

# Notes for Qur'an, related subjects and topics

## Terms, meanings of Arabic words in the Qur'an

Book	Sura 5:110	Bible
Taurat	Sura 5:110	Torah
Injeel	Sura 5:110	Gospel
(Most Muslims accept this as meaning all of New Testament)		
Rabb	Sura 5:112	Lord
Rasool	Sura 5:111	Apostle
Iblees	Sura 34:20	Satan

## Traditional Islamic greeting

Assalamu alaykum means "Peace be upon you"

## Islam, Submission, Surrender to God

The Arabic term '**Islam**' means "**submission**" and itself comes from the term 'aslama, which means "**to surrender, resign oneself.**" In Islam, the fundamental duty of each Muslim is to submit to Allah (Arabic for "the God") and whatever Allah wants of them. A person who follows Islam is called a Muslim, and this means "one who surrenders to God." It is thus clear that the concept of submission to the will, desires, and commands and God is inextricably linked to Islam as a religion — it's an inherent part of the name of the religion, of the religion's followers, and of the basic tenets of Islam.

([http://atheism.about.com/library/FAQs/islam/blfaq\\_islam\\_islam.htm](http://atheism.about.com/library/FAQs/islam/blfaq_islam_islam.htm))

## Common Views...Jesus in the Al-Qur'an

	<u>Qur'an</u>	<u>Bible</u>
Isa is the son of Mary	S. 2:87, 253, 3:45	Mark 6:3
Isa is the Messiah (al-Masih)	S. 3:34, 4:157, 171	Mark 8:29
Isa is the Servant of God	S. 4:172, 19:30	Acts 3:13, 26:
4:27, 30		
Isa is a Prophet	S. 19:30	Mark 6:4, 15;
8:28		
Isa is an Apostle of God	S. 4:157,171,5:75	Hebrews 3:1

Isa is the Word of God	S. 3:45	John 1:1, 14
Isa is the Word of Truth	S. 19:34	2 Corinthians 6:7
Isa is the Spirit of Truth	S. 4:171	Luke 3:21-22
Isa is a Witness	S. 4:159, 5:117	Revelation 1:5
Isa is a Mercy from God	S. 19:21	Hebrews 2:17
Isa is a Sign (for all peoples)	S. 19:21, 21:91	Luke 2:34
Isa is Great (eminent)	S. 3:45	Luke 1:32
Isa is Righteous	S. 3:46, 6:85	Heb. 4:15, 7:28
Isa is Holy	S. 19:19	Acts 4:27, 30
Isa is Blessed/a Blessing	S. 19:31, 43:59	Acts 3:26
Isa is a Life-giver	S. 3:49, 5:110	John 10:10, 11:25, 14:6
Isa did Miracles	S. 2:87	John 3:2
Isa was led by the Holy Spirit	S. 2:253	Luke 4:1
Isa was born of a Virgin	S. 3:47; 19:20-21	Luke 1:30-32, 34
Isa guides people to the Truth	S. 3:49-50	John 14:6
Isa Healed people	S. 3:49, 5:110	Luke 7:21-22
Isa raised the dead/life giver	S. 3:49, 5:110	Luke 7:22, John 11:43-44
Isa would die for unbelievers	S. 3:55	Phil 2:8, John 1:29
Isa resurrected from the dead	S. 3:55	1 Corinthians 15: 3-5
Isa ascended into heaven after his Death and Resurrection	S. 3:55	Eph 1:19-20
Isa is coming again	S. 43:61	Acts 1:10-11
Isa knows the Future	S. 43:61, 63	Matt 24:29-31
Isa came with Wisdom	S. 43:63	Luke 2:20, 52
Isa is to be followed/obeyed	S. 43:63	John 14:21-23

## **Quran verses used in Bishkek experiment effort**

Ark of the Covenant: Sura 2:248

Children of the East: Judges 6:1-3, 1 Kings 4:30, Zechariah 8:6-9 Matthew 2:1-9  
Matthew 8:11-12 Luke 13:28-30

Death: Sura 2:28, Sura 2:174, Sura 6:36, Sura 11:7, Sura 15:36, Sura 17:51-53, Sura 25:3, Sura  
30:52, Sura 38:79, Sura 53:47, Sura 23:99-100

Idols: Sura 4:76, Sura 14:30, Sura 14:35, Sura 29:17

Jesus in Quran: Sura 19:16-22, Sura 2:87, Sura 23:50

Last Days: Sura 2: 159

People of the book: Sura 2:101, Sura 3:3, Sura 3:98-100, Sura 3:113-115, Sura 3:187, Sura 3:199, Sura 10:94, Sura 100:11, Sura 19:16

Sabbath: Sura 2:65, Sura 4:154, Sura 4:47

Sin before hand to the Judgment: Sura 20:74, Sura 16:25, Sura 3:77, Sura 45:27-28

The Book: Sura 10:94, Sura 2:2, Sura 2:53, Sura 2:62, Sura 2:79

## Jesus in Quran

Al-Baqara Sura 2:87 - Advent of the *Prophet Isa (Jesus)*

We gave Moses the Book and followed him up with a succession of Apostles; We gave Jesus the son of Mary clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you an Apostle with what ye yourselves desire not ye are puffed up with pride? Some ye called impostors and others ye slay!

Al-Baqara Sura 2:253 Those apostles We endowed with gifts some above others: to one of them Allah spoke; others He raised to degrees (of honor); to Jesus the son of Mary We gave clear (Signs) and strengthened him with the Holy Spirit. If Allah had so willed succeeding generations would not have fought among each other after clear (Signs) had come to them but they (chose) to wrangle some believing and others rejecting. If Allah had so willed they would not have fought each other; but Allah fulfilleth His plan.

Al-i'Imran Sura 3: 3 It is He Who sent down to thee (step by step) in truth the Book confirming what went before it; and He sent down Law (Of Moses) and the Gospel (of Jesus) before this as a guide to mankind and He sent down the Criterion (of judgment between right and wrong).

Al-i'Imran Sura 3: 45 Behold! the angels said "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus the son of Mary held in honor in this world and the Hereafter and of (the company of) those nearest to Allah.

Al-i'Imran Sura 3:52 When Jesus found unbelief on their part he said: "Who will be my helpers to (the work of) Allah?" Said the Disciples: "We are Allah's helpers we believe in Allah and do thou bear witness that we are Muslims.

Al-i'Imran Sura 3:55 Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject Faith to the Day of Resurrection; then shall ye all return unto Me and I will judge between you of the matters wherein ye dispute.

Al-i'Imran Sura 3:59 This similitude of Jesus before Allah is as that of Adam: He created him from dust then said to him: "Be" and he was.

Al-i'Imran Sura 3:84 Say: "We believe in Allah and in what has been revealed to us and what was revealed to Abraham Isma`il Isaac Jacob and the Tribes and in (Books) given to Moses Jesus and the Prophets from their Lord; we make no distinction between one and another among them and to Allah do we bow our will (in Islam)."

*The story of Maryem and the miraculous birth of Isa (Jesus) as noted in the Qur'an*

MaryAm Sura 19:16 Relate in the Book (the story of) Mary when she withdrew from her family to a place in the East. 2470 2471

MaryAm Sura 19:12 (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him wisdom even as a youth.

MaryAm Sura 19:17 She placed a screen (to screen herself) from them: then We sent to her Our angel and he appeared before her as a man in all respects.

MaryAm Sura 19:18 She said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah."

MaryAm Sura 19:19 He said: "Nay I am only a messenger from thy Lord (to announce) to thee the gift of a holy son." 2472

MaryAm Sura 19:20 She said: "How shall I have a son seeing that no man has touched me and I am not unchaste?"

MaryAm Sura 19:21 He said: "So (it will be): thy Lord saith `That is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': it is a matter (so) decreed." 2473 2474

MaryAm Sura 19:22 So she conceived him and she retired with him to a remote place. 2475

An-Nisaa Sura 4:157 - Messiah

That they said (in boast) "We killed Christ Jesus the son of Mary the Apostle of Allah"; but they killed him not nor crucified him but so it was made to appear to them and those who differ therein are full of doubts with no (certain) knowledge but only conjecture to follow for of a surety they killed him not.

An-Nisaa Sura 4:163 We have sent thee inspiration as We sent it to Noah and the Messengers after him; We sent inspiration to Abraham Ismail Isaac Jacob and the Tribes to Jesus Job Jonah Aaron and Solomon and to David We gave the Psalms.

An-Nisaa Sura 4:171 O people of the Book! commit no excesses in your religion: nor say of Allah aught but truth. Christ Jesus the son of Mary was (no more than) an Apostle of Allah and His Word which He bestowed on Mary and a Spirit proceeding from Him: so believe in Allah and His Apostles. Say not "Trinity": desist: it will be better for you: for Allah is One Allah: glory be to him: (for Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

Al-Maida Sura 5:46 And in their footsteps We sent Jesus the son of Mary confirming the law that had come before him: We sent him the Gospel: therein was guidance and light and confirmation of the law that had come before him: a guidance and an admonition to those who fear Allah.

Al-Maida Sura 5:78 Curses were pronounced on those among the Children of Israel who rejected faith by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses.

Al-Maida Sura 5:110 Then will Allah say: "O Jesus the son of Mary! recount my favor to thee and to thy mother. Behold! I strengthened thee with the holy spirit so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom the Law and the Gospel. And behold! thou makest out of clay as it were the figure of a bird by My leave and thou breathest into it and it becometh a bird by My leave and thou healest those born blind and the lepers by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the Clear Signs and the unbelievers among them said: 'This is nothing but evident magic'.

Al-Maida 5: 112 Behold! the disciples said: "O Jesus the son of Mary! can thy Lord send down to us a table set (with viands) from heaven?" Said Jesus: "Fear Allah if ye have faith." 825 Note - *The request of the Disciples savours a little of (1) want of faith, (2) too much attention to physical food, and (3) a childish desire for miracles or Signs. All these three can be proved from the Canonical Gospels. (1) Simon Peter, quite early in the story, asked Jesus to depart from him, as he (Simon) was a sinful man (Luke v. 8). The same Peter afterwards denied his Master three times shamelessly when the Master was in the power of his enemies. And one of the Disciples (Judas) actually betrayed Jesus. (2) Even in the Canonical Gospels, so many of the miracles are concerned with food and drink, e.g., the turning of the water into wine (John, ii, 1-11); the conversion of five loaves and two small fishes into food for 5,000 men (John vi. 5-13), this being the only miracle recorded in all the four Gospels; the miraculous number of fishes caught for food (Luke V. 4-11); the cursing of the fig tree because it had no fruit (Matt. xxi. 18-19); the allegory of eating Christ's flesh and drinking his blood (John vi. 53-57). (3) Because the Samaritans would not receive Jesus into their village, the Disciples James and John wanted a fire to come down from heaven and consume them (Luke ix. 54).*

Al-Maida 5:114 Said Jesus the son of Mary: "O Allah our Lord! send us from heaven a table set (with viands) that there may be for us for the first and the last of us a solemn festival and a sign from Thee; and provide for our sustenance for Thou art the best Sustainer (of our needs).

Al-Maida 5:116 And behold! Allah will say "O Jesus the son of Mary! didst thou say unto men worship me and my mother as gods in derogation of Allah"? He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing Thou wouldst indeed have known it. Thou knowest what is in my heart though I know not what is in Thine. For Thou knowest in full all that is hidden.

Al-An'am Sura 6:85 And Zakariya and John and Jesus and Elias: all in the ranks of the righteous: 905 Note - *The third group consists not of men of action, but Preachers of Truth, who led solitary lives. Their epithet is: "the Righteous." They form a connected group round Jesus. Zakariya was the father of John the Baptist, the precursor of Jesus (iii. 37-41); and Jesus referred to John the Baptist as Elias, "this is Elias, which was to come" (Matt xi. 14); and Elias is said to have been present and talked to Jesus at the Transfiguration on the Mount (Matt. xvii. 3). Elias is the same as Elijah.*

Sura 23:50

And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground affording rest and security and furnished with springs.

Al-Ahzab Sura 33: 7 And remember We took from the Prophets their Covenant as (We did) from thee: from Noah Abraham Moses and Jesus the son of Mary: We took from them a solemn Covenant:

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

Az-Aukhruf Sura 43:57 When (Jesus) the son of Mary is held up as an example behold thy people raise a clamor thereat (in ridicule)!

Az-Aukhruf Sura 43:63 When Jesus came with Clear Signs he said: "Now have I come to you with Wisdom and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me.

Al-Hadid Sura 57:27 Then in their wake We followed them up with (others of) Our apostles: We sent after them Jesus the son of Mary and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the monasticism which they invented for themselves We did not prescribe for them: (We commanded) only the seeking for the Good pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed on those among them who believed their (due) reward but many of them are rebellious transgressors.

As-Saff Sura 61:14 O ye who believe! be ye helpers of Allah: as said Jesus the son of Mary to the Disciples "Who will be my helpers to (the work of) Allah?" Said the Disciples "We are Allah's helpers!" Then a portion of the Children of Israel believed and a portion disbelieved: but We gave power to those who believed against their enemies and they became the ones that prevailed.

## Covenant

Sura 2:40 O children of Israel! call to mind the (special) favor which I bestowed upon you and fulfil your covenant with Me as I fulfil My covenant with you and fear none but Me. 58

Sura 2:63 And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai) (saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein perchance ye may fear Allah."

Sura 2:83 And remember We took a covenant from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity. Then did ye turn back except a few among you and ye backslide (even now).

Sura 2:84 And remember We took your Covenant (to this effect): shed no blood amongst you nor turn out your own people from your homes; and this ye solemnly ratified and to this ye can bear witness.

Sura 2:85 After this it is ye the same people who slay among yourselves and banish a party of you from their homes; assist (their enemies) against them in guilt and rancor; and if they come to you as captives ye ransom them though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in and do ye reject the rest? But what is the reward for those

among you who behave like this but disgrace in this life? and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.

## Straight Way

Al-Fathiha Sura 1:6 Show us the straight way. 22 Note - *If we translate by the English word "guide," we shall have to say: "Guide us to and in the straight Way." For we many be wandering aimlessly, and the first step is to find the Way; and the second need is to keep in the Way: our own wisdom may fail in either case. The straight Way is often the narrow Way, or the steep Way, which many people shun (xc.11). By the world's perversity the straight Way is sometimes stigmatized and the crooked Way praised. How are we to judge? We must ask for God's guidance. With a little spiritual insight we shall see which are the people who walk in the light of God's grace, and which are those that walk in the darkness of Wrath. This also would help our judgment.*

Al-Baqara – Sura 2: 142 The fools among the people will say: "What hath turned them from the Qiblah to which they were used?" Say: To Allah belong both East and West; He guideth whom He will to a **Way that is straight.**

Al-Baqara – Sura 2: 213 Mankind was one single nation and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth to judge between people in matters wherein they differed; but the People of the Book after the clear Signs came to them did not differ among themselves except through selfish contumacy. Allah by His Grace guided the believers to the truth concerning that wherein they differed. For Allah guides whom He will to a path that is straight.

Al-i' lram Sura 3:101 And how would ye deny faith while unto you are rehearsed the Signs of Allah and among you lives the Apostle? Whoever holds firmly to Allah will be shown a way that is straight.

Al-i' lman – Sura 3: 47-55 She said: "O my Lord! how shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth; when He hath decreed a plan He but saith to it `Be' and it is! (48) "And Allah will teach him the Book and Wisdom the Law and the Gospel. (49) "And (appoint him) an Apostle to the Children of Israel (with this message): I have come to you with a sign from your Lord in that I make for you out of clay as it were the figure of a bird and breathe into it and it becomes a bird by Allah's leave; and I heal those born blind and the lepers and I quicken the dead by Allah's leave; and I declare to you what ye eat and what ye store in your houses. Surely therein is a Sign for you if ye did believe. (50) "(I have come to you) to attest the Law which was before me and to make lawful to you part of what was (before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah and obey me. (51) "It is Allah who is my Lord and your Lord; then worship Him. **This is a way that is straight.**" (52) When Jesus found unbelief on their part he said: "Who will be my helpers to (the work of) Allah?" Said the Disciples: "We are Allah's helpers we believe in Allah and do thou bear witness that we are Muslims. (53) "Our Lord! we believe in what thou hast revealed and we follow the Apostle; then write us down among those who bear witness." (54) And (then unbelievers) plotted and planned and Allah too planned and the best of planners is Allah. Allah's promise to Isa (Jesus) (55) Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject Faith to the Day of Resurrection; then shall ye all return unto Me and I will judge between you of the matters wherein ye dispute.

An-Nisaa – Sura 4: 175 Then those who believe in Allah and hold fast to Him soon will He admit them to Mercy and Grace from Him and guide them to Himself by a straight Way.

Al-An'am – Sura 6: 153 **Verily this is My Way leading straight: follow it:** follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you that ye may be righteous.

Al-An'am – Sura 6: 161 Say: "Verily my Lord hath guided me to a way that is straight a religion of right the path (trod) by Abraham the true in faith and he (certainly) joined not gods with Allah."

Yunus - Sura 10:25 But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight. 1413 Note - *In contrast with the ephemeral and uncertain pleasures of this material life, there is a higher life to which Allah is always calling. It is called the Home of Peace. For there is no fear, nor disappointment nor sorrow there. And all are called, and those will be chosen who have sought, not material advantages, but the Good Pleasure of Allah. Salam, Peace, is from the same root as Islam, the Religion of Unity and Harmony.*

Yunus - Sura 10:89 Allah said: "Accepted is your prayer (O Moses and Aaron)! So stand ye straight and follow not the path of those who know not." 1471 Note - *Be not dazzled by their splendour, but stand out straight for Truth, for that is your salvation! Addressed in form to Moses and Aaron, in substance it is addressed to the Israelites,*

Hud – Sura 11: 56 "I put my trust in Allah my Lord and your Lord! There is not a moving creature but He hath grasp of its forelock. Verily it is my Lord that is on a Straight Path.

Hud - Sura 11:112 Therefore stand firm (in the straight path) as thou art commanded thou and those who with thee turn (unto Allah); and transgress not (from the Path): for He seeth well all that ye do.

An-Nahl – Sura 16: 120, 121 Abraham was indeed a model devoutly obedient to Allah (and) true in faith and he joined not gods with Allah: (121) He showed his gratitude for the favors of Allah Who chose him and guided him to a **straight way**.

Maryam – Sura 19: 36 Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight.

Maryam – Sura 19: 43, 44 "O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a Way that is even and straight. (44)"O my father! serve not Satan: for Satan is a rebel against (Allah) Most Gracious.

Ta-ha – Sura 20: 135 Say: "Each one (of us) is waiting: wait ye therefore and soon shall ye know who it is that is on the straight and even way and who it is that has received guidance."

Al-Hajj – Sura 22: 54 And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path. (M. Pickthall)

Al-Muminun - Sura 23:73-76 But verily thou callest them to the Straight Way; (74) And verily those who believe not in the Hereafter are deviating from that Way. (75) If We had mercy on them and removed the distress which is on them they would obstinately persist in their transgression wandering in distraction to and fro. (76) We inflicted Punishment on them but they humbled not themselves to their Lord nor do they submissively entreat (Him)!



Al-Furqan – Sura 25: 27 The Day that the wrongdoer will bite at his hands He will say "Oh! would that I had taken a (straight) path with the Apostle!

Al-Qasas – Sura 28: 22 Then when he [Moses] turned his face towards (the land of) Madyan he said: "I do hope that my Lord will show me the smooth and straight Path."

Ya-Sin – Sura 36: 60, 61 "Did I not enjoin on you O ye children of Adam that ye should not worship Satan; for that he was to you an enemy avowed? (61) **"And that ye should worship Me (for that) this was the Straight Way?"**

As-Saffat – Sura 37: 116-119 And We helped them so they overcame (their troubles); (117) And We gave them **the Book** which helps to make things clear; (118) **And We guided them to the Straight Way.** (119) And We left (this blessing) for them among generations (to come) in later times:

Ha-Mim – Sura 41: 30 In the case of those who say "Our Lord is Allah" and further stand straight and steadfast the angels descend on them (from time to time): "Fear ye not!" (they suggest) "nor grieve! but receive the Glad Tidings of the Garden (of Bliss) the which ye were promised!

Az-Zukhruf – Sura 43: 61-64 And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour) but follow ye Me: **this is a Straight Way.** (62) Let not the Evil One hinder you: for he is to you an enemy avowed. (63) When Jesus came with Clear Signs he said: "Now have I come to you with Wisdom and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me. (64) "For Allah; He is my Lord and your Lord: so worship ye Him: this is a Straight Way."

Al-Ahqaf – Sura 46: 30, 31 They said "O our people! We have heard a Book revealed after Moses confirming what came before it: it guides (men) to the Truth and to a **Straight Path.** (31) "O our people hearken to the one who invites (you) to Allah and believe in him: He will forgive you your faults and deliver you from a Penalty Grievous.

## Idols

Sura 4:76 Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! The devil's strategy is ever weak.

Sura 14:30 And they set up (idols) as equal to Allah to mislead (men) from the Path! Say: "Enjoy (your brief power)! But verily ye are making straightway for Hell!"

Sura 14:35 Remember Abraham said: "O my Lord! Make this city one of peace and security: and preserve me and my sons from worshipping idols. 1912 1913

Sura 29:17 "For ye do worship idols besides Allah and ye invent falsehood. The things that ye worship besides Allah have no power to give you sustenance: then seek ye sustenance from Allah serve Him and be grateful to Him: to Him will be your return.

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: (21) Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. Rev. 9:20, 21

## Last Day

Sura 2: 8 Of the people there are some who say: “We believe in Allah and the Last Day” but they do not (really) believe. 33

Sura 2: 177 It is not righteousness that ye turn your faces toward East or West; **but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers**; to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing. 177 178 179 180 181

Revelation 1:1 shows the Revelation came from God or Allah

Sura 2:62 Those who believe (in the Qur’an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in Allah and the last day and work righteousness shall have their reward with their Lord; on them shall be no fear nor shall they grieve. 76 77

Sura 2: 126 And remember Abraham said: “My Lord make this a City of Peace and feed its people with fruits such of them as believe in Allah and the Last Day.” He said: “(Yea) and such as reject faith for a while will I grant them their pleasure but will soon drive them to the torment of fire an evil destination (indeed!)” 127 128

Sura 3:114 They believe in Allah and the Last Day; they enjoin what is right and forbid what is wrong; and they (hasten in emulation) in (all) good works; they are in the ranks of the righteous.

Sura 4: 162 But those among them who are well-grounded in knowledge and the believers believe in what hath been revealed to thee; and (especially) those who establish regular prayer and practice regular charity and believe in Allah and in the Last Day: to them shall We soon give a great reward.

Sura 5:69 Those who believe (in the Qur’an) those who follow the Jewish (Scriptures) and the Sabians and the Christians any who believe in Allah and the Last Day and work righteousness on them shall be no fear nor shall they grieve. 779

Sura 9:29 **Fight those who believe not in Allah nor the Last Day**[SDA’s are the only people who preach the last days] nor hold that forbidden which hath been forbidden by Allah and His apostle nor acknowledge the religion of truth [even if they are] **of the People of the Book** until they pay the Jizya with willing submission and feel themselves subdued. 1281 1282

# Callus on forehead

Sura 48:29 Muhammad is the Apostle of Allah; and those who are with him are strong against Unbelievers (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer) seeking Grace from Allah and (His) Good Pleasure. **On their faces are their marks (being) the traces of their prostration.** This is their similitude in the Torah; and their similitude in the Gospel is: like a seed which sends forth its blade then makes it strong; it then becomes thick and it stands on its own stem (filling) the sowers with wonder and delight. As a result it fills the Unbelievers with rage at him. Allah has promised those among them who believe and do righteous deeds Forgiveness and a great Reward.

## Law and Gospel in the Quran

Sura 3:3, 4 It is **He** Who sent down to thee (step by step) in truth **the Book** confirming what went before it; and He sent down **Law (Of Moses)** and the **Gospel (of Jesus)**. (4) Before this as a guide to mankind and He sent down the Criterion (of judgment between right and wrong)...

Sura 3: 47, 48 She said: "O my Lord! how shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth; when He hath decreed a plan He but saith to it 'Be' and it is! (48) "And Allah will teach him the Book and Wisdom **the Law and the Gospel.**

Sura 3: 65 Ye people of the Book! why dispute ye about Abraham when the **Law and the Gospel** were not revealed till after him? Have ye no understanding?

Sura 5: 46, 47 And in their footsteps **We sent Jesus** the son of Mary **confirming the law that had come before him: We sent him the Gospel:** therein was guidance and light and confirmation of the law that had come before him: a guidance and an admonition to those who fear Allah. (47) **Let the people of the Gospel** Judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed they are (no better than) those who rebel.

Sura 5: 66 **If only they had stood fast by the Law the Gospel and all the revelation that was sent to them from their Lord they would have enjoyed happiness from every side.** There is from among them a party on the right course; but many of them follow a course that is evil.

Sura 5: 68, 69 Say: "**O People of the Book!** ye have no ground to stand upon unless ye stand fast by the **Law** the **Gospel** and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith. (69) **Those who believe** (in the Qur'an) those who follow the Jewish **(Scriptures)** and the Sabians and the **Christians any who believe in Allah and the Last Day and work righteousness on them shall be no fear nor shall they grieve.**

Sura 5: 110 Then will Allah say: "O Jesus the son of Mary! recount my favor to thee and to thy mother. Behold! **I strengthened thee with the holy spirit** so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom the **Law and the Gospel.** And behold! thou makest out of clay as it were the figure of a bird by My leave and thou breathest into it and it becometh a bird by My leave and thou healest those born blind and the

lepers by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the Clear Signs and the unbelievers among them said: 'This is nothing but evident magic'.

Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: (35) But in every nation he that feareth him, and **worketh righteousness**, is accepted with him. Act 10:34, 35

Sura 7: 157 **"Those who follow the apostle the unlettered prophet whom they find mentioned in their own (Scriptures); in the law and the Gospel; for he commands them what is just and forbids them what is evil: he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him honor him help him and follow the light which is sent down with him it is they who will prosper."**

Sura 9: 111 Allah hath purchased of the believers their persons and their good; for theirs (in return) is the garden (of Paradise): they fight in His cause and slay and are slain: a promise binding on Him in truth through the **Law the Gospel** and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme.

Sura 57: 27 Then in their wake We followed them up with (others of) Our apostles: We sent after them Jesus the son of Mary **and bestowed on him the Gospel**; and We ordained in the hearts of those who followed him Compassion and Mercy. But the monasticism which they invented for themselves We did not prescribe for them: (We commanded) only the seeking for the Good pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed on those among them who believed their (due) reward but many of them are rebellious transgressors.

## Sin to a Muslim

GRAND PECULIARITY OF THE GOSPEL. - Dr. Duff referring to the baptism of a Mahometan, says: 'A few days before his baptism, I asked him what was the vital point in which he found Mahometanism deficient, and which he felt that Christianity satisfactorily supplied? His prompt reply was - 'Mahometanism is full of the mercy of God. While I had no real consciousness of inward guilt as a breaker of God's law, this satisfied me; but when I felt myself to be guilty before God, and a transgressor of his law, I felt also that it was not with God's mercy but with his justice I had to do. How to meet the claims of God's justice Mahometanism has made no provision; but this is the very thing which I have found fully accomplished by the atoning sacrifice of Christ on the cross; and therefore Christianity is now the only adequate religion for me, guilty sinner.'" (This note comes from the "Adventist Pioneer Library" CD)

## Key

Sura 39: 63 To **Him** belong **the keys of the heavens** and the earth: and those who reject the Signs of Allah it is they who will be in loss.

## Messiah

Sura 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).

Sura 5: 75 The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how we make the revelations clear for them, and see how they are turned away!

## People of the Book

Sura 2:53 And remember We gave Moses the Scripture and the criterion (between right and wrong) there was a chance for you to be guided aright.

Sura 2:62 Those who believe (in the Qur'an) and those who follow the **Jewish (Scriptures)** and the **Christians and the Sabians** and who believe in **Allah** and the **last day** and **work righteousness** shall have their reward with their Lord; on them shall be no fear nor shall they grieve.

Sura 2:79 Then woe to those who **write the Book** with their own hands and then say: "This is from Allah" to traffic with it for a miserable price! Woe to them for what their hands do write and for the gain they make thereby.

Sura 2:101 And when came to them an Apostle from Allah confirming what was with them a party of the **people of the Book** threw away the Book of Allah behind their backs as if (it had been something) they did not know! 102 [good note]

Sura 2:177 It is not righteousness that ye turn your faces toward East or West; **but it is righteousness to believe in Allah** and the **Last Day** and the **Angels** and the **Book** and the **Messengers**; to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing.

Sura 2:87 **We gave Moses the Book** and followed him up with a succession of Apostles; **We gave Jesus the son of Mary clear (Signs) and strengthened him with the holy spirit.** Is it that whenever there comes to you an Apostle with what ye yourselves desire not ye are puffed up with pride? Some ye called impostors and others ye slay! 89 90 91

Sura 3:3 It is He Who sent down to thee (step by step) in truth the **Book** confirming what went before it; and He sent down Law (Of Moses) and the Gospel (of Jesus) before this as a guide to mankind and He sent down the Criterion (of judgment between right and wrong). 344 345

Sura 3:71 **Ye People of the Book!** Why do ye clothe truth with falsehood and conceal the truth while ye have knowledge?

Sura 3:98 Say: **"O people of the Book!** why reject ye the signs of Allah when Allah is Himself witness to all ye do?

Sura 3:99 Say: **"O ye People of the Book!** why obstruct ye those who believe from the path of Allah seeking to make it crooked while ye were yourselves witnesses (to Allah's Covenant)? But Allah is not unmindful of all that ye do."

Sura 3:100 O ye who believe! if ye listen to a faction among the **People of the Book** they would (indeed) render you apostates after ye have believed!

Sura 3:110 Ye are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah. **If only the People of the Book had faith it were best for them;** among them are some who have faith but most of them are perverted transgressors.

Sura 3:113 Not all of them are alike: of the **People of the book are a portion that stand (for the right);** they rehearse the signs of Allah all night long and then prostrate themselves in adoration.

Sura 3:114 **They believe in Allah and the Last Day;** they enjoin what is right and forbid what is wrong; and they (hasten in emulation) in (all) good works; they are in the ranks of the righteous.

Sura 3:187 **And remember Allah took a Covenant from the People of the Book** to make it known and clear to mankind and not to hide it; but they threw it away behind their backs and purchased with it some miserable gain! and vile was the bargain they made!

Sura 3:199 And there are certainly among the **people of the Book** those who believe in Allah in the revelation to you and in the revelation to them bowing in humility to Allah: they will not sell the signs of Allah for a miserable gain! for them is a reward with their Lord and Allah is swift in account.

Sura 5: 68, 69 Say: "**O People of the Book!** ye have no ground to stand upon unless ye stand fast by the **Law** the **Gospel** and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith. (69) **Those who believe** (in the Qur'an) those who follow the Jewish (**Scriptures**) and the Sabians and the **Christians any who believe in Allah and the Last Day and work righteousness on them shall be no fear nor shall they grieve.**

Sura 9: 29 **Fight those who believe not in Allah nor the Last Day nor hold that forbidden which hath been forbidden by Allah and His apostle nor acknowledge the religion of truth** (even if they are) of the **People of the Book** until they pay the Jizya with willing submission and feel themselves subdued.

Sura 10:37 This Qur'an is not such as can be produced by other than Allah; **on the contrary it is a confirmation of (revelations) that went before it and a fuller explanation of the Book** wherein there is no doubt from the Lord of the Worlds.

**Sura 10:94** If thou wert in doubt as to what We have revealed unto thee then ask those who have been reading **the Book** from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt.

Sura 100:11 That their Lord had been well-acquainted with them (Even to) that Day? 6250  
Note – Allah's knowledge is full and vigilant at all times. But on that day it will reveal to men secrets which they had long forgotten, for the **Book of their Deeds** will be made manifest at Judgment.

Sura 98: 1 Those who reject (Truth) among the **People of the Book** and among the Polytheists were not going to depart (from their ways) until there should come to them Clear Evidence

Sura 98: 4 Nor did the **people of the Book** make schisms until after there came to them Clear Evidence.

Sura 98: 6 Those who reject (Truth) among the **People of the Book** and among the Polytheists will be in hell-fire to dwell therein (for aye). They are the worst of creatures.

## One God

Deuteronomy 6:4 Hear, O Israel: The LORD our God [is] one LORD:

Matthew 6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. [9] After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. [10] Thy kingdom come. Thy will be done in earth, as [it is] in heaven. [11] Give us this day our daily bread. [12] And forgive us our debts, as we forgive our debtors. [13] And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. [14] For if ye forgive men their trespasses, your heavenly Father will also forgive you: [15] But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Matthew 19:17 And he said unto him, Why callest thou me good? [there is] none good but one, [that is], God: but if thou wilt enter into life, keep the commandments.

Ephesians 4:4-6 [There is] one body, and one Spirit, even as ye are called in one hope of your calling; [5] One Lord, one faith, one baptism, [6] One God and Father of all, who [is] above all, and through all, and in you all.

Mark 10:18 And Jesus said unto him, Why callest thou me good? [there is] none good but one, [that is], God.

Mark 12:29 And Jesus answered him, The first of all the commandments [is], Hear, O Israel; The Lord our God is one Lord:

Mark 12:32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

Luke 4:34 Saying, Let [us] alone; what have we to do with thee, [thou] Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

Luke 18:19 And Jesus said unto him, Why callest thou me good? none [is] good, save one, [that is], God.

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

John 5:44 How can ye believe, which receive honour one of another, and seek not the honour that [cometh] from God only?

John 8:41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, [even] God.

8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Acts 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou [art] God, which hast made heaven, and earth, and the sea, and all that in them is:

Romans 3:30 Seeing [it is] one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Romans 15:6 That ye may with one mind [and] one mouth glorify God, even the Father of our Lord Jesus Christ.

1 Corinthians 8:4-6 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol [is] nothing in the world, and that [there is] none other God but one. [5] For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) [6] But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him.

Galatians 3:20 Now a mediator is not [a mediator] of one, but God is one.

1 Timothy 2:5 For [there is] one God, and one mediator between God and men, the man Christ Jesus;

James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

1 John 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

## **Prophets from the Quran**

Sura 2:177 Righteousness is not whether you turn your face towards East or West; but the righteousness is to believe in Allah, the Last Day, the Angels, the Books and the Prophets, and to spend wealth out of love for Him on relatives, orphans, helpless, needy travelers, those who ask for and on the redemption of captives; and to establish Salah (prayers), to pay Zakah (Alms), to fulfill promises when made, to be steadfast in distress, in adversity, and at the time of war. These people are the truthful and these are the pious.

Sura 33:7 O Muhammad, remember the Covenant which We took from all the Prophets - from you as well as from Nuh, Ibrahim, Musa and Isa (Jesus) son of Maryam - We took that solemn Covenant from all of them,

Sura 39: 69 The earth will be shining with the light of her Rabb, the Book of record will be laid open, the Prophets and other witnesses will be brought in, and justice shall be done between people with all fairness: none shall be wronged.



Sura 4: 163 O Muhammad, We have sent revelations to you just as We sent to Nuh (Noah) and the Prophets who came after him; We also sent revelations to Ibrahim (Abraham), Isma`il (Ishmael), Ishaq (Isaac), Ya'qoob (Jacob), his descendants, Isa (Jesus), Ayub (Job), Yunus (Jonah), Haroon (Aaron) and Sulaiman (Solomon), and to Dawood (David) We gave the Psalms.

Sura 5: 46 Then in the footsteps of those Prophets, We sent Isa (Jesus) the son of Maryam (Mary) confirming whatever remained intact from the Taurat in his time, and gave him the Injeel (Gospel) wherein was guidance and light, corroborating what was revealed in the Taurat; a guidance and an admonition to those who fear Allah.

## Reminder

Sura 21: 103-106 The Supreme Horror will not grieve them, and the angels will welcome them, (saying): This is your Day which ye were promised; (104) The Day when We shall roll up the heavens and a recorder rolleth up a written scroll. As We began the first creation, We shall repeat it. (It is) a promise (binding) upon Us. Lo! We are to perform it. (105) And verity We have written in the Scripture, after the Reminder: My righteous slaves will inherit the earth: (106) Lo! there is a plain statement for folk who are devout.

Sura 21: 7 And We sent not (as Our messengers) before thee other than men whom We inspired. Ask the followers of the Reminder if ye know not?

Sura 23: 71 And if the Truth had followed their desires, verily the heavens and the earth and whosoever is therein had been corrupted. Nay, We have brought them their Reminder, but from their Reminder they now turn away.

## Quran “State of the Dead” & “Resurrection”

Al-Baqara Sura 2:28 How can ye reject the faith in Allah? Seeing that ye were without life and He gave you life; then will He cause you to die and will again bring you to life; and again to Him will ye return.

Al-Baqara Sura 2: 113 And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ. (M. Pickthall)

Al-Baqara Sura 2:174 Those who conceal Allah's revelations in the Book and purchase for them a miserable profit they swallow into themselves naught but fire; Allah will not address them on the Day of Resurrection nor purify them; grievous will be their penalty.

Al-Baqara Sura 2:212 The life of this world is alluring to those who reject faith and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measures on whom He will.

Sura 3:55 Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject Faith to the Day of Resurrection; then shall ye all return unto Me and I will judge between you of the matters wherein ye dispute.

Sura 6:36 Those who listen (in truth) be sure will accept: as to the dead Allah will raise them up: then will they be turned unto Him.

Sura 11:7 And He it is Who created the heavens and the earth in six Days and His Throne was upon the water that He might try you, which of you is best in conduct. Yet if thou (O Muhammad) sayest: Lo! ye will be raised again after death! those who disbelieve will surely say: This is naught but mere magic.

Sura 15:36 (Iblis) said: "O my Lord! give me then respite till the Day the (dead) are raised."

Sura 17:52 "It will be on a Day when He will call you and ye will answer (His call) with (words of) His praise and ye will think that ye tarried but a little while!"

Sura 19: 33 "So Peace is on me the day I was born the day that I die and the Day that I shall be raised up to life (again)!"

Sura 22:5 O mankind! if ye have a doubt about the Resurrection (consider) that We created you out of dust then out of sperm then out of a leech-like clot then out a morsel of flesh partly formed and partly unformed in order that We may manifest (Our Power) to you; and We cause whom We will to rest in the wombs for an appointed term then do We bring you out as babes then (foster you) that ye may reach your age of full strength; and some of you are called to die and some are sent back to the feeblest old age so that they know nothing after having known (much). And (further) thou seest the earth barren and lifeless but when We pour down rain on it it is stirred (to life) it swells and it puts forth every kind of beautiful growth (in pairs).

Al-Muminun – Sura 23: 16 Again on the Day of Judgment will ye be raised up.

Sura 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.

Sura 25:47 And He it is Who makes the Night as a Robe for you; and Sleep as Repose and makes the Day (as it were) a Resurrection.

Sura 30:8 Do they not reflect in their own minds? Not but for just ends and for a term appointed did Allah create the heavens and the earth and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)!

Sura 30:50 Then contemplate (O man!) the memorials of Allah's Mercy! How He gives life to the earth after its death: verily the Same will give life to the men who are dead: for He has power over all things.

Sura 30:52 So verily thou canst not make the dead to hear nor canst thou make the deaf to hear the call when they show their backs and turn away.

Sura 30:55 Behold! Allah said: "**O Jesus!** I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject Faith to the Day of Resurrection; then shall ye all return unto Me and I will judge between you of the matters wherein ye dispute.

Sura 31:28 And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things). 3617 *Note - Allah's greatness and infinitude are such that He can create and cherish not only a whole mass, but each individual soul, and He can follow its history and doings until the final Judgment. This shows not only Allah's glory and Omniscience and Omnipotence: it also shows the value of each individual soul in His eyes, and lifts individual responsibility right up into relations with Him.*

Sura 35:9 It is Allah Who sends forth the Winds so that they raise up the Clouds and We drive them to a Land that is dead and revive the earth therewith after its death: even so (will be) the Resurrection!

Sura 36:12 Verily We shall give life to the dead and We record that which they sent before and that which they leave behind and of all things have We taken account in a clear Book (of evidence).

Sura 38:79 (Iblis) said: "O my Lord! give me then respite till the Day the (dead) are raised."

Sura 41:39 And among His Signs is this: thou seest the earth barren and desolate; but when We send down rain to it it is stirred to life and yields increase. Truly He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things.

Sura 42:9 What! Have they taken (for worship) protectors besides Him? But it is Allah He is the Protector and it is He Who gives life to the dead: it is He Who has power over all things.

Sura 43:11 That sends down (from time to time rain from the sky in due measure; and We raise to life therewith a land that is dead; even so will ye be raised (from the dead)

Sura 46:6 And when mankind are gathered together (at the Resurrection) they will be hostile to them and reject their worship (altogether)!

Sura 50:11 As sustenance for (Allah's) Servants; and We give (new) life therewith to land that is dead: Thus will be the Resurrection.

Sura 50:42 The day when they will hear a (mighty) Blast in (very) truth): that will be the day of Resurrection. 4982 *Note - The word "saihatun" (mighty Blast) is used for the Resurrection (as here) or for the sudden punishment of the guilty on this earth, as in xi. 67, where see further references.*

Sura 50:44 On the day when the earth splitteth asunder from them, hastening forth (they come). That is a gathering easy for Us (to make).

Sura 53:47 That He hath promised a Second Creation (raising of the Dead)

Sura 67:15 It is He Who has made the earth manageable for you so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection.

Sura 71:17, 18 "And Allah has produced you from the earth growing (gradually) (18) **"And in the End He will return you into the (earth) and raise you forth (again at the Resurrection)?"**

Sura 75:40 Has not He (the same) the power to give life to the dead?

## Remember

Sura 3:187 **And remember Allah took a Covenant from the People of the Book** to make it known and clear to mankind and not to hide it; but they threw it away behind their backs and purchased with it some miserable gain! and vile was the bargain they made!

## Sabbath

Sura 2:65 And well ye knew those amongst you who transgressed in the matter of the Sabbath; We said to them: "Be ye apes despised and rejected."

*(Note for the above Sura) 79 The punishment for breach of the Sabbath under the Mosaic law was death. "Every one that defieth it (the Sabbath) shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people." (Exod. xxxi. 14). There must have been a Jewish tradition about a whole fishing community in a seaside town, which persisted in breaking the Sabbath and were turned into apes; cf. vii. 163-166. Or should we translate in both these passages. "Be as apes", instead of "Be apes"? This is the suggestion of Maulvi Muhammad Ali on this passage, on the authority of Mujabid and Ibn Jarir Tabari. The punishment would be, not for the breach of the Sabbath in itself, but for their contumacious defiance of the Law.*

Sura 2:62 Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in Allah and the last day and work righteousness shall have their reward with their Lord; on them shall be no fear nor shall they grieve.

Sura 4:154 And for their Covenant We raised over them (the towering height) of Mount (Sinai); and (on another occasion) We said: "Enter the gate with humility"; and (once again) We commanded them: "Transgress not in the matter of the Sabbath." And We took from them a solemn Covenant. 658

Sura 4:47 O ye people of the Book! believe in what We have (now) revealed confirming what was (already) with you before We change the face and fame of some (of you) beyond all recognition and turn them hindwards or curse them as We cursed the Sabbath-breakers: for the decision of Allah must be carried out. 567 568

Sura 7: 163 Ask them concerning the town standing close by the sea. Behold! they transgressed in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them openly holding up their heads but on the day they had no Sabbath they came not: thus did We make a trial of them for they were given to transgression.

## Sabbath information

Malik Translation

*Israelites covenant with Allah*

Sura 2:63 Remember O Children of Israel when We took a covenant from you and when We lifted the Mount (Tur) over your heads saying: "Hold firmly to what We have given you (Torah) and follow the commandments therein, so that you may guard yourself against evil."

2:64 But even after that you backed out; if there would not have been the grace and mercy of Allah upon you, you surely would have been among the losers.

### *Punishment for the violation of Sabbath*

2:65 You very well know the story of those of you who transgressed in the matter of the Sabbath; We ordered them: "Be detested apes".

2:66 Thus, We made their fate an example to their own people and to succeeding generations, and a lesson to those who are God-conscious.

Yusuf Ali Translation

*Real believers have nothing to fear or to regret*

Sura 2:62 Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in Allah and the last day and work righteousness shall have their reward with their Lord; on them shall be no fear nor shall they grieve. 76 77

*Israelites covenant with Allah*

Sura 2:63 And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai) (saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein perchance ye may fear Allah." 78

Sura 2:64 But ye turned back thereafter had it not been for the Grace and Mercy of Allah to you ye had surely been among the lost.

## **Seventh-day Adventist named in the Qur'an notes**

Sura 16:124 The Sabbath was only made (strict) to those who disagreed (as to its observance); but Allah will judge between them on the Day of Judgment as to their differences. 2159 2160

Note #2159 If Abraham's Way was the right way, the Jews were ready with the taunt, "Why don't you then observe the Sabbath?" The answer is twofold. (1) The Sabbath has nothing to do with Abraham. It was instituted with the Law of Moses because of Israel's hardness of heart (ii. 74); for they constantly disputed with their Prophet Moses (iii 108), and there were constantly among them afterwards men who broke the Sabbath (ii. 65, and n. 79). (2) Which was the true Sabbath Day? The Jews observe Saturday. The Christians, who include the Old Testament in their inspired Scripture, observe Sunday, and a sect among them (**the Seventh Day Adventists**) disagree, and observe Saturday. So there is disagreement among the People of the Book. Let them dispute among themselves. Their dispute will not be settled till the Day of Judgment. Meanwhile, Muslims are emancipated from such stringent restrictions. For them there is certainly the Day of United Prayer on Friday, but it is in no sense like the Jewish or the Scotch Sabbath!

"The Meaning of The Holy Qur'an" by Abdullah Yusuf Ali published by Amana Publications.

## **Sins before hand to judgment**

Sura 3:77 As for those who sell the faith they owe to Allah and their own plighted word for a small price they shall have no portion in the hereafter: nor will Allah (deign to) speak to them or look at them on the Day of Judgment nor will He cleanse them (of sin); they shall have a grievous penalty.

An-Nahl - Sura 16:25 Let them bear on the Day of Judgment their own burdens in full and also (something) of the burdens of those without knowledge whom they misled. Alas how grievous the burdens they will bear!

Sura 20:74 Verily he who comes to his Lord as a sinner (at judgment) for him is Hell: therein shall he neither die nor live.

# Judgment

Al-Israa – Sura 17: 13 Every man's fate We have fastened on his own neck: on the Day of Judgment We bring out for him a scroll which he will see spread open.

Al-Israa – Sura 17: 58 There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the (eternal) Record.

Al-Muminun – Sura 23: 16 Again on the Day of Judgment will ye be raised up.

Sura 43:61 And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour) but follow ye Me: this is a Straight Way.

Sura 45: 21 Do the evil doers think that We shall hold them equal with those who believe and do good deeds, and that their lives and deaths shall be alike? Bad is their judgment!

45:22 Allah has created the heavens and the earth to manifest the truth, and to reward each soul according to its deeds, and none of them shall be wronged.

45:23 Have you considered the case of such an individual who has made his own desires as his god, and Allah having knowledge let him go astray, and sealed his hearing and heart and drew a veil over his sight? Who is there to guide him after Allah has withdrawn His guidance? Will you not learn a lesson?

45:24 The disbelievers say: "There is nothing but the life of this world? We live and die; nothing but time destroys us." In fact, they have no knowledge concerning this. They are merely guessing.

45:25 When Our clear revelations are recited to them, they have no other argument but to say: "Bring our forefathers back if what you say is true!"

45:26 O Prophet tell them: "It is Allah Who gives you life and later causes you to die; then it is He Who will gather you all on the Day of Resurrection, about which there is no doubt, yet most people do not understand."

45:27 To Allah belongs the Kingdom of the heavens and the earth. On that Day when the Hour of Judgment will be established, those who have denied His revelations shall be doomed to loss.

45:28 You shall see every nation on its knees. Every nation shall be summoned to its book of record, and Allah will say: "Today you shall be rewarded for your deeds."

# Time Line

This time was compiled by Stephen Dickie as I studied, and is not meant to be an official document but merely a guide to give a close order of understanding of events. The main dates and times came from a KJV Brown and Marely published Bible.

Adam & Eve

Noah & the Ark, Sura 10:71, 11:25, 11:89 (tells that sin is the reason for the problem)

BC 1996 Abram born?

BC 1921 Abram, Sarai and Lot went to the of Canaan

BC 1918 Genesis 13:14-17 God promises all the land Abram can see.

BC 1913 God's Covenant with Abram Genesis 15:4-6, Sura 2:124 (Promise to Abraham from Allah)

Sura 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.

BC 1911 Hagar bore Ishmael, Genesis 16:15

BC 1910 Abram's changed to Abraham by God, Genesis 17:5

BC 1896 Isaac was born, Genesis 21:2,3; Abraham was 100 years old.

BC 1821 Abraham died, Genesis 25:8,9 (Ishmael & Isaac buried him in the cave of Machpelah)

BC 1706 Israel goes to Egypt Genesis 46:6

BC 1452 Balaam Numbers 22:5

BC 457 Start of 2300 days (Ezra 7:11-13)

BC 408 Jerusalem rebuilt (Daniel 9:24, seven weeks or 49 years)

Year 0 Wise men came Matthew 2:1

AD 27 Start of Jesus ministry (Daniel 9:25-26, Sixty-two weeks or 434 years)

AD 31 ½ Jesus died on Cross (Daniel 9:27)

AD 34 Stoning of Stephen (Daniel 9:24, one week or 7 years from beginning of Jesus' ministry)

AD 70 Destruction of Jerusalem by Titus of Pagan Rome (Daniel 9:26)

AD 325-330 Council of Nice, city was dedicated to Virgin Mary, Sabbath change was starting.

AD 431 Start 1<sup>st</sup> Council of Ephesus, (Mother of God issue)

AD 364 Council of Laodicea, cursed Sabbath keepers officially.

AD 476 Odoacer, the leader of the Heruli, was the first of the barbarians who reigned over the Romans. He took the throne of Italy, according to Gibbon (Decline and Fall of the Roman Empire, Vol.III, pp.510, 515), in 476. Of his religious belief Gibbon (p.516) says: "Like the rest of the barbarians, he had been instructed in the Arian heresy; but he revered the monastic and episcopal characters, and the silence of the Catholics attests the toleration which they enjoyed."

AD 508, 1290 AD years start 508 – end 1798 at final defeat of all pagan rulers in Europe. 496 Clovis King of France was converted to Catholicism (Clotilda was Clovis' wife and she was a Catholic) and the rest of the pagan rulers were defeated by 508.

AD 533 Emperor Justinian sent Belisarius to North Africa to deliver them from the Arian Ostrogoths and Vandals. Spring of AD 534 this was done. But Rome was still surrounded by pagan nations. This same year Emperor Justinian recognized the BISHOP OF ROME as the "head of the Holy Churches."

AD 538 Start of 1260 days (Daniel 7:25)

AD 570 Muhammad born in Mecca.

AD 632 June 8, Muhammad dies in Medina, Abu Baker becomes leader.

AD 634 Abu Baker dies; from 634 AD to 756 AD the Muslim faith ran from Spain through North Africa and Middle East all the way to what we know as Pakistan on the Indian Ocean north to present day Kazakhstan.

AD 681 Council of Toledo Spain, Jewish people were outlawed.

AD 687 Dome on the Rock Mosque built in Jerusalem.

AD 712 Multan Pakistan was taken by Arab armies. (Present western expansion stopped here)

AD 732 Arab armies are halted at Poitiers, France.

AD 751 Arabs leave Samarkand for Talas River and defeat Chinese army and stop Tang expansion to the west.

AD 763 Baghdad was founded and quickly became the center of Islam.

AD 786 Morocco was founded; the decline of the power of Baghdad had started.

AD 787 Second Council of Nice, Mary "is truly the mother of God"

AD 790 Beginnings of Viking raids on Western Europe.

AD 1096 First Crusade.

AD 1147 Second Crusade, Lisbon taken from Moors, Holy Roman Emperor Conrad defeated by the Turks at Dorylaeum.

AD 1191-2 Third Crusade, King Richard of England takes Jaffa and Acre; fails to take Jerusalem.

AD 1212 at the battle of Las Navas de Tolosa in Spain Christian armies started to push the Muslims out of Spain.

AD 1299 start of fifth Trumpet Rev 9:1



AD 1449 end of fifth Trumpet

AD July 27, 1449, Start of sixth Trumpet – Rev 9: 13-15

AD 1517, October 31 Luther nailed his theses to door of church at Wittenberg.

AD 1518, October 7 Pope of Rome sends legate to Germany to take care of problem.

AD 1529 Ottoman Turks laid siege to Vienna Austria, which failed after seventeen days.

AD August 11, 1840, Submission of Turkey to western powers, end of sixth Trumpet

AD October 22, 1844, start of seventh Trumpet (Revelation 11:14)

AD September 11, 2001, Radical Islam makes attack against the new power of Revelation 13:11, the United States.

End of the World?

## **The story of Zakariya and the birth and youth of Yahya (John) (Yusuf Ali comment notes)**

**Sura 19: 2 (This is) a recital of the Mercy of thy Lord to His Servant Zakariya. 2456**

2456 The Mercy of Allah to Zakariya was shown in many ways: (1) in the acceptance of his prayer; (2) in bestowing a son like Yahya; and (3) in the love between father and son, in addition to the work which Yahya did as Allah's Messenger for the world. Cf. iii. 38-41 and notes. There the public ministry was the point stressed; here the beautiful relations between the son and the father.

**Sura 19: 3 Behold! he cried to his Lord in secret 2457**

2457 In secret: because he feared that his own family and relatives were going wrong (xix. 5), and he wanted to keep the lamp of Allah burning bright. He could not very well mention the fear about his colleagues (who were his relations) in public.

**Sura 19: 4 Praying: "O my Lord! infirm indeed are my bones and the hair of my head doth glisten with grey: but never am I unblest O my Lord in my prayer to Thee! 2458**

2458 This preface shows the fervent faith of Zakariya. Zakariya was a prophet of the Most High Allah. His office was in the Temple, and his relatives were his colleagues. But he found in them no true spirit of the service of Allah and man. He was filled with anxiety as to who would uphold the godly ideas he had in mind, which were strange to his worldly colleagues.

**Sura 19: 5 "Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself 2459**

2459 His was not merely a desire for a son. If it had been, he would have prayed much earlier in his life, when he was a young man. He was too full of true piety to put merely selfish things into his prayers. But here was a public need, in the service of the Lord.

**Sura 19: 6 "(One that) will (truly) represent me and represent the posterity of Jacob; and make him O my Lord! one with whom Thou art well-pleased!" 2460**

2460 It is true that an heir inherits property, but his higher duty is to represent in everything the personality of him from whom he inherits. It is doubtful whether Zakariya had any worldly property. But he had character and virtue, as a man of God, and this he wanted to transmit to his heir as his most precious possession. It was almost the most precious possession of the posterity of Jacob. The people around him had fallen away from Allah's Message. Could his heir, like him, try and renew it?

**Sura 19: 7 (His prayer was answered): "O Zakariya! We give thee good news of a son: his name shall be Yahya: on none by that name have We conferred distinction before." 2461**

2461 This was John the Baptist, the forerunner of Jesus. In accordance with his father's prayer he, and Jesus for whom he prepared the way, renewed the Message of Allah, which had been corrupted and lost among the Israelites. The Arabic form Yahya suggests "Life". The Hebrew form is Johanan, which means "Jehovah has been Gracious". Cf. Hananan in verse 13 below. It does not mean that the name was given for the first time, for we read of a Johanan the son of Careah in II Kings, xxv. 23, an otherwise obscure man. It means that Allah had, for the first time, called one of His elect by that name.

**Sura 19: 8 He said: "O my Lord! how shall I have a son when my wife is barren and I have grown quite decrepit from old age?"**

**Sura 19: 9 He said: "So (it will be): thy Lord saith `That is easy for Me: I did indeed create thee before when thou hadst been nothing!' " 2462 2463**

2462 Who is the "He" in this clause? As I have construed it, following the majority of Commentators, it means the angel who brought the message from Allah. Cf. xix. 21 below. But some Commentators construe it to refer to Zakariya. In that case the meaning will be: Zakariya after a little reflection said (in his wonder) "So!", i.e., "Can it really be so? Can I really have a son in my old age?" The speech following, "Thy Lord saith," etc., will then be that of the angel-messenger.

2463 Every man was nothing just before he was created, i.e., his personality was called into being by Allah. Even if there are material processes in forming the body, in accordance with the laws of nature, the real creative force is the power of Allah. But here there is a subtler meaning. John was the harbinger of Jesus, preparing the way for him; and this sentence also prepares us for the more wonderful birth of Jesus himself, see verse 21 below. Everything is possible with Allah.

**Sura 19: 10 (Zakariya) said "O my Lord! give me a Sign." "Thy Sign" was the answer "shall be that thou shalt speak to no man for three nights although thou art not dumb." 2464 2465**

2464 The "Sign", was in order to convince Zakariya that the Lord's promise was true.

2465 Compare this verse with iii. 41. The variations are interesting. Here it is "for three nights": there it is "for three days". The meaning is the same, for a day is a period of 24 hours. But the point of view is different in each case. There it was from the point of view of the Ummat or Congregation, among whom he worked by day; here the point of view is that of his individual soul, which spent the nights in prayer and praise. Notice again that at the end of the next verse, we have here, "In the morning and the evening", and at the end of iii. 41, "In the evening and in the morning"-showing again that the point of view is reversed.

**Sura 19: 11 So Zakariya came out to his people from his chamber: he told them by signs to celebrate Allah's praises in the morning and in the evening.**

**Sura 19: 12 (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him wisdom even as a youth. 2466 2467**

2466 Time passes. The son is born. In this section of the Sura the centre of interest is Yahya, and the instruction is now given to him. 'Keep fast hold of Allah's revelation with all your might': for an unbelieving world had either corrupted or neglected it, and Yahya (John the Baptist) was to prepare the way for, Jesus, who was coming to renew and re-interpret it.

2467 Hukm, translated Wisdom, implies something more than Wisdom; it is the Wisdom or Judgment that is entitled to judge and command, as in the matter of denouncing sin.

**Sura 19: 13 And pity (for all creatures) as from Us and purity: he was devout 2468**

2468 John the Baptist did not live long. He was imprisoned by Herod, the tetrarch (provincial ruler under the Roman Empire), whom he had reprovved for his sins, and eventually beheaded at the instigation of the woman with whom Herod was infatuated. But even in his young life, he was granted (1) wisdom by Allah, for he boldly denounced sin; (2) gentle pity and love for all Allah's creatures, for he moved among the humble and lowly, and despised "soft raiment"; and (3) purity of life, for he renounced the world and lived in the wilderness. All his work he did in his youth. These things showed themselves in his conduct, for he was devout, showing love to Allah and to Allah's creatures, and more particularly to his parents (for we are considering that aspect of his life): this was also shown by the fact that he never used violence, from an attitude of arrogance, nor entertained a spirit of rebellion against divine Law.

**Sura 19: 14 And kind to his parents and he was not overbearing or rebellious.**

**Sura 19: 15 So Peace on him the day he was born the day that he dies and the day that he will be raised up to life (again)! 2469**

2469 This is spoken as in the life-time of Yahya. Peace and Allah's Blessings, were on him when he was born; they continue when he is about to die an unjust death at the hands of a tyrant; and they will be specially manifest at the Day of Judgment.

### **“The story of Maryem and the miraculous birth of Isa (Jesus)” (Yusuf Ali comment notes)**

**Sura 19: 16 Relate in the Book (the story of) Mary when she withdrew from her family to a place in the East. 2470 2471**

2470 Cf. the story of Mary as related in iii. 42-51. Here the whole theme is different: it is the personal side of the experiences of the worshippers of Allah in relation to their families or environment.

2471 To a private eastern chamber, perhaps in the Temple. She went into privacy, from her people and from people in general, for prayer and devotion. It was in this state of purity that the angel appeared to her in the shape of a man. She thought it was a man. She was frightened, and she adjured him not to invade her privacy.

**Sura 19: 17 She placed a screen (to screen herself) from them: then We sent to her Our angel and he appeared before her as a man in all respects.**

**Sura 19: 18 She said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah."**

**Sura 19: 19 He said: "Nay I am only a messenger from thy Lord (to announce) to thee the gift of a holy son." 2472**

2472 Allah had destined her to be the mother of the Prophet Jesus Christ, and now had come the time when this should be announced to her.

**Sura 19: 20 She said: "How shall I have a son seeing that no man has touched me and I am not unchaste?"**

**Sura 19: 21 He said: "So (it will be): thy Lord saith `That is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': it is a matter (so) decreed." 2473  
2474**

2473 The mission of Jesus is announced in two ways (1) he was to be a Sign to men; his wonderful birth and wonderful life were to turn an ungodly world back to Allah; and (2) his mission was similar to that of all prophets of Allah. But the point here is that the Israelites, to whom Jesus was sent, were a hardened race, for whom the message of Jesus was truly a gospel of Mercy.

2474 For anything that Allah wishes to create, He says "Be", and it is (Cf. iii. 47). There is no interval between His decree and its accomplishment, except such as He imposes by His decree. Time may be only a projection of our own minds in this world of relativity.

**Sura 19: 22 So she conceived him and she retired with him to a remote place. 2475**

2475 The annunciation and the conception, we may suppose, took place in Nazareth (of Galilee), say 65 miles north of Jerusalem. The delivery took place in Bethlehem about 6 miles south of Jerusalem. It was a remote place, not only with reference to the distance of 71 miles, but because in Bethlehem itself the birth was in an obscure corner under a palm-tree, from which perhaps the babe was afterwards removed to a manger in a stable.

**Sura 19: 23 And the pains of childbirth drove her to the trunk of a palm-tree: she cried (in her anguish): "Ah! would that I had died before this! Would that I had been a thing forgotten and out of sight!" 2476**

2476 She was but human, and suffered the pangs of an expectant mother, with no one to attend on her. The circumstances being peculiar, she had got far away from her people.

**Sura 19: 24 But (a voice) cried to her from beneath the (palm-free): "Grieve not! for thy Lord hath provided a rivulet beneath thee;**

**Sura 19: 25 "And shake towards thyself the trunk of the palm-tree: it will let fall fresh ripe dates upon thee. 2477**

2477 Unseen Providence had seen that she should not suffer from thirst or from hunger. The rivulet provided her with water also for ablutions.

**Sura 19: 26 "So eat and drink and cool (thine) eye. And if thou dost see any man say `I have vowed a fast to (Allah) Most Gracious and this day will I enter into no talk with any human being.' " 2478 2479**

2478 Cool thine eye: An idiom for "comfort thyself and be glad". The literal meaning should not, however, be lost sight of. She was to cool her eyes (perhaps full of tears) with the fresh water of the rivulet and take comfort that a remarkable babe had been born to her. She was also to look around, and if any one came near, she was to decline all conversation. It was quite true: she was under a vow, and could not talk to any one.

2479 She was to decline all conversation with man or woman, on the plea of a vow to Allah. The "fast" here does not mean abstinence literally from eating and drinking. She has just been advised to eat the dates and drink of the stream. It means abstinence from the ordinary household meals, and indeed from human intercourse generally.

“Maryem brought her baby (Jesus) to her people, and the baby  
spoke to his people in the cradle to defend his mother and  
proclaim his assignment to be their Prophet”  
(Yusuf Ali Sub-title comment note)

**Sura 19: 27 At length she brought the (babe) to her people carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought! 2480**

2480 The amazement of the people knew no bounds. In any case they were ready to think the worst of her, as she had disappeared from her kin for some time. But now she comes, shamelessly parading a babe in her arms! How she had disgraced the house of Aaron, the fountain of priesthood! We may suppose that the scene took place in the Temple in Jerusalem, or in Nazareth.

**Sura 19: 28 "O sister of Aaron! thy father was not a man of evil nor thy mother a woman unchaste!" 2481**

2481 Aaron the brother of Moses was the first in the line of Israelite priesthood. Mary and her cousin Elisabeth (mother of Yahya) came of a priestly family, and were therefore, "sisters of Aaron" or daughters of 'Imran (who was Aaron's father). See n. 375 to iii. 35. Mary is reminded of her high lineage and the unexceptionable morals of her father and mother. How, they said, she had fallen, and disgraced the name of her progenitors!

**Sura 19: 29 But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?" 2482**

2482 What could Mary do? How could she explain? Would they, in their censorious mood, accept her explanation? All she could do was to point to the child, who, she knew, was no ordinary child. And the child came to her rescue. By a miracle he spoke, defended his mother, and preached to an unbelieving audience. See iii. 46, and n. 388.

**Sura 19: 30 He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet;**

**Sura 19: 31 "And He hath made me Blessed wheresoever I be and hath enjoined on me Prayer and Charity as long as I live; 2483**

2483 There is a parallelism throughout the accounts of Jesus and Yahya, with some variations. Both the parallelisms and the variations are interesting. For instance Jesus declares at the very outset that he is a servant of Allah, thus negating the false notion that he was Allah or the son of Allah. The greatness of Yahya is described in xix. 12-13 in terms that are not applied to Jesus, but the verses xix. 14-15 as applied to Yahya are in almost identical terms with those applied to Jesus here (xix. 32-33). Devotion in Prayer and Charity is a good description of Christ at its best, and pity, purity, and devotion in Yahya are a good description of the ways leading to Prayer and Charity, just as John led to Jesus.

**Sura 19: 32 "(He) hath made me kind to my mother and not overbearing or miserable; 2484**

2484 Overbearing violence is not only unjust and harmful to those on whom it is practiced; it is perhaps even more harmful to the person who practices it, for his soul becomes turbid, unsettled, and ultimately unhappy and wretched, -the state of those in Hell. Here the negative qualities are "not overbearing or miserable." As applied to John they were "not overbearing or rebellious." John bore his punishment from the State without any protest or drawing back.

**Sura 19: 33 "So Peace is on me the day I was born the day that I die and the Day that I shall be raised up to life (again)"! 2485**

2485 Cf. xix. 15, and n. 2469. Christ was not crucified (iv. 157).

**Sura 19: 34 Such (was) Jesus the son of Mary: (it is) a statement of truth about which they (vainly) dispute. 2486**

2486 The disputations about the nature of Jesus Christ were vain, but also persistent and sanguinary. The modern Christian churches have thrown them into the background, but they would do well to abandon irrational dogmas altogether.

**Sura 19: 35 It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter He only says to it "Be" and it is. 2487**

2487 Begetting a son is a physical act depending on the needs of men's animal nature. Allah Most High is independent of all needs, and it is derogatory to Him to attribute such an act to Him. It is merely a relic of pagan and anthropomorphic materialist superstitions.

**Sura 19: 36 Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight. 2488**

2488 As opposed to the crooked superstitions which take refuge in all sorts of metaphysical sophistries to prove three in one and one in three. In the Qur-an there is no crookedness (xviii. 1). Christ's teaching was simple, like his life, but the Christians have made it crooked.

**Sura 19: 37 But the sects differ among themselves: and woe to the Unbelievers because of the (coming) Judgment of a momentous Day! 2489**

2489 Judgment: the word in the original is Mash-had, which implies many things: (1) the time or place where evidence is taken, as in a Court of Judgment; (2) the time or place where people are produced (to be judged); and (3) the occasion for such production for the taking of evidence. A very expressive phrase for the Day of Judgment.

**Sura 19: 38 How plainly will they see and hear the Day that they will appear before Us! But the unjust today are in error manifest! 2490**

2490 Cf. 1. 22. and that whole passage, where the Resurrection is described.

**Sura 19: 39 But warn them of the Day of Distress when the matter will be determined: for (behold) they are negligent and they do not believe! 2491**

2491 Hasrat: Sighs, sighing, regrets, distress.

**Sura 19: 40 It is We Who will inherit the earth and all beings thereon: to Us will they all be returned. 2492**

2492 Cf. iii. 180. n. 485; xv. 23 n. 1964, Material property passes from one to another: when one dies, another inherits it. Allah gives life and death, and all that survives after physical death goes back to Allah, the original source of all things.

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## “Called to Display His Glory”

by Bryan Gallant

The following Qur'an verses are referenced by relationship to Bible topics

### **Submit your way to the Lord**

Al-Baqara Sura 2:112 Nay, whoever submits His whole self to Allah and is a doer of good, He will get his reward with his Lord; on such shall be no fear, nor shall they grieve.

### **True righteousness/He has show thee, O man, what is good**

Al-Baqara Sura 2:177 It is not righteousness that ye turn your faces Towards east or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.

### **God is close to those who call on Him**

Al-Baqara Sura 2:186 When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.

### **God who neither slumbers nor sleeps/Ayat al-Kursi (“The Throne verse”)**

Al-Baqara Sura 2:255 Allah! There is no god but He—the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

### **No compulsion;Allah is a trustworthy handhold**

Al-Baqara Sura 2:256 Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold that never breaks. And Allah heareth and knoweth all things.

### **God will not let us suffer more than we can bear**

Al-Baqara Sura 2:286 On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) “Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith.”

### **Jesus**

Al-’Imraan Sura 3:45–51 Behold! the angels said: “O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah; “He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous.” She said: “O my Lord! How shall I have a son when no man hath touched me?” He said: “Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, ‘Be,’ and it is! “And Allah will teach him the Book and Wisdom, the Law and the Gospel, “And (appoint him) a messenger to the Children of Israel, (with this message): “I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah’s leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah’s leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe; ““(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (Before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me. ““It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight.””

### **Allah raised Jesus**

Al-’Imraan Sura 3:55 Behold! Allah said: “O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.

### **The humanity of Jesus, the second Adam**

Al-’Imraan Sura 3:59 The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: “Be.” And he was.

### **Grace, while we were yet sinners**

Al-’Imraan 3:103 And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah’s favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the



pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided.

### **Call to God's people to have such faith**

Al-'Imraan Sura 3:110, 113–115 Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.... Not all of them are alike: Of the People of the Book are a portion that stand (For the right): They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration. They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous. Of the good that they do, nothing will be rejected of them; for Allah knoweth well those that do right.

### **A description of the righteous**

Al-'Imraan Sura 3:130–136 O ye who believe! Devour not usury, doubled and multiplied; but fear Allah; that ye may (really) prosper. Fear the Fire, which is repaired for those who reject Faith: And obey Allah and the Messenger; that ye may obtain mercy. Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous, Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good; And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins, - and who can forgive sins except Allah? and are never obstinate in persisting knowingly in (the wrong) they have done. For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath, an eternal dwelling: How excellent a recompense for those who work (and strive)!

### **The reward of the heroes of the faith**

Al-'Imraan Sura 3:145–148 Nor can a soul die except by Allah's leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that (serve us with) gratitude. How many of the prophets fought (in Allah's way), and with them (fought) Large bands of godly men? but they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah Loves those who are firm and steadfast. All that they said was: "Our Lord! Forgive us our sins and anything We may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist Faith." And Allah gave them a reward in this world, and the excellent reward of the Hereafter. For Allah Loveth those who do good.

### **Grace was sent in the form of a Messenger**

Al-'Imraan Sura 3:164 Allah did confer a great favour [some versions: grace] on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.

### **Creation reveals God's handiwork**

Al-'Imraan Sura 3:190–191 Behold! in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding, Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.

### **Whosoever believeth in Him should not perish but have everlasting life**

Al-'Imraan Sura 3:193–195 "Our Lord! we have heard the call of one calling (Us) to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous. "Our Lord! Grant us what Thou didst promise unto us through Thine messengers, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise." And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost

the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out there from, or suffered harm in My Cause, or fought or been slain, verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath; A reward from the presence of Allah, and from His presence is the best of rewards.”

### **God is not the author of evil**

An-Nisaa Sura 4:79 Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul. and We have sent thee as a messenger to (instruct) mankind. And enough is Allah for a witness.

### **I am the Light, I am the Way**

An-Nisaa Sura 4:174–175 O mankind! verily there hath come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest. Then those who believe in Allah, and hold fast to Him, soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way.

### **The Scriptures confirmed**

Al-Maa’ida Sura 5:46–47 And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear Allah. Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of ) what Allah hath revealed, they are (no better than) those who rebel.

### **God created the diversity of the nations to inspire and benefit us in our growth**

Al-Maa’ida Sura 5:48 ...If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute;

### **God will have a people for Himself (sanctuary message!)**

Al-Maa’ida Sura 5:54 O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things.

### **The spiritual reason for a life of temperance**

Al-Maa’ida Sura 5:90–91 O ye who believe! Intoxicants and gambling, (dedication of ) stones, and (divination by) arrows, are an abomination, of Satan’s handwork: eschew such (abomination), that ye may prosper. Satan’s plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?

### **God’s work in Jesus**

Al-Maa’ida Sura 5:110–111 Then will Allah say: “O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the clear Signs, and the unbelievers among them said: ‘This is nothing but evident magic.’ “And behold! I inspired the disciples to have faith in Me and Mine Messenger: they said, ‘We have faith, and do thou bear witness that we bow to Allah as Muslims’”.

### **His eyes are on the sparrow**

Al-Anaam Sura 6:59 With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).

### **Call to receive the message of the prophets**

Al-Anaam Sura 6:83–90 That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge. We gave him Isaac and Jacob: all (three) guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good: And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous: And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above the nations: (To them) and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way. This is the guidance of Allah: He giveth that guidance to whom He pleaseth, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them. These were the men to whom We gave the Book, and authority, and prophethood: if these (their descendants) reject them, Behold! We shall entrust their charge to a new people who reject them not. Those were the (prophets) who received Allah's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a message for the nations."

### **Qur'an confirms prior revelation; is a truthful revelation**

Al-Anaam Sura 6:92–93 And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that thou mayest warn the mother of cities and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers. Who can be more wicked than one who inventeth a lie against Allah, or saith, "I have received inspiration," when he hath received none, or (again) who saith, "I can reveal the like of what Allah hath revealed?" If thou couldst but see how the wicked (do fare) in the flood of confusion at death! the angels stretch forth their hands, (saying), "Yield up your souls: this day shall ye receive your reward, a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His signs!"

### **Of God**

Al-Anaam Sura 6:95–99 It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah: then how are ye deluded away from the truth? He it is that cleaveth the daybreak (from the dark): He makes the night for rest and tranquility, and the sun and moon for the reckoning (of time): Such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient. It is He Who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our signs for people who know. It is He Who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand. It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.

### **A summary of God's commands Can you identify the Ten Commandments here?**

Al-Anaam Sura 6:151–153 Say: "Come, I will rehearse what Allah hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom. And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice; no burden do We place on any soul, but that which it can bear; whenever ye speak, speak justly, even if a near relative is concerned; and

fulfill the covenant of Allah: thus doth He command you, that ye may remember. Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you. That ye may be righteous.

### **My life is for God**

Al-Anaam Sura 6:162 Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds:

### **God the Creator**

Al-A'araaf Sura 7:54 Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!

### **Turn the other cheek**

Ash-Shura Sura 42:40 The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong.

### **God sends the Spirit to prepare us for the Day of Judgment**

Al-Ghaafir Sura 40:15-17 Raised high above ranks (or degrees), (He is) the Lord of the Throne (of Authority): by His Command doth He send the Spirit (of inspiration) to any of His servants he pleases, that it may warn (men) of the Day of Mutual Meeting,- The Day whereon they will (all) come forth: not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day?" That of Allah, the One the Irresistible! That Day will every soul be requited for what it earned; no injustice will there be that Day, for Allah is Swift in taking account.

### **Call upon Me and I will answer**

Al-Ghaafir Sura 40:60 And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell in humiliation!"

## **An Assessment of Muhammad**

*By Elder Robert Darnel, past Mid-East Union President*

### ***Who Was Muhammad?***

Who was Muhammad? Muslims answer simply that he was the messenger of God, a prophet, and like other prophets he was sinless. To him God sent down the Qur'an, a revelation entirely external to the messenger. Some add that Muhammad possessed a higher mental faculty by which he had insights into the knowledge of God.

Christians, traditionally, have given a different answer: the author of the Qur'an was the devil himself. Mahound, a corruption of the name Muhammad, was used in Europe as a name for the devil, and Muslims were widely regarded as devil worshipers. Today there are still some who think this to be the best answer to the question of Muhammad's identity.

Since devil-possession is not much in vogue these days, it has seemed kinder to say rather that Muhammad was the victim of madness. At times his detractors have hinted at epilepsy, but currently emotional instability is often suggested as an explanation for his 'revelations.' Muhammad simply thought he was a prophet, and he was well meaning enough, just crazy. This answer is considered to be sophisticated because it does not condemn Muhammad.

However, condemning Muhammad is a popular tact. Muhammad is vilified as a false prophet and an impostor, and the Qur'an as a forgery and a gross pretension. According to this view, Muhammad had a

secret informant who fed him rudimentary Biblical information; Muhammad then represented himself to the people as having received this knowledge from God. Proponents of this position suggest that he was chiefly motivated by lust and thus used pretended revelation in order to get women for himself. They condemn Muhammad as an untrustworthy, violent man who often violated his word and massacred whole tribes. His example thus becomes the legacy of his followers who are constituted as a race of lying, bloodthirsty lechers.

Secular scholars reject all of these answers as derived from religious assumptions instead of historical facts. They hold that although the Qur'an is indeed Muhammad's own production, he perceived it to be external to himself because the insights seem to flash into his conscious mind from outside. Therefore, these insights were a response of his personality to the ideas and events around him. The scholarly view says nothing about God or the devil but only about Muhammad—that he was a great man whose claims were sincere and in harmony with the available model for understanding his experience. The stance taken by secular scholars allows only historically verifiable facts.

Clearly, an honest assessment of Muhammad does demand commitment to historical facts. However, secular history alone will not be permitted to answer the question, for Christians and Muslims alike believe that there is a religious dimension in history by which Muhammad must be measured. Accepting that God is active in human affairs does not deny the historical process of cause and effect. The great reforms of history—the preaching missions and the warning proclamations—have all been responsive to their times, yet the persons involved operated in a spiritual environment from which they secured their sense of direction and which sustained them under difficulty. Since the question about Muhammad involves spiritual claims, it seems unavoidable that the assessment will also include spiritual evaluation.

So, we have established that is important to first allow the historical facts to contribute an answer to the question, “Who was Muhammad?” Then, it must be recognized that a spiritual dimension will dominate the answer. Further, fairness demands that Muhammad be judged by the values of his own time and place, for to project backwards the values of our era distorts reality, whether for understanding Muhammad, Moses, David, or the New Testament apostles.

### ***Considering the Charges***

Of the various charges against Muhammad, the most easily dismissed are those which charge him with madness. Under scientific examination, the Qur'an cannot be a collection of psychopathic rantings. The medical facts concerning epilepsy do not suggest that epileptic fits produce creative outbursts. As for the hypothesis that some form of emotional instability produced an obsession which found itself expressed in the production of the Qur'an, there are no known incidents in Muhammad's life that displayed such instability. In fact, his life reveals just the opposite: Muhammad persevered in his preaching under difficulty without surrender to depression and was admired by his companions for his self-control. It is difficult to make any case from the biographical sources that Muhammad was a disturbed person.

No one charges Muhammad with being irreligious. Muhammad's family was attached to the shrine of God at Mecca, so he must have performed the rituals. While still a youth he became attracted to the strict monotheism of Zayd b. 'Amr and learned the practice of meditation from him, a practice which he continued after Zayd's death. **He learned about the Scriptures and accepted what he knew of its teaching as the foundation of his faith.** The sermons in the Qur'an reveal a strong attachment to the Scriptures. He believed especially in God's uniqueness, in His beneficent providences, and in doctrines such as the resurrection, heaven, hell, and the judgment day.

In his early forties Muhammad had two peak experiences occurring within a couple of years of each other. He was conscious of the presence of a holy being who laid upon him the burden of preaching. His first messages were to a band of relatives and close friends. Muhammad preached that the divine providences, i.e. the ways in which God manifested His goodness and His power to humanity, demanded a response of gratitude. For Muhammad, gratitude meant remembering God in prayer and sharing with the unfortunate whatever God may have provided. Therefore, Muhammad's small group of followers

prayed together, emphasized the primacy of God in human affairs, lived in expectation of the future life, and gave alms to the poor.

As a descendant of Abraham through Ishmael, Muhammad understood his religion to be the religion of Abraham. Muhammad taught that his people's ancestors had corrupted this religion with pagan ideas, such as the intercession of the daughters of God, and denounced such pagan practices as being from the devil and leading to hell. He sought to impress on people the meaning of the judgment day and the importance of giving God priority in one's life. His emphasis on the judgment day, however, did not reflect an experience of fear but rather a concern for the difference between the enduring and the temporal. The Qur'an is clear in providing a warning about the judgment, but the God it pictures is one of mercy and forgiveness.

Because the Meccans were slow to believe and sometimes even hostile, Muhammad was dependent upon spiritual resources in order to persevere in his preaching mission. The spiritual motive clearly dominated him. The question is raised, however, "Did the motive persist? Was there a different Muhammad after the Hijrah [migration to Medina]?" An analogy is made with Baalam who was willing to trade his prophetic gifts for the reward of Balak. Did Muhammad give up his zeal for the glory of God in order to achieve power in Medina? Or, having achieved a position of power, did power corrupt him?

These suggestions belong to a certain dualistic way of viewing the world in which higher value is given to the spiritual than to the secular. Muhammad was a revivalist in Mecca and an administrator in Medina; his concerns in Mecca were solely religious, but in Medina he had considerable civil responsibility. Many Christians tend to value the evangelist as more spiritual than the church administrator and doubt the calling of the ecclesiastic who becomes involved in civil affairs. However, it is important to realize that Muhammad's companions did not make these distinctions. Furthermore, the Meccan passages of the Qur'an ring with fervor in contrast to the Medinan passages which are often prosaic instructions. In tone and content the Medinan message is indeed less spiritual by evangelical standards, but it was not so to the Arabians. The Qur'an fulfilled their expectations as God's revelation, and they regarded Muhammad's exercise of military and political leadership as a spiritual vocation and stewardship. In his youth Mohammed may have been more of a seeker and devotee; once he had a following he was an organizer and ecclesiastic. However, he continued throughout his life to be motivated by the religious impulses of his youth, and he inspired his contemporaries by appealing to their spiritual motivation. The dominant place of God in his life and his goal of God's glory never changed.

### ***Muhammad's Self-Assessment***

The historian, the Muslim believer, and the Christian protagonist are not alone in having attempted assessments of Muhammad. Muhammad himself had the task of interpreting himself. He knew of no people with whom he could compare himself. The closest models were the storytellers, the soothsayers, and the poets. However, he considered these unacceptable models because they misrepresented God. In his certainty about his commitment to God, he had to dismiss these as impossible explanations of himself.

The possibility that his experience was like that of the Hebrew prophets was suggested to him by a Christian relative, Waraqah, and by his wife Khadijah at the time he first began to wrestle with the problem. Although the stories of the prophets were well enough known, the experience of the prophets was somewhat obscure.

The prophets provided a few points with which Muhammad could compare his experience: they were warners, servants of God, and appealed to their peoples to turn to God alone. Muhammad's experience seemed identical, but he preferred to make modest claims. Calling himself a warner, he was careful to state his humanity and his mortality. He claimed no ability to perform miracles, and he prayed for forgiveness, apparently concerned lest he fail to give God's message correctly, saying, "If I err, it is from myself, but if I speak the truth, it is from God." He saw himself as a recipient of revelation by virtue of God's mercy, not because of personal merit or ability. Muhammad continued to see himself in the role of warner throughout his lifetime. He warned of possible communal disaster and of the danger of hell. He

gave these warnings in the name of God and understood that whoever rejected these warnings was in opposition to God.

Muhammad did not at first know how a prophet received his message. He thought of the Qur'an as coming down to him. So how did he know the difference between his ordinary thoughts and the thoughts which came down from heaven? He didn't claim to hear an audible voice. Rather, he spoke of the Qur'an as being laid upon his heart. He apparently experienced flashes of inspiration which he described to be like a bell ringing, by which a conviction was laid upon him urging what was the true principle or which action to take. He then clothed these with appropriate words as they came to mind, although sometimes he had to remind himself to wait until the thought was clear before setting the verbal form. Coming in contact with Judaism at Medina, he learned that Gabriel was the one who had instructed the prophets; Muhammad then accepted that Gabriel was the agent of revelation but he had no way of explaining it, confessing, "The spirit is God's business, and I do not know very much about it."

The model of the Hebrew prophets ultimately helped Muhammad to understand himself. The more he heard about the prophets, the more he saw their experience as paralleling his own. Sometimes in the Qur'an it is difficult to tell whether the story being told is specifically the experience of the prophet named or the experience of Muhammad. He rejected the concept that only Jews could be prophets and accepted the idea that former prophets had foretold of a prophet to come. Muhammad understood himself to be a prophet because "prophet" was the model available to him which best interpreted his experience and mission. The work of a prophet was to give God's warning, to preach the truth about God, and to demand obedience to God's commandments. A prophet was chosen by God, and God guided him concerning what he should do and say. Prophets were mocked, persecuted, and accused as impostors, but God aided the prophets and gave them signs to assure them. Muhammad saw this as the common experience of all the prophets—an experience which he shared. The practical effect of this identification with the prophets was to make Muhammad especially conscious that his message, like his experience, was the same as the message of the prophets preceding him.

A historian might want to avoid the question of Muhammad's prophethood. However, when the spiritual dimension is allowed to contribute to this discussion, one could say that Muhammad experienced life around him with a focus which left him with clear impressions as to what was truth, sometimes in contrast to his personal interests. His messages identify him as a preacher, a reformer, and a person with spiritual insight. He showed remarkable sense of direction, recognizing from the various religious streams around him what was most consistent with his premises about God's uniqueness and goodness.

In harmony with this view of himself, Muhammad claimed the right to obedience. Muslims refer to Muhammad as messenger more often than prophet. There are varying distinctions made between messenger and prophet, but it is of interest here that Muslims "obey" both God and His messenger (the words "messenger" and "apostle" are translations of the same Arabic word). Because Muhammad claimed the right to obedience, it has been said that he made himself equal to God in obedience, or at least made his word and example equal to the law of God—a rather formidable self-assessment.

However, the assessment of Muhammad in the Qur'an is more modest. The expression, "Obey God and His messenger" is often set in the context of Muhammad's ministry of preaching to show that Muhammad's part was only to do the preaching. This means that the obedience is to God, the source of the command. For instance, it is God alone who gives the rewards or punishments. The Qur'an says, "Obey God and His messenger and He (God) will bring him (the believer) to gardens." We have also this expression, "Believe God and His messenger; praise Him morning and evening." The praise belongs to God alone. Although in theory one can separate derived authority from original authority, in practice one cannot separate the authority of the messenger from the authority of the One who sent him. Thus Muhammad expected obedience, but he did not think himself to have authority equal to God.

### ***Muhammad as Reformer***

Among the most successful assessments of Muhammad are those which treat him as a reformer. It is customary to talk about social reforms, political reforms, economic reforms, health reforms, and other

reforms. The reforms under Muhammad were varied, it is true, but doubtless for Muhammad himself the reforms were all religious.

To begin with, Muhammad adopted the reforms of *the True in Faith* [a group of monotheists who traced their heritage back to Abraham]. He was opposed to the worship of the three goddesses whom the Meccans called the daughters of God and the gods and goddesses held similarly by other Arabian peoples. Muhammad challenged them all and won; the worship of God supplanted paganism throughout the whole peninsula. In a sense, everything else was a consequence of this single reform.

Arabian society named its gods and its goddesses, performed its rituals and its pilgrimages, but religion scarcely touched the affairs of the people. In contrast Muhammad saw God acting in numerous providences every day. For him, the remembrance of God was the highest virtue. Piety included frequent prayer. Religion was pushed to the top, and God was given the highest priority. Muhammad created a new picture of God: He was God the gracious and the compassionate; not only the Creator, Sustainer, and Provider, but also the Guide who would not let His servants wander astray. To become a Muslim meant to submit to God in the sense of entering into the security of God. Muhammad introduced this reform as the religion of Abraham, presenting it not as innovation but as revival.

The Arabian moral system had been supported primarily through the tribal system and rested on the idea of tribal honor. A kind of superstitious fear protected the oath, religious reserves, and sacred months. In Arabian tribal society each tribe had its council of elders who could resolve internal problems by appeal to tradition. Problems between tribes were settled by war. The acceptance of the doctrine of the resurrection, with the reality of Paradise and the Fire, introduced sanctions for moral behavior which proved to be more effective. Under Muhammad, the religious community became the supertribe. The law of God resolved the problems for all the believers, and every believer was equally under God's protection. Divine law, religious community, and the hope of Paradise constituted a new order which swept away the past insecurities. Islam brought peace and unity to Arabia and a spirit of brotherhood to the believers. Until today the Muslims of many nations and races consider themselves to be one community under one law, part of a single brotherhood.

One of the greatest problems in Arabia was the problem of blood vengeance. Every tribe had a feud with some other tribe, sometimes going back many generations. Muhammad did not say there was no right to retribution, but he urged the payment of blood money as compensation for the death of a person in the place of vengeance killing. Actually this was part of a greater reform, a reform concerned with attitude. Before Islam, the Arab was known as jahil which at that time meant "rash." The goal was the opposite characteristic, halim, "selfcontrolled." Muhammad's reform was to give the believer a way of life based on rational solutions to problems rather than upon rash actions that only perpetuated them.

Muhammad had a special concern for orphans and widows. From the very beginning he understood that a major religious duty was to help the poor. In the end he developed as an institution the right of the poor in the property of the believers. When he conquered Mecca, one of his first demands was that the wealthy should give loans to relieve some of the poor. Until today the Muslim community is characterized by its generosity.

Muhammad was not against capital and riches, but he was against exploitation. It was customary when a caravan was organized to sell shares and then when the caravan returned, its profit was distributed to the shareholders. In order to buy shares, a person often borrowed money, and because of the high risk involved, there was also high interest. Muhammad did away with the interest because he felt it was a means by which the rich made themselves richer and exploited the poor.

He also provided complex legislation concerning inheritance in order to make sure that those relatives who were in need were the ones who inherited. One's inheritance could not be alienated by the writing of a will. Both sons and daughters were granted inheritance rights, but because the economic demands upon a son were greater than those upon a daughter, they did not inherit equally.



Further, Muhammad gave emphasis to trade ethics. The Qur'an teaches one to use honest weights and not to lie about the description of goods. The influence of Muhammad's reforms was to promote honesty in business and the responsible use of wealth to protect the disadvantaged or exploited.

The greatest interest has been shown in the subject of Muhammad's reforms concerning the position of women and the nature of the family. Apologists for Islam have made much of how Muhammad improved the status of women. In fact, women, at least in Mecca, could own property and manage their own affairs before Islam. The real reforms may not have so much in status—although doubtless there was some in that arena—as in morality. The family system invited promiscuity. Either man or woman might have a number of spouses at the same time and could easily free themselves and take others.

Muhammad wished to stabilize the family and to establish paternal responsibility. He sought to make divorce difficult, and he taught that men would have their wives with them in heaven. Paternity was established by regulations that a woman could have only one husband at a time and, further, in case of divorce she would have to wait before remarrying to see if she were pregnant with her former husband's child. Acceptance of limited polygamy was a reform in its aim at solving paternity abuse and providing family stability.

Islam did not eliminate all vice, but few religious leaders have succeeded as well as did Muhammad. He did not end the institution of slavery, but he did insist upon the good treatment of slaves and established the freeing of a slave as an act of unusual virtue. The custom of burying unwanted daughters seems to have been practically abandoned by the time of Muhammad, but he forbade any further practice of it. Muhammad eliminated the use of alcoholic drinks; the more overt forms of gambling were forbidden; Muhammad objected to the cruelty to animals which came so easily to his compatriots.

The pagan Arabs occasionally added a thirteenth month to their lunar calendar to make it match the solar year. There was likely some pagan religious context for this to which Muhammad objected as compromising the worship of God. This illustrates something which can be said for Muhammad's reforms in general: some reforms were more effective than others, but all of them exhibited the religious feature as their underlying characteristic. Assessing Muhammad as a reformer is relatively easy because enough facts are known. The ultimate value of the reforms may be interpreted, but the fact of the reforms is established.

### ***Muhammad as a Great Man***

As well as being a reformer, Muhammad can be described as a great man. The interpretation of greatness has to be made, but the record exists complete enough to enumerate his claims to greatness. Michael H. Hart, an astronomer, set out to list the all-stars of history. He had, of course, to set up his criteria for measuring greatness. In 1978 he published his choices for the top 100. He was especially concerned, he said, with the total influence of the life, including innovations which profoundly changed life for the rest of the world. He was more interested in seminal ideas than in actions. After weighing the considerations, Hart listed Muhammad as number one, the first of his top 100 great persons in history. "He was the only man in history who was supremely successful on both the religious and the secular level" was Hart's explanation.

Muhammad was a great religious leader. He established a religion to which one-fifth of the world now adheres, choosing doctrines and moral values from those available in his time that now have endured for centuries. In the thirteen centuries since the first small group of Muslims prayed around Muhammad, Islam has produced great theologians, saints, mystics, and persons of high religious devotion. Islam has inspired millions to put God first in their lives. Muhammad's greatness as the founder of a world religion is attested by the permanence and extent of his religion.

Muhammad was a great literary figure. The production of the Qur'an alone is claim to greatness. It is the first book written in the Arabic language. Whether or not Muhammad could write with his own hand, he was a master in the use of the language. However, the Qur'an is more than a literary masterpiece; it is a

scripture. It was intended to do for Arabs what the Bible had done for Jews and Christians. Its result was to produce the world's highest civilization to that date. Today, the Qur'an is said to be the most-read book in the world, and it is the only world scripture to have been produced within the lifetime of one man.

Muhammad was a great preacher. His sermons moved people to repentance and commitment. He convinced the simple and the intellectual, for he kept on preaching when things looked hopeless and believed in his message with a contagious faith. His preaching inspired changes in the way people lived and motivated their acceptance of a new order of life.

Muhammad was a great political leader. History credits him with founding an empire. It was not the temperament of the Arabs to work together, but he united them—a feat for which there was no precedent and one which has not been accomplished since. Muhammad exhibited diplomatic skill as he constructed the confederation of Arab tribes which after his death went on to defeat the Byzantine and Persian empires. His ability to bring people together established the Muslim community in Medina, and his calm attachment to constructive goals rather than revengeful retribution gave Islam the support of Mecca. Before his death, his basic principles of international relations had been defined. Politicians and diplomats today still take Muhammad as an example.

Muhammad did not face the complex military problems which some other military leaders have faced. He more often solved problems by diplomacy and strategy than by military action. Nevertheless, he was successful as a military strategist. Although he was often hopelessly outnumbered in battle, he continued to win. He inspired the men who fought under him to unbelievable attainments.

Muhammad was a great lawmaker. He established the foundation of Islamic law which even today is claimed as the constitution of modern nations. He was frequently called upon to solve judicial problems to which he brought great insights. The secret of his greatness was that he sought not to innovate in law but to discover what the divine will was on the matter. He saw the law as something higher than himself and higher than human reason. The legislation of Muhammad and the Qur'an was the foundation of the enduring social institutions which now characterize the religion of Islam.

Muslims like to point to some of Muhammad's personal characteristics as the best evidence of his greatness. They know him as a kind and gentle man who cared for people and who was concerned about the welfare of widows and orphans. He was truthful, sincere, and faithful, and he was steadfast to God under persecution and prosperity.

Certainly everyone does not have to agree with Michael Hart that Muhammad is number one. But Muhammad is entitled to everyone's respect as an important person in history. If numbers of followers, extent of influence, empires, great books, legal systems, ability to change the way of life and advance civilization, etc. identify the world's great, then the name of Muhammad at least belongs on the list.

### ***Muhammad as a Moral Example***

Was Muhammad great as a moral example? Muslims claim Muhammad as the perfect example of moral excellence, while Christians have traditionally pointed out what they consider moral deficiencies. It is not easy to resolve the difference.

Moral facts are a special species of fact. There is a story in which the Meccans offered to make a deal with Muhammad: they would accept his teaching if he would accept that the three so-called "daughters of God" were intercessors. He agreed, according to the story, and gave the proper revelation to authorize the goddesses. If this story had to do with economics or politics, various methods of historical criticism would be applied and it could be fairly well agreed upon as to how much of it, if any, is history. But the story has to do with the moral integrity of Muhammad. Was he as steadfast for God when bribed as when persecuted, or did he compromise? If one believes that the commitment of Muhammad to monotheism was the bedrock of his life, the story is rejected as wholly unbelievable. But if one believes that Muhammad was a fraud and used revelation as a means to power, the story looks like pretty good

evidence. Muhammad's character is decided first and then the story is selected and told accordingly, as moral fact.

Further, moral facts are as much value judgments as events. Different people have different values, and these are reflected in the stories they tell. A good example of differing moral assessments is sexual behavior. Christians attach value to abstinence and would tend to rank Muhammad from saintly to earthly on a line of no sexual activity to promiscuous sexual behavior. On the other hand, the Muslims who gave us most of the reports about Muhammad's life considered celibacy immoral and would rank Muhammad from merely human to miraculously superhuman on a line of normal sexual conduct to prodigious sexual activity. If Muhammad's biographers had been Christians, we would know as little about his wife as we know about the wives of the apostles Paul, Peter, John, etc. But his biographers were Arabians, so one of them could report that Muhammad had relations with nine wives in one evening. Is that report believable? Those who equate prodigious sex with sin and those who equate prophethood with superhuman sex believe the same stories about Muhammad's sex life, but translate them into different moral facts.

We have noted, then, that moral assessments should employ caution concerning evidence which must be understood starting with a bias as to Muhammad's character, and they must consider the perspective of the value system used.

If one asks Christians why they think Muhammad was not led by the Holy Spirit, they may answer that it is because he had so many wives. This in part reflects the equation of celibacy with saintliness. In fact, Muhammad may have had as many as thirteen wives—fewer than some of the Old Testament prophets had. The objection to Muhammad, however, goes beyond the number of his wives to the fact that he institutionalized polygamy by a revelation in the Qur'an, thus perpetuating a "sin" in the world. This objection apparently equates polygamy with adultery. However, adultery was a sin to Muhammad and his contemporaries in the new Islamic community, and strict sanctions were ordered against it. Polygamy was not adultery; polygamy provided structures by which the man was held responsible for the care of his wives and children. It kept paternity clear and provided a family setting. The alternatives were slavery, prostitution, and promiscuity. Legislation recognizing polygamy does not cause polygamy, for polygamy exists in response to social conditions. Under contemporary social conditions polygamy does not characterize most Muslim societies.

The Qur'anic legislation restricts the number of wives to four, providing they can be treated equally. But Muhammad himself exceeded this limitation. There is a verse in the Qur'an which allows the exception for Muhammad. This seems like a use of the spiritual gift to secure a special license for the flesh. One of Muhammad's wives is said to have remarked jealously that God seemed to be in a hurry to give him the privilege, but otherwise there is no hint that this special permission seemed strange to Muhammad's companions.

Actually, there were social reasons why an exemption needed to be made for Muhammad. While preaching in Mecca, Muhammad was married to one wife, Khadijah, and had interest in no other. However, in Medina he was responsible for maintaining social welfare. He introduced the principle of zakat as a kind of welfare system; however, some of his close lieutenants died in battle and left their widows to be supported by the community. For the sake of their honor, Muhammad joined them to his own household. They were older women and bore no children to Muhammad. Further, as head of state, he had political responsibilities which included marriage arrangements to guarantee alliances. These welfare and political interests were understood by his contemporaries; thus they raised no problem when he was allowed more wives than others.

Zaynab is a special story. She was Muhammad's cousin, and her family in Mecca was especially hostile toward Muhammad, but she had married a Muslim. When she was widowed, Muhammad was responsible for her both as her kinsman and as head of the community. Accordingly, he arranged a marriage between her and his adopted son Zayd. The marriage was not happy. One of these "moral facts" is that Muhammad was attracted by her beauty on some indiscreet occasion, but it is more likely that she preferred to be Muhammad's wife with the status of some other prominent widows. At any rate, after her marriage with

Zayd was dissolved, she married Muhammad. This violated an Arabian taboo against marriage with the wife of a son. Muhammad avoided the taboo by stating that an adopted son is not the same as a blood son on the authority of revelation. Zaynab at the time was 38 years old. Today, when the story is told, the controversy centers over Muhammad's having received a revelation in order to allow him to marry her, suggesting a lust motive; whereas at the time, the controversy was over the violation of the taboo, so that Muhammad's responsibility to marry the woman rather than send her back to hostile, non-believing parents was accepted.

There's no doubt about the woman Muhammad loved in Medina. It was his wife A'ishah, the daughter of his companion Abu Bakr. The marriage was an arrangement of the political type and brought A'ishah to Muhammad's house when she was still a child. Tradition gives many accounts of her special position, and it can be noted from the Qur'an that when opponents wanted to create difficulties for Muhammad, they did so by slander against A'ishah. She attended Muhammad during his last illness, and he died in her care.

Others have raised moral objections to what they describe as the cruel, rough character of Muhammad. They feel that he was unnecessarily severe in his treatment of the Jews, that he showed too much skill in the seamy side of politics, that he was ruthless when he saw gain in it, and that he gave secret orders to assassinate his opponents. They say that he would make commitments when there was some advantage but disavow them when it no longer suited him.

Some have excused all this with the observation that Muhammad lived in a rough age. Others observe how much the picture depends upon the interpretation of the events. For instance, it is true that Muhammad unilaterally denounced the Treaty of Hudaibiyyah to which he had pledged himself. However it is also a fact that the Meccans had already violated the treaty. Similarly, the other stories have explanations which preserve Muhammad's integrity. Nevertheless, probably the most convincing point is that the people who were closest to the events all report that Muhammad was gentle, forgiving, honest, and trustworthy. A squad could return from its mission, giving glory to God and singing, as it were, "Praise the Lord and pass the ammunition," all the while admiring Muhammad for his patience.

Occasionally Muhammad did provoke the moral concern of his contemporaries. They wondered, for instance, if Muhammad would be correct to overlook the offense of fighting during the sacred months. The sanctity of certain months was considered to be important. In the end they were satisfied with Muhammad's answer that the shrine of God was more sacred than the month and that the Meccans, by barring Muslims from worshiping at the shrine, had disassociated themselves from the principle of sanctity. In short, they could not claim the rights of the sacred month while denying the rights of the sacred place. Muhammad's contemporaries could be concerned if Muhammad's behavior violated their moral values, but they did not find him to be a rough or cruel man.

### ***The Problem of Scriptural Disharmony***

There have always been questions raised as to whether Muhammad received his material from God. Some thought that he had some foreign teacher. He answered that the revelation was in the Arabic tongue. He was accused of forgery—that is, making something up in the name of God. Muhammad was clear that he had not done so, but he seemed to be aware of the possibility and apparently wanted to make sure that his messages really were the divine message. Sometimes revelations seemed to fit his personal interests or solve personal problems, as in the case of his marriage to Zaynab. On one occasion his secretary, 'Abdallah b. Zayd, exclaimed as he was taking dictation, "Blessed be God, the best of creators." Muhammad told him to write it down. Was this fraudulently represented then as the word of God? Muhammad did not make the claim for himself that Muslims make for him—that Gabriel dictated the Qur'an to him. If he had claimed so much and then recited the words of 'Abdallah, he would have had a problem. Muhammad's claim was that he gave God's messages, and history offers no evidence that he was only pretending.

For Muhammad himself, the strongest evidence that what he was teaching was the truth was that this teaching agreed with the Bible. This is the same test that Christians would apply to the Qur'an. So one must ask, "Was Muhammad's message consistent with the message of the Bible?"

But first, note that the Muslim doctrine of abrogation leaves room for the possibility that Muhammad's message was not absolutely consistent with itself. According to this doctrine, God may replace one verse with another. It is not fully agreed which verses have been replaced, but it is accepted that some additions were made which served as substitutions for earlier verses. This might be as simple as adding the words "and Christians" to a phrase which previously only had said "Jews" when a message which had at first been relevant to only Jews became relevant to both Jews and Christians.

Possibly the most significant change Muhammad made was the change in the direction of prayer from Jerusalem to Mecca. Should not a prophet have known from the beginning which was correct? However, this change is not as great as that made by the substitution of the Lord's Supper for the Passover. Changes, therefore, are not proofs of inconsistency.

There are, however, contradictions between the Bible and the Qur'an. For instance, the nativity setting in the Bible is in a manger, while in the Qur'an it is under a palm tree. The Qur'anic story of Joseph more closely resembles the extra-Biblical Talmudic accounts than it does the story in the Torah. Legends, such as that of the seven sleepers, are adopted as if they were Bible stories. If either the Bible or the Qur'an is studied to obtain historical detail, these contradictions seem irresolvable. However, the lessons which are learned from the stories are compatible. Just like the Bible prophets, Muhammad may not have thought that historical detail was his message but rather the principle derived from the stories.

Objection is made that the Qur'an contains materials which harmonize better with the pagan religion of Arabia than with the Bible. For example, the Qur'an commands the whole ritual of the pilgrimage to Mecca in its various details. There are, of course, considerable similarities between the Muslim pilgrimage to Mecca and the pilgrimage of Christians to Jerusalem. Further, although the Meccan pilgrimage is pre-Islamic, it is recognized as Semitic, not strictly "pagan." Old Testament Judaism also exhibited a considerable number of Semitic religious features including annual pilgrimages. Some of the Psalms were first written in praise of some other god than Yahweh, but they were turned to the praise of God. Similarly, Muhammad consciously removed the pilgrimage from its pagan setting and recreated it as a ritual in praise of God.

Some seek to explain the contradictions as the mistakes of copyists or the work of polemicists who introduced their views into the sacred text. But these explanations do not stand up before historical investigation.

### ***Muhammad and Christianity***

The real problem for Christians is not the historical contradictions, however, but Muhammad's teaching concerning Jesus. The Qur'an is explicit: Jesus is a man, not God; there is no doctrine of a substitute death; and God is one, not three. These all touch doctrines which are essential to Christians—doctrines which are chosen by Christians to discriminate between truth and error.

Nevertheless, the difference between the Christian doctrines and the Qur'an are not as great as this suggests. For instance, in the Qur'an, Jesus is the Christ and He ascended to heaven. Although Muslims generally deny His death, specifically His death on the cross, the Qur'an describes Jesus' death as part of a divine plan. As to the trinity, the objection was that it was pagan. The Qur'an has prophesied that Jesus will ask the Christians, "Who told you to take me and my mother as gods?" Thus, the Christian trinity is rejected as a father-mother-son godhead. Many Christians would make a similar rejection. Several persons have published studies on Jesus in the Qur'an and have shown that often Muhammad's and the Christian understanding of Jesus are close.

Because of the large differences among Christians at the time of Muhammad concerning the nature of Christ, it is unlikely that he could have received a clear understanding from them. Muhammad taught that Christ came in the flesh, but the doctrine of the godhead was so hopelessly misrepresented to him that he could not accept it. It may be noted that reformers in general are often basically oriented on a single issue. A reformer is caught up with the burden of the message, and it is not realistic to expect systematic

theology. The assessment is made on fidelity to the central issue. Thus, in history we have a reform movement with a focus on faith, which did not understand the place of works. Likewise, a focus on sanctification may miss the truth about the nature of man. It was consistent with Muhammad's reform to recognize the expression "son of God" as heathen and to reject anything that tended toward a multiplicity of deities.

### ***The Role of Islam in History***

Christians are possibly as much concerned with their image of the Muslim role in history as they are with the teaching of Islam. Probably most Christians recognize Islam more as a military-political force than as a religious one. Islam creates for them images of holy war rather than images of saints. They remember Muhammad not as a preacher whose victories came from the power of his word but as a politician whose success was earned by the strength of his coalitions. This is emotionally reinforced because Islamic expansion has often been at the expense of Christianity. Isn't the fruit of Muhammad's preaching the Muslim militancy against Christians? The stereotype of Muslims is not a people devoted to God but a people devoted to God and the sword.

While this stereotype is a distortion of history, the fact remains that one effect of Islam in history has been to limit Christianity. However, the Old Testament pictures favorably some nations whose conquests hurt the Jews. Thus the effect of Islamic power against Christianity is not cause by itself to link Muhammad to the devil. Rivalry is not solved by denouncing one's rival as evil. Rather, in this little world in which we live, competing systems require persons of understanding on both sides to keep bridges thrown across the areas that divide. There could be an Islamic role in history under God, even though it competes with Christianity.

There is a need to attempt some understanding. From the earliest days Islam considered itself to be a universal religion, the religion of Abraham. At first, Muhammad may not have known that there were differences between Jews and Christians but rather considered that they with himself were one total community of believers. However, the effect of increased contact with Jews was to recognize the existence of separate communities. Muhammad told the Jews, "You have your religion and I have mine; let us vie with one another in good works." The Qur'an has both friendly and hostile statements toward Jews and Christians and makes a distinction as to when hostility is appropriate. The Qur'an commands jihad—a word which has been understood far too narrowly by Christians. It is usually translated "holy war" when it means merely "effort." It involves every kind of missionary effort and includes one's personal effort to follow God's guidance, for the Qur'an says adamantly, "There is no compulsion in religion."

Here is an intriguing question: If God were leading Muhammad, why didn't He lead him to become a Christian? His followers early had some very favorable contact with Christians in Ethiopia when they fled from the Meccan persecution. Nestorian Christians from Najran and Monophysite Christians from Syria were among the Arab deputations which visited Muhammad in Medina and entered into security pacts with him. Muhammad was pleased that there were Christians who accepted him and contrasted this with those Jews who had supported the pagans. For Muhammad, Christianity was not a different religion to be converted to but a different community. He already worshiped the one, true God and he had no need to change his community. The Qur'an says that God could have made them all one; however, they were separate because of the exclusiveness of the other believer communities. As for Muhammad, certainly his greatest difficulty with Christianity was the mixture of paganism in its beliefs and practices. One might wish that the Bible had been available to Muhammad in Arabic and that Christian testimony concerning Christ had been unified and authentic.

### ***Some Seventh-day Adventists Considerations***

Seventh-day Adventists understand that certain teachings identify the spirit from which they spring. It is of interest, therefore, to note that the Qur'an denounces spiritism and sorcery, it teaches that death is a sleep until the day of resurrection, that the dead are unconscious, and that they can hear nothing until the trumpet blows calling them forth. Muhammad did not claim to work miracles. In fact, he rejected miracles as a sign of authority. In addition, the Sabbath doctrine may be readily presented from the

Qur'an, and there is a Sabbath-keeping movement within Islam, although historical evidence as to whether Muhammad kept the Sabbath or not is sparse.

The fruit of Muhammad's preaching is often ignored. The immediate influence was to glorify God. While the values of East and West are not the same, nevertheless those values which Adventists most admire in the Muslim world are supported there as the fruit of the Qur'an. One can note, for example, abstinence from alcoholic drinks and the recognition that this life is valued in terms of eternity.

What has been the effect of the life of Muhammad among the events of the Great Controversy? First, of course, a large part of the world in which paganism once held sway was turned to the worship of God by Islam. This process is still going on, and that illustrates a problem. Suppose that the animists of the third world today who are becoming Muslims might otherwise be becoming Seventh-day Adventists. Had there been no Muhammad, was it only a matter of a few decades before Christianity instead would have won Arabia from paganism? In terms of the Great Controversy, who is the victor overall when Islam achieves triumphs: God or Satan? The answer defines the long-term fruitage of Mohammed's life.

Some persons find the answer in the prophecies of the three woes in Revelation 9 and 11. The traditional interpretation identifies the first woe with the Arab empire and the second woe with the Turkish. One who accepts that interpretation should note Revelation 9:4 concerning those who have the seal of God in their forehead, Revelation 9:20 concerning those who repented not of their sorcery and immorality, and Revelation 11:18 concerning those who are destroyed. These three woes are a sequence of punishments upon the unrepentant in a sequence of: 1) hurting, 2) destroying a third, and 3) total destruction.

### ***Some Needed Interpretations***

The objective assessment of Muhammad, which demands a rejection of what is misinformed in the Christian polemic against Muhammad, demands also a reinterpretation of some traditional Muslim viewpoints. Many Muslims will say this is impossible because they consider it to be a denial of faith. However, to believe all that Islam says about Muhammad requires such a leap of faith that Muslims who find the traditional positions hard to believe are forced to ignore them.

Muslims, like many fundamental Christians, believe revelation to be totally external to the messenger, who merely passes on the universal absolutes in the language of God which he has received, and thus revelation owes nothing to the personality or times of the messenger. However, even the little known about the experience of the Old Testament prophets makes it clear that this cannot be true. How much more is known about Muhammad! His revelations are clearly linked to occasions in his life, and the content is often specifically related to the occasion. It does not help much to say that the occasions were predestined in order to make a coherent whole because the content is often temporal. What is eternal in Muhammad's message is the principle of the message, not the occasions which provide the content and the choice of words. Certainly Muhammad did not think that the slander against A'ishah, his wife, was the revelation. It was the occasion for declaring some truth about God. A realistic assessment of Muhammad—and of any Biblical prophet, as well—recognizes the role of occasion in giving form to the message.

Muslim writers, and especially the traditional sources to which they are indebted, have clothed Muhammad with the robes of superman. While Muhammad denied miracles, his supporters have attributed to him incredible things. Fortunately, some 20th century Muslims have attempted to present Muhammad as he really was in history. Muhammad Haykal's biography, for instance, explains why he neglected these superhuman elements. One miracle which has support even among scholars—the account of Muhammad's transport to heaven—is in reality an imaginative elaboration of a simple statement of fact in the Qur'an. Further, while it may be true that Muhammad could not write, the claim is pressed to dramatize the miracle of an illiterate producing a work of literature. But, so what? Muhammad could and did preach with eloquence. The art of Arabic at the time was oral, and the Qur'an was recited. In fact, the claim is based on a misreading of the word ummiy in the Qur'an. A cautious approach must be taken to the use of traditional reports and of Qur'an interpretation in order to assess the real Muhammad.

Islam claims not only for Muhammad but for all the prophets that they never sinned. The claim is not supported by the teaching of the Qur'an, for in the Qur'an the prophets, including Muhammad, ask for forgiveness. The polemic argues in return that supposedly they prayed not for themselves but for their peoples. Some Muslims have rejected the doctrine of sinlessness because it makes the prophets like God in perfection instead of like men, so they have taught instead that the prophets did make normal human mistakes; they were protected only from immoral excesses. However, the sinlessness of the prophets is needed as a doctrine if the prophet is going to be the perfect example for his followers in every detail. A Muslim can learn how to brush his teeth by asking how Muhammad brushed his teeth, since Muhammad's way is the perfect way. Is it not enough that the life of a prophet should inspire his followers with ideals, rather than serve as ground in which to search for some detail of legislative imperative?

Muslims teach that Muhammad came in fulfillment of prophecies in the Torah and in the Gospel. Now Bible prophecy is a complex subject and it may be that Muhammad is prophesied in the Bible. In order to prove it, one would have to do responsible exegesis of the prophecies. At least in one particular the Muslim claim for Muhammad is not responsible. This claim states that the paracletos to whom Jesus referred is Muhammad. It is possible to know exactly which word is used in the Gospel from manuscripts which date long before Muhammad's time and which have been in the keeping of the Muslim world since then. Further, the Greek language is well enough known that it is futile to suggest impossible meanings. Playing with words of Scripture to change their form or meaning is a game the Qur'an calls tahrif—a game everybody loses.

Muslims also consider it important to regard Muhammad as the final word of prophecy. Many Christians say the same thing about the Bible. This seems analogous to saying that when God created the world, He went off and left it, and ever since then it has been going on its own; similarly, when God gave His guidance to the world, it was complete and God had nothing more to say. It should be easy to recognize that the Creator has continued creating and recreating in this world day by day, and that the Guide stands ready to walk the pathways of every generation and every people, guiding them as they are willing to be guided and according to their times. There are Muslims who prefer this, quite apart from the Ahmadiyyah sect which denies that prophecy ended with Muhammad because they believe their own founder possessed the prophetic gift. Some of the saints and mystics, for example, believed that God opened to them special insights akin to the prophetic gift, so they taught that it was the legislative role which ended, not prophecy itself. Further, there is some contradiction between the teaching that prophecy ends with Muhammad and the prediction that Jesus is the sign of the Last Day when He will fight against Gog and Magog and rebuke the Christians for their idolatry. The expression, "seal of prophecy," can be interpreted in ways which do not deny God's continuing guidance in human affairs through the prophetic spirit and which do not make excessive claims for Muhammad.

There is in the Qur'an the concept of the covenant of the prophets. According to this concept, the prophets from every time and place are bound together in a league to support one another. The number of prophets is extensive, and only a few are named in the Qur'an; some of these are also named in the Bible. The principle in this concept is that God sends guidance through messengers at many times and places and to many peoples. Sometimes the messengers are accepted; sometimes they are not. Sometimes they speak but to a single town or person; sometimes their message is universal. Some messengers are forgotten to history; some bring messages which endure forever. No one could possibly know them all, but they are bound into a single covenant—to tell the truth about God. There is something attractive about this idea—more attractive than the narrow range of prophets in the Old Testament. Interpreters could make more use of this concept as a means of understanding Muhammad's role in history.

A Muslim recognizes a prophet by proofs not unlike those used by Christians: the prophet's word agrees with that of the previous prophets, he lives a good life, the fruits of his preaching are good, etc. But the most important evidence to Muslims for Muhammad's position is the miracle of the Qur'an. Muhammad challenged others to produce the like of the Qur'an on the basis of their own wisdom. They could not. The style has been imitated in history, but the Qur'an is more than style—it is an attitude which stylistic imitators have missed completely. That attitude is miraculous only when it is that of a human, for in God



it is natural. Thus if the man is separated from the Qur'an, the miracle of the Qur'an says nothing about Muhammad, for it was not his Qur'an. But, in fact, the Qur'an testifies as to what kind of man Muhammad was; indeed, no other kind of person could bring a Qur'an like it.

There is in the Muslim world today an interpretation of prophecy which makes Muhammad easy to understand and readily acceptable. The prophet is pictured as a person with a convicting message. His personality has a unifying effect, he has a forgiving spirit, he appeals to the rational, and he emphasizes morality in business and civic affairs. The prophet is described (as by the Imam Ghazzali) as having the highest of the intellectual faculties—a special capacity to know God. People who possess the faculty in an unusual way have the duty of communicating that knowledge. A person, as Maudoodi has said, identifies an inventor by inventions, an orator by oratory, a poet by poetry, and a prophet by prophecy. One recognizes that there are insights that could not be obtained without special spiritual guidance. Time reveals the false prophet because his guidance leads to polytheism and hell, but the guidance of the true prophet leads to the acknowledgment that God is one. How do you know a prophet? “Reason accepts what he says as true, the heart feels his truth, and the experience confirms the truth.”

### ***An Appeal for Understanding***

Historically the contrast between the Christian and the Muslim assessments of Muhammad has been as far apart as God and the devil. It is evident that Muslims and Christians in general are not going to agree on an assessment of Muhammad. It should be equally evident that when the assessment is made realistically, the distances are not so great. Hopefully, both Christians and Muslims will come to a point where they place a higher value on truth than on the defense of the faith.

A realistic assessment of Muhammad is important to Christians, not just for promoting international goodwill or building bridges between peoples, but for the success of Christian mission. It has been supposed, although it has never worked, that the success of Christian mission depended upon showing the superiority of the Christ and His Gospel over Muhammad and the Qur'an. However, the listeners to such a message have always recognized the missionary as either lying or ignorant about Muhammad and therefore have no further confidence in what he might say about Jesus. A message to be believed must be credible. Credibility is based upon saying the truth about what is already known to be true.

A realistic assessment of Muhammad is also important to Muslims. Many of the elite of the Muslim world consider Islam to be reactionary and superstitious. They may confess Islam in harmony with their social context, but they consider themselves too sophisticated to commit themselves to it. People paint themselves with the color of religion (even religious leaders) not because of faith but in order to exploit the believers. Such persons may believe in God and be proud of their culture, but they little value the teaching of religion. Similarly, Westerners in contact with Islam may out of politeness listen to Muslim claims for Muhammad, but they also ignore these claims as irrelevant to their lives and interests. Islam needs to give its trained historians the freedom to tell the story the way it happened so that Muhammad may emerge from history to shine as a star in the modern world. Otherwise, there is danger that the educated and leaders of the Muslim world will ignore faith as incompatible with truth, and the masses will be led into a senseless jihad to destroy their own countries.

Whether one is a Christian or a Muslim, it is all gain to put aside the biases, misconceptions, and misinformation concerning Muhammad. Then, the erstwhile rival faiths can give attention to “vying with one another to do good works,” the Christian witness can be more effective, Islam can better respond to the needs of the modern world, and each faith will be itself stronger.

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**“Friends Who Speak with Abiding Love”, Jerald Whitehouse, “Dr. Darnell’s Vision for the Muslim People.”**

Robert C. Darnell, Memorial, 23 November 1996

Before I share with you the vision for the Muslim people that Dr. Darnell lived, I have received e-mail messages from several people whom I kept informed about Bob’s illness, letting me know of their prayers, concern and deep

sense of loss. I would like to share just one from Elder Gerry Karst, Assistant to the President, General Conference of Seventh-day Adventists. "I'm saddened by the loss of a scholar and soldier of the cross. Please express my sympathy to the family. Although I had met him on only a couple occasions, I was impressed with the broad scope of his knowledge in the field of Islamic studies. A bright light in this limited ministry has gone out, but will shine again at the resurrection. Thank-you for keeping me posted. Gerry."

1. Bob has been a guiding light for my ministry for some 30 years now. First as friend, a respected mentor, a colleague and down through the years as a part of the Darnell extended family. It was Bob who ordained me to the gospel ministry in March of 1973.

2. One of the overriding concepts that comprised Bob's vision of God's work in the earth is illustrated by a collection of precious gems. I have heard of Bob speak of visiting the crown jewels in Teheran. Thousands of points of light, each of different color reflecting on to the wall and ceiling of the room. A dazzling sight. Made beautiful through the unique contribution of each jewel and each facet of each jewel. So God has ordained that the people's of the earth will each bring their praise to Him from the uniqueness and diversity of their backgrounds. Bob's vision saw that each people group had a special contribution of the truth about God that no one else could contribute.

3. I've heard Bob refer to Isaiah 60 on many occasions in illustrating this.

4. Bob would assert, the Advent movement is not a N. American movement, not an African movement, or Asian movement - it is a worldwide movement. That God is calling remnants from every people group. That these remnants have dual citizenship, dual ethnicity - earthly ethnicity which provides us a unique picture of God and allows us to praise Him in our own unique way and that we must affirm that uniqueness. But also we are citizens of the heavenly city - the New Jerusalem. Because of this unity in diversity God is to make us a spectacle before men to his glory.

5. Bob's study led him to see how part of God's plan was to preserve truth in every people group. That it is clear

in the scriptures, the eastern peoples - the forerunners of the Arabic peoples - had played a part in the covenant plan of God. It was Ishmaelites that rescued Joseph and took him to Egypt; Jethro, an Arab (Midianite), who taught Moses a more complete knowledge of the one true God; Caleb, an Arab, who brings along with Joshua, a son of Isaac, a good report; Ruth, an Arab (Moabitess) becomes a progenitor of the Messiah; the wise men

of the East, Arabs, who brought the spices to anoint the sacrifice in honor of the new born Messiah.

6. Our job is to find those gems of truth in other peoples and build on that heritage of faith within that people to a

more complete faith and commitment.

7. Bob's study further led him to the understanding that God has preserved within Islamic sources, Biblical truth.

That when interpreted by the Bible they then become powerful motivators for faith development in the Muslim people.

8. His doctoral dissertation was on the subject of the Covenant in the Qur'an. He sought to research a Biblical

concept and truth from Islamic sources. This study added to his fluency in Arabic, a proficiency in Persian

and Turkish. It is referred to in Encyclopedia Britannica, under the article on "Covenant", in the Bibliography, "RC Darnell, *The Idea of the Divine Covenant in the Qur'an*, 1970".

9. Further, his vision and study led him to the conclusion that Islam played an important part in history in God's

plan of preserving truth. Following is an excerpt from one of his lectures on the Children of the East:

“The most precious thing we have today is the Bible and I am giving you just one example. I have written a paper on Islam and History in which I have listed eight or ten examples of how Islam has delivered God's people. I am going to give you just one. In Europe during the Dark Ages Latin supplanted Greek. Greek was considered to be the language of the philosophers, of the heretics, of the Eastern church - everything bad. And so a systematic effort was made to destroy all knowledge of Greek in Europe and the effort was largely successful. A Greek manuscript of the Bible was kept in the Vatican where nobody could have access to it. Aristotle, Plato all of their works were totally destroyed. Greek was banished. Greek knowledge was banished. No wonder it was called the Dark Ages. But in the Arab world Cordoba, Spain and Cairo in Egypt, Baghdad in Iraq, great universities with great staffs of translators were working with the Greek language, translating Aristotle and Plato and all the famous Greek works into Arabic and studying them and writing commentaries on them, keeping their whole knowledge alive where it had been destroyed in Europe. God knew that knowledge needed to be kept alive because some day somebody would go back to reading the New Testament in Greek. While it is true the time came when some people were able to go to the Vatican and find that Greek manuscript, that manuscript did not prove to be so helpful. The helpful manuscripts were found in Egypt, at Mt. Sinai, in Iraq, in Syria, in North Africa, in the lands where the Arabs had prohibited the Europeans from destroying the Greek manuscripts. Those Greek manuscripts still existed intact and copied and we today would not have an authentic New Testament if the Arabs had not delivered the Greek manuscripts from the hostility of Europe, so that they actually existed in manuscript form and could be translated and used in Europe. The whole revival of Greek knowledge, as it came to Europe, came through the hands of the Arab universities. There is a whole long story behind that and I would love to tell you about King Frederick and Sicily and the work in Spain and his great translators, Erasmus and so on, these great scholars that studied in the Arab world and learned Greek and provided the New Testament manuscripts so we could have the New Testament in our own languages. That was done thanks to the Arab conquests which drew a crescent around Europe and saved the knowledge of Greek and the Greek New Testament. I said I was going to name just one thing, so I will stay with that.”

10. God led him to an understanding of a unique relationship between Adventists and Muslims. A partnership extending down to the end of time, as the issues in the Great Controversy became more clear. That Islam may have a part yet to play in deterring militant Christianity from its political aims. Thus giving us time to do our work of preparing a people to meet Jesus. Of calling the remnants from within every people group in the world.

11. Bob's vision has not been fulfilled. Like those in Hebrews 11 he did not see the complete accomplishment of his vision. But like Moses of old, God has in the past few years provided to him a glimpse of fulfillment of that vision. Just a beginning of what potentially will become a vast movement of Muslim people in preparation for Jesus Coming. In one Muslim country and now as a result, beginning in several other countries, we have a movement within the Muslim people, a beginning of that remnant. Bob's understanding

and vision, his annual trips to instruct the leaders of this ministry have provided the vital strengthening and guidance to this movement within the Muslim community.

12. His understanding from the Qur'an of the Hanif, his research in the Qur'an of the concept of *taqwah*, inner righteousness, his research which has provided from Islamic sources, support harmonizing with all Adventist

beliefs, these have proved invaluable in the spiritual development of this ministry I have referred to. So today, we have in that country, approaching 2,000 believers in Isa as their Savior, honoring the Sabbath as part of their relationship with Isa, and preparing for the soon Coming of Isa (Jesus). THIS IS JUST A TASTE that God has provided, and it brought joy to Bob's heart to have a part in it. Further, Bob's concepts

are the basic guiding principles of the work of the church's Global Center for Adventist Muslim Relations.

13. As he sought to clarify the Great Controversy in terms that the Muslim could grasp, he himself was a very part of the battle as the evil one assailed him continuously with the pain of migraines and finally felled him with a

malignancy. What a dastardly way for Satan to operate. Satan, you've showed your true colors this time.

14. Just as a mother is driven by the death of her child at the hand of a drunken driver to establish MADD

- Mothers Against Drunken Drivers - and thereby save numerous lives, may Bob's life and premature death drive the rest of us to seek ways to represent the faithfulness of our God equally as well. As I sat by Bob's side

just a few weeks ago, the disease process having advanced to the point that his mind was struggling to occasionally make sense of what was happening, I tried to recall with him the recent trip that we had shared

together in Indonesia in June of this year. At first he couldn't put it together. But then in a quiet voice, he very clearly stated, "It is the work for this time. It is God's work and it will go forward."

15. We have considered today the life of a contemporary Job. God would be pleased to add Bob's name to the list

of Hebrews 11. Heb 11:13-16. Key thought - they did not receive the promised inheritance, they looked for

a better country, a city. Bob's vision, included in that city a mosque where the Hanif would be called to prayer, to confess their faith in Isa as their Redeemer, to praise Him on the Sabbath day, to find strength and

encouragement from fellow believers and from God to live lives of *taqwah* in the Muslim community, in preparation for claiming their inheritance in that eternal city.

16. Heb. 11:38-40 "They were too good for a world like this." They were refugees in deserts . . . . . They . . . are

commemorated for their faith".

17. One of the Qur'anic texts which Bob liked to refer to reflects the Biblical affirmation that "I am the Lord I

change Not", that God is faithful. He will honor his commitments. We can trust in Him. S. Fatir 35:43

"There is no change in Allah's *sunnah* (practice)."

18. S. Al Fath (The Victory) 48:2-4 "That Allah may forgive your past faults and those after and complete His

grace upon you. He is the One who sent down his presence [*sakinah* - same as the Hebrew word *shakinah* for

the presence of God in the sanctuary] into the hearts of the believers to increase or add faith to faith, for all the

forces of heaven and earth belong to Allah." It was Bob's conviction that God would do that for the sincere

Muslim and lead him/her to deeper faith as part of God's remnant in the Muslim community.

19. Bob also took courage at the promise of Is. 60:7 -All the sheep of Kedar and Nabaioth will be brought to My temple to make it more glorious. A promise of the praise that will be brought to God from the faithful remnant within the Muslim people. As they come I know one who will be there to greet them. His initials -

RCD - He will not be clutching his head because of the pain. He will not be carrying a bag of medicines which he needed to control the pain. He will probably still have the characteristic walk and talk that Johnny Minassian liked to imitate affectionately in fun for talent programs. But he will be welcoming the mutaqaen, the faithful from Islam.

“*Ahlan wa sahlam, Ilhamdulillah.*” He will exclaim. Then I think he will raise his hands in praise to God and

repeat the first Surah of the Qur’an:

*Bismallah elrahman, elrahim . . .*

I close with this quote from a lecture given by Dr. Darnell August 4, 1996. Several times during the three presentations he gave that weekend he remarked that he was having difficulty seeing, or he requested the audience

to be patient, that he was having difficulty getting his thoughts collected. Symptoms which led him to seek

medical evaluation which resulted in the diagnosis of the malignancy which quickly claimed his life.

“And so this picture I have is a picture of the remnants marching together, and every remnant bears a crown.

They’re bringing their crowns to put them on the head of Jesus. He will be crowned with many crowns to be Lord

of Lords, King of Kings, the Head of us all. And that will be the conclusion of the manifestation of the glory of

God when each one of us brings the crown that God has given to us; to bring it and lay it before Jesus.

And so

you’ll get your crown and I’ll get mine, and let’s meet there at the feet of Jesus.” RCD August 4, 1996

Presented by Jerald Whitehouse, Director, Global Center for Adventist Muslim Relations at the memorial service

for Robert C. Darnell, 23 November, 1996, Campus Hill Church, Loma Linda, CA.

## Holy Land

Ellen White’s comments on the Holy Land.

You need never feel that you are alone. Angels are your companions. The Comforter that Jesus Christ promised to send in his name, abides with you. Christ said of his followers, “Ye are the light of the world.” It is your part to let the light shine forth in clear, steady rays. Let your good works represent Christ. How many there are who feel that it would be a good thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Saviour’s life and death! But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ. Do we want to walk in the footsteps of Jesus? We need not seek out the paths in Nazareth, Bethany, and Jerusalem. We shall find the footprints of Jesus by the sick-bed, by the side of suffering humanity, in the hovels of the poverty-stricken and distressed. We may walk in these footsteps, comforting the suffering, speaking words of hope and comfort to the despondent. Doing as Jesus did when he was upon earth, we shall walk in his blessed steps. Jesus said, “If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” When the sin-cursed earth is purified from every stain of sin; when the Mount of Olives is rent asunder, and becomes an immense plain; when the holy city of God descends upon it,—the land that is

now called the Holy Land will indeed become holy. But God's cause and work will not be advanced by making pilgrimages to Jerusalem. The curse of God is upon Jerusalem for the rejection and crucifixion of his only begotten Son. But God will cleanse away the vile blot. The prophet says, "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new." Rev. 21:1-5, R. V. RH, June 9, 1896

Let the mind be educated to look to Jesus. Let an effort be made to become doers of his word. The curse of God is upon Jerusalem and its surroundings, and the land is defiled under the inhabitants thereof. There is no real foundation for feelings of awe in looking upon the land of Palestine. In revering these earthly things, men clothe them with a false glory. He who came to save the world could not be endured by those he came to rescue, and they killed the Lord of life and glory, thinking to extinguish his divine light from the world. But it was impossible for the grave to hold him. He burst the fetters of the tomb, and proclaimed in triumph over the rent sepulcher, "I am the resurrection and the life." Thus Christ became a present Saviour, a divine presence, in every place. All who believe may obtain clear views of Christ's true glory. When they behold him, all these minor things sink into insignificance, just as the lesser lights vanish when the sun appears. He who catches a glimpse of the matchless love of Christ, counts all other things as loss, and looks upon him as the chiefest among ten thousand, and as the one altogether lovely. As seraphim and cherubim look upon Christ, they cover their faces with their wings. Their own perfection and beauty are not displayed in the presence and glory of their Lord. Then how improper it is for men to exalt themselves! Let them rather be clothed with humility, cease all strife for supremacy, and learn what it means to be meek and lowly of heart. He who contemplates God's glory and infinite love, will have humble views of himself; but by beholding the character of God, he will be changed into his divine image. {RH, February 25, 1896 par. 11}