

“Refutation of Saracens by M. Luther Then and Now”

Verlegung
des Koran

~
In Honor of D. Mar. Lu.

On the Half-Millennium Anniversary of the Protestant Reformation

1517 - 2017
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Paper Review: “Christological Confusion in the Koran:

Why is the Koran so Confusing about Jesus the Messiah?”

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“Refutation of Saracens by M. Luther Then and Now”

As we celebrate the half-millennium anniversary of the Protestant Reformation, a problem we face now is much the same as the people were facing during the Reformation. Martin Luther identified the issue and attempted to inform others. He felt the church needed to repent and turn to God to avoid His wrath as manifested through the advance of the law of the Saracens. Had the world listened to Martin Luther 500 years ago, we may not have had to face the same crisis now.

A book with the answers that Martin Luther found to be helpful for countering the purported teachings of the author of the Koran in his day has recently become available to the English-speaking world. This book was 200 years old when Martin Luther discovered it. Now 700 years old, it was translated into English just 7 years ago in 2010. The book that helped Martin Luther to understand how to refute the teachings of the Koran then is available to help us refute the so-called teachings of the author of the Koran now.

What are the important things to learn as to the refutation of Islam? How can we help Islamists to realize that they are following great error? What resources are available that would be meaningful to help an Islamic person see the error of his religion? What can be done to inform the Christian public as to the proper way to go about refuting Islam? When engaging in the refutation of a teaching so diametrically opposed to the Scriptures, how can we keep our focus on winning Islamists to Christ? How can we advance the cause of the Gospel in Islamist lands? What do Islamists need to know in order to forsake the teachings of the author of the Koran? These are some of the issues and questions that comprise this problem which needs to be solved in our day. Let us not forget that one of the founders of the Protestant Reformation, Martin Luther, attempted to deal with this issue but was not able to be fully successful in his day. Why do we not consider what he knew then and apply it now in order to have victory for the sake of the Church of Jesus Christ, the advance of the Gospel, and overcoming the deception of Islam?

Christological Confusion in the Koran:

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Appendix A:

Riccoldo Pennini (1243-1320 A.D.)—*Refutation of the Koran (or the Law of the Saracens)*

Appendix B:

A Condensed Outline of *Refutation of the Koran*: Selected Chapters and Primary Arguments

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Raimund Lull (1236-1315 A.D.)—A Missionary Martyr in the Middle Ages

Christological Confusion in the Koran:

Why is the Koran so Confusing about Jesus the Messiah?

One would do well to consider the question of the Koran's Christological confusion. Why is the Koran's Christology so confusing? The Koran contains errant views of Jesus the Messiah. A follower of Christ, when afforded the opportunity to share his faith with Islamists, would do well to be able to correct the Christological errors of the Koran.¹ In this way one may be able to explain clearly what the Holy Bible says about Jesus the Messiah and the sure way of salvation found only in Him (John 14:6). One could remind Islamists that the Koran reportedly endorsed the Holy Bible as the sacred, reliable source of God's message to man.²

Jesus the Messiah said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28). But the Koran appears to contain mixed messages. In one place it says there should be "no compulsion" when it comes to religion (K. 2.256)^A. In another it says to fight until "religion is for Allah" (K. 2.193)^B. But what this means is that once Islam has enslaved those it has conquered, supposedly those who have been conquered can believe whatever they want to believe as long as they submit and pay the subjugation tax.³

¹ "While there are a few facts about Jesus presented in the Qur'an that are correct—like His virgin birth, and that He actually performed miracles—most of the facts have been greatly twisted and distorted. He is presented merely as another prophet in a long list of prophets and not as 'Savior of the world.' Because there are references to Jesus in the Qur'an, the real Jesus as a person is unknown to the Muslim. . . . It withholds more than it tells about Jesus. Since Muslims are completely ignorant of the Biblical Christ, it will take a lot of love, time, patience and understanding to explain Him. This can best be done by letting Him live through our lives, and only then judiciously using our lips." Wilbur Lingle with Robert Delancy, *Burning Questions About Islam: A Panoramic Study for Concerned Christians* (Bloomington, IN: Crossbooks, 2011), 139.

² The translation of the Koran used in the citations in this paper, unless otherwise indicated, are from *The Meaning of the Glorious Koran*, trans. Mohammed Marmaduke Pickthall (Kuwait: Dar Al Islamiyya, n.d.). This translation is reported to be rather literal, and may have less Islamist bias than some interpretations. Also, the verse references may be slightly different from other copies of the Koran. Therefore, to locate a verse one may need to look on either side of the specific reference given.

³ Some say these verses go together because it means that those conquered by Islam may practice another religion freely as long as they pay the poll-tax and feel subdued. *Koran* 9.29. Hereafter, verse references in the Koran will be designated with the letter "K." Supposedly, Islamists are to "refrain from forcing anyone to accept Allah's religion." They enforce subservience upon those who refuse to

However, the author of the Koran gives the choice of “conversion, subjugation as dhimmis, or the sword.” (Spencer, *Guide*, 204) Islamists are known for having spread their religion by the sword (K. 9:5)^C.⁴ William Muir, a man who studied the orient during the nineteenth century, said that the sword of the Koran is one of “the most fatal enemies of civilization, liberty, and truth which the world has yet known.”⁵

I. The Holy Scriptures

The Holy Bible can be used to bring clarification about what God wants all people to believe and to do. The Koran indicates that anyone who has any doubt about anything in its writings should feel free to consult the Holy Scriptures (K. 10:95)^{I-A}. It was referring to the

convert, such that many of them subsequently convert to Islam so as to escape the humiliating and discriminatory regulations of dhimmitude, but when they convert, they do so freely.” Robert Spencer, *The Complete Infidel's Guide to the Koran* (Washington, DC: Regnery Pub., 2009), 203-04.

⁴One author comments: “Does the Koran really incite people to commit violence? Most Western analysts dogmatically deny it....” One of the Muslims who plotted the September 11 attacks wrote: ““In God’s book ... he ordered us to fight you everywhere we find you....” Osama bin Laden in a 2003 sermon rejoiced in the Koran’s exhortation about violence: ““Praise be to Allah who revealed the verse of the Sword....” From the top of the jihadist movement on down followers of the Koran think it commands violence toward “unbelievers.” In 2006 an Iranian student who drove his SUV into a crowd of college students injuring nine later wrote: ““I live with the holy Koran as my constitution for right and wrong....” It is almost impossible “to find a jihadist who does not cite the Koran to justify his actions.” A Pakistani jihadist claims that ““Allah on 480 occasions in the Holy Koran extols Muslims to wage jihad.” Global jihad leaders “insist they are scrupulously reading and interpreting the Koran correctly....” In America many “policy decisions are predicated upon the assumption that the Koran teaches peace....” Often government and media “dare not even question the assumption that the Koran is peaceful.” But the words of the Koran “cannot easily be transformed into ‘love your enemies and pray for those who persecute you.’” However, “there is no school of Christian thought that cites the Bible as justification for committing terrorism.” Spencer, *Guide*, 4-11.

⁵ After Islam conquered Arabia, there were those who were resisting it and some Islamists were apostatizing. It was at this time that the author of the Koran supposedly came up with the verse of the sword (K. 9:5). Gene Gurganus, *Peril of Islam: Telling the Truth!* (Taylors, SC: Truth, 2004), 17-18. “There never has been a mass exodus from Islam. The reason is not that Islam is so great or appealing, or successful, but those trapped in it cannot escape.” Gurganus, 133. “It not only declares all dissidents as the denizens of hell, but also seeks to ignite a permanent fire of tension between Muslims and non-Muslims....” Gurganus, 37. Also, Islam “divinely” sanctions slavery whereas the Christian ethic abolishes it. Gurganus, 132.

Old Testament and the New Testament. The Koran indicates that by this process of consulting the Holy Bible, one could confirm the truth of what God really wants man to know (K. 4.163-64)^{I-B}.

Over and over again throughout the Koran (K. 2.41)^{I-C}, it says that it is merely confirming what has already been recorded in the Torah (the Old Testament Scriptures) or the Gospel about Jesus (from the New Testament). However, we know today that many of the regions that have been strongly influenced by Islamists have not permitted the free distribution and open availability of the Holy Scriptures in the Old Testament and New Testament. This seems ironical since the Koran many times refers favorably to the Scriptures that had been in existence long before the Koran (K. 4.136)^{I-D}.⁶

The Koran does not say that the Scriptures of “the People of the Book” (used by the Jews and the Christians) were mistaken, or that they should not be trusted, or that they should not be permitted to be read. To the contrary, the Koran encourages people to consult the Book that had come from God (and which existed long before Islam), namely, the Old Testament and New Testament (K. 2.85)^{I-E}. For people who have been exposed to the Koran to be denied the opportunity to read the Old Testament and the New Testament is in direct contradiction to the expressed directives found in the Koran (K. 16.43)^{I-F}.

Furthermore, the Koran indicates that its author felt that he was a believer in somewhat the same sense as the People of the Book are believers (K. 42.13)^{I-G}. Therefore,

⁶ It has been traditionally alleged that Muhammad originated the collection of writings known as the Koran (or Qur'an). But the collection of writings in the Koran was not made until more than a decade after his death. “Islam teaches that Muhammad did not foresee his death, and made no preparations for the compilation of his revelations. The work of collecting the revelations fell to Muhammad’s compatriots. . . . [His writings] were written on whatever was handy . . . palm leaves, skins, mats, stones, and bark.” Muhammad’s secretary, Zaid, was designated to collect the writings. Later the collection was given to one of Muhammad’s wives. Copies of this collection “were sent throughout the Muslim provinces, while all other manuscripts—some twenty-four variants—were summarily burned. The final choice for a ‘canon,’ then, had little to do with its authenticity. One can deduce that at the time of ‘Uthman [the third caliph, (644-56 A.D.)], no two Qur’ans were alike, yet in one edict they were all destroyed—except one.” Koran means “recitation” or “the recital.” “The Arabic word Qur’an is derived from the root *qara’a*, which means “to read or recite. . . .” It is a collection of Muhammad’s recitations during the latter part of his life (611-32 A.D).” Ergun Mehmet Caner and Emir Fethi Caner, *Unveiling Islam: An Insider’s Look at Muslim Life and Beliefs* (Grand Rapids, MI: Kregel Publications, 2002), 85-86.

one might ask: What does the Koran teach people to believe? (K. 42.15) And how does that belief compare with what the People of the Book (Jews and Christians) believe?

The Koran encourages belief in about five or six basic tenets. (K. 2.285)^{I-H}⁷ It speaks of belief in God, angels, God's prophets or apostles, the last days (by which it means the resurrection and judgment day), and the penalty of hell (the Flame, the Fire) for evildoers. (K. 42.7^{I-I}; K. 51.13)^{I-J} The Koran teaches that the good or evil deeds of men are under the control of a sovereign God (or as the Koran says that God predestined good and evil deeds).

Some verses in the Koran seems to indicate that those who follow its teaching, as well as true believers among the People of the Book (the Jews and the Christians), would all end up in God's heavenly garden of paradise in the hereafter (K.2:62)^{I-K}.

The Koran expresses dismay with merely "professing" Christians and Jews (People of the Book) who did not live up to the teachings of the Scriptures (K. 5.59)^{I-L}.⁸ The Koran indicates that some of its followers who might be professing to be "believers" were not really living up to what they were professing either (K. 2.8-12)^{I-M}. Some were making mischief in the earth instead of doing what is good and right. Likewise, Islamists today have may be quite different than what the author of the Koran may have originally intended.

The important thing to ask is, "What truth has God revealed that He wants mankind to know and believe based upon the Holy Scriptures that He has given to man?"⁹ Wanting to

⁷ *The Oxford History of Islam*, ed. John L. Esposito (New York: Oxford University Press, Inc., 1999), 88. In addition to these 6 pillars of faith, there are 5 or 6 pillars of practice. There is the recital of the 8-word creed, ritualized prayer 5 times per day, alms—2.5% taxation, several fasts including the month-long Ramadan fast during daylight hours, the one-time pilgrimage to Mecca in Saudi Arabia, and free adult males are greatly incited to fight in a holy war against non-Islamists. The terrorist group al-Qaeda (an Arabic phrase meaning "the base") has declared a *jihad* (holy war) against the United States and other nations that its leaders believe to be the enemies of Islam. Tanya Gulevich, *Understanding Islam and Muslim Traditions* (Detroit, MI: Omnigraphics, Inc., 2004), 34-39.

⁸ The Koran cautions Islamists about taking Christians and Jews as friends. Could the context of such references have more to do with those who merely profess to be Christians but were not living according to the Bible or with Jews who said that they believed the Torah but were not living according to the good works that are prescribed in the Old Testament?

⁹ *Nothing but the Truth* is a brief book that presents well the truth of Holy Scripture concerning a number of doctrines that would be especially helpful for those who have had exposure to the Koran. It clarifies the teaching of Holy Scripture on creation and the Creator, the Holy Bible, the Trinity, the disobedience and fall of Adam and Eve, salvation, the Revelation, and the Second Coming. Adeeb

know God's truth is very important. But first of all, an Islamist needs to consider what is the true source of Holy Scripture?

The Koran claims that it was merely confirming what had already been written in the Holy Scriptures of the Torah and the Gospel, referring to the Old Testament and the New Testament.¹⁰ Therefore, an Islamist should be open toward investigating the teachings of the Holy Bible, especially as these teachings may be reflected in the Koran.

II. The God of the Bible

Another main issue to consider would be the difference between the Koran's view of god and the understanding of the God of the Bible.¹¹ The god of the Koran, Allah, is different from the God of the Bible. The most obvious difference is the name, "Allah," that it uses for God. Allah was the Arabic name that the Koran's author adopted to refer to God.¹² Some of

Khalil, *Nothing but the Truth: "The Faith and Reflections of a Simple Man"* (N.p.: Xulon, 2013), iii.

¹⁰ The Koran's reference to the Torah might be an endorsement of the entire Old Testament (OT) because the Torah stands at the beginning of the OT. The Koran refers to the Psalms and the Prophets as well. The Koran refers to the Gospel of Jesus. By this the Koran may mean the law of Jesus. But the NT Gospel is the good news of everlasting life through faith in the death, burial and resurrection of Jesus (1 Cor. 15:3, 4). The biblical Gospel of Jesus is the basis upon which God can forgive all men of their sins. If a person simply believes or trusts in the finished work of the Lord Jesus Christ, he is saved from hell and will go to heaven when he dies.

¹¹ Gene Gurganus explains, "The distinctive between the Christian and the Islamic faith lies in the way we view our deity. The God of the Bible is holy, truthful, unchanging, and loving. As a result, He can never act in an unholy way or fail to keep His promise, change, or fail to love. His promises are sure and those who trust Him know that He will keep His promises.... Allah changes ... (2:106); Allah's concern for mankind is doubtful... (32:13); Allah deceives... (8:30); and Allah saves whom he will and punishes whom he will ... (2:284)." Gurganus, 44-45.

¹² Originally, the Arabic name for God, *Illah*, had designated the chief god among many other gods (among a polytheistic pantheon of idols and gods) that were prevalent among the tribes of Arabia. Muhammad's Quraysh tribe was devoted to this god. Mohammed's father was Abd-Allah, which means "servant of Allah." *"The Concise Encyclopedia of Islam* distinguishes between Allah and Jehovah: 'ALLAH is the proper name of God among Muslims, corresponding in usage to Jehovah (Yahweh) among Hebrews. Therefore, it is not to be regarded as a common noun meaning "God," and the Islamist must use another word or form if he wishes to indicate any other than his own peculiar deity. ... He could never speak of Allah of the Christians or Allah of the Jews. ... Muhammad found the Meccans believing in a supreme God whom they called Allah. With Allah, however, they

the attributes of the Koran's Allah are similar in many respects to the God of the Bible

(K. 25.59)^{II-A}.¹³ This is most apparent in the famous 99 names that Islamists have for Allah.¹⁴

The All Merciful, The King, The Most Holy, Peace and Blessing, The Almighty, The Self Sufficient, The Powerful, The Creator, The Ever Forgiving, The All Knowing, The All Hearing, The All Seeing, The Judge, The Utterly Just, The Infinite, The Answerer, The Loving, The Strong, The Giver of Life, The Everlasting, The First, The Last, The Most Kind and Righteous, The Pardoner, The Light, The Guide, and The Forbearing. (Wikipedia, "Names of God in Islam," Accessed 7/25/17)

After reviewing these names for Allah, some similarity between the names for Allah and the attributes of the God of the Bible is evident.¹⁵ One might ask what the differences are between Allah and the God of the Bible.¹⁶

associated other minor deities, some evidently tribal, others called daughters of Allah. . . . Muhammad's reform was to assert the solitary existence of Allah." Gurganus, 8-9.

¹³ Carl Gottlieb Pfander was a Basel Mission Missionary in Central Asia and Trans-Caucasus. (Wikipedia, "C. G. Pfander," Accessed 7/25/17) He says, "The most important of the contents of the Qur'an is its teaching about the Nature and Attributes of God Most High. It describes Him as One, Eternal, Everlasting, Almighty, All-wise, All-knowing. It tells us that He hears, sees, speaks; that He is the Creator of Heaven and Earth; that He is Merciful, Just, Gracious, Patient, Holy, the Causer of life and of death; that He possesses all perfect Attributes and is devoid of all imperfection, and that He is therefore far removed from weakness, ignorance, injustice, and change. The Qur'an also invites men to belief in the Divine Unity; it absolutely forbids Polytheism and Idolatry." C. G. Pfander, *The Mizanu'l Haqq* ('Balance of Truth'), rev. W. St. Clair Tisdall (Austria: Light of Life, 1986), 269.

¹⁴ Norman Geisler and Abdul Saleeb, *Answering Islam: The Crescent in Light of the Cross*, 2d ed. (Grand Rapids, MI: Baker Books, 2002), 24-27. "Also be careful not to interpret the meaning of a name from a Christian perspective, for this is often misleading." Most of the following names for Allah are in the Koran: Holy One, Almighty, Creator, Forgiver, Provider, All-knowing, Just, Gracious, Merciful, Wise, All-loving, Truth, Self-Existing, Eternal, First, Last, and Protector. Edward Challen, *Love Your Muslim Neighbor: Understanding Islam in Today's World* (Leominster: Day One Publications, 2006), 222-25.

¹⁵ "Cragg, in his highly acclaimed work *The Call of the Minaret*, notes, 'The Arabic form *ilahun* meaning "a god" is similar to the Hebrew and Aramaic words for deity. When used with the definite article *Al-Ilahu* meaning "The God" the *l* consonant of the article coalesces with the same letter in the first syllable of the word eliding the "P" sound to make *Al-lah*. . . . Allah means "God" which connotation English achieves by dismissing even the definite article and using the capital letter—a device which Arabic lacks.'" Kenneth Cragg, *The Call of the Minaret* (New York: Oxford University Press, 1964), 37, cited in Geisler and Saleeb, 17.

¹⁶ The Koran may call Muhammad's writings "scripture," and sometimes it may refer to them as "the book." The Koran uses these same terms and others to refer to the Holy Bible, also. However, when

An obvious difference between Allah and the God of the Bible is that Allah generally is thought to be totally transcendent.¹⁷ In contrast, the God of the Bible is known for His wanting to have a personal relationship with man. In reality, it appears that Allah is not as totally transcendent as some might think. If one reads the Koran carefully, it reveals that Allah is presented as the sovereign who has control over everything, even a leaf falling from a tree.¹⁸ Allah is said to be very much involved in the preservation, renewal, and recreation of his creation (K. 2.255)^{II-B}.¹⁹

Another difference usually cited is that the God of the Bible is very loving in His concern and care for man.²⁰ God is love. Is it true that Allah is not pictured as loving? Actually, one of the 99 names for Allah is that he is “Loving” (K. 11.90)^{II-C}. However, there is a significant difference. Only the God of the Bible is said to be love (“God is love,” 1 John 4:8). Allah is merely said to be “Loving.”²¹

But the real issue at this point, in the discussion that “God is love,” is what Christians consider to be the heart of “the Gospel message” (John 3:16).²² It seems that the charge that

the term “Scripture” or “Bible” (which comes from the Greek, *biblos*, meaning “book”) is used in this paper, it will refer to both the Old and the New Testaments.

¹⁷ Although the Koran refers to deity as “Allah,” the term “God” in this paper will usually refer to the God of the Bible. The Koran (at least in its English translation) may not make this distinction since it uses the terms Allah and God. The Koran gives the impression it is talking about the God of Jews and the God of Christians (the God of the Torah and the God of the Gospel of Jesus the Messiah).

¹⁸ According to the Koran everything that happens on earth is said to be because of the will of Allah. With such a high view of the sovereignty or absolute control of Allah over practically every detail of life, this would seem to preclude the common understanding and normal interpretation of Allah’s being so totally transcendent that he lives far above his creation and removed from it.

¹⁹ One chapter (K. 67) in the Koran is entitled “Sovereignty.”

²⁰ However, Allah is pictured as the final Judge of man—who does according to his will in a somewhat arbitrary fashion; he can decide arbitrarily whom he will pardon and whom he will punish.

²¹ There is a distinct difference between the ideas that “God is love” and “God is Loving.”

²² The Koran’s understanding of the Gospel of Jesus Christ seems to be that it is the law of Jesus Christ that God gave Him to give to the Jewish people. This law was sent down from God for man to live by. However, the Christian or biblical understanding of the Gospel of Jesus Christ is entirely different as noted earlier. The Gospel refers to the “good news” that Jesus the Messiah came to die on

Allah is transcendent and removed from mankind can best be understood when the Christian Gospel is explained. The God of the Bible is love and greatly cares for mankind as a loving Heavenly Father (as revealed in the biblical presentation of Jehovah God as well as the person and work of Jesus the Messiah).

Another point, which helps explain these alternate perceptions about the God of the Bible and Allah of the Koran, is the fact that Christians know the God of the Bible as their Father. Allah nowhere is said to be like a father to the Islamist.²³

In the New Testament, the Jews were surprised when Jesus referred to God as His Father. Evidently, it was novel to His disciples when Jesus taught them to pray: “Our Father which art in heaven, hallowed be Thy name.”²⁴

The problem that the Islamist apparently has with referring to God as Father may stem from what he views as his total commitment to monotheism. Both an Islamist and a Christian believe that there is only one God. But the Islamist feels God would not be like a Father to any other being. He conceives of God as “wholly other.”

Both the Koran and the Bible teach that God is one. The reason that the Koran probably emphasized that Allah is one was because its author was convinced that the pagan, polytheistic idolatry (prevalent among the Arab tribes in his region) was wrong (K. 39.17^{II-D}; K. 41.6)^{II-E}. Quite often the Koran refers back to the faith of Abraham and the story of how Abraham warned his own father of the falsehood of idolatry (K. 3.67^{II-F}; K. 19.41-48)^{II-G}. If

the cross to pay for man’s sins. He rose again on the third day proving that our justification from sin had been accomplished (Rom. 4:25). The Bible says that all a man has to do is to put his faith alone in Jesus Christ alone in order to be able to receive the gift of salvation from sin (Ephesians 2:8-9) and the gift of eternal life (Romans 6:23).

²³ A review of the 99 names for Allah reveals that nowhere is Allah said to be like a father to the Islamist. But Allah is said to be a Protecting Friend.

²⁴ What was really surprising to the Jews was that Jesus could use the common and familiar name of father, “Abba,” for God (Mark 14:36). “Abba” is the Aramaic word for father used in the family circle and in prayer. Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Trans. and adapted by William F. Arndt and F. Wilbur Gingrich. 2d ed. Rev. F. Wilbur Gingrich and Frederick W. Danker (Chicago: University of Chicago Press, 1979), 1. This is similar to the way children today use the term “daddy” in reference to their father. The word “daddy” is a more intimate and loving reference than the more formal reference, “father.”

there is one theme that comes through loudly and clearly in the Koran, it is that those who worship idols made of wood and stone (the creation of man's hands) will suffer forever in the flames of the fires of hell (K. 4.48-56^{II-H}; K. 3.91)^{II-I}.²⁵

This issue about monotheism naturally leads into a discussion concerning the Bible's teaching about the Trinity. From indications in the Koran, its author does not present a clear understanding of the biblical doctrine of the Trinity (K. 4.171)^{II-J}. There is evidence that in that day there were professing Christians who did not have a proper view of the Trinity. The Koran seems to be attempting to refute a false view of tri-theism (K. 5.116)^{II-K}. Christians had hammered out the correct, orthodox doctrine of the Trinity. Bible-believing Christians declared tri-theism to be heretical during the centuries before the Koran came into existence. However, the author of the Koran had evidently encountered professing Christians who misinterpreted the Trinity.²⁶ So it may be possible that he misunderstood the Christian doctrine of the Trinity.²⁷ One thing he did know (and indication is given that he based this knowledge on the Holy Bible) was that there is only one God (K. 2.163^{II-L}; K. 16.51)^{II-M}.

One false view of God that the Koran especially seeks to condemn is the false teaching that God physically fathered Jesus through a consort (K. 6.102)^{II-N}. The Koran appears to be attacking those who were teaching that God was the Father of the Lord Jesus Christ by a carnal relationship with Mary, the mother of Jesus, in order to become the Father of Jesus Christ. The Koran said such teaching about God being the Father of Jesus in this physical

²⁵ On this point, Islamists, Jews, and Christians (Bible-believers) would agree that God is one. There is only one true, living God; and those who worship and believe in idols will, upon their death, be cast into the fires of hell forever.

²⁶ Perhaps the author of the Koran had encountered professing Christians who had said that God the Father is God; Jesus is God; and Mary, the mother of Jesus, was also God. "Another small heretical group was known as the Miriamites. They claimed that the trinity consisted of the Father (Allah), the Mother (Mary), and the Son (Jesus). Muhammad must have known that Christians did not believe in such a trinity, as he was acquainted with many pastors and priests in Syria. Later, however, when many Christians refused to follow him, he accused them of this blasphemy." Rafique, *Kinsmen of Abraham*, 2d ed. (Danville, IL: Grace & Truth, Inc., 1992), 5.

²⁷ The Koran may have attacked the false view of tri-theism in order to proclaim more convincingly to its followers the one central truth that its author felt was important to emphasize—that of monotheism, that there is only one God.

sense was blasphemous (K. 19.88-93)^{II-O}. Of course, biblical Christians would say that such teaching absolutely is blasphemous as well.²⁸

While more could be said at this point about the proper biblical understanding of the Trinity, enough has been said to show how or to understand why the followers of the Koran might argue for the transcendence of God—on the basis that He was not the physical father of Jesus (K. 4.171)^{II-P}.²⁹

Concerning how Allah is different from the God of the Bible, the focus should be on the fact that the God of the Bible loves men. The Islamist may feel that it is a false charge that Allah does not love men. “The Loving” is one of the names of Allah (K. 11.90)^{II-Q}. A closer look at the Koran does show that Allah is considered to be a “Protecting Friend” (K. 2.257^{II-R}; K. 7.196)^{II-S}. Allah is said to know all about what we do every moment of the day from morning to evening. Allah is acknowledged to be closer than one’s own jugular vein.³⁰ Muhammad says that Allah is his constant Provider, and the One upon whom he and all mankind depends. Good things such as provision of food, rain, shelter, and peace from enemies are all said to come from God. So Muhammad pictures Allah as loving.

However, the crucial point for the Christian about the love of God is again with regard to the Gospel message of Jesus the Messiah. The God of the Bible loves the world of mankind so much that He took the initiative to provide the way that man could be forgiven of his sins. The way He does this is consistent with the law of justice. Through personal faith in the death, burial, and resurrection of Jesus the Messiah, who paid for man’s sins, a man may be declared righteous before God and have an eternal home in heaven.³¹

²⁸ The Koran portrays Muhammad as affirming the virgin birth of Jesus Christ; Christians likewise wholeheartedly affirm the virgin birth of our Lord Jesus Christ.

²⁹ Of course, it is only through the biblical understanding of the doctrine of the Trinity that Christians can understand how the transcendent God is the Father of our Lord Jesus Christ.

³⁰ Some feel that this is said in the context of a threat to man. In other words, Allah is thought to be a god of judgment who is closely watching everything that man does.

³¹ One Bible verse to which the Koran does not refer (a well-known verse from the Holy Bible today) may be the most important verse in the Bible: “For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life” (John 3:16).

In addition to the Koran saying that Allah is “Loving,” it also says that Allah can forgive sins (K. 39.53)^{II-T}. It implies that Allah may forgive through His grace (K.4.175; 30.45)^{II-U}. Furthermore, Allah’s forgiveness of man’s sin is only for the one who believes in Allah (K. 28.67)^{II-V}.

If the Koran itself implies or states these truths about Allah, then it should not be difficult for an Islamist to understand how the true God of the Bible is love and can forgive man’s sins through His grace based upon the fact that man’s sins have actually been paid-in-full by the substitutionary death of Jesus the Messiah (Isaiah 53:6; I Peter 2:24; 3:18).

III. The Reality of Hell

The Koran expresses that the true believer in Allah will do good works (K. 85.11)^{III-A}. Therefore, one of the most often repeated phrases in the Koran is that one must both believe and do good works in order to go to paradise (the garden) in the hereafter (K. 2.25^{III-B}; K. 29.58)^{III-C}. The Koran makes clear that the person who disbelieves, and is characterized by wrongdoing throughout his life, will be cast into the fire of hell to suffer forever (K. 2.21-24^{III-D}; K. 4.116-17, 121)^{III-E}. Those who do evil have no hope of going to Allah’s garden of paradise to live in pleasure, bliss, and peace without problem or pain forever (K. 47.15)^{III-F}. The joy of a supposed future life in paradise, according to the Koran, is for those who “believe and obey.”

The Koran says that Allah can forgive sins (K. 3.135-36)^{III-G}. The decision is up to Allah as to who will receive forgiveness for sins and who will be able to go to the garden of paradise (K. 3.129)^{III-H}. Those who repent, believe, and do righteous works might be forgiven (K. 25.70)^{III-I}. Those who do not receive forgiveness for sins will go to the fires of hell and suffer there forever (K. 25.65, 69)^{III-J}. The Koran says that Allah will decide the destiny of men in the final judgment on resurrection day.

The Koran teaches that the main basis upon which Allah will make the decision on judgment day is whether or not one’s good works outweigh his bad works (K. 101.6-8, 11)^{III-K}. The Koran says that it is only through Allah’s grace that man can be forgiven for his evil deeds. The Koran indicates that for those who believe in Allah, their

good deeds can be put in the place of their bad deeds (K. 29.7)^{III-L}. In other words, Allah supposedly can remove the record of the bad deeds of believers from their account and put the good deeds in their place thus making the believers righteous at this judgment (K. 29.9)^{III-M}. Not only is Allah said to know the good and the bad that every man has ever done, but also the Koran says Allah will tell every man everything that he has ever done (K. 29.8)^{III-N}.³²

But the real question is about the basis on which Allah can forgive sins. The Koran says Allah is able to do anything that he wants to do. Allah is supposedly able to forgive whoever repents of his wrongdoing (K. 5.39)^{III-O}. The Koran says that if it is Allah's will, he can choose to forgive a man of his sins (K. 5.40)^{III-P}. But the problem is that the Koran does not explain how Allah can maintain proper justice in forgiving a man for his sins. There is no mention of someone having to pay the price that justice requires for mankind's sin. The Koran does not show how the huge debt of man's sin can be paid.

However, the Christian knows that the God of the Bible is not only sovereign over all things, and wrathful against sin, but He is also holy and just.³³ The Bible says God cannot do wrong, and God must hold to justice in the strictest terms.

A proper understanding of this attribute of holiness is missing from the Koran. This is not to say that the Koran does not teach that Allah does not punish sin and wrongdoing, because that message is very clear in the Koran (K. 3.151)^{III-Q}.³⁴ Allah, according to the Koran, commands people—especially through the messengers that have been sent—to do

³² This theme is mentioned often in the Koran. Reportedly, Allah someday will tell each man everything he has ever done, whether it is good or evil. Furthermore, the Koran reportedly says that the angels are watching. It seems to indicate they are making a record about what man has done whether it is good or evil.

³³ God is sovereign over all things (in absolute control), gracious, loving and forgiving (Ex. 34:6). He is also wrathful against all sin—with fierce anger to punish the evil doers (Ex. 34:7). But the God of the Bible is holy and just, also—making sure that the penalty is fully paid for every wrong deed (Deut. 32:22, 35).

³⁴ Those who do wrong—such as committing crime, engaging in falsehood, or worshipping idols like the pagan Arabs worshipped (which idols were all female idols according to Pickthall [See his note on K. 4.117])—are worthy of abiding in the fire of hell forever (K. 4.112; K. 4:116-121).

what is good and right (K. 4.122-124)^{III-R.35} One might assume from the entire writings of the Koran that it is beyond Allah to do anything that is wrong. However, the Koran nowhere declares Allah to be the Holy One who must be absolutely just in judgment—never failing to punish wrongdoing, never pardoning a sin without requiring a just payment of the penalty.

On the other hand, biblical Christians realize that the God of the Bible is absolutely just and holy. The Old Testament clearly taught that God punishes wrongdoing. God must hold every man accountable for the wrong that he has done (Hebrews 9:27). One of the primary ways that God taught the Hebrew people in the Old Testament times was through the sacrificial system. There was no atonement for man's sins without the shedding of blood of the appropriate sacrifice that God had designated.

IV. The Person and Work of Jesus Christ

It was because God realized man's hopelessly lost condition in sin that He decided in His justice to provide for the payment of that sin by Someone who justly could pay for the sins of the whole world. That Person would have to be a genuine human being in order to pay for the sins of mankind. That Person would have to be sinless, having no sins of His own, in order to be able to pay for the sins of someone else, and to die in another's place.³⁶ Furthermore, that perfect human being would also have to be infinite to be able to pay for the sins of all men (and not for just one other person's sins) in whose place He would die. The Holy Bible shows that Jesus the Messiah met these criteria, and He paid for man's sin through His death on the cross. He rose again from the dead on the third day proving that He had conquered death, having paid in full the penalty for man's sin (Genesis 2:17; 1 Corinthians 15:3-4).

³⁵ The Koran acknowledges it is good to give alms, be kind, and make peace among people (K. 4.114).

³⁶ That Person would have to be faultless to pay the death penalty for mankind's sin. "For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). The Bible explains that all the sacrificial shedding of blood of bulls, goats, and lambs during the Old Testament times was just a picture of the Lamb of God who would someday come and whose blood would be shed to pay the price for all of the sins of lost mankind (John 1:29).

The sinlessness of Jesus the Messiah is proven in part by His miraculous virgin birth by means of which He did not inherit a sinful nature from Adam. All other descendants of Adam and Eve have had a father and a mother who have passed on to them a fallen, corrupt, sinful nature (Romans 5:12). That is why all men are sinners (Romans 3:23).

The Koran does teach the virgin birth of Jesus the Messiah. On numerous occasions throughout the Koran, it refers to the fact that Jesus the Messiah had a human mother but no human father (K. 19.16-22)^{IV-A}. Evidently, the author of the Koran had been taught that Jesus the Messiah was virgin born (K. 3.45, 47)^{IV-B}.³⁷

Furthermore, the Koran implies that its author recognized the clear teachings of the Bible that Jesus the Messiah was unique in that He never sinned (K. 19.19)^{IV-C}. In contrast to this, the Koran indicates that its author admitted on more than one occasion that he needed forgiveness (K. 48.2)^{IV-D}. Reportedly, he called upon Allah to forgive him and to be merciful to him (K. 2.286)^{IV-E}.³⁸ He appealed to Allah to be merciful and to forgive him his sins so that he could go to the garden of paradise forever and avoid going to the flames of the fires of hell.³⁹

³⁷ The religions of Mecca made a significant impact on the author of the Koran. "Both Acts 2 in the Bible and also secular history tell us that there were Jews in Arabia at that time. . . . There were also some Christians of the Ebionite sect. The Ebionite teachings denied the deity of Christ and His sacrificial death, but admitted His virgin birth and His sinless life. They relied upon 'the Gospel according to the Hebrews,' which is a corruption of the Gospel of Matthew from which they removed many portions and added some of their own views. [This is not the inspired book of Hebrews found in the Holy Bible.] They also quoted portions from the Pentateuch. Their religion emphasized fasting, prayers, and almsgiving. They strongly denounced polytheism or any semblance of it." Muhammad often had contact with Ebionite Christians who, although "they were pious and devoted, were heretics doctrinally. Muhammad spent many hours and days in religious devotions with them in the cave of Harraa." Rafique, 4-5.

³⁸ Many chapters in the Koran declare that Allah is Beneficent and Merciful.

³⁹ The repentant thief who was crucified on the cross beside Jesus demonstrated his repentance from sin and simple faith in Jesus when he said to Jesus the Messiah while both of them were hanging on their crosses: "Lord, remember me when Thou comest into Thy kingdom." Jesus immediately forgave the repentant thief replying: "Today thou shalt be with Me in Paradise" (Luke 23:43).

The Koran indicates that all the prophets of the Bible (except Jesus the Messiah) were sinners who needed forgiveness from God. It portrays all men as sinners.⁴⁰ It teaches that man “is inherently weak and fallible by nature.”⁴¹ The Holy Bible says that man is a sinner by nature since he inherited a sin nature from Adam and Eve after they sinned in the Garden of Eden. All have done wrong (Romans 3:10-17). “For all have sinned and come short of the glory of God” (Romans 3:23). All men need forgiveness of sins from God (Isaiah 53:6).

The question is how this forgiveness from God justly can be given. The answer according to the Bible is that Jesus the Messiah was able to pay for the sins of mankind through the death penalty He paid on the cross. Jesus Christ did not deserve to die because He was sinless. He was the sinless Prophet of God who never did anything wrong and always helped other people.⁴² However, God purposefully sent Jesus, the sinless Messiah, to die and pay for man’s sin. Jesus the Messiah willingly laid down His life in order to pay the death penalty for man’s sins (John 10:17-18). Therefore, God can be completely just in forgiving man’s sin because man’s sin has been completely paid for by the death of Jesus the Messiah on the cross. However, this gift of forgiveness and eternal life must be received by each person through personal faith in Jesus the Messiah—just like the thief on the cross

⁴⁰ Challen explains, “Muslims will focus on the penalty of sin, rather than admit responsibility for the ‘mistake.’ Being caught out and exposed as having committed a ‘wrong’ action is a matter of shame and embarrassment rather than of feeling and admitting guilt. In the case of stealing, the sin is in being found out, rather than the action. This concept of non-responsibility must be understood in terms of the absolute will of Allah which decrees how a man will act. However, if found out, then Muslim teaching is that of restitution: ‘For a sin less than blasphemy, one must stop doing the sin, regret having done it, and have the intention not to commit the same sin again.... Allah is ever-merciful to the Muslim and no matter how many times he sins in his life, if he stops it, regrets having done it, and intends not to do it again, he will be forgiven by Allah’” Challen, 189.

⁴¹ The Koran implies that man was created good, but affirms that he makes mistakes and sins since he was made from clay. “Muslims have no concept of ‘original sin.’ They maintain that man is intrinsically good. When he contradicts and disobeys God’s commandments or his will, then he commits sins, but he is not inherently a sinner. Sin is a deliberate act against the will of Allah. Blasphemy is understood to be rebellion against the will of Allah and his revelation.” Challen, 188.

⁴² Jesus the Messiah healed the blind, the lepers, the deaf, the dumb, the lame, and the demon possessed. He multiplied loaves of bread and fish in order to feed thousands of men, women and children. He even raised the dead (Matt. 11:5; John 12:10; Matt. 9:33).

repented of his sin and put his faith in Jesus calling upon Him for salvation (Luke 23:43; Romans 10:23).

The Koran speaks highly of Jesus as a prophet. He is One with highest esteem (K. 3.48-49)^{IV-F.43} The Koran describes Jesus as the One who will be near God (K. 3.45)^{IV-G}. Just like the Koran's Allah is different from the God of the Bible, even so the Jesus of the Koran is different from the Jesus of the Bible. Even as the Koran gives God another name – “Allah,” so also it gives Jesus the Messiah another name. The Koran's name for Jesus is “*Isa*” (K. 4.171)^{IV-H.44} Unfortunately, this name in Arabic has no meaning connected with it, and therefore it does not reflect the crucial meaning of the name of the biblical Jesus – which is “Savior.”⁴⁵

The Koran does call Jesus the Messiah. In Arabic, the word for “Messiah” does indicate what the Bible word “Christ” also indicates—that this is the “Anointed One” prophesied by the Old Testament. So in a way the Koran does acknowledge that Jesus is the promised Messiah of the Bible. However, the name “Jesus” in the Bible means “Savior,” and when He was born, God directed that the Messiah be named “Jesus” because He was born to “save” man from his sins (Matthew 1:21).

But the concept of Jesus the Messiah as the “Savior” is not clear in the writings of the Koran. By acknowledging that Jesus is the Messiah, the Koran seems to move in the right

⁴³ The miracles that Jesus the Messiah did, as recorded in the Bible, far supersede the miracles that God did through any other prophet who is mentioned throughout the Holy Bible. In contrast, the Koran repeatedly reminds people that Mohammed never did any miracle from God.

⁴⁴ Bassam M. Madany, *The Bible and Islam: Sharing God's Word with a Muslim* (Palos Heights, IL: The Back to God Hour, 1987), 4. “*Isa* is the name given to Jesus in the Quran. Both Christians and Muslims have wondered for centuries why He is not called Yesu' as the Gospels have it in Arabic. Here is the reason. Muhammad used the name “*Isa*” in good faith after hearing it from the unbelieving Jews in Medina. In their hatred, the Jews ridiculed Jesus by calling him Esau, the rejected brother of Jacob who lost the blessing. They declared that the soul of Esau had been transformed into Jesus. Muhammad picked up this name and put it in his Arabic tongue and applied it to Jesus without carrying with it the derogatory meaning given by the Jews.” Anis A. Shorrosh, *Islam Revealed: A Christian Arab's View of Islam* (Nashville: T. Nelson, 1988), 82.

⁴⁵ Madany advises, “You should explain that Jesus the Messiah, *Yesua el Massih*, is *El Mukhalles*, the Arabic for Savior.” Madany, 5.

direction. The Koran speaks of the virgin-born, sinless Messiah and His miracles. But it does not reveal the proper conclusion, like the Holy Bible clearly does, that Jesus the Messiah is the “Savior” who can give man the life-giving water of everlasting life.⁴⁶

Biblical Christians understand and believe the proven fact that Jesus the Messiah died on the cross to save mankind from their sins (1 Peter 2:24). Some Islamists cannot understand how that God would have allowed His Holy Prophet, Jesus, to die.⁴⁷ Moreover, they might wonder why God would have allowed Him to be crucified on the cross.

There are many questions that Islamists may have in regard to issues dealing with the doctrine of salvation especially.⁴⁸ Some Christians may assume that all people today ought to be familiar with such doctrines, especially since many Christians have had access to the Holy Bible for centuries throughout the Church Age.

⁴⁶One may read the story of Jesus the Messiah offering the living water of eternal life to the woman at the well in Samaria (John 4). Jesus Christ said: “Whosoever drinks of the water that I shall give him shall never thirst” (John 4:14). The Samaritan woman wanted that living water so that she would never have to come and draw water again. Jesus helped her realize He is the Messiah. He told her all things she had ever done. She received the Living Water by believing on Jesus the Messiah, and then she persuaded others to believe on Him Who is the Living Water so they, too, could have forgiveness of sins resulting in everlasting life in heaven.

⁴⁷ Dr. Ben Jamil says, “Some may object saying how would God deliver an honorable prophet into the wicked hands of the Jews, so they would kill Him by the worst means, the cross. Others may ask: ‘Why did not God save Him from their hands?’ First of all, he who objects should not forget the Koran verse that says: ‘Whenever a prophet comes to you with what your souls do not fancy, you boast; discrediting some and slaying some.’ (Cow 86 and Women 154). Here the Koran teaches that God allows the wicked hand to slay His prophets; confirming the statement that was made by the Lord Jesus Christ: ‘Oh Jerusalem, Oh Jerusalem, which killest the prophets, and stonest them that are sent unto thee.’ (Luke 13: 34). However, in the crucifixion of Christ, the story is radically different and so are its purpose, and its goal. For Christ came voluntarily to die on the cross for our sins, so He can satisfy the demands of God’s justice which intends to punish every sinner with the eternal fire of hell. Therefore, the Jews would not have been able to lay their hands on Christ had He Himself not allowed them. . . . Christ’s coming was voluntary, and as a corporeal fulfillment to the Old and New Testament prophecies that spoke of the substitutive death of Christ. Therefore, Christ was crucified in our place and receive the punishment in our stead, offering Himself as a sacrifice—thus, satisfying the demands of God’s justice, so that we may have eternal life when we believe on Him and on His redemptive work on the cross.” Ben Malik Jamil, *The Gospel of Christ Jesus according to Saint John (As viewed by the Koran and Muslim Scholars)*. The Middle East Mission, Inc., 1993, 152–153.

⁴⁸ Some issues about which Islamists are confused include the following: Did Jesus the Messiah die on the cross? Did Jesus rise again? Is Jesus the Son of God? Does Jesus exist in the Trinity?

V. More Questions to Consider

Evidently the Bible had been translated into Arabic when the Koran originated.⁴⁹ In the days of the Early Church, the Bible had been translated into many languages.⁵⁰ Some feel that the author of the Koran as well as other tribes of Arabia had copies of the Holy Bible.⁵¹ Some have said that reportedly Muhammad had access to the Holy Bible.⁵²

⁴⁹ “By the seventh century after Christ, the copies of the Bible were in the thousands, whether in the original languages or in the different translations, circulated in the hands of the Christian and non-Christian sects, in every country and every nation ; and there was no military might, nor civilian authority, nor religious influence, nor governmental powers, that could have the legitimate warrant or legal jurisdiction that would enable it to reach out to every part of the world where copies of the Bible existed, confiscate them, and change them. . . . Moreover, a big number of the ancient manuscripts, in the original languages and in different translations, are found in a number of major museums. Moreover, it was no surprise that all those copies were in perfect harmony. Furthermore, the Bible does distinguish itself from all other books in that it is the only Book that has the most ancient manuscripts in existence today, and no other book can make that claim. Therefore, anyone who accuses the Bible of being altered is denying history itself, and that is an attitude of great ignorance.” Jamil 7-8.

⁵⁰ “Translations of the Bible into Arabic are known from the early Christian churches in Syria, Egypt, Malta and Spain. Some of these translations are from Syriac (the Peshitta), Coptic or Latin.” (Wikipedia citing *ISBE*, W. B. Eerdmans Publishing, 1995, pp. 981-2) “One of the oldest Arabic Bibles was discovered in the 19th century at Saint Catherine’s Monastery. The manuscript called Mt. Sinai Arabic Codex 151, was created in AD 867. . . . Ishaq ibn Balask of Cordoba translated the gospels into Arabic in 946.” (Wikipedia, “Bible Translations in Arabic,” 7/24/17) “Many of these Early Christians were merchants and others who had practical reasons for traveling to northern Africa, Asia Minor, Arabia, Greece, and other places.” (Wikipedia, “Early Centers of Christianity,” 7/24/17) Therefore, Christians in the Early Church could have taken the Bible into Arabia. The Bible was not readily available during the Dark Ages and Middle Ages. Some feel that there was not a Bible printed and available in the Arabic language for the Arab people until around the mid-1800’s. “The standard Arabic Bible used by the Protestant churches of the Middle East” is the *Smith-Van-Dyck Version* (SVD, 1865). Reportedly, its language may be somewhat difficult for Islamists. William J. Saal, *Reaching Muslims for Christ* (Chicago: Moody Press, 1993), 212.

⁵¹ Dr. Jamil affirms, “The Bible was translated into Arabic in the days of Muhammad, and was circulated among the Christian Arabian tribes such as Himiar, Ghassan, Najran, El-Hira, and others. . . . Also, it was in the hands of Mohammed himself, who, of course, read it as did those who came before him (Jonah 94); therefore, if there was any change or alteration in the Bible, the Muslim accusers would have kept the original to prove their cause and claims.” Jamil 6-7.

⁵² Although John of Damascus lived 100 years after Mohammed was supposed to have lived, he is perhaps the best source available to confirm that Mohammed did have a Holy Bible. “Around 730, the

However, during the time in which the Koran came into existence, many Arab people may only have had opportunities to listen to stories about the Bible from other people they met.⁵³ The Koran's collection of these oral accounts may provide part of the explanation for why the Koran's accounts of well-known Bible stories differ in significant ways from those of the Old and New Testaments.⁵⁴ In the seventh century, manuscripts of the Old and New Testaments were probably few in number. In addition to the Holy Bible's availability being limited, copies of the Holy Bible were probably very expensive as well.

So there are questions about how much access the author of the Koran had to the Holy Bible, how much he knew of the Bible, from whom he had learned about the Bible, or what his motivations and intentions were with regard to conveying the accounts from the Bible.⁵⁵ He may have indicated that he had not read the Bible directly himself nor had he written from it (K. 29.48)^{V-A}.⁵⁶ However, the Koran claims to be confirming what was known to be

renowned Christian theologian John of Damascus published *On the Heresies*.... He included a chapter on the strange new religion of the people he identified by three names: Hagarenes, Ishmaelites and Saracens. John writes of a 'fake prophet' named Muhammed (*Mamed*) who having happened upon the Old and the New Testament and apparently having conversed, in like manner, with an Arian monk, put together his own heresy. And after ingratiating himself with the people by a pretense of piety, he spread rumors of a Scripture (*graphe*) brought down to him from heaven. So, having drafted some ludicrous doctrines in his book, he handed over to them this form of worship" Robert Spencer, *Did Muhammad Exist? An Inquiry into Islam's Obscure Origins* (Wilmington: ISI, 2012), 36-37. Spencer is quoting John of Damascus [from *De haeresibus* C/CI, 60-62 (=Patrologia Graeca 94, 764A-765A)] as quoted in Hoyland, *Seeing Islam*, 486.

⁵³ The Koran's accounts of biblical narratives cast them into a "dramatized" format. The Koran adds details to the Bible narratives that are not present in the Holy Bible itself. The Bible warns not to add things nor take away things from the sacred Scripture text (Deuteronomy 4:2; Revelation 22:18, 19).

⁵⁴ Wilbur Lingle says, "He also borrowed incidents found in the Torah and elsewhere in the OT, sometimes accurately and in minute detail. But many other incidents he greatly changed and perverted—seemingly quite deliberately." Lingle, 214.

⁵⁵ Wilbur Lingle feels the author of the Koran must have had much knowledge about the Holy Bible. "So, from my reading of Muslim sources and the *Qur'an*, I am convinced that Muhammad had an in-depth knowledge of the Old Testament, of the life of Jesus, and even of the Book of Revelation." Lingle, 214.

⁵⁶ Some Islamist sources claim that "since Muhammad was illiterate and could not write, he had to dictate the words to someone else." Lingle, 170.

in the Holy Book of the Jews and the Christians, the Old and the New Testaments. In fact, the Koran repeats more than once that one of the worst things that a person could do would be to teach something that is wrong and not the truth about God (K. 6.21)^{V-B}.

The Koran may appear at first to contain some of the same stories that are in the Bible.⁵⁷ However, many of the Bible narratives were changed so that they are not accurate accounts of what happened historically. Nowhere in the Koran does it claim to quote verbatim from the Holy Bible.⁵⁸ The author of the Koran may have shaped the teachings about Holy Scripture toward his own intentions and purposes. However, the Koran portrays its author as giving what he feels is a proper view about the Bible. Sometimes he makes statements which indicate he felt that God was helping him to write things that were in addition to or a clarification of the Bible. Also, the Koran was not compiled until after the death of its author, so it may not reflect exactly what its author is thought to have believed.⁵⁹

Although it is not clear what the Arab people of that day knew about the Bible, recent discoveries indicate that a Christian kingdom had existed in Arabia during the century before the Koran originated.⁶⁰ So contrary to Islamist tradition, there were Christian communities in Arabia. Perhaps the Bible was more readily available than previously thought.

⁵⁷ The Koran does not deny that any book contained in the Scriptures of the People of the Book (i.e., the Jews and the Christians) is part of the Book of God.

⁵⁸ The Koran does not use any book, chapter, or verse reference from the Bible like we would commonly use today to cite a specific location in the Holy Bible. Specific Bible verse designations were not made until subsequent times in history.

⁵⁹ The Koran itself went through various editions, and some editions were purposefully set aside. Lingle, 47-50. Part of the reason why the Koran may not express exactly what its author believed is because the earliest biography about him was not written until one hundred years after he lived. "An Iraqi scholar, Ibn Ishaq (c. 760), wrote a book that is the basis of all the biographies of Muhammad. No biographical sketches of Muhammad exist that do not depend on Ibn Ishaq. If an analysis of Ibn Ishaq's book establishes that for whatever reason it cannot be seen as a historical source, all knowledge we possess about Muhammad evaporates" (Spencer, *Did Muhammad Exist?* x).

⁶⁰ There was a Christian kingdom in Arabia for 100 years before Mohammed! Archaeologists have discovered that a Christian penned the earliest Arabic writing known. "The oldest known Arabic writing found in Saudi Arabia, from ca. 470 AD belong to a Christian context and predates the advent of Islam with 150 years. . . . The oldest Arabic text, carved on a large rectangular stone that was found in Saudi Arabia, is simply of a name, 'Thawban (son of) Malik,' decorated with a Christian cross. The same cross systematically appears on the other similar stelae dating more or less to the same period.

The Koran's purpose is not to record history like the Bible does, nor does it claim to present divine prophecy like the Holy Bible does. (Lingle, 50) Rather the Koran contains a broad development of social, economic, and penal regulations that pertained to the Arab culture of that day.⁶¹ The Koran also "is highly polemical in nature." (Spencer, *Exist?* 145)

It answers the theological claims of Judaism and Christianity and responds to the arguments of the unbelievers and hypocrites against Muhammad's prophetic claims and its own divine origins. On practically every page there is a denunciation of the unbelievers.... (Spencer, *Exist?* 145)

The Koran may have drawn upon a variety of sources to make its compilation of beliefs, rules, and practices.⁶² In light of this amalgamation of teachings from various sources, it is

The discovery is sensational since it shows that the origins of the Arabic alphabet used to write the Koran belongs to a Christian context. This pre-Islamic alphabet is also called Nabatean Arabic, because it evolved from the script used by the Nabateans, the once-powerful nation that built Petra and dominated the trade routes in the southern Levant and northern Arabia before being annexed by the Romans in the early 2nd century. The ancient text is a legacy of a once flourishing Christian community in the area also linked to the rise of an ancient Jewish kingdom that ruled over much of what is today Yemen and Saudi Arabia.

The Muslim tradition preserved in the book of Koran portrays the pre-Islamic region as chaotic and filled with unrest that Mohammed manages to unify with the help of the powerful message of Islam.

However, the Islamic text makes no mention of the numerous Christian and Jewish communities across the Saudi peninsula that flourished during the days of Mohammed. . . . One of the important kingdoms in Arabia at the time was the Jewish kingdom of Himyar. . . . The Himyarite kingdom during the 5th century expanded its influence into central Arabia, the Persian Gulf area, and into the region of Mecca and Medina, known as Hijaz. According to ancient Christian sources, the Christians of the nearby city of Najran suffered a wave of persecution by the Himyarites in 470. . . .

The growing resistance and outside pressure eventually brought down Himyar. In the years around 500, it fell to Christian invaders from the Ethiopian kingdom of Aksum. For the next century, Himyar was a Christian kingdom that continued to exert control over Arabia. During the latter half of the 6th century, one of its rulers, Abraha, marched through Bir Hima, conquering, Yathrib, the desert oasis that 70 years later would become known as Medina – The City of the Prophet." Sam Bostrom. "Earliest Arabic." Ancient Origins. 21 March, 2016. www.ancient-origins.net/news-history-archaeology/archaeologists-discover-earliest-known-arabic-writing-was-penned-christian. Accessed 24 July 2017. (Italics mine)

⁶¹ Speaking of the Koran, a Muslim has said: "The book mainly discusses those things which appealed to the taste of the Arabs, and that were linked to their environment, history, or customs, . . . rules relating to social life, commerce and economics, marriage and inheritance, and penal laws" Lingle, 50.

⁶² Spencer confirms, "The Qur'an's dependence on non-Arabic Jewish and Christian sources for much of its theological and cultural milieu is well known. These sources include not only the Bible but other material as well...." Some of it "is found in Jewish apocryphal and rabbinic literature...." There

not surprising that the teachings of the Koran cannot be organized into a logically consistent theological or Christological presentation.⁶³

If the Koran claims that its writings were inspired with the same type of inspiration and revelation as the writers of the Old Testament and the New Testament, then the Koran would be disregarding the Old Testament and the New Testament prohibitions against adding anything to the Holy Bible.⁶⁴

The Koran's author indicates that he was trying to clarify the teachings of the Holy Bible for his own Arab people. He says that his recitations were to warn those who were doing evil that they should not do wrong or else they will go to the fire. Since he encourages them to check what the Bible says, this implies that there were Bibles in existence and available to be consulted. He does not indicate that it would be difficult to find copies of the Holy Bible. Nor does he suggest that copies of the Bible had been corrupted.⁶⁵

are non-biblical influences also such as "the second-century Infancy Gospel of Thomas," an apocryphal book, "when the Qur'an writes of the child Jesus fashioning clay birds and then bringing them to life (Qur'an 3:49)" Spencer, *Exist?* 148-49.

⁶³ Spencer deduces, "As we have seen, since Islam has no concept of rational theology, the elements of the Islamic picture of Jesus that seem to make him greater than Muhammad—being the Word of God, being born of a virgin, sinlessness, the ability to work miracles, returning at the end of the world—are never considered as to their implications for Jesus' identity or for his status vis-à-vis Muhammad. Islamic theology never attaches any significance to the fact that Jesus was born of a virgin, but Muhammad was not...." Robert Spencer, *Not Peace but a Sword: The Great Chasm Between Christianity and Islam* (San Diego: Catholic Answers, 2013), 95-96.

⁶⁴ The Bible claims to be Holy Scripture to which nothing should be added or taken away. Revelation 22:18-19 – "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Deuteronomy 4:2 – "Ye shall not add unto the Word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you." Proverbs 30:5-6 – "Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar."

⁶⁵ Dr. Jamil points out that "El-Razi, one of the most famous Muslim Scholars, came to courageously defend the Bible and the soundness of its text. He said on page 327 of his Third Volume: 'How could there be any alteration in the Book whose words' sharpness has reached a great level of circulation in the East and in the West? . . . How could anyone inject any alteration in the Torah with its great prominence among men? . . . For no change of words can occur in a book that is well circulated among men. Every wise man can see that the alteration of the Bible was impossible for it was well

He does not imply they could not read the Holy Bible in a language they could understand. Since he encouraged them to consult the Holy Bible, it seems reasonable that Islamists today should be willing to read what the Bible says about Jesus Christ the Messiah.

Another question that needs to be addressed is whether or not what the Koran records can be clearly interpreted with one meaning.⁶⁶ Much of it is reportedly not easy to comprehend.⁶⁷ It is known that the Arabic of the Koran is not a precise language.⁶⁸ Since

circulated among many men of different faiths and backgrounds. It was in the hands of the Jews who were dispersed throughout the world, and it was circulated among the Christians to the uttermost parts of the world.' Thus, the Imam of Muslim Imams testified soberly and astutely that the alteration of the Bible was something impossible. The Koran testifies in tens of its verses for the accuracy of the Old and the New Testament, but we will quote only the following verses: 'And they have the Torah wherein is God's judgement. . . Surely We sent down the Torah wherein is guidance and light. . . And we brought the Gospel wherein [there] is guidance and light, and confirming that which is in His hand of . . . the Torah' (The Table 43-48; House of Imran 2). The Koran continued in praising of the Bible by insisting on the impossibility of altering the Holy Bible: 'There is no altering to His words.' (Cave 26); 'Thou shalt not find altering to the law of God.' (Jonah 65; Victory 23); Then the Koran insists that the Bible is the Remembrance, for this reason it stressed the point: 'We have sent down the Remembrance, and We are surely keeping it.' (El-Hijr 9). If God emphasized did He Himself inspired the Remembrance and that He would keep it and guard it, how could man, a Muslim or a nominal Christian, be audacious enough to accuse the almighty God of being a liar, and to accuse Him that He was not mighty enough to guard His word against any alteration? How can men criticize the living Word of God, and slap God with accusations and ugly lies? Hear my brother, when you attack the Holy Bible, you do not attack the Christians, but God Himself; in doing so, you are identifying with the accursed Satan in an attempt against the Word of God." Jamil, 8-10.

⁶⁶The Koran "very severely condemns those who create differences about the book of Allah to cause division in their religion." Lingle, 50. Yet some translators of the Koran will give one interpretation and other translators will give another. "And it is not the people of the later periods *alone* who differed with one another; even the great scholars of the early periods, including the companions of Muhammad and their followers, did not all agree in every detail regarding its commands and prohibitions." Lingle, 51.

⁶⁷ "Philologist Gerd-R. Puin explains: 'The Koran claims for itself that it is "*mubeen*" or "clear." But if you look at it, you will notice that every fifth sentence or so simply doesn't make sense.... The fact is that a fifth of the Koranic text is just *incomprehensible*.'" Spencer, *Exist?* 149.

⁶⁸ A complicating factor of clear interpretation is that originally the recitations of the Koran would have been written without diacritical markings as typical of that era. This would multiply the possibility for a variety of interpretations of whatever recitations may have been preserved in writing. "Arabic does not have letters for short vowels (it does for long ones). Nor does it have letters for certain consonants. Many Arabic letters are identical to one another in appearance except for their diacritical marks—that is, the dots that appear above or below the character. In fact, twenty-two of the twenty-eight letters in the Arabic alphabet in some or all forms depend on diacritical marks to distinguish them from at least one other letter." Spencer, *Exist?* 162.

there were no diacritical marks in the early text of the Koran, it resulted in an ambiguous text.⁶⁹

...The original “inscribed” *Qur’an* did not contain consonantal dots or vowel points, which makes it unclear how some portions should be read and interpreted. Muslims admit that there are variations in the readings and interpretations. (Lingle, 50)

Concerning the different interpretations of the Koran, a Muslim has said that “so many different interpretations of its injunctions have been made that there is hardly to be found any command with an agreed-upon interpretation.” (Lingle, 50-51) Since their translations reflect alternate interpretations, it makes it difficult to know exactly what the Koran teaches on some specific issues. Islamists have usually claimed that the Koran is written in a beautiful poetic form.⁷⁰ While some feel that the Arabic of the Koran is poetic and beautiful, other people conclude that the Koran in English is confusing.⁷¹

VI. The Gospel of Jesus the Messiah

One point of concern is with regard to what the Koran states and means concerning the death of Jesus the Messiah. Specifically, does it indicate that Jesus the Messiah died on the

⁶⁹ A Muslim scholar says the Koran was “kept free” of diacritical marks in the original copies. “As such, diacritical marks are essential to being able to make sense of the Qur’an or any other Arabic text. Unfortunately, the earliest manuscripts of the Qur’an do not contain most diacritical marks.” It is possible that the diacritical marks might have been purposely omitted. “If the Qur’an’s instructions were to be denied anyone outside a select circle, it would explain why there is virtually no mention of the Qur’an, much less quotation of it, in the coinage and inscriptions of the Arabian conquerors.” Spencer, *Exist?* 163-64.

⁷⁰ It is claimed by some that the Koran’s writing style in Arabic was representative of good style in the Arabic language. The Qoraishi dialect “was considered to be ‘standard’ Arabic. (This dialect is no longer extant, however, and linguists cannot distinguish between modern Arabic and Qoraishi).” Caner and Caner, 86.

⁷¹ Why is the Koran written in English so baffling? “1. You really do not read the Qur’an; you just wade through it. 2. There is no consistent theme or themes, and it does not have a discernible plot. 3. It jumps from one subject to another without any connection. 4. There is a lot of repetition. 5. There are many accounts taken from the Bible, but these are often greatly changed...” Lingle, 51.

cross?⁷² There is only one passage in the Koran that most translators of the Koran translate and interpret to indicate that Jesus the Messiah was not crucified and did not die (K. 4.154-58)^{VI-A}. This is evidently what most Islamists today and through the years have been taught that the Koran says. However, other verses in the Koran seem to indicate that Jesus the Messiah died and rose again (K. 2.87^{VI-B}; K. 3.55^{VI-C}; K. 19.33-34)^{VI-D}.⁷³ The one verse of the Koran that may seem to deny the death of Christ on the cross (K. 4.157)^{VI-E} may not necessarily be a direct teaching of the author of the Koran or the Koran itself. Rather, we read that the Koran is merely quoting what some of the Jews were boasting about—that they had killed Christ and had crucified Him. The context indicates that there was confusion

⁷² Geoffrey Parrinder teaches Comparative Religions at the University of London, and he has written an informative chapter about the Koran's view of the death of Jesus. Parrinder asks, "What does the Qur'an mean in its words about the death of Jesus? This question has been debated down the ages by Muslims and Christians. The first reference is in the Meccan *sura* 19,34/33: 'Peace is upon me the day of my birth, and the day of my death, and the day of my being raised up alive.' . . . There is no futurity in the grammar of the Qur'an (19,34/33) to suggest a post-millennial death. The plain meaning seems to be his physical death at the end of his present human life on earth." (Parrinder, 105)

"Next, in the Medina verse 3,48/55 we read: '(Recall) when God said: "Oh Jesus, I am going to bring thy term to an end and raise thee to myself, and purify thee from those who have disbelieved . . . 'Bring thy term to an end' or 'take thee to me' (*mutawaffika*) is taken to mean 'cause thee to die'. It is used of men dying (2,241/240).

This same verb is used again of Jesus in 5,117: 'I was a witness over them as long as I remained amongst them, but when thou didst take me to thyself, it was thou who wert a watcher over them.' So that in two verses the return of Jesus to God is spoken of, and his death clearly in 19,34/33.

The commentators have had trouble over these verses since they have let themselves be dominated by 4,156/157 which they assumed denied the crucifixion . . ." Geoffrey Parrinder, *Jesus in the Qur'an* (Rockport, MA: Oneworld Publications, 1995), 106.

Madany gives a word of caution about Parrinder's pluralistic theological viewpoint. Although Parrinder affirms the crucifixion of Christ, he suggests that one need not hold to the substitutionary atonement. Bassam Madany warns that this is a "radical reappraisal of the fundamentals of the Christian faith." *Calvin Theological Journal*, Vol. 32, No. 1, April, 1997.

⁷³ Jamil concludes, "Many verses came in the Koran speaking of Christ's death; the following are some of them: 'When God said, Jesus, I will cause thee to die and raise thee to me.' (House of Imran 55); 'I was a witness over them, while I remained among them; but when thou didst cause me to die, thou wast thyself the watcher over them.' (Table 117); 'Peace be upon me, the day I was born, and the day I die, and the day I am raised up alive! (Mary 34). These Koran verses and others are clear proof that Christ came to die and that He died. Even though the great Muslim scholars differ with each other on the period of His death, they agreed to the Christian doctrine and the historical facts concerning the death of Christ, His resurrection, and His Ascension to the Heavenly glories." Jamil, 153.

among some of the Jews as to whether or not they had slain Jesus Christ and whether or not they had crucified Him.⁷⁴

When one studies this verse in its overall passage in this section of the Koran, it seems that alternate interpretations would bring this possibly misunderstood verse into alignment with other clearer verses in the Koran.⁷⁵ What if the Koran may be understood to be saying that the Jews had not completely done away with Jesus the Messiah by killing and crucifying Him because God raised up Jesus after He had died (K. 4.158-59)^{VI-F7}⁷⁶

⁷⁴ Parrinder mentions another interpretation: “Similarly, 4,156/157 is to defend the Messiah against those Jews who maintained that they (alone) had killed and crucified him, and therefore that he could not be the Messiah. ‘They did not crucify him’ (*ma salabu-hu*) may be translated ‘they did not cause his death on the cross’. And Bell’s rather harsh translation, ‘he was counterfeited for them’ (*shubbiha la-hum*), has also been translated as ‘it appeared to them as such’ (Massignon). . . .” Parrinder, 108-09.

“Traditional Muslim interpretation has been that the Jews tried to kill Jesus but were unable to do so.” Parrinder, 109.

“According to the Gospel, however, Jesus was on the cross for over six hours, and was certainly dead when taken down. (Mark 15, 37-45)” Parrinder, 113.

Parrinder concludes his discussion on the crucifixion of Christ as referenced in the Koran: “In conclusion, attention must be turned again to the interpretation of *sura* 4,156/157. . . . How can the passage, 4,156/157, be interpreted? In a penetrating article on this subject some years ago, E. E. Elder remarked ‘the verse does not say that Jesus was not killed, nor was he crucified. It merely states that they (the Jews) did not kill or crucify him. This is true historically, although the responsibility was theirs, the Roman soldiers actually did the work . . . But there is another sense in which neither the Romans nor the Jews crucified Jesus. At Pilate’s judgment, Jesus answered . . . “Thou wouldst have no power against me, except it were given thee from above”.’ (John 19,11)” Parrinder, 118-19.

⁷⁵ Parrinder shares yet another interpretation: “Now the phrase could be translated . . . more freely, “it was made a misunderstanding—a perplexity to them.” In that case the subject understood would refer to his crucifixion. The verse could then be properly translated, “yet they slew him not, and they crucified him not - but it (his crucifixion) was made a misunderstanding to them.” His crucifixion perplexed them. They saw the event, but failed to appreciate its inner meaning. They even thought they had power over his life.’ This would be the meaning of the words which follow in this verse: ‘and those who differed about him were in doubt concerning him: no sure knowledge had they about him [or it], but followed only an opinion.’ [‘Abd al-Tafahum, *The Muslim World*, 1959, xiii, pp. 242ff.]” Parrinder, 120-21.

“The Jews thought they killed Christ, though ‘they did not certainly kill him’. In fact, men could not kill the Messiah, only God could do that, in his mysterious purposes. . . .

Other verses of the Koran support this interpretation. God indeed can ‘destroy the Messiah’ (5,19/17). God said: ‘Oh Jesus, I am going to bring thy term to an end.’ (3,48/55) Jesus said: ‘when thou didst take me to thyself’ (5,117) . . . It appeared to the Jews that they alone had killed Jesus, though they were ‘in doubt about him’. (4,156-157) . . . Parrinder, 121.

⁷⁶ “The death and resurrection of Jesus Christ is spoken of more than *120 times* in the Bible” Lingle, 94. Given the Koran’s multiplied admonitions for its readers to refer back to the Holy Bible if they have any question about its teachings, it would not make sense for one verse in the Koran to be

The subsequent statements in this passage may seem to affirm this interpretation of this one debated verse (K. 4.157).⁷⁷ The denial of Christ's death and crucifixion was recorded in the Koran in response to a boast of some of the Jews. However, the Koran seems to offer a corrective to the confusion of the Jews as well as a clear conclusion to the passage. It says, "...They slew Him not for certain, but Allah took Him up unto Himself" (K. 4.157-158). Perhaps this passage can be understood and interpreted to say that Jesus the Messiah was not slain in the sense that He was crucified and killed so that He was held captive by death permanently—never to rise again.⁷⁸ That this is probably the correct

interpreted in such a way as to deny the death and resurrection of Jesus Christ taught so often and so clearly in Scripture.

⁷⁷ Parrinder continues: "It might be suggested that the Muslim teaching of 'abrogation' (*nasikh*) could apply to 4,156/157, in view of the numerous contrary verses. 'Abrogation' of one verse of the Qur'an by another has been accepted in Islam (See *suras* 2,100/106; 13,39) though generally applied to commands rather than to narratives." Parrinder, 120-21.

"The cumulative effect of the Quranic verses is strongly in favor of a real death, and a complete self-surrender of Jesus. . . .

So in the Gospel the enemies of Jesus mocked him, 'he saved others, himself he cannot save. . . . He trusted in God, let him deliver him'. (Matt. 27,43) The submission of Jesus to the will of God, 'even unto the death of the Cross,' is a major clue to the mystery of his suffering. The deep Semitic religious attitude of utter self-surrender to the will of God is here. Jesus is the '*abd*, the servant, fully surrendered to God and so truly worshipping him. He is the servant of the servants of God, who 'came not to be ministered unto but to minister, and to give his life a ransom for many.' He is the Suffering Servant, 'despised and rejected of men.' He is the Son of Man, the Messiah, truly human, yet exalted, for 'God raised him to himself.'" Parrinder, 121.

⁷⁸ Dr. Ben Malik Jamil, a born-again believer, gives a plausible explanation: "The chief priests thought that they crucified Christ, surely killed Him and finished with Him and His message. The Koran came to confirm the fact that the Jews could not finish Jesus, nor that the cross could have been the end of Christ, as the Jews imagined. The Koran said: 'And for their saying, We slew the Messiah, Jesus Son of Mary, the Messenger of God; yet they did not slay Him, neither crucified Him; but it was conjectured for them . . . and they slew Him not of a certainty, no indeed; God raised Him up to Him.' (Women 155-156). Here, as though the Koran was pointing to the Jews a fact they missed; namely, that Christ was born, and died; and even though they sealed the grave, and though it seemed to them that they slew Him of certainty; He rose again, and proved to them that their hopes were false. For this reason, Muslim scholars, such as El-Kashaf, Ben Abbas, Ben Is'hak and others wrote of the death and resurrection of Christ. It was out of the question [i.e., there was no question] that the Koran in that verse spoke of the death of Christ; but when it said that they 'slew Him not' it was making sure to them that they were wrong in their belief that they slew Him of certainty. In the same token, the phrase 'They crucified Him not' followed, neither to contradict the phrase that came before it, nor to contradict an undeniable historical fact, for Christ was not crucified secretly, but on a hill, within the view of every person who walked on the road to Jerusalem that day; furthermore, they used the nails of the Roman Empire, and the hatred of the Jewish high priests to crucify Him. This makes the story

interpretation of the phrase “they slew Him not for certain” seems to be clearly reinforced by the following words which evidently affirm Jesus the Messiah’s return from the dead—His resurrection. The closing words of the verse seem to affirm this interpretation: “But Allah took Him up unto Himself” (K. 4.158). In other words, Jesus the Messiah was not completely done away with through His death on the cross; He is indeed alive again because God raised Him up (John 20:15-29) and took Him up to heaven (Acts 1:9-11).

The Koran does present Jesus as saying, before He died, that the day He was born was blessed, the day that He would die would be blessed, and the day that He would raise again would be blessed (K. 19.33)^{VI-G}. So some people interpret this verse in the Koran to be declaring that Jesus did die on the cross. What certainly can be known is that the Koran declares on numerous occasions that Jesus the Messiah was sinless, and the Koran teaches that Jesus the Messiah would die and rise again (K. 3.55)^{VI-H}.⁷⁹

Of course, the record of history is clear on the issue of Jesus Christ’s death on the cross and His subsequent resurrection to life.⁸⁰ Various historians other than those who

of the crucifixion beyond any circle of argument and debate. However, the Koran chose the word ‘they crucified Him not’ to pinpoint the heinous means of death that the high priests used thinking that if they crucified Him on a hill, outside the City, in public view, they would declare to the whole world that Christ finally died, without any hope for Him, His message, or His followers; and to plant the seed of fear in the hearts of their people; and to give an unforgettable lesson to everyone who may think to deviate from their teachings or come out from under their complete control. However, the crucifixion could not enable the Jews to keep Christ in the tomb; and the Koran came to confirm the fact of the crucifixion and resurrection, making sure to the Jews that Christ did not stay in the grave, and that He rose again and ascended to Glory. Jamil, 149-150.

⁷⁹ Jamil makes it clear: “Christ died on the cross. The Gospel recorded the story of His crucifixion which also came as a fulfillment to the prophecies. The Apostles confronted the Jewish high priests, telling them that they had taken Christ and crucified Him with wicked hands (Acts 2:13). Furthermore, Josephus the renowned Jewish historian, recorded the fact of the crucifixion in his book. Also, some pagan historians who were contemporaries to Christ mentioned the incidence of the cross on Calvary. Then the Koran and renowned Muslim scholars came to confirm the historical fact of the death of Christ.” Jamil, 151.

⁸⁰ Jamil confirms His resurrection: “However, the wonderful thing that glitters emanating from the story of the cross is the fact that death was not the end for the life of Christ, as it is the ultimate end for the life of every human; for the story of Christ’s life did not end behind the stone that was put on His grave; but continued with the rolling away of that stone and the glorious resurrection of the Lord Jesus Christ to fulfill the Old Testament prophecies concerning the sufferings of Christ and the glories that followed, and to confirm all the facts and claims that Christ proclaimed. For this reason, the Koran objected to the Jewish claims that they slew Christ of a certainty and that they sealed His end in the

wrote the Scriptures have verified the crucifixion and resurrection of Jesus the Messiah.⁸¹ Bible-believing Christians view the Bible as an accurate historical document which has proven trustworthy in all respects.⁸² When one reads the Gospel of Jesus in the Holy Bible (according to Matthew, Mark, Luke, or John), it becomes clear that Jesus the Messiah did die on the cross according to the Scriptures.⁸³ Jesus the Messiah was buried; his tomb was sealed; and then He arose again on the third day, according to the Scriptures and as prophesied (Acts 3:18; 1 Peter 1:10-11).

It has been suggested that some verses in the Koran may seem to confirm the death, burial and resurrection of Jesus the Messiah (K. 6.123)^{VI-1}. Some Islamists may question how God could allow His prophet to be killed.⁸⁴ Some have even suggested that someone

grave, for He arose from the dead and ascended to the heavenly glories.” Jamil, 151.

⁸¹First-century Jewish, Roman, and Greek historians substantiate Jesus Christ’s crucifixion and resurrection. Josephus, the Jewish historian at the time of Jesus the Messiah, records that Jesus Christ died on the cross and rose again. He states, “. . . when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for He appeared to them alive again the third day, as the divine prophets had foretold . . .” William Whiston, *Josephus: Complete Works* (Grand Rapids, MI: Kregel Publications, 1978), 18:3:3 as cited in Shorosh, 131. Also, a Roman governor of Pontus and Bithynia, Pliny the Younger, in 96 A.D. wrote a letter to the Roman emperor Trajan saying that Christians “. . . were accustomed to meet on a fixed day before dawn and sing responsively a hymn to Christ as God.” Pliny the Younger, *Letters* 10:96-97, as cited in Caner and Caner, 214.

⁸² The Bible teaches that it is the inerrant, inspired Word of God as recorded in the original manuscripts. There is more manuscript evidence for the text of Scripture than for any other book.

⁸³ Each of the Gospel writers presents the account of the death, burial, and resurrection of Jesus from his own perspective, but the accounts do not contradict each other. They supplement each other and confirm the events like witnesses in a court of law. “At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established” (Deuteronomy 19:5). “In the mouth of two or three witnesses shall every word be established” (2 Corinthians 13:1).

⁸⁴ Dr. Ben Jamil answers those who might doubt Christ’s crucifixion: “Some may object saying how would God deliver an honorable prophet into the wicked hands of the Jews, so they would kill Him by the worst means, the cross. Others may ask: ‘Why did not God save Him from their hands?’ First of all, he who objects should not forget the Koran verse that says: ‘Whenever a prophet comes to you with what your souls do not fancy, you boast; discrediting some and slaying some.’ (Cow 86 and Women 154). Here the Koran teaches that God allows the wicked hand to slay His prophets; confirming the statement that was made by the Lord Jesus Christ: ‘Oh Jerusalem, Oh Jerusalem, which killest the prophets, and stonest them that are sent unto thee.’ (Luke 13:34). However, in the crucifixion of Christ, the story is radically different and so are its purpose, and its goal. For Christ

other than Christ died on the cross.⁸⁵ Others have supposed that the Koran points to a future death and resurrection of Christ. Some who read the Koran in Arabic may not feel that verses in the Koran can be interpreted as teaching this crucial biblical doctrine with regard to the Gospel of Jesus Christ.⁸⁶ However, the Koran is clear in saying on numerous occasions that people ought to follow and obey Jesus the Messiah (K. 3.49-50)^{VI-J}.

The Koran's author evidently knew enough of the Holy Bible that he knew people had the responsibility to follow Jesus the Messiah and to obey whatever Jesus the Messiah would request of them. The Koran asks people to believe in God, and the writer says he feels he is God's messenger. If there was one thing that the Koran stressed, it was that there is only one God. When the Koran claims that its author is Allah's messenger, it is not

came voluntarily to die on the cross for our sins, so He can satisfy the demands of God's justice which intends to punish every sinner with the eternal fire of hell. Therefore, the Jews would not have been able to lay their hands on Christ had He Himself not allowed them. . . . Christ's coming was voluntary, and as a corporeal fulfillment to the Old and New Testament prophecies that spoke of the substitutive death of Christ. Therefore, Christ was crucified in our place and received the punishment in our stead, offering Himself as a sacrifice—thus, satisfying the demands of God's justice, so that we may have eternal life when we believe on Him and on His redemptive work on the cross.” Jamil 152–153.

⁸⁵ Parrinder effectively counters a couple interpretations which deny Christ's crucifixion: “. . . One of the most outstanding modern writers, Dr. Kamel Hussein, says, ‘the idea of a substitute for Christ is a very crude way of explaining the Quranic text. They had to explain a lot to the masses. No cultured Muslim believes in this nowadays. The text is taken to mean that the Jews thought they killed Christ but God raised him unto him in a way we can leave unexplained among the several mysteries which we have taken for granted on faith alone.’” Hussein, Dr. Kamel. *City of Wrong*, E. T. Amsterdam 1959, London 1960, p. 222, as cited in Parrinder, 112. “A profound and imaginative interpretation of the crucifixion from a modern Muslim point of view is that by Dr. Hussain in *City of Wrong*. The English translator, Kenneth Cragg, says that the theme of the crucifixion ‘has here been sensitively explored and presented, probably for the first time by a thinker within the faith of Islam’.” Parrinder, 113-14.

⁸⁶ “Mention has been made of other Quranic verses which speak of the death of Jesus. 5, 117: ‘Take me to thyself’ or ‘cause me to die’ (*tawaffaitani*) has often been interpreted of Jesus dying at some future time, after his second coming. But on this Dr. Mahmud Shaltut, late Rector of Al Azhar university, said, ‘the expression *tawaffaitani* is entitled in this verse to bear the meaning of ordinary death There is no way to interpret “death” as occurring after his return from heaven in the supposition that he is now alive in heaven, because the verse very clearly limits the connection of Jesus to his connection with his own people of his own day and the connection is not with the people living at the time when he returns’” Parrinder, 115.

asking people to believe that he should in some way be exalted like Allah (K. 3.80)^{VI-K, 87}. The Koran's author often repeats that he is merely a messenger of God.⁸⁸

If the Koran tells people to obey Jesus the Messiah, and it does, then it is very important to find out accurately what Jesus the Messiah commanded people to do. Where is the record of what Jesus the Messiah taught people to believe and to do? Interestingly, the Koran says very little, practically nothing, in its writings about what Jesus commanded people to do. It is as though the Koran assumed (based on the directives observed in its writings) that people would know that in order to find out what Jesus did and what He commanded (so that they could follow and obey Him) that they must learn or read that from the Holy Bible itself. Some portions of the Koran encourage its readers to ask any questions they might have from the people who know the Book (the People of the Book, i.e., Jews and Christians), and they would tell them the answers. So the Koran points people in the direction of the Holy Bible.

What does the Gospel of Jesus (to which Koran refers) really say about Jesus the Messiah and God (K. 5.46)^{VI-L}? Before answering this question, it might be well to point out that throughout the Koran, whenever it warns people about polytheism, it was most often condemning the pagan worship of idols which it called "partners with God" (K. 62.9)^{VI-M}. This is because many of the Arabs in that day were thinking that their idols were on the level with God (K. 25.3)^N. The Koran indicates that Allah is transcendent above any created thing in this world. When it warned about associating anything with Allah as a partner with God, it does not seem to be referring to the way true Christians view Jesus the Messiah (K. 35.40)^{VI-O}. It could be that the author of the Koran was almost always referring to the common problem of polytheism that he was dealing with in his own day (K. 53.19-23)^{VI-P},

⁸⁷ One of the things that Islamists recite is that they believe in Allah and Muhammad as his prophet. However, the Koran does not instruct people to repeat this expression as such.

⁸⁸ The author of the Koran wanted people to believe he was Allah's messenger with a message of blessing for those who believe on God and do good works and an admonishment to people who do evil to forsake their ways and to avoid the fires of hell. While its author may have claimed to be a messenger from God, he did not say that people should believe that he could do miracles like God did through the biblical prophets, apostles, and through Jesus the Messiah.

namely, the widespread prevalence of idolatry among the Arabs (K. 12.103-08)^{VI-Q. 89}

Therefore, it seems unlikely that the Koran's warnings against those who make partners with God should be interpreted as though it is referring primarily to Christians.

The Koran denies that Jesus is a second God because that would be blasphemous (K. 5.72)^{VI-R}. It also seems to refute the idea that God "adopted" Jesus as His Son when the author of the Koran says that Allah did not take a son unto Himself (K. 19.35)^{VI-S}. The Koran also denies the teaching of those who say that Jesus the Messiah is all there is of God (K. 5.17)^{VI-T}. The Koran never directly says that Christians made Jesus the Messiah into a second God who is like a "partner" with God. Of course, biblical Christians deny all these false views (mentioned above in this paragraph) about Jesus the Messiah.⁹⁰ It seems that the Koran does not openly say to people that they should not worship Jesus the Messiah. Of course, neither does it clearly say that people should worship Jesus the Messiah. But in some translations of the Koran, its author supposedly says that if God had a Son, he would be the first to worship Him.⁹¹

The Koran does clearly state that those people who say that there are three gods—God, Jesus, and Mary—are mistaken (K. 4.171)^{VI-U}.⁹² Of course, Bible-believing Christians would also deplore such a view since biblical Christians are firmly monotheists. There is

⁸⁹ The Koran's invectives against those who make partners with God should not be interpreted as though he is referring to Christians who hold Jesus the Messiah in high esteem as the Son of God Whom He clearly claimed to be—even to the point of laying down His sinless life over this very issue (Matthew 26:63-64).

⁹⁰ Christians would also deny that Jesus the Messiah is a second God (a partner to God) in addition to the one true, living God. All this is to say that the Islamist should not assume that the author of the Koran thought that the Holy Bible or Christians present Jesus the Messiah as a partner (a second god) along with God. When the Koran uses the word "partners," it primarily refers to the female idols of pagan Arabs (K. 4.116-117). [See Pickthall's note on K.417.]

⁹¹ The Roman soldier, and some others with him, who oversaw the death of Jesus the Messiah on the cross came to the convinced conclusion: "Truly this was the Son of God" (Matthew 27:54).

⁹² William Saal in a Moody publication says, "Most Muslims are convinced that Christians worship three gods. They commonly believe that the Christian Trinity consists of God the Father, the Virgin Mary, and Jesus. Islamists suppose that Christians understand Jesus to be the son of God in a human, physical sense. It is not unusual for Muslims to accuse Christians of believing that God had a wife, Mary, and that Jesus was born as a result of their physical union." Saal, 64.

only one God (Deut. 6:4, 5; John 17:3). The Holy Bible is clear about this! The Koran says that people who believe there are three gods—God, Jesus, and Mary—will go to a painful doom (K. 5.73)^{VI-V}. The Koran rejects such a heresy, but again the vast majority of its warnings to people against making partners with God are an attempt to refute the polytheism of idolatry so common among the Arabs of that day (K. 4.116-17)^{VI-W}.⁹³

The Koran advocates monotheism, similar to orthodox Jews and Christians, and it says if anyone has questions about what the Scriptures say that were written before, he should feel free to ask the People of the Book (Jews and Christians), known as “the followers of the Remembrance” (K. 16.43)^{VI-X}.

Sometimes the Koran refers to Jews and Christians as examples of “believers in God” (K. 5:69^{VI-Y}; K. 29.46)^{VI-Z}. Its author could not have spoken so favorably in this manner about Christians, as often as he does, if he felt that a true Christian was naturally someone who believed in tri-theism—that there are three gods (K. 2.62)^{VI-AA}.⁹⁴ The Koran’s author was commendatory toward basing one’s beliefs about God upon the teachings of the Torah and the Gospel about Jesus as found in the Holy Bible (K. 16.44^{VI-BB}; K. 41.41, 45^{VI-CC}; K. 3.79^{VI-DD}; K. 2.121)^{VI-EE}.⁹⁵

The important point is to understand the Good News as recorded in the Holy Bible about the Gospel of Jesus the Messiah. Islamists need to understand what the Holy Bible

⁹³ The Koran’s refutation of the view about three gods—God, Jesus, and Mary—is the condemnation of an ancient heresy. No Bible-believing Christian has ever thought this. The Islamist should not think that biblical Christians teach that there are three such gods.

⁹⁴ The Koran was against polytheistic idolatry prevalent among the Arab tribesmen. So it seems possible that the author of the Koran was not directing his warnings about blasphemy (associating other gods with the one true God) toward Christian beliefs.

⁹⁵ If the teachings of the Koran are compared with a literal, grammatical, historical interpretation of the teachings of the Holy Bible, it may be possible to show that the Koran ends up confirming many of the teachings of the Torah and the Gospel about Jesus the Messiah in the OT and NT. The Koran acknowledges that it is a serious error or sin for anyone to teach wrong doctrine about the one, true and living God. Although the Koran presents its author as not attempting to contradict the teaching of the Holy Bible, there are many confusing contradictions. Today, men of God give messages they feel are from God. Perhaps the Koran’s author felt his messages were from God. However, the Koran’s teaching, as its author often indicated, should be compared with the teaching of the Holy Bible and assessed on the basis of what the Holy Bible says.

says about Who Jesus the Messiah is and what He did when He was here on earth. They need to know what Jesus the Messiah has commanded for all people to do in order to be pleasing to God.

The Koran says that God sent His Word and that Jesus the Messiah was virgin born of his mother, Mary. The Koran is not clear whether or not Jesus the Messiah was the Son of God. The Koran says clearly that God did not have a Son in the sense that a human father and mother beget a son.

There may be a verse in the Koran where it mentions the possibility of God's having a Son. However, there are different ways to interpret this verse. One interpretation is that it says: "If God had a Son, I would be the first to worship Him."⁹⁶ Other interpreters translate the same verse differently to say: "God never had a Son. I am the first of worshippers."⁹⁷ The former interpretation above might allow for the Christian belief. However, the Bible is clear about Christ's claim to be God's Son (Matt. 26:63-64).

VII. True Answers

The Koran never indicates that what is recorded in the Scriptures of the People of the Book is not true. Furthermore, its author always challenged people to believe what the Scriptures said before him.⁹⁸ He affirmed repeatedly that he was merely confirming what God had already revealed in the inspired writings of His prophets in the Old and New

⁹⁶ Here is yet another possible translation of this obscure verse: *Surah* 43:81, "If the Beneficent God has a son, I am the foremost of those who serve." *The Qur'an*, trans. M. H. Shakir (Elmhurst, NY: Tahrike Tarsile Qur'an, Inc., Publishers and Distributors of Holy Qur'an, 1993), 330.

⁹⁷ Sometimes the Arabic language is not very precise. But the imprecision in this verse leads to opposite interpretations that are hard for a Western mind to conceive. However, Islamists should be open to giving equal consideration to divergent interpretations. Dawood comments: "But, owing to the fact that the *kufic* script in which the Koran was originally written contained no indication of vowels or diacritical points, variant readings are recognized by Muslims of equal authority." *The Koran*, trans. N. J. Dawood. (London: Penguin Books, 1997), 3.

⁹⁸ This should be an encouragement for Islamists to openly, honestly, and clearly understand what the Bible teaches about Jesus the Messiah. The Koran indicates that it was written to confirm the Scriptures as previously given in the Old and New Testaments.

Testaments. Therefore, it seems logical to conclude that its author would be willing to accept that God had a Son if this is what the Holy Bible says. By the term “Son” one would not be suggesting either more than one God (K. 5.116)^{VII-A} or that God had a relationship with a consort to beget offspring.

What are the claims that Jesus the Messiah made about Himself in the Holy Bible? Perhaps the best place to begin a study about Jesus the Messiah is from the Gospel of Jesus according to the Apostle Matthew.⁹⁹ This Gospel about Jesus was especially written to prove that Jesus is the Messiah.

The Koran says that Jesus the Messiah has the highest position as a Prophet (K. 3.45)^{VII-B}. The Gospel accounts about Jesus in the New Testament teach that Jesus claimed to be the Son of God and that He accepted worship as God (John 20:28). The Islamist may think this is blasphemy because the Koran often says that there is one God named Allah. The Holy Bible clearly says that there is only one God (Deut. 6:4).

The Holy Bible teaches that God is one and there are no other gods beside Him. The Old and New Testaments teach that Jesus the Messiah is God (Isaiah 7:14); God is one; and the Son is distinct from the Father (Matthew 27:46). The Holy Spirit is revealed to be equal with the Father and Son (Matthew 28:19). Therefore, the Holy Bible clearly teaches that in the one Godhead there exist three coequal Persons.

The Koran says that Jesus the Messiah was a Prophet (K. 6.86, 90^{VII-C}; K. 19.30)^{VII-D}. In fact, it acknowledged that Jesus the Messiah is to be far exalted above any other prophet because He was “nearest to God” or “brought near to God” (K. 3.45)^{VII-E}. However, the Koran also says that there are no distinctions between the prophets (K. 3.84)^{VII-F}. They are all messengers of God (K. 4.163-165)^{VII-G}. Perhaps its author may have felt he was a messenger of God in much the same way that they had been messengers of God.¹⁰⁰ But he

⁹⁹ This may be a good place for an Islamist to begin such a Bible study. Perhaps the author of the Koran had some access to the Gospel about Jesus as written by the Apostle Matthew. On the other hand, it may be that the author of the Koran did not have ready access to the Gospel about Jesus as recorded by Matthew, Mark, Luke, or John. Also, the Koran does not indicate if its author had access to all of the Epistles of the New Testament in order to know what they say about Jesus the Messiah.

¹⁰⁰ The Koran’s author may say that he is the seal of the prophets (K. 33:40). But he could have meant that he was simply God’s messenger for the day and age in which he lived as various ministers of God are the messengers of God for the days in which they live. Or is he supposedly attempting to

claimed to present nothing new that had not been the same message as proclaimed by earlier messengers of God (K. 41.43)^{VII-H}. He often said he was merely warning unbelievers and bearing good tidings to believers in God (K. 7.188^{VII-I}; K. 34.28)^{VII-J}.

Beyond the foregoing presentation, two important questions are deserving of further study. First, is it possible to conclude that the Koran portrayed Jesus the Messiah as divine? If one logically looks at the evidence given in the Koran itself, the conclusion seems clear that Jesus the Messiah must be divine.¹⁰¹ There is a book in the Holy Bible that has as its main purpose the teaching of this doctrine. If a person reads the Gospel of John carefully, he should not find it difficult to come to the conclusion that Jesus the Messiah is divine (John 20:31).

Second, what are the crucial doctrines for an Islamist to understand in order to recognize that Jesus the Messiah is the Savior?¹⁰² Before one can recognize his need for a

communicate that he is a preeminent prophet? Although Islamists may interpret the expression this way, it would seem to be unlikely in light of the fact that the author of the Koran recognized that he is a sinner and that Jesus the Messiah is the sinless, perfect Messenger of God.

¹⁰¹ Wilbur Lingle draws many interesting conclusions from the Koran itself about Christ's divinity. "While many chapters in the Koran could be understood to comment at least indirectly on this subject, consider what just one or two chapters in the Koran teach about Jesus (K. 3.42-55). The mother of Jesus is said to have been divinely chosen and made pure (K. 3.42). She is said to have been given glad tidings, a Word from God, whose name is Jesus the Messiah—who is illustrious now and in the next life as well as one brought near to God (K. 4.45). Jesus uniquely is said to be "of the Righteous" (K. 4.46). Jesus is declared unprecedentedly to be virgin-born from God without a human father (K. 4.47). Jesus was to be taught by God through the Holy Scripture (the Torah and the Gospel) which must have been existing in a trustworthy, uncorrupted form in that day (K. 4.48). The Koran ascribes divine miracles to Jesus—giving sight to the blind, healing the leper, and raising the dead to life—lending proof that these biblical accounts (Matthew 8:2-3; 9:18-26; 9:27-31) are true and unchanged (K. 4.49). Jesus asks people to fear God and obey Him (K. 4.50). The disciples believed what Jesus revealed and became willing helpers of God believing in Him and surrendering to Him (K. 4.50-54). Jesus is said to have been 'gathered' (a word often used euphemistically of death) and to have ascended to God, and His followers are said to be set above the disbelievers until the resurrection when everyone will stand before God to be judged (K. 4.55)." Lingle, 198-201.

¹⁰² See also the following Internet articles by Rich Wendling and Daniel Shayesteh: "Islam's View of God and His Revelation: Reaching Muslims, Part 1" on July 1, 2011; last featured January 20, 2017. www.answersingenesis.org/world-religions/islams-view-of-god-and-his-revelation as well as "Islam's View of Sin and Salvation: Reaching Muslims, Part 2" on October 1, 2011; last featured July 5, 2017. www.answersingenesis.org/world-religions/islams-view-of-sin-and-salvation. Accessed 27 July 2017.

Savior, he needs to understand the nature of sin. Unlike the Bible, the Koran does not clearly teach that the sin of Adam in the Garden is what tainted the human race with sinfulness. Some have said that Islamists do not believe in original sin.¹⁰³ Why is it that Islamists do not believe that because of Adam's sin in the garden the whole human race inherited a sin nature? Perhaps the reason is because the Koran's account of the sin of Adam and Eve does not distinguish between the temptation of Eve and the temptation of Adam. (K.7.19-25)^{VII-K} The Bible makes it clear that Satan tempted and deceived Eve into sinning first by eating the fruit from the forbidden tree. Then Eve tempted Adam to sin, and unfortunately Adam knowingly sinned by eating the forbidden fruit.¹⁰⁴ Adam's sin was "the great sin" that plunged all mankind into sinfulness.¹⁰⁵ Since Adam and Eve sinned in the garden, all children of men inherited a sin nature from our original parents, and this is why all men die physically (Romans 5:12). So every man must repent of sin and trust in the sacrifice of the Lamb of God (John 1:29; 1 Peter 1:18-21; 3:18).

Islamists mistakenly think that children are born with a pure nature.¹⁰⁶ They think that the outside influences of evil society, Satan, wrong friends, or an inappropriate environment

¹⁰³ Wilbur Lingle explains, "Islam does not believe in "original sin"—the doctrine that the fallen nature of Adam and Eve was transmitted to their offspring, so that humans are born with a sin nature and that, in turn, sinfulness is passed on to their children." Lingle, 228.

¹⁰⁴ Islamists acknowledge that some sins are "great sins" if committed intentionally whereas other sins are "small sins" if committed unintentionally. It seems clear enough, even in the Koran, that Adam's sin in the garden was a "great sin." Lingle, 228.

¹⁰⁵ In the Koran (K.7.22) the Lord confronts Adam and Eve that He had warned them not to eat of the fruit of the forbidden tree. Adam and Eve admitted their sin (K.7.23), God tells them they will die (K.7.25) but that He will raise them on Resurrection Day. Adam and Eve plead for forgiveness lest they be lost (K.7.23). To be lost is to be sent to hell (K.7.41) with the wrong-doers. Those who are wicked are those who disobey God's Ten Commandments (K.7.171) as given by Moses. Those who deny God's revelations and the Judgment Day in the hereafter risk facing heaven's wrath for their wickedness (K.7.162). Such evil-livers, who are disobedient to God's commandments, face an awful doom in hell where they will dwell forever in the Fire (K.7.50).

¹⁰⁶ Lingle wrote a letter to an imam asking about the "the concept of sin in the Muslim religion." He answered, "We [Muslims] do not believe that because Adam and Eve committed sin, the whole of mankind has inherited sin. . . . We believe that every child is born with a PURE NATURE and that society and environment make him a sinner. . . . We do not believe that sin is inherited. Everyone is responsible for his own sin." Lingle, 228.

make a person a sinner. Islamists think that man sins because of weakness, forgetfulness, and ignorance.¹⁰⁷ Some may think the Koran indicates man does not have a sin nature and is “by nature upright.” This phrase is found in the Koran (K. 30.30-31)^{VII-L}, but it refers to the fact that man is a unique creature with the responsibility to worship his Creator.¹⁰⁸

Before one can recognize his need for Jesus the Messiah as the Savior, he needs to understand the nature of sin. A logical consideration of the facts about sin based upon the Holy Bible will help one to make the correct conclusion about the sinfulness of man. There is a book in the Holy Bible that has as its main purpose the clear explanation of the doctrine of salvation from sin. If the Apostle Paul’s Epistle to the Romans is read and studied carefully, one should conclude that man is a sinner (Romans 3:10-23) and that Jesus the Messiah is the Savior (John 20:31) from sin (Romans 5:8; 6:23; 10:9-13).¹⁰⁹

Ultimately, these crucial questions must be answered by reading the Holy Bible to correct the Christological confusion in the Koran concerning Jesus, the Savior and Messiah.

¹⁰⁷ Lingle reveals that “Islam teaches that even though man was created and born ‘with a pure nature’ he sins because of ‘ignorance and weakness.’ This is hard for me to comprehend because the *Qur’an* and the Bible both teach that Adam and Eve sinned **KNOWINGLY** (the ‘great sin’).” Lingle, 228.

¹⁰⁸ See also “by nature upright” elsewhere (K. 10. 105; K. 16. 120; K. 16. 123; and K. 98. 5).

¹⁰⁹ At the conclusion of his insightful commentary in English and Arabic about *The Gospel of John*, Dr. Ben Malik Jamil makes a personal appeal: “Dear Reader, you have finished reading the greatest story ever told. It is the greatest story because it mainly concerns you and your eternity, for it tells you of God who loved you so that He sent His only Son to redeem you from sin. Your reading of this story will put you at a crossroad of many ways; and lay upon your shoulder the responsibility of choosing the straight Way that leads you to eternal life which is in Christ Jesus our Lord.” Jamil, 164-165.

“... The Koran verse ... truly confirmed this Bible teaching, when God was quoted saying to Jesus: ‘I have set those who believed in thee above those who disbelieved till the Day of Resurrection.’ The Koran did its job by confirming the message of the Gospel, and pointed the people to the Gospel and told them that it is the Light and Guidance unto the world. Of course it did not explain the Gospel message, because the best place to read such a message is in the Gospel itself; that is why it pointed you to the Gospel, the Light of the world. Without this light, you are in darkness. You should come out from that darkness by receiving the center of the Gospel message, namely, the Lord Jesus Christ, who also wants to be your Savior right now. Your heart therefore shall continue to be hungry, your life empty and your soul thirsty for God’s truth and you will always lack the peace of God that passes all understanding which you cannot attain unless you receive the Lord Jesus Christ as your personal Savior. If you want to have eternal life, and enjoy God’s salvation, you should lift your heart in a sincere prayer to God, and say: ‘Lord Jesus, thank you for dying on the cross for my sins. Forgive my sins; make me your child, and write my name in the Book of Life. In your name I pray. Amen.’ (‘But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.’ John 1: 12).” Jamil, 166.

Conclusion:

The Koran claims that its teaching is based on the Holy Bible. One of the main purposes of the Koran was to turn the people of the Arab tribes away from the worship of inanimate idols that was so common in that day. But the Koran's expressed concern was that people not merely profess to obey the Holy Bible but that they live according to its teachings.

However, the Koran's understanding of Allah is similar to but significantly different from the God of the Bible with respect to God's holiness and justice. Although Allah is said to be "loving," the God of the Bible "is love." This is an important difference. These attributes of God are especially important in relation to Jesus the Messiah and His person and work.

While the Koran recognizes the virgin birth and sinlessness of Jesus the Messiah, it is unclear about the historicity of the death of Jesus Christ on the cross.

Furthermore, it is unclear how much the author of the Koran knew about the Holy Bible in his day despite the fact he claimed his teachings were in accordance with the Holy Bible. It is also uncertain whether many people of that era would have had ready access to the Holy Bible had they desired to compare the writings of the Koran with the Holy Bible.

The Koran does argue for monotheism by contradicting a number of the Christological heresies that were popular in its day. However, it does not present a clear refutation of the biblical understanding of monotheism.

Finally, one cannot know for sure the motivations or purposes of the writings in the Koran. It never claims to quote verbatim from the Bible, and its recitation of Bible stories often differs significantly from the biblical record.

The Koran uses a different name for "Jesus." In the Holy Bible the name "Jesus" means "Savior." This is a significant difference, too.

Therefore, it is important to consider all these questions about how the Koran portrays Jesus the Messiah. How does this compare with what the Holy Bible teaches about Jesus Christ? Only when these questions are addressed, and the Holy Bible is read and studied with an open mind, especially the Gospels of Matthew and John as well as the Apostle Paul's Epistle to the Romans, can the Koran's Christological confusion be corrected.

Appendix A: Riccoldo Pennini (1243-1320 A.D.)

Author of *Refutation of the Koran or the Law of the Saracens*¹¹⁰

Riccoldo Pennini wrote an ancient book that deals with many of the Christological errors of the Koran.¹¹¹ Riccoldo, from the Tuscan village of Monte Croce, was born in 1243 A.D. and died in 1320 A.D. His *Refutation of the Koran* revealed many Christological errors in the Koran as he tried “to expose the chief principal lies of this unjust law and to show the matter to other believers, with the help of which they can more easily call the followers of this heresy back to God.”¹¹²

He visited Baghdad for several years between 1290 and 1294 A.D. The following are a number of the Christological errors that he found in the Koran. A large number of heretics

¹¹⁰The Koran has been called the law of the Saracens. The word “Saracen” means Easterners. Originally, it meant the pre-Islamic nomadic people of Syria and Arabia. Later it referred to an Arab. Then it came to mean any Moslem—especially at the time of the Crusades. “[Middle English, from Old French *Saracin*, from Late Latin *Saracenus*, from Late Greek *Sarakenos*, probably from Arabic *sharqiyyin*, “Easterners,” from *sharq*, sunrise, east, from *sharaqa*, to rise.]” “Saracen.” Def. 1-3. *The American Heritage Dictionary of the English Language*. William Morris, Ed., (Boston: Houghton Mifflin Co., 1981), 1152.

¹¹¹ Riccoldo wrote this in Latin after 1300 A.D. when he was forced to leave Baghdad due to Islamic persecution of Christians. Demetrius Cydonius, a Byzantine theologian, translated it into Greek in the 1350’s. Before 1530 Bartholomaeus de Monte Arduo translated it into a more contemporary Latin. Martin Luther read this book in 1530. This and another book were his only source of knowledge of the Koran. In 1542 Luther first read the Koran in Latin so he could judge for himself. As a result, he translated Riccoldo’s work into German and published it in April 1542. In 2002 Londini Ensis, having stumbled upon this text in Luther’s works, translated this 700-year-old book by Riccoldo into English from the Latin translation by Bartholomaeus—the same Latin translation that Martin Luther used. Riccoldo of Monte Croce OP, *Refutation of the Koran [circa 1300 A.D.]*, trans. by Londini Ensis (Self-Published: L. Ensis, 2010), 10.

¹¹² Riccoldo of Monte Croce divided his refutation of the Koran into chapters. “The first chapter contains the principal errors of this law.” Then he presents “the fact that this law is not God’s law because neither the Old nor the New Testament bear witness to this.” He shows that “it contradicts itself in many ways; ... it is not confirmed by any miracle; ... it is irrational; ... it contains obvious lies; ... it is violent; ... it is disorderly; [and] ... it is unjust.” Moreover, it contains “the most shameless feigning of visions.” These are the topics of ten of the seventeen chapters in this book. Riccoldo, 6-7.

in church history can be connected with the false teachings that the Koran presents about Christ. To begin with, the Koran does not recognize Christ as a member of the Trinity. This follows the heresy of Sabellius.¹¹³

However, the author of the Koran “puts a dual nature on that which comes from God.... For he pretends that God’s essence and His Spirit are something they are not. Then he presents God in the Koran speaking in the plural, so that the Spirit of God itself and Christ himself are not seen to be God, but of an essence which is less than God and subject to him. He agrees in this with Arius¹¹⁴ and Eunomius:”¹¹⁵

He falsifies Christ to be a noble creature and rising above all other creatures. However, this opinion clearly came from the Platonists, who lied about Almighty God, the father and Creator of all things, from whom they said that a certain mind flowed down in the beginning.... This they would call the paternal mind.... Therefore the things which are said about the Son of God in the Scriptures, these things they incorporate into that mind. Especially, however, the fact that the holy book [the Holy Bible] also calls the Son of God the Wisdom and Word of God. (Riccoldo, 9-10)

Likewise, the Koran’s author “claimed that Christ was most holy and endowed with virtue above all others. However, he openly says that what is in him is above man. For he calls him the Word of God, and the Spirit of God, and the Mind of God.” (Riccoldo, 10)

He thinks it completely ridiculous that Christ be called God in accordance with the truth. And to demonstrate this he uses two reasons particularly. Indeed, one is because Christ himself never claimed to say this about himself and the other is because he himself seems to have said the opposite.¹¹⁶

¹¹³ Sabellius, who lived in the third century, taught in Upper Egypt and came to Rome around 215 A.D. He and his followers were strict modalists teaching that “the second and third members of the Trinity were merely various aspects of God so that the Father, Son and Holy Spirit became in effect all one and the same.” Eventually he was excommunicated. (Barker, *Who’s Who in Church History*, 245)

¹¹⁴ “The Arians supposed about the Son of God that he was a creation that surpassed all other creatures, the intermediate being through which God created all things.” Riccoldo, 10.

¹¹⁵ “Eunomius . . . denied any substantial similarity between God the Father and God the Son, arguing that God the Father is unbegotten and therefore, the Son, being begotten of the Father, cannot be equal. Heresy condemned by the 381 First Council of Constantinople.” Riccoldo, 9-10.

¹¹⁶ The author of the Koran says that “though Christians say that Christ is God, yet Christ himself said to the Jews: ‘Worship my God and your God, my Lord and your Lord.’ . . . From John 20:17, ‘I am returning to my Father and your Father, to my God and your God.’” Riccoldo, 10.

It is, therefore, the primarily intention of the Koran to persuade others that Christ is not God, nor is he the Son of God, but only a holy and wise man, and a very great prophet, born of a virgin without a father (in this he agrees with a heretic Carpocrates).¹¹⁷

In a similar way, the author of the Koran “affirms that it is impossible for God to have a son, based on the reasoning that he does not have a wife (agreeing again with the same heretic...).”¹¹⁸

The Koran teaches “that Christ was neither killed nor crucified by the Jews, but that someone else was killed who was like him. In this he agrees with the Manichaeists.” (Riccardo, 11)¹¹⁹

Again, the author of the Koran adds that God summoned Jesus to Himself and that Jesus will come again to the earth.

. . . He will appear again at the end of the world and will kill the Antichrist, but after this, God will make Christ die. However, whoever denies the sufferings of Christ, that person denies all the ministries of the church which draw their effectiveness from the divine suffering. In this he agrees with the Donatist heretics.” (Riccardo, 11)¹²⁰

The author of the Koran “also says that the Holy Spirit is a creature, agreeing with Macedonius.” (Riccardo, 11) Furthermore, the author of the Koran “tells tall stories, saying that the greatest blessedness for men is in immoderation and pleasures, and in costly clothes, and water gardens, agreeing in these parts with the heretic Cerinthus...” (Riccardo, 12)¹²¹

¹¹⁷ “Carpocrates . . . was an Alexandrian philosopher and founder (*circa* 130) of a Gnostic sect that, among other heretical beliefs, held Christ to be one among many wise men.” Riccardo, 10.

¹¹⁸ “And he adds that if God did have a son, the whole world would now be in danger, as though there would have to be a difference of opinion between them. In this he agrees with the Jews and with the heretic Cerdonius. Cerdonius . . . taught that the world and the flesh are evil and that two gods exist. The good god is unknown. The evil god is the Jewish God who created the world and flesh.” Riccardo, 11.

¹¹⁹ “Manichaeism . . . was the 3rd century Persian synthesis of various systems of belief including, amongst others, Zoroastrianism dualism, Gnosticism and some elements of Christianity.” Riccardo, 11.

¹²⁰ “The Donatists were a schismatic group that broke away . . . in 312 and flourished in Africa until declining in the 5th century.” Riccardo, 11.

¹²¹ “Cerinthus . . . was the Gnostic founder of Adoptionism who lived during the life of St. John. Amongst other heretical beliefs, he thought lightly of sin, regarding the body as unimportant and

The Koran “also permits a great number of wives in marriage and the seduction of slave-girls and however many one can take away while plundering in war, even taking the wives of others without concern (following . . . the Nicolaitan heretics).” (Riccoldo, 12)¹²²

Moreover, the author of the Koran permits the expression of the baser desires and appetites of human nature while saying little if anything about the nobler qualities of self-restraint, kindness, and purity.

His whole intention is to cut short whatever was difficult to believe or hard to perform, but also to permit (the Arabs most of all) everything to which they were inclined, which are taken up by present-day peoples, namely greediness, plunder and licentiousness. About virtues, however, such as humility, patience, peace, self-control or about the final end, he has said nothing worth asking about.... (Riccoldo, 12)

These are the principle errors of the Koran. (Riccoldo, 13) Its author threatens everyone with death who will not submit to its law, unless they ransom themselves by a tribute. (Riccoldo, 12-13) (See also K. 9.5)

Moreover, so that one cannot easily argue against any one of these lies through the Old or New Testament, or through works which philosophers have written (in which they themselves discuss excellence, sin and the final end), he ordered that nothing whatsoever was worthy of trust that was contrary to the extensive law given by him, and commanded that anyone who dared to say something contrary to this be killed or punished with a more severe penalty. Yet he himself strongly praised the psalmist and the other prophets. (Riccoldo, 12-13)

“However, he showed not one miracle to credit this, but said, unsheathing his sword, that he was sent by God not in the excellence of miracles, but of arms.” (Riccoldo, 13) The author of the Koran “rose in rebellion against the truth and the church of God. A man inclined to sexual desire and given to deceitful devices, he was called Mohammed.” (Riccoldo, 6)¹²³

teaching that carnal appetites could be gratified without limit or control.” Riccoldo, 12.

¹²²The Nicolaitans promoted a “heresy that permits licentiousness, condemned by Revelation 2:6 and Revelation 2:15.” Riccoldo, 12.

¹²³Riccoldo concluded: “With the purpose and help of he who is a liar and the father of lies, he composed a law (which is unjust and full of lies), as though it were uttered from God’s own mouth, indeed, a law he has called the Koran – namely, a collection of divine commandments. This Mohammed has persecuted the church of God above all others who were or ever will be for he has not

Appendix B: A Condensed Outline of Riccoldo's *Refutation of the Koran*:
Based on Selected Chapters Showing Many of the Primary Arguments

Dr. Martin Luther came into contact with Riccoldo Pennini's *Refutation of the Koran* in 1530 A.D. This and another book were Luther's only sources of knowledge about the Koran. Luther was at first reluctant to believe Riccoldo had described Islam correctly. Martin Luther could hardly believe people would be persuaded by the devil to believe such terrible things as Riccoldo described. In 1542 Luther first read the Koran in Latin so he could judge for himself. As a result, Luther translated this book by Riccoldo (or "Brother Richard" as Luther called him) into German the very same year, and published it during that same year in April 1542.¹²⁴

In the realm of textual criticism, the closer a copy of a manuscript is to the time of the original manuscript the more weight of importance is given to the earlier copy's reading. Mohammed lived 1400 years ago, and 700 years ago this book was written refuting the Koran. When Martin Luther read Riccoldo Pennini's book, *Refutation of the Koran*, it was already a 200-year-old book. In other words, Riccoldo's book had already stood the test of time for a couple of centuries. Available in English only seven years ago, one should take a serious look at this 700-year-old book. Martin Luther trusted this book to inform him about the Koran. Riccoldo's *Refutation of the Koran* answers many important questions about the Koran. The importance of this refutation may surpass many of the more modern ones due to its antiquity, its accuracy, and the scholarly endeavor involved in its production by the author.

struck the church in only one way, but in three most universal ways. Now by means of a savage tyrant, and another way through deceitfulness in its laws, and again, by corrupting those who are more simple minded through his pretense of sanctity. This has had the result that they have subjected a large part of the world to his deception...." Riccoldo, 6.

¹²⁴ Martin Luther's 1542 edition reportedly has been reprinted this year of 2017 with no changes. *Verlegung des Alcoran* Bruder Richardi, Prediger Ordens, Anno. 1300. Ricoldus de Monte Crucis; trans. Luther, Martin. Published by "ReInk Books (2017). SoftCover. Book Condition: New. Reprinted from 1542 edition. NO changes have been made to the original text." www.abebooks.com. Bookseller: S N Books World – Worldwide Free Shipping (Delhi, India). Price U.S. \$9.08.

The author of *Refutation of the Koran*, Riccoldo Pennini of Monte Croce, O.P., was from a Tuscan Village evidently near Italy. (The post-nominal abbreviation, O.P., after his name means Order of Preachers also known as the Dominican Order.)¹²⁵ His *Refutation of the Koran* was written shortly after 1300 A.D. after he was forced to leave Baghdad due to Muslim persecution of Christians. About 50 years later, in approximately 1350 A.D., Demetrius Cydonius of Crete, a Byzantine theologian, translated it from the Roman language into Greek. Evidently before 1500 A.D., another person, Bartholomaeus de Monte Arduo of Picenum, translated it back from Greek into a more contemporary Latin.¹²⁶ This Latin translation by Bartholomaeus was used by Dr. Martin Luther for his German translation of Brother Richard's book in 1542.¹²⁷

Londini Ensis stumbled on Riccoldo's work while reading Luther's works. In 2002 Londini translated Riccoldo's book from the Latin translation by Bartholomeus—the same

¹²⁵ Riccoldo Pennini was born two decades after the death of the founder of the Dominican Order. "Founded to preach the Gospel and to oppose heresy, the teaching activity of the order and its scholastic organization placed the Preachers in the forefront of the intellectual life of the Middle Ages. The order is famed for its intellectual tradition, having produced many leading theologians and philosophers. Dominic saw the need for a new type of organization to address the needs of his time, one that would bring the dedication and systematic education of the older monastic orders to bear on the religious problems of the burgeoning populations of cities, but with more organizational flexibility than monastic orders or the secular clergy. Named after Saint Dominic (1170-1221), the Dominicans were sometimes referred to as the "Domini canes," or "Hounds of the Lord." "Dominican Order," Wikipedia. en.m.wikipedia.org/wiki/Dominican_Order, Accessed 7/14/17.

¹²⁶ Bartholomaeus dedicated his translation of Riccoldo's book to King Ferdinand of Aragon and Sicily. However, he mentions that he noticed that Demetrius the Cretan had translated Riccoldo's book from the Latin to the Greek quite elegantly. So Bartholomaeus evidently used both the Greek translation as well as the older Latin version to translate Riccoldo's book back into Latin "with the same elegance of speech and ... a more polished form and a clearer style." Here is a portion of his letter to King Ferdinand—the famous King Ferdinand who also sponsored the voyage of Christopher Columbus who discovered the Americas in 1492: "To you, most fair and universal King, it is rightly dedicated. You alone amongst the kings of the Christians have inflicted at this time the greatest disasters upon the Mohammedan school.... Even now you intend to take the whole of Africa, which you will be able to gain with ease.... Once you have carefully read this confutation of Brother Riccoldo, then you will learn for the first time how empty this religion is, how worthless, how lacking in substance; and how it has nothing of importance to say for our present day." Riccoldo, pp. 2-3.

¹²⁷ An online edition of an original copy of Martin Luther's 170-page German translation of Riccoldo's *Refutation of the Koran* may be viewed from the Universität Münster, Schlossplatz 2, 48149, at www.sammlungen.ulb.uni-muenster.de/hd/content/titleinfo/759977.

Latin translation that Martin Luther had used.¹²⁸ Londini's English translation of this book, *Refutation of the Koran*, is about 100 pages and was self-published by the translator in 2010. Londini wanted to make it available to the "world-wide scholarly community." He said he was able to do this through the modern technology of print-on-demand publication.

The translator of this English version, Londini Ensis, is evidently a humble man. In his Preface to the new edition, referring to his English translation of the *Refutation of the Koran*, he says when scholarship produces a better translation of Riccoldo's work, "Let all [his] copies be consigned to the fire and let it be forgotten as the embarrassing vestige of an immature youth. For now, it is yours to read."¹²⁹ Londini Ensis, 2010." Here is a 700-year-old book that has only recently come to the modern English-speaking world but which effectively refutes the Koran.¹³⁰

¹²⁸ Londini translated from the "equivalent of the 1507 Basel edition" from "Bartholomaeus de Monte Arduo's Latin, the same Latin from which Luther translated into German" (Londini, pp. ii, iv).

¹²⁹ See review of Riccoldo's *Refutation of the Koran*, Amazon.com, March 2011: "This is a translation of a translation of Riccoldo of Monte Croce OP writing '*Contra Legem Sarracenorum*.' This was written when the Dominican lived in Baghdad during the 1290's. This polemical source against Islam though written in the 1290's was first published in Seville in 1500 under the title *Confutatio Alcorani*, "Confutation of the Koran" and has been often edited. So all we can say is this is a translation of the 1507 Basel edition. The author references the work of the Qur'an itself for his refutation and this translation has footnotes referring to the relevant sections of the Qur'an. So while reading this edition, which may contain errors in translation or previous editing, one can verify for themselves the validity of his arguments by checking this work against the relevant parts of the book he is refuting. Martin Luther translated this book into German for wide publication after doing his own research and having read the Qur'an. There is also the Saracens response to the original work which affirms the validity that the Gospels are from God as the Qur'an clearly bears witness to this. Yet they proclaim that the Qur'an was necessary for who could love God with their whole heart. And added to this edition by the translator is the preface written by Martin Luther to his first translation of the Qur'an."

¹³⁰ Notice another review of Riccoldo's book, *Refutation of the Koran*, at Amazon.com, June 2012: "We hear all the total lies ... about a religion of Peace: Islam. Ironically a religion founded by a man who lived by the sword and violent conquest, not to mention crude sexual proclivities with many women and even young girls, but I digress. That alone should raise serious suspicions. Well, it did, almost 1300 years ago a man devoted years of his life to learn Arabic and study the Koran and Islam in very vivid detail to try and understand it, and to figure out how it compared not just to other religions, but also to philosophical thought and critical thinking. The results: This book, finally in English having had been first translated to German by Martin Luther (the guy that started the Protestant church) from the original Latin! Why has this book remained relatively obscure...? ... An eye opener for sure. It is NOT PC at all."

An Outline of Riccoldo's *Refutation of the Koran* ¹³¹

Chapter 2 -- "Conversion through the Koran"

Thesis: It is possible to bring about the conversion of those who have the Koran.

- I. First show them the falsity of their law.
 - A. It is easier to show their faith is wrong than to demonstrate the truth of our faith.
(14)
 - B. Although we have the power of the Gospel and the witness of Miracles.
- II. Ask what the Koran says when portraying God speaking of Himself in the plural.
- III. Ask from where they know it is impossible for God to have become incarnate? (15)
- IV. Muhammad says Christ never said He was God.
 - A. Although Christ did not say it openly before the resurrection, He revealed this adequately.
 - B. He commended Peter for what he said clearly.
 - C. He did not say this conspicuously because He came with discretion and humility to conquer him who conquered mankind with a trick.
- V. It is necessary to refute so deceitful a law as the Koran.
 - A. This must be done by showing it is not the law of God.
 - B. The Koran says that the Saracens ought to accept the Gospel testimonies as well as the Old Testament. (16)

Conclusion: ***It is possible to demonstrate from the Koran itself that it is not the law of God with the result that Goliath will be killed by his own sword.*** (17) (Italics mine)

¹³¹ Page numbers are in parentheses at the conclusion of each segment of material from the text. Much of each outline may be largely in the words of the author or translator to preserve the meaning. Riccoldo of Monte Croce OP, *Refutation of the Koran* [circa 1300 A.D.], trans. by Londini Ensis (Self-Published: L. Ensis, 2010), 14-101.

Chapter 3 – “No Scriptural Witness”

Thesis: The Koran is not God’s law because neither the Old Testament nor the New Testament bear witness to it; however, the Koran says Saracens need to obey the Old Testament and the Gospel.

- I. The law of God in the Holy Scriptures is like a chain made continuous by the same Author.
 - A. All the prophets prophesy of Christ.
 - B. But Moses, the prophets, and Christ say nothing about Muhammad, except to beware of false prophets. (18)
- II. Yet Saracens say Jews and Christians corrupted the Bible, so this is why it does not prophesy of Muhammad.
 - A. But this is unworkable since the Koran says if you are in doubt about what we revealed, ask those who have read the book before you, in other words, the Christians and Jews.
 - B. But how could Muhammad have sent Saracens back to false testimonies.
 - C. Therefore, at the time of Muhammad, the Scriptures of the Old Testament and Gospels of the New Testament were not corrupt. (19)
- III. Neither were the law and Gospel corrupted later because they were found written the same in every language and Province. (20)
- IV. Mohammad praises the Gospel above other Scriptures and after that the Old Testament.
 - A. The Saracens could be compelled to accept the words contained in the Gospels and the Old Testament most conformably. (22)
 - B. However, the Old Testament and Gospel, which are divine laws, do not bear witness to the Koran as Muhammad confesses, but rather, they oppose the Koran. (23)

Chapter 4 – “The Style of the Koran”

Thesis: The Koran’s style shows it is not the law of God.

- I. Because it does not have the style or idiom which agrees with others who have written God’s law.
- II. It does not have the style or idiom of Divine Law. (24)
- III. It is not the custom of God to speak about Himself as if speaking about another.
 - A. God does not repeat that He is great and glorious and other things of this kind.
 - B. God does not repeat that He is wise and good, and that everything is His on Earth and in sky, and that He judges fairly. (25)
- IV. The Saracens in Arabia exalt in the rhythmical style of the Koran.
 - A. But God never talks with Moses or the other prophets in Rhythm or verse.
 - B. Other prophets did not hear God speaking in meter. (24)
- V. God is not accustomed to speaking with men through fictitious tales. (27)
 - A. Mohammad supposedly ordered the moon to split. K. 5 4.
 - B. The Koran’s style is fictitious. (26)

Chapter 5 – “The Opinions of the Koran”

Thesis: The Koran is not the law of God since it does not agree with opinions of anyone else.

- I. The Koran is not the law of God because it does not agree with the law of God, nor with philosophers who discuss virtues and that happiness itself for man is in the intellectual part of the soul, and that happiness is the reward for virtue.
 - A. Christ shows in the Gospel that the path is narrow which leads to eternal life.
 - B. Happiness of man is in the observance of God, and in knowing the only true God. (John 17:3). (28)
- II. Muhammad hardly discussed anything about virtues.
 - A. Muhammad spoke primarily about war and plunder.
 - B. Mohammed chose the wide path for his followers, sons of destruction and death.

- III. About the final end Muhammad agrees with certain ancients who lived an irrational life and claimed heavenly happiness lies in certain sensations.
 - A. They speak of happiness in foods, intemperance, gardens and expensive clothes.
 - B. It portrays heavenly happiness as what carnal and intemperate man desires.
- IV. Muhammed said to the Saracens, "After me you will be divided into 73 parts of which one will be saved. Truly all the rest will be destroyed in the fire."
 - A. This belief is so strong among them that no one who is wise among the Saracens despises it. (29)
 - B. However, another verse in the Koran says all the Saracens will go to hell.
 - K. 19. 71.
 - C. This belief is most true though delivered by the mouth of a liar on his death-bed.
- V. The Koran does not agree with the law of Moses in the Commandments, for the law of God forbids murder, rape, and all worldly desires.
 - A. However, the Koran either orders them or permits them to happen.
 - B. The Koran teaches that men cannot compel women to let go of their virginity, but it teaches that they can sleep safely with those who are consenting. K. 24. 33.
 - C. The Koran also permits men to mix with their own wives as well as with those which they can capture in war. K. 23. 6.

Conclusion: Therefore, it is clear that the Koran is not the law of God for it differs in purpose from the law of God who desires the salvation of men. (30)

Chapter 6 – "The Koran Contradicts Itself"

Thesis: The Koran disagrees with itself here and there because it is evil.

- I. Muhammad says if the Koran were not from God many contradictions would be in it.
 - A. However, there are many contradictions in the Koran.
 - B. Therefore, the Koran is not from God.
- II. He says God made him a prophet.
 - A. But he says he was granted favor by an angel.
 - B. And he found this angel mourning for his sins.

- III. He says he is a prophet for all people.
 - A. But he says that the Koran was given only in Arabic.
 - B. He says no other language can know him [God] but Arabic.
 - IV. He says Jews, Christians, and Sabians will be saved. K. 2. 62. (31)
 - A. But no one will be saved but those who live by the law of the Saracens. K. 3. 19.
 - B. So there is a contradiction about who will be saved.
 - V. He commands these people not to argue with men of another sect.
 - A. This is because it is not for man to bring down but for God alone.
 - B. But he commands in many places that everyone be killed and plundered who does not believe unless they believe or pay a tribute. K. 9. 29.
 - VI. He says he is not one of those who compel others to believe. K. 2.256.
 - A. But he commands those who do not believe to be killed and plundered.
 - B. But what greater compulsion is there than slaughter? (32)
 - VII. He says he is the first of all the Saracens and that the law of the Saracens is the Koran.
 - A. Muhammad was born in 598 A.D.
 - B. But he says Abraham, Isaac, and Jacob and his sons (who lived over 2,000 years before Muhammad) were Saracens. K. 2. 133.
 - VIII. He says he was sent by God to the Arabs because these people did not have an apostle from God. (33)
 - A. But he says that he was sent to the entirety of peoples. K.21.106-107; K.6.90.
 - B. Therefore, the contradiction and law is clear that he was sent to Arabs alone and to every people.
- Conclusion: Therefore, it is not the law of God since it has so many contradictions. (34)

Chapter 8 – “It is Irrational”

Thesis: The Koran is completely irrational.

- I. This is demonstrated with four lines of proof.
 - A. The man or author
 - B. The law itself

C. The works

D. The end

II. The man was submissive to sin.

A. He was unjust, a plunderer, an adulterer, a murderer, and submissive to other sins.

(39)

B. Rather than repent of his sins, as did David and Moses, Mohammed wrote an unjust law that legitimized his sins.

C. This is blasphemy since he lies pretending that he has approval for such sins from the mouth of God.

1. It is well known by the Saracens that Muhammad slept with a girl named Mary.

a. His two wives, one of whom was Aisha the daughter of Abu Bakr, asked if this was fitting for a prophet.

b. Mohammad then brought a law as if from the mouth of God claiming God permitted him to do this. K. 66. 1 - 2. (40)

2. Later he took the wife of Zaid who said that Muhammad as an apostle of God should not take her as his wife.

a. But Muhammad replied that God had given her to him. K. 33. 37.

b. Yet Muhammad says elsewhere there is no sin greater than to attach a lie to God. K. 18. 15.

c. Therefore, it is completely irrational that the minister and prophet of such a wholesome law (as they claim it to be) is a most carnal and lustful man.

(41)

3. Muhammad says in the Koran itself that he does not know whether he is on the path to salvation or not.

a. He also says openly there is no man in the world who can understand the Koran.

b. Yet there is nothing in the gospel that we cannot also understand when aided by the lamp of Faith.

III. The Koran's doctrine is irrational.

- A. The Koran says God commanded angels to worship Adam.
 - 1. Those who refused became demons and those who worshipped remained angels.
 - 2. Yet how could God command idol worship and command that they give others the honor that is due to God alone?
- B. The reasoning of the Koran's doctrine is irrational.
 - 1. The Koran teaches to say "There is no God but God." This is true on its own. (42)
 - 2. But when it says to say that "Muhammad is the apostle of God," this is strongly doubtful.
 - 3. Why do they then join those two statements?
 - 4. One is well-known and the other is obscure.
 - 5. Furthermore, what virtue or use is it to make this statement, when joined together, the means by which whoever says it is automatically saved?
- C. Muhammad orders as if from the mouth of God that the faithful be killed, that is, those who are not Saracens.
 - 1. But he also says, "No one can even have faith unless this is permitted him by God." K. 10. 99 - 100. (43)
 - 2. [Why does he order to be killed those whom God has permitted to have faith?]
- D. Mohammad says God could never spare someone who turned his back on the enemy. K. 8. 15 - 16.
 - 1. But what sin is it for a man to flee in war when he sees he is in danger?
 - 2. [Is not such a teaching irrational?]

IV. The works required by this law are irrational.

- A. Likewise, the works required by the law concerning washing is completely irrational.
 - 1. Muhammad commands them when they pray, to wash their hands, face, bottom, forehead, soles of feet, and arms up to the elbow. K. 5. 6.
 - 2. However, if they cannot find water, to plunge their hands in dust and then rub dust-smeared hands to adequately smear their own faces with dust.

3. If it is rational to wash, it is irrational to be smeared with dust.

B. The Koran is especially irrational when it describes divorce.

1. Because the Koran says it is possible for a Saracen to throw out his wife and reconcile with her again as often as he is pleased or displeased with her.

2. However, he cannot accept her again after the third divorce unless someone else has known her. (44)

3. [The Koran's law regarding divorce is irrational in that it is the opposite of the biblical law regarding the sanctity of marriage (Deuteronomy 24:1-4).] (44-45)

V. The Koran's law is especially irrational because of what it says of the end (eternal life) and the rewards it promises.

A. It says blessedness is reserved for Saracens to inherit watered gardens, women and mistresses, who are young, modest and beautiful, clothed in purple garments and to have most pleasant food.

1. Herein lies the intention of the whole Koran and of the whole Saracen religion, to firmly place blessedness in luxury and in the belly. (45)

2. However, about true blessings, such as about knowing God and the perfection of the mind, Mohammad makes no mention of these things.

3. The Holy Scriptures and philosophers conclude that life centered on the belly and the bed is the worst kind.

B. Since the Saracens may not accept what Scriptures and philosophers say, it can be shown by reason that neither in the body nor in intemperate actions does blessedness for men exist, and these things will not be there in eternal life. (46)

1. Even among the Saracens themselves, it is seen as more honorable to hold back from these things.

2. They even have certain self-controlled men whom they praise very greatly.

3. If the final blessedness of man lies in having many wives and mistresses, how can women ever be happy, unless they have many men?

4. But on the other hand, how can any man be happy, whose wife has many other men? (49)

5. Therefore, it is rational to conclude that what the Koran proposes about eternal life would result in both men and women being miserable and unhappy. (50)

Chapter 9 – “It Contains Lies”

Thesis: The law of Saracens contains lies.

- I. The Koran is not the law of God because it contains obvious lies.
 - A. The Koran certainly contains many truths that are found in the Gospel and in the law of Moses and in the prophets.
 - B. But Muhammad himself inserted so many obvious lies of his own, that just about the whole thing should be considered dubious and false.
 - C. It is the work of him who is a liar and the father of the same.
 - D. However, the lies of the author of the Koran are reduced to ten principal types:
 1. Of Himself
 2. Of Christians
 3. Of Jews
 4. Of Apostles
 5. Of Patriarchs
 6. Of Demons
 7. Of Angels
 8. Of the Virgin Mary
 9. Of Christ
 10. Of God
- II. Of Himself
 - A. He certainly says he is the seal and last of all the prophets past. K. 33. 40. (51)
 - B. Magnifying himself, he says if all men, spirits, and angels got together, they would not be able to make such a Koran as this is. K. 17. 88.
 - C. But this is blasphemy to say they could not make a better book even if they were helped by God.
- III. Of Christians

- A. He says they attribute a partner to God.
- B. But this is a lie since Christians say God is one God and most single. (52)
- C. Muhammad says Christians deify Mary.
- D. But Christians say she was a most blameless woman not a goddess, and the Gospel calls her a woman. (52-53)

IV. Of Jews

- A. Muhammad says Jews themselves say they killed Jesus Christ, the son of Mary, the Apostle of God. K. 4. 157.
- B. However, this is an obvious lie for the Jews do not say Jesus is the Christ, nor that he was the Apostle of God. They call him an unjust man, and they themselves say that it was for blasphemy that they killed him.

V. Of Apostles

- A. The Koran says the Apostles testified they were Saracens and followers of the Apostle Mohamad. (53)
- B. But this is a lie for Christ and the apostles were six hundred years before Mohammad.
- C. Mohammad appeared at the time Heraclius began to rule in 612 A.D. after the incarnation of our Lord.
- D. How can Apostles be Saracens when Muhammad says in the Koran K. 54. that he himself would be the first Saracen?
- E. Therefore, Islam was started by and had its beginning by Muhammad.

VI. Of Patriarchs

- A. Muhammad says he was the first Saracen in the world.
- B. Yet he says Noah and Abraham were Saracens.
- C. How could Noah have been a Saracen when he proceeded Muhammad by 2,500 years? (54)

VII. Of the Demons

- A. The Koran says that through the Koran demons can be saved. K. 72. 1 - 2.
- B. So it says the demons called themselves Saracens and were saved.
- C. This is such a great lie; it does not need to be demonstrated by any argument.

VIII. Of Angels

- A. The Koran says the angels all worshiped Adam, except the devil. K. 2. 34.
- B. He also seems to say angels are corporeal creatures, since they were created from fire. K. 38. 76.

IX. Of the Virgin Mary

- A. The Koran says she was Aaron's sister. K. 19. 28.
- B. But between this Mary and the Blessed Virgin Mary fall 1,500 years. (55)

X. Of Christ

- A. The author of the Koran says Christ is not God nor the Son of God.
 - 1. He says Christ Himself did not say this about Himself, but humbly excused Himself before God, that He never said this to the world. K. V. 116.
 - 2. However, this is an obvious lie. For it is written in the Gospel of John that He said He was the Son of God. (John 5:17-18 and other places).
- B. Also, the Jews wanted to stone Him for what they thought was blasphemy since He said that God the Father and He are one. (John 10:30-33) (56)
- C. Jesus Christ also claimed to be equal with God. (Revelation 1:8) (56-57)
- D. The Koran says Christ was not crucified.
 - 1. The Koran says Jesus did not die.
 - 2. But this is contrary to the truth contained in the Gospels and other Scriptures.

XI. Of God

- A. The author of the Koran says God cannot have a Son since He does not have a wife. K. 6. 101.
- B. The author of the Koran simply asserts this and repeats it in the absence of any other strong argument.
 - 1. This is silly fantasy.
 - 2. Christians do not attribute to God his Son as from a woman.
 - 3. The Son of God is co-eternal with the Father and of like essence and on equal footing. (57)

Conclusion: Since the Koran is full of lies, it is indeed worthless, empty, and fictitious!

- A. Although many lies are revealed in the Koran, yet for the sake of those things in it that contain truth, the Koran is given praise among the Saracens.
- B. However, Augustine said something better for us: "If only one false word could be found in the Gospel, it would be fair that the whole Gospel be considered worthless and empty and fictitious."
- C. Some Saracens, especially those who are wise, have no faith in the words of the Koran but turn away from the fiction of its doctrine.
- D. In contrast, Christians, trusting in God's truth, rejoice when the Bible is read by all and translated into other languages. (61)

Chapter 10 – "It is Violent"

Thesis: The law of the Saracens is not the law of God for it is violent.

- I. The Koran is a law of slaughter and death.
 - A. This is because it sends to eternal death,
 - B. It also compels men to believe the things it says with bodily slaughter.
- II. The Koran says there is no compulsion in the law of God. K. 2. 256.
 - A. But what compulsion is greater than slaughter?
 - B. It should rightly be called a law of slaughter and death.
- III. Muhammad saw, or rather his teacher the devil, that this law is completely different to the Divine law and the law that is in the Old and New Testaments.
 - A. It disagrees with itself, and that
 - B. It contains manifest lies.
- IV. Then when he considered that because of this there would be many who would contradict it, he equipped Muhammad with the appropriate tool, that is, the sword to kill.
 - A. He himself gave the command in the law that they be killed whosoever opposes this law and does not believe.
 - B. Therefore, throughout the whole book, like some kind of universal command, it says, "Kill! Kill!"

C. But this path is the opposite to Christ who commands us to even love our enemies.
(62)

V. A sign of the violence of the law of the Saracens is obvious.

A. When a teacher of the Saracens shows them the law, he who ought to preach the word is the first to bare his naked sword and hold it in his hand, so great is the way he teaches. (64)

B. Or he terrorizes from some lofty position.

Conclusion: However, Christians do not teach the sword, but carry the Cross showing signs not of violence, but of gentleness, just like the men who were sent by Christ, like sheep in the midst of wolves. (65)

Chapter 11 – “It is Disorderly”

Thesis: The Koran is not the law of God for it is disorderly.

I. The Koran is not the law of God for it is disorderly.

A. As the Apostle says, the things that are from God are ordered.

B. We see this in the works of nature and in the Holy Scriptures.

II. The Old Testament is solid concerning the order of time and history.

III. The Gospel came out well and orderly in time, history, and material.

A. It begins with the incarnation and birth of Christ,

B. Then it continues about His life, teaching and His miracles.

C. After these it speaks of His death, resurrection and ascension.

IV. However, there is no order of time at all in the Koran, nor is there historical order.

A. The first chapter of the Koran begins with a prayer and praise of God.

B. The second chapter is about a cow Moses offered in Leviticus.

C. However, the third chapter is about Abraham’s family.

1. Here are inserted many things about Christ.

2. It says the Virgin Mary was the sister of Moses and Aaron. (66)

- V. The Koran is in such disorder that no one can restore the reasoning of the order of history or the order of the chapters.
 - A. Nor is there order to its material because it never goes through a subject in good order.
 - B. It jumps across from one subject to another completely unrelated in thought.
 - C. Nor is there even any order to its arguments or any demonstration.
 - 1. But every teaching comes from a supposition.
 - 2. And then bases another proposition on its own truth.
 - 3. And from that it concludes something else that has nothing in common with the first. (67)

Conclusion: Such a disorderly law cannot be the law of God.

Chapter 13 – “Its Author and Inventor”

Thesis: It is beneficial to know that it is most firmly believed and is shown by working intellects that the Koran’s chief author was not a man, but the Devil.

- I. The Koran’s chief author is not a man but the devil.
 - A. It set in motion the treachery of the Antichrist.
 - B. The devil did this because of his own hatred.
 - C. Though it was allowed by God’s permission because of the sins of the people.
- II. The devil saw that Christianity was growing in the eastern parts.
 - A. The Christian Emperor Heraclius (Byzantine Emperor, 610-641) defeated the Medes and the Persians.
 - B. Heraclius got rid of the idolatry of the Medes.
 - C. He destroyed the tall tower of Chosroes, King of Persia, who had built an idol of gold, silver and precious stone.
- III. The devil saw that the cross of Christ had been greatly exalted.
 - A. The Christian Emperor Heraclius had brought a cross to Jerusalem in 612 A.D.
 - B. The devil could no longer defend a multitude of gods.

- C. The devil could no longer completely deny the law of Moses and Christ's Gospel.
 - D. Christ's Gospel had now been published throughout the whole world.
 - E. Therefore, the devil invented a new law to deceive the world which was halfway between the Old Testament and the New Testament.
- IV. The devil used Mohammad who was a man given to idolatry.
- A. Mohammed himself was an idolater.
 - B. He was poor in fortune.
 - C. He was proud in heart.
 - D. He was famously deceitful. (73)
- V. It was in the 15th year of Heraclius that a certain Arab Muhammad appeared.
- A. He was rich by marriage.
 - B. He was a leader of a band of robbers.
 - C. He wanted to be king of Arabia.
 - D. He pretended to be a prophet.
 - E. He had an epileptic weakness.
 - 1. He fell continually.
 - 2. To cover over this, after these episodes he would say that an angel was speaking to him.
- VI. Because Muhammad was ignorant and illiterate, the devil gave him some heretical allies, both Jewish and Christian heretics.
- A. Baheyra was a Jacobite.
 - B. Some Jews, afterwards called Abdulla and Selem, became Saracens.
 - C. Some were Nestorians who agreed closely with the Saracens (since they say God was not born of the blessed Virgin but only a man, Jesus Christ). (74)
- VII. Muhammad said that "the Koran came down to him in seven men."
- A. Seven men are mentioned who were Muhammad's allies in composing the Koran.
 - B. They are Naphe, Eon, Omar, Omra, Eleesar, Asir son of Cethir, and son of Amer.

- C. Through his allies, Mohammed composed things for his law, adopting some from the OT and some from the NT, but at that time the people did not have the Koran.
 - D. Various men composed a Koran different to the Koran of the others.
 - E. After the death of Mohammed, people disagreed over the Koran.
 - F. A secretary to the Caliph 'Uthman (644-656) burned the other Korans. (75)
- VIII. Many things in the Koran are scattered and disorderly.
- A. The Koran does not speak rationally.
 - B. The Koran speaks in a deranged way and in this way it covers up its lies.
 - C. Islamists attribute the Koran to Muhammad.
 - D. Mohammed died of poison, and the people did not have the Koran at that time.
 - E. Abu Bakr ordered that everyone collect whatever he could, and composed this Koran, but he burned the rest.
 - F. The great teachers of the Koran never agreed nor ever will about its explanation.
 - G. There were two opposing groups; their literature was contrary to each other.
 - 1. There are those who followed Muhammad.
 - 2. And there are those who followed Ali, who were known to be less evil.(76)
 - H. The Saracens who were without the Koran did not want to publish the Koran.
 - 1. They did not philosophize; philosophers did not consider Saracens to be good.
 - 2. Philosophers despised the Koran because it is irrational and contains lies.(77)

Chapter 15 – “Six Questions: Christ’s Perfection”

Thesis: There are six questions regarding Christ’s perfection in the Koran.

- I. God speaks in the plural.

- A. The Koran is afraid of distinctions of persons feeling it means a separation of the essence.
- B. Therefore, God is in the plural without knowing the reason!
- C. [However, the plural pronoun would seem to allow for multiple persons.]
- II. The content of the Koran continuously mentions the Holy Spirit and the Word of God.
 - A. About the Holy Spirit, it says that We breathed into Mary from the Holy Spirit.
 - B. Therefore, the Holy Spirit is not a creature.
 - C. The Koran uses the words “one,” “holy,” and “our,” to refer to the Holy Spirit.
 - D. Therefore, it is a divine spirit.
- III. The Word is identified.
 - A. The Koran says His Word is Christ Jesus Son of Mary.
 - B. Therefore, there are three persons in the Trinity. (84)
 - C. Therefore, the Holy Spirit is true God.
 - 1. Between the giver and the given there need only be a personal distinction, not an essential one!
 - 2. Therefore, God’s essence is one and cannot be divided.
 - D. It is interesting that the author of the Koran spoke the truth but did not understand it!
 - 1. The Koran says that Jesus Christ is the Son of Mary; this would mean that He is 100% true man.
 - 2. The author of the Koran also says that Jesus is the Word of God. Therefore, he is true God, 100% God.
 - 3. [Therefore, the author of the Koran in a sense points toward an accurate statement about Christology although he did not understand it.]
 - E. Yet the Koran voices the opposite opinion about Jesus Christ.
 - 1. It says that Jesus was just as Adam whom God created from the slime of the earth, and said to him, “Be!” (88)

2. Although the Koran said God poured His Word and Spirit into Mary, by whom Christ was born, after this it voices the opposite, that he is like Adam whom God formed from the dirt.
- F. However, elsewhere the Koran says that God poured His Word into Mary by whom Christ was born.
- G. Mohammad contradicted himself by saying Christ is the Word of God but later saying Christ is not God.
 1. He condemned the mystery of the Incarnation because he did not understand it.
 2. Nor did he accept the mystery of the Trinity. (89)
- IV. The Bible is praised.
 - A. The law of Moses, Psalms, and the Gospel are praised in the Koran.
 - B. Therefore, why not read them? (90)
 - C. The reason that Islamists are not encouraged to read the Bible is because the lie of the Koran would be realized.
 - D. Instead the Koran teaches the following:
 1. Kill anyone who says anything contrary to the Koran.
 2. Do not argue with anyone from another sect.
 3. Do not trust anyone else in another sect.
 4. Have complete separation from everyone outside the sect of Islam. (91)
- V. The Koran teaches to believe in God and his apostle. (91-92)
 - A. This in a sense makes Mohammed himself a partner or sharer with God.
 - B. Mohammed also makes himself God's ally and consort.
- VI. The Koran says many excellent things about Christ, and it says a few worthless things about Muhammad. (92)
 - A. The author of the Koran, Muhammad, is said to have been an orphan, wild, and an idolater.
 - B. He performed no Miracle.
 - C. He was uneducated, and of course, he is dead. (92-94)

Chapter 16 – “The Perfection of the Gospel”

Thesis: The perfection of the Gospel should be obvious when compared to the Koran.

- I. Muhammad praised the Gospel of Jesus. (95)
- II. The true Gospel is in every language.
 - A. Christ commanded to take the Gospel to the whole world.
 - 1. This was accomplished through the grace of tongues.
 - 2. And it was accomplished through the use of miracles.
 - B. The Koran is in Arabic alone.
 - 1. Not all people know Arabic.
 - 2. Not everyone is able to learn Arabic.
 - 3. Does God only want Saracens to be saved? (96)
- III. The Gospel teaches to love one’s neighbor as oneself.
 - A. The Gospel does not permit violence.
 - 1. We are to love our enemies.
 - 2. There is no contradiction as some Christians do not love others; they are unjust.
 - 3. The Koran is just the opposite; it is violent.
- IV. The Gospel is well ordered.
 - A. There is clarity as to its time, place, teaching, and material.
 - 1. The incarnation of Christ, His death, and the Trinity are not blasphemous.
 - 2. Even the Koran says the Saracens reject what they do not understand!
 - B. The Koran is not well ordered. (97)
- V. The Gospel is trustworthy.
 - A. We know what time, place, and by whom it was written.
 - B. The Koran is not trustworthy in this regard.
- VI. The Gospel is easily understandable.
 - A. The Gospel was given by revelation.
 - 1. Therefore, the simple can understand it!
 - 2. The Gospel was not given or expected to be understood by reason.

- B. Those who understand it must be guided by faith.
 - 1. An illustration would be that the proud and worldly people do not understand the Gospel because they are like the bats whose eyes are unaccustomed to the sun.
 - 2. Whereas the holy teachers of the Christian faith have eagles' eyes since they can clearly understand the revelation of the Gospel.
- VII. Christians can give a reason for the hope that is in them.
 - A. Any fool can make a law and say that nothing should be believed that is contrary to it. (98)
 - B. [That is what Mohammed does and says in the Koran.]

Chapter 17 – “The Saracens’ Response”

Thesis: Saracens admit the perfection of the Gospel of Jesus from God but may have objections.

- I. Some Saracens who are more superstitious and contentious reply:
 - A. We do not say the Gospel is not from God.
 - B. Neither that it is imperfect since it is from God.
 - C. But the Gospel involves such difficult and excellent things, we cannot do them.
 - D. Some of these difficult things are supposedly as follows.
 - 1. Love God with all your heart.
 - 2. Love your neighbor as yourself.
 - 3. Pray for persecutors.
 - 4. Bless those who do harm to you.
 - E. Therefore, since it is a law that cannot be kept, according to the Saracens, God provided a law of salvation.
- II. God supposedly gave the Koran with lighter commands and not so many difficult things so that it can save men in an easy way.
 - A. Therefore, they say the Koran is more needed for the salvation of the world.
 - B. Therefore, they call the Koran a law of salvation.

- C. They say, therefore, that the Koran has come in place of the Gospel.
- D. But this is a lie.
- III. It is not possible to say that the Gospel was given only until the Koran, and that the Koran has taken its place for man's salvation.
 - A. This is because the Koran clearly bears witness that there is guidance and salvation in the Gospel.
 - B. One cannot say God changed his mind about the Gospel because the world could not keep it.
 - C. One cannot say God corrected and moderated the law since God considers our actions. (99)
 - 1. This is because God knew from the beginning what the Gospel contains.
 - 2. Also, God knows what men can bear.
 - D. In addition, the Koran says Saracens are nothing if they do not put into effect the Gospel and the law of Moses!
 - E. However, Christians are only obligated to put the Gospel into effect.
- IV. How could the Gospel be called perfect if it could not be kept by men according to their abilities?
 - A. There is no inconsistency since the Gospel does not say that the difficult things are necessary for salvation.
 - B. The Gospel does have some difficult resolutions but they exist for greater perfection [after salvation, i.e., for discipleship].
- V. Also, the Saracens do not keep the law of the Koran.
 - A. This is clear because they drink wine and get drunk.
 - B. They eat foods that are forbidden.
 - C. They do not keep the fast nor the prayer.
 - D. They do not give anywhere near what they are able to give.
- VI. Actually, Muhammad tried to give an easy law, but many difficult things came in the way:
 - A. Because the law of the Koran involves great difficulty when it comes to understanding it.

- B. Because the Koran says its law is understood by God alone. [But this is irrational.] (100)
 - C. Because it contains things difficult to believe when it says the Virgin Mary bore Jesus and God has a Word and a Holy Spirit (although these things in the Bible, which may be hard to believe, are confirmed by miracles).
 - D. Because it requires difficult works like circumcision, not drinking wine, fasting, prayer, collections, and many other things which few Saracens keep.
- VII. If the law of the Koran cannot be kept but by a few, a lighter law needs to be given so man could keep it and be saved.
- Conclusion: However, the Gospel is the most Holy Law from God and can be observed by the world because Jesus pardons us! (101)

Appendix C: Raimund Lull (1236-1315 A.D.)

A Missionary in the Middle Ages

The day of June 30, 2015, marked the 700th anniversary of the martyrdom of a Christian missionary named Raimund Lull who died while attempting to take the Gospel of Jesus the Messiah to the Saracens.

The attached excerpt is presented from a book printed in the nineteenth century entitled: *Memorials of Christian Life in the Early and Middle Ages including "Light In Dark Places"* by Dr. Augustus Neander. Translated from the German by J. E. Ryland. London: George Bell and Sons, York Street, Covent Garden, 1885.

Raimund Lull was born 7 years before Riccoldo Pennini, and he was martyred at age 79, five years before Riccoldo Pennini died at age 77. They may not have known each other, but they both were motivated to risk their lives for the sake of the Gospel of Jesus the Messiah. Both wrote treatises in defense of the Holy Scriptures. They both had missionary hearts to bring to Islamists the Good News of eternal life through faith in Jesus the Messiah.

MEMORIALS
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1885.

13. *Raimund Lull.*

We close these sketches, selected from the missionary history of the Middle Ages, with the delineation of an extraordinary man who was awakened to the higher life in a very peculiar manner,—a man possessed of noble qualities and mental endowments which seldom meet in one person, and in whom everything was adorned by the glow of holy love—Raimund Lull. We see in his example how much greatness may be dormant in a human being till, by a ray of light from on high beaming upon him, it is brought into conscious activity. Various talents are required for missionary labour which must be animated by the Holy Spirit; nor can every man do everything under all circumstances. Indeed, the greatest effect proceeds from the power of the simple gospel, from the demonstration of the Spirit and of power which accompanies these fundamental truths in the hearts of men. But among nations possessing scientific culture, where their culture has hitherto been in the service of a religious standpoint opposed to Christianity, that science which does homage to the cross and serves the spirit of the gospel, may be an important instrument in effecting the transition from the former stand-point to Christianity: the example of a Paul is a witness to this, and many examples in the first ages of the church also witness to it. And in such a connection this man of great mental power, Raimund Lull, is to be mentioned, who in all his deep thinking kept this especially in view, how he might find means to bring reason entirely into the obedience of the faith. For the missions of our age, his words are well deserving of meditation.

Raimund Lull was born in the Island of Majorca, in the year 1236. Till his thirtieth year he led a life estranged from all higher aspirations, in the court of the king of the Balearic Islands. And after his marriage, he continued to indulge in pleasure with a violation of matrimonial fidelity. His poetry was devoted to sensual love. In his work on divine contemplation, he mourns over the lost first part of

his life. "When we see, O God, the trees first of all bring forth leaves and twigs, and then blossoms, and after the blossoms fruit, it intimates that we should first of all give the signs of a good life, then our good works must be seen, as we see the blossoms follow the leaves; and then the advantages which our good works bring must show themselves, as fruits proceed from the blossoms. If trees are beautiful and good because they bring forth twigs, leaves, blossoms, and fruit, how much more beautiful and better are men when they perform works of love, and glorify their Lord, Creator, and God. Trees and plants follow the law of their destiny in what they do, when step by step they bring forth twigs, leaves, flowers, and fruit; but it is not so with us, for we do the contrary: as we see every day that we do that in youth which we ought to do in old age; and do that in old age which we ought to do in youth. I see, O Lord, that the trees every year bring forth flowers and fruits by which men are refreshed and nourished; but it is not so with me, a sinner. For thirty years I have borne no fruit in the world; yea, rather I have injured my neighbours and friends. If, therefore, the tree which is destitute of reason brings forth more fruit than I have done, I must be deeply ashamed, and acknowledge my great guilt. To thee, O Lord my God, I, thy servant, return many thanks, because I perceive a great difference between the works which I used to perform in my youth and those which I now perform in my declining age. For as then all my works were done in sin and in fellowship with sin, so now, I hope, by thy grace, my works, contemplations, and wishes relate to glorifying thee."* But the feelings of Christian piety which, as they moved his age and

* Quotidie video, Domine, homines senes facere id, quod deberent facere juvenes, et juvenes facere id, quod deberent facere senes; et quotidie video homines facere mane id, quod deberent facere meridie, et vesperi id, quod deberent facere mane; sed de arboribus et herbis non est ita, quia in quolibet tempore anni, et in qualibet hora diei et noctis faciunt ordinate omne id quod faciunt. Video, Domine, quod arbores omni anno producant flores et fructus, per quos lætificantur et sustentantur homines; sed non est ita de me peccatore, quia triginta annis non fui in hoc mundo fructuosus, imo fui nocivus meis vicinis et meis amicis: igitur, cum arbor, quæ est sine intellectu et ratione, sit fructuosior quam ego fuerim, valde verecundor et me reputo valde culpabilem.—Raymundus Lullus, *Lib. Contempl. in Deum*, cap. 107, § 5, 6, tom. ix. p. 237.

people, were communicated to him by education, had still not lost all their influence over him, though mingled with predominant sensuality. We here see, as in many other instances, the great blessing of pious influences on the development of childhood, which, in a life carried away by sensual desires and passions, may revive again at last. So it was with Raimond Lull. From these influences the opposition proceeded against that which had hitherto animated his life. When one night he sat on his bed and wished to make an amatory poem, the image of the crucified Saviour was presented to his eyes, and made so powerful an impression upon him that he could think no more of his love-song. He wished not to give it up; he began again, but that image came before him again still more vividly, and at last he was obliged to desist from his intended composition. Day and night that image floated before him, and he could not shake off the impression. We must, indeed, acknowledge, when we consider the manifold dealings of divine grace with the souls of men, whom divine love follows in order to redeem, that although the power of the divine over the heart is always the same, yet the manner in which the impression of it is rendered conscious depends on the peculiarity of the mental constitution, and the temperament; and thus conversion is effected either more gradually, or at once by a great revolution. In the case of Raimund Lull, the man of poetic spirit, in whom imagination predominated, in whom the power of the divine came forth in opposition to the earlier ruling power of sensual passion, the divine power of the impression which the image of Christ made on his heart was represented in the form of a vision. He received it as an admonition that he should withdraw himself from the world, and devote himself entirely to the service of Christ. But now the question arose in his mind,—How shall I turn away from my hitherto impure life to so holy a calling? This thought gave him no rest at night. Then he said to himself: "Christ is so gentle, and patient, and merciful; he calls all sinners to him, and will not reject me, notwithstanding my sins." Thus he became certain that it was God's will that he should forsake the world, and devote himself with his whole heart to the service of Christ.

Having resolved to dedicate himself wholly to the Lord's

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service, he proceeded to consider in what way this resolution might be best carried out, and he came to the firm conviction that he could engage in no employment more pleasing to the Saviour than devoting his life to the publication of the gospel. His attention was directed particularly to the Saracens, whom it had been in vain attempted to subdue entirely in the Crusades by the power of the sword. But now the doubt forcibly struck him, how could he, an uninstructed layman, be fit for such a work? While he was filled with deep sorrow on this account, the thought occurred to him to write a book which might serve to prove the truth in opposition to all the errors of unbelievers. He believed that he could here recognize a divine call (and it was important for the direction which from that time his deep reflectiveness took), to prove the agreement between the truth of revealed religion and that which is founded in the nature of the human mind. The heavenly power of love, by which he was now seized, gave a new impulse to his thinking. Yet again he asked himself, supposing he should succeed in writing such a book, what good would this do to the Saracens, who only understood the Arabic language. And thus the plan arose in his mind to apply to the pope and the Christian princes, that they would found institutions in the convents for learning the Arabic and the other languages which prevailed among nations that were not Christian. The study of languages ought to serve the work of divine grace. If such institutions were founded (Raimund Lull thought), in which instruction in the different languages could be imparted, then missionaries could go forth into all parts. On the day following he repaired to a neighbouring church, and besought the Lord with many tears that he who had infused this thought into his mind might enable him to complete that work for the vindication of Christianity; to bring about the establishment of these missionary schools for languages; and lastly, to devote his life to the Lord's cause. This happened at the beginning of the month of July; but the higher life in Raimund Lull had still to go through many fluctuations before it could reach a confirmed state. Old habits were still too powerful in him, and so it came to pass, that for three months he proceeded no further in realizing these plans, which had interested him so deeply. Then came the fourth

of October, the feast of St. Francis, and he heard a bishop preach in the church of the Franciscans, at Majorca, on St. Francis' renunciation of the world. This discourse was the means of reviving afresh what had been lying dormant in his soul. He resolved to follow the example of that man immediately; he sold his possessions, reserving only so much as would afford the means of support to his wife and children. He surrendered himself wholly to the Lord Christ, and forsook his home with the resolution not to return thither again. First of all he visited several churches, in which he called upon God for his blessing in the execution of those plans which had so forcibly occupied his thoughts.

He then wished to visit Paris, in order, by pursuing his studies at the university, to acquire the knowledge which was requisite for accomplishing his plans. But he was withheld from effecting this intention through the influence of his relations and friends. He remained, therefore, in Majorca, and began his studies there. He bought a Saracen, by whom he was instructed in Arabic. The highest point of interest in his researches was the vindication of the truths of religion. If he succeeded, he thought, in refuting the objections of learned Mohammedans against Christianity, and if they could not refute the arguments for the Christian truth which he brought forward, they must, of course, be converted to Christianity; but in this expectation he trusted too much to the power of his arguments. The promotion of missions was a main object with him, and to this the learning of languages would contribute. He obtained from James, king of Majorca and Minorca, that on the former of these islands a convent should be founded, on the express condition that thirteen Franciscans in it should always be instructed in the Arabic language, in order to labour as missionaries among the Saracens. In the year 1286 he visited Rome, in order to gain the sanction of Pope Honorius IV., that in all countries such missionary schools should be attached to the convents; but he found the pope no longer living, and the papal chair vacant. And when he visited Rome a second time for the same object, he was equally unsuccessful. How great his desire was that schools for language in aid of missions should be established among the monks, appears from those words in which he laments that with all the pious zeal

that existed, so little was done for the conversion of unbelievers. "I daily see," he says, in his work on the contemplation of God, "pious monks, Franciscans, Dominicans, and others, daily fatiguing themselves with our defects and sins, while they endeavour, by their sermons, day and night, to draw us away from sin, to excite to goodness, and to establish love amongst us. I see monks taking up their abode in lonely, wild districts, in order not to be tempted by the sins which prevail among us; I see them plough and cultivate the land in order to maintain themselves and the poor; and I see them rise in the middle of the night to sing thy praises, O Lord! We see hermits fleeing from the vanities of this world, withdrawn to mountains and uninhabited places, live on herbs, renounce all the pleasures of this world, and spend their whole life in loving and praising thee, O Lord, in praying to thee, and in meditating on thy goodness and holiness. I see monks and nuns forsake the world, that they may be partakers of glory in another; and although they endure in their bodies much pain and toil, yet they escape much anxiety and distress which we people of the world suffer in our souls, because we are in the world, and love the world. But I look round carefully, and as far as I have examined, I find scarcely any one who out of love to thee, O Lord, is ready to suffer martyrdom, as thou hast suffered for us. It appears to me agreeable to reason, if an ordinance to that effect could be obtained, that the monks should learn various languages, that they might be able to go out and surrender their lives in love to thee. Since in our day we see many monks of holy lives and great wisdom, I pray thee, O Lord, that I may also see in my day that they form institutions in order to learn various languages, and to be able to preach to unbelievers. O Lord of glory, if that blessed day should ever be in which I might see thy holy monks so influenced by zeal to glorify thee as to go into foreign lands in order to testify of thy Holy Trinity, of thy blessed incarnation, and of thy bitter sufferings, that would be a glorious day, a day on which that glow of devotion would return with which the holy apostles met death for their Lord Jesus Christ!"

As Raimund Lull was not able to form, as he wished, any association for this holy undertaking, he felt himself impelled to go all alone among unbelievers, and in the year 1287, he

went to Genoa, in order to sail from that place to North Africa. As already so much had been heard of the remarkable change that had passed over him, of his ardent zeal for the conversion of unbelievers, and of his new and (in his own opinion) promising method of conversion, his undertaking awakened great expectations. But he had still many a hard conflict to sustain; the natural man still asserted its power over him. That imagination which was filled with transporting images by the holy cause that inspired him, in which the glory of his inner life was reflected, could also be stirred up by the impulses of the natural man, and receive into itself images of another kind; the fear of the natural man could be reflected in it. It could operate in a variety of ways on Raimund Lull, according as it stood in the service of a higher or lower power. Already the vessel in which Raimund was to embark, was ready for sailing; his books were put on board, when his fervent imaginative faculty depicted to him the fate which he might experience among the Mohammedans (whether a torturing death or imprisonment for life) in so vivid and terrific a manner, that he could not summon courage to go on board. Yet when the vessel had sailed, the reproaches of his conscience took possession of him for being unfaithful to the holy resolutions God had incited him to make, and for having given such offence to believers in Genoa. A severe illness was the consequence of this inward conflict. While he had to suffer so much in mind and body, it happened that he heard that a ship had entered the port, which was on the point of sailing to Tunis. Although he seemed more dead than alive, he allowed himself to be carried on board with his books. As his friends considered it impossible that in such a state he could bear the voyage, they fetched him back full of concern. Yet with all the care taken of his body, his state of health showed no symptoms of improvement; for the root of the evil lay in his soul. When, some time after, he heard of a second ship bound for Tunis, nothing could keep him back from being taken to it. And when the ship had set sail, he felt relieved from the burden that oppressed his conscience: for he found himself in his element; he had entered on the fulfilment of his calling, which he felt confident was a divine one. With the health of the soul, that of the body returned. The writer who has given us

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these particulars respecting Raimund Lull, thus expresses himself: "That health of conscience which he believed that he had lost when his soul was involved in darkness, he suddenly regained, rejoicing in the Lord by the merciful illumination of the Holy Spirit, at the same time with the health of his languishing body." In a few days, to the astonishment of all his fellow-passengers, he felt as well as he had ever been in his life.

When he arrived at Tunis, at the end of the year 1291, or the beginning of the year 1292, he assembled the Mohammedan doctors, and explained to them that he was come in order to institute a comparison between Christianity (of which he had exact knowledge, and could defend with the arguments in its favour) and Mohammedanism. If he found the arguments stronger for Mohammed's doctrine, he would become a convert to it. The Mohammedan doctors assembled in great numbers, in hopes that they might succeed in converting him to Mohammedanism, and he disputed with them. But one of the Saracen doctors, who was filled with extreme fanaticism, pointed out to the king the dangers that would arise to the Mohammedan faith from Raimund's proselyting zeal, and proposed that he should be put to death. He was cast into prison, and would have been condemned to death, but one of the Saracenic doctors, more unprejudiced and wiser than the rest, interceded for him. He commended the spirit of Raimund, and said, that as the zeal of a Mohammedan, who should go among Christians, to convert them to the true faith, would be deemed praiseworthy, so they could not hesitate to honour in a Christian such zeal for the propagation of that religion which appeared to him to be the true one. These representations succeeded so far that Raimund's life was spared, and he was only ordered to leave the country. When released from prison, he met with much ill-treatment from the fanatical people. He was conveyed to the Genoese vessel in which he had come, and which was soon to sail, and informed at the same time that if he showed himself again in the territory of Tunis, he would be stoned. But since he hoped by continued exertions to convert many of the Saracenic doctors with whom he had disputed, and his anxiety for the welfare of their souls was so great, he could not make up his mind to let that hope be frustrated. Gladly

would he have sacrificed his life for such an object. He allowed that vessel to sail without him, went on board another, and sought for an opportunity to steal from it unobserved into Tunis. In September, 1292, while he was thus lying in the bay of Tunis, he had sufficient composure of mind to engage in preparing a philosophical work. After waiting here for three weeks in vain, he at last sailed in the vessel, and went to Naples. Here he spent several years, and gave lectures on his peculiar system of philosophy, till the call of a pious hermit, Peter of Myrrhone, who had been made pope by the name of Celestine V., gave him hopes that he might at last engage in the work which he had so long wished, for the promotion of missionary undertakings. But Celestine's government was too brief, and his successor Boniface VIII. felt too little interest in religious concerns.

During his residence at Rome in the year 1296, Raimund Lull composed a work which was closely related to his missionary projects, in which he aimed at demonstrating incontrovertibly the fundamental truths of the Christian religion. Although he thought too highly of his proofs, yet this was owing to the strength of his own faith. We must highly esteem the confidence of the conviction that there could be no division in the human mind; that the truth which to him was supreme, and corresponded to all the wants of his spirit, must stand in harmony with the reason and disposition of man. We must profoundly reverence the man whose exertions were sustained by the incentive that Christianity was destined to conquer the opposition of all minds, and become the religion of all nations. At the close of his book, he speaks thus: "We have composed this treatise, in order that believing and devout Christians might consider, that while the doctrines of no other religious sect can be proved to be true by its adherents, and none of the truths of Christianity are really vulnerable on the grounds of reason, the Christian faith can not only be defended against all its enemies, but can also be demonstrated. And hence, animated by the glowing zeal of faith, may they consider (since nothing can withstand the truth which is mightier than all) how they may be able by the force of argument, through the help and power of God, to lead unbelievers into the way of truth, so that the blessed name of the Lord Jesus,

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which is still unknown in most parts of the world, and among most nations, may be manifested, and obtain universal adoration. This way of converting unbelievers is easier than all others. For it must appear hard to unbelievers to forsake their own faith for a foreign one; but who is there that will not feel himself compelled to surrender falsehood for truth, the self-contradictory for the necessary?" And then he adds: "On this account we humbly pray the pope and the cardinals, that they give their adhesion to this method; for of all methods of converting unbelievers, and reconquering the Holy Land, this is the easiest and speediest, which is most congenial to love, and is so much mightier than all other kinds and methods, in the proportion that spiritual weapons are more effective than carnal ones." "This treatise," he writes, "was finished at Rome in the year 1296, on the holy evening before the feast of John the Baptist, the forerunner of our Lord Jesus Christ. May he pray our Lord, that as he himself was the herald of light, and pointed with his finger to Him who is the true light, and as in his time, the dispensation of grace began—it may please the Lord Jesus to spread a new light over the world, that unbelievers may walk in the brightness of this light, and be converted to join with us in meeting him, the Lord Jesus Christ: to whom be praise and glory for ever!"

Being unable to attain his object in Rome he laboured for a succession of years wherever an opening presented itself; he endeavoured to convince by argument the Saracens and Jews in the island of Majorca; he visited Cyprus, and proceeded thence to Armenia, where he laboured to bring back to the orthodox faith the various sects of the Oriental church. All this he undertook with only one associate, without being able to gain the assistance of the powerful and opulent. At intervals, he delivered lectures on his philosophical system in the universities of France and Italy, and composed various works.

Between the years 1306 and 1307, he travelled again in North Africa, and visited the town of Buggia, at that time the capital of a Mohammedan kingdom. He came forward publicly, and declared, in the Arabic language, that Christianity was the only true religion and that Mohammed's doctrine was false. He wished to convince every one of this.

A great crowd of people assembled round him, and he delivered hortatory addresses to the assembly. Many raised their hands to stone him, when a mufti who heard it, hurried him away from the multitude, and called him into his presence. He asked him how he could act so madly as to appear publicly against the doctrine of Mohammed, and whether he did not know that according to the laws of the land his conduct was punishable with death. Raimund replied: "A genuine servant of Christ who has experienced in himself the truth of his faith feels no dread of death if he can secure his soul's salvation." Upon this they entered into a disputation on the relation of the two religions to one another, and Raimund testified boldly of his faith. It was at last settled, at his proposal, that a book should be written on both sides in defence of their respective religions, and it would then appear which had gained the victory by the arguments brought forward. Raimund composed such a work, and sent it to the mufti in order that he and other learned Mohammedans might examine the book and answer it. But after a few days, an order was issued to banish Raimund from the country, and at the same time the Saracens put him on board a vessel that was sailing for Genoa. This vessel was shipwrecked not far from Pisa: some of the passengers were drowned: Raimund escaped with the loss of his books and all his property. At Pisa he wrote down, from recollection, what he had composed in his work in defence of Christianity. He sent the manuscript to the pope and cardinals, and again complained, at the close of the book, on the want of zeal for the conversion of unbelievers. "The Saracens," he says, "write books for the destruction of Christianity. I have myself seen such when I was in prison; they have collected many arguments in order to convert Christians to Mohammedanism; and since the minds of these Christians are not sufficiently grounded in knowledge to discern the futility of these arguments, the Saracens have succeeded by such arguments and the promise of riches and women to gain over many Christians to their law. The Christians give themselves no concern on the subject, and lend no aid to the conversion of the Saracens; hence it comes to pass that for one Saracen who becomes a Christian, ten Christians and more become Mohammedans. It becomes

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those in power to consider what the end will be of such a state of things. God will not be mocked." And after speaking further of the great danger that threatened Christendom from unbelievers, he offers some plans for averting it; one is, that four or five convents should be founded in which monks with learned and pious secular priests, who were ready to surrender their lives for the glory of God, might learn the languages spoken by unbelievers, and that then they should go forth to publish the gospel to the whole world, as Christ commanded. His second plan related to the union of various religious orders of knighthood in one, for recovering the countries taken from Christians by unbelievers, with suggestions how this could be best carried into effect. In the year 1308, in the month of April, he finished this work in the convent of the Dominicans at Pisa. What he had so often proposed, as in the work just mentioned, he at length accomplished at the Council of Vienne, in the year 1311, that an ordinance should be issued by the pope for the establishment of colleges for the oriental languages—proposing that to promote the conversion of Jews and Saracens, classes should be established for the Arabic, Chaldee, and Hebrew languages, in all the cities where the papal court was held, as well as in the universities of Paris, Oxford, and Salamanca. As to the other part of his plan, Raimund was more than ever convinced that unbelievers ought never to be conquered by the sword, but only by the force of truth; that Christians ought not to put them to death, but rather ought to be ready to sacrifice their own lives in order to bring them to salvation. In his work on the contemplation of God, in which he examines the various classes in Christendom and exposes their defects, he says:* "I see

* Multos equites video ire ad sanctam terram ultramarinam, et putare ipsam acquirere per vim armorum, et in fine omnes consumuntur, quin veniant ad id, quod putant; unde videtur mihi, quod acquisitio illius sanctæ terræ non debeat fieri, nisi eodem modo quo tu et tui apostoli eam acquisistis, scilicet amore et orationibus et effusione lacrymarum et sanguinis. Cum sanctum sepulcrum et sancta terra ultramarina, Domine, videatur debere acquiri per prædicationem, melius quam per vim armorum, progrediantur sancti equites religiosi, et muniant se signo crucis et impleant se gratia sancti Spiritus, et eant prædicare infidelibus veritatem tuæ passionis, et effundant pro tuo amore totam aquam suorum oculorum, et totum sanguinem sui corporis, sicut tu fecisti pro amore ipsorum

many knights crossing the sea to the Holy Land, and they imagine that they shall conquer it by force of arms; but at last they are all driven away without accomplishing their object: hence it appears to me that the Holy Land can be won in no other way than as thou, O Lord Christ, and thy apostles won it—by love, by prayer, by shedding of tears and blood. Since the Holy Sepulchre and the Holy Land can be taken better by preaching than by force of arms, let the pious spiritual knights still go on and be filled with the grace of the Holy Spirit. May they go forth to announce thy sufferings to unbelievers; may they out of love to Thee pour out all their blood, as thou hast done out of love to them. So many knights and noble chiefs have crossed the sea to that land, in order to take it, that if this method had been pleasing to Thee, O Lord, they would have taken it before now from the Saracens. From this the pious ought to know, that thou daily expectest them to do that out of love to Thee, which thou hast done out of love to them. And they may be certain that if they expose themselves to martyrdom from love to Thee, Thou wilt hear them in all things which they wish to effect in this world for thy glory.” And in another passage of the same book he says: * “Because Christians and Saracens are in a spiritual

Tot equites et nobiles principes iverunt in terram ultramarinam ad acquirendam eam, Domine, quod si tibi placeret, modus bene apparet quod eam eripuissent a Saracenis, qui contra nostram voluntatem ipsam possident: unde secundum hoc significatur sanctis religiosus, quod quotidie eos exspectes, ut faciant pro amore tui id, quod fecisti pro amore ipsorum, et possunt esse certi et securi quod si se exponant martyrio pro amore tui, eas exaudies in omni quod volent complere in hoc mundo, ad dandum laudem de te.—Raym. Lullus, *Lib. Contempl. in Deum*, cap. 112, § 10-12.

* Quia Christiani et Saraceni pugnant intellectualiter in hoc quod discordent et contrariantur in fide et credentia, propterea pugnant sensualiter, et ratione hujus pugnae multi vulnerantur et captivantur et moriuntur et destruuntur, per quam destructionem devastantur et destruuntur multi principatus et multae divitiae et multae terrae, et impediuntur multa bona quae fierent si non esset talis pugna. Igitur, qui velit ponere pacem inter Christianos et Saracenos, Domine, et velit quod cessent magna mala quae veniunt ex bello ipsorum, oportet quod eos pacificet in sensuali natura, ut alii possint esse inter alios et per pacem sensualem transire ad pacem intellectualem; et quando bellum intellectuale sit finitum, erit pax et concordantia inter ipsos per hoc quod habeant unam fidem et credentiam, quae erit eis occasio et ratio pacis sensualis. Sed quia Christiani, Domine,

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conflict respecting the faith, a war is also carried on by force of arms; many are wounded, taken prisoners, or killed—which would not happen if there were no such war. Whoever would establish peace between the Christians and Saracens, whoever wishes the great evils to cease which arise from their conflicts, must first of all put an end to outward contention, that outward peace may be a point of transition to spiritual peace. And when the spiritual conflict is ended, then will peace and unity reign amongst them; for they will have only one faith. But since, O Lord, Christians have no outward peace with the Saracens, they do not venture to dispute with them respecting the faith; but could they do this, it would be possible to lead them into the way of truth by the arguments of truth, and the grace of the Holy Spirit. O, heavenly Lord! Father of all times! when Thou sentest thy Son to assume human flesh, he and his apostles and disciples had outward peace with the Jews and Pharisees and other men; for they made no captives, nor killed any one, nor used

sensualiter non habent pacem cum Saracenis, propterea non audent disputare de fide cum ipsis quando sunt inter eos; et si Christiani haberent pacem sensualiter cum Saracenis, et possent disputare cum eis de fide sine bello sensuali, esset possibile quod eos dirigerent et illuminarent in via veritatis per gratiam Sancti Spiritus, et per veras rationes significatas in perfectione tuarum qualitatium. Coelestis Domine, Pater omnium temporum! Quando tu misisti tuum Filium ad assumendum humanam carnem ipse et sui apostoli et discipuli habuerunt pacem sensualiter cum Judæis et Pharisæis et aliis hominibus, quia nunquam captivarunt nec occiderunt nec coegerunt sensualiter ullum hominem qui in te discredebant et qui ipsas persequabantur; et ideo tuus Filius et sui apostoli amarunt pacem sensualem, ut illos qui contra eos erant in via erroris adducerent ad habendum pacem intellectualem in gloria. Igitur sicut tu, Domine, et tui apostoli et discipuli habuistis pacem sensualem in hoc quod non pugnavistis sensualiter licet vobis fieret bellum sensuale, ita esset valde rationabile quod Christiani haberent in memoria modum quem tu et apostoli habuistis, et irent ad habendum pacem sensualem cum Saracenis ut possent dare laudem et gloriam de te, qui mortificandi naturam sensualem attulisti in terram pacem intellectualem. Sed, quia fervor et devotio, quæ erat in apostolis et sanctis hominibus præterito tempore, non est in nobis, et fere in toto mundo est in frigidatus amor et devotio; propterea mihi videtur quod Christiani faciant vim in bello sensuali multo majorem quam in intellectuali, et ratione timoris belli sensualis nolint ire ad querendum pacem intellectualem modo quo tu et tui apostoli eam quæsvistis effundendo angustiosam mortem ad dandum gloriam et laudem de te qui es noster Dominus Deus.—Raym. Lullus, *Ibid.* cap. 204, § 25–30.

physical force with any of those who did not believe in Thee and who persecuted them. Therefore, as Thou, O Lord, and thy disciples did not fight with carnal weapons, although such were used against Thee, it is very reasonable, that Christians should bear this in mind, and seek to have outward peace with the Saracens, that they may be able to render praise and glory to Thee, who, by mortifying the carnal nature, hast brought mental peace to the world; but because there is not that fervor and devotion in us which was in past ages in the apostles and holy men, and almost throughout the world, love and devotion have waxed cold: hence Christians apply their powers much more to carnal than to spiritual warfare; and for fear of carnal warfare they are unwilling to seek spiritual peace in the way Thou and thy apostles sought it—by pouring forth tears and groans and blood, and enduring an agonizing death to give glory and praise to Thee, who art our Lord God.” “O thou true light of all lights,” he says, “as thy grace, through the true faith, has enriched Christians before unbelievers, so they are bound to demonstrate the true faith to unbelievers. But since we, O Lord, are occupied with vain things, we forget our obligations to love unbelievers, to help them and to guide them, since through our fault they remain blind in the darkness of unbelief. Hence they will accuse us to Thee, O Lord, at the day of judgment for this our injustice, that we did not preach to them and instruct them, in order that they might forsake their error. And condemnation will fall on those who have no sufficient ground of excuse. If the churches, O Lord, which are of wood and stone and earth, are beautiful, because they have various figures and pictures, the holy church, which consists of the souls of just Catholic men, would be far more beautiful, if there were men acquainted with different languages, who would go through the earth, that unrighteous and unbelieving men might become praisers of thy glorious Trinity, and of thy blessed humanity, and of thy painful passion.”* “Blessed are all

* *Tibi Domine, Deus, sit gloria et honor, et honoratio omni tempore; quia in ecclesiis video fieri multas figuras et diversas picturas, ut sint pulchriores, sed paucos homines video, qui velint addiscere diversas linguas, et qui eant prædicare infidelibus, et eos dirigere ad veram vitam, et extrahere ab errore in quo sunt. Si ecclesiæ, Domine, quæ sunt de lignis et*

EXTRACTS FROM RAIMUND LULL'S WRITINGS. 535

those who out of love to Thee, O Lord, give alms to the poor; they help with that which thou hast given them, and whom thou helpest are truly blessed; but far more blessed are those who offer themselves to unbelievers, and become martyrs in publishing the way of truth; greater help will they obtain from Thee."

He always laments that in outward things men seek the Lord, and wish to glorify him thereby, and he points from the outward to the inward.* "Whoever would gain Thee, O Lord, need not withdraw from his own country, nor from his friends and relations, for he can find Thee near at hand—he can gain Thee in his own house." "We see," he says, how pilgrims set out to seek Thee in distant lands, and thou art so near, that whoever will, can find Thee in his own house, in his own chamber; wherefore there are many men so ignorant that they set out to seek for Thee in distant lands, and take the devil with them, if they are laden with sins. The things which man wishes to find he must carefully seek for, and seek them in places where they can be found. If, therefore, the pilgrims wish to find Thee, they must seek for Thee carefully, and not seek for Thee in the beautiful images and paintings of churches, but in the hearts of holy men, in whom thou dwellest day and night." "If Thy image, O Lord, is beautiful as seen on the cross, much more beautiful is it when beheld in religious men and lovers of truth; for the figure of the religious man is nearer in nature and likeness to thy humanity than the crucifix, since

lapidibus et terra sunt pulchræ, quia habent diversas figuras et picturas, sancta ecclesia, quæ consistit in animabus hominum justorum catholicorum, esset valde pulchrior, si essent homines, qui scirent diversas linguas, et irent per omnes terras, ut homines injusti et infideles essent laudatores tuæ gloriosæ Trinitatis et tuæ benedictæ humanitatis et tuæ angustiosæ passionis.—Raym. Lullus, *Ibid.* cap. 106, § 28, 29.

* Nos videmus, Domine, multas merces esse in quibus homo non potest lucrari, nisi eat ad quærendum et deferendum eas a longinquis terris, et per longas vias; sed qui te vult lucrari, non oportet elongare se a sua terra nec a suis cognatis nec a suis amicis, quia prope potest te invenire, et in sua domo potest te lucrari. Etiam videmus, Domine, quod, quando mercatores veniunt a suis peregrinationibus et fecerunt lucrum deferant munera, quæ dant suis amicis et vicinis: igitur cum ego adeo parum lucratus fuerim in hoc mundo, si nunc morerer, pauca essent munera et bona opera quæ deferrem in alterum sæculum.—Raym. Lullus, *Ibid.* cap. 116, § 13, p. 261.

the figure which we see on the cross is a resemblance in wood, but the religious man is of the same kind as thy glorious humanity."* "Often," he says, "I have sought Thee on the crucifix, and my bodily eyes could not find Thee there; but they have found there thy form, and the representation of thy death. And when I could not find Thee with my bodily eyes, I have sought Thee with the eyes of my soul, and by thinking and remembering my soul has found Thee, and as soon as I found Thee my heart began to grow warm with the glow of love, and my eyes to shed tears, and my mouth to praise Thee."† The glow of love gave him no rest, until, summoning his remaining powers, he exhausted his life in publishing the gospel. "As the needle," he says, "turns by nature to the north when it is touched by the magnet, so it behoves that thy servant should turn to praise his Lord God, and to serve him, since out of love to him he willed to endure sore griefs and heavy sufferings in this world."‡ "Men who die of old age," he says, "die owing to the want of natural warmth and an excess of cold; and, therefore, may thy servant, if it please Thee, not die such a death, but die owing the glow of love, since Thou wert willing to die such a death. I have often shivered from great cold and fright, but when will that day and that hour be, when my body will

* Si tuum exemplum, Domine, est pulchrum ad videndum in cruce, multo pulchrius est ad videndum in hominibus religiosis et amatoribus veritatis; quia propinquior est in natura et similitudine tuæ humanitati figura beati religiosi, quam figura crucis; quoniam figura, quam videmus in cruce, est pictura in ligno, sed beatus religiosus est illius speciei, cujus est tua gloriosa humanitas.—Raym. Lullus, *Ibid.* cap. 123, § 20, p. 281.

† Amorse Domine! Tuus subditus multoties te quæsi in cruce, et mei oculi corporales nunquam potuerunt te in ea invenire; sed bene invenerunt in ea tuam figuram et repræsentationem tuæ mortis; et quando non poteram te invenire oculis corporalibus, te quærebam oculis meæ animæ, et cogitando et memorando in te mea anima inveniebat te, et per inventionem tui statim incipiebat meum cor caleferi calore amoris, et mei oculi plorare, et meum os te laudare.—Raym. Lullus, *Ibid.* cap. 113, § 23, p. 254.

‡ Sicut acus per naturam vertitur ad septentrionem dum sit tacta a magnete, ita oportet, quod tuus servus se vertat ad amandum et laudandum suum Dominum Deum, et ad serviendum ei quoniam pro suo amore voluit in hoc mundo sustinere graves dolores et graves passiones.—Raym. Lullus, *Ibid.* cap. 129, § 19, p. 296.

RETURNS TO AFRICA AND SUFFERS MARTYRDOM. 537

tremble, owing to the great glow of love, and its great desire to die for its Saviour?"

We would here bring together at the close some short passages, in which the deep glowing spirit of this eminent man expressed itself—words which contain a world of meaning, and which a man must ponder deeply, in order rightly to understand and fully to fathom. "He who loves not, lives not; he who lives by the Life cannot die." "He who gives his friend love, gives him more than untold gold." "He who gives not, lives not." "All gold is not to be compared with a sigh of holy desire." "The more any one desires, the more will he know what it is to live. To be stript of desire is to die. Desire, and thou wilt live. He is not poor who desires; he lives sorrowfully who has no desire."* "A holy hermit stands higher in the favour of God than a king upon his throne. Elevate thy knowledge, and thou wilt elevate thy love. Heaven is not so high as the love of a holy man. The more thou labourest to ascend, so much more thou wilt ascend."† He was aware that man carries in his own being the key for all men. "He who would examine and understand the mysteries of other men, let him first look into himself, and into his own nature. For as a glass shows in itself the form of any other object, so man by knowing his own nature, perceives the secrets which he seeks for in others."†

On the 14th of August, 1314, he again crossed over to Africa. He went to Buggia and laboured here first of all in secret, in the small circle of those persons whom he had won

* *Desidera et vives. Non est pauper qui desiderat. Plus valet suspirium in desiderio quam honor in principe. Qui non desiderat, non attingit. Tristis vivit qui non desiderat.*—Raym. Lullus, *Ibid.* p. 38.

† *Sanctus eremita stat altior in voluntate Dei quam rex in throno.*

Quo plus valebis, eo altior eris.

Eleva tuum intelligere, et elevabis tuum amare.

Cœlum non est tam altum, sicut amare sancti homines.

Quo magis laborabis ad ascendendum eo magis ascendes.

Raym. Lullus, *Lib. Proverb.* tom. vi. p. 34.

‡ *Qui vult inquirere et percipere secreta aliorum hominum, respiciat seipsum et suam naturam et suammet proprietatem; quia, sicut unum speculum demonstrat formam alterius in seipso, ita homo cognoscendo suammet naturam percipit secreta quæ inquit in aliis.*—Raym. Lullus, *Lib. Contempl. in Deum*, cap. 174, § 25, tom. ix. p. 412.

over to Christianity during his last sojourn. He endeavoured to strengthen their faith, and to advance them further in Christian knowledge. Thus he might have continued to labour for a long time unnoticed, but he could not repress the desire for martyrdom. He appeared in public, and declared that he was the same person who had formerly been banished from the country. He exhorted the people with threatenings of the divine punishment, if they refused to renounce Mohammedanism. He was attacked by the Saracens with extreme fury, and after being severely handled, was dragged out of the city, and stoned by the king's command. According to one account, some merchants from Majorca obtained permission to search for the corpse of their countryman in the heap of stones under which he was buried, and brought it back to Majorca; according to another account they found some remains of life in him, and succeeded in rekindling for awhile the sparks of life; but he died on ship-board, within sight of his native country, on the 30th of June, 1315.

THE END.

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END NOTES

Introduction:

^A (K.2.256) There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.

^B (K.2.193) And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrongdoers.

^C (K.9.5) Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor due, then leave their way free. Lo! Allah is Forgiving, Merciful.

Section I. Scripture

^A (K.10.95) And be not thou of those who deny the revelations of Allah, for then wert thou of the losers.

^B (K.4.163-64) Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as we imparted unto David the Psalms;

4.164 And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake directly unto Moses;

^C (K.2.41) And believe in that which I reveal, confirming that which ye possess already (of the Scripture), and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me.

^D (K.4.136) O ye who believe! Believe in Allah and His messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray.

^E (K.2.85) Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression, and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you. Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what ye do.

^F (K.16.43-44) And We sent not (as Our messengers) before thee other than men whom We inspired-- Ask the followers of the Remembrance if ye know not! —

16.44 With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayest explain to mankind that which hath been revealed for them, and that haply they may reflect.

^G (K. 42.13) He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which thou callest them. Allah chooseth for Himself whom He will, and guideth unto Himself him who turneth (toward Him).

^H (K.2.85) Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression, and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you. Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what ye do.

^I (K.42.7) And thus we have inspired in thee a Lecture in Arabic, that thou mayest warn the mother-town* and those around it, and mayest warn of a day of assembling whereof there is no doubt. A host will be in the Garden, and a host of them in the Flame. [*i.e., Mecca]

^J (K.51.13) (It is) the day when they will be tormented at the Fire,

^K (K.2.62) Lo! those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews, and Christians, and Sabaeans whoever believeth in Allah and the Last Day and doeth right surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.

^L (K.5.59) Say: O, People of the Scripture! Do ye blame us for aught else than that we believe in Allah and that which is revealed unto us and that which was revealed aforetime, and because most of you are evil-livers?

^M (K. 2.8-12) And of mankind are some who say: We believe in Allah and the Last Day, when they believe not.

2:9 They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not.

2:10 In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie.

2:11 And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only.

2:12 Are not they indeed the mischief makers? But they perceive not.

Section II. God

^A (K. 25:59) Who created the heavens and the earth and all that is between them in six Days, then He mounted the Throne. The Beneficent!

^B (K.2.255) Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth.

Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.

^C (K.11.90) Ask pardon of your Lord and then turn unto Him (repentant). Lo! my Lord is, Merciful, Loving.

^D (K.39.17) And those who put away false gods lest they should worship them and turn to Allah in repentance, for them there are glad tidings. Therefor give good tidings (O Muhammad) to my bondmen.

^E (K.41.6) Say (unto them O Muhammad): I am only a mortal like you. It is inspired in me that your God is One God, therefor take the straight path unto Him and seek forgiveness of Him. And woe unto the idolaters,

^F (K.3.67) Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and he was not of the idolaters.

^G K. 19.41-48 And make mention (O Muhammad) in the Scripture of Abraham. Lo! he was a saint, a Prophet.

19:42 When he said unto his father: O my father! Why worshippest thou that which heareth not nor seeth, nor can in aught avail thee?

19:43 O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So follow me, and I will lead thee on a right path.

19:44 O my father! Serve not the devil. Lo! the devil is a rebel unto the Beneficent.

19:45 O my father! Lo! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil.

19:46 He said: Rejectest thou my gods, O Abraham? If thou cease not, I shall surely stone thee. Depart from me a long while!

19:47 He said: Peace be unto thee! I shall ask forgiveness of my Lord for thee. Lo! He was ever gracious unto me.

19:48 I shall withdraw from you and that unto which ye pray beside Allah, and I shall pray unto my Lord. It may be that, in prayer unto my Lord, I shall not be unblest.

^H (K.4.48-56) Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin.

4.49 Hast thou not seen those who praise themselves for purity? Nay, Allah purifieth whom He will, and they will not be wronged even the hair upon a date stone.

4.50 See, how they invent lies about Allah! That of itself is flagrant sin.

4.51 Hast thou not seen those unto whom a portion of the scripture hath been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "these are more rightly guided than those who believe?"

4.52 Those are they whom Allah hath cursed, and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper.

4.53 Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date stone.

4.54 Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and Wisdom, and We bestowed on them a mighty kingdom.

4.55 And of them were (some) who believed therein and of them were (some) who disbelieved therein. Hell is sufficient for (their) burning.

4.56 Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.

^I (K.3.91) Lo! those who disbelieve, and die in disbelief, the (whole) earth full of gold would not be accepted from such a one if it were offered as a ransom (for his soul). Theirs will be a painful doom and they will have no helpers.

^J (K.4.171) O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three". Cease! (it is) better for you! Allah is only One God. Far is it removed from His transcendent majesty that he should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

^K (K.5.116) And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? he saith: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy mind. Lo! Thou, only Thou art the Knower of Things Hidden.

^L (K.2.163) Your God is One God; there is no God save Him, the Beneficent, the Merciful.

^M (K.16.51) Allah hath said: Choose not two gods. There is only One God. So of Me, Me only, be in awe.

^N (K.6.102) Such is Allah, your Lord. There is no God save Him, the Creator of all things, so worship Him. And He taketh care of all things.

^O (K.19.88-93) And they say: The Beneficent hath taken unto Himself a son.

19.89 Assuredly ye utter a disastrous thing, 19.90 Whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins, 19.91 That ye ascribe unto the Beneficent a son, 19.92 When it is not meet for (the Majesty of) the Beneficent that He should choose a son.

19.93 There is none in the heavens and the earth but cometh unto the Beneficent as a slave.

^P(K.4.171) O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three". Cease! (it is) better for you! Allah is only One God. Far is it removed from His transcendent majesty that he should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

^Q (K.11.90) Ask pardon of your Lord and then turn unto Him (repentant). Lo! my Lord is, Merciful, Loving.

^R (K.2.257) Allah is the Protecting Friend of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.

^S (K.7.196) Lo! my Protecting Friend is Allah who revealeth the Scripture. He befriendeth the righteous.

^T (K.39.53) Say: My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.

^U (K.4.175) As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road.

30.45 That He may reward out of His bounty those who believe and do good works. Lo! He loveth not the disbelievers (in His guidance).

^V (K.28.67) But as for him who shall repent and believe and do right, he haply may be one of the successful.

Section III. Hell

^A (K.85.11) Lo! those who believe and do good works, theirs will be Gardens underneath which rivers flow. That is the Great Success.

^B (K.2.25) And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: This is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there forever they abide.

^C (K.29.58) Those who believe and do good works, them verily We shall house in lofty dwellings of the Garden underneath which rivers flow. There they will dwell secure. How sweet the garden of the toilers.

^D (K.2.21-24) O mankind! Worship your Lord, Who hath created you and those before you, so that ye may ward off (evil).

2.22 Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better).

2.23 And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah or the like thereof, and call your witnesses beside Allah if ye are truthful.

2.24 And if ye do it not and ye can never do it--then guard yourselves against the fire prepared for disbelievers, whose fuel is of men and stones.

^E (K.4.116-17, 121) Lo! Allah pardoneth not that partners should be ascribed unto him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray.

4:117 They invoke in His stead only females; they pray to none else than Satan, a rebel—

4.121 For such, their habitation will be hell, and they will find no refuge therefrom.

^F (K.47.15) A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavor changeth not, and rivers of wine delicious to the drinkers, and rivers of clear run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels?

^G (K.3.135-36) And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins--Who forgiveth sins save Allah only? --and will not knowingly repeat (the wrong) they did.

3.136 The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide forever, a bountiful reward for workers!

^H (K.3.129) Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. He forgiveth whom He will, and punisheth whom He will. Allah is Forgiving, Merciful.

^I (K.25.70) Save him who repenteth and believeth and doth righteous work; as for such, Allah will change their evil deeds to good deeds. Allah is ever Forgiving, Merciful.

^J (K.25.65, 69) And who say: Our Lord! Avert from us the doom of hell; lo! the doom thereof is anguish; 25.69 The doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained for ever;

^K (K.101.6-8, 11) Then, as for him whose scales are heavy (with good works), 101:7 He will live a pleasant life; 101:8 But as for him whose scales are light; 101:11 Raging fire.

^L (K.29.7) And as for those who believe and do good works, We shall remit from them their evil deeds and shall repay them the best that they did.

^M (K.29.9) And as for those who believe and do good works, We verily shall make them enter in among the righteous.

^N (K.29.8) We have enjoined on man kindness to parents; but if they strive to make thee join with Me that of which thou hast no knowledge, then obey them not. Unto Me is your return and I shall tell you what ye used to do.

^O (K.5.39) But whoso repenteth after his wrongdoing and amendeth, lo! Allah will relent toward him. Lo! Allah is Forgiving, Merciful.

^P (K.5.40) Knowest thou not that unto Allah belongeth the Sovereignty of the heavens and the earth? He punisheth whom He will, and forgiveth whom He will. Allah is Able to do all things.

^Q (K.3.151) We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed. Their habitation is the Fire, and hapless the abode of the wrong doers.

^R(K. 4.122-124) But as for those who believe and do good works, We shall bring them into gardens underneath which rivers flow, wherein they will abide forever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance?

4:123 It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who doeth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper.

4:124 And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.

Section IV. Christ

^A (K.19.16-22) And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East,

19.17 And had chosen seclusion from them. Then We sent unto her Our spirit and it assumed for her the likeness of a perfect man.

19.18 She said: Lo! I seek refuge in the Beneficent One from thee, if thou art God fearing.

19.19 He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.

19.20 She said: How can I have a son when no mortal hath touched me, neither have I been unchaste!

19.21 He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.

19.22 And she conceived him, and she withdrew with him to a place.

^B (K.3.45, 47) (And remember) when the angels said: O Mary! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).

3.47 She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! And it is.

^C (K.19.19) He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.

^D (K.48.2) That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favor unto thee, and may guide thee on a right path,

^E (K.2.286) Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as Thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk.

^F (K.3.48-49) And He will teach him the Scripture and wisdom, and the Torah and the Gospel.

3.49 And will make him a messenger unto the children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are believers.

^G (K.3.45) (And remember) when the angels said: O Mary! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).

^H (K.4.171) O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three". Cease! (it is) better for you! Allah is only One God. Far is it removed from His transcendent majesty that he should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

Section V. Questions

^A (K.29.48) And thou (O Muhammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted, who follow falsehood.

^B (K. 6.21) Who doth greater wrong than he who inventeth a lie against Allah and denieth His revelations? Lo! the wrong doers will not be successful.

Section VI. Gospel of Jesus

^A (K.4.154-58) And We caused the Mount to tower above them at (the taking of) their covenant: and We bade them: Enter the gate, prostrate! and we bade them: Transgress not the Sabbath! and We took from them a firm covenant.

4.155 Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the Prophets wrongfully, and their saying: Our hearts are hardened Nay, but Allah hath set a seal upon them for their disbelief, so that they believe not save a few

4.156 And because of their disbelief and of their speaking against Mary a tremendous calumny;

4.157 And because of their saying: We slew the Messiah Jesus son of Mary, Allah's messenger—They slew him not nor crucified, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain, 4.158 But Allah took him up unto Himself. Allah was ever Mighty, wise.

^B (K.2.87) And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the holy Spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?

^C (K.3.55) (And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ.

^D (K.19.33-34) Peace on me the day I was born, and the day I die, and the day I shall be raised alive!
19.34 Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt.

^E (K.4.157) And because of their saying: We slew the Messiah Jesus son of Mary, Allah's messenger—They slew him not nor crucified, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain,

^F (K.4.158-59) But Allah took him up unto Himself. Allah was ever Mighty, wise.
4:159 There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them

^G (K.19.33) Peace on me the day I was born, and the day I die, and the day I shall be raised alive!

^H (K.3.55) (And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ.

^I (K.6.123) And thus have We made in every city great ones of its wicked ones, that they should plot therein. They do but plot against themselves, though they perceive not.

^J (K.3.49-50) And will make him a messenger unto the children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are believers.
3.50 And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me.

^K (K.3.80) And he commanded you not that ye should take the angels and the Prophets for lords. Would he command you to disbelieve after ye had surrendered (to Allah)?

^L (K.5.46) And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah a guidance and an admonition unto those who ward off (evil).

^M (K.62.9) O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know.

^N (K.25.3) Yet they choose beside Him other gods who create naught but are themselves created, and possess not hurt nor profit for themselves, and possess not death nor life, nor power to raise the dead.

^O (K.35.40) Say: Have ye seen your partner gods to whom ye pray beside Allah? Show me what they created of the earth! Or have they any portion in the heavens? Or have We given them a Scripture so that they act on clear proof therefrom? Nay, the evil-doers promise one another only to deceive.

^P (K.53.19-23) Have ye thought upon Al Lat and Al Uzza

53.20 And Manat, the third, the other?

53.21 Are yours the males and His the females?

53.22 That indeed were an unfair division!

53.23 They are but names which ye have named, ye and your fathers, for which Allah hath revealed no warrant. They follow but a guess and that which (they) themselves desire. And now the guidance from their Lord hath come unto them.

^Q (K.12.103-08) And though thou try much, most men will not believe.

12.104 Thou askest them no fee for it. It is naught else than a reminder unto the peoples.

12.105 How many a portent is there in the heavens and the earth which they pass by with face averted!

12.106 And most of them believe not in Allah except that they attribute partners (unto Him).

12.107 Deem they themselves secure from the coming on them of a pall of Allah's punishment, or the coming of the Hour suddenly while they are unaware?

12.108 Say: This is my Way: I call on Allah with sure knowledge, I and whosoever followeth me-- Glory be to Allah! --and I am not of the idolaters.

^R (K.5.72) They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden Paradise. His abode is the Fire. For evildoers there will be no helpers.

^S (K.19.35) It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is.

^T (K.5.17) They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the Sovereignty of the heavens and the earth and all that is between them. He createth what He will. And Allah is Able to do all things.

^U (K.4.171) O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three". Cease! (it is) better for you! Allah is only One God. Far is it removed from His transcendent majesty that he should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

^V (K.5.73) They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One God. If they desist not from so saying a painful doom will fall on those of them who disbelieve.

^W (K.4.116-17) Lo! Allah pardoneth not that partners should be ascribed unto him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray.
4.117 They invoke in His stead only females; they pray to none else than Satan, a rebel--

^X (K.16.43) And We sent not (as Our messengers) before thee other than men whom We inspired--Ask the followers of the Remembrance if ye know not!

^Y (K.5.69) Lo! those who believe, and those who are Jews, and Sabaeans, and Christians whosoever believeth in Allah and the Last Day and doeth right there shall no fear come upon them neither shall they grieve.

^Z (K.29.46) And argue not with the People of the Scripture unless it be in (a way) that is better, save with such of them as do wrong; and say: We believe in that which hath been revealed unto us and revealed unto you; our God and your God is One, and unto Him we surrender.

^{AA} (K.2.62) Lo! those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews, and Christians, and Sabaeans whoever believeth in Allah and the Last Day and doeth right surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.

^{BB} (K.16.44) With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayest explain to mankind that which hath been revealed for them, and that haply they may reflect.

^{CC} (K.41.41, 45) Lo! those who disbelieve in the Reminder when it cometh unto them (are guilty), for lo! it is an unassailable Scripture. 41.45 And We verily gave Moses the Scripture, but there hath been dispute concerning it; and but for a Word that had already gone forth from thy Lord, it would ere now have been judged between them; but lo! they are in hopeless doubt concerning it.

^{DD} (K.3.79) It is not (possible) for any human being unto whom Allah had given the Scripture and wisdom and the Prophethood that he should afterwards have said unto mankind: Be slaves of me instead of Allah; but (what he said was): Be ye faithful servants of the Lord by virtue of your constant teaching of the Scripture and of your constant study thereof.

^{EE} (K.2.121) Those unto whom We have given the Scripture, who read it with the right reading, those believe in it. And whoso disbelieveth in it, those are they who are the losers.

Section VII. Answers

^A (K.5.116) And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? he saith: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy mind. Lo! Thou, only Thou art the Knower of Things Hidden.

^B (K.3.45) (And remember) when the angels said: O Mary! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).

^C (K.6.86, 90) And Ishmael and Elisha and Jonah and Lot. Each one of them did We prefer above (Our) creatures,
6.90 Those are they whom Allah guideth, so follow their guidance. Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! it is naught but a Reminder to (His) creatures.

^D (K.19.30) He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,

^E (K.3.45) (And remember) when the angels said: O Mary! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).

^F (K.3.84) Say (O Muhammad): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

^G (K.4.163-65) Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as we imparted unto David the Psalms;
 4:164 And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake directly unto Moses;
 4:165 Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise.

^H (K.41.43) Naught is said unto thee (Muhammad) save what was said unto the messengers before thee. Lo! thy Lord is owner of forgiveness, and owner (also) of dire punishment.

^I (K.7.188) Say: For myself I have no power to benefit, nor power to hurt, save that which Allah willeth. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe.

^J (K.34.28) And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind; but most of mankind know not.

^K (K.7.19-25) And (unto man): O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will, but come not nigh this tree lest ye become wrong-doers.

7:20 Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals.

7:21 And he swore unto them (saying): Lo! I am a sincere adviser unto you.

7:22 Thus did he lead them on with guile. And when they tasted of the tree their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them, (saying): Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you?

7:23 They said: Our Lord! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost!

7:24 He said: Go down (from hence), one of you a foe unto the other. There will be for you on earth a habitation and provision for a while.

7:25 He said: There shall ye live, and there shall ye die, and thence shall ye be brought forth.

^L (K.30.30) So set thy purpose (O Muhammed) for religion as a man by nature upright—the nature (framed) of Allah, in which He hath created man. . .

30:31 Turning unto Him (only); and be careful of your duty unto Him, and establish worship. . .