allah of Islam is the complete opposite of the God of the Bible, the Father of Jesus Christ. Although written long time ago it has its relevance because of the unchanged Muslim concept of God.

Who is Allah in Islam?, Abd Al-Masih, Light of Life, 108 pages.
This evaluation of the Muslim concept of God in contrast with the Biblical view points to the fact that such a concept leads to the oppression of the church and the bondage of the Muslims. It is very helpful to show the difference between the God of the Bible and the Qur'an

Islam, Alfred Guillaume, 1979 Penguin Books

Christians ask Muslims, Gerhard Nehls, 1987, Life Challenge Africa

6. THE TEACHING OF ISLAM

The teaching of a religion defines its formal and spiritual content. As a rule of thumb one can say that the more emphasis is laid on the forms, the less spirituality may be found.

We will find that Islam is indeed excessive in presenting rules of worship and behaviour, expressing its utter subjection to Law.

The body of Islam, the congregation, the sum of followers, is the '*ummah*'. This '*ummah*' is providing the Muslim with a context for his religious life. It is at the same time the controlling body that prevents, even oppresses independent, individual thought. What has to be followed, should be done as visibly as possible. That makes fear the perhaps unconscious but none the less real control mechanism of Islam.

No-one can be a Muslim without a specified faith, called '*iman*', and adhering to certain Practices, called '*Deen*'. Since the practice is more in the foreground, we begin with this.

DEEN: THE PRACTICE OF ISLAM

The basic essentials in 'The Practice of Islam' are summed up in the **five pillars of faith**. They are:

1. **Shahada - The Confession Of Faith**, i.e. the recitation of the '*Kalima*' (= word):

"There is no god but Allah, and Muhammad is the messenger (apostle) of Allah".

It represents the fundamental, the essence of Islam. It is a Muslim's confession of faith and must also be confessed to non-Muslims.

The first part of this statement is recited to confess that there is no God worthy of worship and obedience than the one and only living God.

The second part affirms that Muhammad is the final and last prophet and messenger of Allah. It is believed that his teachings are given for all mankind and for all time. All former prophets have been appointed for one nation and for a specific time only. Their teaching is, therefore, no longer valid. Muhammad replaced them with the Qur'an. Muslims believe that, although the prophets preached the same message, it got lost or was perverted. Besides, only Muhammad's words and actions are considered to be necessary for the interpretation of the Qur'an (*tafsir*), and these are preserved correctly to this day.

The confession of the creed is the entrance to Islam. By virtue of reciting it by faith in Arabic, a person becomes a Muslim. Therefore some Muslims try to make a learner of Arabic, or a Christian who knows some Arabic, recite it. "This is a solemn affirmation, declaration, pledge or a formal agreement that is legally binding to a Muslim who claims to be a member of the Islamic Brotherhood." (= '*ummah*')
(TBI, p.63)

From the early childhood a Muslim will confess the unity of Allah and the finality of the Prophethood of Muhammad. With these statements he is practically immunized against all religious influences from outside Islam. Every Muslim has to believe in the creed, otherwise he is not regarded a Muslim (= submitted to God). Therefore, a Muslim who is suspected to have become a Christian is likely to be asked to recite the *Shahada* or, as it is also called, *Kalima*.

It must be added here, that a Muslim is free to deny his faith, if that should endanger him/her, as Surah 16:106 teaches: “*Any one who, after accepting faith in Allah, utters unbelief, except under compulsion, ...on them is wrath from Allah and theirs will be a dreadful chastisement*”. This is a strange thinking to any Christian. We know that a great number of Christians had to die a horrible death after confessing their faith, which could have been averted by a denial of their faith in Christ.

This teaching about concealment is called ‘*taqiya*’ and is quite freely used in the Shi’a Muslim world, though by no means exclusively so, and not just under compulsion. Over the years ‘*taqiya*’ has become a brand name for any concealment including lies, particularly towards non-Muslims.

Yet it is considered to be obligatory for a Muslim to confess and propagate his faith. This is called ‘*dawah*’. Actually ‘*dawah*’ means invocation, ‘to call on’. The *Dictionary of Islam* by T.P. Hughes explains that the historical form of this invocation or calling is directed towards spirits and is by that token an occult practice and involves the use of spells. One is only allowed to call on ‘good angels’ or ‘*jinn*s’, however. (see: Folk Islam). Today’s Muslims understand the term to mean the call on non-Muslims to accept Islam, and that is the current meaning of ‘*dawah*’. From the beginning of the ‘Islamic Revolution’ ‘*dawah*’ movements have mushroomed. All over the world great numbers of Muslim missionaries propagate Islam, more often than not by attacking the Christian faith.

As Christians we observe:

Although the Bible (and the history of the early church) provide us with a several formulations of a creed (Nicean Creed, Philippians 2:5-11, 1 Timothy 2:5+6 etc), we do not consider someone a Christian just because he recites any of these.

2. **Salat** [in arab. the 't' at the end is not pronounced]. The RITUAL PRAYERS consist of the prescribed five daily liturgical prayers at prescribed times and in the prescribed manner, must be observed. Within this daily routine a prescribed prayer must be recited seventeen times altogether (twice in the morning prayer; four times at the noon prayer, four times in the afternoon prayer; three times in the evening prayer and four times during the night prayer). This is called by many Persian and Indian Muslims '*namaz*'. The wording of this prayer is found in the appendix.

The *Salat* is not a practice of praying, as Christians would understand it. It is compulsory and highly regulated. We maintain that communing with God essentially excludes both, compulsion and regulation, as it is based on devotion and love, which should neither be enforced nor formalized.

The names and the time for the performance of these daily prayers is fixed. They are:

fajr (between dawn and sunrise) (with 2 *ruku* ’)
zuhr (between midday and mid-afternoon) (with 4 *ruku* ’,
asr (between mid-afternoon and sunset) (with 4 *ruku* ’)
maghrib (just after sunset) (with 3 *ruku* ’)
isha’ (between nightfall and daybreak) (with 4 *ruku* ’)

These prayers are not normally performed in a mosque, except for the Friday noon prayer.

Before any prayer a ritual washing has to be performed (*ghusl*, *wudu*). The prayer is directed via the *qibla* (indicated by a niche in every mosque) to the *ka’ba* in Mecca. The

words of the prayer to be recited (see Appendix) are accompanied by meticulously prescribed actions. This includes bowing down (*ruku'*, singul. *rak'ah*) and prostrations (*sudjud*). Depending on the time of the day, a certain number of *ruku'* and *sudjud* have to be performed, each accompanied with the recital of the prayer. So in all the prayer will have to be recited 17 times every day. For these prayers exact instructions are issued to prescribe the positioning of the body, the hands and feet at every stage. A prayer, which performs amiss, is said not to be acceptable to Allah.

It is truly remarkable to find Muslims, who have a callused skin on their forehead, which resulted from their touching the floor in prayer.

The Islamic ritual prayers are mentioned, but not described in the Qur'an (Surahs 11:114, 17:78, 2:238), only in the Hadith. Muhammad said: "*Between a man and apostasy (the act of turning away from one's religion) there is only the giving up of as-Salat.*" (TBI, p. 65) So, every Muslim who gives up prayer is considered an unbeliever.

The practice of *Salat* Islam is supposed to provide spiritual guidance to Muslims. It is an act of worship and meant to provide disciplinary practice, spiritual nourishment and true motivation (TBI, p. 64). The performance of the *salat* is naturally viewed as merit before God, as also the Qur'an suggests.

Muslims say that the prayers

- strengthen the belief in Allah and create the willingness to submit to him
- help to focus on good elements in life
- are a means of cleanliness, purity and punctuality
- bring up good qualities (patience, hope, confidence, gratitude, good manners)
- prove the unity of the Islamic brotherhood

The call to prayer, called '*azan*', announces the time for prayer. Formerly, this was chanted by the Muezzin from the Minaret (tower) of a mosque but nowadays this is done through loudspeakers. In predominantly 'Christian' areas, the five prayer-calls are equally a testimony to Islam.

The caller faces the '*qiblah*' (direction to Mecca) and raises both hands to his ears, shouting: "*Allahu Akbar*".

On hearing the azan, a Muslim's heart is filled with the splendour of the call and the glory of Allah. Both the crier and the hearer of azan should make a private petition to God to give all the honour to Prophet Muhammad (p.b.u.h.) on the Day of Judgement and to allow him to intercede on their behalf for their sins.

TBI, p.79

3. **Zakat - The Giving of Alms** [again the 't' is not pronounced]. This 'poor tax' is a religious duty and should not be less than 2.5% of the income above one's basic needs.

This legally ordered charity is to be paid annually by a Muslim towards the support of the poor and other categories of deserving persons according to the Islamic Law. (TBI, p.105)

Every Muslim who does not want to pay this contribution is warned severely in Surah 9, a chapter originally referring to the Jihaad but today used as a general statement:

Those who hoard gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty ... On the Day when it (Wealth) will be heated in the fire of Hell and with it will be branded with their foreheads, their flanks and their backs... 'This is the (treasure) which you hoarded for yourselves: taste ye, then, the treasures ye stored up!'

Surah 9:34-35

O ye who believe! spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (will avail), nor friendship, nor intercession.

Surah 2:254

4. **Sawm - Keeping the Fast During the Month of Ramadaan** is a duty for all, except the sick, travelers, pregnant women, nursing mothers and children. The fast is to last from the rising of the sun until sunset.

A good Muslim will fast during the month of Ramadaan (9th month of the Islamic lunar calendar). During these 30 days a Muslim will refrain from eating, drinking, smoking, sexual activity and any pleasures from the rising of the sun to its going down. This fasting is obligatory for every Muslim. Not even the saliva should be swallowed. Yet, in reality many Muslims spend more money on food during the month of Ramadaan than in any other.

In this month the whole of the Qur'an is to be recited (this is why in many Qur'an editions the text is divided into 30 sections).

5. **HAJJ - Pilgrimage to Mecca** is required at least once in a lifetime during the month of Zu'l-Hijjah, if the means allows this. There is also a minor pilgrimage (*Umra*), which may be performed at all other times. We ought to realize that very considerable cost is involved in a pilgrimage, quite apart from the travel fare.

A pilgrimage to the '*bait'allah*', the 'house of Allah', the *ka'ba*, once in a lifetime is an obligation Muslims have to fulfill, provided they have the means to do so. This has to be performed at a certain time in the year, the month of '*Zu'l-Hijjah*' (the Islamic calendar is about ten days shorter than ours, causing the times of pilgrimages, feasts etc. to shift year by year). A visit to the holy place at another time is called '*umrah*' or minor pilgrimage, which is not considered a substitute for the Hajj but a merit to add to it.

Ironically, practically all religious rites performed in Islam are of pre-Islamic, and by that token heathen, origin. When in his later years Muhammad tried to persuade the Meccans to turn to Islam, he compromised parts of his earlier convictions. Consequently, all mention of the Hajj in the Qur'an was done in Medina. Some scholars even believe that they are additions to the Qur'an done during the Abbasid rule.

When a pilgrim arrives at the 'holy city', it is incumbent upon him to change his normal clothes for the *ihram*, a white garment which is worn specially for this purpose. The pilgrimage rites include a walk to the *Zamzam* well, which, according to Islamic legend, provided water to save Ishmael and Hagar from death. Muslims will not only want to

drink from it but often take jerry-cans full of 'holy water' with them, as popular belief attributes to it a cure for all kinds of sickness. Then the pilgrim will walk seven times around the *Ka'ba*, kissing a black stone set in silver at one of its corners. After this the pilgrim must run seven times between the two hills *Safa* and *Marwa* (a remnant of pagan days, when on each hill stood an idol. Today all is under roof). On the eighth day he proceeds to *Mina*, a valley near Mecca, to meditate and pray. On the ninth day he progresses to mount *Arafat* (where Adam is said to have been seeking God's mercy). At this time up to two million pilgrims will 'stand before Allah' in prayer and listen to a sermon on the site where Muhammad preached his famous farewell sermon before his death. Back at *Mina* the following day, the pilgrims gather pebbles and cast them at a stone pillar, which is symbolizing the devil. Here also the men have their head shaven (and women cut off a symbolic lock of their hair).

At the end, *Eid ul-Adha* ' the Great Feast, is celebrated with the slaughter of sacrifices (see also 'The Feasts of Islam' and 'Sacrifices'). Concluding the Hajj, the pilgrim may want to visit Medina, but this is no obligation to him.

By popular belief the *hajj* will cause purity of heart by forgiveness of sins. The heavens are believed to be open directly above the *Ka'ba* and prayers there will go unhindered to Allah who will certainly answer them. A *hajji* (= one who has completed the 'hajj') will have a raised status in his society.

IMAN – THE FAITH OF ISLAM

A Muslim is obliged to believe in the Articles of Faith as they appear in the Qur'an.

It is not righteousness that ye turn your faces towards East or West; but it is righteousness - to believe in Allah, and the Last Day, and the Angels, and the Books and the Messengers; to spend of your substance, out of love for him; for your kin, for orphans, for the needy, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practise regular charity.
Surah 2:177

Faith in Allah

A Muslim must believe in the existence of Allah, who is one. His qualities, nature and essence are depicted in his '99 Most Beautiful Names' (pp. 123ff).

Faith in angels

Muslims are strong believers in angels. These include 4 archangels (Gabriel is named) and an indefinite number of ordinary angels. They also believe in jinns, which are spirits, some good and some bad. (see the chapter on Folk Islam).

Faith in all revealed books

According to Islam scriptures were revealed to Adam, Seth, Enoch, Abraham and many others. These are considered lost. The Scriptures referred to as being in existence are:

- The **Torah** (Taurat)
- The **Psalms** (Zabur)
- The **Gospel** (Injil)
- The **Qur'an**

It is indeed noteworthy that according to the above doctrine every Muslim is obliged to believe in the Bible. Unfortunately this is not done (see Vol 2: 'The Islamic-Christian Controversy').

Faith in all prophets

Muslims believe that 124.000 prophets lived in times past among all nations. Most are, of course, not named. Prophets are called 'Nabi' (pl. 'Ambija') or 'Rasul' (pl. 'Rusul'). A Rasul is one who was given a book by an angel, a Nabi one who received inspiration. Prophets that are named are: Adam (Adam), Idris (Enoch), Nuh (Noah), Hud (?), Sahli (Methuselah), Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Yaqub (Jacob), Yusuf (Joseph), Lut (Lot), Musa (Moses), Harun (Aaron), Shu'aib (Jethro?), Da'ud (David), Sulaiman (Solomon), Ilyas (Elijah), Alyasa (Elisha), Ayub (Job), Yunus (Johnah), Uzair (Ezra), Luqman (?), Zu'l-Kiff (possibly Isaiah), Zakariya (Zacharias, father of the Baptist), Yahya (John the Baptist) and Isa (Jesus). 18 of these are mentioned in Surah 6:83-86.

In addition there are 315 'special messengers'. Nine of these are entitled *Ulu'l-Azm* (= Possessors of Constancy). Namely: Noah, Abraham, David, Jacob, Joseph, Job, Moses, Jesus and Muhammad.

Again noteworthy is the request by Islam that every Muslim is under obligation to believe in all the biblical prophets – including Jesus! Here again we find that Islam found ways to utterly discourage Muslims from taking this serious.

Faith in the Last Day

This is the Day of Judgment when all men are to be judged according to their deeds or according to the predetermination of Allah, and admitted to Paradise or Hell.

Others have added **Predestination**. It is, in fact, essential for a Muslim to believe in predestination.

HOW FATE IS PREDESTINED IN ISLAM

In Arabic the words '*qadar*' or '*taqdir*' (same root) are translated as 'predestination'. It should better be translated as **pre-decree**.

In a commentary of Islamic tradition (Hadith) we have this definition:

Taqdir means in the popular sense pre-destination, fate or destiny. It means literally to make manifest the measure of a thing or simply to determine a measure. Another word which comes in this connection is Qaza meaning pre-decree or pre-decision.

Mishkat III, p. 93

The Qur'an says:

Nothing will happen to us except what Allah has decreed for us.
Surah 9:51

He is irresistibly, supreme over his servants
Surah 6:61

When we assume that Allah is irresistible, the possibility of choice is not granted to man. The implication of this doctrine is best described in the Hadith:

***He is the Irresistible** (watching) from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, our angels take his soul and they never fail in their duty.*

Sahl b.Sa'd reported it from Allah's Messenger (may peace be upon him) that a person (that) performs deeds like the deeds of the people of Paradise ... would be amongst the dwellers of Hell. And a person (that) acts apparently like the people of Hell, but (in fact) he would be among the dwellers of Paradise.

*There was argument between Adam and Moses. Moses said to Adam: You are our father. You did us harm and caused us to get out of Paradise. Adam said to him: You are Moses. Allah selected you (for direct conversation with you) and wrote with His own Hand the Book (Torah) for you. Despite this you blame me for **an act which Allah had ordained for me forty years before He created me.** Allah's Apostle (may peace be upon him) said: This is how Adam came the better of Moses.*

*Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: **Verily Allah has fixed the very portion of adultery which a man will indulge in, and which he of necessity must commit.***

Most of the persons have committed grave error in the proper understanding of this hadith. They argue that if one has of necessity to commit adultery, then why an extremely severe punishment has been prescribed by Islam for his offense? This argument exposes the lack of understanding on their part. The simple and straight meaning of this hadith is that just as each person is created as a separate entity having distinct qualities - physical, intellectual - of his own, in spite of his being a member of the human race, in the same way each person is endowed with a sexual lust of a certain measure, according to which he has his sexual yearnings from which he cannot find an escape.

Sahih Muslim IV, p. 1396-1398

Abu Hurairah reported that the Apostle of Allah said: Verily Allah pre-ordained for the son of Adam his share of fornication. That will overtake him without doubt.

Mishkat III, p. 103

Should one not differentiate between adultery and natural sexual yearning?

Predestination as it is taught in the Qur'an

Over the years Muslim theologians have argued about the mutually excluding doctrines of freedom of choice and pre-decree. The Mutazilah argued strongly for the necessity for freedom of choice, if an accountability for transgression is envisaged, but...

... better far than all argument, the orthodox say, is the testimony of the Book. '**All things have we created under a fixed decree**' (Surah 54:49). '**God created you and that ye make**' (Surah 37:96). '**Some of them there were whom God guided and there were others decreed to err**'.

Surah 16:36

'Dictionary of Islam', p.473

These passages are quoted from an older Qur'an translation. More recent translators have expediently 'interpreted' these problematic verses. Please compare:

The modern 'translation' by Yusuf Ali camouflages the meaning:

Verily, all things have we created in proportion and measure.

Surah 54:49

But Allah has created you and your handiwork!

Surah 37:96

Of the people were some whom Allah guided, and some on whom error became inevitably (established).

Surah 16:36

More about the dispute we can read in a commentary in the 'Mishkat':

*Much intellectual blood has been spent over the question of pre-destination. The strong Muslim solidarity which the Prophet had once so laboriously cemented has been greatly weakened on account of bitter controversies over this question. This is because there are apparent conflicting views on the subject in the Qur'an and Hadis. On the one hand, the scriptures uphold the doctrine of **freedom of will and the consequent responsibility for actions**, and on the other they emphasize that **it is only God who guides and misguides as He pleases and that the fate of man and everything was pre-determined before their creation**. Among the former Muslims, there were two extreme schools of thought - the Zabariyas and the Qadriyas. The former school holds that **God is the Creator of man's deeds whether good or bad and that man is entirely powerless and without responsibility** in the matter. They contend that man has got no power to go beyond his destiny or decree of God before his creation. They cite the following Qur'anic verses in their support - "And whomsoever Allah guides, there is none that can misguide him" Surah 39:37. "And if Allah afflict [sic] you with harm, then there is none to remove it but He and if He intends good to you, there is none to repel His grace" Surah 10:107. And "with Him are the measures of the unseen - none knows them but He, and He knows what is in the land and in the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green or dry but it is all in a clear book" Surah 6:39. "No evil befalls on the earth, nor on your own souls but it is in a book before We bring it into existence.*

Surah 57:22.

The Qadriyas and later on the Mutazilas hold that man has got absolute freedom of will and the consequence [sic] responsibility of [sic] actions, and that if the former view is accepted, the rewards for various acts and punishments for sins cannot at all be explained. They cite the following verse in support of their case. And whatever affliction befalls on you, it is on account of what your hands have wrought.

Surah 42:30.

The two views as above noted are diametrically opposite to each other, and none could find out a satisfactory solution of [sic] the problem. We have therefore no other alternative but to believe in predestination as well as in freedom of will with consequence of actions. Let us, however, try to harmonise the apparent conflict to some extent leaving the rest to God. This complexity of human character leads us to absolute faith both in predestination and human freedom of will. The next point is that the right view according to the majority of the Muslim jurists to our opinion is the mean [middle] between the two extreme views. In other words, man is neither absolutely compelled, nor absolutely free".

Mishkat III, p. 93-95

We consider this to be a very strange 'solution'.

The following verses of the Qur'an, however, imply that **man is responsible and will be punished or rewarded according to his deeds:**

Just about every Muslims expects to be judged by his deeds:

Allah guideth not such as He leads astray, and there is none to help them.

Surah 16:37

Say: 'With Allah is the argument that reaches home: if it had been his will, he could indeed have guided you all.

Surah 6:149

*For We assuredly sent amongst every People an apostle (with the command), 'Serve Allah and eschew Evil'. **Of the people were some whom Allah guided, and some on whom error became inevitably** (established). So travel through the earth and see what was the end of those who denied (the truth).*

Surah 16:36

*Had Allah willed He could have made you (all) one nation, but **He sendeth whom He will astray** and guideth whom He will, and ye will indeed be asked of what ye used to do.*

Surah 16:93 - translation by Marmaduke Pickthall

*If Allah so willed He could make you all one people: but He leaves straying whom He pleases and He guides whom He pleases: **but ye shall certainly be called to account for all your actions.***

Surah 16:93 – translated by Yusuf Ali

Above, the more accurate translation is marked by **bold type**.

*If thy Lord had so willed, He could have made mankind one people; but they will not cease to dispute. Except those on whom He hath bestowed His Mercy. And for this did He create them: and the Word of **thy Lord** shall be fulfilled: 'I will fill Hell with **jinns and men together**'.*

Surah 11:118+119

Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O Muhammad) canst not find a road.

Surah 4:88 - translation by Marmaduke Pickthall

As to those who rejected faith, it is the same to them whether thou warn them or do not warn them; they will not believe. Allah hath set a seal on their hearts and on their hearing and on their eyes is a veil; great is the penalty they (incur).

Surah 2:6+7

If We had so willed, we could certainly have brought every soul its true guidance. But the word from me will come true, 'I will fill Hell with Jinns and men all together.

Surah 32:13

Allah sendeth whom He will astray, and guideth whom He will. He is the Mighty, the Wise.

Surah 14:4 - translation by Marmaduke Pickthall

He forgiveth whom He pleaseth, and He punisheth whom He pleaseth.

Surah 5:18

Allah doth blot out or confirm what He pleaseth.

Surah 13:39

This is an admonition: whosoever will, let him take a (straight) path to the Lord. But ye will not, except as Allah wills; for Allah is full of knowledge and wisdom.

Surah 76:29+30

He intimated to it [i.e. the soul] by inspiration its deviation from truth and its piety.

as quoted in the Mishkat III, p. 104 (By the soul and the proportion and order given to it; and its enlightenment as to its wrong and its right, as incorrectly translated by Yusuf Ali)

We shall set up scales of justice for the Day of Judgement, so that not a soul will be dealt with unjustly in the least.

Surah 21:47

The balance that day will be true (to the nicety). Those whose scale (of good) will be heavy, will prosper. Those whose scale will be light, will find their souls in perdition, for that they wrongfully treated our signs.

Surah 7:8+9

Just about every Muslims expects to be judged by his deeds (performance as a Muslim as detrimental as that may be.

The other message of the Qur'an is, that the will of man is absolutely subjected to Allah's will.

Allah may or may not guide, and even leads astray. He forgives or refuses to forgive as he pleases.

Whom Allah misleads cannot be guided by anyone. Allah could have made all mankind one people (*ummah*), but he leads astray and the misled people must bear the consequences thereof. Allah decrees error - though he could have guided all rightly.

And the reason for that? Because of their disobedience?

The context of the texts explain:

Whom Allah doth guide - he is on the right path; whom He rejects from his guidance such are the persons who perish. Many are the Jinns and men we have made for Hell; they have hearts wherewith they understand not, eyes wherewith they see not and ears wherewith they hear not. They are like cattle - nay more misguided.
Surah 7:178+179

Another translation says:

*He whom Allah leadeth, he indeed is led aright, while he whom Allah sendeth astray - they indeed are losers. **Already have We urged unto hell many of the Jinns and humankind**, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle - nay, but they are worse! These are the neglectful.*
Surah 7:178+179 - translation by Marmaduke Pickthall

Al-Baqawi says:

Not only can he do anything, he actually is the only one who does anything. When a man writes, it is Allah who has created in his mind the will to write. Allah at the same time gives the power to write, then brings about the motion of the hand and the pen and the appearance upon paper. All other things are passive, Allah alone is active.

Predestination as it is taught in the Hadith

PEOPLE ARE CREATED FOR PARADISE OR HELL

Umar ibn al-Khattab said: Muslim ibn Yasar al-Juhani said: When Umar ibn al-Khattab was asked about the verse "When your Lord took their offspring from the backs of the children of Adam" - al-Qa'nabi recited the verse - he said: I heard the Apostle of Allah (peace be upon him) say when he was questioned about it: Allah created Adam, then passed His right hand over his

back, and brought forth from it his offspring, saying: I have these for Paradise and these will do the deeds of those who go to Paradise. He then passed His hand over his back and brought forth from it his offspring, saying: I have created these for Hell, and they will do the deeds of those who go to Hell. A man asked: What is the good of doing anything, Apostle of Allah? The Apostle of Allah (peace be upon him) said: When Allah creates a servant for Paradise, He employs him in doing the deeds of those who will go to Paradise, so that his final action before death is one of the deeds of those who go to Paradise, for which He will bring him into Paradise. But when He creates a servant for Hell, He employs him in doing the deeds of those who will go to Hell, so that his final action before death is one of the deeds of those who go to Hell, for which He will bring him into Hell.
Sunan of Abu-Dawood, Hadith 4686

This is confirmed elsewhere:

Abu Darda's reported that the Holy Prophet said: Allah created Adam when He created him. Then he stroke his right shoulder and took out a white race as if they were seeds, and He stroke his left shoulder and took out a black race as if they were coals. Then He said to those who were in his right side: Towards Paradise and I don't care. He said to those who were on his left shoulder: Towards Hell and I don't care.
Mishkat III, p. 117

And it is confirmed by al-Bukhari:

Narrated 'Abdullah Allah's Apostle, the truthful and truly-inspired, said, 'Each one of you collected in the womb of his mother for forty days, and then turns into a clot of an equal period (of forty days) and then Allah sends an angel and orders him to write four things, i.e., his provision, his age, and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into him. And by Allah, a person among you (or a man) may do deeds of the people of the Fire till there is only a cubit or an arm-breadth distance between him and the Fire, but then that writing (which Allah has ordered the angel to write) precedes, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing proceeds and he does the deeds of the people of the Fire and enters it.
Al-Bukhari - "Al-Qadr" vs. 593

THE WILL AND ACTIONS OF MAN ARE PRE-DETERMINED

Verily the Almighty and Glorious Allah finished five things for every man of His creation: his fixed term, his action, his resting place, his movement and his provision. Mishkat III, p. 117

PRE-DECREE DOES NOT RESULT FROM GOOD OR BAD ACTIONS

*It is narrated by Imran ibn Husayn: Abul Aswad reported that Imran asked me: What is your view what the people do today in the world, and strive for, is it something decreed for them or preordained for them or will their fate in the Hereafter be determined by the fact that their Prophets brought them teaching which they did not act upon? I said: Of course, it is something which is predetermined for them and preordained for them. He (further) said: Then, would it not be an injustice (to punish them)? I felt greatly disturbed about that, and said: Everything is created by Allah and lies in His Power. He will not be questioned as to what He does, but they will be questioned. Thereupon he said to me: May Allah have mercy upon you, I only meant to ask you in order to test your intelligence. Two men of the tribe of Muzaynah came to Allah's Apostle (peace be upon him) and said: Allah's Apostle, what is your opinion? That which the people do in the world and strive for, is something decreed for them, something preordained for them? And will their fate in the Hereafter be determined by the fact that their Prophets brought them teachings which they did not act upon and thus they deserve of punishment? Thereupon, he said: Of course, it happens as it is decreed by Destiny and preordained for them, and this view is confirmed by this verse of the Book of Allah, the Exalted and Glorious: "Consider the soul and Him Who made it perfect, then breathed into it its sin and its piety. (91:8).
Sahih Muslim, Hadith 6406*

IT IS IMPOSSIBLE FOR MAN TO CHANGE AGAINST WHAT IS PRE-DECREEED FOR HIM/HER

*The Holy Prophet said: When you hear about a mountain that it has shifted itself from its place, believe it, but when you hear about a man, that he has changed his nature don't believe it as it will return to what it was created upon.
Mishkat III, p. 121*

We are tempted to quote from the Bible:

If anyone is in Christ, he is a new creation; the old has passed, the new has come!
2 Corinthians 5:17

THERE IS NEITHER ASSURANCE OF FORGIVENESS, NOR OF AN ETERNAL DESTINY

*I heard the Messenger of Allah say - Verily the Almighty and Glorious Allah caught one hold with His right hand and another with another hand, and said: This is for this, and this is for this, and **I don't care. I don't know in which of the two holds I am.**
Mishkat III, p. 118*

Narrated by Anas ibn Malik: Allah's Messenger (peace be upon him) used to say quite frequently: O Turner of the heart, keep me steadfast in your religion. I said: Allah's Apostle, we do affirm faith in you and in that which you have been sent with. (Despite this) you entertain fear about us. Whereupon he said: Yes. Verily the hearts are between two Fingers from the Fingers of Allah and He turns them as He likes.

Al-Tirmidhi Hadith Hadith 102

*'Say: Nothing shall ever befall upon to us except what Allah has ordained for us'[sic]. Mujahid said 'Bifatanin, Bimudillin': **You cannot make anyone go astray except that whom Allah has written for to go to Hell [sic].***

Al-Bukhari - "Al-Qadr", Chapt. 14

Never could we have found guidance, were it not that Allah had guided us.

If only Allah had guided me, I should indeed have been among the pious.

Al-Bukhari - "Al-Qadr", chapter 15

<p>Yahweh has committed Himself to His Word. This cannot be said of Allah. He can only be viewed as capricious and arbitrary.</p>

THE NATURE OF MAN AS VIEWED IN THE QUR'AN AND THE BIBLE

Introduction

A law is to define righteousness and transgression. An assessment of the nature and character of man is, consequently, bound to the law. If a law had been designed to accommodate the weakness of man, it would not be just and consequently not the Law of God. On the other hand, if God gives us His Law in accordance with His own holy standard, man will show off to be hopelessly inadequate. In that case man is entirely depending on God's mercy and pardon. This is the exact situation that is outlined in the Bible.

Islam, in contrast, assumes that man is capable of keeping the Law of God. Man is expected to strain himself to keep the Law in order to qualify for Paradise. Let us look at the two assessments of man, the one in the Bible and the other in Islam.

A fair selection of relevant extracts from both books will show best the similarities and differences in their teachings. Let us have a look:

MAN IN RELATION TO GOD ACCORDING TO THE BIBLE

Man is a creation of God

God created man in his own image, in the image of God he created him; male and female he created them.

God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."

Genesis 1:27-28

God saw all that he had made, and it was very good.

Genesis 1:31

God is good. God is love. God is just. And God created man in his own image. Are we like God? And why not? Because God honoured us with a free will. God does not want us to be slaves, but His 'children'. We can choose whether we prefer to live in full harmony with God – or do our own thing, which is, more often than not, not all that free. We constantly act under a compulsion from 'below'! Soon...

... the Lord saw how great man's wickedness on the earth had become and that every inclination of thoughts of his heart was only evil all the time. The Lord was grieved that he had made man on the earth, and his heart was filled with pain.

Genesis 6:5+6

The heart is deceitful above all things and beyond cure.
Who can understand it?

Jeremiah 17:9+10

Jesus taught us that...

...from within, out of men's heart come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and make a man 'unclean'.

Mark 7:21-23

And yet...

...the Lord appeared to us in the past saying: 'I have loved you with an everlasting love; I have drawn you with loving-kindness'.

Jeremiah 31:3

MAN IN RELATION TO GOD ACCORDING TO THE QUR'AN

Allah created man

*He Who has made everything which He has created Most Good:
He began the creation of man with (nothing more than) clay.
And made his progeny from a quintessence of the nature of a fluid despised:*

*But He fashioned him in due proportion, and **breathed into him something of His spirit**. And **He gave you** (the faculties of) **hearing and sight and feeling** (and understanding): **Little thanks do ye give!***

Surah 32:7-9

*[Allah] **Created man, out of a (mere) clot of congealed blood.***

Surah 96:2

(See also S.6:2; 23:12-14; 75:36-39; 95:4-5)

I have only created Jinns and men, that they may serve Me.

Surah 51:56

Verily We have created man into toil and struggle.

Surah 90:4

*Allah doth wish to lighten your (difficulties): For **man was created weak** (in flesh).*

Surah 4:28

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

Surah 50:16

Truly man was created very impatient: Fretful when evil touches him; And niggardly when good reaches him

Surah 70:19-21

Man is (ever) niggardly!

Surah 17:100

Most ungrateful is man!

Surah 17:67

That which is on earth we have made but as a glittering show for the earth, in order that We may test them - as to which of them are best in conduct.

Surah 18:7

Verily, man is given up to injustice and ingratitude.

Surah 14:34

MUSLIMS AND CHRISTIANS AGREE that:

Man is a creation of God
Man is weak, a sinner, poor in character
- in the Bible as a result of the fall,
in the Qur'an by creation
There is a moral responsibility and accountability.

Yet Muslims and Christians discover a different purpose and calling for man in their respective books:

Bible:

God created mankind with the choice to exercise its free will. Else man would be a puppet with no choice to honour, love, or obey God. Sadly, even the the best of people have failed Him. We did not take Him serious enough. We did and do what opposes, and separates us from Him and His heaven! We all failed! 1000fold!

But God's love for us provided a way for us to return to Him. The holiness of God demands absolute purity of thought and action. Spurned by His love, God came to our earth as a human being, likewise His 'Son', Jesus. As such He suffered the righteous punishment for your and my failure, and died in our stead for the sin we have committed. And this is His offer: Whosoever believes Him shall not perish, but have eternal life. (John 3:16). Then all sin is 'paid' for and non-existent any more.

God offers man what he has not: His own righteousness and love and holiness. Because God is love, He wants no one to perish.

Islam:

Allah rules the universe and demands submission from all people on earth. Wherever necessary and possible, the will of Allah is to be enforced. It is formulated in the Shariah, the law, which pre-scribes the way of life with all required actions for all people. The aim is to fortify and spread the rule of Allah everywhere.

Allah is great and sovereign. Therefore he forgives whom he pleases. "If all sinners become saints he would gain no advantage and if all pious became infidels he would suffer no loss." He is the author of everything, including sin, and wills sin in some and piety in others. He forgives by just willing to do so, and not by the removing of sin on his expense (sacrifice). Paradise is the reward for right action or the result of Allah's (arbitrary) forgiveness. Paradise offers the fulfilment of human desires.

To verify what has just been stated, we look at the respective sources.

The concept of sin in Islam and the Bible

WHAT THE BIBLE TEACHES

The Bible rightly states: "where there is no law, there is no transgression" (Romans 4:15), and we "would not have known what sin was, except through the law" (Romans 7:7).

A law regulates the life of a society by determining, what is right and what is wrong. It does not necessarily make good people. However, if there is a functioning law-enforcement, the transgressors of the law will be taken to task and punished for their anti-social behaviour. Punishment is, therefore, a deterrent.

Sin is trespassing of the Law (1 John 3:4). So, the Law exists to define what trespass, what sin is. In addition the Bible sets a divine moral standard by saying: "Everything that does not come from faith is sin" (Romans 14:23). This simply means that anything we think or do without the consideration of God is intrinsically wrong. But the Bible also gives the answer to the problem: "Love is the fulfilment of the Law" (Romans 13:10).

When Jesus was asked about the most important part of the Law, He answered:

Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as yourself. All the Law and the Prophets hang on these two commandments.

Matthew 22:37-39

We can see that the teachings of the Law and sin or righteousness are intertwined and cannot really be separated. In the same way the Judge and the accused, the law-breaker, are parts of it. So we investigate the whole complex together.

THE ORIGIN OF SIN IS FOUND AT THE VERY BEGINNING OF MANKIND

The man and his wife were both naked, and they felt no shame. Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, 'Did God really say, 'you must not eat from any tree in the garden'? The woman said to the serpent, 'We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die'. 'You will not surely die', the serpent said to the woman. 'For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil'. When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realised they were naked; so they sewed fig leaves together and made coverings for themselves.

Genesis 2:25 - 3:7

God made mankind upright, but men have gone in search of many schemes.

Ecclesiastes 7:29

What Jesus said about Satan: "He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

John 8:42-44

THE DEFINITION OF SIN

It is an expression of the will of man in contrast to the will of God.
It is subsequently an attitude towards God and not just the violation
of laws, although this is the yardstick to assess sin.
The tempter and prompter is always Satan,
but we have been given the choice to resist Satan's attempts
and are responsible for all our actions.
A temptation from Satan to seduce a person
becomes at the same time a test by God of man's faithfulness,
loyalty and commitment to Him.

The Lord said to Moses, 'Speak to the entire assembly of
Israel and say to them: Be holy because I, the Lord your
God, am holy'.

Leviticus 19:2

Where there is no law there is no transgression.

Romans 4:15

Before the law was given, sin was in the world. But sin is
not taken into account when there is no law.

Romans 5:13

Everyone who sins breaks the law; in fact, sin is
lawlessness

1 John 3:4

All wrongdoing is sin

1 John 5:17

Everything that does not come from faith is sin.

Romans 14:23

Anyone, then, who knows the good he ought to do and
doesn't do it, sins.

James 4:17

MAN HAS A DEPRIVED NATURE

We know that the law is spiritual; but I am unspiritual, sold
as a slave to sin ... what I want to do I do not do, but what
I hate I do.

Romans 7:14

MAN CANNOT SAVE HIMSELF FROM CONDEMNATION

No one will be declared righteous in his (God's) sight by
observing the Law.

Romans 2:20

Let us sum up:

- To regulate the relationship between God and man, and between man and man, He gave us the rules by which this could happen, His LAW.
- But every person has broken it ever so many times in thought and deed. That is called SIN. Consequently, no man 'qualifies' to live in all eternity with God in His Heaven. That is too horrible to even imagine.
- In His Love God provided a way out of this dilemma. He offered us His FORGIVENESS.

THE CONDITION FOR FORGIVENESS

God's holiness and righteousness demand just retribution. When we search the O.T. and N.T. to find forgiveness and salvation, we discover that only if someone else will voluntarily suffer the punishment instead of the offender, will that be possible. The shed blood of the sacrifice on the altar alone secured forgiveness of sin (Leviticus 17:10, Hebrew 9:22). Animal sacrifices in the O.T. were, however, only a shadow, or token, of the 'Lamb of God, who takes away the sin of the world' (John 1:29). Man can by no means save himself in any way, but is dependent on the pardon of God, which is through Christ.

According to the Bible righteousness is imputed, it is a gift of God by grace, not by human quality.

What does the Scripture say? 'Abraham believed God, and it was credited to him as righteousness'. Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

Romans 4:3-5, see also James 2:23

God was reconciling the world to himself in Christ, not counting men's sins against them.

1Corinthians 5:19

Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness.

Romans 10:2

WHAT ISLAM TEACHES ABOUT SIN

Islam places the emphasis of its faith on the law. The law determines how to accumulate merit, which is considered to be the key to Paradise. Muslims, like the Pharisees of old, try to earn heaven.

This view is based on the detrimental error that assumes that sin can be compensated by 'good deeds'. Of course, our lives should be full of these, but we should equally know that this is no more than our duty to do (Luke 17:10).

The very assumption that man is able to compensate for sin, is based on a misconception of the Holiness of God and the awfulness of sin. Seen in this light, observance of the Law as a means to obtain salvation, is the very anti-thesis to the Gospel. As commendable good deeds are, they do not eliminate any sins. An assumption to the contrary, becomes to Muslims the very barrier that keeps them out of heaven, “for it is by grace you have been saved, through faith – and this not from yourselves, it is the gift of God – not by works, so that no one can boast (Ephesians 2:8-9).

The Islamic definition of sin

Islam does not assume that man is a compulsive sinner. To justify such belief, sin is relativated und classified. Only severe sins are considered offensive to God.

Observances of... duties is called virtue, and the negligence or breach thereof is called sin. Virtue and sin result from lawful and unlawful things". "In every act there is sin and virtue".

*Any breach of the fundamental duties of which the performance is compulsory and obligatory is called a **great sin**. Any breach of other minor duties is called a **minor sin**. Breach of any duty which the Holy Prophet used to do constantly without any break is a great sin. **Constant repetition of a minor sin makes it a major one.** (All emphases in quotations from Islamic sources are ours.)*

Mishkat III, pp. 121-129, Commentary (vol.III, p.128)

Consequently, Islamic theologians divide sins into *Gunahii-`kabirah'* and *Gunahii `saghirah'*, great and little sins. Since Muslims are divided into four schools of law, there is no uniformity in the assessment of which sins are *`kabirah'*. The ‘Mishkat’ lists 53, however one may consider the following seventeen as those agreed upon:

- Kufr (unbelief, spiritual infidelity)
 - Perpetual commitment of `small' sins
 - Despairing of Allah's mercy
 - Imagined immunity against the wrath of Allah
 - False witness
 - Falsely charging a Muslim with adultery
 - Perjury
 - Practice of magic (although this is very commonly done by many Muslims - and in agreement with Islam)
 - Drinking of alcoholic beverages
 - Appropriation of the property of orphans
 - Usury
 - Adultery
 - Unnatural crime
 - Theft
 - Murder
 - Fleeing in battle before infidel enemies
 - Disobedience to parents
- (‘Dictionary of Islam’, p.594)

Several terms are used to distinguish between varying degrees of sins:

`khati'a	is considered stumbling, missing the aim, committing an error; a sin committed on purpose (see Surah 17:31)
`zanb' ('dhanb')	is a sin, a crime (compare S.24:14 and 81:9), also expressing 'faults' of Mohammed (S.47:19 and 48:2)
`ithm'	is anything forbidden in the law, a heavy sin
`shirk'	is adding a partner to Allah, polytheism

Encyclopaedia of Islam, p.250

The word 'dhanb' (pronounce 'zanb') today is interpreted to mean a fault, a kind of wrong-doing without necessarily going against any of God's commandments. It is, likewise, a 'horizontal' sin, not a 'vertical' one. In the Arabic-English Lexicon, by E.W. Lane, however, 'dhanb' is 'sin, a crime, a fault, a transgression or an act of disobedience'. Since this word is used in the Qur'an against Muhammad, however, its meaning has been modified by Muslims to mean 'shortcoming, results from inattention, incapacity, imperfection'.

'Light sins' may be repaired by good works, 'severer sins' require 'istighfar' (i.e. seeking forgiveness of Allah) and 'shirk', the severest of sins, requires 'taubah', i.e. repentance (ibid).

WHAT THE QUR'AN TEACHES ABOUT SIN

Those who avoid great sins and shameful deeds, only (falling into) small faults [ithm], verily thy Lord is ample in forgiveness.
Surah 53:32

Nay, those who seek gain in Evil, and are girt round by their sins [khati'a], they are Companions of the fire: Therein shall they abide (for ever).
Surah 2:81

Kill not your children for fear of want: We shall provide sustenance for them as well as for you: Verily the killing of them is a great sin [khati'a].
Surah 17:31

Allah forgiveth not that partners should be set up [shirk] with Him; but He forgiveth anything else, to whom He pleaseth.
Surah 4:48

Those who reject Allah, and hinder (men) from the Path of Allah, then die rejecting Allah - Allah will not forgive them.
Surah 47:34

Those who go on increasing in unbelief - Allah will not forgive them nor guide them on the Way.
Surah 4:137

O Our people, hearken to the one who invites (you) to Allah, and believe in him: He will forgive you your faults [dhanb], and deliver you from a penalty grievous.
Surah 46:31

The qur'anic perception of the origin of sin

Say: 'Nothing will happen to us except what Allah has decreed for us: He is our Protector'. And on Allah let the Believers put their trust.

Surah 9:51

He said: Worship ye that which ye yourself do carve.

When Allah hath created you and what ye make.

Surah 37:95-96

Another verse must be added here, but we will use an older translation, since the most accepted translation by Yusuf Ali is obscure:

By the Soul, and the proportion and order given to it. And its enlightenment as to its wrong and its right.

Surah 91:7-8 (Yusuf Ali), or

He (Allah) intimated to it by inspiration its wickedness and goodness

(as it is more accurately translated in the Mishkat III p.104)

One might object to the above texts, which show that man is absolutely predetermined to do what Allah has decreed without a choice of his own, but that is what the Qur'an says:

This is an admonition: Whosoever will, let him take a (straight) path to his Lord But ye will not, except as Allah wills; for Allah is full of knowledge and wisdom.

He will admit to his mercy whom He will; but the wrong-doers - for them he prepared a grievous penalty.

Surah 76:29-31

It is assumed (in the above passage) that Allah has a purpose in barring people from 'a (straight) path'. But by that he denies man a choice of action. Consequently, man cannot be culpable (blameworthy) and does not deserve 'a grievous penalty'.

May we recall the words of al-Barqawi (p.116):

He receives neither profit nor loss from whatever may happen. If all the Infidels became believers and all the irreligious pious, He would gain no advantage. On the other hand, if all believers became infidels, He would suffer no loss. He can do what He wills, and whatever He wills comes to pass, He is not obliged to act. Everything good or evil, in this world exists by His will ... He willeth also the unbelief of the unbelievers and the irreligion of the wicked and, without that will, there would neither be unbelief nor irreligion. All we do we do by His will: what He willeth not does not come to pass ... He is perfectly free to will and to do what He pleases. In creating unbelievers, in willing that they should remain in that state

This fully underlines that Allah is 'tansih', i.e. far removed. We can clearly detect that the biblical and qur'anic concepts of sin are in stark contrast to each other.

How forgiveness is obtainable according to the Qur'an

He rewards those who do good with what is best. Those who avoid great sins and shameful deed, only (falling into) small faults, verily thy Lord is ample in forgiveness.

Surah 53:31-32

O ye who believe! Fear Allah, and (always) say a word directed to the Right:

That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Apostle has already attained the highest achievement.

Surah 33:70-71

For those who reject Allah, is a terrible penalty: but for those who believe and work righteous deeds, is forgiveness, and a magnificent reward.

Surah 35:7

O ye who believe! If ye fear Allah, He will grant you a criterion (to judge between right and wrong). Remove from you (all) evil (that may afflict) you, and forgive you: For Allah is the Lord of grace unbounded.

Surah 8:29

If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for Allah is Oft-Returning, Most Merciful. Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy. For Allah is full of knowledge and wisdom.

Surah 4:16-17

And whoever repents does good has truly turned to Allah with an (acceptable) conversion.

Surah 25:71

Their apostles said: 'Is there a doubt about Allah, the Creator or the heaven and the earth? It is He Who invites you, in order that He may forgive you your sins'.

Surah 14:10

Say to the Unbelievers. If (now) they desist (from unbelief), their past would be forgiven them.

Surah 8:38

Say: 'O my Servants who have transgressed against their souls! Despair not of the mercy of Allah; for Allah forgives all sins [dhanb]; for He is Oft-Forgiving, Most Merciful.

Surah 39:53

Which is contradicted by other passages:

He forgiveth whom He pleaseth, and punisheth whom He pleaseth. For Allah hath power over all things.

Surah 2:284 and also 3:129

All this, of course, is again in contrast to the doctrine of predestination in Islam.

THE ISLAMIC TEACHING ON SALVATION (Soteriology)

In the Bible we find well-defined teaching about salvation. It is the way whereby a person may obtain forgiveness and be reconciled to God (2. Cor. 5:18,19). Every person with a fair knowledge of God's Word, and not confused by certain church dogmas, is able to judge in what kind of a position he/she stands before God: forgiven or not forgiven, saved or lost. In contrast to that **no Muslim may justifiably conclude that his/her sins are forgiven, that he/she is saved from the consequences of sin, and has by that token peace with God and the assurance of eternal life in heaven.**

Islam presents actually three 'ways of salvation', if one may call them by this name, but these conflict with each other:

Salvation is achieved by right action

The balance that day will be true (to a nicety). Those whose scale (of good) will be heavy, will prosper.

Those whose scale will be light, will find their souls in perdition, for that they wrongfully treated our signs.

Surah 7:8-9

Salvation in Islam is obtained through Allah's mercy and forgiveness

Say: If ye do love Allah, follow me: Allah will love you, and forgive you your sins. For Allah is Oft-Forgiving, Most Merciful.

Surah 3:31

Salvation comes by pre-decree

*Say: Why then doth He punish you for your sins? Nay, ye are but men - of the men He hath created. **He forgiveth whom He pleaseth, and He punishes whom He pleaseth.** And to Allah belongeth the dominion of the heavens and the earth, and all that is between.*

Surah 5:18

He leads astray whom He pleases and guides whom He pleases: but ye shall certainly be called to account for all your actions.

Surah 16:93

It is only martyrs in a 'holy war', who have a Qur'anic assurance to be forgiven and to go to Paradise.

The word 'salvation', which is *najat* in Arabic, only appears once in the Qur'an: It lets a believing subject of Pharaoh say:

O, my people! How (strange) it is for me to call you to salvation while ye call me to the fire (i.e. hell).

Surah 40:41

Yusuf Ali translates the word 'fauz' with 'salvation':

*Allah will say: 'This is a day on which the truthful will profit from their truth. Theirs are the Gardens, with rivers flowing beneath, - their eternal home: **Allah well-pleased with them, and they with Allah. That is the great salvation** (the fulfillment of all desires).
Surah 5:119*

The footnote in the Qur'an explains:

Fauz = felicity, happiness, achievement, salvation, the attainment or fulfilment of desires. What a beautiful definition of salvation or the end of life! - that we should win God's good pleasure and that we should reach the stage at which His good pleasure is all-in-all to us.

In an additional note (app. XII, p. 1469) we read:

This, then, is the Muslim idea of salvation. It consists, not in being saved from the consequences of our sins by the suffering or the merits of others, nor in Nirvana, or annihilation or absorption - but in the achievement, the attainment of all desires, the felicity in excelsis.

This is our idea of salvation: the negative avoidance of all the consequences of evil, and the positive attainment of all - and more than all - that our hearts could possibly desire. For God's bounty outstrips anything that our eyes have seen, or our ears have heard of, or our imagination can conceive.

To any person who knows the Bible, this is an atrocious blasphemy and a total misjudgment of God, man and sin!

We conclude:

Muslims have
A FALSE CONCEPT OF GOD
A FALSE CONCEPT OF MAN
A FALSE CONCEPT OF SIN

Because of the misunderstood holiness and righteousness of God, sin is misjudged. This leads to the wrong understanding that man is able to compensate for his sin or that God will eliminate it because of man's sincerity, which ultimately is also his own effort.

Consequently a Muslim sees no need for atonement, justification and reconciliation or, for that matter, grace.

An evaluation

We perceive from all this that Islam coaches people to repentance, but offers a forgiveness without atonement, and reconciliation without the shed blood of a sacrifice. By Scriptural standards Islam therefore offers no salvation, or worse, misguides people to trust a teaching that does not base on God's fundamental requirement: "without the shedding of blood there is no forgiveness of sin", and that it is the blood of Christ which alone cleanses or purifies us from all sin (Hebrews 9:22 and I John 1:7). Islam thereby contradicts what God has said in His Word! Islam is by that 'another Gospel' (Galatians 1:6-9) (Greek = heteros evangelion = another of a different kind).

When we investigate the Islamic understanding of the Law and try to relate to it the concept of sin, it is inevitable to look at the biblical and Islamic teaching about man, his nature and purpose.

WHAT THE HADITH TEACHES ABOUT SIN

Narrated by Abdullah ibn Masud: A man said, "O Allah's Apostle! Which sin is the biggest in Allah's Sight?" The Prophet said, "To set up rivals unto Allah though He Alone created you." That man said, "What is next?" The Prophet said, "To kill your son lest he should share your food with you. The man said, "What is next?" The Prophet said, "To commit illegal sexual intercourse with the wife of your neighbour." Then Allah revealed in confirmation of that: "And those who invoke not with Allah any other god, nor kill such life as Allah has made sacred except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment..."

Surah 25:68 with Sahih Al-Bukhari Hadith 9.623

Narrated by Abdullah bin Amr: The Prophet said, "The biggest sins are: To join others (i.e. to join partners to Allah) in worship with Allah; to be undutiful to one's parents; to kill somebody unlawfully; and to take an oath Al-Ghamus.

Sahih Al-Bukhari Hadith 8.667

Narrated by Abu Huraira: The Prophet said, "Avoid the seven great destructive sins." They (the people) asked, "O Allah's Apostle! What are they?" He said, "To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battlefield at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good believers."

Sahih Al-Bukhari Hadith 8.840

Narrated by Abu Huraira: The Prophet said, "Allah has accepted my invocation to forgive what whispers in the hearts of my followers (what their breasts prompt towards evils),

unless they put it to action or utter it." (See Hadith No. 657 Vol. 8) (intentions are disregarded)
Sahih Al-Bukhari Hadith 3.705

*Mu'az reported that the Apostle of Allah instructed me with ten counsels. He said: **Set up nothing with Allah ... nor be disobedient to your parents ... nor give up the compulsory prayers ... nor drink wine ... beware of flight from holy war ... and aspend for your family out of your means***
Ahmad, Mishkat III, p. 138

*Safwan-b-Assai reported ... **Set up nothing with Allah, nor steal, nor commit adultery, nor kill a soul ... nor take an innocent man to a man of power that he may put him to death, nor practice sorcery, nor devour interest nor cast blasphemy on a chaste woman, nor turn back for fight*** Mishkat III, p.136

A mild view of sin combined with the expectation of generous forgiveness and mercy does away with a need for salvation and a Saviour. Adherence to Islam and performing its rules is deemed sufficient.

REPENTANCE, FORGIVENESS AND PARDON FOR SIN IN THE QUR'AN

The word **repentance**, '*tauba*', we find around 50 times in the Qur'an. It was well defined by an-Nawawi who wrote in his '*Commentary on Muslim*' (vol.ii, p.354): "***It is the turning of the heart from sin.***" Some typical passages will help us understand:

O ye who believe! turn to Allah with sincere repentance: in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands while they say "Our Lord! perfect our Light for us and grant us forgiveness; for Thou has power over all things.
Surah 66:8

Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy; for Allah is full of knowledge and wisdom. Of no effect is the repentance of those who continue to do evil.
Surah 4:17-18

Turn ye to your Lord (in repentance) and bow to His (Will) before the Penalty comes on you: after that ye shall not be helped.
Surah 39:54

Know they not that Allah doth accept repentance from His votaries and receives their gifts of charity and that Allah is verily He the Oft-Returning Most-Merciful?
Surah 9:104

Those who reject faith after they accepted it and then go on adding to their defiance of faith never will their repentance be accepted; for they are those who have (of set purpose) gone astray.
Surah 3:90

Many of these verses are right, beautiful and challenging. Only, we do have to see them in the context that all a man does, is pre-determined. Besides, “It is the blood that makes atonement” (Leviticus 17:11), and that is no topic in Islam.

The above passages are, of course, contradicted by the verses on predestination:

*This is an admonition: Whosoever will let him take a (straight) path to his Lord.
But ye will not, except as Allah wills. For Allah is full of knowledge and wisdom".*
Surah 76:29-30

If We had so willed, We could certainly have brought every soul its true guidance: But the Word from Me will come true: 'I will fill hell with jinns and men all together'.
Surah 32:13

Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do.
Surah 16:93

He forgiveth whom He pleaseth, and He punisheth whom He pleaseth.
Surah 5:20

*Whom Allah doth guide - He is on the right path. whom He rejects from His guidance - such are the persons who perish.
Many are the jinns and men We have made for hell.*
Surah 7:178-179

With this background knowledge in mind, we have a look at the *Shariah*, the Law of Islam.

THE SHARIAH

The *Shariah* is the religious, civil and criminal law that is based on the Qur'an and the Hadith

Four (plus several minor) of the early Islamic doctors of law formulated it independently about 150 years after Muhammad had died. Subsequently, we find, as already mentioned before, four (plus) somewhat differing Law Schools in Islam. The *Shariah* is supposed to express the will of Allah for all mankind.

In practical terms the *Shariah* is the common law of Islam, meaning 'the way' or 'road in the religion of Islam'. It is established for '*al-Hidaya*', the right guidance for Muslims, both for the worship of Allah and for the duties of life. It is in fact the religious evaluation and regulation of all affairs of life. The 'Science of Law' is called '*Fikh*'. The term '*ash-Shariah*' actually only occurs a couple of times in the Qur'an:

*To each among you have We prescribed a **Law and an Open Way**. If Allah has so willed, he would have made you a single people, but (his plan is) to test you in what he hath given you; so strive as in a race in all virtues. The goal of you all is to Allah. It is he that will show you the truth of the matters in which ye dispute.*

Surah 5:48

*Then We put thee on **the (right) Way of Religion**: so follow thou that (way), and follow not the desires of those who know not.*

Surah 45:18

*To thee We sent the Scripture in truth, **confirming the scripture that came before it, and guarding it in safety; so judge between them** by what Allah hath revealed....*

Surah 5:48

The formulation of the Shariah

While Islamic justice has been practiced from the beginning on the premise established by Muhammad (i.e. the Qur'an and the aHadith), the formulation of the the concept and content of the *Shariah* was not systematically approached until 150 – 200 years after the death of Muhammad, when the originators of the four Law Schools compiled their respective versions.

The structure of the Shariah

Perhaps it needs to be said that the *Shariah* is not a Book of Law. It is the gleaning of verses from the Qur'an and Hadith which are viewed to regulate or determine the daily life of every Muslim. It are the jurists, who from these books composed a code of justice by determining what is right and what is wrong, and how this *Shariah* should be enforced.

'*Ash-Shar'* or 'the Law', is divided into five sections:

<i>Itiqadat</i>	"belief"
<i>Adab</i>	"moralities"
<i>Ibadat</i>	"devotions"
<i>Mu'amalat</i>	"transactions"
<i>Uqubat</i>	"punishment"

'*Itiqadat'* embraces all that is contained in the six articles of the Muslim **faith**, namely belief in:

- God
- His Angels
- His Books
- His Prophets
- The Day of Judgment
- The Decrees of God

'*Adab*', embraces the consideration of all those '**moral excellences**' which are enjoined in the Qur'an and the Hadith as: sincerity, confidence in God, humility, resignation, keeping down one's expectations, renunciation of the world, giving good counsel and advice, contentment, liberality, love of God and man, patience.

'*Ibadat*' includes all acts of devotion to God, such as are included in the Five Pillars of Practice:

- '*Shaháda*', the recitation of the Creed
- '*Salat*', the ritual prayer
- '*Zakat*', the legal alms giving
- '*Sawm*', the fasting
- '*Hajj*', the pilgrimage to Mecca

It is also to regulate such religious duties as '*Jihaad*' or warfare for the propagation of the religion of Islam.

'*Mu'amalat*' includes such **duties** as are required **between man and man**. This covers the various sections of civil jurisprudence such as trade and business, theft, marriage, divorce, dower, partnership, claims, etc.

'*Uqubat*' denotes the **punishment** instituted in the Qur'an and Traditions. These are: retaliation, punishment for theft (by cutting off a hand), punishment for fornication and adultery (by stoning for a married person and one hundred lashes for an unmarried person), punishment of eighty lashes for slander, **punishment by death for apostasy**, and punishment with eighty lashes for wine drinking etc.

Islamic law strongly builds its case on what is '**lawful**' ('*halaal*') and '**unlawful**' ('*haraam*')

That which is lawful is graded into five classes:

'**Farz**', that which is proved beyond all doubt to be taught by the Qur'an or in a tradition of undoubted authority. The denial or disobedience of such is considered positive infidelity.

'**Wajib**', that which is obligatory, but of which there is some doubt whether or not it was practiced in the Qur'an or in a tradition of undoubted authority.

'**Sunnah**', that which was practiced by Muhammad.

'**Mustahabb**', that which Muhammad and his companions sometimes omitted.

'**Mubah**', that which is desirable, but which may be omitted without fear of sin.

It may also be graded in the following manner:

'*Sunnahu'l-Fili*', that which Muhammad himself did.

'*Sunnahu'l-Quali*', of which Muhammad said that it should be practiced.

'*Sunnahu'l-Taqriri*', that which was done in the presence of Muhammad, and which he appears to have sanctioned.

(All the above is based on the *Dictionary of Islam* by Hughes, under 'Law'.)

The Qur'an and Hadith provide the origin and fountain of all Islamic law

No Muslim school of theology ever neglected them. They are binding upon *Sunnis* and *Shi'ah* believers. The only difference between the *Sunni* and *Shi'ah* being that they use different collections of Traditions (Hadith).

In addition to the Qur'an, and the Hadith, Islamic Law has introduced two further concepts:

IJMA if a case cannot be deducted from the Qur'an or Hadith, the **consensus** (= '*ijma'*) of the jurists may be, and often is, applied.

QIYAS is 'an analogical extension of a recognized text to include another situation which would legitimately be held to be covered by the principle ('*illa*) which that text enunciated' (= stated clearly).

An illustration may help us understand this. The Qur'an makes the drinking of wine unlawful ('*haraam*'). In that case, may a Muslim drink beer? The *Qadis* (jurists) would reason that 1. because it causes intoxication wine is forbidden, 2. beer is not mentioned in the Qur'an or Hadith, 3. beer also intoxicates, therefore: 4. beer is also forbidden.

Sunnis are divided into four Schools of Law

These are based on the teachings of:

ABU-HANIFA born 80 AH in Kufah	(today practiced in Central Asia, India and somewhat in Egypt)
MALIK born 96 AH in Medina	(today practiced in West Africa and North Africa, excepting Egypt)
ASH-SHAFI'I born 150 AH in Gaza	(today practiced in South Arabia, East Africa, Malaysia, Egypt and Central Asia)
IBN-HANBAL born 164 AH in Baghdad	(today practiced in parts of the Arabian peninsula)

These different schools of jurisprudence of *Sunnis* do not differ in fundamentals of religious belief, but in the interpretation and application of the Law.

The study of the *Shariah* takes a number of years and is part of the study of Theology. Consequently, the *Qadi*, i.e. the judge in an Islamic society is at the same time the *Mullah* or the *Shaikh*, who enjoys much respect.

The Islamic law has not, as the West, given way to the permissive doctrine of secular humanism, which has plunged much of it into a morass of lawlessness and moral decay. These decidedly anti-Christian forces are, very unfortunately, construed to be the result of a failed Christianity. It has to be said, however, that unlike in Islam, the West exercises no pressure on unbelievers to act, as though they were believers, which leads to hypocrisy.

In conclusion we can sum up that Christians and Muslims stand on different premises with regard to their concept of justice, particularly divine justice.

A MUSLIM LIVES 'UNDER THE LAW', A CHRISTIAN LIVES 'UNDER GRACE'.

By that token a Muslim views himself as ‘*Abdullah*’, a slave of Allah. A Christian sees himself as a child of God, once strayed, but now reconciled to the Father and loved by Him.

THE ORIGIN AND MEANING OF SACRIFICES IN ISLAM

Sacrifices are offered in many religions. The Arab pagans were no exception. But the institution of the ‘*qorban*’ sacrifice in Islam is based on the Bible, even if falsely understood:

A few months after the Hijrah (flight from Mecca to Medina), Muhammad, living in Medina, observed that on the tenth day of the seventh month the Jews kept the great fast of the Atonement. Tradition records that the prophet asked them why they kept this fast. He was informed that it was a memorial of the deliverance of Moses and the children of Israel from the hands of Pharaoh.

We have a greater right in Moses than they", said Muhammad. So he fasted with the Jews and commanded his followers to fast too. This was at the period of his mission, when Muhammad was friendly with the Jews of Medina, who occasionally came to hear him preach. The Prophet also occasionally attended the synagogue. Then came the change of Qibla (i.e. the direction in which to pray) from Jerusalem to Mecca, for the Jews were not so ready to change their creed as Muhammad had at first hoped. In the second year of the Hijrah, Muhammad and his followers did not participate in the Jewish fast, for Muhammad now instituted the Idu'l-Adha. The idolatrous Arabs had been in the habit of making an annual pilgrimage to Mecca at this season of the year.

The offering of animals in sacrifice formed a part of the concluding ceremony of that pilgrimage. That portion - the sacrificing of animals Muhammad adopted in the feast which now, at Medina, he substituted for the Jewish fast.

This was well calculated to attract the attention of the Meccans and to gain the goodwill of the Arabs. Muhammad could not make the pilgrimage to Mecca, for as yet there was a hostile feeling between the inhabitants of the two cities; but on the tenth day of the month Zu'l-Hijjah, at the very time when the Arabs at Mecca were engaged in sacrificing victims, Muhammad went forth from his house at Medina and, assembling his followers, instituted the Idu'l-Adha. Two young kids were brought before him. One he sacrificed and said:

"O Lord! I sacrifice this for my whole people, all those who bear witness to Thy unity and to my mission. O Lord! That is for Muhammad and for the family of Muhammad".

(Notice the similarity to Leviticus 16)

There is nothing in the Qur'an to connect this sacrifice with the history of Ishmael, but it is generally held by Muslims to have

been instituted in commemoration of Abraham's willingness to offer his son as a sacrifice. And Muslim writers generally maintain that the son was Ishmael and not Isaac, and that the scene took place on Mount Mina near Mecca, and not in the land of Moriah, as is stated in Genesis.

*It is a notable fact that whilst Muhammad professed to abrogate the Jewish ritual, and also ignored entirely the doctrine of Atonement as taught in the New Testament, denying even the very fact of our Saviour's crucifixion, he made the "**day of sacrifice**" the great festival of his religion.*

All the above according to "The Life of Muhammad" by W.Muir

There is a very remarkable Hadith related by *Ayesha*:

*Ayesha reported that the Apostle of Allah said: The son of **Adam does not do anything** of the actions of the day of sacrifice **which is more pleasing to Allah than the shedding of blood**, and he will come on the Resurrection Day with its hairs, horns and hoofs; and the blood certainly falls in a place near Allah before it falls down on the ground. So **make yourself purified therewith**.*

Mishkat III, p. 490

Muhammad had become a witness of the doctrine of the Christian faith that '**without shedding of blood, there is no forgiveness of sin**', although he probably did not understand the implication and so this doctrine is rejected by Islam.

The animals sacrificed must be without blemish, and of full age, and it may be either a goat, a sheep, a cow or a camel. (Camels are 'unclean' animals in the Bible (Deuteronomy 14:7) and by that not fit for sacrifice).

The expectation which accompanies sacrifices:

'If you sacrifice a fat animal it will serve you well, and carry you across the Sirat (i.e. bridge over hell to Paradise). O Believers, thus said the Prophet, on whom be the mercy and peace of Allah, 'Sacrifice the victim with your own hands, this was the Sunnah of Ibrahim, on whom be peace'.

'O Believer, if ye do so, Allah will pardon the sins of fifty years which are past and of fifty years to come. The reading of the Surahs is equal, as an act of merit, to the reading of all the books Allah has sent by his prophets'.

'May Allah include us amongst those who are accepted by Him, who act according to the Law, whose desire will be granted at the Last Day. To all such there will be no fear on the Day of Resurrection; no sorrow in the examination at the Day of Judgement. The best of all books is the Qur'an. O Believers! May Allah give to us and to you a blessing for ever, by the grace of the Noble Qur'an. May its verses be our guide, and may its wise mention of Allah direct us right. I desire that Allah may pardon

all believers, male and female, the Muslimin and Muslimat. O Believers, also seek for pardon. Truly Allah is the Forgiver, the Merciful, the Eternal King, the Compassionate, the Clement. O Believer, the Khutbah (= sermon) is over'.

The Khutbah being ended, the people all returned to their homes. The head of the family then takes a sheep, or a cow, or a goat or camel, and turning its head towards Mecca says:

'In the name of the great Allah. Verily, my prayers, my sacrifice, my life, my death, belong to Allah, the Lord of the worlds. He has no partner: that is what I am bidden!'

And then he slays the animal. The flesh of the animal is then divided into three portions, one third being given to relatives, one third to the poor, and the remaining third reserved for the family. Quite apart from its religious ceremonies, the festival is observed as a great time of rejoicing, and the holiday is kept for two or three days in a similar way to that of the minor festival or the 'Idul'l-Fitr'.

Canon Edward Sell recorded the following sermon preached on Idu'l-Adha: 'Dictionary of Islam' by T.P Hughes, p. 194

It is surely no coincidence that '**Idu'l Adha**' falls year after year on the same day (or very close to) to the Jewish '**Yom Kippur**', the **Day of Atonement** as prescribed in Leviticus 16.

ISLAMIC ESCHATOLOGY

Eschatology is the teaching on 'the last things', generally meaning the understanding of the **Time of the End**, the **Resurrection**, **Last Judgment**, **Heaven and Hell**, and concerns itself at the same time with the questions regarding **death** and **life after death**.

Although identical words for these events are used as in the Christian context, the content is rather different.

Death and the punishment in the grave

To find out what a Muslim has to expect after death, we look at some aHadith taken from the popular book *What happens after Death?* by Hazrat Maulana Ahmed Saeed Dehlwi and other Traditions. We must remember that the Hadith provides the explanation for the Qur'an and is therefore an absolute authority to Muslims.

What is the punishment like?

... for believers, this pain is more than all other pains but for the non-believers it is very light as his trouble will come in the form of ever-lasting punishment after death. (Abu Naim)

What Happens After Death?, p. 52

Hazrat Umar asked Hazrat Ka'ab to narrate the conditions of death. He told that a tree of thorns was thrust in his stomach and every thorn of it was entangled with a vein and in that state a very

powerful man was pulling out that tree with all his force and with [sic] thorns all the veins were coming out. (Ibn Abi Shaiba, Ibn Abiddumya)

What Happens After Death?, p. 54

*Hazrat Ata Bin Yasaar has quoted the Holy Prophet to have stated that the grip of the Angel of Death is **harder than thousand strikes of a sword**. The believer, who dies, feels **pain in every vein** separately. At the time of death, Satan, the enemy of Allah, is very near to the dying man. (Masnad Haaris)*

What Happens After Death?, p. 55

At that time the eyes are taken out, the veins are snatched away, the backbone is crushed and the whole physical frame is put to agonies which no human language can express. If there is a wound in the body, the whole body suffers endless pain. Imagine the condition of the body when the entire bodily limbs [sic] will be snatched away one by one. This is the turning hour of a man from one stage to another, from a life of flesh to a life of spirit.

Mishkat IV, p. 83 - Commentary

Narrated by AbuHurayrah: Allah's Messenger (peace be upon him) said: When the dead body (of a Muslim) is buried in the grave there appear before him two Angels, both having black faces and blue eyes. One is called Munkar and the other is called Nakir and they say: Say what you have to say about this person and he will say: He is the servant of Allah and His Messenger. I bear testimony to the fact that there is no god but Allah and that Muhammad is His Messenger and they both will say: We already knew that you would say this. Then his grave will be expanded to the extent of 4900 square cubic feet and it will be illuminated, then it will be said to him: Go to sleep and he will say: I intend to go to my family in order to inform them and they would say: Go to sleep like the sleep of a newly wedded bride whom no one awakens but one who is dearest to her amongst his family members. Only Allah would resurrect him from his resting place. If he (the dead) were a hypocrite he will say: I heard people making a statement (pertaining to the oneness of Allah and the apostlehood of Muhammad) and I said the same but I do not know. And they would say: We already knew that you would say this and the earth will be told to press him and it will press him till his ribs are clasped together and he will not be relieved of the torment till Allah resurrects him from his resting-place.

Al-Tirmidhi, Hadith 130

A virtuous man will live in a semi-conscious state of happiness in his grave as if he is in dream in the midst of the sweet company of a beautiful girl. When he will be awake, he will exclaim: O woe to us! who has raised us from our sleeping place? The sinner will also live likewise in the midst of huge snakes, tigers and lions as if

he is in dream. He will continue to have such punishment in proportion to his evil deeds.

Mishkat III, p. 78+79 Commentary

The dead man will continue to feel the pangs of death so long as he is in the grave. For the believers, this pain is more than all other pains but for the non-believers it is very light as his trouble will come in the form of ever-lasting punishment after death".

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Mishkat III, p. 78+79 Commentary

How long is the suffering to last?

What does grave mean? Grave means the period from the time of death up to the Resurrection Day when judgment will take place.

Mishkat III, p. 78 Commentary

Hazrat Ibn Abbas said that the Holy Prophet said that while ordering to take out the soul of the sinful believers Allah asks the Angel of Death to give him the glad tiding of Paradise, although on account of sin, they will be given punishment of fire for a certain period. It means that the followers of Muhammad would certainly get Paradise although after completing their term of punishment for the sins.

What Happens After Death?, p. 92

Contrary to that the Bible clearly states:

Man is destined to die once, and after that to face judgment.

Hebrews 9:27

While punishment in the grave is temporary, i.e. until the resurrection and final judgement, **hell is eternal.**

*If We had willed, We could certainly have brought every soul its true guidance. But the Word from Me will come true: **'I will fill Hell with Jinns and men all together.** Taste ye then - for ye forgot the Meeting of this Day of yours, and We too will forget you - taste ye **the penalty of Eternity for your (evil) deeds!***

Surah 32:13+14

The Sinners will be in the punishment of Hell, to dwell therein (for ever).

*Nowise will the (punishment) be lightened for them, and in despair will they be there overwhelmed. Nowise shall We be unjust to them: But it is they who have been unjust themselves. They will cry: 'O Malik!⁸ Would that thy Lord put an end to us!' He will say: 'Nay, but ye **shall abide!**'* Surah 43:74-77

⁸ Malik = keeper of hell

*Those who are wretched shall be in the Fire: there will be for them therein (nothing but) the heaving of sighs and sobs. **They will dwell therein for all the time that the heavens and the earth endure**, except as thy Lord willeth: for thy Lord is the (sure) Accomplisher of what he planneth.*
Surah 11:106+107

*Their wish will be to get out of the fire, but **never will they get out therefrom**. Their penalty will be one that endures.*
Surah 5:37

In total contrast to that Muslims are encouraged to believe that while they will have to go to hell for a period of time to suffer for the sins, which they have committed while on earth, they may well expect to enter Paradise thereafter.

This raises some questions:

1. If hell is forever - how do they hope to come out?
2. Where does forgiveness come in?
3. Why should Allah let those people out of hell into Paradise who sinned against better knowledge (i.e. the believers), while leaving the ignorant for eternal punishment?

Which sins will be punished?

There is, of course a great variety of sins for which people will get punished. We will mention only the somewhat unusual. Punishment will be meted out for...**urinating wrongly**:

Hazrat Ibn Umar retired for night halt to a house which belonged to an aged woman. There was a grave at short distance from the house. During the night he heard a voice from the grave, shouting:

*'Urine that urine - water container that water container'.
When he inquired of the woman about the grave she said that it belonged to her husband who was suffering from tribulation of the grave for two reasons - first **he did not take care in urinating** and secondly **he pointed to an empty water container when a very thirsty man asked for water to quench his thirst**. As a result the man did not find water therein and died of the thirst.*
What Happens After Death? p.190

*Sheikh Ibn Hajar Makki narrates that the Traditions mentioning **carelessness in urinating causing tribulation of the grave** are a proof that **carelessness in urinating is a grave sin** (Kubair) and so also fault finding and back biting". (Kitabe Zawajir)
What Happens After Death? p.195*

... considering the prescribed prayers (Salat) a burden and for neglecting the prescribed almsgiving:

*It is narrated by Abu Huaira that during the Night of Miraj the Holy Prophet passed by a group whose heads were being crushed with the stones, they were **those who performed salat like***

unburdening a load from their heads or treated the salat as a burden. Then there was a group which had covered their sexparts with a piece of rag only and was grazing hot stones and cactus, they did not pay Zakat and Sadaqat.

What Happens After Death? p.203

*The snake says: 'I have been appointed over you by my Lord in order to bite you till sunrise for **having missed your morning prayers**, and I am appointed to bite you till afternoon for **missing the noon prayer**, and then I am to bite you till sunset for **having missed the afternoon prayers**; and I am to bite you till night-prayer's time for **missing the evening prayers and missing the night prayers**. I am appointed to bite you continuously till morning. When the snake bites him but once the corpse sinks into the earth to the depth measuring the length of seventy hands. **And in the same manner he will continue to suffer this torment till Doomsday.***

What Happens After Death?, part II

... those, whose actions differ from their words, who try to hear and see illegitimate things, who refused to suckle their babies, and who broke the fast (*Sawm*) before the time:

*According to Hazrat Abu Imama the Holy Prophet Sal'am described a dream to his Companions. He found women and men whose mouth corners were ripped, they were **those whose actions were different from their words**. Going onward certain women and men were seen in whose ears and eyes nails were thrust, they were **those who always tried to hear and see the illegitimate things**. The certain [sic] women were hanging upside down and there [sic] breasts were bitten by snakes, they were **those who refused to suckle their babies**. A little ahead, many men and women were found hanging upside down and licking mud, they were **those fast observers who broke their fasts before the appointed time**.*

What Happens After Death? p.204

... those who were liars:

*In the fourth grave the dead was seen burning in the fire and the Angels of Tribulation were thrashing him which had made him cry loudly. In the same manner it was said that the dead **used to take false oaths and was a liar**".*

What Happens After Death? p.210

... and those who played chess:

*In the fifth grave the dead was being beaten with the pillars of fire and he was crying very loudly. It was said about him in the same manner that **he was an amateur player of chess** etc. although such things are prohibited by the Apostle of Allah.*

What Happens After Death? p.210

Is all this not desperately sad? It is indeed! Muhammad expressed it too:

*It is said by Hazrat Burra that he accompanied the Holy Prophet Sall'am in a funeral and the latter wept near a grave so excessively that the soil was moistened and upon their inquiry **he told the Companions to be prepared for the grave which was so terrifying.** (Ibn Maja)*
What Happens After Death? p.169

We note:

- We can see that Muslims have more than enough reason to fear the terrors of death, the grave, judgment and punishment.
- Until the point of death, even to the Resurrection and Last Judgment, a Muslim has no knowledge of his destiny. Consequently **he has no assurance of forgiveness**, although the Qur'an makes much of it. Islam offers **no salvation** in the way the Bible does. By that Islam is basically a religion of fear. Intimidation faces those who consider leaving Islam to become Christians.
- Fear of such prospects make it evidently quite desirable for Muslims to seek martyrdom.
- The **fear of death in Islam** and the **glory which awaits those who die as believers in Christ** - having been forgiven, having peace with God and having been reconciled to God, offers such **enormous contrast**, that a Christian should not miss to share with his Muslim friend.

The time of the end

The Mahdi will come followed by Jesus, who will kill the Antichrist:

Towards the End of Time a descendant of Muhammad will appear as the **Mahdi** (pronounced Machadi). He will move from Medina to Mecca, and be the last *Imam* to teach and guide all faithful Muslims. He is not mentioned in the Qur'an, scarcely in the Hadith, and not at all by the best-accepted Hadith collectors (al-Bukhari and Muslim). In the Mishkat we read:

Abdullah b-Masud reported that the Prophet said: the world shall not pass away till a man of my house rules over the Arabs. His name will be similar to my name". Umme Salamah reported: I heard the Prophet of Allah say: The Mahdi will appear from my stock, from the descendants of Fatima.
Mishkat IV, p. 44-45

Narrated by Abu Sa'id al-Khudri: The Prophet (peace be upon him) said: The Mahdi will be of my stock, and will have a broad forehead a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven years.
Sunan of Abu-Dawood Hadith 4272

Shi'ah Muslims believe the Mahdi has already come in the person of the (12th) Khalif Muhammad Abu'l-Qasim, who is believed to be hiding (in a deep well) until the end of time.

Al-Dajjal is the Islamic version of the Anti-Christ:

It appears from many traditions that Dajjal was living or at least born at the time of the Holy Prophet. He will not die till he will be killed by Jesus. In the mean time, he has been kept in strong iron chains. The Holy Prophet has given his physical description. He will be squint of right eye, floating of the left eye, curly and coarse haired, having biting teeth, big and fat so much so that there will be a distance of 70 cubits between his two eyes. His father will be long statured with long nose like a beak, and his mother will be fat and long of two hands".

Mishkat IV, p. 51 – Commentary

Jesus will defeat Al-Dajjal:

When Dajjal, representing the embodiment of evils, will let flow his poisonous teachings attended with general oppression and sham miracles, Jesus will come down from heaven placing his two palms upon the wings of angels and descend in [sic] the white minaret to the east of Damascus. He will pray behind Imam Mahdi thereby showing that he will establish the Shariah of the Holy Prophet of Arabia. He will destroy the Cross which represents the crucifixion of Jesus Christ because it is a gross misrepresentation. He will establish the kingdom of god on earth in which there will remain no mutual hatred, jealousy, enmity and rancour. The world will be filled up for a time with the melodious names of Allah. He will be nearly of square size, red, extremely beautiful, having hanging hairs. He will take wife and issues⁹ will be born to him. He will search for Dajjal and find him out at Lud, a town in Syria and he will kill him there with his own hand. Thereafter almost all including the Jews and the Christians will accept Islam thus proving the truth of the Qur'anic verse: 'He it is who sent his Apostle with guidance and true religion in order that He may cause it to prevail over all other religions'. During his Khalifat, two mighty tribes known as Gog and Magog will appear from the hilly countries between Turkisthan and Transoxania and will devastate the land carrying pillage and murders. Through the invocation of Jesus, they will be destroyed. Then there will be heavy shower of rain which will enrich the world with foodstuffs and vegetables. Thereafter a pleasant wind will carry all the believers to death leaving the unbelievers to suffer. After this Jesus will die and he will be buried at the Prophet's sepulcher just by the side.

Mishkat IV, p. 80 – Commentary

⁹ issue = children

Jesus will destroy all crosses:

Narrated by Abu Huraira: Allah's Apostle said, "By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Huraira added "If you wish, you can recite (this verse of the Holy Book): 'And there is none Of the people of the Scriptures (Jews and Christians) But must believe in him (i.e Jesus as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness Against them. (4.159)

(See Fateh Al Bari, Page 302 Vol 7) Sahih Al-Bukhari, Hadith 4.657

Jesus will marry, have children, die and be buried next to Muhammad:

Abdullah-b-Amr reported that the Messenger of Allah said: Jesus, son of Mary, will come down to the world. He will marry and there will be his issue, and he will live for forty five years and then die. He will be buried with me in my grave. Then I and Jesus, son of Mary, will stand up in one grave between Abu Bakr and Omar". (Ibnul Jaozi)

Mishkat IV, p.82

The king of kings and the lord of lords

With this background knowledge only can we understand the following Hadith:

*Narrated by Abu Huraira: Allah's Apostle said, "**The most awful name in Allah's sight on the Day of Resurrection, will be (that of) a man calling himself Malik Al-Amlak (the king of kings).***

Sahih Al-Bukhari Hadith 8.224

The Resurrection Day

The resurrection is spoken of under various names, the most important of which is given below: the day of Resurrection, [occurring seventy times in the Qur'an], the day of requital, the next world, [occurring over one hundred times], the day of trial, [occurring five times], The Hour [occurring forty times in the Qur'an] does not properly apply to the Day of Resurrection as it is the hour of Destruction (Doomsday), while the Resurrection is the hour of Construction. With the first blowing of the Trumpet, the Hour of Destruction will come to pass, and then after a lapse of forty years in Barzakh the Resurrection will take place.

Then it shall be blown again, when lo, they shall stand up awaiting. And the earth shall shine with the light of its Lord and the book shall be laid down and the prophets and the witnesses

shall be brought up (Surah 39:69). And the whole earth shall be in His grip on the Resurrection Day and the heavens will be rolled up in His right hand (Surah 39:67). And the Trumpet shall be blown when lo, from their graves they shall hasten on to their Lord. They shall say: O woe to us! who has raised us from our sleeping-place ... There shall be nought but a single cry when lo they shall be all brought before Us (Surah 36:51). The day on which the Trumpet shall be blown, so that you shall all come forth in hosts and the heavens shall be opened, so that it shall be all openings (Surah 78:19). The earth will be red-white plane without trees, plants, mountains and rivers. The sun will shine just above the head from a little distance. The people will rise up naked, barefooted and uncircumcised. There will be no place for concealment and no shade except the shade of the Throne of the Almighty, which the righteous only shall enjoy. There will be no sin or bloodshed or evil-doing as everybody will be engaged in the thoughts of salvation. The Qur'an says: For every man out of them there will be an affair on it that day which will keep him engaged (Surah 80:37). The first to rise from his grave will be the Prophet Muhammad and then the other prophets and pious men will follow him".

Mishkat IV, p. 94+95 – Commentary

Much intellectual blood is being spent on the question whether man will rise with body or without body. The old theory of dogmatic religion upholds the doctrine of only physical resurrection, while the new school of thought inclines to adopt only the spiritual resurrection. We cannot definitely answer either of the two questions as our vision of comprehension does not extend so far. The Qur'an and Hadith give us some clue by upholding the doctrine of spiritual resurrection combined with a physique made out of the good and evil deeds of a man.

Mishkat IV, p. 97 - Commentary

Meqdad reported: I heard the Apostle of Allah say: The sun will be brought near creation on the Resurrection Day so much so that it will be from them like the distance of a mile. People will remain in perspiration in proportion to their deeds. Of them, there will be one who will remain up to his heels, and of them will be one who will remain up to his joints, of them will be one who will remain up to his knees, of them will be those whom perspiration will drown a drowning; and the Messenger of Allah pointed out to his mouth with his hand.

Mishkat IV, p. 102 - Commentary

*Ayesha reported: I heard **the Messenger of Allah say in one of his prayers: O Allah! take easy account of me.** I asked: O Prophet of Allah! what is easy account? He replied: To look to his record (of deeds) and to forgive him. O Ayesha! **he whose account will be strictly taken on that day will be destroyed.***

(Ahmad)

Mishkat IV, p. 106

The Day of Judgment

There will be none left who will not be asked these four things - his age, in what way he spent it; his actions, with what object he did them; his body, how he had worn it out; and his wealth, wherefrom he acquired it and how he spent it. All these questions will be put to him in presence of all the creatures from the beginning of the world up to its end.

The Book of Deeds

*Then the Book of Deeds will be placed in his hands, such a book as had omitted nothing, small or great from being written. The Qur'an says: And the Book shall be placed, then you will see the guilty fearing from what is in it, and will say: Ah! woe to us! what a book is this? It has not omitted any great one but numbers them all [sic]. And they shall find what they done, and your Lord does not deal unjustly with any man (Surah 18:49). We made everyman's actions to cling to his neck, and will We bring forth to him on the Resurrection Day a book which he will find wide open (Surah 17:13). Whoever has done an atom's weight of good shall see it, and whoever has done an atom's weight of evil shall see it (Surah 99:7). The Almighty Allah will then ask: Read thy book, thy own soul is a reckoner against thee this day (Surah 17:14). The virtuous will receive it by the right hand and the sinner by the left and the unbelievers by the back.
Surah 69:19*

Sinners are chained

For the sinners in general, the Lord will pass order to the angels: Lay hold on him, then put a chain on him, then thrust him into a chain the length of which is seventy cubits (Surah 69:30). At this time, the heavens and earth will weep for him at his disaster.

The balance decides in case of doubt

After those that will enter Paradise without account and those that will enter the Fire, there will remain a class of too numerous people who mixed good with evil and thus committed both virtues and sins. the virtues and sins of only these people will be weighed in the Balance. The Qur'an says: We will not set up a balance for them [unbelievers] on the Day of Resurrection (Surah 18:105). The first class will be the people who spent their nights by standing in prayer and whom neither the commodities of this world, nor its riches could have diverted from the remembrance of Allah (Surah 24:37). The second class will be the polytheists and unbelievers - those that set up partnership with God and disbelieved the Prophet and the simple articles of religion. The trial at the

Balance will be very severe and there will be none left who will not be overwhelmed with fear, bewilderment and crushing anxiety.

The balance decides the fate

If his virtues outweigh, the man will be fortunate and will enter Paradise; if his sins outweigh, the man will be unfortunate and enter Hell. It is to this fact that the Qur'an says: Then as for one whose measure of good deeds is heavy, he shall have a pleasant life, and as one whose measure is light, his abode shall be the abyss. And what will make you know what it is? A burning fire. Surah 101:6

Observing the Law causes spirituality

*And as for those whose balances are heavy, these are successful, and as for those whose balances are light, these are they who caused damage to their souls (Surah 23:102). Thus **spiritual deterioration is caused by the neglect of the Balance of Shariah injunctions and prohibitions**. Again the Qur'an says: We sent our apostles with clear arguments, and sent down with them the Book and the Balance that men may conduct themselves with equity. Surah 57:25.*

Resurrection Day is a day of recompense

*At that time, Allah will proclaim: Today every soul will be recompensed for what he did. There's no oppression today. And thus the verse will come out to be true. And don't think that Allah is heedless of what the oppressors do (Surah 14:42). **He whose rights were infringed will get the virtue of the wrongdoer to the extent of the injury done, and if the virtues fall short of compensation, the sins of the wronged will fall on the wrongdoer**. Thus the wrong-doer will be bereft of virtues and become empty handed when **virtues will be urgently required**. He will be truly poor.*

After the measurement is over, the people will be driven towards the Great Path which runs over a bridge extended over the back of the Hell-fire. The bridge is sharper than knife and thinner than hair. There will be the fire of which the flames will be rising high just below the bridge and there will be thorny plants raising their heads above in the fire. Only those who were steadfast to the straight path of Islam will be able to cross it safe by virtue of their good deeds, and those who went astray and made their backs heavy will slip down unto Hell at the first step they will take on the Path. The Path will be enveloped in darkness and only those that will have light of good deeds will be able to pass it, some in the twinkling of an eye, some like the passing of air, some

galloping, some walking, some crawling and falling down. This will occur according to the light of good deeds".

The Holy Prophet will be the first to cross the Path with his pious followers. None would speak except one whom the Beneficent God permits (Surah 78:38). Nothing but pious deeds will be true friends at the great crisis.

All above quotes from Mishkat IV, pp. 109-112 - Commentary

Narrated by Aisha: Allah's Apostle said, "(On the Day of Resurrection) anyone whose account will be taken will be ruined (i.e. go to Hell)." I said, "O Allah's Apostle! May Allah make me be sacrificed for you. Doesn't Allah say: "Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning?" (84.7-8) He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined."

Sahih Al-Bukhari Hadith 6.463, also 8.545

We take note:

- Sin is only an outflow from the world of thought. Nothing unclean shall ever enter God's presence (Ephesians 5:5). Therefore no one can ever hope to enter God's Presence – except he/she obtained forgiveness and pardon.
- We question that those who perform prescribed religious rituals and practice in the right manner and at the right time are by that token virtuous.
- We question that a relatively 'small' amount of sin (less than 50%) will make man's condition compatible with God's holiness. To enter heaven, absolute holiness and purity are a necessity.

An **illustration** may help a Muslim to understand this:

- When is a sausage not *haram* (unclean)?
 - When it is made of pork?
 - If only 49% or less of it is pork?
 - Or if only its skin is from a pig?
- The obvious answer is: none of these sausages are *halaal*. All are *haram*¹⁰.

The same principle can be applied to man.

- When is a man not acceptable to God?
- When he is a mass murderer?
- When he is an occasional adulterer?
- When he occasionally has evil thoughts?

We consider:

We must realize again that a law cannot save. It only shows what is wrong or right. Fear of punishment may improve behaviour. But it cannot change a person's attitude, character and relationship to God. One may keep all the laws with an untouched heart, the motive being: I want to be in Paradise.

¹⁰ *haram* = forbidden

Paradise

The Paradise replaces the biblical concept of Heaven in Islam. What is it like?

Narrated by Abu Huraira: Allah's Apostle said, "Allah said, 'I have prepared for my pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of.'" Abu Huraira added: If you wish you can read: 'No soul knows what is kept hidden (in reserve) for them of joy as reward for what they used to do.' (Surah 32:17).
Sahih Al-Bukhari, Hadith 6.302

Let us compare this text with the Bible, from which the above text is very likely to originate:

No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him.
1 Corinthians 2:9 - quoting Isaiah 64:4

<p>Paradise in the Qur'an is reward for good deeds - or for those predestined for it. The biblical Heaven is for those who love God, asked for and accepted His offer to be reconciled to Him by grace, which came to us through Jesus.</p>

A dramatically different understanding of Heaven and Paradise (al-Jannah) and Hell (al-Jahannam) is apparent in the Bible as compared with Islam.

W.H.T. Gairdner observes in his book *The Reproach of Islam*:

On earth His name is ever on their [i.e. the Muslim's] lips, yet in Paradise itself, it is not He who is the object of their hearts delight.

Let us read what the Qur'an has to say about Hell and Paradise:

*When the Event inevitable cometh to pass, then will no (soul) entertain falsehood concerning its coming. (Many) will it bring low, (many) will it exalt; when the earth shall be shaken to its depth, and the mountains shall be crumbled to atoms, becoming dust scattered abroad. And ye shall be sorted out into **three classes**. Then (there will be) **the companions of the Right Hand**; what will be the companions of the Right Hand? And **the companions of the Left Hand**; what will be the companions of the Left Hand? And **those foremost (in faith)** will be foremost (in the Hereafter). **These will be those nearest to Allah**; in Gardens of bliss. **A number of people from those of old, and a few from those of later times.** (They will be) on thrones encrusted (with gold and precious stones). Reclining on them, facing each other.*

*Round about them will (serve) youths¹¹ of perpetual (freshness), with goblets (shining) beakers, and cups out of clear-flowing fountains¹². No after-ache will they receive therefrom, nor will they suffer intoxication¹³. And with fruits, and that they may select; and the flesh of fowls, any that they may desire. And **(there will be companions¹⁴) with beautiful, big and lustrous eyes -like unto pearls well-guarded. A reward for the deed of their past (life).** No frivolity will they hear therein, nor any taint of ill - only the saying, 'Peace! Peace!'. The companions of the Right Hand; what will be the companions of the Right Hand?(They will be) among Lote-trees without thorns, among Tall trees with flowers (or fruits) piled one above another - in shade long-extended, by water flowing constantly. And the fruit in abundance, whose season is not limited, nor (supply) forbidden. And on thrones (of dignity) raised high¹⁵, **We have created (their companions) of special creation¹⁶, and made them virgin-pure (and undefiled) -Beloved (by nature) equal in age - for the companions of the Right Hand.** A (goodly) number from those of old¹⁷, and a (goodly) number from those of later times.*

Surah 56:1-40

The following Surah (55:47-76) gives a similar description, which we might better read in a translation more comprehensible:

For those who feared the presence of their Lord, two gardens are designated ... decorated with trees having spreading branches ... in both are murmuring streams, in both are two kinds of fruit ... They shall rest on cushions of silk embroidered with gold ... and the fruits of both gardens shall be close to hand ... in both gardens are black-eyed virgins with cast down eyes whom neither man nor jinns have touched. They are beautiful like rubies and pearls ... Should the reward for good works be other than good? ... Besides the two gardens are two more gardens prepared ... shaded by dark green ... In these are two wells which always yield water ... In both gardens is fruit: dates and pomegranates ... also most glorious and most beautiful maidens ... with big black eyes, kept in tents for you ... never touched by men or jinns ... there you rest on green cushions and glorious carpets.

Hell

In equally descriptive words hell is vividly portrayed:

¹¹ these are young men!

¹² actually: with flowing wine

¹³ actually: 'it will not cause headache nor dim the mind'

¹⁴ actually: virgins

¹⁵ actually: 'they will live with Huris resting on raised cushions'

¹⁶ actually: 'women created in a special way'

¹⁷ from before the time of Muhammad

The companions of the Left Hand; what will be the companions of the Left Hand?(They will be) in the midst of a fierce blast of fire and in boiling water; and in the shades of black smoke. Nothing will there be to refresh, nor to please. All will certainly be gathered together for the meeting appointed for a Day well-known. Then will ye truly O ye that go wrong, and treat (truth) as falsehood! Ye will surely taste of the Tree of Zaqqum. Then will ye fill your insides therewith, and drink boiling water on top of it. Indeed ye shall drink like diseased camels raging with thirst! Such will be their entertainment on the Day of Requital!

Surah 56:41-44, 50-56

Has the story reached thee of the overwhelming (event)?Some faces, that Day, will be humiliated, labouring (hard), weary; the while they enter the blazing Fire; the while they are given to drink of a boiling hot spring. No food will there before them but a bitter Dhari, which will neither nourish nor satisfy hunger. But if any turn away and reject Allah, Allah will punish him with a mighty punishment. For to Us will be their return; then it will be for Usto call them to account.

Surah 88:1-7, 23-26

The aHadith illustrate this even further. All this is, no doubt, a very strong tool to frighten Muslims to obey what Islam prescribes - but also to resist, even looking at the exceedingly more attractive alternative: the faith in Christ.

<p>In the Qur'an hell is the punishment for evil deeds. In the Bible it is the abode of all who denied or rejected God's pardon.</p>
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Recommended Literature for Chapter 6

The Christian Witness to the Muslim, John Gilchrist, Jesus to the Muslims gives the author's experience in witnessing to westernized Muslims by presenting principles of evangelism, Gospel concepts and answers to Muslim objections.

Answering Islam, Geisler and Saleeb, 1995 Baker Books House

Introduction to Islamic Theology and Law, Ignatz Goldziher, Princeton Univ. Press 1981

Islam in the Modern World, Norman Anderson, Apollos 1990

Ishmael my Brother, compiled by Anne Cooper, MARC, Evangelical Missionary Alliance, 1993, pp. 113-140.

Do's and Don't's in Islam, A.R. Shad, 1992 Taj Publishers

The Faith of Islam, Canon Rev. Sell, 1920 Society for Promoting Christian...

Free Will and Predestination in Islam, W.M. Watt, 1948 Luzac & Co

Sin and Atonement in Islam and Christianity, Iskander Jadeed, Light of Life, 57 pages compares the subject in the light of Qur'an and Bible. The study leads to the realization of the necessity of redemption for the forgiveness of sin by the atoning death of Jesus Christ on the cross.

The Islamic Way of Life, A. Maududi, 1986 Dotesios Printers

The Laws of Marriage and Divorce, 1987 Islamic Book Publishers

The Position of Women in Islam, Hamdun Dagher, 1994 Light of Life

The Law of Apostacy in Islam, Samuel Zwemer, 1975 Amarco Book Agency

What happens after Death? S. Hind, 1985 Dini Art Printers

Textbook of Islam II, M.A. Quraishy, 1989, The Islamic Foundation, P.O.Box 30611, Nairobi, Kenya.

The Prayer of the Lost, Abd Al-Masih, Light of Life 1993, 120 pages compares the opening Surah Al-Fatiha with the Lord's Prayer and thus demonstrates the differences in prayer between Islam and the Christian faith. The different spirit portrayed in these prayers alerts us to recognize the true nature of Islam.

7. THE STATUS OF WOMEN IN ORIGINAL ISLAM

While we notice with satisfaction that the role of Muslim women within the realm of the Western society is somewhat emancipated, this is neither true in the original Islam, nor in most countries which are traditionally Islamic.

The Bible attaches specific roles to men and women. While these may differ, this does not suggest inferiority or superiority to either. While, contrary to the Western philosophy of life, the Bible ascribes the leading role in family and public life to men, this in no wise degrades women. We find it therefore appalling, when women are disgraced or humiliated:

Narrated by Abu Hurayrah: Allah's Messenger (peace be upon him) said, "If I were to order anyone to prostrate himself before another, I should order a woman to prostrate herself before her husband.

Al-Tirmidhi HadithHadith 3255

Abu Hurairah reported that the Messenger of Allah was asked: Who among women is the best? He replied: She who gives pleasure to him (husband) when he looks, obeys him when he bids, and who does not oppose him regarding herself and her riches fearing his displeasure.

Mishkat I, p. 216

Narrated by Mu'awiyah ibn Haydah: I said: Apostle of Allah, how should we approach our wives and how should we leave them? He replied: Approach your tilth when or how you will, give her (your wife) food when you take food, clothe when you clothe yourself, do not revile her face, and do not beat her.

Sunan of Abu-DawoodHadith 2138

*Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: By Him in Whose hand is my life, **when a man calls his wife to his bed, and she does not respond, the One Who is in the heaven is displeased with her until he (her husband) is pleased with her.***

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: When a man invites his wife to his bed and she does not come, and he (the husband) spends the night being angry with her, the angels curse her until morning".

Sahih Muslim II, p. 723

*Your wives are as a tilth unto you; so approach your tilth **when or how ye will.***

Surah 2:223

The above is nothing short of abusive behaviour. A woman is degraded from the God-intended partnership to an object of use or abuse. A comparison with the Bible will show the difference:

Wives, submit to your husbands as to the Lord

Husbands love your wives, just as Christ loved the church

and gave himself for her.

Ephesians 5:22,25

MARRIAGE

Marriage in Islam is a contract that in the days of Muhammad was engaged in rather lightly. All it required was that a dower had to be paid, which was often of very little value. It could be a garment or even a few handfuls of dates.

*Narrated Sahl ibn Sa'd As-Sa'idi: A woman came to Allah's Apostle and said: 'O Allah's Apostle! I have come to give you myself in marriage (without dower)'. Allah's Apostle looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said: 'O Allah's Apostle! **If you are not in need of her, then marry her to me**'. The Prophet said, 'Have you got anything to offer?' The man said, 'No, by Allah, O Allah's Apostle!' The Prophet said to him, 'Go to your family and see if you have something'. The man went and returned, saying, 'No, by Allah, I have not found anything'. Allah's Apostle said, '(Go again) and look for something, even if it is an iron ring'. He went again and returned, saying, 'No, by Allah, O Allah's Apostle! I could not find even an iron ring, but this is my Isar. He added, 'I give half of it to her'. Allah's Apostle said, 'What will she do with your Izar? If you wear it, she will be naked, and if she wears it, you will be naked'. So that man sat down for a long while and then got up (to depart). When Allah's Apostle saw him going, he ordered that he be called back. When he came, the Prophet said, 'How much of the Qur'an do you know?' He said, 'I know such Surah and such Surah', counting them. The Prophet said, 'Do you know them by heart?'. He replied, 'Yes'. The Prophet said, 'Go, **I marry her to you for that much of the Qur'an which you have**'.*

al-Bukhari VII, p.15-16; Sahih Muslim II, p.717-718

DIVORCE

Contrary to **the biblical** dictate, divorce is quite acceptable in Islam

Recent years have brought some amelioration (improvement) of the hard lot of women in Muslim countries in the matter of divorce. Under the Hanafi law - and this, be it remembered, obtains in the greater part of the Muslim world - a husband may divorce his wife for any reason or for no reason at all ... The husband can divorce his wife by simply saying so three times. On the other hand, a woman can never divorce her husband on any ground whatever, unless she has his permission to do so. Nor can she get a judicial dissolution of marriage for neglect, ill-treatment, or positive cruelty ... A feature of the Hanafi system is that a divorce uttered in jest (for fun) and not meant seriously is

just as binding as a deliberate utterance. But this is not all. Even a divorce spoken when a man is drunk is valid if he was culpably drunk, and so, too, is a divorce uttered under compulsion.
'Islam' by A. Guillaume, p. 174

The *Dictionary of Islam* by T.P. Hughes gives this outline on divorce:

The Sunni Law of Divorce: Divorce may be given either in the present time or may be referred to some future period. It may be pronounced by the husband either before or after the consummation of the marriage. It may be either given in writing or verbally. The words by which divorce can be given are of two kinds: 'Sarih', meaning 'express', as when the husband says, 'Thou art divorced'; and 'kinayah', meaning 'metaphorical', as when he says, 'Thou art free, thou art cut off; veil yourself! Arise! Seek for a mate', etc. etc.

A man may divorce his wife without any misbehaviour on her part, or without assigning any cause. If a man pronounce a divorce whilst in a state of inebriety from drinking fermented liquor, such as wine, the divorce takes place. Repudiation by any husband who is sane and adult, is effective, whether he be free or a slave; willing, or acting under compulsion; and even though it were uttered in sport or jest, or by a mere slip of the tongue, instead of some other word.

The following are causes for divorce, but generally required to be ratified by a decree from the 'Qadi', the 'judge':

1. **Jubb.** *That is, when the husband has been by any cause deprived of his organ of generation. This condition is called majbub. In this case the wife can obtain instant divorce if the defect occurred before marriage. Cases of evident madness and leprosy are treated in the same way. Divorce can be obtained at once.*
2. **Unnah or 'impotence'.** *In cases of impotence in either husband or wife, a year of probation can be granted by the judge.*
3. **Inequality of race or tribe.** *A woman cannot be compelled to marry a man who belongs to an inferior tribe, and, in case of such a marriage, the elders of the superior tribe can demand a divorce; but if the divorce is not demanded, the marriage contract remains.*
4. **Insufficient dower.** *If the stipulated dowry is not given when demanded, divorce takes place.*
5. **Refusal of Islam.** *If one of the parties embrace Islam, the judge must offer it to the other three distinct times, and if he or she refuse to embrace the faith, divorce takes place.*
6. **La'n, or "imprecation".** *That is, when a husband charges his wife with adultery, the charge is investigated, but if there is no proof, and the man swears his wife is guilty, and the wife swears she is innocent, a divorce must be decreed.*
7. **Ila, or "vow".** *When a husband makes a vow not to have carnal intercourse with his wife for no less than four months, and keeps the vow inviolate, an irreversible divorce takes place.*

Apostasy from Islam. The author of the Raddu'l Mukhtar (Vol. II, p.649) says: 'When a man or woman apostatises from Islam, then an immediate dissolution of the marriage takes place, whether the apostasy be of the man or of the woman, without a decree from the Qadi.

'Dictionary of Islam', pp. 87ff

We see, however, also some fairness ordered towards ladies in the process of being divorced:

Let the women live (in iddat) in the same style as ye live, according to your means. Annoy them not, so as to restrict them. And if they carry (life in their womb), then spend (your substance) on them until they deliver their burden. And if they suckle your (offspring), give them their recompense; and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf.

Surah 65:6

THE ROLE OF WOMEN

We read in the Qur'an:

Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly). But if they return to obedience, seek not against them means (of annoyance); for Allah is Most High, Great (above you all).

Surah 4:34

The Law of Inheritance may well assess value of a woman. It determines that male offspring gets double the inheritance of the female. Likewise, in Islamic Courts of Justice, a man's witness is worth twice that of a woman. In practice the result of such an attitude was that around the year 1900 around 90% of all Muslim women were illiterate, a condition which did not improve dramatically in Islamic countries.

In the light of what we considered, it sounds almost ironic that a Muslim lady (Olive Toto) wrote a poem which was published in an Islamic paper some time back, part of which reads as follows:

*"Islam lifts women to a high degree;
Gives them their full rights legally.
By Islam's Law a woman's property
(Whether single or married she be)
Is still her own right lawfully".*

Without suggesting this to be typical, we ought to mention the ‘flexibility’ one may enjoy within the Shariah (Law): Ibn-Saud of Arabia admitted to having had over 200 wives, but maintained that since he had never had more than four at one time, he had never sinned in this respect.

We are also aware that the Emir of Kuwait married a new bride every Thursday - obviously after having divorced another wife before.

Besides all that, we have to take note that Islam allows polygamy (actually it should read ‘polygyny’, for polygamy would allow both men and women to have more than one partner. ‘Polygyny’, on the other hand, means that only men may have more than one partner):

If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four. But if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing unjustly.

Surah 4:3

THE CHRISTIAN POSITION

Jesus Christ showed us a different concept:

Some Pharisees came to him to test him. They asked: 'Is it lawful for a man to divorce his wife for any and every reason?' 'Haven't you read', he replied, 'that at the beginning the Creator made them male and female, and said, For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh? So they are no longer two, but one. Therefore what God has joined together, let man not separate'.

'Why then', they asked, 'Did Moses command that a man give his wife a certificate of divorce and send her away?' Jesus replied, 'Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery.'

Matthew 19:3-8

The bond of marriage is to be a bond of love, and that is defined in Scripture as well: If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. But where there are prophecies, they will

cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.

1 Corinthians 13:3-8

We recall:

- Islam rules that a man may have up to four wives. Concubines may be added, but a woman may not have more than one husband.
- In public women ought to be veiled and not without the escort of her husband or close relative.
- Legally the testimony or witness of a man is considered worth twice that of a woman. Likewise, men are entitled to twice the portion of an inheritance as compared with that of women.
- Men may divorce their wives by exclaiming three times the formula: “I divorce you!”
- From the Qur’an and Hadith it appears that women were little more than servants of men.
- However, in modern society we find a reasonably broad spectrum of rights granted to women. Yet, it seems to be the rule, that the more Islamic orthodox or rural a society is, the greater is the pressure is on women, not excepting female circumcision.
- On the other hand, it appears that divorce is by no means a general feature in the Muslim society, as one might have expected.

Recommended Literature for Chapter 7

The Laws of Marriage and Divorce in Islam, Maulana Abul A’ala Maudoodi, Islamic Book Publishers, Safat, Kuwait, 1983

Christians ask Muslims, Gerhard Nehls, LCA 1992, pp. 103-107.

Textbook of Islam II, M.A. Quraishy, The Islamic Foundation 1989, pp. 187-202.

The Position of Women in Islam, Hamadun Dagher, Light of Life 1995, 208 pages

The former Muslim Dagher provides background information on the position of women in Islam from original Islamic sources. Nobody who has read this book will question the hostility of Islam towards women. It also includes detailed information about Muhammad's wives.

OUR VERDICT

When assessing Islam from a biblical perspective, which is our only option, we have to conclude that Islam is in real terms a reversal of the message of the Gospel. The New Covenant that God in Jesus Christ offered to mankind is a Covenant of Grace. It is based on love. Firstly on the love of God toward us. This is clearly evidenced by the fact that He came into this world in Jesus, to offer Himself, in our stead, as the reparation for our sin. And in addition that the central ethic Jesus proclaimed is based on love.

In contra-distinction to that Islam majors on Law and self-justification of the sinner. It positions itself distinctly and clearly as anti-Christian and is not prepared to open itself to truly scholarly debate and correction. We also fail to see any truly supernatural evidence, which may support the divine origin of Islam.

WE FIND THREE VITAL MISCONCEPTIONS IN ISLAM:

1. The misconception of the nature of God

God's judgment at the end of time essentially reflects His nature and character (if one is permitted to use these words in relation to God).

If He is righteous and holy, as we believe He is, He will not overlook sin.

2. The misconception of the nature of man

God's judgment at the end of time equally reflects His view of sin. We believe that God has a real and deep concern for us individually. He is not untouched by our weaknesses!

Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are - yet he did not sin. Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

Hebrew 4:15

He is not removed from us, being the absolute Sovereign, but does condescend to us in love.

But man, in his fallen state, lives in enmity with God.

Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God.

Romans 8:5-8

Don't you know that friendship with the world is hatred towards God? Anyone who chooses to be a friend of the world becomes an enemy of God.

James 4:4

The sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.

Galatians 5:17

3. The misconception of the nature of sin

In Islam committing '*Shirk*' (adding a partner to Allah) and '*Kufr*' (unbelief) are considered serious sins. All other sins are viewed rather as mistakes, faults, failures which can and will be rectified by a limited punishment in hell for a season, until they are 'paid for'. By virtue of an offender's faith in Allah, (this is seen as belief in the existence of Allah) Allah is expected to exercise his grace and mercy and save the sinner from eternal doom. This way **sin is minimized**, it becomes somewhat harmless and man is seen to be able to deal with it. He can 'pay' for it.

According to the Bible, man cannot solve the problem of sin himself, and a broken commandment results in God's eternal rejection, because His holy nature and man's sinfulness just don't match. (Please study 2 Peter 1:4; 1 Peter 1:15; 1 Corinthians 1:2; 2 Corinthians 6:16; Ephesians 1:4; 2 Peter 3:11; 1 Thessalonians 4:3+7; 2 Timothy 1:9; Hebrew 10:10; Colossians 1:22).

The Biblical teaching is clear, and we all know it: Man in his fallen condition is prone to sin.

**WE ARE NOT SINNERS BECAUSE WE SIN,
BUT WE SIN BECAUSE WE ARE SINNERS.**

While God loves even the sinner, He utterly rejects sin. Since sin produces spiritual death (Eph. 2:1-3), it utterly and eternally separates the sinner from God. Unless God does something to rescue man, he has no hope. But God, in His love for us, **dealt with sin**. In Christ, He suffered the punishment for our sins on the cross. He died in our stead. He became 'the Lamb of God which carries away the sin of the world'. (John 1:29). (In addition you can also read Ephesians 2:4-9; Isaiah 53 and 1 Peter 2:24; 3:18).

WE CONFIRM THAT THERE IS NO WAY TO FIND
RECONCILIATION TO GOD WITHOUT JESUS THE MESSIAH,
WHO PAID THE PRICE FOR OUR SIN.
HE ALONE COULD SAY:
"I AM THE WAY AND THE TRUTH AND THE LIFE.
NO ONE COMES TO THE FATHER EXCEPT THROUGH ME."

John 14:6

**WHY SHOULD MUSLIMS NOT KNOW ABOUT THIS?
WHAT RIGHT DO CHRISTIANS HAVE
TO WITHHOLD THIS MESSAGE FROM THEM?**

9. APPENDIX

THE KALIMA (also called 'shahada')

This is the prescribed confession of faith:

*La llaha illa Ilahu: Muhammadun Rasulu llah.
There is no deity but Allah: Muhammed is the Apostle of Allah.*

THE SALAT

The *Salat* (pronounced *Salah*) is the daily prayer cycle to be repeated five times every day. The content of the prayer is prescribed and has to be recited in Arabic. Each *Salat* consists of *Rak'ats*¹ (pronounced *Rak'ah*). These are prostration prescribed in every detail. With each the fixed prayer has to be recited. The number of *Rak'ats* is fixed to the prayer time:

Twice in the morning, once at noon, four times in the afternoon, three times in the evening and four times at bedtime. This makes a total of seventeen times a day, over 6 200 times a year, and 100 000 times in sixteen years. Are we aware what psychological effect this has on a person's life!

Here is the prayer for one *Rak'at*:

*Allah akbar! (Allah is great).
Holiness unto Thee, O Allah! And praise be to Thee!
Great is Thy name! Great is Thy greatness!
There is no deity but Thee!
I seek refuge of Allah from the cursed Satan.
In the name of Allah, the compassionate, the merciful.
Praise be to Allah, Lord of all worlds!
The compassionate, the merciful King of the day of reckoning!
Thee only do we worship, and to Thee only do we cry for help.
Guide Thou us in the straight path. The path of those to
whom Thou hast been gracious. With whom Thou art not angry
and who go not astray. Amen".*
Surah 1

*Say: He is Allah alone. Allah the eternal!
He begetteth not, and is not begotten, and there is none
like unto him. Allah is great!*
Surah 112

*I extol the holiness of the Lord, the most High! (3x)
Allah is great! (2x)
I extol the holiness of the Lord, the most High! (3x)
Allah is great!
The adoration of the tongue are for Allah, and also the
adoration of the body, and alms giving!
Peace be on Thee, O Prophet, with the mercy of Allah and
His blessing!
Peace be upon us and upon Allah's righteous servants!*

*I testify that there is no deity but Allah, and I testify
that Mohammed is the servant of Allah, and the messenger of Allah!
O Allah have mercy on Muhammad and on his descendants, as
thou didst have mercy on Abraham and on his descendants.
Thou art to be praised, and Thou art great. O Allah, bless
Muhammad and his descendants as Thou didst bless Abraham
and his descendants!
Thou are to be praised and Thou art great!
O Allah, our Lord, give us the blessings of this life,
and also the blessings of life everlasting.
Save us from the torments of fire!*
Surah 87:1

THE KA'BA

According to legends this cube-like building (approx. 14 x 18 m, 12 m high) consisting of stone blocks of varying sizes, was first built by Adam. It was destroyed by the flood and rebuilt by Abraham and Ishmael. The famous Black Stone, fitted into the East corner, was allegedly given to Ishmael by the Angel Gabriel. It was white originally, but turned black because of the sin of the people.

History knows that the Ka'ba was definitely pre-Islamic and the center of idol worship. The Ka'ba in Mecca was by not the only one in Arabia, but probably the most important one. It was destroyed and rebuilt several times, once, in the year 608 AD, Muhammad played a role in the rebuilding of it.

With Mecca falling into Muslim hands, the idols were destroyed. It is said to have contained 360 idols, but this is historically uncertain. Most of the idols worshipped in Arabia at that time were distributed over a number of places in Arabia. The idols were largely family or clan related deities. Hubal was kept in the Ka'ba, but was destroyed by Muhammad.

An interesting fact is, that at the time of Muhammad, the inside of the Ka'ba was decorated with pictures painted on the walls; "Pictures of the prophets ... and angels and one of Abraham, the friend of God ... and a picture of Jesus, son of Mary with his mother ...". The tradition continues to say that Muhammad went into the Ka'ba and ordered all pictures to be washed down with Zamzam water. He spread his arms protectively over Jesus and Mary, saying: "except these".

The worship in and around the Ka'ba, together with its rituals has, however, not been changed, though it is assumed that the original meaning was restored. The Ka'ba, with its black stone, which is set in silver and venerated by being kissed by the pilgrims, is the direction to which all Muslims pray when prostrating.

The Ka'ba has a door, but about 2 meters above the ground near the black stone, which is about 1,4 meters above the ground.

The Ka'ba is covered all over with a black draping ('*Kiswah*') made of silk and cotton, which is embroidered with golden verses of the Qur'an. It is changed annually.

THE MOSQUE

In the *Textbook of Islam* by Quraishy we read:

It is not ... necessary to have a particularly consecrated place for the holding of divine service. One may say his (sic.) prayer wherever he (sic.) likes and this will not detract from the efficacy (sic.) of the prayer. However, there is a need to have a masjid or a mosque in which Muslims can worship Allah comfortably. The mosque is the undying symbol of Islam. Where there is no adhan (pronounce 'azan', i.e. the Call to Prayer from the minaret) or prayers in congregation, there can be no Islamic community.

Textbook of Islam, p. 67

Islam shows its presence by building mosques. Part of it is the 'madrassa', the school. Free education, however simple, is frequently offered.

The mosque is the center of all Muslim activities. The *Masjid al-Nabi* in Medina serves as an example:

Teachers and missionaries were dispatched from this mosque to those tribes who accepted Islam. A shady place at the north wall was the home of shelterless Companions of the Prophet. Here some of them received regular training in the early Islamic sciences of the Qur'an and Hadith. The Prophet's mosque was also used for consultation on important political and military matters. ... Deputations coming from outside Madina were put up in the Prophet's Mosque. For instance, when the Christians of Najran sent a deputation, the Prophet made arrangements for their stay in the mosque. The Prophet also used to distribute the gifts of war booty among his Companions at the same mosque. It also served as a court of justice, for legal disputes were also settled in it. The Prophet himself used to spend ten days of Ramadhan in I'tikaf (retirement) in his mosque.

Textbook of Islam, p. 68 f.

Today a mosque may be used for administrative, political, social, educational and religious purposes. Especially in villages this is still the case. Thus it often becomes a place for fundamentalist's activities.

Women may enter a mosque, provided they do not use perfume (men may use perfume and often do so on Fridays). W.E.

THE ISLAMIC CALENDAR

(Months in the sequence of the Islamic Lunar Calendar)

1. Muharram
2. Safar
3. Rab'il'l-Awwal
4. Rab'il'l-Akhir
5. Jumada'l-Ula
6. Jumada'l-Ukhra
7. Rajab
8. Sh'ban

9. Ramadaan
10. Shawwal
11. Zu'l-Qu'dah
12. Zu'l-Hijjah

THE FEASTS OF ISLAM

A solar year is made up of roughly 365 days and a quarter. Islam uses a calendar with 12 lunar months. This results in a year approximately 11 days shorter. Consequently the months and the feasts in them move forward by 10-11 days every year. Thus each Muslim month moves around our solar year in about 33 years. - Like Christianity, Islam has its appointed feasts. These are:

Ashura

It is the only day of *Muharram* observed by the Sunni Muslims (Shi'ah celebrate the first 10 days), remembering the day on which it is said God created Adam and Eve, heaven and earth, the tablet of decree, the penalty, life and death.

It is a voluntary day of fasting, observed on the tenth of the month of *Muharram*. It is related that Muhammad observed it and said it was a day respected by Jews and Christians.

This feast day is particularly celebrated by the Shi'ah Muslims, for it is also the day on which Khalif Hussain was slain (see 'History of Islam')

Maulid

It is the birthday of Muhammad, which is known as *Maulidu 'n-Nabi* and is celebrated on the 12th of *Rab'iu'l-Awwal*. In certain areas, such as Lamu island on the Kenyan coast, this feast becomes the major event of the year with weeklong Qur'an recitation competitions, drawing participants and spectators from near and far.

Lailatu'n-Nisf Min Sha'ban

'The night of the middle of *Sha'ban*' (also called '*Lailat al-bara'a*')

On this night, Muhammad said, God registered annually all the actions of mankind that they were to perform during the year; and that all the children of men who are to be born and to die in the year are recorded. The night is often devoted to the memory of the dead. Muhammad, it is said, enjoined his followers to keep awake the whole night, to repeat one hundred *Rak'ah* prayers, and to fast the next day, but there is generally great rejoicing instead of a fast.

Ramadaan

Ramadaan may be seen as a festive month of compulsory fasting (*Sawm*). During this month 'nothing must enter the body', i.e. food, drink (including saliva), smoke (of tobacco), even an injection. Sexual activity is equally forbidden. All this is, however, only between the hours of sunrise and sunset. The *Ramadaan* fast has definitely a pre-Islamic history.

It is believed that fasting during *Ramadaan* is thirty times better than at any other time.

According to tradition, during this month the gates of heaven are open and the gates of hell closed, and the devils are in chains.

Those who observe the fast with pure motives are believed to obtain remission of their sins.

Lailatu'l-Qadr - 'The night of power'

It is a mysterious night, in the month of *Ramadaan*, the precise date of which is said to have been known only to the Prophet and a few of the companions. It is usually celebrated on the 27th night of *Ramadaan* and many Muslims believe that their sins are forgiven during this night. The following is the allusion to it in the Qur'an:

*We have indeed revealed this (message) in the Night of Power.
And what will explain to thee what the Night of Power is?
The Night of Power is better than a thousand months.
Therein come down the angels and the spirit by Allah's
permission, on every errand. Peace! ... This until the rise of
Morn!*
Surah 97:1-5

Eidu'l-Fitr

It is the festival of the breaking of the fast. Actually it should be translated as 'the minor feast'.

It commences as soon as the month of fasting in *Ramadaan* is over, i.e. on the first day of the month of *Shawwal*. It is customary to visit the graves of the departed on this day.

*Ibn Abbas reported that he said in the last Ramazan: Take out
alms of your fast. The Messenger of Allah made this charity
compulsory. One sa'a from dried dates, or barley, or half sa'a
from wheat upon every free man or slave, male or female, young
or old.*
Mishkat II, p. 58
Dictionary of Islam by T.P. Hughes.

Idu'l-Adha (or Idu'l Azha)

This is also called 'the great festival' (in contrast to Idu'l Fitr being the 'minor festival'). It is celebrated on the 10th day of *Zu'l-Hijjah*, and is observed in all parts of Islam as a day of sacrifice ('*qorban*'). It is founded on an injunction in the Qur'an (Surah 22:32-38).

*To every people did We appoint rites (of sacrifice), that they
might celebrate the name of Allah over the sustenance He gave
them from animals (fit for food). But your God is One God,
submit then your wills to Him (in Islam) and give thou the good
news to those who humble themselves.*
*The sacrificial camels we have made for you as among the
symbols from Allah; in them is (much) good for you; then
pronounce the name of Allah over them as they line up (for
sacrifice). When they are down on their sides (after slaughter).
Eat ye thereof, and feed such as (beg not but) live in contentment
and such as beg with due humility; thus have We made animals
subject to you, that ye may be grateful.*
*It is not their meat nor their blood, that reaches Allah; it is your
piety that reaches Him: He has thus made them subject to you,*

that ye may glorify Allah for His guidance to you. And proclaim the Good News to all who do right.
 Surah 22:34, 36+37

We particularly note the words ‘*It is not their ... blood, that reaches Allah; it is your piety that reaches Him*’. This is a blatant contradiction of the very fundament of the Bible.

The two festivals *Lailatu 'n-nsif min Sha'ban* and *Idu'l-Adha* are close to each other, and are very likely to have had their origin in the Jewish tradition. The former, also called *Lailat al-bara'a*, is based on the Jewish ‘*Rosh hashanah*’ (New Year), which is followed by the ‘*Yom Kippur*’ (Day of Atonement), which is closely associated with the offering of sacrifices.

According to the Jewish tradition the world was created on that day. The name ‘*Lailat al-bara'a*’ actually means ‘the night of creation’. The word (*bara'a*) is probably derived from the Hebrew word ‘*beri'a*’ which means creation. (Extracts from *Handwoerterbuch des Islam* by Wensinck and Kramer under 'Ramadaan').

Recommended Literature:

Muhammadan Festivals, G.E. von Grunebaum, Curzon Press, London

THE NAMES OF THE 114 SURAHS (CHAPTERS) OF THE QUR'AN

Number	Arabic language	Anglicized name	Arabic name	English Translation
1	<u>الْفَاتِحَة</u>	al-Fatihah	al-faatiHah	The Opening
2	<u>الْبَقَرَة</u>	al-Baqarah	al-baqarah	The Cow
3	<u>آلِ عِمْرَانَ</u>	Al-Imran	aali-`imraan	The Family Of Imran
4	<u>النِّسَاء</u>	an-Nisa'	an-nisaa'	Women
5	<u>الْمَائِدَة</u>	al-Ma'idah	al-maa'idah	The Food
6	<u>الْأَنْعَام</u>	al-An'am	al-an'aam	The Cattle
7	<u>الْأَعْرَاف</u>	al-A'raf	al-a'raaf	The Elevated Places
8	<u>الْأَنْفَال</u>	al-Anfal	al-anfaal	The Spoils Of War
9	<u>التَّوْبَة</u>	at-Taubah	at-tawbah	Repentance
10	<u>يُونُس</u>	Yunus	yoonus	Jonah
11	<u>هُود</u>	Hud	hood	Hud
12	<u>يُوسُف</u>	Yusuf	yoosuf	Joseph
13	<u>الرَّعْد</u>	ar-Ra'd	ar-Ra'd	The Thunder
14	<u>إِبْرَاهِيم</u>	Ibrahim	ibraheem	Abraham

15	<u>الحجر</u>	al-Hijr	al-Hijr	The Rock
16	<u>النحل</u>	an-Nahl	an-naHl	The Bee
17	<u>الإسراء</u>	Al-Isra	al-Isra'	The Night Journey
18	<u>الكهف</u>	al-Kahf	al-kahf	The Cave
19	<u>مريم</u>	Maryam	maryam	Mary
20	<u>طه</u>	Ta Ha	Taa haa	Ta Ha
21	<u>الأنبياء</u>	al-Anbiya'	al-anbiyaa'	The Prophets
22	<u>الحج</u>	al-Hajj	al-Hajj	The Pilgrimage
23	<u>المؤمنون</u>	al-Mu'minun	al-mu'minoon	The Believers
24	<u>النور</u>	an-Nur	an-noor	The Light
25	<u>الفرقان</u>	al-Furqan	al-furqaan	The Criterion
26	<u>الشعراء</u>	ash-Shu`ara'	ash-shu`araa'	The Poets
27	<u>النمل</u>	an-Naml	an-naml	The Ant
28	<u>القصاص</u>	al-Qasas	al-qasas	The Narrative
29	<u>العنكبوت</u>	al-`Ankabut	al-`ankaboot	The Spider
30	<u>الرؤم</u>	ar-Rum	ar-room	The Romans
31	<u>لقمان</u>	Luqman	luqmaan	Lukman
32	<u>السجدة</u>	as-Sajdah	as-sajdah	The Adoration
33	<u>الأحزاب</u>	al-Ahzab	al-aHzab	The Allies
34	<u>سبأ</u>	Saba'	as-Saba'	Sheba
35	<u>فاطر</u>	Fatir	faaTir	The Creator
36	<u>يس</u>	Ya Sin	yaa seen	Ya Sin
37	<u>الصفافات</u>	as-Saffat	aS-Saaffaat	The Rangers
38	<u>ص</u>	Sad	Saad	Sad
39	<u>الزمر</u>	az-Zumar	az-zumar	The Companies
40	<u>غافر</u>	Ghafir	Ghafir	The Forgiving One
41	<u>فصلت</u>	Fussilat	Fussilat	Revelations Well Expounded
42	<u>الشورى</u>	ash-Shura	ash-shooraa	The Counsel
43	<u>الزخرف</u>	az-Zukhruf	azl-zukhruf	The Embellishment
44	<u>الدخان</u>	ad-Dukhan	ad-dukhaan	The Evident Smoke
45	<u>الجاثية</u>	al-Jathiyah	al-jaathiyah	The Kneeling
46	<u>الأحقاف</u>	al-Ahqaf	al-aHqaaf	The Sandhills

47	<u>مُحَمَّد</u>	Muhammad	muHammad	Muhammad
48	<u>الْفَتْح</u>	al-Fath	al-fatH	The Victory
49	<u>الْحُجُرَات</u>	al-Hujurat	al-Hujuraat	The Chambers
50	<u>ق</u>	Qaf	qaaf	Qaf
51	<u>الذَّارِيَات</u>	ad-Dhariyat	ad-dhaariyaat	The Scatterers
52	<u>الطُّور</u>	at-Tur	aT-Toor	The Mountain
53	<u>النَّجْم</u>	an-Najm	an-najm	The Star
54	<u>الْقَمَر</u>	al-Qamar	al-qamar	The Moon
55	<u>الرَّحْمَن</u>	ar-Rahman	ar-raHmaan	The Merciful
56	<u>الْوَاقِعَةَ</u>	al-Waqi`ah	al-waaqi`ah	That Which is Coming
57	<u>الْحَدِيد</u>	al-Hadid	al-Hadeed	The Iron
58	<u>الْمُجَادِلَةَ</u>	al-Mujadilah	al-mujaadilah	She Who Pleaded
59	<u>الْحَشْر</u>	al-Hashr	al-Hashr	The Exile
60	<u>الْمُمْتَحِنَةَ</u>	al-Mumtahanah	al-mumtaHanah	She Who is Tested
61	<u>الصَّاف</u>	as-Saff	as-saff	The Ranks
62	<u>الْجُمُعَةَ</u>	al-Jumu`ah	al-jumu`ah	The Day of Congregation
63	<u>الْمُنَافِقُونَ</u>	al-Munafiqun	al-munafiqoon	The Hypocrites
64	<u>التَّغَابُن</u>	at-Taghabun	at-taghaabun	The Cheating
65	<u>الطَّلَاق</u>	at-Talaq,	aT-Talaaq	The Divorce
66	<u>التَّحْرِيم</u>	at-Tahrim	at-taHreem	The Prohibition
67	<u>الْمُلْك</u>	al-Mulk	al-mulk	The Kingdom
68	<u>الْقَلَم</u>	al-Qalam	al-qalam	The Pen
69	<u>الْحَاقَّة</u>	al-Haqqah	al-Haaqqah	The Inevitable
70	<u>الْمَعَارِج</u>	al-Ma`arij	al-ma`arij	The Ladders
71	<u>نُوح</u>	Nuh	nooH	Noah
72	<u>الْجِنِّ</u>	al-Jinn	al-jinn	The Jinn
73	<u>الْمُرَّمَل</u>	al-Muzammil	al-muzammil	The Mantled One
74	<u>الْمُدَّثِّر</u>	al-Mudathir	al-muddaththir	The Clothed One
75	<u>الْقِيَامَةَ</u>	al-Qiyamah	al-qiyaamah	The Resurrection
76	<u>الْإِنْسَانَ</u>	al-Insane	al-insane	The Man

77	<u>المُرْسَلَات</u>	al-Mursalat	al-mursalaat	The Emissaries
78	<u>النَّبَأُ</u>	an-Naba'	an-naba'	The Tidings
79	<u>النَّازِعَات</u>	an-Nazi`at	an-naazi`aat	Those Who Pull Out
80	<u>عَبَسَ</u>	`Abasa	`abasa	He Frowned
81	<u>التَّكْوِيرِ</u>	at-Takwir	at-takweer	The Cessation
82	<u>الْإِنْفِطَارِ</u>	al-Infitar	al-infiTaar	The Cleaving Asunder
83	<u>المُطَفِّفِينَ</u>	Al-Mutaffifeen	Al-Mutaffifeen	The Defrauders
84	<u>الْإِنْشِقَاقِ</u>	al-Inshiqaq	al-inshiqaaq	The Rending
85	<u>الْبُرُوجِ</u>	al-Buruj	al-burooj	the Constellations
86	<u>الطَّارِقِ</u>	at-Tariq	aT-Taariq	The Night-Comer
87	<u>الْأَعْلَى</u>	al-A`la	al-A`laa	The Most High
88	<u>الْغَاشِيَةِ</u>	al-Ghashiya	al-ghaashiyah	The Overwhelming Calamity
89	<u>الْفَجْرِ</u>	al-Fajr	al-fajr	The Dawn
90	<u>الْبَلَدِ</u>	al-Balad	al-balad	The City
91	<u>الشَّمْسِ</u>	ash-Shams	ash-shams	The Sun
92	<u>اللَّيْلِ</u>	al-Layl	al-lail	The Night
93	<u>الضُّحَى</u>	ad-Duha	aD-DuHaa	The Early Hours
94	<u>الشَّرْحِ</u>	ash-Sharh	ash-Sharh	The Expansion
95	<u>التِّينِ</u>	at-Tin	aT-Teen	The Fig
96	<u>الْعَلَقِ</u>	al-`Alaq	al-`alaq	The Clot
97	<u>الْقَدْرِ</u>	al-qadr	al-qadr	The Majesty
98	<u>الْبَيِّنَةِ</u>	al-Bayyinah	al-bayyinah	The Proof
99	<u>الزَّلْزَلَةِ</u>	Az-Zalzala	Az-Zalzala	The Shaking
100	<u>الْعَادِيَاتِ</u>	al-`Adiyat	al-`aadiyaat	The Assaulters
101	<u>الْقَارِعَةِ</u>	al-Qari`ah	al-qaari`ah	The Terrible Calamity
102	<u>التَّكَاثُرِ</u>	at-Takathur	at-takaathur	Worldly Gain
103	<u>العَصْرِ</u>	al-`Asr	al-`asr	Time
104	<u>الْهُمَزَةِ</u>	al-Humazah	al-humazah	The Slanderer
105	<u>الْفِيلِ</u>	al-Fil	al-feel	The Elephant
106	<u>قُرَيْشٍ</u>	al-Quraish	al-quraish	The Quraish
107	<u>الْمَاعُونِ</u>	al-Ma`un	al-maa`oon	The Daily Necessaries

108	<u>الْكَوْثُرِ</u>	al-Kauthar	al-kauthar	Abundance
109	<u>الْكَافِرُونَ</u>	al-Kafirun	al-kaafiroon	The Unbelievers
110	<u>النَّصْرِ</u>	an-Nasr	an-naSr	The Help
111	<u>الْمَسَدِ</u>	Al-Masad	Al-Masad	The Palm Fibre
112	<u>الْإِخْلَاصِ</u>	al-Ikhlās	al-ikhlaaS	The Unity
113	<u>الْفَلَقِ</u>	al-Falaq	al-falaq	The Daybreak
114	<u>النَّاسِ</u>	an-Nas	an-naas	The Men

<https://gpsarab.com/shop11/en/content/11-list-of-surahs-in-the-holy-quran>

A BRIEF DICTIONARY OF ISLAMIC TERMS

<i>Abu</i>	Father
<i>Ahlu'l-Kitab</i> (pl.)	The People of the Book - Jews and Christians
<i>Ahl-i-Kitab</i>	The People of the Book - Jews and Christians
<i>Ahmadiyya</i>	Islamic sect
<i>Allah'u-akbar</i>	Allah is great(er)
<i>al-Masih</i>	the Messiah
<i>Alim</i>	a learned person (pl. <i>Ulama</i>)
<i>Ansar</i>	friends; those who assisted the Muslims in Medina
<i>ar-Rahman</i>	the merciful; title of Allah
<i>ar-Rahim</i>	the compassionate; title of Allah
<i>Assalaam-</i>	greeting (peace to you)
<i>Aya</i>	'sign' used for verse in the Qur'an
<i>Azan</i>	call to prayer
<i>Bait'allah</i>	actually house of God, but used for the Ka'ba
<i>Banu</i>	tribe
<i>Bilal</i>	the first 'muezzim'; caller to prayer
<i>Bint</i>	daughter
<i>Bismillah</i>	the formula with which each Surah (except one) begins: "In the name of Allah, the compassionate, the merciful"
<i>Da'wah</i>	the missionary movement of Islam an 'invocation', an actual practice of the occult
<i>Deen (Din)</i>	the practices, duties in Islam
<i>Eid</i>	feast day
<i>Fiqh</i>	Islamic dogmatic theology; law
<i>Furkan</i>	that which distinguishes between good and evil; lawful and unlawful; used also as a title for the Qur'an or a Surah
<i>Hadith (Hadis)</i>	collection of traditions about the life of Mohammed (pl. <i>aHadith</i>)
<i>Hafiz</i>	person who can memorize the whole Qur'an
<i>Hajj</i>	pilgrimage to Mecca; one of the pillars of faith
<i>Hajji (Hadji)</i>	Muslim who has been in Mecca
<i>Hanif</i>	'one who is inclined', a title given to monotheist God seekers
<i>Halaal</i>	lawful (food to eat)
<i>Hamduli'llah</i>	praise to Allah
<i>Haqq</i>	truth
<i>Haram</i>	unclean (food)
<i>Hazrat</i>	title of respect
<i>Hira</i>	mountain near Mecca, in a cave in which Mohammed had his (first) revelation
<i>Hijrah (Hejira)</i>	the 'flight' of Muhammad from Mecca to Medina; beginning of the Muslim calendar
<i>Hijaz</i>	the wider territory around Mecca and Medina; sacred area
<i>Houris</i>	beautiful maidens with almond-shaped eyes and fair skinned, who delight the faithful (men) in paradise
<i>Hubal</i>	an idol which was in the Ka'ba before Islam
<i>Iblis</i>	the devil (also 'Shaitan')
<i>Ibn (ben)</i>	son

<i>Imam</i>	prayer leader in the mosque
<i>Iman</i>	faith
<i>Injil</i>	the Gospel
<i>Insha'llah</i>	if Allah wills
<i>Isa (also Issa)</i>	Jesus
<i>Islam</i>	'submission' to God; correct name for Muslim religion
<i>Isnad</i>	chain of Hadith transmitters
<i>Israfil and Israil</i>	angels of resurrection and death
<i>Jannah</i>	paradise (actually 'garden')
<i>Jahannam</i>	hell
<i>Jihaad</i>	Holy War to promote Islam
<i>Jinns</i>	spirits
<i>Kaa'ba</i>	cube-like building at Mecca
<i>Kafir</i>	unbeliever
<i>Kafira</i>	head covering of men
<i>Kalima</i>	Islamic creed: 'There is no God but Allah and Muhammad is his prophet'
<i>Kalimatu'llah</i>	'The Word of God'; Jesus, the Messiah
<i>Khalif (Caliph)</i>	'Leader of the faithful', successors of Muhammad
<i>Kitab</i>	book; used for 'holy books', also the Bible
<i>Kitabi</i>	one of the "People of the Book" - Jews and Christians
<i>Khutba</i>	sermon on Fridays
<i>Khatib</i>	preacher
<i>Kufr</i>	unbelief
<i>Madrassah</i>	Islamic school
<i>Mahdi</i>	'the guided one', to appear at the time of the end
<i>Malik</i>	the angel presiding over hell
<i>Mansukh</i>	portion of the Qur'an which has been abrogated
<i>Marwa and Safa</i>	two little hills in Mecca
<i>Masjid</i>	mosque
<i>Maulana</i>	teacher of Islam
<i>Mecca</i>	the 'holy city' of Islam; home town of Muhammad
<i>Medina</i>	Muhammad's city of exile after the hedjrah; formerly called Yathrib
<i>Mihrab</i>	niche in the mosque marking prayer direction (Qibla)
<i>Mimbar</i>	pulpit in mosque
<i>Minaret</i>	tower of a mosque to call people to prayer
<i>Miraj</i>	a nightly journey 'in the spirit' by Muhammad to the 'seventh heaven'
<i>Mirza</i>	title of respect
<i>Mishkat</i>	a collection of 'most authentic' Sunni traditions; the full name is 'Mishkatu'l Masabi'
<i>Mizan</i>	great balances (scales) to 'weigh' a man's good deeds against the bad at judgment
<i>Muezzin</i>	a caller to prayer from the minaret
<i>Mujahid</i>	warrior in the cause of Islam
<i>Mullah</i>	teacher of Islam
<i>Mankar and</i>	angels who examine the dead in the grave
<i>Murtadd</i>	apostate of Islam
<i>Mushaf</i>	original document of the Qur'an (pl. <i>Masahif</i>)
<i>Mushrik</i>	one who adds a companion to Allah (also Christians)

<i>Muslim (Moslem)</i>	one who submits (to Islam)
<i>Namaz</i>	an Indian term for Salat
<i>Nabi</i>	a prophet; one who received direct inspiration by means of angels, dreams or 'in the heart'
<i>Nazil</i>	'sent down'; Islamic concept of inspiration
<i>Purda</i>	cloak which covers pious women
<i>Qadar</i>	predetermination
<i>Qadi (Qazi)</i>	judge
<i>Qibla</i>	direction of prayer
<i>Qismat (Kismet)</i>	acceptance of Allah's sovereign (arbitrary) action
<i>Qur'an</i>	'the reading' or 'reciting', the holy book of Islam
<i>Qurban</i>	sacrifice
<i>Rabb</i>	Lord
<i>Rak'at</i>	prescribed prostration in prayer
<i>Ramadaan</i>	name of the month in which the annual fast takes place
<i>Rasul (Rasool)</i>	messenger; apostle; one who brings a book to men
<i>Ruh</i>	spirit
<i>Ruhul'l-Quddus</i>	Holy Spirit
<i>Sawm</i>	fasting
<i>Sabaens</i>	ancient inhabitants of South West Arabia; worshippers of sun and stars
<i>Sahih</i>	tradition collectors from Muhammad's companions
<i>Salaam</i>	peace
<i>Salat</i>	Compulsory prayer to be conducted five time daily
<i>Shaikh</i>	teacher of Islam (actually 'old man')
<i>Shaháda</i>	obligatory confession of faith
<i>Shariah (Shariat)</i>	law of Islam
<i>Shi'áh</i>	'division'; Islamic sect insisting that a Khalif must be a physical descendant of Muhammad
<i>Shirk</i>	the sin of adding a partner to Allah
<i>'Siratu'l Rasul'</i>	'The life of the Prophet'; a biography of Muhammad by Ibn Ishaq, revised and edited by Ibn Hisham
<i>Sufi</i>	a Muslim sect seeking mystical experiences
<i>Sunnah (Sunnah)</i>	'path'; imitation of the life of Muhammad as recorded in the traditions of Islam
<i>Sunni</i>	'one of the path'; main group of Muslims
<i>Surah (Surat)</i>	chapter of the Qur'an
<i>Tasbih (Tajbih)</i>	'rosary' with 99 beads for prayer
<i>Taslim</i>	benediction
<i>Taurat (Tourat)</i>	the five books of Moses
<i>Tawaf</i>	circumambulation (walking around) the Ka'ba seven times during the Hajj
<i>Ulema</i>	Islamic teachers (singular <i>Alim</i>)
<i>Umm</i>	mother
<i>Ummah</i>	nation; family; mostly used of religious congregation; the people of Islam
<i>Umrah</i>	minor Hajj
<i>Wudu</i>	ritual washing before prayer in mosque
<i>Zabur</i>	Psalms

WHO IS WHO IN ISLAM?

The first four Khalifs

<i>Abu-Bakr</i>	close follower of Muhammad and first Khalif (632-634 AD). He was also Muhammad's father-in-law (through Aisha).
<i>Umar (or Omar)</i>	second Khalif (634-644 AD). He was assassinated while in prayer. He was also Muhammad's father-in-law (through Hafsa).
<i>Uthman (or Osman)</i>	third Khalif (644-656 AD). He ordered the editing of the Qur'an. He was also murdered.
<i>Ali</i>	nephew and adopted son of Muhammad, who married Fatima and became the fourth Khalif. He was also murdered.

Names of the Wives of Muhammad

<i>Khadijah</i>	first wife and only companion for 25 years
<i>Sa'uda Bint Zama</i>	
<i>Aisha Bint Abu Bakr</i>	the only non-widow he married
<i>Hafsah Bint Umar</i>	
<i>Zainab Bint Khusaima</i>	
<i>Umm Salama</i>	
<i>Zainab Bint Jahsh</i>	
<i>Juwairiyya</i>	
<i>Safia</i>	
<i>Umm Habiba</i>	
<i>Maimuna</i>	

Names of the Concubines of Muhammad

<i>Rihana</i>	
<i>Miryam (Mary the Copt)</i>	

The four great Teachers of the Law

<i>Hanafi</i>	
<i>Shafii</i>	
<i>Hanbali</i>	
<i>Malik</i>	

Other Names and their meanings

<i>Abdu'llah</i>	father of Muhammad; 'a slave of Allah'
<i>Abdu'l-Muttalib</i>	grandfather of Muhammad; his first guardian
<i>Abdul Cassim</i>	the proper name of Muhammad
<i>Abu Talib</i>	uncle and guardian of Muhammad
<i>Ahmad</i>	'praised one'; same word root as Muhammad. It is claimed that Ahmad was prophecied in the Bible (Surah 61:6).

<i>al-Baizawi</i>	commentator (900 AH), also spelled al-Baidawi
<i>al-Baqawi</i>	(or al-Baghawi) commentator (515 AH)
<i>al-Bukhari</i>	collector of traditions about Muhammad (810-870 AD)
<i>al-Ghazzali</i>	Islamic teacher (450 AH)
<i>Allah</i>	The word for 'god' of Islam
<i>al-Tabari</i>	historian and commentator
<i>al-Vaqqidi</i>	a biographer of Muhammad
<i>Amina</i>	mother of Muhammad
<i>Dawood</i>	(or Dawud) David
<i>Fatima</i>	the daughter of Muhammad, who had an offspring through Ali
<i>Halima</i>	nurse of Muhammad
<i>Ibn Ishaq</i>	earliest biographer of Muhammad
<i>Ibn Khaldun</i>	historian
<i>Ibn Sa'd</i>	early biographer of Muhammad
<i>Ibrahim</i>	Abraham
<i>Ibn Hisham</i>	Editor of Ibn Ishaq's biography
<i>Isa</i>	name used in the Qur'an for Jesus
<i>Jalalu'deen al-Sayuti</i>	commentator (900 AH)
<i>Jibril</i>	Angel Gabriel
<i>Moosa</i>	(or Musa) Moses
<i>Muhammad</i>	(or Mohammed) the prophet of Islam (= the praised one)
<i>Muslim</i>	one who submits to the will of Allah in Islam, also name of a Hadith compiler
<i>Quraish</i>	Arab tribe from which Muhammad originated and from which all Khalifs were to be chosen
<i>Suleiman</i>	Solomon
<i>Yahya</i>	John the Baptist
<i>Zaid-ibn-Harith</i>	Muhammad's adopted son, whose divorced wife Zainab he later married
<i>Zaid-ibn-Thabit</i>	compiler of the Qur'an (14 AD)

HUBAL

The name Hubal was mentioned before (see page 12). He was the god of the *Ka'ba* before the time of Muhammad. According to Islamic tradition this idol was brought from Moab ('Siratu'l Rasul' as translated by A. Guillaume, pp. 50-51) by Amr b.Luhaiy. 'Hubal undoubtedly was a newcomer (to Arabia), but his image was used to represent the older al-Liah (*the term from which the name Allah emanated* G.N.), 'the one worshipped', the male supreme god of the *Ka'ba*' ('Arabia before Muhammad' by O'Leary referring to the 'Siratu'l Rasul').

What does the name relate to us? According to the *Encyclopedia of Islam* by Gibb and Kramers, it cannot be explained from the Arabic language. In his book 'Specimen Historicae

Arabum' the author (Pocock) suggests that the name might well have been derived from ha-Baal. The original Semitic languages used no written vowels. By that token, there would be no difference in the spelling of Hubal and haBaal (= the Baal). These names would appear in writing as **HBL**, but they could be read as **H_UB_AL** or **H_AB_{AA}L**.

As we all know, Baal was a deity, an idol, mentioned in the Bible (Numbers 25:3, Hosea 9:10, Deuteronomy 4:3, Joshua 22:17 and Psalm 106:28-29). Where was Baal worshipped? In Moab! It was the 'god of fertility'. And Amr ibn Luhaiy is recorded to have brought Hubal from Moab to Arabia.

The name 'Allah' (from 'al-illah' - the god or 'al-Liah' = the one worshipped) was well-used in pre-Islamic times. It was rather a title than a name, and it was used for a diversity of deities. Muhammad's grandfather reportedly prayed to Hubal and addressed him as Allah. The deities al-Lat, al-Uzza and Manat were called 'the daughters of Allah' (Surah 53:19). 'Allah was viewed, already before Muhammad, as the Lord of the Ka'ba, while, if not surely, but very probably, this sanctuary was devoted to Hubal, whose image was placed inside' (*Reste Arabischen Heidenthums*, p. 221 by J. Wellhausen). 'While the rituals performed are still addressed to the respective deities, Allah is seen as the creator, the father and with that the superior Lord. But he is viewed to be too general, neutral and impersonal a Lord' (ibid p. 219).

'It is presupposed by Muhammad and admitted by his opponents, that **Allah is the Lord of the Ka'ba. Is perhaps the Allah of Mecca Hubal?** In other words, was Hubal called Allah in Mecca as Yahweh was called Elohim in Israel?' (J. Wellhausen ibid p. 75). This becomes even more likely when we realize that the **polytheists of Arabia recognized Allah as creator** (Surahs 23:84-89; 29:61), and **swore by him** (Surah 6:109). 'At first Allah was the title used within each individual tribe to address its tribal deity instead of its proper name. **All said 'Allah', but each one had its own deity in mind.** The expression 'the god' (al-ilah), which became the only usage, became the bridge to the concept of an identical god which all tribes had in common' (J. Wellhausen, p. 218).

On the other hand we have to recognize that there is also a close resemblance of the name 'Allah' to the Hebrew 'Elah' (O.T.), which in the O.T. is translated as God (89 times compared with El = 224 times, and Elohim = 3251 times). It is therefore quite thinkable, that Muhammad interpreted the pagan concept of Allah as a perverted form of the God of Abraham.

More information about **Hubal**, is given in the Siratu'l Rasul' of ibn Ishaq ('The Life of the Prophet' translated by A. Guillaume), the oldest biography of Muhammad. Ibn Ishaq was born 85 AH (after the Hedjra), which was 622 AD) and compiled this biography from many sources. This is now lost, but a revision of his book by ibn Hisham has been preserved. It tells us which roll Hubal played in Arabia just before Muhammad was born:

It is alleged, and Allah only knows the truth, that when 'Abdu'l-Muttalib (Muhammad's grandfather) encountered the opposition of Quraysh (the tribe to which he belonged) when he was digging Zamzam (a well in Mecca), he vowed that if he should have ten sons to grow up and protect him, he would sacrifice one of them to Allah at the Ka'ba. Afterwards when he had ten sons who could protect him he gathered them together and told them about his vow and called on them to keep faith with Allah. They agreed to obey him and asked what they were to do. He said that each one

of them must get an arrow, write his name on it, and bring it to him; this they did and he took them before Hubal in the middle of the Ka'ba. (The statue of) Hubal stood by a well there. It was that well in which gifts made to the Ka'ba were stored.

*Now beside Hubal there were seven arrows, each of them containing some words. One was marked 'bloodwit'. When they disputed about who should pay the bloodwit they cast lots with the seven arrows and the one on whom the lot fell had to pay the money. Another was marked 'yes', and another 'no', and they acted accordingly on the matter on which the oracle had been invoked. Another was marked 'of you'; another *mulsaq*, another 'not of you'; and the last was marked 'water'. If they wanted to dig for water, they cast lots containing this arrow and wherever it came forth they set to work (water divining). If they wanted to circumcise a body, or make a marriage, or bury a body, or doubted someone's genealogy, they took him to Hubal with a hundred dirhams (Arabian currency) and a slaughter camel and gave them to the man who cast the lots; then after leading the man in front of **Hubal** they would say, '**Our god** (Allah), here stands the stranger about whom we would like to know this and that. Let us know the truth about him'. Then they would say to the man who cast the arrows 'Cast!' and if there came out 'of you' then he was a true member of their tribe; and if there came out 'not of you' then he was an ally; and if there came out *mulsaq* he had no blood relation to them and was not an ally. Where 'yes' came out in other matter, they acted accordingly; and if the answer was 'no', they deferred the matter for a year until they could bring it up again. They used to conduct their affairs according to the decision of the arrows.*

*'Abdu'l-Muttalib said to the man with the arrows, 'Cast the lots for my sons with these arrows', (a practice of the Babylonians, see Hes. 21:21) and he told him of the vow which he had made. Each man gave him the arrow on which his name was written. Now 'Abdullah (he became the father of Muhammad) was his father's youngest son, he and al-Zubayr and Abu Talib were born to Fatima d.'Amr b.'A'idh b.'Abd b.'Imran b. Makhzum b.Yaqaza b. Murra b. Ka'b b.Lu'ayy b.Ghalib b.Fihr (113). It is alleged that 'Abdullah was 'Abdu'l-Muttalib's favourite son, and his father thought that if the arrow missed him he would be spared. (He was the father of the apostle of Allah). When the man took the arrows to cast lots with them, **'Abdu'l-Muttalib stood by Hubal praying to Allah**. Then the man cast lots and 'Abdullah's arrow came out. His father led him by the hand and took a large knife; then he brought him up to Isaf and Na'ila (T. two idols of Quraysh at which they slaughtered their sacrifices) to sacrifice him; but Quraysh came out of their assemblies and asked what he was intending to do. When he said that he was going to sacrifice him, they and his sons said 'By Allah! you shall never sacrifice him*

*until you offer the greatest expiatory sacrifice for him. If you do a thing like this there will be no stopping men from coming to sacrifice their sons, and what will become of the people then?' Then said al-Mughira b. 'Abdullah b. 'Amr b. Makhzum b. Yaqaza, 'Abdullah's mother being from his tribe, 'By Allah, you shall never sacrifice him until you offer the greatest expiatory sacrifice for him. Though his ransom be all our property we will redeem him'. Quraysh and his sons said that he must not do it, but take him to the Hijaz for there there was a sorcerer who had a familiar spirit, and he must consult her. Then he would have liberty of action. If she told him to sacrifice him, he would be no worse off; and if she gave him a favourable response, he could accept it. So they went off as far as Medina and found that she was in Khaybar, so they allege. So they rode on until they got to her, and when 'Abdu'l-Muttalib acquainted her with the facts she told them to go away until her familiar spirit visited her and she could ask him. When they had left her 'Abdu'l-Muttalib prayed to Allah, and when they visited her the next day she said, 'Word has come to me. How much is the blood money among you?' they told her that it was ten camels, as indeed it was. He told them to go back to their country and take the young man and ten camels. Then cast lots for them and for him; if the lots falls against your man, add more camels, until you lord is satisfied. If the lots falls against the camels then sacrifice them in his stead, for your lord will be satisfied and your client escape death. So they returned to Mecca, and when they had agreed to carry out their instructions, 'Abdu'l-Muttalib was praying to Allah. Then they brought near 'Abdullah and ten camels while **'Abdu'l-Muttalib stood by Hubal praying to Allah**. Then they cast lots and the arrow fell against 'Abdullah. They added ten more camels and the lot fell against 'Abdullah, and so they went on adding ten at a time, until there were one hundred camels, when finally the lot fell against them. Quraysh and those who were present said, 'At last your lord is satisfied 'Abdu'l-Muttalib'. 'No, by Allah', he answered (so they say), 'not until I cast lots three times'. This they did and each time the arrow fell against the camels. They were duly slaughtered and left there and no man was kept back or hindered (from eating them).*

'Siratu'l Rasul' by Ibn Ishaq (translated by A. Guillaume and G. Weil respectively)

We note:

- Abdu'l-Muttalib was Muhammad's grandfather, and Abdullah (Abd-allah = servant of Allah) his father.
- One of Abdu'l-Muttalib's sons was to be sacrificed to 'god at the Ka'ba'.
- The 'god of the Ka'ba', was Hubal.
- For circumcision, marriage, burial etc, people went to Hubal, the 'Lord of this house'.
- Magic was used to determine Hubal's will (casting of arrows).

- The boy Abdallah was brought to an idol to be sacrificed to 'him'.
- Abdu'l-Muttalib consulted a sorcerer who had a familiar spirit ('demon attending and obeying a witch'; Oxford Dictionary).
- He gets an answer from the 'familiar spirit' through the witch.
- He is to cast lots before Hubal 'until your lord is satisfied'.

We sum up:

We do not question that Muhammad was an ardent monotheist. He had all idols, including that of Hubal, destroyed. He allowed only Allah to 'survive' and equated him with 'I am Who I am, the God of Abraham, Isaac and Jacob'.

No Muslim will perceive that he believes in an idol or a demon - and he doesn't! Allah to him is the very opposite of that. Little could be more offensive to a Muslim than the suggestion that Allah is an idol or demon. Here we only reflect on the origin of the concept of Allah.

Yet what we must try to understand is that Muhammad drastically changed the original pre-Islamic concept of Allah.

We deal here with spiritual matters. Although the Bible says that “we know that an idol is nothing at all in the world and that there is no God but one” (1 Corinthians 8:4), the Word of God also says: “... the **sacrifices of pagans are offered to demons, not to God**” (1 Corinthians 10:19-20). We also read that when people were pagans, “somehow or other they were influenced and led astray to dumb idols” (1 Corinthians 12:2) and that “all the gods of the nations are idols” (Psalm 96:5). It also teaches us that people who do not know God are “slaves to those who by nature are not gods” (Galatians 4:8).

We may rightly conclude that idols are man-made and as such utterly impotent. But idols are associated with demons, and demons are powerful indeed. Demons also lie and deceive.

If we look at Hubal and his role, we may well have to fear that anyone bowing down to ‘the Lord of this House’ (i.e. the Ka’ba), could come under his influence, notwithstanding that the worshipper has a totally different perception of the object of his submission in his mind. The Ka’ba was the house of Hubal. Even if this is unbeknown to Muslims, they risk to be influenced by a power they do not know of, cannot control, and which keeps them from salvation.

In the light of all this it is surely significant that we read of Muhammad in the Qur'an:

***For me, I have been commanded to serve the Lord of this city,
Him Who has sanctified it and to whom (belong) all things***
Surah 27:91

More explicitly, in the 3rd or 4th Surah in the order in which they were revealed, it says:

Let them adore the Lord of this House (the Ka'ba).
Surah 106:3

And that was Hubal at that time!

We conclude:

- Hubal was the center of worship in the Ka'ba in Mecca.
- He had been 'imported' from Moab where he was a contestant to Yahweh Elohim.
- He was 'the Lord of this city', Mecca, and 'the Lord of this house', the Ka'ba. So he was the one who was called Allah.
- While we must not conclude that Allah is Hubal, we may well consider the spiritual implications when Muslims bow in worship towards the Ka'ba and submit to Allah.

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