

The Bible and the Qur'an:

A comparison of topics,
with comments

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Technical information

All Bible verses are from the New International Version.

Qur'anic verses are from the Abdullah Yusuf Ali English Translation, ninth U.S. edition, 2002. Occasional reference is made to the Marmaduke Pickthall English translation, 1992.

Dedication

Dedicated to the memory of my maternal grandparents, J.E. and Winnie Banton, and my parents, C.H. and Nola Shipp, who instilled in me at an early age a strong love for the Bible. Also dedicated to those translators of both the Bible and the Qur'an, who made it possible to study both texts in contemporary English.

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I am especially indebted to J.C. Choate, who took on the task of publishing this work, even understanding that it might not hold broad popular interest.

Introduction

Today's news is filled with references to Islam and its holy book, the Qur'an. This document is a total mystery to most Americans, yet it rules in the hearts of a billion plus Muslims.

Their standard remark about the Bible is that it was at one time God's Book, but Jews and Christians tampered with it, altering it to the point at which its message was no longer valid. Allah therefore, they claim, revealed through the Angel Gabriel to the Prophet Muhammad a new scripture which replaced all previous scriptures. That scripture came into being between about 622 to 632 A.D. Muslims treat that text, the Qur'an, with the utmost respect, even bordering on adoration of it. Some even have memorized it in its entirety in the ancient Arabic of its first transmission. In fact, the only copies of the Qur'an considered by Muslims to be sacred are those published in the Arabic of Muhammad's day.

I am a life-long student of the Bible, having read it in its entirety innumerable times. I have studied it carefully, even in the original Hebrew and Greek. I have taught from it for more than 50 years. This does not mean, however, that I am a master of all of its content. Every time I read it I am struck by new insights that I had not seen before.

I have also read the entire Qur'an, as well as having ready portions of it many times. In pondering how to present it to the Christian reader, I decided to approach it as I would a parallel comparison between doctrines within Christendom. So you will find our study presented by topics, with major Bible verses and major Qur'anic verses copied in their entirety. Normally, few verses are given on a particular point. Many more could be cited, but for the sake of brevity, only selected representational verses are included. Following each topic is a brief analysis of it from both sources. The topics selected are in alphabetical order. For the sake of identifying individuals or events, on occasion in both the Bible and the Qur'an I have inserted in brackets the person speaking or about whom or about what the text is speaking. Their identity is found in their context, but because the context may greatly prolong the passage, I opted to identify these persons or items by the use of brackets, rather than by including all of the passage in question.

In Ali's English translation of the Qur'an, he bridges what he considers informational gaps in the text or adds explanatory words by the use of parentheses. Keep in mind that this is done both in the Bible and the Qur'an. Where parenthetical thoughts are presented, they are normally

not found in the original text.

The various themes considered in this study do not exhaust the subject, but are representational. Only topics that are common to both the Bible and the Qur'an will be examined.

It is my hope that through this study, you will come to a greater understanding of both the Bible and the Qur'an. In that way you may be able to draw better conclusions about both. It will be obvious throughout that I am biased toward the Bible. However, I will do my best to be accurate in what I present and evaluate from both sources.

Dr. Glover Shipp

THE BIBLE AND THE QUR'AN — BACKGROUND AND STYLE

THE BIBLE

The Bible is the result of centuries of accumulated writings by prophets or scribes inspired by God, as indicated in 2 Peter 1:20-21:

Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

The earliest reference in the Bible to recording God's words is found in Exodus 17:14, chronologically the second book of the Bible, at which time the Lord instructed Moses to write down His commandments and instructions on a scroll. In Exodus 24:4 we find that Moses copied everything the Lord had said. This occurred soon after 1300 B.C. He was followed by probably 39 other writers, the last being the Apostle John, who wrote his vision in the book of Revelation shortly before 100 A.D. So the Bible's historical setting was from before the dawn of time until the end of the first century A.D.

Those writings that became a part of the Bible were considered inspired, having been written, in the case of the Old Testament, primarily by recognized godly prophets. New Testament writers were all apostles of Jesus or close associates of the apostles. Although the entire Bible is considered inspired of God, this does not mean that the writers were mere robots or stenographers. This is clearly pointed out in the following quote:

“The fact that God speaks directly and uniquely through the Bible does not, however, reduce the biblical writers to mere typewriters, computers or robots. Each book gives clear evidence of its human history. ... Luke painstakingly collected material for his two volumes [Luke and Acts] and did all he could to make them accurate records. The Old Testament writers also exercised powers of discrimination, omitting what they regarded as irrelevant to their purpose, but using what was needed. Paul wrote his letters with specific situations in mind. There are as immense stylistic differences between him and John as between, say, Isaiah and Hosea” (Eerdmans' Handbook to the Bible, edited by David and Pat Alexander, 1973: 350).

Although there are many different writing styles in the Bible, it was

all recorded under the guidance and inspiration of God. In addition, there are various kinds of literary genre in the text. These are Law, History, Poetry and Prophecy in the Old Testament; and Gospels, History, Letters and Prophecy in the New Testament. The Bible's Psalms are rendered in noble, moving style. Its wisdom literature is unsurpassed. Many sections of the prophetic books are in the classical poetic style of the ancient Hebrews, following precise rules of structure.

The Bible contains much history that is verifiable from external as well as internal sources. When it speaks of certain Egyptian, Assyrian, Babylonian, Persian, Greek and Roman rulers and their empires, it is historically accurate. Its geography is precise. Its descriptions are accurate. Its cultural references are on target. Its prophecies came to pass — all but those dealing with the end of time and eternity.

The original language of most of the Old Testament was Hebrew, the language of the Israelites before their captivity in Assyria and Babylonia. Some segments of late Old Testament books, such as Ezra, Nehemiah and Daniel are in part Aramaic, the language of the New Babylonian Empire. The New Testament was primarily in Koinê Greek, the common trade tongue of the Roman Empire. There are a few expressions in the Gospels in Aramaic and it is possible that some New Testament writings may have been written initially in Aramaic and translated into Greek.

The oldest known manuscripts of the Old Testament are from the period before Christ and were found in 1947 in caves near the Dead Sea. The oldest manuscripts of the New Testament are fragments from the second and third centuries. The oldest complete manuscript is the Codex Siniaticus from the fourth century. It is followed by the Vatican and Alexandrian manuscripts. Around 250 B.C. the Old Testament was translated into Greek. The New Testament was translated early on into Syriac, Coptic and Latin. The Old Testament came into written form over a long period of time. The first five books — Genesis through Deuteronomy — reached the form they now have in about 330 B.C. By 90 A.D. the Old Testament text was had been arranged in the order found even today in the Hebrew Bible. This is a monumental work written over a period of a thousand years by a number of writers. The oldest known fragment of the Hebrew text, the Nash Papyrus, dates from the end of the second century B.C. or beginning of the first century B.C.

The New Testament Greek canon (compilation) was finalized early in the fourth century. In 367 A.D. Athanasius, Bishop of Alexandria, proclaimed the New Testament to be fixed and unalterable. It has so remained to the present time. Beginning in 182 the Christian scholar

Jerome began translating the Bible into Latin, following translations into Aramaic, Coptic, Syriac and Ethiopian.

The Bible has been given the most intensive scrutiny by scholars well versed in the original languages and in textual criticism. No text in all of history has been analyzed as diligently as the Bible.

THE QUR'AN

The Qur'an is a collection of writings recorded during a 22-year period in the public ministry of Muhammad — from AD 610 to 632. It was written in what is called Classical Arabic, the tongue of the Arabian tribes of Muhammad's day. Muhammad affirmed that over a period of 22 years he received, directly from the Angel Gabriel, every word of the Qur'an. It is believed that the Qur'an is an exact duplicate of the original in Heaven. Most of it is in the form of Allah telling Muhammad to recite what was being given to him. Muhammad declared that the Christians have Jesus as their Lord, but Muslims have a book as holy. Its style is rhyming prose, which gives it special literary beauty in Classical Arabic. In fact, it boasts that the Arabian peoples finally had a scripture in their own tongue. Only the Qur'an in Classical Arabic is considered sacred. All translations into other languages are not considered sacred and not even that precise. One criticism Muslims have of the Bible is that it has been changed from the original Hebrew and Greek, in fact, tampered with, and also that it is looked on as sacred even in countless other languages.

To Muslims, therefore, every word of the original Arabic text is sacred and cannot ever be altered. The opening words of the Qur'an are to be quoted in Arabic by every Muslim male at each of the five prayer times per day:

In the name of Allah, Most Gracious, Most Merciful.
Praise be to Allah, the Cherisher and Sustainer of the Worlds;
Most Gracious, Most Merciful;
Master of the Day of Judgment.
You do we worship, and Your aid do we seek.
Show us the straight way.
The way of those on whom You have bestowed Your Grace,
those whose (portion) is not wrath, and who do not go astray.

(The Qur'an, translation by Abdullah Yusuf Ali)

The Qur'an is divided into chapters, called sûrahs. Except for Sûrah

1, the longer sûrahs are early in the text, with the shorter ones following. There is a total of 114 sûrahs, The sûrahs are not in any kind of chronological order, nor are they in order by subjects. Any one sûrah may treat many different subjects. Each has a title, such as The Cow, The Spoils of War, The Bee, The Spider, Women, The Table Spread, Elephant, Infidels, Divorce, Swift Horses ... , which is taken from a prominent word in that particular sûrah. The sûrahs are divided into verses, called ayats. The longest sûrah, 2, has 286 ayats, while the shortest, 103, has three ayats. It is not a long book. My pocket-size version in English contains just over 400 pages of text.

The Qur'an contains experiences of earlier prophets and references to Bible characters and events, but with the information generally altered and greatly abbreviated. It gives much more attention to Mary, the mother of Jesus, than to Jesus Himself. It contains many graphic references to judgment and the damned in Hell, and also many to "the sensuous enticements of Heaven" (Eerdmans' Handbook to the World's Religions, 1982:315). It preaches a very strict monotheism. It also provides legislation about community governance, family relations, inheritances, marriage and divorce, ritual cleanliness, worship and dietary restrictions. There is limited historical reference, as such, in the Qur'an.

It is claimed in the Qur'an that Muhammad was illiterate, which may mean that he was unlettered — having little formal education. There was no Arabic version of the Bible yet in his day, so he could not have referenced Bible material in his own tongue, even if he could read Arabic. Muslim historians say that he received his Bible knowledge by word of mouth from other individuals, and especially from a Gnostic. This may account, at least in part, for the wide divergence between the biblical text and references to Bible characters and events in the Qur'an.

The emphasis in the Qur'an changed as Muhammad's situation changed. Early in his prophethood, he attempted to teach his fellow Meccans about his revelations, using arguments of different kinds. In that period he expressed appreciation for Jews and Christians, calling them People of the Book. He lauded such Bible material as the Psalms, the Pentateuch and the Gospel as being inspired by Allah. Later, when he was rejected in Mecca and fled for his life to Medina, his role changed from that of prophet or preacher to that of military leader and administra-

tor. When the Jews and Christians stubbornly rejected his message, he turned against them. Later sûrahs call them hypocrites and unbelievers, even apes and pigs. Muslim scholars, however, are not always in agreement as to whether a particular sûrah came before the flight to Medina or afterward.

There are some obvious contradictions in the text. These are explained on the basis of continuing revelation. For instance, early in the writing Muslims were instructed to pray towards Jerusalem (Sûrah 2:150). However, when the Jewish people ultimately refused to believe in his message, he changed the direction in which to face in prayer to Mecca (Sûrah 2:125). In Sûrah 2:105 the Qur'an explains that "If we abrogate a verse or consign it to oblivion, we offer something better than it or something of equal value."

One thing the reader will note is that the Qur'an is very repetitive. Every sûrah except the first, begins with the words, "In the name of God, the Merciful, the Compassionate." The expression, "Allah is Oft-forgiving, most Merciful," appears dozens of times. Identical or essentially-identical wording is frequently found in verses scattered throughout the Qur'an.

The Quaranic text at first was in bits and pieces, recorded on various kinds of materials. In about the year 650 the third Caliph, Othman, ordered an official copy of the text to be produced. Once that was accomplished, variant versions were destroyed.

How this study is organized

In this study we will compare the Bible and the Qur'an by topics, using only those considered by both texts. Pertinent verses in both texts will be presented. We will then comment on each topic. At the end of the study we will draw some general conclusions.

Profitable reading.

THE BIBLE AND THE QUR'AN COMPARED

AARON

The Bible

Moses' brother — Then the Lord's anger burned against Moses and he said, "What about your brother, Aaron the Levite? ... He is already on his way to meet you, and his heart will be glad when he sees you" (Exodus 4:14).

Became Moses' spokesman — Moses and Aaron brought together all of the elders of the Israelites, and Aaron told them everything the Lord had said to Moses (Exodus 4:29).

Formed a golden calf for the people to worship — When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, "Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him." Aaron answered them, "Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me." So all the people took off their earrings and brought them to Aaron. He took what they handed to him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, "These are your gods, O Israel, who brought you up out of Egypt" (Exodus 32:1-4).

The first Israelite high priest — "Have Aaron your brother brought to you from among the Israelites, along with his sons Nadab and Abihu, Eleazar and Ithamar, so they may serve me as priests. Make sacred garments for your brother Aaron, to give him dignity and honor" (Exodus

28:1-2).

Directed Israel in worship and sacrifice — Moses said to Aaron, “Come to the altar and sacrifice your sin offering and your burnt offering and make atonement for yourself and the people; sacrifice the offering that is for the people and make atonement for them, as the Lord has commanded” (Leviticus 9:7).

Mediated between God and the Israelites — “No one is to be in the Tent of Meeting from the time Aaron goes in to make atonement in the most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel” (Leviticus 16:17).

But Moses and Aaron fell face-down and cried out, “O God, God of the spirits of all mankind, will you be angry with the entire assembly when only one man sins?” (Numbers 16:22).

Rebelled against Moses’ leadership — Miriam [Moses’ sister] and Aaron began to talk against Moses because of his Cushite wife, for he had married a Cushite. ... Then the Lord came down in a pillar of cloud; he stood at the entrance to the Tent and summoned Aaron and Miriam. When both of them stepped forward, he said, “Listen to my words: “When a prophet of the Lord is among you, I reveal myself to him in visions, I speak to him in dreams. But this is not true of my servant Moses; he is faithful in all my house. With him I speak face to face, clearly and not in riddles; he sees the form of the Lord. Why then were you not afraid to speak against my servant Moses?” (Numbers 12:1-8).

Denied entry into the Promised Land — “On that same day the Lord told Moses, “Go up into the Abarim Range to Mount Nebo in Moab, across from Jericho, and view Canaan, the land I am giving the Israelites as their own possession. There on the mountain that you have climbed you will die and be gathered to your people, just as your brother Aaron died on Mount Hor and was gathered to his people. This is because both of you broke faith with me in the presence of the Israelites at the waters of Meribah Kadesh ... and because you did not uphold my holiness among the Israelites” (Deuteronomy 32:48-51).

Aaron considered a Prophet — We have sent you inspiration, as We sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Isma'il [Ishmael], Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms (Sûrah 4:163).

Granted a Light and a Message — In the past We granted to Moses and Aaron a Criterion (for judgment), and a Light and a Message for those who would do right (Sûrah 21:48).

Recipient of Allah's favor — Again, (of old) We bestowed Our favor on Moses and Aaron, And We delivered them and their people from (their) Great Calamity (Sûrah 37:114-115).

Recipient of special blessing — And We left (this blessing) for them among generations (to come) in later times: "Peace and salutation to Moses and Aaron!" (Sûrah 37:119-120).

Given to Moses in answer to Moses' request — (Moses) said: "O my Lord! expand me my breast; Ease my task for me; And remove the impediment from my speech, So they may understand what I say: And give me a Minister from my family, Aaron my brother; Add to my strength through him, And make him share my task ... " (Sûrah 20:25-32).

Sent to Pharaoh and his chiefs — Then after them We sent Moses and Aaron to Pharaoh and his chiefs, but they were arrogant; they were a people in sin (Sûrah 10:75).

To provide dwellings in Egypt for Allah's people, make places of worship, establish regular prayers — We inspired Moses and his brother with the Message: "Provide dwellings for your People in Egypt, make your dwellings into places of worship, and establish regular prayers: and give Glad Tidings to those who believe!" (Sûrah 10:87).

Sorcerers of Egypt believed in the Lord of Moses and Aaron — But the sorcerers fell down prostrate in adoration. Saying, "We believe in the

Lord of the worlds, — the Lord of Moses and Aaron” (Sûrah 7:120-121).

His relics left to Israel and carried by angels — “And (further) their Prophet [Samuel] said to them: “A sign of his [Talut’s or Saul’s] authority is that there shall come to you the Ark of the Covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a Symbol for you if you indeed have faith” (Sûrah 2:248).

Comments

Notice that both in the Bible and in the Qur’an Aaron is recognized as Moses’ spokesman and partner before Pharaoh. In the Bible he is given to Moses by God in answer to Moses’ excuses and not by Moses’ request. In the Bible he is named the first high priest to Israel. There is no such mention in the Qur’an.

The Bible story has Moses and Aaron demanding that Pharaoh release Israel from slavery and give them permission to leave Egypt. The Qur’an has Moses and Aaron building homes for the Israelites in Egypt, making these homes into places of worship and establishing regular prayer hours.

In the Bible Pharaoh’s chiefs (magicians) definitively rejected Moses’ message. In the Qur’an they are said to have accepted this message and Allah.

Finally, the Qur’an has Saul receiving the Ark of the Covenant to carry into battle. The Ark contained the relics of the families of Moses and Aaron, carried by angels. The Bible notes that the Ark was carried into battle and lost to the Philistines in the days of Eli the priest, not in the days of Saul, who ruled some time after Eli’s death. The Bible makes no mention of any relics of Moses and Aaron. Relics came into popular use in the church centuries after the close of the New Testament period.

ABRAHAM (IBRAHIM)

Called by God — The Lord had said to Abram, “Leave your country, your people and your father’s household and go to the land I will show you” (Genesis 12:1).

An obedient man — So Abram left, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he set out from Haran. He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Haran, and they set out for the land of Canaan, and they arrived there (Genesis 12:4-5).

Name changed — “No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations” (Genesis 17:5).

Recipient of a significant covenant relationship with God — When Abram was ninety-nine years old, the Lord appeared to him and said, “I am God Almighty; walk before me and be blameless. I will confirm my covenant between me and you and you will greatly increase your numbers” (Genesis 17:1-2).

Through Christ, the offspring of Abraham, all nations blessed — “... and through your offspring all nations on earth will be blessed, because you have obeyed me” (Genesis 22:18).

The promises were spoken to Abraham and to his seed. The Scripture does not say, “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Christ (Galatians 3:16).

A man of faith — By faith Abraham, even though he was past age — and Sarah herself was barren — was enabled to become a father because he considered him faithful who had made the promise (Hebrews 11:11).

By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son, even though God had said to him, “It is through Isaac that your offspring will be reckoned.” Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death

(Hebrews 11:17-19).

Father of a great nation — “I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing” (Genesis 12:2).

Father of the faithful — Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham’s offspring — not only those who are of the law but also to those who are of the faith of Abraham. He is the father of us all (Romans 4:16).

Isaac the heir of Abraham — The matter [about Hagar and Ishmael being sent away from Abraham’s family and home] distressed Abraham greatly because it concerned his son. But God said to him, “Do not be distressed about the boy [Ishmael] and your maidservant [Hagar]. Listen to whatever Sarah tells you, because it is through Isaac that your offspring will be reckoned (Genesis 21:11-12).

A man tested by God — Some time later God tested Abraham. He said to him, “Abraham!” “Here I am,” he replied. Then God said, “Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about.” Early the next morning Abraham got up and saddled his donkey. He took with him two of his servants and his son Isaac. ... Then he reached out his hand and took the knife to slay his son. But the angel of the Lord called out to him from heaven, “Abraham! Abraham!” “Here am I,” he replied. “Do not lay a hand on the boy,” he said. “Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son” (Genesis 22:1-2, 10-12).

A man who changed God’s mind — The men [angelic beings] turned away and went toward Sodom, but Abraham remained standing before the Lord. Then Abraham approached him and said: “Will you sweep away the righteous with the wicked? What if there are fifty righteous people in the city? Will you really sweep it away and not spare the place for the sake of the fifty righteous people in it? Far be it from you to do such a thing ... The Lord said, “If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake ... Then he (Abraham) said, “May the

Lord not be angry, but let me speak just once more. What if only ten can be found there?” He answered, “For the sake of ten I will not destroy it” (Genesis 18:22-25, 32).

A man who deceived — Now there was a famine in the land, and Abram went down to Egypt to live for a while because the famine was severe. As he was about to enter Egypt, he said to his wife Sarai, “I know what a beautiful woman you are. When the Egyptians see you, they will say, ‘This is his wife.’ Then they will kill me but will let you live. Say you are my sister, so that I will be treated well for your sake and my life will be spared because of you” (Genesis 12:10-13).

The Qur’an

Chosen and made pure by Allah — And who turns away from the religion of Abraham but such as debase their souls with folly? Him we chose and rendered pure in this world: and he will be in the Hereafter in the ranks of the Righteous (Sûrah 2:130).

Friend of Allah — Who can do better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham, the true in faith? For Allah took Abraham for a friend (Sûrah 4:125).

Questions Allah about resurrection — Behold! Abraham said: “My Lord! Show me how You give life to the dead.” He said: “Do you not then believe?” He said: “Yes, but to satisfy my own understanding.” He said: “Take four birds, tame them to turn to you; put a portion of them on every hill, and call to them: they will come to you (flying) with speed. Then know that Allah is Exalted in Power, Wise” (Sûrah 2:260).

Allah’s revelations given to Abraham — 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 (the 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 in will (in Islam)” (Sûrah 3:84).

Became a monotheist — So also did we show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude. When the night covered him, he saw a star he said, “This is my Lord.” But when it set, he said “I do not love them that set.” When he saw the moon rising in splendor, he said “This is my Lord.” But when the moon set, he said “Unless my Lord guide me, I shall surely be among those who go astray.” When he saw the sun rising in splendor, he said, “This is my Lord; this is the greatest (of all).” But when the sun set, he said “O my people! I am indeed free from your (guilt) of giving partners to Allah. For me, I have set my face, firmly and truly, toward Him Who created the heavens and the earth, and never shall I give partners to Allah” (Sûrah 6:75-79).

A man of truth; a prophet — (Also) mention in the Book (the story) of Abraham; he was a man of Truth, a prophet (Sûrah 19:41).

A man of right conduct — We bestowed aforetime on Abraham his rectitude of conduct, and We were well acquainted with him (Sûrah 11:51).

An Imam (one who bears the light) to the Nations — “And remember that Abraham was tried by his Lord with certain Commands, which he fulfilled: He said: “I will make you an Imam to the Nations.” He pleaded: “And also (Imams) from my Offspring!” He answered: “But my promise is not within the reach of evil-doers (Sûrah 2:124).

Destroyed family idols — So he [Abraham] broke them [idols] to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it. They said, “Who has done this to our gods? He must indeed be some man of impiety!” They said, “We heard a youth talk of them: he is called Abraham.” They said, “Then bring him before the eyes of the people, that they may bear witness;” They said, “Are you the one that did this with our gods, O Abraham?” He said, “Nay, this was done by — this their biggest one! Ask them, if they can speak intelligently!” So they turned to themselves and said, “Surely you are the ones in the wrong!” ... (Sûrah 21:58-64).

Transmitted to Allah a covenant — And remember We took from the

Prophets their Covenant: as (We did) from you: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn Covenant (Sûrah 33:7).

Followed Allah's Way — Verily among those who followed his Way was Abraham. Behold, he approached his Lord with a sound heart (Sûrah 37:83-84).

Islam the cult of Abraham — And strive in His cause as you ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He who named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and you be witnesses for mankind! ... (Sûrah 22:78).

Pled for the people of Lut (Lot) — When fear [of the holy messengers] had passed from (the mind of) Abraham and the glad tidings had reached him, he began to plead with Us for Lut's people. For Abraham was, without doubt, forbearing (of faults), compassionate, and given to look to Allah. O Abraham! Do not seek this. The decree of your Lord has gone forth: for them there comes a Penalty that cannot be turned back (Sûrah 11:74-76).

Offered his son Isma'il (Ishmael) to Allah — He [Abraham] said: "I will go to my Lord! He will surely guide me! "O my Lord! grant me a righteous (son)!" So we gave him the good news of a boy ready to suffer and forbear. Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I see in vision that I offer you in sacrifice: now what is your view!" (The son) said: "O my father! Do as you are commanded: you will find me, if Allah so wills, one practicing patience and constancy!" So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice), We called out to him, "O Abraham! "You have already fulfilled the vision!" — thus indeed do we reward those who do right. For this was obviously a trial — And we ransomed him with a momentous sacrifice; And We left (this blessing) for him among generations (to come) in later times: "Peace and salutation to Abraham!" (Sûrah 37:99-109).

Constructed and sanctified with Isma'il (Ishmael) the Kaa'bah— And remember Abraham and Isma'il raised the foundations of the House (with this prayer): "Our Lord! accept (this service) from us: for You are the All-Hearing, the All-Knowing (Sûrah 2:127).

Remember We made the House a place of assembly for men and a place of safety; and you take the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer) (Sûrah 2:125).

Comments

Many descriptions of Abraham in the Qur'an almost echo descriptions in the Bible. For instance, he was the friend of God. He was tested. He obeyed God.

However, the Qur'an ignores the fact that Abraham was the father of the Israelites, who were God's people in ancient times. His fatherhood of Isma'il (Ishmael) was the result of an expediency and not according to God's plan for the continuity of the chosen family. Hagar, the mother of Ishmael, is not mentioned in the Qur'an. In the Bible, after Hagar and Ishmael were expelled from Abraham's home, Ishmael disappears from Scripture, except for mention of his burying Abraham in company of Isaac (Genesis 25:9), followed by a list of his sons and their enmity toward Abraham's other descendants.

There doesn't appear to be in the Qur'an any mention of the special covenant relationship between God and Abraham, which included multiplied descendants, the Land of Canaan as a home for his descendants and the blessing granted by God to all nations through Abraham's seed, Christ.

According to the Qur'an, Abraham was the first Muslim and it was his religion that became the religion of Muhammad and the Muslims. This appears to be an attempt to legitimize that faith by making it identical with that of Abraham.

Many descriptions of Abraham are at wide variance in the two texts. Take the case of his offering his son to God or Allah. The Bible clearly shows that it was the son of promise, Isaac, who was offered to God, not Ishmael. Both the Qur'an and other Islamic writings make Isma'il (Ishmael) to be the heir of Abraham, rather than Isaac. In fact, Ishmael is said in the Qur'an to be absolutely submissive to Allah and a Prophet in his own right. Why this emphasis on Ishmael? Is it to legitimize the Arab connection to Abraham through Ishmael, who is said to be the father of the Arabian peoples?

The matter of the Kaa'ba's being constructed and dedicated by Abraham and Ishmael is foreign to the Bible. Islamic tradition has Abraham and Ishmael reconstructing and rededicating the Kaa'ba, which Adam had originally constructed.

ADAM

The Bible

Created by God in His likeness — Let us make man in our image, in our likeness (Genesis 1:26-27).

Created from the dust of the earth — the Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being (Genesis 2:7).

To care for the earth — The Lord took the man and put him in the Garden of Eden to work it and care for it (Genesis 2:15).

To rule over the creatures of the earth — Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground (Genesis 1:36-37).

The woman formed from the man — But for Adam no suitable helper was found. So the Lord God caused the man to fall into a deep sleep, and

while he was sleeping, he took one of the man's ribs and closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man (Genesis 2:22).

To multiply on the earth — So God created man in his own image, in the image of God he created him, male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it" (Genesis 1:28).

To obey God's laws — And the Lord God commanded the man, "You are free to eat from any tree in the garden, but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die" (Genesis 2:16-17).

Disobeyed God — Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden?'" The woman said to the serpent, "We may eat fruit from the trees of the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'" "You will not surely die," the serpent said to the woman. "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. The eyes of both of them were opened, and they realized they were naked, so they sewed fig leaves together and made coverings for themselves" (Genesis 3:1-7).

Punished for sin — Then the Lord God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate" (Genesis 3:13). To the woman he said, "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you."

To Adam he said, "Because you listened to your wife and ate from the tree about which I commanded you, 'You shall not eat of it,' Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and

you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken, for dust you are and to dust you will return” (Genesis 3:17-19).

Broke covenant with God — Like Adam, they have broken the covenant — they were unfaithful to me there (Hosea 6:7).

Brought death into the world — Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned ... death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come [Christ]. But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God’s grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! ... for if by the trespass of the one man, death reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ” (Romans 5:12-17).

For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive” (1 Corinthians 15:21-22).

The Qu’ran

Created by Allah — Behold, your Lord said to the angels: “I will create a vice-regent on earth.” They said: “Will you place therein one who will make mischief therein and shed blood? — while we do celebrate Your praises and glorify Your holy (name)?” He said: “I know what you do not know” (Sûrah 2:30).

Created of sperm or of a clot — Behold, your Lord said to the angels: “I am about to create man, from sounding clay from mud moulded into shape (Sûrah 2:28).

Does Man think that he will be left uncontrolled (without purpose)? Was he not a drop of sperm emitted (in lowly form)? Then he became a leech-like clot; then (Allah) made and fashioned (him) in due proportion. And of him He made two sexes, male and female (Sûrah

75:36-39).

Chosen by Allah —Allah chose Adam and Noah, the family of Abraham, and the family of ‘Imran above all people, — Offspring, one of the other: and Allah hears and knows all things (Sûrah 3:33-34).

Covenant of Adam — We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve (Sûrah 20:115).

Angels bowed to him — When We said to the angels, “Prostrate yourselves to Adam,” they prostrated themselves, but not Iblis {Satan}: he refused (Sûrah 20:116).

Placed initially in a garden in Paradise — Then We said: “ Adam! verily, this is an enemy to you and your wife: so let him not get you both out of the Garden, so that you are landed in misery” (Sûrah 20:117).

Taught by Allah the nature of things — And He [Allah] taught Adam the nature of all things; then He placed them before the angels, and said: “Tell me the nature of these if you are right” (Sûrah 2:31).

Tempted by Satan — But Satan whispered evil to him [Adam]: he said, “O Adam! shall I lead you to the Tree of Eternity and to a kingdom that never decays?” (Sûrah 20:120).

Fell to Satan’s influence — In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus Adam disobeyed his Lord, and allowed himself to be seduced (Sûrah 20:121).

Expelled to the earth — He [Allah] said: “Get you down, both of you, — altogether, from the Garden, with enmity one to another: but if, as is sure, there comes to you guidance from Me, whosoever follows my guidance, will not lose his way, nor fall into misery (Sûrah 20:121).

Repented , restored to Allah’s favor — They [Adam and his wife] said: “Our Lord! we have wronged our own souls: if You do not forgive us and do not bestow upon us Your Mercy, we shall certainly be lost” (Sûrah 7:23).

But his Lord chose him (for His Grace): He turned to him, and gave him guidance (Sûrah 20:122).

Father of prophets — These were some of the prophets on whom Allah bestowed His Grace, — of the posterity of Adam, and of those whom We carried (in the Ark) with Noah, and of posterity of Abraham and Israel — of those whom We guided and chose. Whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in adoration and in tears (Sûrah 19:58).

Sons of Adam — Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): it was accepted from one, but not from the other. Said the latter: “Be sure I will slay you.” “Surely,” said the former, “Allah accepts of the sacrifice of those who are righteous. “If you stretch your hand against me, to slay me, it is not for me to stretch my hand against you to slay you: for I do fear Allah, the Cherisher of the Worlds. For me, I intend to let you draw on yourself my sin as well as yours, for you will be among the Companions of the Fire [Hell], and that is the reward of those who do wrong.” The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones. Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. “Woe is me!” said he: “was I not even able to be as this raven, and to hide the shame of my brother?” Then he became full of regrets (Sûrah 5:27-31).

Comments

Both the Bible and the Qur’an note that God created Adam. The Bible gives details of all of the stages of creation, including that of Adam, and then of Eve, his wife. The Qur’an barely mentions Eve, and then not by name, nor does it give any sequence of creation.

A major discrepancy between the two texts is over the relation-

ship of Adam to the angels. The Bible clearly states in Psalm 8:5 that God made man a little lower than the angels, not above them and certainly not one to be bowed to in submission by the angels.

According to the Qur'an, Adam was placed in a garden in Paradise. Satan offered to lead Adam to the Tree of Eternity, whereas the Bible says Eve was tempted, not Adam (1 Timothy 2:14), and that the tree was the Tree of the Knowledge of Good and Evil.

The Bible affirms that Adam brought death to the world. The Qur'an has no mention of such a curse in connection with Adam.

ADULTERY

The Bible

Condemned in the Hebrew Scriptures — You shall not commit adultery (Exodus 20:14).

Guilty parties subject to death — “If a man commits adultery with another man’s wife ... both the adulterer and adulteress must be put to death” (Leviticus 20:10).

Condemned in the New Testament — Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes, nor homosexuals offenders nor thieves nor slanderers nor swindlers will inherit the kingdom of God (1 Corinthians 6:9-10).

The thought behind the act also condemned — “You have heard that it was said, ‘Do not commit adultery.’ But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart” (Matthew 5:27)

Guilty parties, if unrepentant, subject to eternal punishment — The acts of the sinful nature are obvious: sexual immorality, impurity and

debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God (Galatians 5:19-21).

The Qur'an

Adultery condemned as shameful and evil — Nor come near to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils) (Sûrah 17:32).

Adulterers and fornicators to be flogged — The woman and the man guilty of adultery or fornication, — flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if you believe in Allah and the Last Day: and let a party of the Believers witness their punishment. Let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden. And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), — flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors; — Unless they repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful (Sûrah 24:2-5).

Comments

Both texts condemn adultery and fornication. However, the Bible extends the matter to intent of the heart. Jesus says that the person who lusts after another person has already committed adultery in his or her heart. The Qur'an makes no mention of the thought behind the act.

ALLAH (SEE GOD)

ANGELS

The Bible

Heavenly messengers — In the visions I saw while lying in my bed, I looked, and there before me was a messenger, a holy one, coming down from heaven (Daniel 4:13).

But after he (Joseph) had considered this, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit” (Matthew 1:20).

Now an angel of the Lord said to Philip, “Go south to the road — the desert road — that goes down from Jerusalem to Gaza” (Acts 8:36).

Agents to do God’s bidding — The night before Herod was to bring him to trial, Peter was sleeping between two soldiers, bound with two chains, and sentries stood guard at the entrance. Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. “Quick, get up!” he said and the chains fell off Peter’s wrists ... (Acts 12:6-7).

The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God’s wrath (Revelation 14:19).

Created beings — Praise him, all his angels, praise him, all his heavenly hosts. ... Let them praise the name of the Lord, for he commanded and they were created (Psalm 148:2,5).

In existence when the earth was created — Where were you when I laid the earth’s foundation? Tell me, if you understand. Who marked off its dimensions? Surely you know! Who stretched a measuring line across it? On what were its footings set, or who laid its cornerstone — while the morning stars sang together and all the angels shouted for joy? (Job 38:4-7).

A mighty host — He (the Lord) came with myriads of holy ones from

the south, from his mountain slopes (Deuteronomy 33:2).

Do you think I cannot call on my Father, and He will at once put at my disposal more than twelve legions of angels? (Matthew 26:53).

Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders (Revelation 5:11).

Spirit beings — At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven (Matthew 22:30).

Powerful beings — ... yet even angels, although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of the Lord (2 Peter 2:11).

Higher than human beings — When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, the son of man that you care for him. You made him a little lower than the heavenly beings [angels] and crowned him with glory and honor (Psalm 8:3-5).

Protectors of God's people — Daniel answered, "O king, live forever! My God sent his angel, and he shut the mouths of the lions. They have not hurt me, because I was found innocent in his sight" (Daniel 6:21).

"At that time Michael, the great prince who protects your people, will arise ... "

(Daniel 12:1).

Involved in the affairs of nations — [An angel] said, "Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come; but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince. And in the first year of Darius the Mede, I took my stand to support and protect him") (Daniel 10:20-11:1).

Not to be worshiped — Then the angel said to me, "Write: Blessed are

those who are invited to the wedding supper of the Lamb!” And he added, “These are the true words of God.” At this I fell at his feet to worship him. But he said to me, “Do not do it! I am a fellow servant with you and with your brothers who hold to the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy” (Revelation 19:9-10).

Capable of rebellion against God — For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment ... (2 Peter 2:4).

And the angels who did not keep their positions of authority but abandoned their own home — these he has kept in darkness, bound with everlasting chains for judgment on the great Day (Jude 6).

Only two named in the Bible — So he said, “Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come; but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince” (Daniel 10:20-21).

In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin’s name was Mary (Luke 1:20-21).

The Qur’an

A multitude of angels — And your Lord comes, and His angels, rank upon rank ... (Sûrah 89:22).

Created beings — Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels messengers with wings, — two, or three or four (pairs): He adds to Creation as He pleases; for Allah has power over all things (Sûrah 35:1).

Serve and worship Allah — And to Allah does obeisance all that is in the heavens and on earth, whether moving (living) creatures or the angels: for none are arrogant (before their Lord). They all revere their Lord, high above them, and they do all that they are commanded (Sûrah 16:49-50).

Allah's messengers — Say: "Whoever is an enemy to Gabriel — for he brings down the (revelation) to your heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe, Whoever is an enemy to Allah and His angels and Messengers, to Gabriel and Michael, — lo! Allah is an enemy to those who reject Faith (Sûrah 2:97-98).

Watchers and recorders of human behavior — Behold, two (watchful angels) appointed to record (his doings) one sitting on the right and one on the left. Not a word does he utter but there is a watcher by him, ready (to note it) (Sûrah 50:17-18).

For each (such person) there are (angels) in succession, before and behind him: they guard him by command of Allah ... (Sûrah 13:11).

Mediators for humanity — The heavens are almost from above them (by His Glory): and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth: behold! Verily Allah is He, the Oft-Forgiving, Most Merciful (Sûrah 42:5).

Protectors of humanity — For each (such person) there are (angels) in succession, before and behind him: they guard him by command of Allah. Verily never will Allah change the condition of a people until they change it themselves (with their own souls). But when (once) Allah wills a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.

Senders of blessings — He is it Who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is full of Mercy to the Believers (Sûrah 33:43).

Take souls of dying — When angels take the souls of those who die in sin against their souls, they say: "In what (plight) were you?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (from evil)? Such men will find their abode in Hell, — what an evil Refuge! — Except for those who are (really) weak and oppressed — men, women, and children — who have no means in their power nor (a guide-post) to direct their way. For these, there is hope that Allah will forgive: for Allah blots

out (sins) and forgives again and again (Sûrah 4:97-99).

Active on the Day of Judgment — And the Trumpet shall be blown; that will be the Day whereof Warning (had been given). And there will come forth every soul: with each will be an (angel) to drive, and an (angel) to bear witness (Sûrah 50:20-21).

Appointed over the Fire — O you who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who do not flinch (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded (Sûrah 65:6).

Several named — ... Whoever is an enemy to Allah and His angels and Messengers, to Gabriel and Michael, — lo! Allah is an enemy to those who reject Faith (Sûrah 2:8-98).

And behold, We said to the angels: “Bow down to Adam.” and they bowed down: not so Iblis: he refused and was haughty: he was of those who reject Faith (Sûrah 2:34).

They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers were, not Solomon, but the evil ones, teaching men magic, and such things as came down at Babylon to the angels Harut and Marut ... (Sûrah 2:102).

Then [the sinners] will cry: ‘O Malik! Would that your Lord put an end to us [in our stay in Hell]!’ He will say, “Nay, but you shall abide!” (Sûrah 43:77).

Prominent is Gabriel — Say: Whoever is an enemy to Gabriel — for he brings down the (revelation) to your heart by Allah’s will, a confirmation of what went before, and guidance and glad tidings for those who believe ... (Sûrah 2:97).

Ordered to bow before Adam — Behold, your Lord said to the angels: “I will create a vice-regent on earth.” They said: “Will you place therein one who will make mischief therein and shed blood? — while we do celebrate Your praises and glorify Your holy (name)?” He said: “I know what you do not know” (Sûrah 2:30).

Iblis refuses to prostrate himself before Adam — And behold, We said to the angels: “Bow down to Adam.” and they bowed down: not so Iblis: he refused and was haughty: he was of those who reject Faith (Sûrah 2:34).

Comments

Some of what the Qur’an says about angels is parallel to what the Bible reveals about them. However, there are some noticeable differences. The greatest of these may be that in the Bible angels occupy a position higher than that of humans, while in the Qur’an they were told to bow before Adam, the first man. Also, Gabriel is given much attention in the Qur’an, with Michael hardly mentioned. Moreover, other angels, never mentioned in the Bible by name, are named in the Qur’an.

ANIMALS

The Bible

Created in countless species by God — And God said, “Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky.” ... And God said, “Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind (Genesis 1:20-24).

Subject to the domination and control of mankind — God blessed them (Adam and Eve) and said to them, “Be fruitful and increase in number; Fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground” (Genesis 1:28).

Meat of clean animals permitted as food under Jewish law — The Lord said to Moses and Aaron, “Say to the Israelites: ‘Of all the animals that live on land, these are the ones you may eat: You may eat any animal

that has a split hoof completely divided and that chews the cud. There are some that only chew the cud or only have a split hoof, but you must not eat them. The camel, though it chews the cud, does not have a split hoof; it is ceremonially unclean for you. ... And the pig, though it has a split hoof completely divided, does not chew the cud; it is unclean for you” (Leviticus 11:1-7).

Clean animals used in sacrifices — “Speak to the Israelites and say to them, ‘When any of you brings an offering to the Lord, bring as your offering an animal from either the herd or the flock. ... If the offering is from the flock, from either the sheep or the goats, he is to offer a male without defect. ... If the offering to the Lord is a burnt offering of birds, he is to offer a dove or a young pigeon (Leviticus 1:1-2,10,14).

If the anointed priest sins, bringing guilt on the people, he must bring to the Lord a young bull without defect as a sin offering for the sin he has committed (Leviticus 4:3).

In New Testament all animals made clean and permitted for food — He (Peter) saw heaven opened and something like a large sheet being let down to earth by its four corners. It contained all kinds of four-footed animals, as well as reptiles of the earth and birds of the air. Then a voice told him, “Get up, Peter. Kill and eat.” “Surely not, Lord!” Peter replied. “I have never eaten anything impure or unclean.” The voice spoke to him a second time, “Do not call anything impure that God has made clean” (Acts 10:11-15).

They [hypocritical liars] forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth. For everything God created is good, and nothing is to be rejected, if it is received with thanksgiving, because it is consecrated by the word of God and prayer (1 Timothy 4:3-5).

Restrictions against eating blood or animals strangled — You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things (Acts 15:29).

Animals created by God — And He has created cattle for you (men): from them you derive warmth, and numerous benefits, and of their (meat) you eat. ... And (He has created) horses, mules and donkeys, for you to ride and use for show; and He has created (other) things of which you have no knowledge (Sûrah 16:5, 8).

Animals created from water — And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what he wills; for verily Allah has power over all things (Sûrah 24:45).

Animals revere Allah — And to Allah does obeisance all that is in the heavens and on earth, whether moving (living) creatures or the angels: for none are arrogant (before their Lord). They all revere their Lord, high above them, and they do all that they are commanded (Sûrah 16:49-50).

Materials from animals useful for humans — It is Allah Who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, (tents for) dwellings, which you find so light (and handy) when you travel and when you stop (in your travels); and out of their wool, and their soft fibres (between wool and hair), and their hair, rich stuff and articles of convenience (to serve you) for a time (Sûrah 16:80).

Animals used for sacrifice — To every people We appointed rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your God is one God (Allah); submit then your wills to Him (in Islam): and you give the good news to those who humble themselves, — (Sûrah 22:34).

The sacrificial camels We have made for you as among the Symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (for slaughter), you eat thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility: thus have we made animals subject to you, that you may be grateful. It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that you may glorify Allah for His

guidance to you: and proclaim the Good News to all who do right (Sûrah 22:36-37).

Certain animals and conditions of their death forbidden for food — Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which the name of other than Allah has been invoked; that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which has been (partly) eaten by a wild animal; unless you are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety (Sûrah 5:3).

Only cattle permitted as food during pilgrimage — Such (is the Pilgrimage): whoever honors the sacred rites of Allah, for him it is good in the sight of his Lord. Lawful to you (for food in Pilgrimage) are cattle, except those mentioned to you (as exceptions): but shun the abomination of idols, and shun the word that is false ... (Sûrah 22:30).

Animals of the chase forbidden during the pilgrimage — O you who believe! Fulfil (all) obligations. Lawful to you (for food) are all four-footed animals, with the exceptions named: but animals of the chase are forbidden while you are in the Sacred Precincts [in Mecca and near the Ka'aba) or in pilgrim garb: for Allah commands according to His Will and Plan (Sûrah 5:1).

Foods lawful in Bible are also lawful for Muslims — This day (all) good and pure things are made lawful to you. The food of the People of the Book is lawful to you and yours is lawful to them ... (Sûrah 5:5).

Allah's blessing required to sanctify foods — Do not eat of (meats) on which Allah's name has not been pronounced: that would be impiety ... (Sûrah 6:121).

Comments

It is interesting to note that the Qur'an parallels in many ways the statements about animals in the Old Testament. It even says that foods

lawful in the Bible are lawful for Muslims, yet it permits the eating and sacrificing of camels, which is prohibited in the Old Testament. It absolutely prohibits the eating of pork, blood and things strangled, which is an echo of the Old Testament restriction. The New Testament removes all dietary restrictions, except for foods offered to idols, animals strangled and eating or drinking of blood.

APOSTLES

The Bible

Twelve men chosen by Jesus to become His messengers or apostles — These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alpheus, and Thaddeus; Simon the Zealot and Judas Iscariot, who betrayed him (Matthew 10:2-4).

Had power to work miracles — He (Jesus) called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness (Matthew 10:1).

Taught on behalf of Christ — These twelve Jesus sent out with the following instructions: “Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. As you go, preach this message: ‘The kingdom of heaven is near’” (Matthew 10:5-7).

Went into whole world with Christ’s Good News — Then Jesus came to them (the apostles) and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:18-20).

He (Jesus) said to them (the apostles), “Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned” ... Then

the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it (Mark 16:15-16, 20).

One betrayed Christ — While he (Jesus) was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, but Jesus asked him, “Judas, are you betraying the Son of Man with a kiss?” (Luke 22:47-48).

Betrayer replaced by one who had been with Jesus — With the reward he got for his wickedness, Judas bought a field; there he fell headlong, his body burst open and his intestines spilled out. ... Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us ... Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles (Acts 1:18,21,26).

One denied Christ — But he (Peter) replied, “Lord, I am ready to go with you to prison and to death.” Jesus answered, “I tell you, Peter, before the rooster crows today, you will deny three times that you know me” (Luke 22:33-34).

Some were writers of New Testament books — Peter, an apostle of Jesus Christ, To God’s elect, strangers in the world ... (1 Peter 1:1).

I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus (Revelation 1:9).

Paul added by Christ as a special apostle to Gentiles — But the Lord said to Ananias, “Go! This man [Saul, later called Paul] is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel” (Acts 9:15).

For I [Paul] am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God (1 Corinthians 15:9).

Martyred for their faith — It was about this time that King Herod arrested some who belonged to the church, intending to persecute them.

He had James, the brother of John, put to death with the sword (Acts 12:1-2).

The Qur'an

Disciples of Jesus Allah's helpers, Muslims — When Jesus found unbelief on their part [that of Israelites], 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 you bear witness that we are Muslims. Our Lord! we believe in what You have revealed, and we follow the Messenger; then write us down among those who bear witness” (Sûrah 3:52-53).

“And behold! I [Allah] inspired the Disciples to have faith in Me and Mine Messenger: they said, ‘We have faith, and you bear witness that we bow to Allah as Muslims’” (Sûrah 5:112).

O you who believe! You be 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!” ... (Sûrah 61:14).

Muhammad considered an apostle — Therefore, (O Prophet), turn away from them. The day that the Caller will call (them) to a terrible affair ... (Sûrah 54:6).

Muhammad the promised Messenger verified by Jesus — And remember, Jesus, the son of Mary, said: “O Children of Israel! I am the Messenger of Allah (sent) to you confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name is Ahmad [Muhammad].” ... (Sûrah 61:6).

Comments

You may note in comparing the Bible and the Qur'an on this point that much is said in the New Testament about Jesus' disciples, and especially about His 12 apostles. They were chosen by Jesus. They did not ask if they could be His helpers. They were witnesses to all that He said and did, including the events surrounding His death and resurrection. They were given miraculous powers and were to preach the Gospel throughout the world. However, in the Qur'an, very little is said about

them, except that they agreed to being Allah's helpers and true Muslims.

Allah's helpers? The Qur'an explicitly says, time and time again, that Allah has no helpers, nor does He need any helpers. How, then, can the Qur'an state that the Disciples were Allah's helpers?

That Muhammad is considered an apostle has no basis in fact. Only those who had been with Jesus throughout His ministry were qualified to be apostles (Acts 1:21-26). The one exception was Paul, who, as he said, was born out of due season. He received his apostleship directly from Christ by way of visions. Yet, he is never mentioned in the Qur'an by name, nor are the other apostles. Nowhere in the Bible is there even a hint that Jesus promised the coming of another messenger, Ahmad, which, to Muslims is a word referring to Muhammad.

BAPTISM

The Bible

Figuratively, Israel baptized in the Red Sea, as means of salvation — For I do not want

you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and that they all passed through the sea. They were all baptized into Moses in the cloud and in the sea (1 Corinthians 10:1-2).

First recorded baptisms by John the Baptist for repentance — He [John the Baptist] went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins (Luke 3:3).

Jesus baptized to fulfill righteousness of God — Then Jesus came from Galilee to the Jordan to be baptized by John. But John tried to deter him, saying, "I need to be baptized by you, and do you come to me?" Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented (Matthew 3:13-15).

Baptism ordained by Jesus — Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:18-20).

Baptism an immersion in water — As soon as Jesus was baptized, he went up out of the water. ... (Matthew 3:16).

As they traveled along the road, the (Philip and the Ethiopian official) came to some water and the eunuch said, “Look, here is water. Why shouldn’t I be baptized?” ... And he gave orders to stop the chariot. Then both Philip and the Eunuch went down into the water and Philip baptized him (Acts 8:36-38).

Baptism for forgiveness or remission of sins — Peter replied, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins (Acts 2:38).

Baptism a copying of death, burial and resurrection of Jesus — Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life (Romans 6:4).

Baptized by one Spirit — For we were all baptized by one Spirit into one body — whether Jews or Greeks, slave or free — and we were all given the one Spirit to drink (1 Corinthians 12:13).

Baptism a new birth into God’s family — In reply Jesus declared, “I tell you the truth, no one can see the kingdom of God unless he is born again ... no one can enter the kingdom of God unless he is born of water and the Spirit“ (John 3:3,5).

The Qur’an

Islamic religion is baptism — (Our religion is) the baptism of Allah:

and who can baptize better than Allah? (Sûrah 2:138).

Comments

There is nothing in the Qur'an that compares to Christian baptism. No steps are required for entry into Islam except belief and confession of that belief. Repentance is not spelled out as a prerequisite and there is no burial in water for the remission of sins or to be born into the family or kingdom of Christ. In the Qur'an there is no kingdom in a spiritual sense, nor is there a family, body or church of Christ. The baptism authorized by Christ is a beautiful symbol of death and resurrection — death to our old life of sin, burial and resurrection, to begin as new life in Christ. Baptism is not only a death, but a birth — birth into the family or Kingdom of Christ.

BENEVOLENCE (SEE SOCIAL RESPONSIBILITIES)

BIBLE

Moses recorded God's law — Then the Lord said to Moses, write this on a scroll as something to be remembered ... (Exodus 17:14).

Then the Lord said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel" (Exodus 34:27)

God's Word is perfect— The law of the Lord is perfect, reviving the soul. The statutes of the Lord are trustworthy, making wise the simple. The precepts of the Lord are right, giving joy to the heart. The commands of the Lord are radiant, giving light to the eyes (Psalm 19:7-8).

Your word is a lamp to my feet and a light for my path (Psalm 119:105) [In fact, the entire 119th Psalm describes in many ways the great truth and value of God's Word].

Jesus spoke the Word of God — Heaven and earth will pass away, but my words will never pass away (Matthew 24:35).

There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day. For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. I know that his command

leads to eternal life. So whatever I say is just what the Father has told me to say (John 12:48-50).

Paul spoke what he had received from Christ — I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ (Galatians 1:11-12).

... when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the Word of God, which is at work in you who believe (1 Thessalonians 2:13).

Paul affirmed that all Scripture (Hebrew and growing body of Christian writings) is true and vital — All Scripture is God-breathed and is useful for teaching, rebuking, and training in righteousness, so that the man of God may be thoroughly equipped for every

Good work (2 Timothy 3L16-17).

Peter taught that the Word of God is imperishable — Now that you have purified yourselves by obeying the truth so that you have with sincere love for your brothers, love one another deeply from the heart. For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God (1 Peter 1:22-23).

John warned against tampering with the Word of God — I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book. And if anyone takes away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book (Revelation 22:18-19).

QUR'AN

Hebrew Scriptures a true source of revelation — Do you (Muhammad) see the one who turns back? Gives a little, then hardens (his heart)? What has he knowledge of the unseen so that he can see? Nay, is he not acquainted with what is in the books of Moses and of Abraham who fulfilled his engagements? — namely that no bearer of burdens can bear the burden of another (Surah 53:33-38).

... And truly it is in the Scriptures of the former people. Is it not a sign to them that the learned of the Children of Israel recognize it? (Surah 26:192-197).

And before thee (Muhammad) We sent no one, except men, to whom We granted revelation. Ask the people of the Scripture message, if

you don't know (Surah 21:7).

Before this We wrote in the Psalms, after the Message (given to Moses): "My servants, the righteous, shall inherit the earth (Surah 21:105).

If you are in doubt regarding that which We have revealed to thee, ask those who read the book [the Bible] from before you (Surah 10:94).

To Moses We gave nine clear signs. Ask (O Muhammad) the Children of Israel (Surah 17:101).

The Gospel is accepted as truth — ... [those who bow in worship]. This is their likeness in the Torah, and their likeness 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, and delights the sower [referring directly to the Gospel of Mark, 4:26-28] (Surah 48:29).

Say, O People of the Book! You are not (founded) on anything until you perform the Torah and the Gospel, and what was revealed to you from your Lord" (Surah 5:71).

"And in their footsteps [those of the Jews] We sent Jesus the son of Mary, attesting to (the truth of) what was between his hands of the Torah, and We gave him the Gospel, in which is guidance and light, and attesting to the truth of what was between his hands of the Torah, and guidance and exhortation to the righteous. Let the people of the Gospel judge by what God revealed in it. And those who do not judge by what God revealed, they are licentious (Surah 5:46-47).

All Scripture are the words of God and have not been changed — There is no changing in the Words of God (Surahs 6:34, 10:64).

Comments

Both the Bible and Qur'an attest to the inspiration of the Jewish and Christian Scriptures. Both affirm that the Bible is a source of spiritual value. However, the Qur'an only accepts the Torah (first five books of the Bible), the Psalms as having been given to David, and accepts only the Gospel in the New Testament. No mention is made in the Qur'an to any content of Acts through Revelation.

Muslims insist that the Bible cannot be trusted as a faithful revelation from God because "Jews and Christians have tampered with and therefore polluted the Scriptures." They also insist that Jews and Christians have kept certain books hidden, not allowing them to be included in the canon.

On the contrary, the Scriptures were still considered by Muhammad

in the seventh century to be authentic and a valuable moral and spiritual guide. The Qur'an does not consider them corrupted. It notes that faithful believers among Jews and Christians were still around in Muhammad's day; they read the Torah and Gospel which were with them in the seventh century. No verse in the Qur'an claims that even unbelieving Jews, which kept hidden some parts of the Scriptures, ever changed their own written text of the Torah. If tampering took place, it would have to have occurred after Muhammad's death. Now we can examine Bible manuscripts from much earlier than Muhammad's day and find them to be accurate.

Certainly, a number of religious works were not included in the Scriptures because these were found to contain, at least in part, material that differed in significant ways from the Bible. Also, they had not been written by a recognized prophet of God, by an apostle of Jesus or by a close associate of a prophet or apostle, and were therefore suspect.

We must conclude that copies of the true Torah and Gospel were present in Mecca and Medina during the lifetime of Muhammad. No faithful Jew or Christian would have permitted tampering with or corrupting the sacred Scriptures. Their words were still then, and still are today, a lamp unto our feet and a light for our pathway.

CHILDREN

The Bible

Mothers to give birth in pain — To the woman he [God] said, "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you" (Genesis 3:16).

Abraham to guide his children to follow God — For I [God] have chosen him [Abraham] so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what he has promised him (Genesis 18:19).

Parents to teach their children way of God — Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord (Ephesians 6:4).

Children to hear instructions of their parents — Listen, my sons, to a father's instruction; pay attention and gain understanding (Proverbs 4:1).

Children, obey your parents in the Lord, for this is right. "Honor your father and mother" — which is the first commandment with a promise — "that it may go well with you and that you may enjoy long life on the earth" (Ephesians 6:2).

Children do not bear iniquity of parents — The soul who sins is the one who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son ... (Ezekiel 18:20).

Israelites condemned for sacrificing children to idols — And you took your sons and daughters whom you bore to me and sacrificed them as food to the idols. Was your prostitution not enough? You slaughtered my children and sacrificed them to the idols (Ezekiel 16:20-21).

Children to come to the Lord — People were bringing little children to Jesus to have him touch them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these" (Mark 10:14).

The Qur'an

Allah creates children — It is He [Allah] Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): "If you give us a goodly child, we vow we shall (ever) be grateful" (Sûrah 7:189).

To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan). Or He bestows both males and females, and He leaves barren whom He will: for He is full of knowledge and power (Sûrah 42:49-50).

Children a trial and distraction — And you (should) know that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward (Sûrah 8:28).

O you who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own (Sûrah 63:9).

O you who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if you forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful (Sûrah 64:14).

Children of no profit at Judgment — Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for Allah sees well all that you do (Sûrah 60:3).

Comments

Both scriptures have valuable information about children. However, the Bible is more explicit about the necessity of parents bringing up their children with a knowledge of God and obedience to Him. The Qur'an appears to be warning against allowing children to get in the way of dedication to Allah.

CHRISTIANS AND CHRISTIANITY

The Bible

Disciples of Christ — ... The disciples were called Christians first at Antioch (Acts 11:26).

Baptized believers — ... don't you know that all of us who were baptized into Christ were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life (Romans 6:3-4).

Born into Christ's Body — The body is a unit, though it is made up of many parts, and though all the parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body ... (1 Corinthians 12:12-13).

Jesus' flock — I [Jesus] am the good shepherd; I know my sheep and my sheep know me ... and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd (John 10:14-16).

Citizens in Christ's kingdom — ... you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household (Ephesians 2:19).

Branches of Christ — I [Jesus] am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing (John 15:5).

Members of the Lord's family — you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household (Ephesians 2:19).

Members of Christ's church — Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church ((Colossians 1:24).

Priests and kings — But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light (1 Peter 2:9).

To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father — to him be glory and power for ever and ever! Amen (Revelation 1:5).

Salt, light and leaven — You [followers of Jesus] are the salt of the

earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden (Matthew 5:13-14).

Christians like yeast — “The kingdom of heaven is like yeast that a woman took and mixed into a large amount of flour, until it worked all through the dough” (Matthew 13:33).

Ambassadors of Christ — We are therefore Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God (2 Corinthians 5:20).

Living stones in Lord’s temple — ... you, like living stones, are being built into a spiritual house, to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ (1 Peter 2:5).

Soldiers in Christ’s army — But I [Paul] think it is necessary to send back to you Epaphroditus, my brother, fellow worker and fellow soldier, who is also your messenger ... (Philippians 2:25).

Bride of Christ — Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless (Ephesians 5:25-27).

The Qur’an

Called Christians — From those, too, who call themselves Christians, We did take a Covenant, but they forgot a good part of the Message that was sent to them ... (Sûrah 5:14).

Called People of the Book — Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People of the Book, — on them shall be Allah’s curse, and the curse

of those entitled to curse (Sûrah 2:159).

Say: “O People of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we do not erect, from among ourselves, lords and patrons other than Allah.” If then they turn back, you say: “Bear witness that we (at least) are Muslims (bowing to Allah’s will) (Sûrah 3:64).

O People of the Book [the Bible]! there has come to you Our Messenger [Muhammad], revealing to you much that you used to hide in the Book, and passing over much (that is now unnecessary): There has come to you from Allah a (new) light and a perspicuous Book [the Qur’an] ... (Sûrah 5:15).

At time of Muhammad, some People of the Book considered on right path — 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 (Sûrah 2:62).

Charged with limiting Paradise to Jews and Christians only — And they say, “None shall enter Paradise unless he be a Jew or a Christian.” Those are their (vain) desires. Say: “Produce your proof if you are truthful” (Sûrah 2:111).

They say: “Become Jews or Christians if you would be guided (to salvation).” You say: “Nay! (I would rather) the religion of Abraham the True, and he joined not gods with Allah” (Sûrah 2:135).

Accused of saying that the Jews have nothing to stand upon — The Jews say: “The Christians have nothing (to stand) upon; and the Christians say, “The Jews have nothing (to stand) upon.” Yet they (profess to) study the (same) Book. Like unto their word is what those say who do not know; but Allah will judge between them on the Day of Judgment (Sûrah 2:113).

Accused of claiming that patriarchs were Christians — Or do you say that Abraham, Isma’il, Isaac, Jacob or the Tribes were Jews or Christians? Say: Do you know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? But Allah is not

unmindful of what you do! (Sûrah 2:140).

Accused of excluding the Muslims — Never will the Jews or the Christians be satisfied with you unless you follow their form of religion. Say: “The guidance of Allah, — that is the (only) Guidance.” If you were to follow their desires after the knowledge which has reached you, then you would find neither Protector nor Helper against Allah (Sûrah 2:120).

Accused of blaspheming — They do blaspheme who say: “God is Christ the son of Mary.” But Christ said: “O Children of Israel! worship God, my Lord and your Lord.” Whoever joins other gods with Allah, — Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrong-doers be no one to help. They do blaspheme who say: God is one of three in a Trinity; for there is no god except one God (Allah). If they do not desist from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them (Sûrah 5:72-73).

Accused of rejecting the Messenger (Muhammad) — O People of the Book! there has come to you Our Messenger, revealing to you much that you used to hide in the Book, and passing over much (that is now unnecessary): There has come to you from Allah a (new) light and a perspicuous Book ... (Sûrah 5:15).

Accused of limiting Paradise— And they say: None entereth Paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful (Sûrah 2:111).

Accused of lying and deceiving — It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray (not you), but themselves, and they do not perceive! (Sûrah 3:69).

You People of the Book! Why do you clo the truth with falsehood, and conceal the Truth, while you have knowledge? (Sûrah 3:71).

From those, too, who call themselves Christians, We did take a Covenant, but they forgot a good part of the Message that was sent to them: so We estranged them, with enmity and hatred between the one and the other, to the Day of Judgment. And soon will Allah show them what it is they have done (Sûrah 5:14).

Urged to lay aside other Lords — Say: “O People of the Book! come to common terms between us and you: that we worship none but Allah; that we associate no partners with Him; that we do not erect, from among ourselves, lords and patrons other than Allah.” If then they turn back, you say: “Bear witness that we (at least) are Muslims (bowing to Allah’s will)” (Sûrah 3:64).

Muslims to have nothing to do with People of the Book — O you who believe! Take not the Jews and Christians for your friends and protectors: they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guides not a people unjust (Sûrah 5:51).

To be judged on the Day of Judgment — Those who believe (in the Qur’an), those who follow the Jewish (scriptures), and the Sabians, Christians, magicians, and Polytheists, — Allah will judge between them on the Day of Judgment: for Allah is Witness of all things (Sûrah 22:17).

Comments

At one point in the Qur’an it appears that Christians are accepted as People of the Book and are even considered on a right path. At other points they are condemned as deceitful, lying, blaspheming and infidel, if not pagan, in their following another “lord,” Christ. Muslims are commanded not to have anything to do with them. There is nothing in the Qur’an about the nature of the Christian life, about the process of conversion to Christ, about Christians being in His family or body, or about the church which He purchased with His own blood. There is nothing about the Kingdom of Christ, of which Christians are citizens. Incidentally, nowhere to my knowledge do Christians claim that the patriarchs (Abraham, Isaac, Jacob) were Christians, nor even Jews, having lived well before there were Jews or Christians as such.

CLEANLINESS AND ABLUTION

The Bible

Ritual cleanliness under Law of Moses — Moses slaughtered the ram and took some its blood and put it on the lobe of Aaron's right ear, on the thumb of his right hand and on the big toe of his right foot (Leviticus 8:23).

Purification rites in Old Testament — The Lord said to Moses, "Say to the Israelites: 'A woman who becomes pregnant and gives birth to a son will be ceremonially unclean for seven days ... On the eighth day the boy is to be circumcised. Then the woman must wait thirty-three days to be purified from her bleeding ... (Leviticus 12:1-4).

The person to be cleansed must wash his clothes, shave off all his hair and bathe with water; then he will ceremonially clean ... (Leviticus 14:8).

Cleansing in New Testament — 'And now, what are you waiting for? Get up, be baptized and wash your sins away, calling on his name' (Acts 22:16).

Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing of water through the word (Ephesians 5:26).

... he [Jesus] saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the the Holy Spirit ... (Titus 3:6).

Cleanliness of heart — Blessed are the pure in heart, for they will see God (Matthew 5:8).

"But the things that come out of the mouth come from the heart, and these make a man 'unclean.' For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander. These are what make a man 'unclean'; but eating with unwashed hands does not make him unclean'" (Matthew 15:18-20).

Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart (2 Timothy 2:22).

Whole body to be washed for purification purposes before prayer — O you who believe! Do not approach prayers with a mind befogged, until you can understand all that you say, — nor in a state of ceremonial impurity (except when travelling on the road), until after washing your whole body ... (Sûrah 4:43).

O you people who believe! when you prepare for prayer, wash your faces and your hands (and arms) to the elbow; rub your heads (with water); and (wash) your feet to the ankles ... (Sûrah 5:6).

If water not available, use of sand or earth on face and hands serves — ... If you are ill, or on a journey, or one of you comes from offices of nature, or you have been in contact with women, and you find no water, than take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah blots out sins and forgives again and again (Sûrah 4:43).

Women unclean during period — They ask you concerning women's courses. Say: They are a hurt and a pollution: so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, you may approach them in in any manner, time or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean (Sûrah 2:222).

Comments:

Although the Old Testament has much to say about ceremonial cleansing and purification, the New Testament presents cleansing and purification as spiritual in nature. Uncleanness comes from the heart, not the body. We are cleansed by the blood of Jesus. The Qur'an turns to the Old Testament for principles of purification. It has cleansing involving outward washing in water, not being cleansed by blood. There is no provision in the Qur'an for the forgiveness of sins through a blood sacrifice, and especially through the final blood sacrifice for all time, that of Jesus on the cross, dying for our sins.

The matter of ritual cleansing in the Qur'an is confusing. It says

that before approaching prayer, the Faithful are to take a bath. Then it says they are to wash their hands, feet and head. Finally, it says that, in the case of water not being available, they are to rub themselves with sand or earth.

CONFESSION

The Bible

We must confess Christ publicly — Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven. But whoever disowns me before men, I will disown him before my Father in heaven (Matthew 10:32-33, Luke 12:8, 1 John 4:1-3).

Confession of faith in Christ precedes baptism — As they traveled along the road, they came to some water and the eunuch said, “Look, here is water. Why shouldn’t I be? baptized? Philip said, “If you believe with all your heart, you may.” The eunuch answered, “I believe that Jesus Christ is the Son of God.” ... Then both Philip and the eunuch went down into the water and Philip baptized him” (Acts 8:37).

Some believe but do not confess — Yet at the same time many even among the leaders believed in him [Jesus]. But because of the Pharisees they would not confess their faith for fear they would be put out of the synagogue; for they loved praise from men more than praise from God (John 12:42-43).

The unbeliever refuses to confess Christ — Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist (2 John 7).

All of us will one day confess Christ — Therefore God exalted him [Jesus] to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the father (Philippians 2:11).

We are to confess our sins to God — If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness (1 John 1:9).

We are to confess our sins to each other — Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective (James 5:16).

The Qur'an

Belief in and confession of Allah and His Messenger basic to Islam — O you who believe! Believe in Allah and His Messenger [Muhammad], and the scripture which He has sent to His Messenger and the scripture which He sent to those before (him). Any who denies Allah, His angels, his Books, His Messengers, and the Day of Judgment, has gone far, far astray (Sûrah 4:146).

Comments

Confession of faith is crucial to Christianity, but it is also crucial to Islam. For Muslims this is the shahadah, or testifying, which is in two parts: “There is no god but God, and Muhammad is the Messenger of God.” This confession is repeated five times a day in the formal prayer times, but also may be repeated as often as one wishes. It may be seen printed on buildings, trucks and other places.

All believers in God can freely accept the first part of this confession, but Christians cannot, because they do not believe that Muhammad is the last and greatest of the prophets, or even a prophet at all.

According to the Bible, confession of faith in God is essential. In the New Testament confession of faith in Christ as God's Son and Savior is essential for birth into God's kingdom or family. It is also essential for the Christian to continue confessing before others his or her faith in God and Jesus. Finally, it is essential for Christians to confess their faults to each other and pray for each other. None but the first of these aspects of confession is found in the Qur'an.

CORRUPTION OR LEWDNESS

The Bible

Moral corruption condemned — The Lord said to Moses, “Speak to the Israelites and say to them: ‘I am the Lord your God. You must not do as they do in Egypt, where you used to live, and you must not do as they do in the land of Canaan, where I am bringing you. Do not follow their practices. You must obey my laws and be careful to follow my decrees. ... No one is to approach any close relative to have sexual relations. I am the Lord. ... Do not lie with a man as one one lies with a woman; that is detestable. Do not have sexual relations with an animal and defile yourself with it. ... Everyone who does any of these detestable things — such persons must be cut off from their people (Leviticus 18:1-6,22-23,29).

Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God (1 Corinthians 6:9-10).

Works of the flesh condemned — The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God (Galatians 5:19-21).

[Those who suppress the truth by their wickedness] have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they are senseless, faithless, heartless, ruthless. Although they know God’s righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them (Romans 1:29-32).

Lewd, immoral people refused entry into Heaven — Outside are the

dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood (Revelation 15).

The Qur'an

Those who are worldly lose the Hereafter — These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped (Sûrah 2:86).

Those who covet are kept from Allah — Fair in the eyes of men is the love of things they covet: women and sons; heaped up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to) (Sûrah 3:14).

Lewd behavior, male or female, to be punished — If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from among you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way. If two men among you are guilty of lewdness, punish them both, if they repent and amend, leave them alone; for Allah is Oft-returning, Most Merciful (Sûrah 4:15-16).

Murder and adultery are sin — Do not kill your your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin. Nor come near to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils). Nor take life — which Allah has made sacred — except for just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law) (Sûrah 17:31-33).

Fornication condemned — Those who do not invoke, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; — and any that does this (not only) meets punishment, (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy (Sûrah 25:68-69).

Muhammad to receive fealty of pure women — O Prophet! When believing women come to you to take the oath of fealty to you, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey you in any just matter, — then you receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-forgiving, Most Merciful (Sûrah 60:12).

Comments

Both the Bible and the Qur'an are strong on lewd and immoral behavior. In fact, the Old Testament is even stronger than the Qur'an on punishment for immorality, adultery and other such sins. Both texts are clear on the matter of homosexuality. Apparently, the Qur'an has two sets of punishment, one for male offenders and another, harsher, for female offenders.

Note that whereas the Bible requires two or three witnesses to verify a fact or accuse a person of wrong, the Qur'an requires four witnesses.

COVENANT

The Bible

Binding holy agreement between God and humans — Then God said to Noah and to his sons with him: “I now establish my covenant with you and with your descendants after you and with every living creature that was with you ... every living creature on earth. ... ” And God said, “This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come. I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. Whenever I bring clouds over the earth and the rainbow appears in the clouds, I will remember my covenant between me and you and all living creatures ... “ (Genesis 9:8-16).

Covenants introduced new stages in relationship between God and humanity — Abram fell face downward, and God said to him: “As for me, this is my covenant with you. You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. ... I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. The whole land of Canaan, where you are now an alien, I will give for an everlasting possession to you and your descendants after you; and I will be their God.” ... “As for you, you must keep my covenant, you and your descendants after you for the generations to come. This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised” (Genesis 17:3-10).

He [Moses] said, “This is the blood of the covenant, which God has commanded you to keep. ... In fact, the law requires that nearly everything be cleansed with blood, and without the shedding blood there is no forgiveness (Hebrews 9:20-22).

A new covenant promised to God’s people — “The time is coming,” declares the Lord, “when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the Lord (Jeremiah 31:31-32).

Jesus the mediator and testator of a new covenant — “And through your offspring all nations on earth will be blessed, because you have obeyed me” (Genesis 22:18).

In the same way, after the supper he (Jesus) took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you” (Luke 22:20).

The promises were spoken to Abraham and to his seed. The Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Christ (Galatians 3:16).

For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance — now

that he has died as a ransom to set them free from the sins committed under the first covenant. In the case of a will, it is necessary to prove the death of the one who made it, because a will is in force only when somebody has died; it never takes effect while the one who made it is living (Hebrews 9:15-17).

To be honored by all parties involved — Then the Lord said, “I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world. ... Obey what I command you today ... (Exodus 34:10-11).

Broken at the risk of the one violating it — This is the word that came to Jeremiah from the Lord: “Listen to the terms of this covenant and tell them to the people of Judah and to those who live in Jerusalem. Tell them that this is what the Lord, the God of Israel, says: ‘Cursed is the man who does not obey the terms of this covenant — the terms I commanded your forefathers when I brought them out of Egypt, out of the iron-smelting furnace.’ I said, ‘Obey me and do everything I command you, and you will be my people, and I will be your God’. ... But they did not listen or pay attention; instead they followed the stubbornness of their evil hearts. So I brought on them all the curses of the covenant I had commanded them to follow but that they did not keep” (Jeremiah 11:1-4,8).

Marriage is a sacred covenant, not to be broken — It [wisdom] will save you also from the adulteress, from the wayward wife with her seductive words, who has left the partner of her youth and ignored the covenant she made before God. For her house leads down to death and her paths to the spirits of the dead. None who go to her return or attain the paths of life” (Proverbs 2:16-19).

Another thing you do: You flood the Lord’s altar with tears. You weep and wail because he no longer pays attention to your offerings or accepts them with pleasure from your hands. You ask, “Why?” It is because the Lord is acting as the witness between you and the wife of your youth, because you have broken faith with her, though she is your partner, the wife of your marriage covenant (Malachi 2:13-14).

Israel to fulfill its covenant with Allah — O Children of Israel! Call to mind the (special) favor which I bestowed upon you, and fulfill your Covenant with me as I fulfill my Covenant with you, and fear none but Me (Sûrah 2:40).

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 you turned back, except a few among you, and you backslide (even now). 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 you solemnly ratified, and to this you can bear witness (Sûrah 2:83-84).

People of the Book rejected Allah's covenant — 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! (Sûrah 3:187).

Allah's covenant of the prophets — Behold! Allah took the Covenant of the Prophets, saying: "I give you a Book and Wisdom; then comes to you a Messenger

[Muhammad], confirming what is with you; you believe in him and render him help." Allah said: "Do you agree, and take this My Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses" (Sûrah 3:81).

Covenant taken from the prophets — And remember: We took from the Prophets their Covenant: as (We did) from you: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn Covenant: That (Allah) may question the (Custodians) of truth concerning the Truth they (were charged with): and He has prepared for the Unbelievers a grievous penalty (Sûrah 33:7-8).

Comments:

Although the Qur'an mentions covenants, it doesn't spell out their terms as does the Bible. Except for one passing mention of Abraham, the Abrahamic Covenant is ignored, yet it was a major agreement the Lord gave to Abraham and through him, to all peoples. The Mosaic Covenant is mentioned in the Qur'an, but not in detail.

But of all covenantal references detailed in the Bible, the New Covenant through Christ is ignored totally in the Qur'an, except again for one brief mention of a covenant taken from Christ as a prophet. Take away the New Covenant, validated by blood, and you take away Christianity. The Qur'an honors Christ, yet robs Him of His real purpose for being on the earth. By denying His vicarious death and resurrection, the Qur'an leaves Christianity meaningless.

And another matter worthy of mention: References to covenants in the Qur'an are worded as if Allah took them from people. In the Bible it is God who initiates almost all of the covenants mentioned and offers them to humankind, not the other way around.

CREATION

The Bible

God the creator — In the beginning God created the heavens and the earth (Genesis 1:1).

All things created by His will and word — And God said, "Let there be light," and there was light (Genesis 1:3).

Christ a co-creator — In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. ... The Word [Jesus] became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth (John 1:1-3,14).

For by him [Jesus] all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together (Colossians 1:15-17).

The Holy Spirit involved in creation — Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters (Genesis 1:2).

Precise order in creation sequence — And God said, “Let there be light,” and there was light. ... And God said, “Let there be an expanse between the waters to separate water from water.” ... And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” ... And God said, “Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, and let them be lights in the expanse of the sky to give light on the earth.” ... And God said, “Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky.” ... And God said, “Let the land produce living creatures according to their kinds ... “ ... Then God said, “Let us make man in our image, in our likeness ... “ (Genesis 1:3-26).

Creation demonstrates God’s power and glory — When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, the son of man that you care for him? (Psalm 8:3-4).

For since the creation of the world God’s invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse (Romans 1:20).

Humans to care for God’s creation — God blessed them (the male and female) and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground (Genesis 1:28).

We are held accountable for our use of creation — “Speak to the Israelites and say to them: ‘When you enter the land am going to give you,

the land itself must observe a s

Sabbath to the Lord. For six years sow your fields, and for six years prune your vineyards and gather their crops. But in the seventh year the land is to have a Sabbath of rest, a Sabbath to the Lord. Do not sow your fields or prune your vineyards (Leviticus 24:2-4).

The land enjoyed its Sabbath rests; all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of the Lord spoken by Jeremiah (2 Chronicles 36:21).

The Qur'an

Allah the creator of all things — Praise be to Allah, Who created the heavens and the earth, and made the Darkness and the Light. Yet those who reject Faith hold (others) as equal with their Guardian-Lord. He it is Who created you from clay, and then decreed a stated term (for you). And there is in His Presence another determined term; yet you doubt within yourselves! (Sûrah 6:1-2).

In the creation signs of Allah's power — Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they trail like their slaves through the sky and the earth; — (here) indeed are signs for a people that are wise (Sûrah 2:164).

The months ordained by Allah — The number of months in the sight of Allah is twelve (in a year) — so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So do not wrong yourselves therein, and fight the Pagans all together, as they fight you all together! But know that Allah is with those who restrain themselves (Sûrah 9:36).

Allah Lord and Sustainer of all things — Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "Do you then take (for worship) protectors other than Him, such as have no power either for good or for harm to themselves?" Say: "Are the blind equal with those who see?"

Or the depths of darkness equal with light?” Or do they assign to Allah partners who have created (anything) as He has created, so that the creation seemed to them similar? Say: “Allah is the Creator of all things: He is the One, the Supreme and Irresistible” (Sûrah 13:16).

All of creation subject to mankind — It is Allah who has created the heavens and the earth and sends down rain from the skies, and with it brings out fruits wherewith to feed you: it is He Who has made the ships subject to you, that they may sail the sea by His Command; and He has made the rivers (also) subject to you. And He has made subject to you the sun and the moon, both diligently pursuing their courses: and He has (also) made the Night and the Day subject to you (Sûrah 14:32-33).

Man created from sperm — He has created the heavens and the earth for just ends: far is He above having the partners they ascribe to Him! He has created man from a sperm-drop; and behold this same (man) becomes an open disputer! (Sûrah 16:3-4).

All things made from water — Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of Creation), before We clove them asunder? We made from water every living thing. Will they not then believe? (Sûrah 21:30).

Creation one of Allah’s signs — Among His Signs is this, that He created you from dust and then, — behold, you are men scattered far and wide! And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect. And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colors: verily in that are Signs for those who know (Sûrah 30:21-23).

Allah adds to Creation — Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels messengers with wings, — two, or three, or four (pairs): He adds to Creation as He pleases: for Allah has power over all things (Sûrah 35:1).

Eight head of cattle created — He created you (all) from a single

Person: then created, of like nature, his mate; and he sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in states, one after another, in three veils of darkness. Such is Allah, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are you turned away (from your true Center?) (Sûrah 39:6).

Creation constructed with power and skill — With power and skill We constructed the Firmament: for it is We Who create the vastness of Space. And We have spread out the (spacious) earth: how excellently We do spread out! And of every thing We have created pairs: that you may receive instruction (Sûrah 51:47-49).

Seven firmaments and seven earths created —Allah is he Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that you may know that Allah has power over all things, and that Allah comprehends all things in (His) Knowledge (Sûrah 65:12).

Heavens and earth created in six days — 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 draws the night as a veil over 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 (Sûrah 7:54).

Comments

For the most part the Bible and the Qur'an agree on the divine creation of all that exists and on the laws governing the functioning of everything. The matters of eight head of cattle, seven firmaments and seven earths, and the idea of the sun and moon, night and day, and all else in the universe subject to mankind are foreign to the Bible. The creation of all things from water is also foreign to the Bible.

There appears to me to be some confusion in the Qur'an over the elements out of which the first man was created — a clot of blood, clay, earth or semen. The Qur'an also has women created, rather than the first

woman made from Adam's rib.

DAVID

The Bible

A son of Jesse — “Whose son are you, young man?” Saul asked him. David said. “I am the son of Jesse of Bethlehem” (1 Samuel 17:58).

A shepherd who became a king — Jesse had seven of his sons pass before Samuel, but Samuel said to him, “The Lord had not chosen these.” So he asked Jesse, “Are these all the sons you have?” “There is still the youngest,” Jesse answered, “but he is tending the sheep.” Samuel said, “Send for him; we will not sit down until he arrives.” So he sent had had him brought in. He was ruddy, with a fine appearance and handsome features. Then the Lord said, “Rise and anoint him; he is the one” (1 Samuel 16:10-12).

When all the elders of Israel had come to king David at Hebron, the king made a compact with them at Hebron before the Lord, and they anointed David king over Israel (2 Samuel 5:3).

A writer of many psalms — Then David took up this lament concerning Saul and his son Jonathan, and ordered that the men of Judah be taught this lament of the bow ... (2 Samuel 1:17).

The Lord is my shepherd, I shall not be in want. He makes me lie down in green pastures, he leads me beside still waters, he restores my soul ... (Psalm 23:1-3).

A brave warrior — So David triumphed over the Philistine with a sling and a stone; without a sword in his hand he struck down the Philistine and killed him (1 Samuel 17:50).

“ ... Saul has slain his thousands, and David his tens of thousands” (1 Samuel 18:7).

A man devoted to God — ... and his [Solomon's] heart was not fully devoted to the Lord his God, as the heart of David his father had been (1 Kings 11:4).

An ancestor of Jesus — A record of the genealogy of Jesus Christ the son of David, the son of Abraham (Matthew 1:1).

Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God — the gospel he promised beforehand through his prophets in the Holy Scriptures regarding his Son, who as to his human nature was a descendant of David, and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord (Romans 1:1-4).

A repentant sinner — Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin (Psalm 51:1-2).

The Qur'an

Given special knowledge and wisdom— We gave (in the past) knowledge to David and Solomon: and they both said: "Praise be to Allah, Who has favored us above may of His servants who believe!" (Sûrah 27:15).

We strengthened his [David's] kingdom, and gave him wisdom and sound judgment in speech and decision (Sûrah 38:20).

Has the story of the Disputants reached you? Behold, they climbed over the wall of the private chamber; When they entered the presence of David, and he was terrified of them, they said: "Fear not: we are two disputants, one of whom has wronged the other: decide now between us with truth, and treat us not with injustice, but guide us to the even path. This man is my brother: he has nine and ninety ewes, and I have (but) one:

yet he says, 'Commit her to my care,' and is (moreover) harsh to me in speech." (David) said: "He has undoubtedly wronged you in demanding your (single) ewe to be added to his (flock of) ewes: Truly many are the partners (in business) who wrong each other: not so do they who believe and work deeds of righteousness, and how few are they?" ... And David gathered that We had tried him: he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance).

So we forgave him this (lapse): he enjoyed, indeed, a Near Approach to Us, and a beautiful Place of (final) Return (Sûrah 38:21-25).

Killed Goliath, given strength and wisdom — When they {the Israelites} advanced to meet Goliath and his forces, they prayed: “Our Lord! Pour out constancy on us and make our steps firm: help us against those that reject faith.” By Allah’s will, they routed them; and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed. And did not Allah check one set of people by means of another, the earth would indeed be full of mischief: but Allah is full of bounty to all the worlds (Sûrah 2;250-251).

Given the psalms — We have sent you 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 (Sûrah 4:163).

Made coats of mail — It was We Who taught him [David] the making of coats of mail for your benefit, to guard you from each other’s violence: will you then be grateful? (Sûrah 21:80).

Judged fairly — And remember David and Solomon, when they gave judgment in the matter of the field into which the sheep of certain people had strayed by night: We witnessed their judgment (Sûrah 21:78).

Cursed Israel — 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 (Sûrah 5:78).

Comments

David’s being a wise judge is not mentioned in the Bible, but is played up in the Qur’an. The story of his judging between two men over a ewe lamb is changed considerably in the Qur’an. It is somewhat like the Bible story of the prophet Nathan’s charging David with adultery, using the imagery of a rich man with many sheep who takes from him a poor

man's one ewe. David's reproach over his adultery with Bathsheba is not even mentioned in the Qur'an. There is only an oblique reference to some sin that David had committed.

The story of David and Goliath is changed in the Qur'an, placing the emphasis on a small number of soldiers defeating a large army, with David's killing Goliath almost as an afterthought, rather than the reason for Israel's victory over the Philistines. His dialogue with Goliath is not mentioned.

David's being given the psalms is not presented accurately in the Qur'an. David created the majority of the psalms, but certainly not all of them. As in many other cases in the Qur'an, the original stories from the Bible are condensed, reinterpreted, glossed over or ignored.

DEMONS (JINN)

The Bible

Servants or angels of Satan — But when the Pharisees heard this, they said: "It is only by Beelzebub, the prince of demons, that this fellow [Jesus] drives out demons" (Matthew 12:24).

"Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels'" (Matthew 25:41).

Cast out by God — The great dragon was hurled down — that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him (Revelation 12:9-10).

Can dwell within and destroy humans — A man in the crowd called out, "Teacher, I beg of you to look at my son, for he is my only child. A spirit seizes him and he suddenly screams; it throws him into convulsions so that he foams at the mouth. It scarcely ever leaves him and is destroying him. ... Even while the boy was coming, the demon threw him to the ground in a convulsion. But Jesus rebuked the evil spirit, healed the boy and gave him back to his father. And they were all amazed at the great-

ness of God (Luke 9:38-43).

When evening came, many who were demon-possessed were brought to him (Jesus), and he drove out the spirits with a word and healed all the sick (Matthew 8:16).

Recognize Jesus as God's Son — Just then a man in their synagogue who was possessed by an evil spirit cried out, "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are — the Holy One of God" (Mark 1:24).

Demons tremble at God's sovereign power — You believe that there is one God. Good! Even the demons believe that — and shudder (James 1:19).

Will be cast into Hell with Satan — "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels' ... (Matthew 25:41).

The Qur'an

Created by Allah — We created man from sounding clay, from mud moulded into shape; And the Jinn race, We had created before, from the fire of a scorching wind (Sûrah 15:26-27).

Believers accused of making Jinns equal to God — Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (for He is) above what they attribute to Him (Sûrah 6:100).

Some Jinns evil — Likewise, We made for every Messenger an enemy, — evil ones among men and Jinns, inspiring each other with flowery discourses by way of deception. If your Lord had so planned, they would not have done it: so leave them and their inventions alone (Sûrah 6:112).

Deceivers of mankind — One day He [Allah] will gather them all together, (and say): “O you assembly of Jinns! much (toll) did you take of men” ... (Sûrah 6:128).

Refused to listen to Messengers — “O you assembly of Jinns and men! Didn’t the Messengers come to you from among you, setting forth unto you My Signs, and warning you of the meeting of this day of yours?” They will say: “We bear witness against ourselves.” It was the life of this world that deceived them. So they will bear witness against themselves that they rejected Faith (Sûrah 6:120).

Hell filled with Jinns and men — ... “I will fill Hell with jinns and men all together” (Sûrah 11:119).

Jinns not able to produce a Qur’an — Say: “If the whole of mankind and Jinns were to gather together to produce the like of this Qur’an, they could not produce the like thereof; even if they backed up each other with help and support (Sûrah 17:88).

Iblis [Satan] one of the Jinns — Behold! We said to the angels, “Bow down to Adam”: they bowed down except Iblis. he was one of the Jinns, and he broke the Command of his Lord. Will you then take him and his progeny as protectors rather than Me? And they are enemies of you! Evil would be the exchange for the wrong-doers! (Sûrah 18:50).

Jinns worshipped — They will say, “Glory to You! Our (tie) is with You — as Protector — not with them.” Nay, but they worshipped the Jinns: most of them believed in them (Sûrah 34:41).

Unbelievers invent blood-relationship between Allah and the Jinns — And they have invented a blood-relationship between Him and the Jinns: but the Jinns know (quite well) that they have indeed to appear (before His Judgment-seat) (Sûrah 37:158).

Generations of Jinns — And we have destined for them intimate companions (of like nature), who made alluring to them what was before them and behind them; and the sentences among the previous generations

of Jinns and men, who have passed away, is proved against them, for they are utterly lost (Sûrah 41:25).

Used by Solomon — And before Solomon were marshaled his hosts, — of Jinns and men and birds, and they were all kept in order and ranks (Sûrah 27:17).

Comments

Whereas in the Bible demons are always spirit beings — angels or servants of Satan — in the Qur'an Jinns appear at times to be the same as demons, but at other times to be a special race created by God. For the most part they are condemned in the Qur'an to eternal Fire, but in some cases were used by humans, such as is the case of Solomon, for their purposes and were even worshiped.

DIETARY RESTRICTIONS

The Bible

Initially humans could eat of any fruit except one — The Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die (Genesis 2:15-17).

Before the flood all growing plants, seeds and nuts could be eaten — Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food (Genesis 1:29).

After the flood any living creature could be eaten, except for its blood — Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything. But you must not eat

meat that has its lifeblood still in it (Genesis 9:3-4).

Under Law of Moses only certain ceremonially-clean meats could be eaten — The Lord said to Moses and Aaron, “Say to the Israelites: Of all the animals that live on land, these are the ones you may eat: You may eat any animal that has a split hoof completely divided and that chews the cud. ... Of all the creatures living in the water of the seas and the streams, you may eat any that have fins and scales. ... These are the birds you are to detest and not eat ... : the eagle, the vulture, the black vulture, the red kite, any kind of black kite, any kind of raven, the horned owl, the screech owl, the gull, any kind of hawk, the little owl, the cormorant, the great owl, the white owl, the desert owl, the osprey, the stork, any kind of heron, the hoopoe and the bat. ... There are ... some winged creatures that walk on all fours that you may eat: Those that have jointed legs for hopping on the ground. ... Of the animals that move about on the ground, these are unclean for you: the weasel, the rat, any kind of great lizard, the gecko, monitor lizard, the wall lizard, the skink and the chameleon (Leviticus 11:1-30).

Under the Law of Christ all living creatures are again clean — ... Peter went up on the roof to pray. He became hungry and wanted something to eat, and while the meal was being prepared, he fell into a trance. He saw heaven opened and something like a large sheet being let down to earth by its four corners. It contained all kinds of four-footed animals, as well as reptiles of the earth and birds of the air. Then a voice told him: “Get up, Peter, kill and eat.” “Surely not, Lord!” Peter replied. “I have never eaten anything impure or unclean. “The voice spoke to him a second time, “Do not call anything impure that God has made clean” (Acts 10:9-15).

The only restrictions are blood and foods offered to idols — You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality (Acts 15:29).

All foods to be eaten with thanksgiving — The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits ... They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth. For everything God created is good, and

nothing is to be rejected, if it is received with thanksgiving, because it is consecrated by the word of God and prayer (1 Timothy 4:1-5).

The Quran

All food provided by Allah — Eat of the things which Allah has provided for you, lawful and good; but fear Allah, in whom you believe (Sûrah 5:88).

All food lawful for Israel except what Israel made unlawful — All food was lawful for the Children of Israel, except what Israel made unlawful for itself, before the Law (of Moses) was revealed. Say: “You bring the Law and study it, if you be men of truth” (Sûrah 3:93).

Iniquity of Jews responsible for food restrictions — For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them, — in that they hindered many from Allah’s Way (Sûrah 4:160).

Certain food restrictions — O you who believe! eat of the good things that We have provided for you, and be grateful to Allah, if it is Him you worship. He has only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name has been invoked besides that of Allah. But if one is forced by necessity, without wilfull disobedience, nor transgressing due limits, — then is he guiltless, for Allah is Oft-Forgiving, Most Merciful (Sûrah 2:172-173).

Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which the name of other than Allah has been invoked; that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which has been (partly) eaten by a wild animal; unless you are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety (Sûrah 5:3).

Only cattle permitted as food during pilgrimage — Such (is the Pilgrimage): whoever honors the sacred rites of Allah, for him it is good in the sight of his Lord. Lawful to you (for food in Pilgrimage) are cattle,

except those mentioned to you (as exceptions): but shun the abomination of idols, and shun the word that is false ... (Sûrah 22:30).

Animals of the chase forbidden during the pilgrimage — O you who believe! Fulfil (all) obligations. Lawful to you (for food) are all four-footed animals, with the exceptions named: but animals of the chase are forbidden while you are in the Sacred Precincts [in Mecca and near the Ka'aba] or in pilgrim garb: for Allah commands according to His Will and Plan (Sûrah 5:1).

Foods lawful in Bible are also lawful for Muslims — This day (all) good and pure things are made lawful to you. The food of the People of the Book is lawful to you and yours is lawful to them ... (Sûrah 5:5).

Allah's blessing required to sanctify foods — Do not eat of (meats) on which Allah's name has not been pronounced: that would be impiety ... (Sûrah 6:121).

Believers will have same food in Paradise as on earth — But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with below" ... (Sûrah 2:25).

Comments

In the New Testament human beings are permitted to return to the diet approved by God after the flood and before the Law of Moses. The only restrictions are against eating blood, things strangled and meats offered to idols. The Qur'an appears to mix these restrictions with some of those under the Law of Moses: for instance, the prohibition against eating swine. On the other hand, the Qur'an permits eating camel meat and the meat of other animals forbidden to Israel.

The reason given in the Old Testament for food restrictions was for ritual purity. The reason given in the New Testament for food restrictions was to honor blood, which represents life, and to avoid any associa-

tion with idolatry. The Qur'an, on the contrary, states that it was because of the rebellion of Israel that Allah imposed dietary restrictions on them.

Along with dietary restrictions placed on Muslims, the Qur'an permits them to break these restrictions in case of necessity.

DIVINATION, SORCERY, WITCHCRAFT

The Bible

Divination and witchcraft forbidden — Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead (Deuteronomy 18:10-11).

Witchcraft a work of the flesh — The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy, drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God (Galatians 5:19-21).

Those practicing witchcraft or sorcery excluded from Heaven — Outside [of the gates of the eternal city] are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood (Revelation 22:15).

Those practicing witchcraft or sorcery to be killed — “Do not allow a sorceress to live” (Exodus 22:18).

The Qur'an

Divination an abomination — O you who believe: intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abom-

ination, — of Satan's handiwork: eschew such (abomination), that you may prosper (Sûrah 5:90).

Comments

The Qur'an has only one passage, to my knowledge, that deals with divination and none that deals with witchcraft as such. The Bible is much more explicit on the subject and the penalty for such practices is severe — in the Old Testament death and in the New Testament exclusion from Heaven.

DRESS

The Bible

Modesty in dress required — I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds ... (1 Timothy 2:9-10).

Transsexual dress prohibited — A woman must not wear men's clothing, nor a man wear women's clothing, for the Lord your God detests anyone who does this (Deuteronomy 22:5).

Women's adornment to be inner — Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight (1 Peter 3:3-4).

The Qur'an

Dress for modesty and adornment — O you Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness, — that is the best. Such are among the Signs of Allah, that they may receive admonition! (Sûrah 7:26).

Women to be thoroughly covered in public — O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.

Modesty to be guarded — Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical need, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments ... (Sûrah 24:30-31).

Exception made for older women — Such elderly women as are past the prospect of marriage, — there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty; but it is best for them to be modest: and Allah is One Who sees and knows all things (Sûrah 24:60).

Wear beautiful apparel at prayer times — O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: but do not waste by excess, for Allah does not love the wasters (Sûrah 7:31).

Comments

There is little difference between the Bible and the Qur'an in emphasis on modesty. Both require public modesty in dress, especially on the part of women. The Qur'an does apparently insist on women being thoroughly covered in public, more so than does the Bible. Hence the practice of women in countries controlled by Shari'ah to be so covered in

public that not even their faces can be seen.

Another difference between the two texts on this subject is that the Qur'an requires Muslims to wear their beautiful clothing at prayer times. The Bible emphasis is not on beautiful clothing, but on inward beauty. Yet another is that the Qur'an lists all of the relatives who are permitted to see a woman's beauty. This makes us wonder just how much of their beauty can be exposed to male relatives.

DRINKING

The Bible

Noah the first person mentioned who became drunk — Noah, a man of the soil, proceeded to plant a vineyard. When he drank some of its wine, he became drunk and lay uncovered inside his tent (Genesis 9:20-21).

Wine can lead people astray — Wine is a mocker and beer a brawler; whoever is led astray by them is not wise (Proverbs 20:1).

Do not gaze at wine when it is red, when it sparkles in the cup, when it goes down smoothly! In the end it bites like a snake and poisons like an adder (Proverbs 23:31-32).

Do not join those who drink too much wine or gorge themselves on meat, for drunkards and gluttons become poor, and drowsiness clothes them in rags (Proverbs 23:20-21).

Be filled with the Spirit, not with wine — Do not get drunk on wine, which leads to debauchery, but be filled with the Spirit (Eph. 5:18).

Christian leaders must be moderate in use of wine — Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money (1 Timothy 3:2-3).

The Qur'an

Intoxicants an abomination — O you who believe: intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, — of Satan's handiwork: eschew such (abomination), that you may prosper (Sûrah 5:90).

Drinking hinders prayer life — Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder your from the remembrance of Allah, and from prayer: will you not then abstain? (Sûrah 5:91).

Comments

The Bible at no time condemns the use of wine in moderation, but is strongly disapproving of drunkenness. There is also the biblical principle of the example we demonstrate to others in the matter of drinking, as well as in many other activities of life.

The Qur'an flatly prohibits all intoxicants, so good Muslims are never to drink alcoholic beverages of any kind. This is certainly the safer course to follow.

EARTH (SEE UNIVERSE)

ECONOMICS AND MONEY

The Bible

Just acquirement of economic gain — “Do not use dishonest standards when measuring length, weight or quality. Use honest scales and honest weights, an honest ephah and an honest hin. I am the Lord your God, who brought you out of Egypt” (Leviticus 19:35-36).

Improper gain condemned — In you [Jerusalem] men accept bribes to shed blood; you take usury and excessive interest and make unjust gain from your neighbors by extortion. And you have forgotten me, declares the Sovereign Lord. (Ezekiel 22:12).

Proper use of money — “Go up to Hilkiah the high priest and have him get ready the money that has been brought into the temple of the Lord, which the doorkeepers have collected from the people. Have them entrust it to the men appointed to supervise the work on the temple ... But they need not account for the money entrusted to them, because they are acting faithfully” (2 Kings 22:4-7).

“After a long time the master of those servants returned and settled accounts with them. The man who had received the five talents brought the other five. ‘Master,’ he said, ‘you entrusted me with five talents. See, I have gained five more.’ His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’” (Matthew 25:19-21).

Hoarding and squandering wealth condemned — Now listen, you rich people, weep and wail because of the misery that is coming upon you. Your wealth has rotted, and moths have eaten your clothes. Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days. Look! The wages you failed to pay the workmen who mowed your fields are crying out against you ... You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter (James 5:1-5).

Put no trust in riches — Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment (1 Timothy 6:17).

Help for the poor, widowed, orphaned — Religion that God our Father accepts as pure and faithful is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world (James 1:27).

All they [church leaders in Jerusalem] asked was that we should continue to remember the poor, the very thing I was eager to do (Galatians 2:10).

Financial and moral support of those serving the Lord — “Do not take along any gold or silver or copper in your belts; take no bag for the journey, or extra tunic, or sandals or a staff; for the worker is worth his keep” (Matthew 10:9-10).

The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. For the Scripture says, “Do not muzzle the ox while it is treading out the grain,” and “The worker deserves his wages” (1 Timothy 5:17-18).

Love of money sinful — For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs (1 Timothy 6:10).

Greed prohibited — These men [sinners greedy for gain] lie in wait for their own blood; they waylay only themselves! Such is the end of all who go after ill-gotten gain; it takes away the life of those who get it (Proverbs 1:18-19).

“Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal” (Matthew 6:19).

Warning against usury — Do not charge your brother interest, whether on money or food or anything else that may earn interest (Deuteronomy 23:19).

The Qur’an

Prosperity for those who are on true guidance from the Lord — This is the Book; in it is guidance sure, without doubt, to those who fear Allah. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them. And who believe in the Revelation sent to you [Muhammad], and sent before your time, and (in their hearts) have the assurance of the Hereafter. They are on (true) guidance, from their Lord, and it is these who will prosper (Sûrah 2:2-5).

But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper (Sûrah 9:88).

Prosperity for those who are not covetous — But those who before them [the Muhajirs], had homes (in Medina) and had adopted the Faith, — show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, — they are the ones who achieve prosperity (Sûrah 59:9).

Fulfilling of contracts — it is not for righteousness that you 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 you have made; and to be firm and patient, in pain (or suffering) and adversity and through all periods of panic. Such are the people of truth, those who fear Allah (Sûrah 2:177).

Wrong-doers will not prosper — Who does more wrong than he who invents a lie against Allah or rejects His Signs? But verily the wrong-doers shall never prosper (Sûrah 6:21).

But say not — for any false thing that your tongue may put forth, — “This is lawful, and this is forbidden, — so as to ascribe false things to Allah. For those who ascribe false things to Allah will never prosper (Sûrah 16:116).

Warning against wrongful usury — O you who believe! Devour not Usury, doubled and multiplied; but fear Allah; that you may (really) prosper (Sûrah 3:130).

A fifth of booty shared with Allah, Messenger, needy — And know that out of all the booty that you may acquire (in war), a fifth share is assigned to Allah, — and to the Messenger [Muhammad], and to near relatives, orphans, the needy, and the wayfarer, — if you do believe in

Allah and in the revelation We sent down to Our Servant on the Day of Testing, — the Day of the meeting of the two forces. For Allah has power over all things (Sûrah 8:41).

Jizra (tax) required of all non-Muslims — Fight those who do not believe in Allah, nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His Messenger, nor acknowledge the Religion of Truth (even if they are) of the People of the Book [Jews and Christians} until they pay the Jizra with willing submission, and feel themselves subdued (Sûrah 9:30).

What Allah has bestowed on His Messenger [Muhammad] (and taken away) from the people of the townships, — belongs to Allah. — to His Messenger and to kindred and orphans, the needy and the wayfarer; in order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment (Sûrah 59:7).

Comments

Both texts require those with financial blessings to share them with those in need. Both warn against improper use of financial blessings. Both warn against covetousness. The Bible speaks clearly against usury, while the Qur'an speaks only against multiplying it. The Bible warns that loving money is sinful, but no such statement is found in the Qur'an.

It appears that more in the Qur'an than in the Bible there is the principle of prospering financially if one obeys the requirements of the faith. Is this, then, a "gospel of prosperity?" It appears that a fifth of all booty gained in war was to go to Muhammad, orphans, the needy and the wayfarer. It also appears that Muhammad had the final word on how much booty or money confiscated from the townships or gained in war was to be given to or withheld from his Muslim followers.

EVANGELISM

The Bible

God has announced His will to mankind — For the Scripture says to Pharaoh: “I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth” (Exodus 9:16, Romans 9:17).

But I ask: Did they not hear? Of course they did: “Their voice has gone out into all the earth, their words to the ends of the world” (Psalm 19:4, Romans 10:18).

God’s Word must be shared — But if I say, “I will not mention him or speak any more in his name,” his word is in my heart like a fire, a fire shut up in my bones. I am weary of holding it in; indeed, I cannot (Jeremiah 20:9).

Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel! (1 Corinthians 9:16).

If God’s Word is not shared, we are held responsible before God — “When I (God) say to a wicked man, ‘You will surely die,’ and you do not warn him or speak out to dissuade him from his evil ways in order to save his life, that wicked man will die for his sin, and I will hold you accountable for his blood” (Ezekiel 3:18).

We are to take the message of Christ to all peoples — He (Jesus) said to them (His apostles), “Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned (Mark 16:15-16).

Early Christians fulfilled this requirement — ... This is the gospel that you heard and that has been proclaimed to every creature under heaven ... (Colossians 1:23).

The Qur’an

Evangelize with wisdom and preaching — Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for your Lord knows best, who have strayed from His Path, and who receive guidance (Sûrah 16:125).

Comments

Both the Bible and the Qur'an emphasize proclamation of their message. Both emphasize evangelism. However, the Bible gives considerably more attention to the subject than does the Qur'an. Both Christians and Muslims are under compulsion, according to their scriptures, to propagate their faith. Here is a definite conflict, because the nature of the message to be proclaimed by Christians is so vastly different from that proclaimed by Muslims. At the heart of the two messages, they are incompatible.

FAITH

The Bible

Faith defined — Now faith is being sure of what we hope for and certain of what we do not see (Hebrews 11:1).

Faith essential to salvation— And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him (Hebrews 11:6)

Is based on the unseen — By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going (Hebrews 11:8).

Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, “So shall your offspring be.” Without weakening in his faith, he faced the fact that his body was as good as dead — since he was about a hundred years old — and that Sarah's womb was also dead. Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what he had promised (Romans 4:18-21).

Originates in the heart — ... if you confess with your mouth, “Jesus

is Lord,” and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved (Romans 10:9-10).

Comes from hearing the message of Christ — Consequently, faith comes from hearing the message, and the message is heard through the word of Christ (Romans 10:17).

Actuated by love — For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love (Galatians 5:6).

Receptive to the will of God — But not all the Israelites accepted the good news. For Isaiah says, “Who has believed our message?” (Romans 10:16).

Obedient — But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted (Romans 6:17).

Brings peace, joy, purification and justification — Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ (Romans 5:1).

“God, who knows the heart, showed that he accepted them [Gentiles] by giving the Holy Spirit to them, just as he did to us [(Jews)]. He made no distinction between us and them, for he purified their hearts by faith” (Acts 15:8-9).

For we maintain that a man is justified by faith apart from observing the law [of Moses] (Romans 3:28).

Gives life in Christ — Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name (John 20:30-31).

Gives the right to be a son or daughter of God — Yet to all who received him [Jesus], to those who believed in his name, he gave the right to become children of God — children born not of natural descent, nor of human decision or a husband's will, but born of God (John 1:12-13).

Brings eternal life — I [Jesus] tell you the truth, he who believes has eternal life (John 6:47).

Dead without works — What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? ... As the body without the spirit is dead, so faith without deeds is dead (James 2:1,26).

The Qur'an

Belief is righteousness — It is not righteousness that you 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 ... (Sûrah 2:177).

Belief in what has been revealed to the Messenger — The Messenger [Muhammad] believes in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in Allah, His angels, His books, and His Messengers. "We make no distinction (they say) between one and another of His Messengers." And they say: "We hear, and we obey: (we seek) Your forgiveness, Our Lord, and to You is the end of all journeys" (Sûrah 2:285).

Only those who are Believers who have believed in Allah and His Messenger [Muhammad], and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: such are the sincere ones (Sûrah 49:15).

Belief in the Qur'an — This is the Book: in it is guidance sure, without doubt, to those who fear Allah. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them. And who believe in the Revelation sent to you, and sent before your time, and (in their hearts) have the assurance of the Hereafter. They are on (true) guidance, from their Lord, and it is these who will prosper (Sûrah 2:2-5).

Faith involves obedience to Muhammad's decisions — We did not send a Messenger but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come to you and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful. But no, by your Lord, they can have no real Faith, until they make you [Muhammad] judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction (Sûrah 4:64-65).

Jesus' disciples had faith in the Messenger —” And behold! I inspired the Disciples to have faith in Me and Mine Messenger: they said, ‘We have faith, and you bear witness that we bow to Allah as Muslims’” (Sûrah 5:111).

Lord guides those who believe and are righteous — Those who believe, and work righteousness, — their Lord will guide them because of their Faith: beneath them will flow rivers in Gardens of Bliss (Sûrah 10:9).

Belief only by will of Allah — If it had been your Lord's Will, they would all have believed, — all who are on earth! Will you then compel mankind, against their will, to believe? No soul can believe, except by the Will of Allah, and He will place Doubt (or obscurity) on those who will not understand (Sûrah 10:99-100).

Rejecters of the [Islamic] Faith will suffer penalty — As to those who reject Faith, it is the same to them whether you warn them or do not warn them; they will not believe. Allah has set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur) (Sûrah 2:6-7).

Faith in Islam as the standard religion — So you set your face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which he has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind do not understand (Sûrah 30:30).

Believers not to love unbelievers — You will not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger [Muhammad], even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity.

Comments

Both the Bible and the Qur'an emphasize the necessity of faith. The Bible says that faith comes by hearing the Word of God. This Word, the Bible, was written that we might have faith in Christ. The Qur'an says that faith must be concentrated only on Allah and on His messenger, Muhammad. It affirms that the only true faith or party of Allah is the Islamic faith. Further, it tells Islamic believers to have no love for non-believers. This is just the opposite of what the Bible says — that believers are to love the lost. It appears that in the Qur'an there is a message of arbitrariness — that Allah grants faith to some and disbelief to others.

FAMILY

The Bible

Instituted by God — So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, “Be fruitful and increase in number ...”(Genesis 1:27-28).

For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh (Genesis 2:24).

The basic unit of society — “So they are no longer two, but one. Therefore what God has joined together, let not man separate” (Matthew 19:6).

A lifelong covenant — (Wisdom) will save you from the adulteress, from the wayward wife with her seductive words, who has left the partner of her youth and ignored the covenant she made before God (Proverbs 32:16-17).

... the Lord is acting as the witness between you and the wife of your youth, because you have broken faith with her, though she is your partner, the wife of your marriage covenant ... So guard yourself in your spirit, and do not break faith with the wife of your youth (Malachi 2:14-15).

Not to be broken by divorce, with one possible exception — “I hate divorce,” says the Lord God of Israel ... (Malachi 2:16).

... A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife (1 Corinthians 7:10-11).

Jesus replied, “Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery” (Matthew 19:8-9).

Husband the head of the wife and family — Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church ... Now as the church submits to Christ, so also wives should submit to their husbands in everything (Ephesians 5:22-24).

Husband and wife to love and respect each other — ... each one of you also must love his wife as he loves himself, and the wife must respect her husband (Ephesians 5:33).

Father to care for the mother and the family — If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever (1 Timothy 5:8).

Fathers to bring up their children in the faith — For I have chosen him (Abraham), so that he will direct his children and his household after him

to keep the way of the Lord by doing what is right and just ... (Genesis 18:19).

Parents to discipline their children — Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? (Hebrews 12:7).

Parents not to provoke their children — Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord (Ephesians 6:4).

Children to submit to parental wisdom and authority — Children, obey your parents in the Lord, for this is right. “Honor your father and mother” — which is the first commandment with a promise — “that it may go well with you and that you may enjoy long life on the earth” (Ephesians 6:1-3).

The Qur’an

To spend for kin in need — it is not for righteousness that you 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 [the Qur’an?] 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 ... (Sûrah 2:177).

Serve Allah, and join not any partners with Him; and do good — to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the Companion by your side, the way-farer (you meet), and what your right hands possess, for Allah does not love the arrogant, the vainglorious; — (Nor) those who are miserly or enjoy miserliness on others, or hide the bounties which Allah has bestowed on them; for We have prepared, for those who resist Faith, a Punishment that steps them in contempt ... (Sûrah 4:36-37).

Booty shared with kin — And know that of all the booty that you may acquire (in war), a fifth share is assigned to Allah, — and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer ... (Sûrah 8:41).

Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition (Sûrah 16:90).

Closeness of blood ties — The Prophet is closer to the Believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer

personalities, in the Decree of Allah, than (the Brotherhood) Believers and Muhajirs: nevertheless you do what is just to your closest friends: such is the writing in the Decree (of Allah) (Sûrah 22:6).

Family of no profit at Judgment — Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for Allah sees all that you do (Sûrah 60:3).

Not to pray for pagan kin — It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire (Sûrah 9:113).

Comments

The Bible is concerned with relationships between husband and wife, and between parents and children. It is concerned with the authority and responsibility of parents, as they bring up their children in the Faith. It is concerned with marital fidelity. The Qur'an is concerned with sharing booty won in war and other financial resources with one's relatives. It places stress on blood ties, but places the Prophet [Muhammad] closer to the Muslim than blood relationships. It warns that family will not save one on the Judgment Day. Finally, it warns against praying for pagan relatives. This is in serious contrast with the Bible command to pray for all people.

FASTING

The Bible

A voluntary action — Yet when they [ruthless witnesses] were ill, I put on sackcloth and humbled myself with fasting (Psalm 35:13).

Done for purposes of prayer and devotion — In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the Tetrarch) and Saul. While they were worshipping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” So after they had fasted and prayed, they placed their hands on them and sent them off (Acts 13:1-3).

Done before important spiritual decisions and actions — Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust (Acts 14:23).

Done at a time of crisis — On the twenty-fourth day of the same month, the Israelites gathered together, fasting and wearing sackcloth and having dust on their heads (Nehemiah 9:1).

Then Esther sent this reply to Mordecai: “Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my maids will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish” (Esther 4:15-16).

Not to be done publicly for show — “But when you fast, put oil on your head and wash your face, so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you” (Matthew 6:17-18).

Not to be done to fulfill a law, ordinance or tradition — “When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full (Matthew 6:16).

The Qur'an

Fasting prescribed for Muslims — O you who believe! Fasting is prescribed to you as it was to those before you, that you may (learn) self-restraint, — (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of one that is indigent. But he will give more, of his own free will, — it is better for him. And it is better for you, if you only knew (Sûrah 2:183-184).

Fasting required during Ramadhan — Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance you shall be grateful (Sûrah 2:185).

Fasting determined by light of day — Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and you are their garments. Allah knows what you used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah has ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while you are in retreat in the mosques. Those are limits (set by) Allah: approach not nigh thereto. Thus Allah made clear His Signs to men: they they may learn self-restraint (Sûrah 2:185).

Fasting an option in penance — Allah will not call you to account for what is futile in your oaths, but will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths you have sworn. But keep to your oaths. Thus Allah made clear to you His Signs, that you may be grateful (Sûrah 5:89).

Two months of fasting or feeding indigent required in certain cases — But those who divorce their wives by Zihar [calling them mothers], then wish to go back on the words they uttered, — (it is ordained that such a one) should free a slave before they touch each other: this you are admonished to perform: and Allah is well-acquainted with (all) that you do. And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones. This, that you may show your faith in Allah and His Messenger [Muhammad]. Those are limits (set by) Allah. For those who reject (Him), there is a grievous penalty (Sûrah 58:3-4).

Comments

Fasting in the Bible is an individual matter. When we fast, only God is to know that we are fasting. Fasting is done as a means of spiritual preparation for some special situation. No precise schedule or duration is given for fasting. Fasting in the Qur'an is strictly prescribed as to the days and hours involved. During Ramadhan the entire world knows that Muslims are fasting. Ramadhan is not a true fast in the biblical sense, because it is only engaged in during daylight hours. During the hours of darkness those fasting can gorge on food. Fasting is also required, at least as an option, in certain cases of penance. It therefore becomes a penalty, rather than a time of special dedication to the Lord.

FORGIVENESS

The Bible

To be sought from God — Have mercy on me, O God, according to your unfailing love;

according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin (Psalm 51:1-2).

In Christian age, forgiveness only received through Christ — But if we walk in the light, as he [the Lord] is in the light, we have fellowship

with one another, and the blood of Jesus, his Son, purifies us from all sin (1 John 1:7).

He himself [Jesus] bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed (1 Peter 2:24).

Once forgiven by God, a sin is forgotten — “ ... For I will forgive their wickedness and will remember their sins no more (Jeremiah 31:34).

We are to forgive others a limitless number of times — Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?” Jesus answered, “I tell you, not seven times, but seventy-seven times (Matthew 18:21-22).

Forgiveness is in proportion to willingness to forgive — For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins (Matthew 6:14-15).

The Qur’an

Allah the Lord of forgiveness — But none will keep it [fear of the Hereafter] in remembrance except as Allah wills: He is the Lord of Righteousness, and the Lord of Forgiveness (Sûrah 74:56).

Prayer for forgiveness — On no soul Allah places 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! Do not condemn us if we forget or fall into error; our Lord! do not lay on us a burden like that which You laid on those before us; our Lord! do not lay on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. You are our Protector; help us against those who stand against Faith” (Sûrah 2:286).

Forgiveness based on faith and works — To those who believe and do deeds of righteousness Allah has promised forgiveness and a great reward (Sûrah 5:9).

Such in truth are the Believers: they have grades of dignity with the Lord, and forgiveness, and generous sustenance (Sûrah 8:4).

Prophets prayed for forgiveness — All that they [the Prophets] 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” (Sûrah 3:147).

Those who listen to the Prophet called to ask forgiveness — “Our Lord: we have heard the call of one [Muhammad] calling (us) to Faith, ‘you believe in the Lord,’ and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Yourself our souls in the company of the Righteous” (Sûrah 3:193).

We did not send a Messenger [Muhammad] but to be obeyed, in accordance with the Will of Allah. If they had only, when they were unjust to themselves, come to you [Muhammad] and asked Allah’s forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful (Sûrah 4:64).

Forgive People of the Book — Quite a number of the People of the Book [Jews and Christians] wish they could turn you (people) back to infidelity after you have believed, from selfish envy, after the Truth has become manifest unto them: but forgive and overlook, till Allah accomplish his purpose; for Allah has power over all things (Sûrah 2:109).

Overlook faults of others — We did not create the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with gracious forgiveness.

Forgive those who injure — 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) does not love those who do wrong (Sûrah 42:40).

Respect in Messenger’s presence gains forgiveness — Those that lower their voices in the presence of Allah’s Messenger [Muhammad],

— their hearts are tested for piety: for them is Forgiveness and a great Reward (Sûrah 49:3).

Small sins forgiven — Those who avoid great sins and shameful deeds, only (falling into) small faults,— verily your Lord is ample in forgiveness ... (Sûrah 53:32).

Comments

Whereas in the Bible forgiveness is only in Jesus Christ — in His blood sacrificed for our sins — in the Qur'an forgiveness is based primarily on works — certain deeds are worthy of certain merit or degrees of merit. Not only this, but small sins can be forgiven, according to the Qur'an, but Allah doesn't forgive major sins. It is interesting that respect for Muhammad as Allah's Messenger can gain great forgiveness and merit for the one practicing such respect.

GAMBLING (SEE DIVINATION)

GOD (LORD OR ALLAH)

The Bible

God is One — There is ... one God and Father of all, who is over all and through all and in all (Ephesians 4:6).

Comforting and compassionate — Praise be to the God and Father of our Lord Jesus

Christ, the Father of compassion and the God of all comfort (2 Corinthians 1:3).

Gentle — Therefore I am now going to allure her (Israel); I will lead her into the desert and speak tenderly to her (Hosea 2:14).

Good — There is only one who is good. If you want to enter life,

obey the commandments (Matthew 19:17).

Great — For this is what the high and lofty One says — he who lives forever, whose name is holy ... ” (Isaiah 57:15).

Eternal — In the beginning God created the heavens and the earth (Genesis 1:1).

Now to the King eternal, immortal, inviolable, the only God, be honor and glory for ever and ever (1 Timothy 1:17).

Faithful — Know therefore that the Lord your God is God; he is the faithful God ...

(Deuteronomy 7:9).

If we are faithless, he will remain faithful, for he cannot disown himself (2

Timothy 2:13).

Holy — Who will not fear you, O Lord, and bring glory to your name? For you alone

are holy. All nations will come and worship before you, for your righteous acts have been revealed (Revelation 15:4).

Immutable — If we are faithless, he will remain faithful, for he cannot disown himself (2 Timothy 2:13).

Inscrutable — How great is God — beyond our understanding!” (Job 36:26).

Just — “But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God’s wrath, when his righteous judgment will be revealed (Romans 2:5).

Loving — I have loved you with an everlasting love. I have drawn you with lovingkindness (Jeremiah 31:3).

I will betroth you to me forever: I will betroth you in righteous-

ness and justice, in love and compassion (Hosea 3:19).

To be loved by human beings — Love the Lord your God with all your heart and will all your strength (Deuteronomy 6:5).

Majestic — The Lord has established his throne in heaven, and his kingdom rules over all (Psalm 103:19).

Merciful and forgiving — The Lord is full of compassion and mercy” (James 5:11).

But with you (God) there is forgiveness, therefore you are feared (Psalm 130:4).

Omnipotent — Hallelujah! For our Lord God Almighty reigns (Revelation 19:6).

Omnipresent — “Can anyone hide in secret places so that I cannot see him,” declares the Lord. “Do I not fill heaven and earth,” declares the Lord (Jeremiah 23:24).

Omniscient — O Lord, you have searched me and you know me. You know when I sit and when I rise, you perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways (Psalm 139:1-3).

Patient — He (God) is patient with you, not wanting anyone to perish, but everyone to come to repentance (2 Peter 3:9).

Powerful — One thing God has spoken, two things I have heard: that you, O God, are strong, and that you, O Lord, are loving (Psalm 62:11).

Righteous — Righteous are you, O Lord, and your laws are right

(Psalm 119:137).

Supreme — Yours, O Lord, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O Lord is the kingdom; you are exalted as head over all. Wealth and honor come from you; you are the ruler over all things. In your hands are strength and power to exalt and give strength to all (1 Chronicles 29:11-12).

Spirit — “God is spirit, and his worshipers must worship in spirit and in truth” (John 4:24).

True — Let God be true, and every man a liar (Romans 3:4).

Vengeful — “It is mine to avenge; I will repay, says the Lord” (Romans 12:19).

The Qur’an

Allah is one only — Were you witnesses when Death appeared before Jacob? Behold, he said to his sons: “What will you worship after me?” They said: “We shall worship your God (Allah) and the God (Allah) of your fathers, — of Abraham, Isma’il and Isaac, — the One (True) God (Allah): to Him we bow (in Islam) (Sûrah 2:133).

He is the Living (One): there is no god but He: call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the Worlds! (Sûrah 40:65).

He has no partners — Say: “O People of the Book [Jews and Christians]! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we do not erect, from among ourselves, lords and patrons other than Allah.” If then they turn back, you say: “Bear witness that we (at least) are Muslims (bowing to Allah’s will) (Sûrah 3:64).

Is not begotten, nor begets — He begets not nor is begotten (Sûrah

112:3).

Has no son — O People of the Book! commit no excesses in your religion: nor say of Allah anything but the truth. Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: so believe in Allah and His Messengers. Do not say “Trinity”: desist: it will be better for you: for Allah is one God: glory be to Him: (far Exalted is He) above having a son. To Him belongs all things in the heavens and the earth. And enough is Allah as a Disposer of affairs (Sûrah 4:171).

To Him [Allah] is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? He created all things, and He has full knowledge of all things (Sûrah 6:101).

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 (Sûrah 19:35).

Creator of all things — Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs. 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 (Sûrah 39:62-63).

All things are from Him and belong to Him — Verily your Lord is Allah, Who created the heavens and the earth in six Days, and is firmly established on the Throne (of authority), regulating and governing all things. ... (Sûrah 10:3).

Behold! verily to Allah belong all creatures, in the heavens and on earth ... (Sûrah 10:66).

All honor is with Him — Let not their speech grieve you: for all power and honor belong to Allah: it is He Who hears and knows (all things) (Sûrah 10:65).

All beings to declare His glory — The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; and yet you do not understand how they declare His glory! Verily He is Oft-Forbearing, Most Forgiving! (Sûrah 17:44).

Blessed — And blessed is He to Whom belongs the dominion of the heavens and the earth, and all between them: with Him is the knowledge of the Hour (of Judgment): and to Him shall you be brought back (Sûrah 43:85).

Blesser of the Prophet — Allah and His Angels send blessings on the Prophet [Muhammad]: O you that believe! you send blessings on him, and salute him with all respect. Those who annoy Allah and His Messenger — Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating Punishment (Sûrah 33:56-57).

Knows all — Say: “Whether you hid what is in your hearts or reveal it, Allah knows it all: He knows what is in the heavens, and what is on earth. And Allah has power over all things (Sûrah 3:29).

Brings to light what is hidden — “O my son! (said Lukman), “if there be (but) the weight of a mustard-seed and it were (hidden) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well-acquainted (with them).

Calls to account — And they (even) assign, to things they do not know, a portion out of that which We have bestowed for their sustenance! By Allah, you shall certainly be called to account for your false inventions (Sûrah 16:56).

Does what He wills — Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah does what He wills (Sûrah 14:27).

Encompasses all things and all people — But to Allah belong all things in the heavens and on the earth: and He it is that encompasses all things (Sûrah 4:136).

Established on the Throne of Glory — Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly estab-

lished on the Throne (of authority) ... (Sûrah 7:54).

Exalted in power and might — Glory to Him [Allah]! He is high above all that they say! — Exalted and Great (beyond measure) (Sûrah 17:43).

For all things Allah ordains a due proportion — Allah knows what every female (womb) bears, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion (Sûrah 13:8).

Forgives sins — And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and asks 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 the Lord, and Gardens with rivers flowing underneath, — an eternal dwelling: how excellent a recompense for those who work (and strive)! (Sûrah 3:136-137).

Gives life, death — To Allah belongs the dominion of the heavens and the earth. He gives life and He takes it. Except for Him you have no protector nor helper (Sûrah 9:116).

Gives sustenance and wealth — The life of this world is alluring to those who reject faith, and then scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He wills (Sûrah 2:212).

That it is He [Allah] who gives wealth and satisfaction (Sûrah 53:48).

Guides whom He will — But Allah calls to the Home of Peace: He guides whom He pleases in a Way that is straight (Sûrah 10:25).

The Unbelievers say: “Why is not a Sign sent down to him from his Lord?” Say: “Truly Allah leaves to stray, whom He will, but He guides to Himself those who turn to Him in penitence, — (Sûrah 13:27).

Is just — These are the Signs of Allah: We release them to you in Truth: and Allah means no injustice to any of His creatures (Sûrah 3:108).

Is not unmindful of what humans do — Fulfill the Covenant of Allah when you have entered into it, and do not break your oaths after you have confirmed them; indeed you have made Allah your surety; for Allah knows all that you do” (Sûrah 16:91).

Is all-sufficient — If only they had been content with what Allah and His Messenger gave them, and had said, “Sufficient unto us is Allah! Allah and His Messenger will soon give us of His bounty: To Allah do we turn our hopes!” ... (Sûrah 9:59).

Is the best of planners — And (the unbelievers) plotted and planned; and Allah too planned, the best of planners is Allah (Sûrah 3:54).

Knows what is hidden — He [Allah] said: “O Adam! Tell them their natures.” When he had told them, Allah said: “Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal” (Sûrah 2:33).

Leads astray those He wills — Why should you be divided into two parties about the Hypocrites? Allah has upset them for their (evil) deeds. Would you guide those whom Allah has thrown out of the Way? For those whom Allah has thrown out of the Way, you will never find the Way (Sûrah 4:88).

Loves the righteous, who are kind, good and pure — How can there be a league, before Allah and His Messenger, with the Pagans, except those with whom you made a treaty near the Sacred Mosque? As long as these stand true to you, you stand true to them: for Allah loves the righteous (Sûrah 9:7).

On those who believe and do deeds of righteousness, there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness, — (or) again, guard themselves from evil and believe, — (or) again, guard themselves from evil and do good. For Allah loves those who do good (Sûrah 5:93).

Loves those who fight for His cause — Truly Allah loves those who fight in His Cause in battle array, as if there were a solid cemented structure (Sûrah 61:4).

Manifests His glory — When Moses came to the place appointed by Us, and his Lord addressed him, he said: “O my Lord! show (Yourself) to me, that I may look upon You.” Allah said: “By no means can you see Me (direct); but look upon the mount; if it abides in its place, then shall you see Me.” When his Lord manifested His glory on the Mount, He made it as dust, and Moses fell down in a swoon. When he recovered his senses he said: “Glory be to You! To You I turn in repentance, and I am the first to believe” (Sûrah 7:143).

Never breaks His promise — “Our Lord! You are He that will gather mankind together against a Day about which there is no doubt; for Allah never fails in His promise” (Sûrah 3:9).

No power but with Him — “Why did you not, as you went into your garden, say: Allah’s will (be done)! There is no power but with Allah!” ... (Sûrah 18:39).

Praise and prostration only to Him — (This will be) their cry therein: “Glory to You, O Allah!” And “Peace” will be their greeting therein! and the close of their cry will be: “Praise be to Allah, the Cherisher and Sustainer of the Worlds!” (Sûrah 10:10).

Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (acknowledging subjection), — with good-will or in spite of themselves: so do their shadows in the mornings and evenings ((Sûrah 13:15).

Purifies whom He pleases — Have you not turned your vision to those who claim sanctity for themselves? Nay — but Allah sanctifies whom He pleases. But never will they fail to receive justice in the least little thing (Sûrah 4:49).

Raises people to ranks or degrees — 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 your Lord is full of wisdom and knowledge (Sûrah 6:83).

Shaped in womb by Him — It is He [Allah] who shapes you in the womb as He pleases. There is no god but He, the Exalted in Might, the Wise (Sûrah 3:6).

Speaks the truth — Say: “The Truth is from your Lord”: let him who will, believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames) like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces. How dreadful the drink! How uncomfortable a couch to lie on! (Sûrah 18:29).

Sustains the heavens and the earth — (This will be) their cry therein: “Glory to You, O Allah!” And “Peace” will be their greeting therein! and the close of their cry will be: “Praise be to Allah, the Cherisher and Sustainer of the Worlds!” (Sûrah 10:10).

To Him belong all things — To Allah belongs all that is in the heavens and on earth. Whether you show what is in your minds or conceal it, Allah calls you to account for it. He forgives whom He please and punishes whom He pleases, for Allah has power over all things ((Sûrah 2:284).

Trust in Him — (They are) those who persevere in patience, and put their trust in their Lord (Sûrah 16:42).

Will not allow reward to be lost — Whoever works any act of Righteousness and has Faith, — his endeavor will not be rejected: We shall record it in his favor (Sûrah 94).

Will prevail — Allah has decreed: “It is I and my Messengers who must prevail”: for Allah is One full of strength, able to enforce His will (Sûrah 58:21).

Comments

As in the case of the Bible's references to God, there are hundreds of references to Allah in the Qur'an. For instance, mention of the mercy of Allah is repeated 60 times. The above references are only representative of the many passages referring to Allah. For the sake of space, only some of the passages have been used here.

In some ways descriptions of God in the Bible and of Allah in the Qur'an are almost synonymous. Both glorify the Creator God in exalted phrases.

However, in other ways the two descriptions radically part company. The Qur'an has many passages stating emphatically that Allah has no celestial partners and certainly no son. He cannot have a son. It is unbecoming to Him to have a son. He cannot have a son because He has no heavenly consort or wife. Does not this limit God to human understanding? Does this not attempt to force Him to deny the Son who plays such an essential role in saving, redeeming, mediating and serving as King and High Priest unto the Father. In fact, in the Qur'an there is no possibility of the fatherhood of God, neither over Christ nor over human beings who serve Him. In the Qur'an God is not just forgiving; He is also arbitrary in determining who will or who will not be forgiven and saved. Moreover, I find in the Qur'an not one verse mentioning the love of God for humankind in general, as in the Bible's case.

The Muslim concept of Allah is that of a different God from Jehovah. Allah means "the God." The word originated, according to Muslim scholars, with the Moon God, who married the sun goddess. They produced three "daughters of Allah." Al-Lat, Al-Uzza and Manat, all mentioned in verses in the Qur'an. These are the so-called "Satanic Verses." "The Moon God's symbol was the crescent moon, still used by Muslims on their mosques and flags.

Therefore, even the names of Jehovah (Yahweh) God and Allah are not synonymous, as many writers would lead us to believe.

In the Qur'an, Allah and Muhammad are closely linked.

Apparently, the key to Allah's bounty is Muhammad. Obedience to Muhammad equals obedience to Allah. Allah and His Messenger are the providers of good things for the Muslim. In a small way, this imitates Christ's position in relation to the Father. Obedience to Christ is essential for acceptance by God.

GODHEAD

The Bible

Three essences of God (or the Godhead) active in creation — In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God moved was hovering over the waters (Genesis 1:1-2).

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. ... He was in the world, and though the world was made through him, the world did not recognize him. ... The Word [Jesus] became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth (John 1:1-2, 10, 14).

For by him [Jesus] all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together (Colossians 1:16-17).

There is a Godhead — Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit ... (Matthew 28:19).

For in Christ all the fullness of the Deity [Godhead in Greek] lives in bodily form ... (Colossians 2:9).

And I [Jesus] will ask the Father, and he will give you another Counselor to be you forever — the Spirit of truth ... (John 14:16-17).

This Godhead is in perfect unity and harmony — I [Jesus] and the

Father are one (John 10:30).

“ ... I [Jesus] pray for also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you” (John 17:21).

... And it is the Spirit who testifies, because the Spirit is the truth (1 John 5:6).

The Qur'an

Trinity denounced — The do blaspheme who say: God is one of three in a Trinity: for there is no god except one God (Allah). If they do not desist from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them (Sûrah 5:73).

Comments

The Qur'an is correct in denying the word, “trinity,” because it does not exist in the Bible as such. However, it is incorrect in asserting that God is only one; that He cannot function in three forms or essences. His triune nature is seen from Genesis 1 to Revelation 22 — the entire text of the Bible. We all know that water comes in three forms, liquid, solid and gas, yet it is always water. Why, then, is it so difficult to understand that God can function in three forms, so united that they are one? Jesus said that He and the Father are one. If Jesus was a prophet, as Muslims believe, and if true prophets cannot lie, was Jesus lying or telling the truth when He said that He and the Father are one?

And another thing: We limit God when we say, categorically, that He can only function in a certain way, or when we say, “It doesn't behoove God ... ?” Who are we to limit Him and His way of doing things?

The fact that many of us believe that God has a Son whom He sent to the earth and has a Spirit who functions in the world doesn't make us polytheists. We believe in one God, but a God who chose to function as more than one Essence or Entity.

GOSPEL

The Bible

Good News — And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, “Do not be afraid. I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord.” (Luke 2:8-11).

Revelation of Jesus Christ — The beginning of the gospel about Jesus Christ, the Son of God (Mark 1:1).

Only one Gospel — I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel — which is really no gospel at all. ... But if even we or angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! (Galatians 1:6-8).

Guided by the Holy Spirit — Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit (2 Peter 1:20-21).

Verifies the divinity and teaching of Jesus — Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written

that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name (John 20:30-31).

Contains God’s blueprint for salvation — Now there was a man of the Pharisees named Nicodemus ... He came to Jesus at night and said, “Rabbi, we know you are a teacher who has come from God. For no one

could perform the miraculous signs you are doing if God were not with him.” In reply Jesus declared, “I tell you the truth, no one can see the kingdom of God unless he is born again.” “How can a man be born when he is old?” Nicodemus asked, “Surely he cannot enter a second time into his mother’s womb to be born!” Jesus answered, “I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit” (John 3:1-5).

“I told you that you would die in your sins; if you do not believe that I am not the one I claim to be, you will indeed die in your sins” (John 8:24).

“Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven. But whoever disowns me before men, I will disown him before my Father in heaven” (Matthew 10:32-33).

“... But unless you repent, you too will also perish” (Luke 13:3).

“Whoever believes and is baptized will be saved, but whoever does not believe will be condemned” (Mark 16:16).

To be proclaimed to all peoples — “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:19-20).

The Qur’an

Jesus taught Gospel by Allah — “And Allah will teach him [Jesus] the Book and Wisdom, the Law and the Gospel” (Sûrah 3:48).

Jesus confirmed the Law by the Gospel — And in their [Prophets, Rabbis and Doctors of Law] 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 has revealed therein. If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) those who rebel ((Sûrah 5:46-47).

People of Book rejected its revelations — If only the People of the Book [Jews and Christians] had believed and been righteous, We should indeed have blotted out their iniquities and admitted them to Gardens of Bliss. 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 (Sûrah 5:66-67).

Gospel prefigures Islam — Muhammad is the Messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. You will 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 this prostration. This is their similitude in the Taurat [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 [Jews and Christians] with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness and a great Reward (Sûrah 48:29).

Comments

According to the Bible, the Gospel is the good news about Jesus — His birth, life on earth, teaching, miracles, example, vicarious death for our sins, resurrection, ascension and promise to return, to receive the faithful unto Himself. Central to the Gospel is the death, burial and resurrection of Jesus. This message is to be taught to all peoples. Removing this heart from the Gospel means destroying the very foundation of the Christian faith.

The Qur'an passes over the Gospel as merely a stage in the development of Allah's revelations, superseded by the Qur'an itself. Essentially no teaching of the Gospel is even mentioned in the Qur'an. As Cragg points out, of the some 90 verses of the Qur'an mentioning Jesus, at least 64 deal with nativity stories, many of these verses duplicating each other. Only 26 verses deal, even indirectly, with His life and teaching. Cragg then reports,

“It has been observed that the New Testament Gospels are really passion narratives with extended introduction. It could well be said that the Jesus cycle in the Qur’an is nativity narratives with attenuated sequel” (Cragg, 1985:25-26).

At one time in the development of the Qur’an, Christians were told that if they followed their Gospel, they could achieve Paradise, but that most refused to follow it; only a relative few followed it faithfully.

GOVERNMENT

The Bible

God is sovereign over all nations and their leaders — And the Egyptians will know that I am the Lord when I stretch out my hand against Egypt and bring the Israelites out of it

(Exodus 7:5).

... Seven times will pass over you until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes (Daniel 4:25).

Governments ordained by God — Everyone must submit himself to the governing authorities, for there is no authority except that which God has established (Romans 13:1).

Governments are God’s agents to maintain civil order — ... the authorities are God’s servants to give their full time to governing (Romans 13:6).

To be obeyed by citizens — Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience (Romans 13:5).

Submit yourselves for the Lord’s sake to every authority instituted among men: whether to the king, as the supreme authority, or to governors, who are sent by him to punish those who do wrong and to commend

those who do right (1 Peter 2:13).

To receive and disburse taxes for the public good — Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor (Romans 13:7).

Hold the sword of punishment — For he (civil authority) is God’s servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God’s servant, an agent of wrath to bring punishment on the wrongdoer (Romans 13:4).

Government leaders to be honored and prayed for — Show proper respect to everyone. Love the brotherhood of believers, fear God, honor the king (1 Peter 2:21).

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone — for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness (1 Timothy 2:1).

One reason only for civil disobedience — Then they [religious authorities] called them [Peter and John] in again and commanded them not to speak or teach at all in the name of Jesus. But Peter and John replied, “Judge for yourselves whether it is right in God’s sight to obey you rather than God. For we cannot help speaking about what we have seen and heard (Acts 4:18-20).

“We gave you strict orders not to teach in this name,” he [the high priest] said. “Yet you have filled Jerusalem with your teaching ... ” Peter and the other apostles replied: “We must obey God rather than men!” (Acts 5:28-29).

The Qur’an

Based on Allah — Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion — the one when He has chosen for them, and that He will change (their state), after the fear in which they

(lived), to one of security and peace. ‘They will worship Me (alone) and not associate anything with Me.’ If any do reject Faith after this, they are rebellious and wicked (Sûrah 24:55).

All citizens to obey Allah, His Messenger and those in authority — O you who believe! obey Allah, and obey the Messenger [Muhammad] and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you believe in Allah and the Last Day: that is best, and most suitable for final determination (Sûrah 4:59).

Qur’an the legal text by which judgments made — We have sent down to you the Book [the Qur’an] in truth, that you might judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust (Sûrah 4:105).

Law of retaliation — We ordained therein for them [Jews]: “Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.” But if an one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by the light of what Allah has revealed, they are (no better than) wrong-doers (Sûrah 5:45).

Against them [Unbelievers] make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides ... Whatever you shall spend in the Cause of Allah, shall be repaid to you, and you shall not be treated unjustly (Sûrah 8:60).

O Messenger! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding (Sûrah 8:65).

Proper authorities to judge — “When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Messenger [Muhammad], or to those charged with authority among them, the proper investigators would have tested if from them (direct). Were it not for the Grace and Mercy of Allah to you, all but a few of you would have fallen into the clutches of Satan (Sûrah 4: 83).

Harsh punishment for crime — As to the thief, male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in Power (Sûrah 5:38).

The woman and the man guilty of adultery or fornication, — flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if you believe in Allah and the Last Day: and let a party of the Believers witness their punishment. Let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an Unbeliever; nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden (Sûrah 24:2-3).

Four witnesses required — And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), — flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors ... (Sûrah 24:4).

Comments

God's sovereign will is emphasized both in the Bible and the Qur'an. However, the Bible goes beyond the Qur'an in relationship to government, in that we are to pray for civil authorities, as well as to honor and obey them.

The Qur'an's vision of government is theocratic; an echo of Old Testament theocracy. The ideal Muslim state is one run totally by religious leaders — imams — and this is the goal of radical Muslims — to bring all nations under shariah, or Muslim law.

The New Testament teaches that there is civil authority, apart from spiritual authority, yet we are to obey government authorities. Furthermore, the New Testament indicates that the higher government to which the Christian is called is spiritual, not political. As Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place" (John 18:36).

According to the Qur'an, legal matters and punishments were to be brought to Muhammad, primarily, for settling. Punishment was to be harsh for certain sins, such as adultery or theft. This, again, is an echo of the Old Testament, but actually in the case of adultery, the Qur'anic punishment is less severe than the Mosaic Law.

GRACE

The Bible

A free gift of God — For it is by grace you have been saved, through faith — and this not from yourselves, it is the gift of God ... (Ephesians 2:8).

Justification from sin — ... for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus (Romans 3:23-24).

Salvation from condemnation — But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions — it is by grace you have been saved ... (Ephesians 2:4-5).

Pardon from sin — In (Christ) we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding (Ephesians 1:7-8).

Means of edification — Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified (Acts 20:32).

Given by God — I (Paul) have written you quite boldly on some points, as if to remind you of them again, because of the grace God gave me to be a minister of Christ Jesus to the Gentiles ... (Romans 15:15-16).

Provided through Christ — I [Paul] always thank God for you because of his grace given you in Christ Jesus (1 Corinthians 1:4).

Manifested by Christ — For the law was given through Moses; grace and truth came through Jesus Christ (John 1:17).

Abundant — With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all (Acts 4:33).

Glorious — For he (Jesus) chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will — to the praise of his glorious grace which he lavished on us with all wisdom and understanding (Ephesians 1:4-7).

Given to the humble — But he (God) gives us more grace. That is why Scripture says: “God opposes the proud but gives grace to the humble” (James 4:6).

We are called by grace — But join with me (Paul) in suffering for the gospel, by the power of God, who has saved us and called up to a holy life — not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus ... (2 Timothy 1:9-10).

We have hope through grace — May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and great hope, encourage your hearts and strengthen you in every good deed and word (2 Thessalonians 2:16-17).

We can have abundant grace — And God is able to make all grace abound to you ... (2 Corinthians 9:8).

We must continue and grow in grace — When the congregation was

dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God (Acts 13:43).

But grow in the grace and knowledge of our Lord and Savior Jesus Christ ... (2 Peter 3:18).

We can fall from God's grace — You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace (Galatians 5:4).

We can pervert God's grace into license to do evil — For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord (Jude 4).

The Qur'an

Messenger given grace — Allah give you grace! Why did you grant them exemption until those who told the truth were seen by you in a clear light, and you had proved the liars? (Sûrah 9:43).

Some humans receive Allah's grace — The way of those on whom You have bestowed Your Grace, those whose (portion) is not wrath, and who do not go astray (Sûrah 1:7).

Martyrs glory in the grace and bounty of Allah — They glory in the Grace and the Bounty from Allah, and in the fact that Allah does not suffer the reward of the Faithful to be lost (in the least) (Sûrah 3:171).

Obeying Allah and His messenger brings grace — All who obey Allah and the Messenger [Muhammad] are in the company of those on who is the Grace of Allah ... (Sûrah 4:69).

Grace saves from Satan — ... Were it not for the Grace and Mercy of Allah to you, all but a few of you would have fallen into the clutches

of Satan (Sûrah 4:83).

Faithful will soon be admitted to Grace and Mercy — 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 (Sûrah 4:175).

Allah's Grace continues until its repentients change their minds — “Because Allah will never change the Grace which He has bestowed on a people until they change what is in their (own) souls: and verily Allah is He Who hears and knows (all things)” (Sûrah 8:53).

Grace depends on merit — “(And to preach thus), 'You seek the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, good (and true), for a term appointed, and bestow His abounding grace on all who abound in merit! But if you turn away, then I fear for you the Penalty of a Great Day: (Sûrah 11:3).

Allah gives Grace to whom He pleases — Their Messengers said to them: “True, we are humans like yourselves, but Allah grants His Grace to such of His servants as He pleases ... “ (Sûrah 14:11).

Grace shown miraculously — O you who believe! Remember the Grace of Allah, (bestowed) on you, when there came down on you hosts (to overwhelm you): but We sent against them a hurricane and forces that you did not see ... (Sûrah 33:9).

Comments

The Qur'an has relatively little to say about grace, a topic dealt with at length in the New Testament. In fact, it is only by the Lord's grace that salvation was offered to humanity through the sacrificial death of Jesus Christ. It is only by His grace that anyone can be saved.

The Qur'an seems to say that Allah's Grace falls only on those who merit it; on those whom He arbitrarily blesses, in contrast with the

Bible's teaching that God's grace is extended to all of mankind, if they turn to Him in obedience.

HEAVEN AND PARADISE

The Bible

Heaven an eternal place of nourishment and healing — Then the angel showed me [John] the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations (Revelation 22:1-2).

A place of service — The throne of God and of the Lamb [Jesus] will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads (Revelation 22:3-4).

A light-filled place — There [in Heaven] will be no more light. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light and they will reign for ever and ever (Revelation 22:5).

A glorious place — When Christ, who is your life, appears, then you also will appear with him in glory (Colossians 3:4).

A place of rest — Then I heard a voice from heaven say, "Write: Blessed are the dead who die in the Lord from now on." "Yes," says the Spirit, "they will rest from their labor, for their deeds will follow them (Revelation 14:13).

A place of joy and praise — I tell you that ... there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent. ... I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents (Luke 15:7,10).

A spiritual and holy city — For here we do not have an enduring city, but we are looking for the city that is to come (Hebrews 13:14).

A place made by the Lord — Do not let your hearts be troubled. Trust in God; trust also in me [Jesus]. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you (John 14:1-2).

A place prepared for the just — Then the king will say to those on his right, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world" (Matthew 25:34).

A place for the saved — Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life (Revelation 21:27).

A place for those enrolled in Heaven — However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven (Luke 10:20).

A place free of sorrow, pain and death — He [Jesus] will wipe away every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away (Revelation 21:4).

A place of immortality — So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body (1 Corinthians 15:42-44).

Flesh and blood will not exist there — I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable (1 Corinthians 15:50)

Marriage will not exist there, nor will male and female — At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven (Matthew 22:30).

The repentant thief would be with Jesus in paradise — Then he [the crucified thief] said, “Jesus, remember me when you come into your kingdom.” Jesus answered him, “I tell you the truth, today you will be with me in paradise” (Luke 23:42-43).

Paul caught up in a vision to paradise — And I know that this man [Paul] — whether in the body or apart from the body I do not know, but God knows — was caught up into paradise. He heard inexpressible things, things that man is not permitted to tell (2 Corinthians 12:3-4).

The one who overcomes will eat of the tree of life in paradise — He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God (Revelation 2:7).

The Qur'an

A physical place of comfort and delights — Say: Shall I give you glad tidings of things far better than those? For the righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with Companions pure (and holy); and the good pleasure of Allah. For in Allah's sight are (all) his servants (Sûrah 3:15).

But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens ... Containing all kinds (of trees and delights) ... In them (each) will be two springs flowing (free) ... In them will be Fruits of every kind, two and two ... They will recline on carpets, whose inner linings will be of rich brocade: the Fruit of the gardens will be near (and easy to reach) ... In them will be (Maidens) chaste, restraining their glances, whom no man or Jinn before them has touched ... Like unto rubies and coral ... And besides these two, there are two other Gardens ... Dark green in color (from plentiful watering) ... In them (each) will be two springs pouring forth water in continuous abundance ... In them will be Fruits, and dates and pomegranates

... In them will be fair (Companions), good, beautiful ... Companions restrained (as to their glances), in (goodly pavilions) ... reclining on green cushions and rich carpets of beauty (Sûrah 55:46-76).

The Faithful to dwell forever in Gardens — Their Lord gives them glad tidings of a Mercy from Himself, of His good pleasure, and of Gardens for them, wherein are delights that endure: They will dwell therein for ever. Verily in Allah's presence are delights that endure (Sûrah 9:21-22).

The righteous (will be) amid Gardens and fountains (of clear-flowing water). (Their greeting will be): "You enter here in Peace and Security." And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity). There no sense of fatigue shall touch the, nor shall they (ever) be asked to leave (Sûrah 15:45-48).

Wives to enter with the Faithful — You enter the Garden, you and your wives, in (beauty and) rejoicing (Sûrah 43;70).

The faithful will live in mansions in Heaven — But those who believe and work deeds of righteousness — to them We shall give a Home in Heaven, lofty mansions beneath which flow rivers, — to dwell therein for ever; — an excellent reward for those who do (good)! — Those who persevere in patience, and put their trust in the Lord and Cherisher (Sûrah 29:58-59).

Degrees and companions in Paradise — And those Foremost (in Faith) will be foremost (in the Hereafter). These will be nearest to Allah: in Gardens of Bliss ... (They will be) on Thrones encrusted (with gold and precious tones), Reclining on them, facing each other. Round about them will (serve) youth of perpetual (freshness), With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains: ... And with fruits, any that they may select; And the flesh of fowls, and that they may desire. And (there will be) Companions with beautiful, big and lustrous eyes, — like unto pearls well-guarded. A Reward for the Deeds of their past (Life) ... what will be the Companions of the Right Hand? (They will be) among the lote-trees without thorns. Among Tall trees with flowers (or fruits) piled one above another, — In shade long-extended,

By water flowing constantly, And fruit in abundance ... And on Thrones (of Dignity), raised high. We have created (their Companions) of special creation. And made them virgin-pure (and undefiled), — Beloved (by nature), equal in age, — For the Companions of the Right Hand (Sûrah 56:10-38).

As to the Righteous, (they will be) in a position of security. Among Gardens and Springs; Dressed in fine silk and in rich brocade, they will face each other; So; and We shall join them to Companions with beautiful, big and lustrous eyes (Sûrah 44:51-54).

Families joined to Believers in Paradise — They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful, big and lustrous eyes. And those who believe and whose families follow them in Faith, — to them We shall join their families: nor shall We deprive them (of the fruit) of anything of their works: (yet) each individual is in pledge for his deeds. And We shall bestow on them, of fruit and meat, anything they shall desire (Sûrah 52:20-22).

Delights such as youth and wine found in Paradise — As to the Righteous, they shall drink of a Cup mixed with Kafur, — A fountain where the devotees of Allah do drink, making it flow in unstinted abundance ... And because they were patient and constant, He will reward them with a Garden and (garments of) silk. Reclining in the (Garden) on raised thrones, they will see there neither the sun's (excessive heat) nor excessive cold. And the shades of the (Garden) will come low over them, and the bunches of (fruit), there, will hang low in humility. And amongst them will be passed round vessels of silver and goblets of crystal, — Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes). And they will be given to drink there of a Cup (of Wine), mixed with Zanjabil, — A fountain there, called Salsabil. And round about them will (serve) youth of perpetual (freshness): if you see them, you would think them scattered Pearls. And when you look, it is there you will see a Bliss and a Realm Magnificent. Upon them will be green garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink a drink pure and holy. “Verily this is a Reward for you, and your Endeavor is accepted and recognized (Sûrah 76:5-22).

They [Companions of the Garden] and their associates will be in

groves of (cool) shade, reclining on Thrones (of dignity); (Every) fruit (enjoyment) will be there for them; they shall have whatever they call for ... (Sûrah 36:56-57).

No sorrow, toil or weariness in Paradise — And they will say: “Praise be to Allah, Who has removed from us (all) sorrow: for our Lord is indeed Oft-Forgiving ready to appreciate (service): “Who has, out of His Bounty, settled us in a Home that will last: no toil nor sense of weariness shall touch us therein” (Sûrah 35:34-35).

Comments

The Bible has many references to Heaven as such, while the Qur'an has almost no mention of that realm. The Qur'an refers to the eternal abode of the faithful as Paradise.

The Bible mentions Paradise as such only three times. The Qur'an has about 130 passages dealing with Paradise, which apparently is more or less the Qur'anic equivalent of Heaven. These Qur'anic passages describe Paradise in the most graphic physical terms, including frequent mention of beautiful young women to wait on those who gain Paradise. The Qur'anic description of Paradise is in an Arabic frame of reference. It emphasizes underground rivers and springs, apparently due to the great value placed on such streams in the barren regions of Arabia.

The Bible teaches us that there will be neither sexual relationships nor marriage in Heaven. There will be no physical families there. The Qur'an, on the contrary, makes the point various times that Paradise is a physical place in which, it is hinted at least, there will be sexual delights and even the families of the faithful transferred to Paradise, to exist there in an earthly family relationship.

Note that, according to the Qur'an, Paradise is gained through works. Enough of certain deeds, and especially martyrdom in the Islamic cause, will guarantee a place in Paradise, where the faithful will be ranked according to their level of works or perhaps of their relative value before Allah. According to the Bible, the faithful gain Heaven through the blood of Christ, through His forgiveness and through His grace, and not

through their own works or merit.

HELL

The Bible

A place of eternal fire — “Then he (Jesus) will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels’” (Matthew 25:41).

A lake of fire — The two of them (the beast and the false prophet) were thrown alive into the fiery lake of burning sulphur (Revelation 19:20).

A place of eternal judgment and punishment — Therefore let us leave the elementary teachings about Jesus Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment (Hebrews 6:2).

Then they [those who did not care for others in need] will go away to eternal punishment, but the righteous to eternal life (Matthew 25:46).

A place of condemnation — Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out — those who have done good will rise to live, and those who have done evil will rise to be condemned (John 5:28-29).

A place of eternal destruction — He [Jesus] will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power (2 Thessalonians 1:8-9).

A place of darkness; of weeping and gnashing of teeth — And throw that worthless servant outside, into the darkness, where there will be

weeping and gnashing of teeth (Matthew 25:30).

The second death — But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars — their place will be in the fiery lake of burning sulphur. This is the second death (Revelation 21:8).

Prepared for the devil and his angels — “Then he [Jesus] will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels’” (Matthew 25:41).

Prepared for those who do not obey the Gospel — He [God] will pay back trouble to those who trouble you and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord ... (2 Thessalonians 1:6-9).

Prepared for those who practice evil — “Not everyone who says to me, ‘Lord, Lord’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evil-doers’” (Matthew 7:21-23).

Outside [of heaven] are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood (Revelation 22:15).

The home of the impure and impious — But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars — their place will be in the fiery lake of burning sulphur. This is the second death (Revelation 21:8).

The home of those who have fallen from the faith — If they [formerly faithful Christians] have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and over-

come, they are worse off at the end than they were at the beginning. It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them (2 Peter 2:20-22).

The Qur'an

A place of boiling water — This is the Hell which the sinners deny: In its midst and in the midst of boiling water will they wander round! (Sûrah 55:43-44).

The Companions of the Left Hand, — what will be the Companions of the Left Hand? (They will be) in the midst of a fierce Blast of Fire and in Boiling Water, and in the shades of Black Smoke: Nothing (will be there) to refresh, nor to please ... You will surely taste of the Tree of Zaqqum, “Then will you fill your insides therewith, “And drink Boiling Water on top of it: “ Indeed you shall drink like diseased camels raging with thirst!” Such will be their entertainment on the Day of Requital! (Sûrah 56:41-56).

A place of pitch and fire — The Earth will be changed to a different Earth, and so will will be the Heavens, and (men) will be marshaled forth, before Allah, the One, the Irresistible. And you will see the Sinners that day bound together in fetters; — Their garments of liquid pitch, and their faces covered with Fire; That Allah may requite each soul according to its deserts; and verily Allah is Swift in calling to account (Sûrah 14:48-51).

A place of seven Gates for seven classes of sinners — And verily, Hell is the promised abode for them all! To it are seven Gates: for each of those Gates is a (special) class (of sinners) assigned (Sûrah 15:43-44).

Those whose balance of deeds is light will go to Hell— Then those whose balance (of good deeds) is heavy, — they will attain salvation: But those whose balance is light, will be those who have lost their souls; in Hell will they abide. The Fire will burn their faces, and they will therein grin, with their lips displaced (Sûrah 23:102-104).

Comments

Hell is described in both the Bible and the Qur'an as a horrible place reserved for those who disobey God. In the Bible it is presented as a spiritual, not physical, place. That is, Hell is eternal, not earthly. In the Qur'an, which emphasizes Hell's nature in graphic detail, it is described as a physical place, a literal place of burning pitch and boiling water.

Hell is presented in the Qur'an as the destiny of those whose balance of deeds on earth is light. In other words, the scale is tilted against them. Going to either Heaven or Hell is based on works — an earned destiny for which one is paid in keeping with his or her actions while on earth, and not on grace.

The Qur'an devotes much more space to Judgment and Hell than does the Bible. The passages cited in this book are only some of the more than 300 citations on the Judgment and more than 160 verses on Hell. It gives me the impression that there is a fixation in the Qur'an on these two subjects. Muhammad's early listeners rejected a Day of Judgment, a resurrection from the dead and a Hell. Perhaps this is why so much emphasis is given to these subjects in the Qur'an.

HOLY SPIRIT

The Bible

Third manifestation of the Godhead — “Therefore go and make disciples of all

nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

teaching them to observe everything I have commanded you” (Matthew 28:19-20).

Eternally existent and involved in creation — “In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hov-

ering over the waters” (Genesis 1:1-2).

Found throughout the Bible — “The Spirit of God has made me; the breath of the

Almighty gives me life” (Job. 22:4).

“All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them” (Acts 2:4)

“For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit” (2 Peter 1:21).

Speaker — “The Spirit clearly says that in later times some will abandon the faith and

follow deceiving spirits and things taught by demons” (1 Timothy 4:1).

Testifier — “When the Counselor comes, whom I will send to you from the Father,

the Spirit of truth who goes out from the Father, he will testify about me” (John

14:26).

Counselor and teacher — “But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things ... ” (John 15:26).

Guide — “But when he, the Spirit of truth, comes, he will guide you into all truth”

(John 16:13).

Leader and Forbidder — “Paul and his companions traveled throughout the region

of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word

in the province of Asia” (Acts 16:6).

Searcher — “The Spirit searches all things, even the deep things of God” (1 Corinthians 2:10).

Omniscient — “... no one knows the thoughts of God except the Spirit of God” (1 Corinthians 2:11).

Omnipotent — ”But as for me, I am filled with power, with the Spirit of the Lord ... “
(Micah 3:8).

Omnipresent — “Where can I go from your Spirit?” (Psalm 139:7).

Source of the miraculous —”But if I (Jesus) drive out demons by the Spirit of God, then the kingdom of God has come upon you” (Matthew 12:28).

Intercessor — “ ... the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express” (Romans 8:26).

Indweller — “Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God. You are not your own; you were bought at a price” (1 Corinthians 6:19).

Inspirer of the Word of God — “For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit” (2 Peter 1:21).

Witness — The Spirit himself testifies with our spirit that we are children of God (Romans 8:16).

A Person, in the divine sense — “When the Counselor comes, whom

I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me” (John 14:26).

One who can be grieved — “And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption” (Ephesians 4:30).

One who can be resisted — “You stiffnecked people, with uncircumcised hearts and ears! You are just like your fathers. You always resist the Holy Spirit!” (Acts 7:51).

One who can be lied unto — Then Peter said, “Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit ... ” (Acts 5:3).

One who can be blasphemed — “And so I tell you, every sin and blasphemy will be forgiven, but the blasphemy against the Spirit will not be forgiven” (Matthew 12:31).

A gift from God — “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit” (Acts 2:38).

The Qur’an

Jesus given the holy spirit — Those Messengers 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 ... (Sûrah 2:353).

The Spirit of inspiration brings knowledge — They ask you concerning the Spirit (of inspiration). Say: “The Spirit (comes) by command of

my Lord: of knowledge it is only a little that is communicated to you, (O men)” (Sûrah 17:85).

The Holy Spirit reveals the Qur’an — Say, the Holy Spirit has brought the revelation from your Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims (Sûrah 16:102).

Comments

There are countless passages throughout the Bible on the Holy Spirit. This manifestation of the Godhead is absolutely essential to the giving of the Scriptures and to our receiving them, understanding them, obeying them, being born into the family of God, being guided spiritually, being able to lift our prayers to God and being raised from the dead. In short, we can have no spiritual life without the indwelling of the Spirit.

The Qur’an has few passages that even mention the Holy Spirit. Most of His nature and work is not included in the Qur’anic text.

HOMOSEXUALITY

The Bible

A first example in Genesis — Before they [Lot, his family and divine guests] had gone to bed, all the men from every part of the city of Sodom — both young and old — surrounded the house. They called to Lot, “Where are the men who came to you tonight. Bring them out to us so that we can have sex with them” (Genesis 19:1:4-5).

Prohibited in the Old Testament — If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads (Leviticus 20:13).

Exposed as a perversion — Because of this [sinful, lustful desires], God gave them over to shameful lusts. Even their women exchanged nat-

ural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion (Romans 1:26-27).

An act of our sinful nature — The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions, and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God (Galatians 5:19-21).

Excluded from Heaven — Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city [Heaven]. Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood (Revelation 22:14-15).

The Qur'an

Condemnation on those who practice lusts with those of same sex — “For you practice

your lusts on men in preference to women: you are indeed a people transgressing beyond bounds” (Sûrah 7:81).

“Of all the creatures in the world, will you approach males, “And leave those whom Allah has created for you to be your mates? Nay, you are a people transgressing (all limits)” (Sûrah 26:165-166).

(We also sent) Lut (as a Messenger): behold, he said to his people, “Do you do what is shameful though you see (its iniquity)? Would you really approach men in your lusts rather than women? Nay, you are a people (grossly) ignorant!” (Sûrah 27:54-55).

And (remember) Lut [Lot]: behold, he said to his people: “You commit lewdness, such as no people in Creation (ever) committed before you. Do you indeed approach men, and cut off the highway? — and practice wickedness (even) in your councils? But his people gave no answer but this: they said: “Bring us the Wrath of Allah if you tell the truth” (Sûrah 29:28-29).

[Homosexual] lewdness to be punished — If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain form them some (other) way. If two men among you are guilty of lewdness, punish them both, if they repent and amend, leave them alone, for Allah is Oft-returning, Most Merciful (Sûrah 4:15-16).

Comments

The Qur'an limits its teaching on homosexuality primarily to the case of Lot. Six passages deal with what transpired in Sodom. One other passage (Sûrah 4:15-16). deals specifically with the subject. Even then, the punishment is not death but unspecified punishment for men until they repent. For women, evidently the punishment is lifelong confinement. The Bible, on the contrary, is much more explicit throughout on this subject, where it is clearly presented as a perversion which will receive both divine and earthly punishment. In the Old Testament the punishment was death. In the New Testament it is eternal condemnation.

HOUSE OF WORSHIP

The Bible

God had not dwelt in a structure before time of David — “Go and tell my servant David, ‘This is what the Lord says: Are you the one to build me a house to dwell in? I have not dwelt in a house from the day I brought the Israelites up out of Egypt to this day. ... Wherever I have moved with all the israelites, did I ever say to any of their rulers whom I commanded to shepherd my people Israel, “Why have you not built me a house of cedar?” ... I will raise up your offspring to succeed you [Solomon], who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name ... ” (2 Samuel 7:5-7, 12-13).

The temple in Jerusalem destroyed twice — On the seventh day of the fifth month, in the nineteenth year of Nebuchadnezzar king of Babylon, Nebuzaradan commander of the imperial guard ... came to Jerusalem. He set fire to the temple of the Lord, the royal palace and all the houses of Jerusalem. Every important building he burned down (2 Kings 25:8-9).

Some of his {Jesus'} disciples were remarking about how the temple was adorned with beautiful stones and with gifts dedicated to God. But Jesus said, "As for what you see here, the time will come when not one stone will be left on another; every one of them will be thrown down" (Luke 21:5-6).

True worship in heart, not dependant on a building — Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain [Gerizim] nor in Jerusalem [at the temple]. ... Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks" (John 4:21-24).

God does not dwell in temples made by humans — "The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands" (Acts 17:24).

Christians living stones in God's house — As you come to him, the living Stone [Jesus] — rejected by men but chosen by God and precious to him — you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ (1 Peter 2:4-5).

The Qur'an

The first house of worship in Bakka — The first House (of worship) appointed for men was that at Bakka [Mecca]; full of blessing and of guidance for all kinds of beings. In it are Signs manifest; (for example), the Station of Abraham; whoever enters it attains security; pilgrimage thereto is the duty men owe to Allah, — those who can afford the journey; but if any deny faith, Allah does not stand in need of any of His creatures (Sûrah 3:96-97).

Kaa'ba (Ka'bah) erected and blessed by Abraham and Isma'il — Remember We made the House [the Kaa'ba] a place of assembly for man and a place of safety; and you take the Station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il [Ishmael], that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer). 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.” ... And remember Abraham and Isma'il raised the foundations of the House (with this prayer): “Our Lord! accept (this service) from us: for You are the All-Hearing, the All-Knowing” (Sûrah 2:125-127).

Sacred mosque laid on piety — ... There is a mosque whose foundation was laid from the first day on piety; it is more worthy of your standing forth (for prayer) therein. In it are men who love to be purified; and Allah loves those who make themselves pure (Sûrah 9:108).

Turn to sacred Mosque in prayer — We see the turning of your face (for guidance) to the heavens: now shall We turn you to a Qibla that shall please you. Turn your face in the direction of the sacred Mosque: wherever you are, turn your faces in that direction. The people of the Book [Jews and Chrftistians] know well that that is the truth from their Lord. Nor is Allah unmindful of what they do (Sûrah 2:144).

Muhammad made miraculous journey from Sacred Mosque in Mecca to Farthest Mosque in Jerusalem — Glory to (Allah) Who took His Servant [Muhammad] for a Journey by night from the Sacred Mosque to the Farthest Mosque, whos precincts We did bless, — in order that We might show him some of Our Signs: for He is the One Who hears and sees (all things) (Sûrah 17:1).

Mosques of Allah to be visited and maintained — The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practice regular charity s... (Sûrah 9:18).

In the Old Testament no house was built for God until the time of Solomon, with that one and a later one built initially after the return from Babylonian captivity and later greatly expanded and embellished by King Herod. In the New Testament it is made clear that worship is not centered on a place, but rather on God and the heart of the one worshiping. The true house of God today is the church, with faithful members making up the stones in its structure, Christ being the cornerstone or capstone and the apostles and prophets being the foundation.

According to the Qur'an the first house of worship was built by Abraham and Ishmael, long before the time of Solomon, locating it in Mecca, a place non-existent that early in history and far from the places in which Abraham sojourned in Canaan. Except for a short sojourn in Egypt, there is no biblical mention of Abraham's ever dwelling farther south than the area of Kadesh Barnea. That location is far indeed to the north of Mecca.

The Sacred Mosque at Mecca receives considerable attention in the Qur'an and is, in fact, at the geographical heart of the Islamic faith. It is held in reverential awe and is the goal of all Muslim pilgrims. The sacred stone in its corner, possibly a meteorite, was in the building from far earlier than the time of Muhammad, when the Ka'aba, or Kabah, was a pagan shrine.

This shrine is followed, in the Islamic faith, but the Mosque at Medina and the Al Aqsa Mosque in Jerusalem. All three are held to be sacred.

HYPOCRISY AND UNBELIEF

The Bible

A sin against God — Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit ... What made you think of doing such a thing? You have not lied to men but to God" (Acts 5:1-4).

Profane, crooked behavior — The man of integrity walks securely, but he who takes crooked paths will be found out (Proverbs 10:9).

A pretense of being holy, but rather deceptive — So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full (Matthew 6:2).

With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's image. Out of the same mouth come praise and cursing. My brothers, this should not be (James 3:9-10).

Hurtful to the truth — He (Jesus) replied, "Isaiah was right when he prophesied about you hypocrites; as it is written: 'These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men'" (Mark 7:6-7).

Hurtful to other people — With his mouth the godless (hypocrite) destroys his neighbor, but through knowledge the righteous escape (Proverbs 11:9).

Punished by God — Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city. Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood (Revelation 22:14-15).

Jesus' works frustrated by Jews' unbelief — And he [Jesus] did not do many miracles there because of their lack of faith (Matthew 13:58).

Warning against unbelief — See to it, brothers, that none of you has a sinful, unbelieving heart that turns away from the living God (Hebrews 3:12).

Unbelief kept Israel from entering the Promised Land — And to whom did God swear that they [Israelites] would never enter his rest if

not to those who disobeyed? So we see that they were not able to enter, because of their unbelief (Hebrews 3:16-17).

Christians not to be yoked with unbelievers — Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? (2 Corinthians 6:14).

Unbelievers assigned to Hell — But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars — their place will be in the fiery lake of burning sulfur. This is the second death (Revelation 21:8).

The Qur'an

Jews and Christians hypocritical in failing to live up to their law — If only the People of the Book [Jews and Christians] had believed and been righteous, We should indeed have blotted out their iniquities and admitted them to Gardens of Bliss. 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 part on the right course: but many of them follow a course that is evil (Sûrah 5:65-66).

Hypocrites disgusted by Qur'anic message — When it is said to them: "Come to what Allah has revealed, and to the Messenger [Muhammad]": you see the Hypocrites avert their faces from you in disgust (Sûrah 4:61).

Kill the Hypocrites — Why should you be divided into two parties about the Hypocrites [Jews and Christians, along with false Muslims]? Allah has upset them for their (evil) deeds. Would you guide those whom Allah has thrown out of the Way, you will never find the Way. They but wish that you should reject Faith, as they do, and thus be on the same footing (as they): but do not take friends from their ranks until they flee in the way of Allah (from the forbidden). But if they turn renegades, seize them and slay them wherever you find them; and (in any case) take no friends or helpers from their ranks; — (Sûrah 4:88-89).

Hypocrites to suffer in Hell — To the Hypocrites give the glad tidings that there is for them (but) a grievous Penalty ((Sûrah 4:138).

The Hypocrites will be in the lowest depths of the Fire: no helper will you find for them (Sûrah 4:145).

O Prophet! strive hard against the Unbelievers and the Hypocrites, and be firm against them, their abode is Hell, — an evil refuge indeed.

And that He [Allah] may punish the Hypocrites, men and women, and the Polytheists, men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them:and evil is it for a destination (Sûrah 48:6).

Hypocrites' hearts diseased — Lo! the Hypocrites say, and those in whose hearts is a disease; “These people [Muslims], — their religion has misled them” ... (Sûrah 8:49).

Hypocrites fear that a sûrah might come down against them — The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is (really passing) in their hearts. Say: “Mock you! But verily Allah will bring to light all that you fear (should be revealed)” (Sûrah 9:64).

Unbelievers are liars — And the Unbelievers [Jews and Christians] say to those who believe [Muslims]: “Follow our path, and we will bear (the consequences) of your faults.” Never in the least will they bear their faults: in fact they are liars! (Sûrah 29:12).

Muslims not to listen to Unbelievers and Hypocrites — O Prophet! Fear Allah, and do not hearken to the Unbelievers and the Hypocrites [Jews and Christians]: verily Allah is full of knowledge and wisdom (Sûrah 33:1).

Allah defeated the Unbelievers in battle — And Allah turned back the Unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the Believers in their fight ... And those of the people of the Book, who aided them — Allah took them down from their strongholds

and cast terror into their hearts, (so that) some you slew, and some you made prisoners (Sûrah 33:25-26).

Comments

Both texts speak strongly against both hypocrisy and unbelief. The Bible calls hypocrites those who profess to believe in and follow God, but do not practice what they claim to practice. It calls unbelievers all who reject God, Christ and the Word.

The Qur'an calls hypocrites all who misrepresent Islam or claim to believe in the Qur'an and the Prophet, but do not. It calls both Jews and Christians, while People of the Book, unbelievers. Both hypocrites and unbelievers fall under severe condemnation, which includes subduing and conquering them, as well as killing them. In the Qur'an Christians and Jews are generally consigned to Hell, although there is a proviso that perhaps some of them are on the right path.

IDOLATRY AND IDOLATERS

The Bible

Idolatry forbidden in the Law of Moses — “You shall not make for yourselves an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them ... (Exodus 20:4-5).

Forbidden by the prophets of God — Their land is full of idols; they bow down to the work of their hands, to what their fingers have made (Isaiah 2:8).

Half of the wood he burns in the fire; over it he prepares his meal ... From the rest he makes a god, his idol; he bows down to it and worships. He prays to it and says, “Save me; you are my god”. ... No one stops to think, no one has the knowledge or understanding to say, “Half of it I used for fuel ... Shall I make a detestable thing from what is left?

Shall I bow down to a block of wood?” He feeds on ashes, a deluded heart misleads him; he cannot save himself, or say, “Is not this thing in my right hand a lie?” (Isaiah 44:16-20).

When Ephraim spoke, men trembled; he was exalted in Israel. But he became guilty of Baal worship and died. Now they sin more and more; they make idols for themselves from their silver, cleverly-fashioned images, all of them the work of craftsmen. It is said of these people, “They offer human sacrifice and kiss the calf-idols (Hosea 13:2).

The people punished for their idolatry — When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, “Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don’t know what has happened to him. ...

When Moses approached the camp and saw the calf and the dancing, his anger burned ... And he took the calf they had made and burned it in the fire; then he scattered it on the water and made the Israelites drink it (Exodus 32:1, 19-20).

Forbidden in the New Testament — Dear children, keep yourselves from idols (1 John 5:21).

The rest of mankind that were not killed by these plagues still did not repent of the works of their hands; they did not stop worshiping demons, and idols of gold, silver, bronze, stone and wood — idols that cannot see or hear or walk (Revelation 9:20).

Idolaters will be punished eternally — Blessed are those who wash their robes, that they may have the right to the tree of life, and may go through the gates into the city, Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood (Revelation 22:14-15).

The Qur’an

Abraham rejected idolatry — Lo! Abraham said to his father Azar {Terah?} “Do you take idols for gods? For I see you and your people in manifest error” (Sûrah 6:74).

Remember Abraham said: “O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols” (Sûrah 14:35).

”And by Allah, I [Abraham] have a plan for your idols — after you go away and turn your backs” ... So he broke them to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it ... They said, “Are you the one that did this with our gods, O Abraham?” He said, “Nay, this was done by — this is their biggest one! Ask them, if they can speak intelligently!” So they turned to themselves and said, “Surely you are the ones in the wrong ... “ (Sûrah 21:57-64).

Moses rejected idolatry — We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said: “O Moses! Fashion for us a god like the gods they have.” He said: “Surely you are a people without knowledge” ... He said: “Shall I seek for you a god other than the (true) God (Allah), when it is Allah who has endowed you with gifts above the nations?” (Sûrah 7:138-140).

Muslims to shun idolatry — Such (is the Pilgrimage): whoever honors the sacred rites of Allah, for him it is good in the sight of his Lord. Lawful to you (for food in Pilgrimage) are cattle, except those mentioned to you (as exceptions): but shun the abomination of idols, and shun the word that is false, — (Sûrah 22:30).

Comments

Both the Bible and the Qur’an rightly condemn idolatry. The difference seen above is that great stress is placed in the Qur’an on Abraham’s faith as a monotheist and his iconoclastic attitude toward idols. Nothing is mentioned from the extensive passages in the Law of Moses and in the books of Prophecy on idolatry, nor those in the New Testament. Some of the words of the Prophets in the Old Testament were profoundly clear on this subject, but the Qur’an ignores all of them.

See also polytheism in this regard. The reaction in the Qur’an against Christians was that by then in history they had become influenced by the use of images and reverence paid to Mary. So Muslims saw in

Christianity a form of polytheism — the worship of God, Jesus and Mary.

INTERCESSION

The Bible

Abraham interceded for Sodom and Gomorrah — Then the Lord said, “The outcry against Sodom and Gomorrah is so great and their sin so grievous that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know.” The men turned away and went toward Sodom, but Abraham remained standing before the Lord. Then Abraham approached him and said: “Will you sweep away the righteous with the wicked? What if there are fifty righteous people in the city? ... The Lord said, “If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake” (Genesis 18:20-26).

Moses interceded for Israel — “I have seen these people,” the Lord said to Moses, “and they are a stiff-necked people. Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation.

But Moses sought the favor of the Lord his God. “O Lord,” he said, why should your anger burn against your people, whom you brought out of Egypt with great power and a mighty hand? ... Then the Lord relented and did not bring on his people the disaster he had threatened (Exodus 32:11-14).

Jeremiah prohibited from interceding for God’s people — ”Do not pray for this people nor offer any plea or petition for them, because I will not listen when they call to me in the time of their distress” (Jeremiah 11:14).

The Suffering Servant to make intercession for transgressors — For he [the Christ; the Suffering Servant] bore the sins of many, and made intercession for the transgressors (Isaiah 53:12).

Christ intercedes for us — Christ Jesus, who died — more than that, who was raised to life — is at the right hand of God and is also interceding

for us (Romans 8:34).

Now there have been many of those priests, since death prevented them from continuing in office; but because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them (Hebrews 7:23-25).

The Holy Spirit intercedes for us — In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. He who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will (Romans 8:26-27).

Christians to make intercession for all people — I urge, then first of all, that requests, prayers, intercession and thanksgiving be made for everyone ... (1 Timothy 2:1).

The Qur'an

Intercession will end one day — O you who believe! spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (will prevail), nor friendship nor intercession. Those who reject Faith — they are the wrong-doers (Sûrah 2:254).

No protector nor intercessor except Allah — Give this warning to those in whose (hearts) is the fear that they will be brought (to Judgment) before their Lord except for Him they will have no protector nor intercessor that they may guard (against evil) (Sûrah 6:51).

And those whom they invoke besides Allah have no power of intercession; only he who bears witness to the Truth, and they know (him) (Sûrah 43:86).

Other intercessors non-existent — “And behold! you come to Us bare and alone as We created you for the first time: you have left behind you all (the favors) which We bestowed on you: We do not see with you your intercessors whom you thought to be partners in your affairs: so now all relations between you have been cut off, and your (pet) fancies have left

you in the lurch!” (Sûrah 6:94).

What! Do they take for intercessors others besides Allah? Say: “Even if they have no power whatever and no intelligence?” (Sûrah 39:43).

No intercessors for non-Muslims — Do they just wait for the final fulfilment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: “The Messengers of our Lord did indeed bring true (tidings). Have we no intercessors now to intercede on our behalf? Or could we be sent back? Then should we behave differently from our behavior in the past.” In fact they will have lost their souls, and the things they invented will leave them in the lurch (Sûrah 7:53).

No intercessor will they have among their “Partners”, and they will (themselves) reject their “Partners” (Sûrah 30:13).

No intercessor can plead with Allah — Verily your Lord is Allah, Who created the heavens and the earth in six Days, and is firmly established on the Throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (has been obtained). This is Allah your Lord; you therefore serve Him; will you not receive admonition? (Sûrah 10:3).

Comments

There is a stark difference between the Bible and the Qur’an in the matter of intercessors or mediators. Whereas the Bible teaches that there is one intercessor/ mediator between God and humanity, Jesus Christ, the Qur’an teaches that there is no intercessor except Allah. But how can Allah intercede for himself? Granted, the Qur’an concedes that no intercessor can exist except by Allah’s permission. This, however, seems to contradict other verses which indicate that no other intercessors exist except Allah. Certainly, to the Muslim, Jesus cannot be an intercessor, for He is no more than a Messenger.

ISAAC

The Bible

Promised son — By faith Abraham, even though he was past age — and Sarah herself was barren — was enabled to become a father because he considered him faithful who had made the promise (Hebrews 11:11).

One through whom the divine plan continued — Then the Lord said, “I will surely return to you about this time next year, and Sarah your wife will have a son.”

Now Sarah was listening at the entrance to the tent, which was behind him. Abraham and Sarah were already old and well advanced in years, and Sarah was past the age of child-bearing. So Sarah laughed to herself as she thought, “After I am worn out and my master is old, will I now have the pleasure?” Then the Lord said to Abraham, “Why did Sarah laugh and say, “Will I really have have a child, now that I am old? Is anything too hard for the Lord? I will return to you at the appointed time next year and Sarah will have a son” (Genesis 18:10-14).

Isaac the spiritual heir of Abraham — The matter distressed Abraham greatly because it concerned his son. But God said to him, “Do not be distressed about the boy [Ishmael] and your maidservant [Hagar]. Listen to whatever Sarah tells you, because it is through Isaac that your offspring will be reckoned (Genesis 21:11-12).

Given to God in sacrifice — By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son, even though God had said to him, “It is through Isaac that your offspring will be reckoned.” Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death (Hebrews 11:17-19).

The Qur’an

Isaac born of Abraham and his wife — And his wife was standing (there) and she laughed: but We gave her glad tidings of Isaac, and after him, of Jacob (Sûrah 11:71).

“Praise be to Allah, Who has granted to me in old age Isma’il and Isaac: for truly my Lord is He, the Hearer of Prayers!” (Sûrah 14:39).

Isaac received Allah's revelations — You say: “We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam) (Sûrah 2:136).

We have sent you inspiration, as We sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms (Sûrah 4:163).

Isaac guided by Allah — We gave him [Abraham] Isaac and Jacob: all (three) We guided: and before him, we guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus We reward those who do good; ... (Sûrah 6:84).

Isaac made a prophet — When he [Abraham] had turned away from them and from those whom they worshiped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a Prophet (Sûrah 19:49).

Possessed power and vision — And commemorate Our Servants Abraham, Isaac, and Jacob, possessors of Power and Vision. Verily We chose them for a special (purpose) — proclaiming the Message of the Hereafter (Sûrah 38:45-46).

Comments

The Bible attributes to Isaac the blessings of receiving divine revelations and of being a patriarch and son of Abraham. The Qur'an goes beyond this, attributing to Isaac prophethood and inspiration and the power to proclaim the message of the Hereafter. In fact, Isaac is placed on an equal status with Jesus. Nowhere does the Qur'an indicate neither the sinful deception of both Abraham and Isaac, nor does it ever mention the circumstances of Isaac's marriage.

ISHMAEL (ISMA'IL)

The Bible

Firstborn of Abraham — Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian maidservant named Hagar, so she said to Abram, "The Lord has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her." ... He slept with Hagar, and she conceived. When she knew she was pregnant, she began to despise her mistress. Then Sarai said to Abram, "You are responsible for the wrong I am suffering. I put my servant in your arms, and now that she knows she is pregnant, she despises me. May the Lord judge between you and me." "Your servant is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar, so she fled from her. ... So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne (Genesis 16:1-6, 15).

Rejected by God as Abraham's heir — And Abraham said to God, "If only Ishmael might live under your blessing!" Then God said, "Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him (Genesis 21:8-13).

Father of a great nation — And as for Ishmael, I have heard you: I will surely bless him; I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation" (Genesis 17:20).

A wild man — "He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers" (Genesis 16:12).

Sent away by Abraham — The child (Isaac) grew and was weaned, and on the day Isaac was weaned, Abraham held a great feast. But Sarah saw that the son whom Hagar the Egyptian had borne to Abraham was mocking, and she said to Abraham,

"Get rid of that slave woman and her son. for that slave woman's son

will never share in the inheritance with my son Isaac.”

The matter distressed Abraham greatly because it concerned his son. But God said to him, “Do not be so distressed about the boy and your maidservant. Listen to whatever Sarah tells you, because it is through Isaac that your offspring will be reckoned. ...”

Early the next morning Abraham took some food and a skin of water and gave them to Hagar. He set them on her shoulders and then sent her off with the boy ... (Genesis 21:8-14).

The Qur'an

Neither Jew nor Christian — Or do you say that Abraham, Isma'il, Isaac, Jacob or the Tribes were Jews or Christians? Say: Do you know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? But Allah is not unmindful of what you do! (Sûrah 2:140).

Isma'il received Allah's revelations — You say: “We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam) (Sûrah 2:136).

We have sent you inspiration, as We sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms (Sûrah 4:163).

We gave him [Abraham] Isaac and Jacob: all (three) We guided and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus 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 favor above the nations: (To them) and to their fathers, and progeny and brethren; We chose them, and We guided them to a straight Way (Sûrah 6:84-87).

Granted to Abraham in his old age — “Praise be to Allah, Who has granted to me in my old age Isma'il and Isaac: for truly my Lord is He, the Hearer of Prayers (Sûrah 14:39).

A prophet and messenger — Also mention in the Book (the story of) Isma'il: he was (strictly) true to what he promised, and he was a Messenger (and) a Prophet (Sûrah 19:54).

A righteous one — And (remember) Ismail, idris, and Zul-kifl, all (men) of constancy and patience; We admitted them to Our Mercy: for they were of the Righteous ones (Sûrah 21:85-86).

Constructed and dedicated the Kaa'ba — Remember we made the House a place of assembly for men and a place of safety; and you take the Station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer). 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; "(Yes), 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)!" And remember Abraham and Isma'il raised the foundations of the House (with this prayer): "Our Lord! accept (this service) from us: for You are the All-Hearing, the All-Knowing" (Sûrah 2:125-128).

Offered in sacrifice to Allah — He [Abraham] said: "I will go to my Lord! He will surely guide me! "O my Lord! grant me a righteous (son)!" So we gave him the good news of a boy ready to suffer and forbear. Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I see in vision that I offer you in sacrifice: now what is your view!" (The son) said: "O my father! Do as you are commanded: you will find me, if Allah so wills, one practising patience and constancy!" So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice), We called out to him, "O Abraham! "You have already fulfilled the vision!" — thus indeed do we reward those who do right. For this was obviously a trial — And we ransomed him with a momentous sacrifice; And We left (this blessing) for him among generations (to come) in later times: "Peace and salutation to Abraham!" (Sûrah 37:99-109).

Comments

According to the Bible, Ishmael (Isma'il) was the son of an Egyptian slave who was the servant of Abraham's wife Sarah. Sarah was unable to bear children, so gave her slave to Abraham, to provide children for Abraham. Later, by divine intervention, Sarah gave birth to a son named Isaac. It was God's choice that Isaac be Abraham's heir, not Ishmael, even though he was the firstborn son. He and his mother were sent away, with Ishmael growing up in the desert region to the south or southeast of Canaan. He was a hunter and warrior who became head of a group of clans and thus, possibly of some of the Arab peoples. Isaac, as the only divinely-recognized heir of Abraham, was offered to God in sacrifice. In manhood he carried on the spiritual line of Abraham, which eventually became the Israelite people.

According to the Qur'an, almost all of this is untrue. In the Qur'an Ishmael was the legitimate heir of Abraham, the one sacrificed to Allah and the one who, with Abraham, constructed the Kaa'ba in Mecca and blessed that city. However, there is no historical record of Mecca before the second century AD, when the geographer Ptolemy first mentioned it, nor is there any historical record that Abraham would have traveled about 800 miles from Canaan to the heart of the Arabian Desert to construct the Kaa'ba. And there is no historical record that Hagar and Ishmael ever journeyed that far south.

Finally, the Qur'an elevates Ishmael to the level of the Righteous, Messenger and Prophet. This is in sharp contrast to his life, as seen in the Bible. As a youth he ridiculed and abused his younger brother Isaac. As a man the Bible says that he was a wild donkey whose hand would be against everyone and everyone's hand against him. That doesn't sound like a description of a messenger and prophet of God.

JERUSALEM

The Bible

Earlier city of Salem — Then Melchizedek, king of Salem, brought out bread and wine. He was priest of God Most High ... (Genesis 14:18).

Conquered by David and made into his capital — The king (David) and his men marched to Jerusalem to attack the Jebusites who lived there ... David captured the fortress of Zion, the City of David (2 Samuel 5:6-7).

Called Zion, the city of God — Sing praises to the Lord, enthroned in Zion (Psalm 9:11).

The home of God's temple — When the time of their purification according to the Law of Moses had been completed, Joseph and Mary took him (the baby Jesus) to Jerusalem to present him to the Lord (Luke 2:22).

Temple built by Solomon, David's son — In the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, the second month, he began to build the temple of the Lord

(1 Kings 6:1).

Destroyed, along with temple, by the Babylonians — On the seventh day of the fifth month, in the nineteenth year of Nebuchadnezzar king of Babylon, Nebuzaradan commander of the imperial guard, and official of the king of Babylon, came to Jerusalem. He set fire to the temple of the Lord, the royal palace and all of the houses of Jerusalem (2 Kings 25:8-9).

Restored under Zerubbabel, Ezra and Nehemiah — “This is what Cyrus king of Persia says:

‘The Lord, the God of heaven, has given me all the kingdoms of the earth and has appointed me to build a temple for him at Jerusalem in Judah’” Ezra 1:2).

... They finished building the temple according to the command of the God of Israel and the decrees of Cyrus, Darius and Artaxerxes, kings of Persia. The temple was completed on the third day of the month Adar, in the sixth year of the reign of King Darius (Ezra 6:14-15).

So the wall (of Jerusalem) was completed on the twenty-fifth of Elul, in fifty-two days (Nehemiah 6:15).

Wept over by Jesus — “O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! Look, your house is left to you desolate ... “ (Luke 13:34-35).

Rejected its Messiah — “ ... Here is your king,” [(referring to Jesus)] Pilate said to the Jews. But they shouted, “Take him away! Take him away! Crucify him! “Shall I crucify your king?” Pilate asked. “ We have no king but Caesar,” the chief priests answered.

Finally Pilate handed him over to them to be crucified (John 19:14-16).

Destroyed again, along with temple, by Roman general Titus — When you see Jerusalem being surrounded by armies, you will know that its desolation is near (Luke 21:20).

The Qur’an

Considered to be the site of the Farthest Mosque — Glory to (Allah) Who took His Servant [Muhammad] for a journey by night from the Sacred Mosque [in Mecca] to the Farthest Mosque [in Jerusalem], whose precincts We did bless, — in order that We might show him some of Our Signs: for He is the One Who hears and sees (all things) (Sûrah 17:1).

Comments

Jerusalem has a significant role throughout the Bible, from its first mention as Salem in Genesis 14:18 to its figurative role as the New Jerusalem in Heaven, as described in Revelation 21. It was established as the capital of Israel by King David and enhanced by Solomon, who constructed the first temple. It retained its importance as the capital of Judah, the southern kingdom, until its destruction by Nebuchadnezzar in 596 BC. It returned to prominence later on as the site of the second temple (Ezra

6). In New Testament times it was again the center of Jewish faith and the site of the rebuilt temple of Herod the Great. It figured strongly in the ministry of Jesus, who was crucified outside of the city. Following its destruction in 70 AD, it never regained its power as a Jewish center until 1948, when the modern nation of Israel was declared.

Meanwhile, in the 7th century a Muslim army captured all of what had been Israel and what was Syria and Persia. To commemorate what they called the Night Journey by Muhammad to Jerusalem, and from there to the 7th Heaven, they constructed in 691 the Dome of the Rock which now resides on the Temple Mount. along with the al-Aksa Mosque. and is considered the 3rd holiest Muslim site, after the Kaa'ba in Mecca and the mosque in Medina. The only direct reference in the Qur'an to this mosque is the above passage. Nothing else is said about Jerusalem in the Qur'an.

JESUS

The Bible

In existence before the creation — In the beginning was the Word [Jesus] , and the Word was with God, and the Word was God. He was with God in the beginning (John 1:1-2).

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched — this we proclaim concerning the Word of life [Jesus]. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us (1 John 1:1-2).

Co-Creator and sustainer of the universe — Through him all things were made; without him nothing was made that has been made (John 1:3).

He [Christ] is the image of the invisible God, the firstborn over all creation. For by him all things were created; things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things,

and in him all things hold together (Colossians 1:15-17).

Prophesied long before coming to the earth — So the Lord said to the serpent, “Because you have done this, “Cursed are you above all the live-stock and all the wild animals! ... And I will put enmity between you and the woman, and between your offspring and hers; he [Jesus] will crush your head, and you will strike his heel” (Genesis 3:14-15).

Branch of Jesse — A shoot will come up from the stump of Jesse; from his roots a Branch [Jesus] will bear fruit. The Spirit of the Lord will rest on him — the Spirit of wisdom and of understanding (Isaiah 11:1-2).

“Therefore the Lord himself will give you a sign: The virgin will be with child, and will give birth to a son, and will call him Immanuel” (Isaiah 7:14).

But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel [Jesus], whose origins are from old, from ancient times” (Micah 5:2)

Born of a virgin — In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin’s name was Mary. ... “Do not be afraid, Mary, you have found favor with God. You will be with child and give birth to a son, and you are to give him the name Jesus. He will be great and will be called the Son of the Most High. ... “How will this be,” Mary asked the angel, “since I am a virgin?” The angel answered, “The Holy Spirit will come upon you, and the power of the Most high will overshadow you. So the holy one to be born will be called the Son of God” (Luke 1:26-35).

Born in Bethlehem — So Joseph went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn (Luke 2:4-7).

Witnessed by Simeon — When the parents brought in [to the temple] the child Jesus to do for him what the custom of the Law required, Simeon took him in his arms and praised God saying, “Sovereign Lord, as you have promised, you now dismiss your servant in peace, For my eyes have seen your salvation, which you have prepared in the sight of all people ... “ (Luke 2:27-32).

Fled to and called out of Egypt — ... an angel of the Lord appeared to Joseph in a dream. “Get up,” he said, “take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.” So he got up, took the child and his mother during the night and left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: “Out of Egypt I called my son” (Matthew 2:13-15).

Knew as a child He was Son of God — When he was twelve years old, they went up to the Feast ... After the Feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. ... After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. When his parents saw him, they were astonished. His mother said to him, “Son, why have you treated us like this? Your father and I have been anxiously searching for you.” “Why were you searching for me?” he asked. “Didn’t you know that I had to be in my Father’s house?” (Luke 2:42-49).

Worker of many miracles — This, the first of his miraculous signs, Jesus performed in Cana of Galilee. He thus revealed his glory, and his disciples put their faith in him (John 2:11).

When he had said this, Jesus called in a loud voice, “Lazarus, come out!” The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face (John 11:43-44).

Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:30-31).

The Messiah — Andrew, Simon Peter’s brother, was one of the two

who heard what John had said and who had followed Jesus. The first thing Andrew did was to find his brother Simon and tell him, “We have found the Messiah” ... (John 1:41).

The Christ (Anointed One) — When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?” They replied, “Some say John the Baptist; other say Elijah; and still others, Jeremiah or one of the prophets.”

“But what about you?” he asked. “Who do you say I am?” Simon Peter answered, “You are the Christ, the Son of the living God” (Matthew 16:13-16).

Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the father loves his child as well (1 John 5:1).

The Son of God — Again the Jews picked up stones to stone him (Jesus), but Jesus said to them, “I have shown you many great miracles from the Father. For which of these do you stone me?” “We are not stoning you for any of these,” replied the Jews, “but for blasphemy, because you, a mere man, claim to be God.” Jesus answered them, “Is it not written in your Law, ‘I have said you are gods’? If he called them ‘gods,’ to whom the word of God came — and the Scripture cannot be broken — what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, ‘I am God’s Son?’” (John 10:31-36).

Who is it that overcomes the world? Only he who believes that Jesus is the Son of God (1 John 5:5).

We accept man’s testimony, but God’s testimony is greater because it is the testimony of God, which he has given about his Son. Anyone who believes in the Son of God has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because he has not believe the testimony God has given about his Son. And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life (1 John 5:9-12).

The Great Teacher — When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law (Matthew 7:28-29).

The Author of eternal salvation — Although he was a son, he learned obedience from what he suffered, and, once made perfect, he became the source of eternal salvation for all who obey him ... (Hebrews 4:8-9).

The Bread of Life — Then Jesus declared, “I am the bread of life. He who comes to me

will never go hungry, and who who believes in me will never be thirsty” (John 6:35).

The Christ — ”Yes, Lord,” she told him, “I believe that you are the Christ, the Son

of God, who was to come into the world” (John 11:27).

Advocate — My dear children, I write this to you so that you will not sin. But if anyone

does sin, we have one who speaks to the Father in our defense — Jesus Christ, the Righteous One (1 John 2:1).

Atoning Sacrifice — “He (Jesus) is the atoning sacrifice for our sins, and not only for

ours but also for the sins of the whole world” (1 John 2:2).

Gate of God’s sheepfold — “I tell you the truth, I am the gate for the sheep” (John

10:7).

Good Shepherd — “I am the good shepherd. The good shepherd lays down his life for

the sheep” (John 10:11).

Great I Am — “I tell you the truth,’ Jesus answered, ‘before Abraham was, I am!’” (John 8:58).

Has all authority — Then Jesus came to them [the apostles] and said,

“All authority in heaven and on earth has been given to me” (Matthew 28:18).

High Priest — “We do have such a high priest [Jesus], who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man” (Hebrews 8:1-2).

Image of God — “He is the image of God, the firstborn over all creation” (Colossians 1:15).

Immanuel — “The virgin will be with child and will give birth to a son, and they will call his name Immanuel — which means ‘God with us’” (Isaiah 7:14, Matthew 1:23).

King of Kings, Lord of Lords — “On his robe and on his thigh he has this name written:
KING OF KINGS AND LORD OF LORDS” (Revelation 19:16).

Lamb of God — “The next day John saw Jesus coming toward him and said, ‘Look, the Lamb of God, who takes away the sin of the world’” (John 1:29).

Light of the World — “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life” (John 8:12).

Lion of Judah, Root of David — “See, the Lion of the tribe of Judah, the Root of David, has triumphed” (Revelation 5:5).

Lord — “Thomas said to him, ‘My Lord and my God!’” (John 20:28).

While the Pharisees were gathered together, Jesus asked them, “What do you think about the Christ? Whose son is he?” “The son of David,” they replied. He said to them, “How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says, “The Lord said to my

Lord; ‘Sit at my right hand until I put your enemies under your feet.’” If then David calls him ‘Lord,’ how can he be his son?” (Matthew 22:41-45).

Mediator — “For there is one God and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5).

One with God — “I and the Father are one” (John 10:30).

Preparing a place for the faithful — “In my father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am” (John 14:2-3).

Prophet — “I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account” (Deuteronomy 18:18).

Rabbi — “They said, ‘Rabbi’ (which means Teacher), ‘where are you staying?’” (John 1:38).

Ransom — “For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men ... “ (1 Timothy 2:5-6).

Redeemer through His blood — In him we have redemption through his blood, the forgiveness of sins ... “ (Ephesians 1:7).
“He did not enter by means of the blood of goats and calves, but

he entered the Most Holy Place once for all by his own blood” (Hebrews 9:12).

Resurrection and Life — “Jesus said to her, ‘I am the resurrection and the life. He who believes in me will live, even though he dies.’” (John 11:25).

Returned to Heaven — “After he said this, he was taken up before their very eyes, and a cloud hid him from their sight” (Acts 1:9).

Savior — “Joseph son of David, do not be afraid to take Mary home as your wife,

because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you will call his name Jesus, because he will save his people from their sins”

(Matthew 1:21).

Servant of God — “Here is my servant, whom I uphold, my chosen one in whom I delight” (Isaiah 42:1).

Sinless — “For we do not have a high priest who is unable to sympathize with our

weaknesses, but we have one who has been tempted in every way, just as we are — yet without sin” (Hebrews 4:15).

Son of God — “So the holy one to be born will be called the Son of God” (Luke 1:35).

True Vine — “I am the true vine, and my Father is the gardener” (John 15:1).

Water of Life — “... whoever drinks the water I give him will never thirst. Indeed, the

water I give him will become in him a spring of water welling up to

eternal life”

·John 4:14)

Way, Truth and Life — Jesus answered, “I am the way and the truth and the life.

No one comes to the Father except through me” (John 14:6).

Word of God — “In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning” (John 1:1-2).

Crucified as a propitiation for our sins — Finally Pilate handed him [Jesus] over to them to be crucified. So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others — one on each side and Jesus in the middle (John 19:16-18).

He [Jesus] is the atoning sacrifice for our sins, and not only for ours, but also for the sins of the whole world (1 John 2:2).

Raised from the dead — The angel said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay (Matthew 28:5-6).

For what I [Paul] received, I passed on to you, as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures ... (1 Corinthians 15:3-4).

Returned to Heaven — After he [Jesus] said this he was taken up before their [the apostles’] eyes, and a cloud hid him from their sight (Acts 1:9).

I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he [Jesus] judges and makes war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on him and that no one knows but he himself. He is dressed in a robe dipped in blood, and his name is the Word of God (Revelation 19:11-13).

Reigns eternally in Heaven — ... “The kingdom of this world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever” (Revelation 11:15).

Will come again to receive the faithful and judge the world — “Men of Galilee,” they [angels] said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven” (Acts 1:11).

When the Son of Man [Jesus] comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats (Matthew 25:31-33).

Faith in Jesus as the Son of God essential to spiritual victory and salvation — If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God (1 John 4:15).

... for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith. Who is it that overcomes the world? Only he who believes that Jesus is the Son of God (1 John 5:4-5).

Salvation found only in Jesus — ”Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12).

Eternal life only in Jesus — And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life (1 John 5:11-12).

The Qur’an

Annunciation — “Behold! the angels said, ‘O Mary! Allah gives you 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; He shall speak to the people in childhood and in maturity. And he shall be (of the company of) the

righteous” (Sûrah 3:45-46).

Birth in a remote place — ‘So she conceived him, and she retired with him to a remote place. 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!’ But (a voice) cried to her from beneath the (palm-tree): ‘Do not grieve! for your Lord has provided a rivulet beneath you; and shake toward yourself the trunk of the palm-tree: it will let fall fresh ripe dates upon you ... ‘ At length she brought the (babe) to her people, carrying him in her arms” (Sûrah 19:22-27).

Able to speak as an infant — “But she pointed to the babe. They said: ‘How can we talk to one who is a child in the cradle?’ He said: ‘I am indeed a servant of Allah: He has given me Revelation and made me a prophet ... ‘” (Sûrah 19:29-30).

Not the Son of God — They do blaspheme who say: “God is Christ the son of Mary.” But Christ said: “O Children of Israel! worship God, my Lord and your Lord.” Whoever joins other gods with Allah, — Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrong-doers be no one to help (Sûrah 5:72).

Say: “Praise to Allah, Who begets no son, and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: yes, magnify Him for His greatness and glory!” (Sûrah 17;111).

“It is not befitting to (the majesty of) Allah that He should beget a son” (Sûrah 19:35).

Did not know what was in God’s heart — And behold! Allah will say: “O Jesus son of Mary! Did you say to men, ‘worship me and my mother as gods in derogation of Allah?’” He will say: “Glory to You! Never could I say what I had no right (to say). Had I said such a thing, You would indeed have known it. You know what is in my heart, though

I do not know what is in Yours. For You know in full all that is hidden” (Sûrah 5:116).

Messenger — “And Allah will teach him [Jesus] the Book and Wisdom, the Law and the Gospel, and (appoint him) a Messenger to the Children of Israel ... (Sûrah 3:48-49).

No more than a messenger — “O people of the Book! commit no excesses in your religion: nor say of Allah anything but the truth. Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word, which he bestowed on Mary, and a Spirit proceeding from Him: so believe in Allah and His Messengers, Do not say ‘Trinity’: desist: it will be better for you: for Allah is One God: glory be to Him: (far exalted is He) above having a son ... ” (Surâh 4:171).

Christ the son of Mary was no more than a Messenger; many were the Messengers that passed away before him. His mother was a woman of truth. They both had to eat (their) daily food. See how Allah makes His Signs clear to them; yet see what ways they are deluded away from the truth! (Sûrah 5:75).

A sign — “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” (Surâh 23:50).

Not crucified — “That they [the Jews] said (in boast), ‘We killed Christ Jesus the son of Mary, the Messenger of Allah’; — but they did not kill him, 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 did not kill him” (Sûrah 4:157).

Raised to Heaven — “Nay, Allah raised him up unto Himself; and Allah is Exalted in power, Wise” (Sûrah 4:158).

Gives glad tidings of Ahmad (Muhammad) — “And remember, Jesus, the son of Mary, said: ‘O Children of Israel! I am the Messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving

Glad Tidings of a Messenger to come after me, whose name shall be Ahmad” (Sûrah 61:6).

Not God on earth — “In blasphemy indeed are those that say that God is Christ the son of Mary” (Sûrah 5:17).

Comments

There is a wide gulf of difference between the Christian view of Christ and the Muslim view of Christ. In fact, this divergence of views between Muslims and Christians is the most critical difference between the two faiths.

This difference begins with Jesus’ birth. The story of Jesus’ birth is changed entirely in the Qur’an, having him born in a remote or desert place, not in Bethlehem, the city of David. Never is the visit of Gabriel to Joseph mentioned. In fact, the Joseph

connected to Mary does not exist in the Qur’an. Nor is there any mention of the angels’ appearance to the shepherds, nor the visit of the Magi to the infant Jesus, nor the blessing of the baby Jesus by Simeon and Anna in the temple.

Nowhere does the Qur’an present Jesus as the descendant of David, yet David’s Lord. Nowhere does it present Jesus as Savior, Redeemer, Mediator, Advocate or Lamb of God sacrificed for our sins.

He is portrayed in the Qur’an as no more than one of many messengers or prophets of God, although the most important, next to Muhammad, and never as the Son of God. Yet, the Qur’an notes that He was born of a virgin, the only prophet to so be born.

The great difficulty Muslims face over Jesus is that they consider Him presented by Christians as a separate god, along with Mary. This is what Muhammad understood from Christian doctrine which, by his times in the seventh century, was deifying Mary. The strict monotheism of Muslims causes them to recoil at this belief. The truth is that Christianity presented to Muhammad a false picture. Mary is never mentioned in the

Bible as being a goddess or mediatrix between Jesus and mankind. Her being elevated to that status distorted Bible teaching. Along with this, a trinitarian concept of three separate gods gave a false impression. The Father, Son and Holy Spirit are three facets or manifestations of divinity, not three independent gods. Jesus, in fact, said clearly, "I and my Father are one." Had Jesus and Mary been presented in the seventh century in an accurate biblical manner, there might not have been a strong reaction against what to Muhammad appeared to be polytheism or paganism parading as Christianity.

The Qur'an admits that He was a miracle worker, which set Him apart from most of the prophets. The fact of Jesus' miracles is alluded to, but not described. His sermons, parables and other teachings are barely mentioned. Moreover, He is called a forerunner, announcing the coming Ahmad (Muhammad).

In the Christian view Jesus is the key to our faith, for without Him no one has salvation or the hope of Eternity. In the Muslim view Jesus is important only as a messenger of God, but serving in a lesser role than Muhammad. If Jesus is the only Savior and Mediator between God and mankind, then only those who submit to Him in faith and obedience have hope for forgiveness and eternal life. If Jesus is the Son of God, as the Bible clearly says, then only those who believe this and obey Him have forgiveness and life. Those who do not believe this and do not obey Him are condemned eternally.

The character of Jesus and Muhammad was entirely different. Muhammad requested that certain individuals who were against him be killed. Jesus, on the contrary, prayed for His enemies.

So the impasse over Jesus continues. Christians cannot compromise on Him, His nature, purpose and sacrifice for our sins. Muslims will not compromise on their view that Allah cannot have a Son and that Jesus, a prophet only, did not die on the cross.

JOHN THE BAPTIST (YAHYA)

The Bible

The promised forerunner of the Messiah, coming in the spirit of Elijah — See, I will send you the prophet Elijah before that great and dreadful day of the Lord comes (Malachi 4:5).

”A voice of one calling in the desert, ‘Prepare the way for the Lord, make straight paths for him. Every valley shall be filled in, every mountain and hill made low. The crooked roads shall become straight, the rough ways smooth. And all mankind will see God’s salvation’” (Isaiah 40:3-5).

Born in miraculous circumstances — Then an angel of the Lord appeared to him (Zechariah), standing at the right side of the altar of incense. When Zechariah saw him, he was startled and was gripped with fear. But the angel said to him: “Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to give him the name John. He will be a joy and delight to you, and many will rejoice because of his birth” (Luke 1:11-13).

Preached repentance and baptism — In the fifteenth year of the reign of Tiberius Caesar — when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abliene — during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the desert. He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins (Luke 3:1-3).

Baptized Jesus — Then Jesus came from Galilee to the Jordan to be baptized by John. But John tried to deter him, saying, “I need to be baptized by you, and do you come to me?”

Jesus replied, “Let it be so now; it is proper for us to do this to fulfill all righteousness.” Then John consented. As soon as Jesus was baptized, he came up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, “This is my beloved son, whom I love; with him I am well pleased” (Matthew 3:13-17).

Witnessed to Jesus — The next day John saw Jesus coming toward

him and said, “Look, the Lamb of God, who takes away the sin of the world! This is the one I meant when I said, ‘A man who comes after me has surpassed me because he was before me’ :... “I saw the Spirit come down from heaven as a dove and remain on him ... I have seen and testify that this is the Son of God” (John 1:29-34).

Denounced King Herod Antipas and imprisoned — But when John rebuked Herod the tetrarch because of Herodias, his brother’s wife, and all the other evil things he had done, Herod added this to them all: He locked John up in prison (Luke 3:19).

Executed by the king — On Herod’s birthday the daughter of Herodias danced for them and pleased Herod so much that he promised with an oath to give her whatever she asked. Prompted by her mother, she said, “Give me here on a platter the head of John the Baptist” (Matthew 14:6-8).

None greater than John prior to the Christian age — I [Jesus] tell you the truth: Among those born of women there has not risen anyone greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he (Matthew 11:11).

The Qur’an

Zakariya prays for a son — Zakariya prayed there to his Lord, saying: “O my Lord! Grant unto me from Your Presence a progeny that is pure: for You are He Who hears prayers!” While he was standing in prayer in the chamber, the angels called unto him: “Allah gives you glad tidings of Yahya, witnessing the truth of a Word from Allah, and (besides) noble, chaste, and a Prophet, — of the (goodly) company of the righteous.” He said: “O my Lord! how shall I have a son, seeing I am very old, and my wife is barren?” “Thus” was the answer, “Allah accomplishes what He wills.” He said: “O my Lord! give me a Sign!” “Your Sign,” was the answer, “shall be that you shall speak to no man for three days but with signals. Then celebrate the praises of your Lord again and again, and glorify Him in the evening and in the morning” (Sûrah 3:38-41).

Behold! he [Zakariya] cried to his Lord in secret, Praying: “O my Lord! Infirm indeed are my bones, and the hair of my head glistens with grey: but never am I unblessed, O my Lord, in my prayer to You! Now I

fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Yourself, — “(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom You are well-pleased!” (His prayer was answered): “O Zakariya! We give you good news of a son: his name shall be Yahya: on none by that name We have conferred distinction before” (Sûrah 19:3-7).

John (Yahya) to take hold of the Book with might — (To his son [Yahya] came the command): “O Yahya! take hold of the Book with might”: and We gave him wisdom even as a youth, And pity (for all creatures) as from Us, and purity: he was devout, And kind to his parents, and he was not overbearing or rebellious. 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) (Sûrah 19: 12-15).

John called on Allah with love and reverence — So We listened to him [Zakariya]: and We granted him Yahya: We cured his wife’s (barrenness) for him. These (three) were quick in emulation in good works: they used to call on Us with love and reverence, and humbled themselves before Us (Sûrah 21:90).

Zakariya listed with with John among righteous —And Zakariya and John, and Jesus and Elias all in the ranks of the Righteous (Sûrah 6:85).

Comments:

The story of John in the Bible goes back into the Old Testament, in which he was prophesied to be the promised forerunner of the Messiah. There is no hint of this in the Qur’an. None of his preaching or the baptism he practiced is mentioned. There is no reference to Jesus in the story of John in the Qur’an — not his baptizing Jesus nor his witnessing to the nature of Jesus.

In fact, John is passed over lightly. His father, Zechariah, is given more attention than John. We must note in passing that Zechariah’s muteness as a sign from God is diminished in the Qur’an from the biblical account, which began before the pregnancy of Elizabeth and continued

until John's birth. In the Qur'an the time of his muteness is three days only.

JONAH (YUNUS)

The Bible

A prophet to Israel — He [King Jeroboam] was the one who restored the boundaries of Israel from Lebo Hamath to the Sea of the Arabah, in accordance with the word of the Lord, the God of Israel, spoken through his servant Jonah son of Amittai, the prophet from Gath Hopher (2 Kings 14:25).

Called to preach repentance to the Ninevites — The word of the Lord came to Jonah son of Amittai: "Go to the great city of Nineveh and preach against it, because its wickedness has come up before me" (Jonah 1:1-2).

Fled his assignment — But Jonah ran away from the Lord and headed for Tarshish. He went down to Joppa, where he found a ship bound for that port. After paying the fare, he went aboard and sailed for Tarshish to flee from the Lord (Jonah 1:3).

Punished by God — Then they (the crew) threw him [Jonah] overboard, and the raging sea grew calm. ... But the Lord provided a great fish to swallow Jonah, and Jonah was inside the fish three days and three nights (Jonah 1:15-17).

Called again to preach to the Ninevites — Then the word of the Lord came to Jonah a second time: "Go to the great city of Nineveh and proclaim to it the message I give you (Jonah 3:1).

Preached powerfully — On the first day, Jonah started into the city. He proclaimed: "Forty more days and Nineveh will be overturned." The Ninevites believed God. They declared a fast, and all of them, from the greatest to the least, put on sackcloth (Jonah 3:4-5).

Nineveh repented — When God saw what they did and how they turned from their evil ways, he had compassion and did not bring upon them the destruction he had threatened (Jonah 3:10).

Jonah angry because Nineveh not destroyed — But Jonah was greatly displeased and became angry. He prayed to the Lord, “Oh Lord, is this not what I said when I was still at home? That is why I was so quick to flee to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity. Now, O Lord, take away my life, for it is better for me to die than to live” (Jonah 4:1-3).

Was taught a lesson on compassion — “... Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left, and many cattle

as well. Should I not be concerned about that great city?” (Jonah 4:11).

Jesus applied the sign of Jonah to Himself — Jesus said, ... “This is a wicked generation. It asks for a miraculous sign, but none will be given it except the sign of Jonah. For as Jonah was a sign to the Ninevites, so also will be the Son of Man to this generation” (Luke 11:29-30).

“For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth (Matthew 12:40).

Jesus greater than Jonah — “The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah and now one greater than Jonah is here (Luke 11:32).

The Qur’an

Listed with the Righteous — And Isma’il and Elisha. And Jonah, and Lot: and to all we gave favor above the nations (Sûrah 6:86).

Departed from Allah in wrath — And remember Zun-nun (Jonah), when he departed in wrath: he imagined that We had no power over him! but he cried through the depths of darkness, “There is no god but You: Glory to you: I was indeed wrong!” So we listened to him: and delivered him from distress: and thus do We deliver those who have faith (Sûrah 21:87-88).

Swallowed by fish, saved, fulfilled mission — So also was Jonah among those sent (by Us). When he ran away (like a slave from captivity) to the ship (fully) laden, He (agreed to) cast lots, and he was condemned: Then the big fish swallowed him, and he had done acts worthy of blame. Had it not been that he (repented and) glorified Allah, he would certainly have remained inside the fish till the Day of Resurrection. But We cast him forth on the naked shore in a state of sickness. And We caused to grow, over him, a spreading plant of the gourd kind. And We sent him (on a mission) to a hundred thousand (men) or more. And they believed; so We permitted them to enjoy (their life) for awhile (Sûrah 37:139-148).

So wait with patience for the Command of our Lord, and be not like the Companion of the Fish, — when he cried out in agony. Had not Grace from His Lord reached him, he would indeed have been cast off on the naked shore, in disgrace. This did his Lord choose him and make him of the company of the Righteous (Sûrah 68:48-50).

Comments

As with many other accounts adapted in the Qur’an from the Bible, the story of Jonah is only a brief sketch. Even though it is more complete than many other stories it shares with the Bible, it says nothing about the two times Jonah was called by the Lord. It never identifies Nineveh, Jonah’s preaching there, the response of the people and of the king, among other details, including a strong message in the Bible on God’s compassion for a repentant Nineveh. Even the account of the gourd plant is out of context in the Qur’an. And there is certainly no hint of Jesus’ use of what had happened to Jonah as a sign of His own death and resurrection.

JUDGMENT

The Bible

Will occur on the last day — There is a judge for the one who rejects me [Jesus] and does not accept my words; that very word which I spoke will condemn him at the last day (John 12:48).

Will occur at a time established by God — For he (God) has set a day when he will judge the world with justice by the man (Jesus) he has appointed. He has given proof of this to all men by raising him from the dead (Acts 17:31).

All will face judgment — Just as man is destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him (Hebrews 9:27-28).

Judgment will occur when Christ returns — When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left (Matthew 25:31-33).

The time of final testing for the disobedient — But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed. God "will give to each person according to what he has done" (Romans 2:5-6).

All will appear before Christ's tribunal — For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the good done while in the body, whether good or bad (2 Corinthians 5:10).

There will be no exception of persons — Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear (1 Peter 1:17).

Then Peter began to speak: "I now realize how true it is that God does not show favoritism but accepts men from every nation who fear him and do what is right (Acts 10:34-35).

The books will be opened — Then I saw a great white throne and him who was seated on it. Earth and sky fled away from his presence and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books (Revelation 20:11-12).

Our works will be examined — If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work (1 Corinthians 3:12-13).

Nothing in our lives will be hidden — For whatever is hidden is meant to be disclosed, and whatever is concealed is meant to be brought out into the open (Mark 4:22).

Therefore judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men's hearts ... (1 Corinthians 4:5).

Everyone shall bow before Jesus, confessing Him — It is written: "As surely as I live," says the Lord, "every knee will bow before me; every tongue will confess to God." So then, each of us will give an account of himself to God (Romans 14:11-12).

It will be a day of wrath — But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed (Romans 2:5).

Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, “Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the day of their wrath has come, and who can stand? (Revelation 6:15-17).

It will be a day of destruction — By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men (2 Peter 3:7).

The words of Christ will judge us — There is a judge for the one who rejects me [Jesus] and does not accept my words; that very word which I spoke will condemn him at the last day (John 12:48).

The Gospel will judge us — This will take place on the day when God will judge men’s secrets through Jesus Christ, as my gospel declares (Romans 2:16).

Christ will judge us — For he (God) has set a day when he will judge the world with justice by the man [Jesus] he has appointed. He has given proof of this to all men by raising him from the dead (Acts 17:31).

The just and unjust will be separated — When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left (Matthew 25:31-33).

The just will be rewarded — Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day — and not to me only, but also to all who have longed for his appearing (2 Timothy 4:8).

The just will have rest and life — Then I heard a voice from heaven say, “Write: Blessed are the dead who die in the Lord from now on.”

“Yes,” says the Spirit, “they will rest from their labor, for their deeds will follow them” (Revelation 14:13).

The unjust will suffer eternal punishment — ... This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power (2 Thessalonians 1:6-10).

The Qur’an

Allah over the Day of Judgment — Master of the Day of Judgment (Sûrah 1:4).

“Our Lord! You are He who will gather mankind together against a Day about which there is no doubt, for Allah never fails in His promise” (Sûrah 3:9).

Fear the Judgment — And fear the Day when you shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly (Sûrah 2:281).

On that day [of Judgment] We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together. And We shall present Hell that day for Unbelievers to see, all spread out, — (Unbelievers) whose eyes had been under a veil from Remembrance of Me, and who had been unable even to hear (Sûrah 18:99-101).

Penalty given out in judgment — “On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: to those whose faces will be black, (will be said): “Did you reject Faith after accepting it? Taste then the Penalty for rejecting Faith” (Sûrah 3:106).

It is he [Allah’s servant] whom Allah guides, that is on true guidance! but he whom He leaves astray — for such you will find no protector besides Him. On the Day of Judgment We shall gather them together, prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We shall increase for them the fierceness of the

Fire (Sûrah 17:97).

At that time no more opportunity for bargaining — Speak to My servants who have believed, that they may establish regular prayers, and spend (in charity) out of the Sustenance We have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining nor befriending (Sûrah 14:31).

Allah quick in retribution in Judgment — When in their [Jews, evidently] insolence they transgressed (all prohibitions), We said to them: “Be you apes, despised and rejected.” Behold! your Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Your Lord is quick in retribution, but He is also Oft-forgiving, Most Merciful (Sûrah 7:166-167).

Every soul will receive what it has earned — No prophet could (ever) be false to his trust. If any person is so false, he shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due, — whatever it earned, — and none shall be dealt with unjustly (Sûrah 3:161).

Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense ... (Sûrah 3:185).

Then those whose balance (of good deeds) is heavy, — they will attain salvation: But those whose balance is light, will be those who have lost their souls; in Hell will they abide. The Fire will burn their faces, and they will therein grin, with their lips displaced (Sûrah 23:102-104).

Sinners known by their marks — (For) the sinners will be known by their Marks; and they will be seized by their forelocks and their feet (Sûrah 55:41).

No one will contend with Allah at the Judgment — Ah! these are the sort of men on whose behalf you may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through? (Sûrah 4:109).

No intercessor available at the Judgment — On the Day that the Hour

will be established, the guilty will be struck dumb with despair. No intercessor will they have among their “Partners” [such as Jesus], and they will (themselves) reject their “Partners” (Sûrah 30:12-13).

Forgiveness on Day of Judgment open to doubt — “Who [Allah] will cause me to die, and then to live (again); And who, I hope, will forgive me my faults on the Day of Judgment” (Sûrah 26:81-82).

Christians condemned at the Judgment — From those, too, who call themselves Christians, We did take a Covenant, but they forgot a good part of the Message that was sent them: so We estranged them, with enmity and hatred between the one and the other, to the Day of Judgment. And soon Allah will show them what it is they have done (Sûrah 5:14).

One day We shall gather them all together: We shall say to those who ascribed partners (to Us) [the Son of God, for instance]: “Where are the partners whom you (invented and) talked about?” There will then be (left) no subterfuge for them but to say: “By Allah, our Lord, We were not those who joined gods with Allah” (Sûrah 6:22-23).

Warn about the Day of Wrath — So warn mankind of the Day when the Wrath will reach them: then will the wrong-doers say: “Our Lord! respite us (if only) for a short Term: we will answer Your Call, and follow the Messengers!” “What! were you not wont to swear aforetime that you should suffer no decline?” (Sûrah 14:44).

Allah Swift in calling all people to account — The Earth will be changed to a different Earth, and so will will be the Heavens, and (men) will be marshaled forth, before Allah, the One, the Irresistible. And you will see the Sinners that day bound together in fetters; — Their garments of liquid pitch, and their faces covered with Fire; That Allah may requite each soul according to its deserts; and verily Allah is Swift in calling to account (Sûrah 14:48-51).

Burdens grievous at Judgment — 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 (Sûrah 16:25).

Fate fastened on scroll around neck — Every man's fate We have fastened on his own neck: on the Day of Judgment We shall bring out for him a scroll, which he will see spread open. (It will be said to him:) "Read your (own) record: sufficient is your soul this day to make out an account against you" (Sûrah 17:14-15).

Allah's mercy may avert penalty from some — "On that day, if the Penalty is averted from any, it is due to Allah's mercy; and that would be (salvation), the obvious fulfilment of all desire" (Sûrah 6:16).

Comments

The Judgment receives full attention in both the Bible and the Qur'an. If anything, the Qur'an is even more explicit, gruesomely so. It affirms that every person's fate has been placed in a scroll on his or her neck, to be read at the Judgment. The Bible says that scrolls or books will be opened, but these are in Heaven, not on the neck of individuals.

Both books emphasize, rightly, individual responsibility for the life we have lived. The Bible has Jesus judging our lives and serving as a divine Mediator for the faithful. In addition, it has Him pronouncing judgment against the evil and welcoming to Heaven the faithful. In keeping with its strict view of monotheism, the Qur'an mentions no place for Jesus in the Judgment.

JUSTICE

The Bible

Related to God — Righteousness and justice are the foundation of your throne; love and faithfulness go before you (Psalm 89:14).

By God's wisdom rulers decree justice — By me kings reign and rulers make laws that are just (Proverbs 8:16).

Justice sometimes denied — If you see the poor oppressed in a dis-

strict, and rights and justice denied, do not be surprised at such things; for one official is eyed by a higher one, and over them both are others higher still (Ecclesiastes 5:8).

No one calls for justice; no one pleads his case with integrity (Isaiah 59:4).

Jesus' reign one of justice and righteousness — For to us a child is born, to us a son is given, and the government will be on his shoulders. And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever ... (Isaiah 9:6-7).

The Lord displeased at injustice — So justice is driven back, and righteousness stands at a distance; truth has stumbled in the streets, honesty cannot enter. Truth is nowhere to be found, and whoever shuns evil becomes a prey. The Lord looked and was displeased that there was no justice (Isaiah 59:14-15).

The Qur'an

Stand firmly for justice — O you who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest you swerve, and if you distort (justice) or decline to do justice, verily Allah is well-acquainted with all that you do ((Sûrah 4:135)

Allah commands justice — Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition (Sûrah 16:90)

Comments

There is essentially no difference in teaching between the Bible

and the Qur'an on the subject of justice. Both require that their followers practice justice at both an individual and corporate level.

KINGDOM OF GOD OR JESUS (not mentioned in the Qur'an)

KNOWLEDGE AND WISDOM

The Bible

Knowledge useful, if applied correctly — For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ (2 Peter 1:8).

There is no end of things to be learned — ... Of making many books there is no end, and much study wearies the body (Ecclesiastes 12:12).

Danger of pride in education — Now about things offered to idols: We know that we all possess knowledge. Knowledge puffs up, but love builds up. The man who thinks he knows something does not yet know as he ought to know ... (1 Corinthians 8:1-2).

Knowledge of Scriptures — The fear of the Lord is pure, enduring forever. The ordinances of the Lord are sure and altogether righteous. They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb. By them is your servant warned; in keeping them there is great reward (Psalm 19:9-11).

... and how from infancy you have known the Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work (2 Timothy 3:15-17).

Wisdom more important than knowledge — Wisdom is supreme; therefore get wisdom. Though it cost all you have, get understanding (Proverbs 4:7).

The Qur'an

Allah is full of knowledge, wisdom — And if any one earns sin, he earns it against his own soul: for Allah is full of knowledge and wisdom (Sûrah 4:111).

Allah made the Kaa'ba, the Sacred House, an asylum of security for men, as also the Sacred Months, the animals for offerings, and the garlands that mark them: that you may know that Allah has knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things (Sûrah 5:97).

Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and he is acquainted (with all things) (Sûrah 31:34).

Allah the source of all human knowledge — Read! (or Proclaim!) in the name of your Lord and Cherisher, Who created — Created man, out of a (mere) clot of congealed blood. Proclaim! And your Lord is Most Bountiful, — He Who taught (the use of) the Pen, — Taught man that which he did not know. Nay, but man transgresses all bounds, In that he looks upon himself as self-sufficient (Sûrah 96:1-6).

Warning against disputing about things of which we have no knowledge — You People of the Book! why do you dispute about Abraham, when the Law and the Gospel were not revealed till after him? Have you no understanding? Ah! You are those who fell to disputing (even) in matter of which you had some knowledge. But why do you dispute in matters of which you have no knowledge? It is Allah Who knows, and you who do not know (Sûrah 3:65-66).

Yet there is among men such a one as disputes about Allah, without knowledge, without guidance, and without a Book of Enlightenment, — (Sûrah 22:8).

Allah has sent the Book and Wisdom — But for the Grace of Allah to you and His Mercy, a party of them [who would lead the faithful astray] would certainly have plotted to lead you astray. But (in fact) they will

only lead their own souls astray, and to you they can do no harm in the least. For Allah has sent down to you the Book and Wisdom; and taught you what you did not know (before): and great is the Grace of Allah unto you (Sûrah 4:113).

Warning against rejecting knowledge of the Qur'an — Thus We have revealed it [the Qur'an] to be a judgment of authority in Arabic. Were you to follow their (vain) desires after the knowledge which has reached you, then you would find neither protector nor defender against Allah (Sûrah 13:37).

Jews and Christians have no knowledge — That they said (in boast), “We have killed Christ Jesus the son of Mary, the Messenger of Allah”; — but they did not kill him, 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 did not kill him: ... (Sûrah 4:157).

Further, that He may warn those (also) who say, “Allah has begotten a son”: They [Christians] do not have any knowledge of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying. What they say is nothing but falsehood (Sûrah 18:4-5).

Those well-grounded in knowledge believe what was revealed to Muhammad and those before him — But those among them [people of the Book] who are well-grounded in knowledge, and the Believers, believe in what has been revealed to you and what was revealed before you: and (especially) those who establish regular prayer and practise regular charity and believe in Allah and the Last Day: to them shall We soon give a great reward (Sûrah 4:162).

Appetites unchecked by knowledge — Why should you not eat of (meats) on which Allah's name has been pronounced, when he has explained to you in detail what is forbidden to you — except under compulsion of necessity? But many do mislead (men) by their appetites unchecked by knowledge. Your Lord knows best those who transgress (Sûrah 6:119).

Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah has provided for them, inventing (lies)

against Allah. They have indeed gone astray and heeded no guidance (Sûrah 6:140).

Wrongdoers devoid of knowledge — Nay, the wrong-doers (merely) follow their own lusts, being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no helpers (Sûrah 30:29).

Children of Israel fell away after receiving knowledge — We settled the Children of Israel in a beautiful dwelling-place, and provided for them sustenance of the best: it was after knowledge had been granted to them, that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them, on the Day of Judgment (Sûrah 10:93).

Comments

Much of what the Qur'an says about knowledge and wisdom is in agreement with the Bible. The Qur'anic statement that those who truly have knowledge will accept its teaching means that all who do not accept those teachings are ignorant. It further says that those who know the Qur'an and do not follow it have no divine protection. It also says that Christians have no knowledge concerning their affirmations about Jesus and are therefore speaking falsehoods.

KORAN (See Qur'an)

LOT (LUT)

The Bible

Abraham's nephew — Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai the wife of his son Abram, and together they set out from Ur of the Chaldeans ... (Genesis 11:31).

Accompanied Abraham to Land of Canaan — So Abram left, as the Lord had told him; and Lot went with him (Genesis 12:4).

Parted company with Abraham — Now Lot, who was moving about with Abram, also had flocks and herds and tents. But the land could not support them while they stayed together. ... So Lot chose for himself the whole plain of the Jordan and set out toward the east. The two men parted company. Abram lived in the land of Canaan, while Lot lived among the cities of the plain and pitched his tents near Sodom (Genesis 13:5-12).

Sodom evil — Now the men of Sodom were wicked and were sinning greatly against the Lord (Genesis 13:13).

Captured by enemy forces, rescued by Abraham — The four kings seized all the goods of Sodom and Gomorrah and all their food; then they went away. They also carried off Abram's nephew Lot and his possessions, since he was living in Sodom (Genesis 14:11-12). During the night Abram divided his men to attack them and he routed them ... He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people (Genesis 14:15-16).

Vexed with the evil of Sodomites — ... and if he (God) rescued Lot, a righteous man, who was distressed by the filthy lives of lawless men ... (2 Peter 2:7).

Hosted angels of God — The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground. "My lords," he said, "please turn aside to your servant's house. You can wash your feet and spend the night and then go on your way early in the morning" (Genesis 19:1-2).

Warned by angels to flee Sodom — The two men [angels] said to Lot, "Do you have anyone else here — sons-in-law, sons or daughters, or anyone else in the city who belongs to you? Get them out of here, because we are going to destroy this place. The outcry to the Lord against its people is so great that he has sent us to destroy it" (Genesis 19:12-13).

Fled with wife and two daughters — When he [Lot] hesitated, the men grasped his hand and the hands of his wife and of his two daughters and led them safely out of the city, for the Lord was merciful to them. As soon as they had brought them out, one of them said, “Flee for your lives! Don’t look back ... (Genesis 19:16-17).

Lot’s wife looked back and was destroyed — But Lot’s wife looked back, and she became a pillar of salt (Genesis 19:26).

Lived in a cave — Lot and his two daughters left Zoar and settled in the mountains ... He and his two daughters lived in a cave (Genesis 19:30).

Fell victim to incest during drunken state — “Let’s get our father to drink wine and then lie with him and preserve our family line through our father” (Genesis 19:32).

Fathered the Moabites and Ammonites — So both of Lot’s daughters became pregnant by their father. The older daughter had a son, and she named him Moab; he is the father of the Moabites of today. The younger daughter also had a son, and she named him Ben-ammi; he is the father of the Ammonites of today (Genesis 19:38).

The Qur’an

Lot among the chosen of Allah — And Isma’il and Elisha. And Jonas, and Lot: and to all We gave favor above the nations: (To them) and to their fathers, and progeny and brethren; We chose them, and We guided them to a straight Way (Sûrah 6:86-87).

And to Lut, too, We gave Judgment and Knowledge, and We saved him from the town which practised abominations: truly they were a people given to Evil, a rebellious people. And We admitted him to our Mercy: for he was one of the Righteous (Sûrah 21:74-75).

Lot [Lut] warned people about their evil ways — We also (sent) Lut:

he said to his people: “Do you commit lewdness such as no people in creation (ever) committed before you? “For you practice your lusts on men in preference to women: you are indeed a people transgressing beyond bounds.” And his people gave no answer but this: they said, “Drive them out of your city: these are indeed men who want to be clean and pure!” (Sûrah 7:80-82).

So also was Lut among those sent (by Us). Behold, we delivered him and his adherents, all Except an old woman who was among those who lagged behind. Then We destroyed the rest (Sûrah 37:133-136).

And (Lut) warned them of Our Punishment, but they disputed about the Warning (Sûrah 54:36).

Attempted to protect the Messengers — When our Messengers came to Lut, he was grieved on their account and felt himself powerless (to protect) them. he said: “This is a distressful day.” And his people came rushing toward him, and they had been long in the habit of practising abominations. He said: “O my people! Here are my daughters: they are pure for you (if you marry)! Now fear Allah, and do not cover me with shame about my guests! Isn’t there among you a single right-minded man?” They said: “You know very well we have no need of your daughters: indeed you know quite well what we want!” He said: “Would that I had power to suppress you or that I could betake myself to some powerful support.” (The Messengers) said: “O Lut! We are Messengers from your Lord. By no means they shall reach you! Now travel with your family while yet a part of the night remains, and let not any of you look back: but your wife (will remain behind): To her will happen what happens to the people ... “ (Sûrah 11:77-81).

Lut a Messenger to be obeyed — The people of Lut rejected the Messengers. Behold, their brother Lut said to them: “Will you not fear (Allah)? “I am to you a Messenger worthy of all trust. “So Fear Allah and obey me” (Sûrah 26:160-163).

Comments

The Bible generally portrays Lot as an opportunist, who chose the best of the land, leaving his uncle Abraham the remainder. Although Lot is called a righteous man, he also is shown to be a drunkard and an inces-

tuous man, who sired the Moabites and Ammonites with his daughters. Nowhere does it indicate that he was one of God's special Messengers.

The Qur'an, on the contrary, gives much attention to Lot — some 87 verses devoted to him, his wife and his people. He is presented as one of Allah's chosen Messengers, to be listened to and obeyed.

MANKIND

The Bible

All of humanity from common source — So God created man in his own image, in the image of God he created him; male and female he created them (Genesis 1:27).

From one man he [God] made every nation of men, that they should inhabit the whole earth ... (Acts 17:26).

All humans dependent on God for all things — “... he himself [God] gives all men life and breath and everything else” (Acts 17:25).

“For in him [God] we live and move and have our being. As some of your own poets have said, ‘We are his offspring’” (Acts 17:28).

All of humanity equal before God — Then Peter began to speak: “I now realize how true it is that God does not show favoritism, but accepts men from every nation who fear him and do what is right” (Acts 10:34).

No distinction before God between races or genders — Talking with him [Cornelius], Peter went inside and found a large gathering of people. He said to them: “You are well aware that it is against our law for a Jew to associate with a Gentile or visit him. But God has shown me that I should not call any man impure or unclean” (Acts 10:27-28).

But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of

God (Romans 3:21-23).

You are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus (Galatians 3:26-28).

All have the right to seek God and eternity — For there is no difference between Jew and Gentile — the same Lord is Lord of all and richly blesses all who call on him, for, “Everyone who calls on the name of the Lord will be saved” (Romans 10:12-13).

All must answer to God for how life used — It is written: “‘As surely as I live,’ says the Lord, ‘every knee will bow before me; every tongue will confess to God.’” So then, each of us will give an account of himself to God (Romans 14:11-12).

The Qur’an

Created by Allah — O mankind! reverence your Guardian-Lord, Who created you from a single Person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; — reverence Allah, through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you):for Allah ever watches over you (Sûrah 4:1).

Created from clay, from semen, from clotted blood — Behold! your Lord said to the angels: “I am about to create man, from sounding clay from mud moulded into shape; “When I have fashioned him (in due proportion) and breathed into him of My spirit, you fall down in obeisance to him” (Sûrah 15:28-29).

Verily We created man from a drop of mingled sperm, in order to try him: so we gave him (the gifts) of Hearing and Sight (Sûrah 76:2).

Read! (or Proclaim!) in the name of your Lord and Cherisher, Who created — Created man, out of a (mere) clot of congealed blood: (Sûrah 96:1-2).

Created to be above the angels — Behold! your Lord said to the

angels: “I am about to create man, from sounding clay from mud moulded into shape; “When I have fashioned him (in due proportion) and breathed into him of My spirit, you fall down in obeisance to him” (Sûrah 15:28-29).

Created to serve Allah — And I have not created Jinns and men, except that they should serve (worship) Me (Sûrah 51:56).

Created weak and impatient — Allah wishes to lighten your (difficulties): for man was created weak (in flesh) (Sûrah 4:28).

Truly man was created very impatient; — Fretful when evil touches him; And miserly when good reaches him: — (Sûrah 70:19-21).

Comments

Both scriptures attribute the creation of mankind to God (Allah). The Bible says the first man, Adam, was created from the chemicals of the soil. The Qur’an has him created from several materials — clay, a clot of blood and semen. Both texts agree that humanity was created to serve the Lord.

Both agree that humans are weak. The Bible says that humans were created to be a little lower than the angels, whereas the Qur’an says that humans are above the angels and to be worshipped by them.

The Bible teaches the equality of mankind before God and the fact that there is no respect with Him of persons, genders or races. The Qur’an gives degrees to humans and places men above women.

MARRIAGE AND DIVORCE

The Bible

To be fruitful and multiply — God blessed them [Adam and Eve] and

said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground (Genesis 1:28).

The man and woman to establish a new home — For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh (Genesis 2:24).

This a single couple, not a multiplicity of mates — (See Genesis 2:24, above.)

Even rulers prohibited from having multiple wives — He [a future king] must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold (Deuteronomy 17:17).

The couple joined in a sacred covenant — (Wisdom) will save you from the adulteress, from the wayward wife with her seductive words, who has left the partner of her youth and ignored the covenant she made before God (Proverbs 2:16).

Another thing you do: You flood the Lord’s altar with tears. you weep and wail because he no longer pays attention to your offerings or accepts them with pleasure from your hands. You ask, “Why?” It is because the Lord is acting as the witness between you and the wife of your youth, because you have broken faith with her, though she is your partner, the wife of your marriage covenant (Malachi 2:13-14).

Joined by God and not to be separated by man — “Haven’t you read,” (Jesus) replied, “that at the beginning the Creator made them male and female, and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh?’ So they are no longer two, but one. Therefore what God has joined together, let man not separate” (Matthew 19:4-6).

The husband the head of the family — To the woman (God) said, “I will greatly increase your pains in childbearing ... Your desire will be for your husband, and he will rule over you” (Genesis 3:16).

Wives, submit to your husbands, as to the Lord. For the husband

is the head of the wife as Christ is the head of the church (Ephesians 5:22).

The husband to love his wife — Husbands, love your wives, just as Christ loved the church and gave himself up for her ... husbands ought to love their wives as their own bodies. He who loves his wife loves himself (Ephesians 5:25,28).

Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers (1 Peter 3:7).

The wife to respect her husband — ... each one of you also must love his wife as he loves himself, and the wife must respect her husband (Ephesians 5:33).

Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives ... (1 Peter 3:1).

Mutual obligation — The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife. Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control (1 Corinthians 7:3-5).

God hates divorce — “I hate divorce, said the Lord God of Israel, “and I hate a man's covering himself with violence, as well as with his garment,” says the Lord Almighty. So guard yourself in your spirit, and do not break faith (Malachi 2:16).

Divorce not permitted — A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife (1 Corinthians 7:10-11).

Adultery the only exception to this prohibition — “I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery” (Matthew 19:9).

No marriage or sexual relations with close relatives — No one is to approach any close relative to have sexual relations. I am the Lord (Leviticus 18:6)

The Qur’an

Multiplicity of wives permitted — If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four, but if you fear that you shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess that will be more suitable, to prevent you from doing injustice (Sûrah 4:3).

Men to provide a dowry for wives — And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer (Sûrah 4:4).

Men with no financial means to remain single — Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace ... (Sûrah 24:33).

Men protectors and maintainers of women — Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means ... (Sûrah 4:34).

Misbehaving women to be punished by husbands — ... As to those women on whose part you fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, do not seek against them means (of annoyance): for Allah is Most High, Great (above you) (Sûrah 4:34).

Cruel husbands can be charged by wives — If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed ... You are never able to be fair and just as between women, even if it is your ardent desire: but do not turn away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If you come to a friendly understanding and practice self-restraint, Allah is Oft-forgiving, Most Merciful. But if they disagree (and must part), Allah will provide abundance for all from His all-reaching bounty: for Allah is He that cares for all and is Wise (Sûrah 4:128-130).

Abandoned wives to keep dowry — But if you decide to take one wife in place of another, even if you had given the latter a whole treasure for dower, take not the least bit of it back: would you take it by slander and a manifest wrong? (Sûrah 4:20).

Sex outside of marriage (except with captives) prohibited — The Believers must (eventually) win through, — Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity; Who abstain from sex, except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, — for (in their case) they are free from blame, but those whose desires exceed those limits are transgressors ... (Sûrah 22:1-7).

Certain marriages prohibited — Prohibited to you (for marriage) are: — your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster-mothers (who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom you have gone in, — no prohibition if you have not gone in; — (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful; Also (prohibited are) women already married, except those whom your right hands possess ... (Sûrah 4:23-24).

Wives to be sexually submissive to and ready for husbands — Your wives are a tilth unto you; so approach your tilth when or how you will; but do some good acts for your souls beforehand; and fear Allah, and

know that you are to meet Him (in the hereafter). and give (these) good tidings to those who believe (Sûrah 2:223).

Only during their menstruation to avoid relations with wives — They ask you concerning women's courses. Say: They are a hurt and a pollution: so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, you may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and he loves those who keep themselves pure and clean (Sûrah 2:222).

Divorce permitted for men, not women — But if you decide to take one wife in place of another, even if you had given the latter a whole treasure for dower, take not the least bit of it back: would you take it by slander and a manifest wrong (Sûrah 4:20).

Abstention from marital relations limited to four months — For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful. But if their intention is firm for divorce, Allah hears and knows all things (Sûrah 2:226-227).

Three monthly cycles for wives ordained before divorce final — Divorced women should wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah has created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise (Sûrah 2:228).

Divorce permitted only twice — A divorce is only permissible twice: after that the parties should either hold together on equitable terms, or separate with kindness ... (Sûrah 2:229).

Cannot remarry same divorced woman until she has married and divorced someone else — So if a husband divorces his wife (irrevocably), he cannot, after that, re-marry her until she had married another husband

and he has divorced her ... (Sûrah 2:230).

Muhammad permitted to marry son's wife — ... Then when Zaid [adopted son of Muhammad] had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to you [Muhammad]: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage to the wives of their adopted sons ... (Sûrah 33:37).

Comments

Throughout the Bible marriage is presented as a sacred covenant arrived at by God, husband and wife. It is a covenant to be kept until death separates one of the marriage partners. Divorce is permitted in the Old Testament on several grounds. In the New Testament the only possible justification for divorce is the marital infidelity of one of the mates — that is, adultery. In the Qur'an divorce is permitted to men, but not to women. Men could divorce as they willed, but were required to wait three months, to verify if the wife were pregnant, and they were not to turn their divorced wife away empty-handed. They were permitted to remarry their divorced wives, but only after the woman in question had married someone else and had been divorced from that man.

In the Bible monogamy is the rule and polygamy the exception. In the New Testament monogamy is always the rule. In the Qur'an, however, Muslims are permitted up to four wives, if they can care for them. The exception was Muhammad, who had an estimated 13 or 14 wives and even married his adopted son's wife.

MARY (MIRIAM OR MARYAM)

The Bible

A virgin would give birth to Jesus — “Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel” (Isaiah 7:14, Matthew 1:22-23).

Favored of God — “The angel went to her and said, ‘Greetings, you who are highly favored! The Lord is with you’” (Luke 1:28).

Blessed among women — ”Blessed are you among women and blessed is the child you will bear” (Luke 1:42).

Miraculous conception of Mary’s son — “This is how the birth of Jesus Christ came

about: His mother Mary was pledged to be married to Joseph, but before they came

together, she was found to be with child through the Holy Spirit” (Matthew 1:18).

“In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The

virgin’s name was Mary ... the angel said to her, ‘Do not be afraid, Mary, you have found favor with God. You will be with child and give birth to a son, and you are to give him the name Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of David forever; his kingdom will never end’” (Luke 1:26-33).

Gave birth in Bethlehem — “In those days Caesar Augustus issued a decree that a

census should be taken of the entire Roman world ... So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he

belonged to the house and line of David. He went there to register with Mary, who was

pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn” (Luke 2:1-7).

Pondered these things in her heart —
“So they [shepherds] hurried off and found
Mary and Joseph, and the baby, who was lying in the manger. When they
had seen

him, they spread the word concerning what had been told them about
the child ... But

Mary treasured up all these things and pondered them in her heart”
(Luke 2:15-19).

Presented Jesus in the temple — “When the time of their purification
according to the Law of Moses had been completed, Joseph and Mary
took him to Jerusalem to present him to the Lord” (Luke 2:23).

Suffered over Jesus — “Then Simeon blessed them and said to Mary,
his mother:

‘This child is destined to cause the falling and rising of many in Israel,
and to be a sign that will be spoken against, so that the thoughts of many
hearts will be revealed. And a sword will pierce your own soul too’”
(Luke 2:34-35).

Did not understand Jesus’ mission — “Everyone who heard him [the
12-year-old boy Jesus] was amazed at his understanding and his answers.
When his parents saw him, they were astonished. His mother said to him,
‘Son, why have you treated us like this? Your father and I have been anx-
iously searching for you.’ “Why were you searching for me?” he asked.
‘Didn’t you know that I had to be in my Father’s house?’ But they did not
understand what he was saying to them” (Luke 2:47-50).

“On the third day a wedding took place at Cana in Galilee. Jesus’
mother was there, and Jesus and his disciples had also been invited to the
wedding. When the wine was gone, Jesus’ mother said to him, ‘They
have no more wine.’ ‘Dear woman, why do you involve me?’ Jesus
replied, ‘My time has not yet come’” (John 2:1-4).

With Jesus at His crucifixion — “Near the cross of Jesus stood
his mother, his mother’s sister, Mary the wife of Clopas, and Mary

Magdalene” (John 19:25).

Placed in care of the Apostle John — “When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, ‘Dear woman, here is your son,’ and to the disciple, ‘Here is your mother.’ From that time on, this disciple took her into his home” (John 19:26-27).

Present with disciples after Jesus’ resurrection — “They all joined together constantly in prayer, along with the women, and Mary the mother of Jesus, and with his brothers” (Acts 1:14).

The Qur’an

Mary’s birth — Behold! a woman of ‘Imran said: “O my Lord! I do dedicate unto You what is in my womb for Your special service. So accept this of me: for You hear and know all things.” When she was delivered, she said: “O my Lord! behold! I am delivered of a female child!” — and Allah knew best what she brought forth — “and nowise is the male like the female. I have named her Mary, and I commend her and her offspring to Your protection from the Evil One, the Rejected.” Right graciously did her Lord accept her: He made her grow in purity and beauty: she was assigned to the care of Zakariya [Zacharias, the father of John the Baptist]. Every time that he entered (her) chamber to see her, he found her supplied with sustenance. He said: “O Mary! Whence (comes) this to you?” She said: “From Allah: for Allah provides sustenance to whom He pleases, without measure” (Sûrah 2:35-37).

Called sister of Aaron — “O sister of Aaron! your father was not a man of evil, nor your mother an unchaste woman!” (Sûrah 19:28).

Specially chosen and purified by Allah — Behold! the angels said: “O Mary! Allah has chosen you and purified you — chosen you above the women of all nations. “O Mary! worship your Lord devoutly: prostrate yourself, and bow down (in prayer) with those who bow down” (Sûrah 3:42-43).

A sign from Allah — And (remember her [Mary] who guarded her chastity: We breathed into her of Our Spirit, and We made her and her son [Jesus] a Sign for all peoples (Sûrah 21:91).

Jews charged Mary falsely — That they [People of the Book] rejected Faith; that they uttered against Mary a grave false charge; That they said (in boast), “We killed Christ Jesus the Son of Mary, the Messenger of Allah”; — but they did not kill him, nor crucified him, but so it was made to appear to them ... (Sûrah 4:156-157).

Mary a virgin who gave birth to Jesus — And (remember) her who guarded her chastity: We breathed into her of Our Spirit, and We made her and her son a Sign for all peoples (Sûrah 21:91).

Behold! the angels said: “O Mary! Allah gives you 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 (Sûrah 3:45).

Gave birth to Jesus in a remote place — So she [Mary] conceived him [Jesus], and she retired with him to a remote place. 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!” But (a voice) cried to from beneath the (palm-tree): ““Do not grieve! for your Lord has provided a rivulet beneath you; and shake toward yourself the trunk of the palm-tree: it will let fall fresh ripe dates upon you ... “ At length she brought the (babe) to her people, carrying him in her arms (Sûrah 19:22-27).

A woman of truth — Christ the son of Mary was no more than a Messenger; many were the Messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah makes His Signs clear to them; yet see in what way they are deluded away from the truth! (Sûrah 5:75).

Comments

In both texts Mary is presented as a virgin who gave birth to a

special son. In both she is shown to be a woman of purity and truth. In the Bible she is found in Nazareth as a young virgin who received a message about her offspring from the Angel Gabriel. In the Qur'an she receives a message about her offspring from angels and is then placed in the care of Zachariah. She also miraculously receives all of her food from Allah.

There is great disagreement between the two texts over what happened in the matter of the birth of Christ. The Bible has Mary espoused [engaged] to Joseph. The Qur'an never mentions him nor the angelic revelations to him. The Bible has Mary going with Joseph to Bethlehem, Joseph's ancestral home, since it was the city of David's birth and He was a descendant of David, humanly speaking. According to the Bible, Jesus was born of Mary in Bethlehem, the birth announced to shepherds by angels. According to the Qur'an, she gave birth to Him in the desert, alone under a palm tree. There appears to be in the Qur'an an attempt to disassociate Jesus from the Davidic line by removing Bethlehem from His birth. The Bible notes that wise men or astrologers from the East came to worship the new king, Jesus. The Qur'an makes no mention of such a visit nor of Jesus' kingship.

In the Bible Mary was shown to be active in Jesus' life during His upbringing and in His ministry as an adult. She pressured Him into doing His first miracle. She doubted his ministry. She was present at His crucifixion and was given to the Apostle John for safekeeping. Of all people, she would have known whether or not that was Jesus on the cross. She was also present at the events leading up to the beginning of the church. The Qur'an is totally silent about Mary after the birth of Jesus.

MEN AND WOMEN

The Bible

Created in the image of God — So God created man in his own image, in the image of God created he him; male and female created he them (Genesis 1:27).

The woman deceived by Satan in the garden — When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it (Genesis 3:6).

For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner (1 Timothy 2:13-14).

Dependent on each other — In the Lord ... woman is not independent of man, nor is man independent of woman, For as woman came from man, so also man is born of woman. But everything comes from God (1 Corinthians 11: 11-12).

Woman the weaker — Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life (1 Peter 3:7).

Equal in terms of salvation — You are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus (Galatians 3:26-28).

Neither male nor female in Heaven — At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven (Matthew 22:30).

The Qur'an

Works of both sexes theoretically equal — And their Lord has accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: you are members, one of another ... (Sûrah 3:195).

Men protectors and maintainers of women — Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means ... (Sûrah 4:34).

Misbehaving women to be punished by husbands — ... As to those women on whose part you fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, do not seek against them means (of annoyance): for Allah is Most High, Great (above you) (Sûrah 4:34).

Sex outside of marriage (except with slaves and captives) prohibited — The Believers must (eventually) win through, — Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity; Who abstain from sex, except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, — for (in their case) they are free from blame, but those whose desires exceed those limits are transgressors ... (Sûrah 22:1-7).

Women to be covered, modest in public — And say to the believing women that they should lower their gaze and guard their modesty: that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs [eunuchs], or small children who have no sense of the shame of sex ... (Sûrah 24:31).

Comments

The Bible presents the liberating view that all humans — male, female, free or bond, and of whatever race, are equal before God. The Qur'an gives a definite advantage to men. In fact, it indicates that men are superior to women and have the advantage over them. On the whole, the Qur'an favors men and appears therefore to be primarily a male religion, even though certain rights are guaranteed to women, especially in the case of marriage and divorce.

The Qur'an gives the man the right to divorce, but not the woman. It also gives the man the right to marry up to four women and to have sex-

ual relations with their own slaves or captives. It also calls sex shameful, whereas the Bible states that sexual relations within marriage are pure (Hebrews 13:4).

MESSENGERS

The Bible

Messengers generally couriers of individuals or rulers — Jacob sent messengers ahead of him to his brother Esau in the land of Seir, the country of Edom (Genesis 32:3).

He [Gideon] sent messengers throughout Manasseh, calling them to arms, and also to Asher, Zebulun and Naphtali, so that they too went up to meet them (Judges 6:35).

... he [David] sent messengers to the men of Jabesh Gilead to say to them, “The Lord bless you for showing this kindness to Saul your master by burying him ... “ (2 Samuel 2:5).

So Jezebel sent a messenger to Elijah to say, “May the gods deal with me, be it ever so severely, if by this time tomorrow I do not make your life like that of one of them” (1 Kings 19:2).

A messenger could be a forerunner or ambassador — You went to Molech with olive oil and increased your perfumes. You sent your ambassadors far away; you descended to the grave itself! (isaiah 57:9).

“See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,” says the Lord Almighty (Malachi 3:1).

As John’s [the Baptist] disciples were leaving, Jesus began to speak to the crowd about John: “ ... Then what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written: ‘I will send my messenger ahead of you, who will prepare your way before you’” (Matthew 11:5-10).

Early Christians were messengers of Christ and of churches — But I

[Paul] think it is necessary to send back to you Epaphroditus, my brother, fellow worker and fellow soldier, who is also your messenger, whom you sent to take care of my needs (Philippians 2:25).

A messenger could also be a courier of Satan — To keep me [Paul] from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me (2 Corinthians 12:7).

The Qur'an

Mankind given Messengers — 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 ... (Sûrah 2:213).

Messengers both angels and men — Allah chooses Messengers from angels and from men for Allah is He Who hears and see (all things) (Sûrah 22:75).

Messengers given inspiration — We have sent you 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. Of some Messengers We have already told you the story; of others we have not; — and to Moses Allah spoke direct; — Messengers who gave good news as well as warning, that mankind, after (the coming) of the Messengers, should have no plea against Allah: for Allah is Exalted in Power, Wise (Sûrah 4:163-165).

No new revelation given to Messengers — Nothing is said to you that was not said to the Messengers before you: that your Lord has at His command (all) Forgiveness as well as a most Grievous Penalty (Sûrah 41:43).

Moses followed by other Messengers — We gave Moses the Book

and followed him up with a succession of Messengers. We gave Jesus the son of Mary clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you a Messenger with what your yourselves do not desire, you are puffed up with pride? — some you called impostors, and others you slay! (Sûrah 2:87).

Before you We sent (Messengers) to many nations, and We afflicted the nations with suffering and adversity, that they might learn adversity (Sûrah 6:42).

Messengers given special gifts — Those Messengers 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 ... (Sûrah 2:353).

Messengers came with Clear Signs — Has not the story reached them of those before them? — The people of Noah, and 'Ad, and Thamud; the people of Abraham, the men of Midian, and the Cities overthrown. To them came their Messengers with Clear Signs. It is not Allah Who wrongs them, but they wrong their own souls (Sûrah 9:70).

We sent Messengers before you, and appointed for them wives and children: and it was never the part of a Messenger to bring a Sign except as Allah permitted (or commanded). For each period is a Book (revealed) (Sûrah 13:38).

Allah delivers Messengers and those who believe — In the end We deliver our Messengers and those who believe: thus it is fitting on Our part that We should deliver those who believe (Sûrah 10:103).

Never think that Allah would fail His Messengers in His promise: for Allah is Exalted in Power. — the Lord of Retribution (Sûrah 14:47).

Muhammad one of the Messengers — These are the Signs of Allah: We rehearse them to you in truth; verily you [Muhammad] are one of the Messengers (Sûrah 2:252).

Muhammad is no more than a Messenger; many were the Messengers that passed away before him ... (Sûrah 3:144).

O People of the Book [Jews and Christians]! now has come to you, making (things) clear to you, Our Messenger [Muhammad], after the

break in (the series of) our Messengers, lest you should say: “There came unto us no bringer of glad tidings and no warner (from evil)”: but now has come to you a bringer of glad tidings and a warner (from evil). And Allah has power over all things (Sûrah 5:19).

Muhammad received revelation from an angel — Say: “If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent down from the heavens an angel for a Messenger” (Sûrah 17:95).

It is no less than Inspiration sent down to him [Muhammad]: He was taught by one Mighty in Power, Endued with Wisdom: for he appears (in stately form). While he was in the highest part of the horizon: Then he approached and came closer, And was at a distance of but two bow-lengths or (even) nearer: So did (Allah) convey the inspiration to His Servant —(conveyed) what he (meant) to convey. The (Prophet’s) (mind and) heart in no way falsified that which he saw. Will you then dispute with him concerning what he saw? For indeed he saw him at a second descent, near the Lote-tree beyond which none may pass ... (Sûrah 53:4-14).

Say: Whoever is an enemy to Gabriel — for he brings down the (revelation) to your heart by Allah’s will, a confirmation of what went before, and guidance and glad tidings for those who believe, Whoever is an enemy to Allah and His angels and Messengers, to Gabriel and Michael, — lo! Allah is an enemy to those who reject Faith (Sûrah 2:97-98).

Required to obey the Messenger [Muhammad] — He who obeys the Messenger obeys Allah: but if any turn away, We have not sent you to watch over their (evil deeds) (Sûrah 4:80).

It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path (Sûrah 33:36).

Muhammad rejected as Messenger — The Unbelievers say: “No Messenger are you [Muhammad].” Say: “Enough for a witness between me and you is Allah, and such as have knowledge of the Book (Sûrah 13:43).

Jesus only a Messenger — O People of the Book! commit no excesses in your religion: nor say of Allah anything but the truth. Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: so believe in Allah and His Messengers. Do not say “Trinity”: desist: it will be better for you: for Allah is One God, glory be to him: (far Exalted is He) above having a son. To Him belongs all things in the heavens and on earth. And enough is Allah as a Disposer of affairs (Sûrah 4:171).

Comments

Much more attention is given in the Qur’an than in the Bible to the matter of humans as messengers of God. In fact, the number of passages on the subject is almost overwhelming. Effort is given to legitimize Muhammad as a Messenger in the line of Abraham, Moses, Jesus and many others. It is admitted that Muhammad came on the scene late, after a long lapse. It is also admitted that no Messenger gives a new revelation, different in many ways from that of the Messengers before him. Since the Qur’an does present new and different revelations, I see here a discrepancy.

In the Qur’an Muhammad argues on behalf of the revelation he had received, and thus of his authentication as a Messenger. However, he was the only witness to it. The Qur’an requires four witnesses in cases involving moral misbehavior. Here is a man who claims inspiration given to him directly by an angel, yet there were no witnesses to confirm this.

One of the greatest difficulties I see in the Qur’an is its limiting Jesus to only the level of a human messenger or prophet like Noah, Abraham or Moses, despite the fact that He was unique while on earth — born of a virgin, a worker of miracles, a man speaking with authority, a man crucified, raised from the dead and returned to Heaven.

The Bible places Jesus high above humans, messengers, prophets and even angels. In it He is clearly shown to be the one Savior of mankind, the long-promised Messiah.

MISERLINESS AND GREED

The Bible

A sinful characteristic — Having lost all sensitivity, they (the Gentiles) have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more (Ephesians 4:19).

A source of trouble — A greedy man brings trouble to his family, but he who hates bribes will live (Proverbs 15:27).

Consumes the one who practices it — How useless to spread a net in full view of all the birds! These men lie in wait for their own blood; they waylay only themselves. Such is the end of all who go after ill-gotten gain; it takes away the lives of those who get it (Proverbs 1:17-19).

Guard against greed — Then he [Jesus] said to them, “Watch out! Be on your guard against all kinds of greed; a man’s life does not consist in the abundance of his possessions” (Luke 13:15).

Greed improper for God’s people — But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God’s holy people (Ephesians 5:3).

The Qur’an

Miserliness condemned — And let not those who covetously withhold of the gifts which Allah has given them of His Grace, think that it is good for them: nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that you do (Sûrah 3:180).

(Nor) those who are miserly or enjoin miserliness on others, or hide the bounties which Allah has bestowed on them; for We have prepared, for those who resist Faith, a Punishment that steepens them in contempt; — Nor those who spend of their substance, to be seen of men, but

have no faith in Allah and the Last Day: if any take the Evil One for their intimate, what a dreadful intimate he is! (Sûrah 4:37-38).

Misers think themselves self-sufficient — But he who is a greedy miser and thinks himself self-sufficient, And gives the lie to the Best, — We will indeed make smooth to him the Path to Misery; Nor will his wealth profit him when he falls headlong (into the Pit) (Sûrah 92:8-11).

Misers destroy their own souls — Behold, you are those invited to spend (of your substance) in the Way of Allah: but among you are some that are miserly. But any who are miserly are so at the expense of their own souls. But Allah is free of all wants, and it is you that are needy. If you turn back (from the Path), He will substitute in your stead another people; then they would not be like you! (Sûrah 47:38).

Coveteousness condemned — Amongst them [Unbelievers and Hypocrites] are men who made a Covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous. But when he did bestow of His bounty, they became covetous, and turned back (from their Covenant, averse (from its fulfilment) (Sûrah 9:75-76).

Such persons as are covetous and commend coveteousness to men. And if any turn back (from Allah's Way), verily Allah is free of all needs, Worthy of all praise (Sûrah 57:24).

Comments

I see no significant difference between the two texts on the subject of greed and coveteousness. Both severely condemn such characteristics.

MORALITY, BEHAVIOR AND CHARACTER

The Bible

A characteristic of God's children — “ ... I am writing these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God's household,

which is the pillar and household of the truth” (1 Timothy 3:15).

Pattern of conduct that is in accordance with God's Word — “You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed” (1 Thessalonians 2:10).

“Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance. Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God. Similarly, encourage the young men to be self-controlled. In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned ... “ (Titus 2:1-8).

The Qur'an

Patience, firmness and Self-control required — ... Those who show patience, firmness and self-control, who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning (Sûrah 3:17).

O you who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah, that you may prosper (Sûrah 3:200).

Doing good a part of moral behavior — To the righteous (when) it is said, “What is that your Lord has revealed?” they say, “All that is good.” To those who do good, there is good in this world, and the Home of the Hereafter is even better and excellent indeed is the Home of the righteous, — (Sûrah 16:30).

But he who works deeds of righteousness, and has faith, will have no fear of harm nor any curtailment (of what is his due) (Sûrah 20:112).

Fear of Allah a part of moral behavior — Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: let them fear Allah, and speak words of appropriate (comfort) (Sûrah 4:9).

Allah does not love the arrogant or vainglorious — Serve Allah, and join not any partners with Him, and do good — to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the Companion by your side, the way-farer (you meet), and what your right hands possess: for Allah does not love the arrogant, the vainglorious; — (Sûrah 4:36).

Practice no shameful deeds — Say “Come, I will rehearse what Allah has (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; — do not come near to shameful deeds, whether open or secret; take not life, which Allah has made sacred, except by way of justice and law: thus does He command you, that you may learn wisdom (Sûrah 6:151).

Believers protect each other — The Believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: They observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise (Sûrah 9:71).

Speak proper things — Say to My servants that they should (only) say those things that are best: for Satan sows dissensions, among them: for Satan is to man an avowed enemy (Sûrah 17:53).

Control of sexual behavior required — The Believers must (eventually) win through, — Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity; Who abstain from sex, Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, — for (in their case) they are free from blame, But those whose desires exceed those limits are transgressors; — (Sûrah 23:1-7).

Man given to hasty deeds — The prayer that man should make for good, he makes for evil, for man is given to hasty (deeds) (Sûrah 17:11).

Kindness to parents enjoined — Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honor (Sûrah 17:23).

Be moderate in everything — “And do not swell your cheek (for pride) at men, nor walk in insolence through the earth; for Allah does not love any arrogant boaster. “And be moderate in your pace, and lower your voice; for the harshest of sounds without doubt is the braying of the ass” (Sûrah 31:18-19).

Forgive even when angry — Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive; Those who hearken to the Lord, and establish regular prayer, who (conduct) their affairs by mutual consultation; who spend out of what We bestow on them for Sustenance; and Those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves (Sûrah 42:37-39).

Ridiculing and sarcasm wrong — O you who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: and those who do not desist are (indeed) doing wrong. O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs ... (Sûrah 49:11-12).

Comments

Both texts are laudable for the most part in their principles of morality. One exception is from Sûrah 47, in which the person wronged

is to help and defend himself. This is in sharp contrast with the teaching of Jesus to turn the other cheek.

Moral behavior in the Qur'an does not extend to slaves, who are considered property. Therefore, sex is permitted between the master and the slave, if the master so desires.

MOSES

The Bible

Born in Egypt to Hebrew slave parents — Now a man of the house of Levi married a Levite woman, and she became pregnant and gave birth to a son. When she saw that he was a fine child, she hid him for three months (Exodus 2:1-2).

Brought up as prince of Egypt — But when she could hide him no longer, she got a papyrus basket for him and coated it with tar and pitch. Then she placed the child in it and put it among the reeds along the bank of the Nile. His sister stood at a distance to see what would happen to him. Then Pharaoh's daughter went down to the Nile to bathe, and her attendants were walking along the river bank. She saw the basket among the reeds and sent her slave girl to get it. She opened it and saw the baby. He was crying, and she felt sorry for him. "This is one of the Hebrew babies," she said.

Then his sister asked Pharaoh's daughter, "Shall I go and get one of the Hebrew women to nurse the baby for you?" "Yes, go," she answered. And the girl went and got the baby's mother. ... So the woman took the baby and nursed him. When the child grew older, she took him to Pharaoh's daughter and he became her son (Exodus 2:3-10).

Fled to Midian as an adult — One day, after Moses had grown up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people. Glancing this way and that and seeing no one, he killed the Egyptian and hid him in the sand. The next day he went out and saw two Hebrews

fighting. He asked the one in the wrong, “Why are you hitting your fellow Hebrew?” The man said, “Who made you a ruler and judge over us? Are you thinking of killing me as you killed the Egyptian?” Then Moses was afraid and thought, “What I did must have become known.” When Pharaoh heard of this, he tried to kill Moses, but Moses fled from Pharaoh and went to live in Midian (Exodus 2:11-15).

Received a mandate from God — Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the desert and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in flames of fire from within a bush. ... When the Lord saw that he had gone over to look, God called to him from within the bush, “Moses! Moses!” And Moses said, “Here I am.” ... The Lord said, “I have indeed seen the misery of my people in Egypt. ... So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land ... And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt” (Exodus 3:1-10).

Confronted Pharaoh — Afterward Moses and Aaron went to Pharaoh and said, “This is what the Lord, the God of Israel, says: “Let my people go, so that they may hold a festival to me in the desert.” Pharaoh said, “Who is the Lord, that I should obey him and let Israel go? I do not know the Lord and will not let Israel go” ((Exodus 5:1-2).

Administered God’s plagues against Egypt — The Lord said to Moses, “When you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do. But I will harden his heart so that he will not let the people go. Then say to Pharaoh, ‘This is what the Lord says: Israel is my firstborn son, and I told you, “Let my son go, so he may worship me.” But you refused to let him go; so I will kill your firstborn son”’ (Exodus 4:21-23).

Led Israel out of slavery — During the night Pharaoh summoned Moses and Aaron and said, “Up! Leave my people, you and the Israelites! Go, worship the Lord as you have requested. Take your flocks and herds, as you have said, and go” (Exodus 12:31-32).

“Now go, lead the people to the place I spoke of, and my angel will go before you ... (Exodus 32:34).

Received the Law of God — These are the laws you are to set before them ... (Exodus 21:1).

These are the commands the Lord gave Moses on Mount Sinai for the Israelites (Leviticus 27:34).

A judge over Israel — The next day Moses took his seat to serve as judge for the people, and they stood around him from morning until evening. When his father-in-law saw all that Moses was doing for the people, he said, “ ... why do you alone sit as judge ... ?” You and these people who come to you will wear yourselves out. The work is too heavy for you; you cannot handle it alone. ... You must be the people’s representative before God and bring their disputes to him. ... But select capable men from all the people ... and appoint them as officials over thousands, hundreds, fifties and tens. Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves (Exodus 18:13-23).

Led Israel for 40 years — But you (Israelites) — your bodies will fall in this desert. Your children will be shepherds here for forty years, suffering for your infaithfulness, unto the last of your bodies lies in this desert (Numbers 14:32-33).

And Moses the servant of God died in Moab as the Lord had said. He buried him in Moab opposite Beth Peor, but to this day no one knows where his grave is. Moses was a hundred and twenty years old when he died, yet his eyes were not weak nor his strength gone (Deuteronomy 34:5-7).

Sinned and was not permitted to enter the Promised Land — He (Moses) and Aaron gathered the assembly together in front of the rock and Moses said to them, “Listen you rebels, must we bring you water out of this rock?” Then Moses raised his arm and struck the rock twice with his staff. Water gushed out, and the community and their livestock drank. But the Lord said to Moses and Aaron, “Because you did not trust in me enough to honor me as holy in the sight of the Israelites, you will not bring this community into the land I give them” (Numbers 20:10-12).

Called a great prophet — Since then, no prophet has risen in Israel like Moses, whom the Lord knew face to face, who did all those miraculous signs and wonders the Lord sent him to do in Egypt — to Pharaoh and to all his officials and to his whole land. For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel (Deuteronomy 34:10-12).

Prophesied about coming prophet like him — The Lord your God will raise up for you a prophet [Jesus] like me [Moses] from among your own brothers. You must listen to him (Deuteronomy 18:15).

Jesus greater than Moses — Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself. ... Moses was faithful as a servant in all God's house, testifying to what would be said in the future. But Christ is faithful as a son over God's house (Hebrews 3:3-6).

The Qur'an

Moses a messenger and prophet — Also mention in the Book (the story of) Moses: for he was specially chosen, and he was a Messenger (and) a Prophet (Sûrah 19:51).

Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief. And We wished to be gracious to those who were being depressed in the land, to make them leaders (in faith) and make them heirs, To establish a firm place for them in the land, and to show Pharaoh, Haman, and thier hosts, at their hands, the very things against which they were taking precautions. So We sent this inspiration to the mother of Moses: "Suckle (your child), but when you have fears about him, cast him into the river, but fear not nor grieve: for We shall restore him to you, and We shall make him one of Our Messengers" (Sûrah 28:4-7).

Moses and Aaron believing Servants — Again (of old) We bestowed Our favor on Moses and Aaron, And We delivered them and their people from (their) Great Calamity; And We helped them, so they overcame

(their troubles); And We gave them the Book which helps to make things clear; and We guided them to the Straight Way. And We left (this blessing) for them among generations (to come) in later times: “Peace and salutation to Moses and Aaron!” Thus indeed do We reward those who do right. For they were two of our believing Servants (Sûrah 37:114-122).

Muhammad questioned as a Messenger of Allah, as was Moses — Would you question your Messenger as Moses was questioned of old? But whoever changes from Faith to Unbelief, has strayed without doubt from the even way (Sûrah 2:108).

Moses and Aaron left family relics carried by angels — And (further) their Prophet said to them: “A Sign of his (Talut’s or Saul’s) authority is that there shall come to you the Ark of the Covenant with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a Symbol for you if you indeed have faith” (Sûrah 2:248).

Moses guided by Allah — We gave him [Abraham] Isaac and Jacob: all (three) We guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus We reward those who do good (Sûrah 6:84).

Moses led people from darkness to light — We sent Moses with Our Signs (and the command). “Bring out your people from the depths of darkness into light, and teach them to remember the Days of Allah.” ... Remember Moses said to his people: “Call to mind the favor of Allah to you when He delivered you from the people of Pharaoh: they set you hard tasks and punishment, slaughtered your sons, and let your women-folk live: therein was a tremendous trial from your Lord.” And remember! your lord caused to be declared (publicly): “If you are grateful, I will add more (favours) to you: but if you show ingratitude, truly My punishment is terrible indeed” (Sûrah 14:5-7).

Moses received proofs of authority — The People of the Book ask you to cause a book to descend unto them from heaven: indeed they asked Moses for an even greater (miracle), for they said: “Show us Allah in public,” but they were dazed for their presumption, with thunder and

lightning. Yet they worshipped the calf even after Clear Signs had come to them; even so We forgave them; and gave Moses manifest proofs of authority (Sûrah 4:153).

People told Moses to go with Allah to conquer Promised Land — Remember Moses said to his people: “O my People! call in remembrance the favor of Allah to you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples. O my people! enter the holy land which Allah has assigned to you, and do not turn back ignominiously, for then you will be overthrown, to your own ruin.” They said: “O Moses! in this land are a people of exceeding strength: never shall we enter it until they leave it: if (once) they leave, then we shall enter ... They said: “O Moses! while they remain there, never shall we be able to enter, to the end of time. You go and your Lord, and fight you two, while we sit here (and watch).” He said: “O my Lord! I have power only over myself and my brother: so separate us from this rebellious people!” Allah said: “Therefore the land will be out of their reach for forty years: in distraction they will wander through the land: but you do not grieve over these rebellious people (Sûrah 5:20-26).

Comments

As with many other narratives in the Qur'an based on Bible people or incidents, the Qur'anic version is abbreviated, as well as being noticeably different. The Bible emphasizes the entire process of Israel's liberation from slavery, 40 years in the wilderness, the giving of the Law and other details of Moses' period. The Qur'an doesn't concern itself with the commands and laws given on Mt. Sinai.

Never is it mentioned in the Bible that the people wanted to see God in public. Rather, they feared to even be in His presence. Nor is it mentioned that the people told Moses to go into the Promised Land and conquer it with God's help while they watched from a distance. The Bible notes Moses' sin and subsequent prohibition from entering the Promised Land. The Qur'an makes no mention of this.

Another tendency we can note from the Qur'an is its telescoping of time. It talks about Haman as being connected with the Pharaoh of the

Exodus. Yet, Haman lived hundreds of years later, in the time of Esther. It also talks about Moses' being instructed by the Lord to strike the man he had killed with a piece of a heifer and the man was brought back to life. This follows a narrative about Moses' telling Israel to offer a heifer to God in sacrifice. Here we have a telescoping of 40 years between the murder of the Egyptian and Moses' instructions to Israel about sacrifice. The Egyptian, therefore, would have been dead for 40 years before being raised back to life, an event not even hinted at in the Bible.

MULTIPLICITY OF WIVES

The Bible

Occurred at times in the Old Testament period — So Jacob sent word to Rachel and Leah (his wives) to come out to the fields where his flocks were (Genesis 31:4).

He (Elkanah) had two wives; one was called Hannah and the other Peninnah (1 Samuel 1:2).

After he left Hebron, David took more concubines and wives in Jerusalem, and more sons and daughters were born to him (2 Samuel 5:13).

Multiple wives source of friction and sin — When Rachel saw that she was not bearing Jacob any children, she became jealous of her sister. So she said to Jacob, "Give me children, or I'll die!" (Genesis 30:1).

And because the Lord had closed her (Hannah's) womb, her rival (Peninnah) kept provoking her in order to irritate her (1 Samuel 1:6).

King Solomon, however, loved many foreign women, besides Pharaoh's daughter — Moabites, Ammonites, Edomites, Sidonians and Hittites. They were from nations about which the Lord had told the Israelites, "You must not intermarry with them, because they will surely turn your hearts after their gods. ... He had seven hundred wives of royal birth and three hundred concubines, and his wives led him astray (1 Kings 11:1-3).

One wife only intended by God from the beginning — For this reason

a man will leave his father and mother and be united to his wife, and they will become one flesh (Genesis 2:24).

This plan reiterated by Jesus — “Haven’t you read,” (Jesus) replied, “that at the beginning the Creator made them male and female, and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh?’ So they are no longer two, but one. Therefore what God has joined together, let man not separate” (Matthew 19:4-6).

The New Testament teaches monogamous marriage — Now the overseer (elder) must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money (1 Timothy 3:1-3).

The New Testament indicates one husband and one wife — .. each one of you also must love his wife as he loves himself, and the wife must respect her husband (Ephesians 5:33).

Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives ... (1 Peter 3:1).

The Qur’an

Multiplicity of wives permitted — If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four, but if you fear that you shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess that will be more suitable, to prevent you from doing injustice (Sûrah 4:3).

Men to provide a dowry for wives — And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer (Sûrah 4:4).

Men with no financial means to remain single — Let those who find

not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace ... (Sûrah 24:33).

Allah permitted Muhammad to have many wives — O Prophet! We have made lawful to you your wives to whom you have paid their dowers; and those whom your right hand possesses out of the prisoners of war whom Allah has assigned to you; and daughters of your paternal uncles and aunts, and daughters of your maternal uncles and aunts, who migrated (from Makkah) with you, and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her; — this only for you, and not for the Believers (at large) ... (Sûrah 33:50).

Muhammad permitted to marry son's wife — ... Then when Zaid [adopted son of Muhammad] had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to you [Muhammad]: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage to the wives of their adopted sons ... (Sûrah 33:37).

Comments

Although in the Old Testament there are cases of multiple wives, the divine principle of marriage, from the very beginning, was one man married to one woman. This is the uniform practice in the New Testament. Jesus returned to the original plan of God for marriage in His teaching on the subject. In the Bible marriage is always meant to be a holy covenant made by the couple with God. All cases to the contrary recorded in the Bible ended in severe strife in the family. The Qur'anic permission to marry up to four women has no valid Bible basis.

The fact that Muhammad had many more than four wives made a mockery of marriage and caused his family to have difficulties. It is ironic that he even married his adopted son's wife, along with his other 12 or 13 wives, all the while prohibiting Muslim men from having more than four wives. Did Allah show him special favoritism, while denying it to everyone else? To me, this matter of Muhammad's many women appears to be self-serving rather than consistent with the requirements of the Qur'an regarding marriage or with the New Testament teaching on marriage.

MURDER

The Bible

Cain punished by God for murdering his brother — Now Cain said to his brother Abel, “Let’s go out to the field.” And while they were in the field, Cain attacked his brother Abel and killed him. Then the Lord said to Cain, “Where is your brother Abel?” “I don’t know,” he replied. “Am I my brother’s keeper?” The Lord said, “What have you done? Listen! Your brother’s blood cries out to me from the ground. Now you are under a curse and driven from the ground ... You will be a restless wanderer on the earth” (Genesis 4:8-12).

Murder condemned in the Law of Moses — “You shall not murder” (Exodus 20:13).

Murderer, unless murder is accidental, to be executed — “Anyone who strikes a man and kills him shall surely be put to death. However, if he does not do it intentionally, but God lets it happen, he is to flee to a place I [God] will designate. But if a man schemes and kills another man deliberately, take him away from my altar and put him to death” (Exodus 21:12-14).

Murder condemned in the New Testament — “Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city. Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood” (Revelation 22:14-15).

Jesus taught that hatred and murderous intent equal to murder — “You have heard that it was said to the people long ago, ‘Do not murder, and anyone who murders will be subject to judgment. But I [Jesus] tell you that anyone who is angry with his brother will be subject to judgment” (Matthew 5:21-22).

Murderers worthy of eternal punishment — “But the cowardly, the

unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars — their place will be in the fiery lake of burning sulphur. This is the second death” — (Revelation 21:8).

The Qur'an

Cain killed Abel and was punished by Allah — The (selfish soul of the other [Cain] led him to the murder of his brother [Abel]; he murdered him, and became (himself) one of the lost ones (Sûrah 5:30).

Killing one of Allah's people equal to killing them all — On that account [Cain's murdering his brother]: We ordained for the Children of Israel that if anyone slew a person — unless it be for murder or for spreading mischief in the land — it would be as if he slew the whole people ... (Sûrah 5:32).

Take no life except for justice and law — Say “Come, I will rehearse what Allah has (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; — do not come near to shameful deeds, whether open or secret; take not life, which Allah has made sacred, except by way of justice and law: thus does He command you, that you may learn wisdom (Sûrah 6:151).

Muslims not to kill Muslims — Never should a Believer kill a Believer; but (if it so happens) by mistake, (compensation is due): if one (so) kills a Believer, it is ordained that he should free a believing slave, and pay compensation of the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a Believer, the freeing of a believing slave (is enough). If he belonged to a people with whom you have a treaty of mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah has all knowledge and all wisdom. If a man kills a Believer intentionally, his recompense is Hell, to abide therein (for ever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him (Sûrah 4:92-93).

Murderer to make restitution — O you who believe! The law of equality is prescribed to you, in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty (Sûrah 2:178).

Muslims to slay Hypocrites and Unbelievers — They [Hypocrites and Unbelievers] but wish that you should reject Faith, as they do, and thus be on the same footing (as they): but do not take friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades, seize them and slay them wherever you find them; and (in any case) take no friends or helpers from their ranks; — (Sûrah 4:89).

And fight them [Unbelievers] until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah sees all that they do (Sûrah 8:39).

Comments

Both the Bible and the Qur'an recognize unintentional homicide and make allowance for it. Both condemn premeditated murder. However, the Qur'an encourages vanquishing Unbelievers and Hypocrites. It also prohibits a Muslim's killing a fellow Muslim, yet this is being done continuously in the name of jihad against the Infidels and those who aid them. Even innocent Muslim children are targeted. There is no hint in the Qur'an of Jesus' injunction to love one's enemies, nor His warning that even the thought of murdering someone else is equal to the act itself.

NOAH

The Bible

His birth — When Lamech had lived 182 years, he had a son. He

named him Noah and said, “He will comfort us in the labor and the painful toil of our hands caused by the ground the Lord has cursed” (Genesis 5:28-29).

His children — After Noah was 500 years old, he became the father of Shem, Ham and Japheth (Genesis 5:32).

God’s decision to destroy life on earth — The Lord saw how great man’s wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. ... So the Lord said, “I will wipe mankind, whom I have created, from the face of the earth — men and animals, and creatures that move along the ground, and birds of the air — for I am grieved that I have made them (Genesis 6:5-7).

Noah favored by God — Burt Noah found favor in the eyes of the Lord (Genesis 6:8).

A righteous man — Noah was a righteous man, blameless among the people of his time, and he walked with God (Genesis 6:9).

A man of faith — By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith (Hebrews 11:7).

A preacher of righteousness — For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment; if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others ... if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment (2 Peter 2:4-9).

Commissioned to build an ark — So God said to Noah, “I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth. So make yourself an ark of cypress wood, make rooms in it and coat it with pitch

inside and out. This is how you are to build it: The ark is to be 450 feet long, 75 feet wide and 45 feet high. Make a roof for it and finish the ark to within 18 inches of the top. Put a door in the side of the ark and make lower, middle and upper decks (Genesis 6:13-16).

To bring into the ark male and female of all species — Take with you seven of every kind of clean animal, a male and its mate, and two of every kind of unclean animal, a male and a female, and also seven of every kind of bird, male and female, to keep their various kinds alive throughout the earth (Genesis 7:2-3).

Obedied God in every detail — Noah did everything just as God commanded him (Genesis 6:22).

A flood covered the earth —For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth. The waters rose and increased greatly on the earth, and the ark floated on the surface of the water. They rose greatly on the earth, and all the high mountains under the entire heavens were covered. The waters rose and covered the mountains to a depth of more than twenty feet (Genesis 7:17-20).

Noah and his family saved from the flood — So Noah came out (of the ark), together with his sons and his wife and his sons' wives (Genesis 8:19).

Worshiped and sacrificed to God — Then Noah built an altar to the Lord and taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it (Genesis 8:20).

Received a covenant from God — Then God said to Noah and his sons with him: “I now establish my covenant with you and with your descendants after you and with every living creature that was with you ... Never again will all life be cut off by the waters of a flood; never again will there be a flood to destroy the earth (Genesis 9:8-11).

Given the sign of the rainbow — And God said, “This is the sign of

the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth (Genesis 9:12-13).

Guilty of drunkenness — Noah, a man of the soil, proceeded to plant a vineyard. When he drank some of its wine, he became drunk and lay uncovered inside his tent. Ham, the father of Canaan, saw his father's nakedness and told his two brothers outside. But Shem and Japheth took a garment and laid on across their shoulders; then they walked in backward and covered their father's nakedness (Genesis 9:20-23).

Blessed his sons, cursed Canaan, Ham's son — (Noah) said, "Blessed be the Lord, the God of Shem! May Canaan be the slave of Shem. May God extend the territory of Japheth; may Japheth live in the tents of Shem, and may Canaan be his slave" (Genesis 9:26-27).

The Qur'an

Chosen by Allah — Allah chose Adam and Noah, the family of Abraham, and the family of 'Imran above all people ... (Sûrah 3:33).

Guided by Allah — We gave him [Abraham] Isaac and Jacob: all (three) We guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus We reward those who do good (Sûrah 6:84).

A faithful devotee of Allah — O you that are sprung from those whom We carried (in the Ark) with Noah! Verily he was a devotee most grateful (Sûrah 17:3).

Sent as a Messenger to his people — We sent Noah to his people. He said: "O my people! worship Allah! you have no other god but Him. I fear for you the Punishment of a dreadful Day." The leaders of his people said: "Ah! we see you evidently wandering (in mind)." He said: "O my people! no wandering is there in my (mind): on the contrary I am a Messenger from the Lord and Cherisher of the Worlds! I but fulfil the duties of my

Lord's mission: sincere is my advice to you, and I know from Allah something that you do not know. "Do you wonder that there has come to you a message from your Lord, through a man of your own people, to warn you, — so that you may fear Allah and haply receive His Mercy?" But they rejected him, and We delivered him, and those with him, in the ark: but we overwhelmed in the Flood those who rejected Our Signs. They were indeed a blind people! (Sûrah 7:59-64).

His people rejected him — The people of Noah rejected the Messengers. Behold, their brother Noah said to them: "Will you not fear (Allah)? "I am to you a Messenger worthy of all trust: "So fear Allah, and obey me. ... They said: "Shall we believe you when it is the meanest that follow you?" He said: ... I am set only to warn in public." They said: "If you desist not, O Noah! you shall be stoned (to death) (Sûrah 26:105-116).

Prayed that no Unbeliever be saved from flood — And Noah said: "O my Lord! do not leave of the Unbelievers, a single one on earth!" (Sûrah 71:26).

Constructed Ark under Allah's guidance — So We inspired him [Noah] (with this message): "Construct the Ark within Our sight and under Our guidance: then when comes Our command and the fountains of the earth gush forth, you take on board pairs of every species, male and female, and your family, — except those of them against whom the Word has already gone forth: and do not address Me in favor of the wrong-doers; for they shall be drowned (in the Flood) (Sûrah 23:27).

Entered the ark with Believers — At length, behold! there come Our Command, and the fountains of the earth gushed forth! We said, "Embark therein, of each kind two, male and female, and your family — except those against whom the Word has already gone forth, — and the Believers." But only a few believed in him (Sûrah 11:40).

But We bore him [Noah] on an (Ark) made of broad planks and caulked with palm-fiber (Sûrah 53:13).

Noah's son refused to enter the ark — So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "O my son! embark with us,

and be not with the Unbelievers!” The son replied: “I will betake myself to some mountain: it will save me from the water.” Noah said: “This day nothing can save, from the Command of Allah, any but those on whom He has mercy!” — And the waves came between them, and the son was among those overwhelmed in the Flood (Sûrah 11:42-43).

Noah’s wife rebellious, destroyed — Allah sets forth, for an example to the Unbelievers, the wife of Noah and the wife of Lut [Lot]; they were (respectively) under two of our righteous Servants, but they were false to their (husbands), and they profited nothing before Allah on their account, but were told: “You enter the Fire along with (others) that enter!” (Sûrah 66:10).

Comments

Both accounts deal with a great flood in which all of the wicked were drowned. According to the Bible, only Noah’s family of eight people was saved. According to the Qur’an, all of the Believers were saved. Again, according to the Qur’an, Noah’s son refused to enter the ark and was destroyed in the flood. The Qur’an says that Noah’s wife was rebellious and false to her husband, so was destroyed. The Bible says that all three of Noah’s sons were saved in the ark, along with his wife and their wives. The Bible mentions no threat of Noah’s being stoned, as the Qur’an mentions. There is no account in the Qur’an of the length of time it rained, nor of the period of time involved in which Noah’s family and the pairs of animals were in the ark. Nor is there mention of the seven pairs of clean animals and birds, nor of the end of the flood, the departure from the ark, the sacrifices made to God or the rainbow symbolizing the covenant of God promising that the earth would never again be destroyed totally by water. And there is no mention of Noah’s subsequent drunkenness.

And nowhere in the Bible is it even hinted that Noah’s wife was rebellious and consigned to the Fire, nor that his son refused to enter the ark. It is difficult to understand the source of such affirmations, since there is no biblical or historical proof for them.

Note that the Qur’an has Noah as a Messenger who must be

obeyed. This appears to me to be an example of the requirement that the Arabian people obey Muhammad. In other words, is the story of Noah is a case study to validate Muhammad's absolute authority as Allah's Messenger?

OBEDIENCE

The Bible

Signifies hearing and practicing the Word of God — ‘Does the Lord delight in burnt offerings and sacrifices as much as in obeying the voice of the Lord? To obey is better than sacrifice, and to heed is better than the fat of rams’ (1 Samuel 15:22).

Signifies submission to God's will — “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my father who is in heaven” (Matthew 7:21).

During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Although he was a son, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him ... (Hebrews 5:7-9).

Motivated by faith — All of these people were still living by faith when they died. They did not receive the things promised; they only saw them from a distance. And they admitted that they were aliens and strangers on earth (Hebrews 11:13).

Comes from the mind and heart — Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind ... (Romans 12:2-3).

Necessary for divine acceptance — Then they called them in again

and commanded them not to speak or teach at all in the name of Jesus. But Peter and John replied, “Judge for yourselves whether it is right in God’s sight to obey you rather than God. For we cannot help speaking about what we have seen and heard” (Acts 4:18-20).

Peter and the other apostles replied: “We must obey God rather than men! The God of our fathers raised Jesus from the dead — whom you had killed by hanging him on a tree. God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel. We are witnessed to these things, and so is the Holy Spirit, whom God has given to those who obey him” (Acts 5:29-32).

Motivates one to engage in good works — What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? (James 2:14).

Leads to eternal life — Although he was a son, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him ... (Hebrews 5:9).

Gives the obedient person a right to the tree of life — Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city (Revelation 22:14).

Disobedience causes shame — If anyone does not obey our instruction in this letter, take special note of him. Do not associate with him, in order that he may feel ashamed (2 Thessalonians 3:14).

Disobedience brings down the wrath of God — But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger (Romans 2:8)

Disobedience results in eternal punishment — He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord ... (2 Thessalonians 1:8-9).

Obedience essential — The Messenger believes in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in Allah, His angels, His books, and His Messengers. “We make no distinction (they say) between one and another of His Messengers.” And they say: We hear, and we obey: (we seek) Your forgiveness, Our Lord, and to You is the end of all journeys” (Sûrah 285).

Fear of Allah and obedience to Him required — So fear Allah as much as you can; listen and obey and spend in charity for the benefit of your own souls. And those saved from the covetousness of their own souls, — they are the ones that achieve prosperity (Sûrah 64:16).

Required to obey the Messenger (Muhammad) — Say: “Obey Allah and His Messenger”: but if they turn back, Allah does not love those who reject Faith (Sûrah 3:32).

He who obeys the Messenger obeys Allah: but if any turn away, We have not sent you to watch over their (evil deeds) (Sûrah 4:80).

It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path (Sûrah 33:36).

We did not send a Messenger but to be obeyed in accordance with the Will of Allah ... (Sûrah 4:64).

Obedience to the Messenger regarding spoils of war — They ask you concerning (things taken as) spoils of war. Say: “Such spoils are at the disposal of Allah and the Messenger, so fear Allah, and keep straight the relations between yourselves: obey Allah and His Messenger, if you do believe” (Sûrah 8:1).

Obedience to those in authority — O you who believe! obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day: that is best, and most suitable for final determination (Sûrah 4:59).

Comments

Obedience to the Lord is a requirement of both texts. However, in the Qur'an obedience to the Messenger [Muhammad] is equated with obedience to Allah. In fact, no Muslim would have the right to even question the authority and words of Muhammad. Rather than having freedom of choice and faith, the Muslim must submit without question all that Muhammad has said. Is this not totalitarianism?

ORPHANS

The Bible

To be cared for — Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world (James 1:27).

Not to be neglected — What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister (or a homeless child) is without clothes and daily food. If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? (James 2:14-16).

The Qur'an

Believer to spend of his substance for orphans — It is not righteousness that you 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 (Sûrah 2:177).

They ask you what they should spend (in charity). Say: Whatever you spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever you do that is good, — Allah knows it well (Sûrah 2:215).

Seek orphans' good — ... They ask you concerning orphans. Say: "The best thing is to do what is for their good: if you mix their affairs with yours, they are your brethren; for Allah know the man who means mischief from the man who means good. And if Allah had wished, he could have put you into difficulties: He is indeed Exalted in Power, Wise (Sûrah 2:220).

Restore the property of the orphans to them (when they reach their age), nor substitute (your) worthless things for (their) good ones; and do not devour their substance (by mixing it up) with your own. For this is indeed a great sin (Sûrah 4:2).

Orphans not to be treated with harshness — And He [Allah] found you in need, and made you independent. Therefore, do not treat the orphan with harshness ... (Sûrah 93:8-9).

Do you see one who denies the Judgment (to come)? Then such is the (man) who repulses the orphan (with harshness) ... (Sûrah 107:1-2).

Orphans to receive a share of war booty — And know that out of the booty that you may acquire (in war), a fifth share is assigned to Allah, — and to the Messenger, and to near relatives, orphans, the needy and the wayfarer ... (Sûrah 8:41).

Comments

The Qur'an has considerably more to say about orphans than does the Bible. In this it is the more thorough of the two, even including orphans sharing in the spoils of war. However, both texts require caring for the orphaned and homeless, as well as for widows.

PAGANS AND POLYTHEISTS

The Bible

Gods other than the Lord prohibited — "You shall have no other gods

before me”

(Exodus 20:3).

Making images of other gods prohibited — “You shall not make for yourself an idol in the form of anything in heaven above, on the earth beneath or in the waters below ” (Exodus 20:4).

Worshiping other gods prohibited — “You shall not bow down to them or worship them; for I, the Lord your God, am a jealous god ... “ (Exodus 20:5).

God’s people punished for worshipping other gods — “When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, ‘Come, make us gods who will go before us ... ’” (Exodus 32:1).

“When Moses approached the camp and saw the calf and the dancing, his anger burned and he threw the tablets out of his hands, breaking them to pieces at the foot of the mountain. And he took the calf they had made and burned it in the fire; then he ground it to powder, scattered it on the water and made the Israelites drink it” (Exodus 32:19-20).

“They [Israelites] forsook all the commands of the Lord their God and made for themselves two idols cast in the shape of calves, and an Asherah pole. They bowed down to all the starry hosts, and they worshiped Baal. ... So the Lord was very angry with Israel and removed them from his presence ... ” (2 Kings 17:16,18).

The Qur’an

Pagans unclean — O you who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque [in Mecca]. And if you fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-Knowing, All-Wise (Sûrah 9:28).

Pagans detest Islamic message — It is He [Allah] Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it) (Sûrah 9:33)

The worshippers of false gods say: “If Allah had so willed, we should not have worshipped anything but Him — neither we nor our fathers, — nor should we have prescribed prohibitions other than His.” So did those who went before them. But what is the mission of Messengers but to preach the Clear Message? (Sûrah 16:35).

Allah will judge between the Believers and those of other religions — Those who believe (in the Qur’an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists, — Allah will judge between them on the Day of Judgment: for Allah is Witness of all things (Sûrah 22:17).

People of the Book and Polytheists unwilling to depart from their ways — Those who reject (Truth), among the People of the Book [Jews and Christians] and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence, — a Messenger from Allah, rehearsing scriptures kept pure and holy: Wherein are laws (or decrees) right and straight (Sûrah 98:1-3).

Polytheists to be punished — But when the forbidden months are past, then fight and slay the Pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every strategem (of war); but if they repent, and establish regular prayers and practice regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful (Sûrah 9:5).

And that He may punish the Hypocrites, men and women, and the Polytheists, men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination (Sûrah 48:6).

Female deities from Satan — Allah does not forgive (the sin of) joining other gods with Him; but He forgives whom He pleases other sins than this: one who joins other gods with Allah, has strayed far, far away (from the Right). (The Pagans), leaving Him, call but upon female deities: they call but upon Satan the persistent rebel! (Sûrah 4:116-117).

Evil ones turn people into Pagans — Do not eat of (meats) on which Allah’s name has not been pronounced: that would be impiety. But the

evil ones ever inspire their friends to contend with you; if you were to obey them, you would indeed be Pagans (Sûrah 6:121).

Treaties with Pagans dissolved — And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage, — that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If, then, you repent, it were best for you; but if you turn away, you (should) know that you cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith (Sûrah 9:3).

Comments

There is no question about the position of both the Bible and the Qur'an against polytheism and paganism. The difference between the two texts is in what constitutes polytheism. The Qur'an comes down against Christianity for what it views as worshiping multiple gods — Allah, Jesus Christ and Mary. The Christianity of the 7th century had turned to a strong reverence for Mary, so the Qur'an is right in condemning the worship of Mary, which elevated her to partnership with God and Jesus.

The Qur'an also condemns worship directed toward Christ or making Him equal to, a partner with God and the Son of God. This, too, is seen in the Qur'an as polytheism. To the Christian Jesus is, along with the Holy Spirit, a manifestation of the divine Godhead, rather than a separate God.

This latter difficulty represents the great gulf that exists between Christianity and Islam. Muslims cannot accept Christ as Lord and Savior; Christians cannot accept anything less than this. So we have here an impasse of major proportions!

PARADISE (SEE HEAVEN)

PEACE AND PEACEFULNESS

The Bible

Peace not a normal characteristic of humans — What causes fights and quarrels among you? Don't they come from your desires that battle within you? You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God. When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures (James 4:1-3).

World seeks peace, but there is no peace for it — “There is no peace,” says my God, “for the wicked” (Isa. 57:21).

“From the least to the greatest. all are greedy for gain; all practice deceit. They dress the wound of my people as though it were not serious. ‘Peace, peace,’ they say, when their is no peace” (Jeremiah 6:13-14).

Peace comes from the Lord — “Peace I [Jesus] leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid” (John 14:27).

“I [Jesus] have told you these things, so that in me you may have peace. In the world you will have trouble. But take heart! I have overcome the world” (John 16:33).

To be practiced by all believers in God — Let us therefore make every effort to do what leads to peace and to mutual edification (Romans 14:19).

Brings tranquility to the heart — And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus (Philippians 4:7).

Peacemakers blessed by God — “Blessed are the peacemakers, for they will be called sons of God” (Matthew 5:9).

The Qur'an

Calm and tranquillity sent down by Allah — But Allah poured His calm on the Messenger [Muhammad] and on the Believers, and sent down

forces which you did not see: He punished the Unbelievers: thus does He reward those without Faith (Sûrah 9:26).

It is He who sent down Tranquillity into the hearts of the Believers, that they may add Faith to their Faith; — For to Allah belong the forces of the heavens and the earth; and Allah is full of Knowledge and Wisdom; — (Sûrah 48:4).

Muhammad received peace — If you help not (your Leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion: they two were in the Cave, and he said to his companion, “Have no fear, for Allah is with us”: then Allah sent down His peace upon him, and strengthened him with forces which you did not see, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise (Sûrah 9:40).

Peace on Allah’s servants — Say: Praise be to Allah, and Peace on His servants whom He has chosen (for His Message). (Who) is better? — Allah or the false gods they associate (with Him)? (Sûrah 27:59).

Peace to Abraham and his progeny — And We left (this blessing) for him [Abraham] among generations (to come) in later times: :”Peace and salutation to Abraham!” Thus indeed do We reward those who do right. For he was one of Our believing Servants (Sûrah 37:108-110).

Muslims to accept peace following war — Let not the Unbelievers [Christians and Jews] think that they can get the better (of the godly): they will never frustrate (them). Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom you may not know, but whom Allah knows. Whatever you shall spend in the Cause of Allah, shall be repaid to you, and you shall not be treated unjustly. But if the enemy incline toward peace, you (also) incline toward peace, and trust in Allah: for He is the One that hears and knows (all things) (Sûrah 8:59-61).

“Peace” the greeting in Gardens of Bliss — (This will be) their cry therein: “Glory to You, O Allah!” And “Peace” will be their greet-

ing therein! and the close of their cry will be: “Praise be to Allah, the Cherisher and Sustainer of the Worlds!” (Sûrah 10:10).

Comments

Peace is a theme in both books. In the Bible it is primarily a spiritual condition. In the Qur’an, it may be both spiritual and military in nature. In both texts it is a characteristic emanating from God or Allah and desirable for His followers.

PEOPLE OF THE BOOK (SEE JEWS AND CHRISTIANS)

POSSESSIONS

The Bible

All wealth comes from God — But remember the Lord your God, for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to your forefathers ... (Deuteronomy 8:18).

“ ... the Lord gave and the Lord has taken away; may the name of the Lord be praised” (Job 1:21).

Wealth uncertain and temporary— Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything we need for our enjoyment (1 Timothy 6:17).

Now listen, you rich people, weep and wail because of the misery that is coming upon you. Your wealth has rotted, and moths have eaten your clothes. Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days (James 5:1-3).

Wealthy have many temptations — People who want to get rich fall

into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction (1 Timothy 6:9).

Wealthy to share blessings with others — There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone as he had need (Acts 4:34-35).

Wealthy to give generously to God — Honor the Lord with your wealth, with the firstfruits of all your crops (Proverbs 3:9).

Held accountable for use of our blessings — “... freely you have received; freely give” (Matthew 10:8).

True riches are spiritual — “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal” (Matthew 6:19-20).

Possessions not evil as such — “Didn't it [a piece of land] belong to you before it was sold? And after it was sold, wasn't the money at your disposal? ... (Acts 5:4).

Possessions not of their possessor but of God — All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had (Acts 4:32).

Possessions to be used for God's purposes — A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the Lord; it is holy to the Lord (Leviticus 27:30).

And now, brothers, we want you to know about the grace that God has given the Macedonian churches. Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the saints (2 Corinthians

8:1-4).

Giving to be accompanied by sincere faith and moral uprightness — “For I tell you that unless your righteousness surpasses that of the Pharisees and teachers of the law, you will certainly not enter the kingdom of heaven” (Matthew 5:20).

‘Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices — mint, dill and cummin. But you have neglected the more important matters of the law — justice, mercy and faithfulness’ (Matthew 23:23).

Many possessions can turn us away from God — Jesus answered [the wealthy young man], “If you want to be perfect, go, sell your possessions and give to the poor and you will have treasure in heaven. Then come, follow me.” When the young man heard this, he went away sad, because he had great wealth (Matthew 19:21-22).

Now listen, you rich people, weep and wail because of the misery this is coming upon you. Your wealth has rotted, and moths have eaten your clothes. Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days (James 5:1-3).

Trusting in what we own a sin — Then he [Jesus] said to them, “Watch out! Be on your guard against all kinds of greed; a man’s substance does not consist in the abundance of his possessions.” Then he told them this parable: “The ground of a certain rich man produced a good crop. He thought to himself, ‘What shall I do? I have no place to store my crops.’ Then he said, ‘This is what I’ll do. I will tear down my barns and build bigger ones, and there I will store all my grain and my goods. And I’ll say to myself, ‘You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry.’” But God said to him, ‘You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?’ This is how it will be with anyone who stores of things for himself but is not rich toward God” (Luke 12:15-21).

Love of money root of all evil — For the love of money is the root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs (1 Timothy 6:10).

Wealth and power meaningless — I [Solomon] denied myself nothing my eyes desired; I refused my heart no pleasure. My heart took delight in all my work, and this was the reward for all my labor. Yet when I surveyed all that my hands had done and what I had toiled to achieve, everything was meaningless, chasing after the wind; nothing was gained under the sun (Ecclesiastes 2:10-11).

We brought nothing into world, can take nothing out — But godliness with contentment is great gain. For we brought nothing into the world, and we can take nothing out of it. But if we have food and clothing, we will be content with that (1 Timothy 6:6-8).

The Qur'an

Material things only a convenience — The (material) things which you are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will you not then be wise? (Sûrah 28:60).

Wastefulness and bribery forbidden — And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that you may eat up wrongfully and knowingly a little of (other) people's property (Sûrah 2:188).

O you who believe! do not eat up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual goodwill: nor kill (or destroy) yourselves: for verily Allah has been to you Most Merciful (Sûrah 4:29).

Nearness to Allah better than riches — Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to) (Sûrah 3:14).

And you (should) know that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward (Sûrah 8:28).

Possessions not to be placed above Allah and His Messenger — Say: if it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained, the commerce in which you fear a decline: or the dwellings in which you delight — are dearer to you than Allah, or His Messenger [Muhammad], or the striving in His cause: — then wait until Allah brings about His Decision: and Allah does not guide the rebellious (Sûrah 9:24).

Allah has purchased Believers' persons and goods — Allah has purchased of the Believers their persons and their goods; 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 you have concluded: that is the supreme achievement (Sûrah 9:111).

Good deeds better than wealth — Wealth and sons are allurements of the life of this world: but the things that endure, Good Deeds, are best in the sight of your Lord, as rewards, and best as (the foundation for) hopes (Sûrah 18:46).

Rejecter of Allah's Signs will not prosper — Have you seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children" (Sûrah 19:77).

Wealthy will not go unpunished — Never did We send a Warner to a population, but the wealthy ones among them said: "We do not believe in the (Message) with which you have been sent." They said: "We have more in wealth and in sons, and we cannot be punished, Say: "Verily my Lord enlarges and restricts the Provision to whom he pleases, but most men do not understand." It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness — these are the ones for whom there is a multiplied Reward for their deeds, while secure they (reside) in the dwellings on high! (Sûrah 34:34-37).

Take what the Messenger assigns to you — What Allah has bestowed

on His Messenger and to kindred and orphans, the needy and the wayfarer; in order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in punishment (Sûrah 59:7).

Wealth will not make its owner live forever — Woe to every (kind of) scandal-monger and backbiter, Who piles up; wealth and lays it by counting (penny by penny), Thinking that his wealth would make him last for ever! By no means! He will be sure to be thrown into that which breaks to pieces (Sûrah 104:1-4).

Comments

There is little disagreement between the two texts on many of the principles governing the acquiring of wealth, its use and the folly of trusting in it. The only real point of difference that I see is the idea expressed at times in the Qur'an that faithful service to Allah will bring wealth to the faithful in this life, and not just in the life to come. This is a so-called "Gospel of Prosperity," which negates self-denial for the Lord's cause. And another point of difference is that Muhammad apparently became the chief dispenser of wealth among his followers. No such idea is ever expressed in the Bible.

PRAYER

The Bible

Required — "Be joyful in hope, patient in affliction, faithful in prayer" (Romans 12:12).

Addressed to God — "O Lord, God of Israel, there is no God like you in heaven above or on earth below — you who keep your covenant of love with your servants who continue wholeheartedly in your way" (1 Kings 8:23).

“Father, hallowed be your name ... “ (Matthew 11:2).

In name of Jesus — “And I [Jesus] will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask for anything in my name, and I will do it” (John 14:13-14).

“And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him” (Colossians 3:17).

Must arise out of faith — “And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him” (Hebrews 11:6).

“Therefore I [Jesus] tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours” (Mark 11:24).

Must be sincere and fervent — “If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him. But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind” (James 1:5-6).

“... The prayer of a righteous man is powerful and effective” (James 5:16).

“Ask and it shall be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks, finds; and to him who knocks, the door will be opened” (Matthew 7:7-8).

Expresses thanksgiving to God — “Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God” (Philippians 4:6).

Serves as part of worship to God — “They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer” (Acts 2:42).

Must be continuous — Then Jesus told his disciples a parable to show

them that they should always pray and not give up. He said: “In a certain town there was a judge who neither feared God nor cared about men. And there was a widow in that town who kept coming to him with the plea, ‘Grant me justice against my adversary.’ For some time he refused. But finally he said to himself, ‘Even though I don’t fear God or care about men, yet because this widow keeps bothering me, I will see that she gets justice, so that she won’t eventually wear me out with her coming!’” (Luke 18:1-5).

“Pray continually; give thanks to God in all circumstances ... “ (1 Thessalonians 5:17-18).

Must be accompanied by obedience — “Dear friends, if our hearts do not condemn us, we have confidence before God and receive from him anything we ask, because we obey his commands and do what pleases him” (1 John 3:21-22).

Personal prayer must be in private — “But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you” (Matthew 6:6).

Intercessory prayer required — “I [Paul] urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone — for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness” (1 Timothy 2:1-2).

“Therefore confess your sins to each other and pray for each other so that you may be healed ... “ (James 5:16).

Vain repetition or formulary prayer prohibited — “And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words” (Matthew 6:7).

To receive wisdom — ““If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him” (James 1:5).

To receive forgiveness — “Forgive us our debts, as we have also

forgiven our debtors” (Matthew 6:12).

To receive our daily food — “Give us this day our daily bread” (Matthew 6:11).

To receive healing — “And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven” (James 5:15).

To be delivered from temptation and evil — “And lead us not into temptation, but deliver us from the evil one” (Matthew 6:13).

The Qur’an

Steadfastness in prayer expected of Believers — This is the Book: in it is guidance sure, without doubt, to those who fear Allah. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them (Sûrah 2:2-3).

And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship) (Sûrah 2:43).

Isma’il a man of prayer — Also mention in the Book (the story of Isma’il [Ishmael]: he was (strictly) true to what he promised, and he was a Messenger (and) a Prophet. He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord (Sûrah 19:54-55).

Perseverance essential to receiving answer to prayers — O you who believe! seek help with patient Perseverance and Prayer: for Allah is with those who patiently persevere (Sûrah 2:153).

Call upon Allah in prayer and devotion — Say: “My Lord has commanded justice: and that you set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall you return” (Sûrah 7:29).

But those will prosper who purify themselves, And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer (Sûrah 87:14-15).

Stand before Allah in devout frame of mind — Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah in a devout (frame of) mind (Sûrah 2:238).

Bow and prostrate self in prayer — O you who believe! Bow down, prostrate yourselves, and adore your Lord; and do good; that you may prosper (Sûrah 22:77).

Ka'aba sanctified for prayer — Behold! We gave the site, to Abraham, of the (Sacred) House, (Saying): “Do not associate anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer) (Sûrah 22:26).

Establish regular times of prayer — “Verily, I am Allah: There is no god but I, so you serve me (only), and establish regular prayer for celebrating my praise” (Sûrah 20:14).

Enjoin prayer on your people, and be constant therein ... (Sûrah 20:132).

Hasten to place of prayer on Friday — O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if you but knew (Sûrah 62:9).

Wear best apparel at times of prayer — O Children of Adam! wear your beautiful apparel at every time and place of prayer ... (Sûrah 7:31).

Speak prayers in middle tone of voice — Say: “Call upon Allah, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak your Prayer aloud, not speak it in a low tone, but seek a middle course between” (Sûrah 17:110).

Postures of prayer vary with circumstances — If you fear (an enemy), pray on foot, or riding, (as may be most convenient), but when you are in security, celebrate Allah's praises in the manner He has taught you, which you knew not (before) (Sûrah 2:239).

Prayer with a clear mind, ceremonial purity — O you who believe! do not approach prayers with a mind befogged, until you can understand all that you say, — nor in a state of ceremonial impurity (except when traveling on the road), until after washing your whole body. If you are ill, or on a journey, or one of you comes from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah blots out sins and forgives again and again (Sûrah 4:43).

Maintenance of mosques linked with prayer — The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practice regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance (Sûrah 9:18).

Great reward promised to People of the Book and Believers for prayer — But those among them [People of the Book] who are well-grounded in knowledge, and the Believers, believe in what has been revealed to you and what was revealed before you: and (especially) those who establish regular prayer and practise regular charity and believe in Allah and the Last Day: to them shall We soon give a great reward (Sûrah 4:162).

Prayer and sacrifice for Allah — Say: "Truly my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds (Sûrah 6:162).

Hypocrites do not pray earnestly — The Hypocrites — they think they are over-reaching Allah, but He will over-reach them: when they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance ... (Sûrah 4:162).

Unbelievers mock prayers of Believers — When you proclaim your call to prayer, they take it (but) as mockery and sport; that is because they are a people without understanding (Sûrah 5:58).

Satan hinders prayers of Believers — Satan’s plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder your from the remembrance of Allah, and from prayer: will you not then abstain? (Sûrah 5:91).

Comments

Both texts underscore the essentiality of prayer. For Jesus personal prayer is not to be repetitious nor public. In the Qur’an prayer, although expected privately, is more institutionalized and corporate, engaged in publicly at set times each day. As Muslim practice developed, five times a day of formularized prayer became required, these prayers being in the Arabic of the seventh century. This is in clear contradiction to what Christ taught about prayer, its being done in secret and without constant repetition of words or phrases.

I do believe that Christians can learn from Muslims more about regular prayer discipline. It might be a very good exercise to train ourselves to give time to personal prayer at set times during the day. The Qur’anic injunction against approaching divinity with a “befogged mind” is a sound warning for all of us, because we are prone to let our minds wander both during private and public prayer.

PREDESTINATION, FATE

The Bible

Believers predestined to be conformed to image of Christ — And we know that in all things God works for the good of those who love him, who have been called according to his purpose. For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined,

he also called; those he called, he also justified; those he justified, he also glorified (Romans 8:28-30).

Chosen from before creation of world — Praise be to the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in Christ. For he [God] chose us in him [Christ] before the creation of the world, to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will — to the praise of his glorious grace, which he has freely given us in the One he loves. In him we have redemption, through his blood, the forgiveness of sins, in accordance with the riches of God's grace ... (Ephesians 1:3-7).

Predestined according to God's plan — In him [Christ] we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be for the praise of his glory (Ephesians 1:11-12).

The Qur'an

Belief only by will of Allah — If it had been your Lord's Will, they would all have believed, — all who are on earth! Will you then compel mankind, against their will, to believe? No soul can believe, except by the Will of Allah, and He will place Doubt (or obscurity) on those who will not understand (Sûrah 10:99-100).

Fate of individuals predetermined — Every man's fate We have fastened on his neck: on the Day of Judgment We shall bring out for him a scroll, which he will see spread open. (It will be said to him:) "Read your (own) record: sufficient is your soul this day to make out an account against you" (Sûrah 17:13).

Comments

The Bible teaches a kind of predestination in a corporate sense and not a rigid predetermined future for each individual. On the contrary,

it teaches that God is not willing that any person perish, but that all come to repentance (2 Peter 3:9).

The Qur'an appears to teach an inflexible kind of predestination — that each individual is predestined to believe or not believe. In addition, it teaches that each person's fate is sealed beforehand. Does not this remove from the individual any responsibility for his or her faith, or lack of faith? Does this not imply that if someone does not believe in Allah and Muhammad, that individual was fated not to believe?

PROPHETS

The Bible

People whom God chose to be His spokesmen or messengers — “The word of the Lord came to me (Jeremiah), saying, ‘Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations’” (Jeremiah 1:4-5).

People who had the presence of the Holy Spirit — “The Spirit of God came upon Azariah son of Oded” (2 Chronicles 15:1).

Men and women who did not speak their own message, but God's — “Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. (2 Peter 1:20).

Men and women who spoke or wrote as they were moved by the Holy Spirit — For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit” (2 Peter 1:21).

Could foretell the future — “This is what Isaiah son of Amoz saw concerning Judah and Jerusalem: In the last days the mountain of the Lord's temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it. Many peoples

will come and say, ‘Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths.’ The law will go out from Zion, the word of the Lord from Jerusalem” (Isaiah 2:1-3).

Were to proclaim God’s message to the people — “... the Lord took me [Amos] from tending the flock and said to me, ‘Go, prophesy to my people Israel” (Amos 7:15).

Proved to be genuine prophets by the fulfillment of their prophecies — “But the prophet who prophesies peace will be recognized as one truly sent by the Lord only if his prediction comes true” (Jeremiah 28:9).

Some threatened and killed because of their message — ‘Therefore this generation will be held responsible for the blood of all the prophets that has been shed since the beginning of the world, from the blood of Abel to the blood of Zechariah, who was killed between the altar and the sanctuary. Yes, I tell you, this generation will be held responsible for it all” (Luke 11:50-51).

Some supposed prophets were false — “This is what the Sovereign Lord says: ‘Woe to the foolish prophets who follow their own spirit and have seen nothing! ... Their visions are false and their divinations a lie. They say, ‘The Lord declares,’ when they Lord has not sent them; yet they expect their words to be fulfilled” (Ezekiel 13:3-6).

Some prophets could lead people astray — This is what the Lord says: “As for the prophets who lead my people astray, if one feeds them, they proclaim ‘peace’; if he does not, they prepare to wage war against him” (Micah 3:5).

God can put a lying spirit in the mouths of some prophets — “And the Lord said, ‘Who will lure Ahab king of Israel into attacking Ramoth Gilead and going to his death there?’ ... Finally a spirit came forward, stood before the Lord and said, ‘I will lure him.’

‘By what means?’ the Lord asked. ‘I will go and be a lying spirit in the mouths of all his prophets,’ he said. ‘You will succeed in luring him,’

said the Lord. ‘Go and do it.’ So now the Lord has put a lying spirit in the mouths of these prophets of yours ... “ (2 Chronicles 18:19-22).

The Qur’an

No difference between prophets — You say: “We believe in Allah, and the revelation given to us, and to Abraham, Isma’il, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)” (Sûrah 2:136).

Prophets not to be worshipped — It is not (possible) that a man, to whom is given the Book [referring to the Bible and perhaps also the Qur’an], and Wisdom, and the Prophetic Office, should say to people: “You be my worshippers rather than Allah’s”: on the contrary (he would say): “You be worshippers of Him Who is the Cherisher of all: for you have taught the Book and you have studied it earnestly” (Sûrah 3:79).

Prophets fought for Allah’s cause — 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 (Sûrah 3:146).

Muhammad to be obeyed as a messenger and prophet — All who obey Allah and the Messenger [Muhammad] are in the company of those on whom is the Grace of Allah, — of the Prophets (who teach), the Sincere (lovers of Truth), the Witnesses (who testify), and the Righteous (who do good): ah! what a beautiful fellowship! (Sûrah 4:69).

O People of the Book [Jews and Christians]! now has come to you, making (things) clear to you, Our Messenger [Muhammad], after the break in (the series of) our Messengers, lest you should say: “There came unto us no bringer of glad tidings and no warner (from evil)”: but now has come to you a bringer of glad tidings and a warner (from evil). And Allah has power over all things (Sûrah 5:19).

Jews judged by the prophets — It was We who revealed the Law (to

Moses): therein was guidance and light. By its standard have been judged the Jews, by the Prophets who bowed (as in Islam) to Allah's Will, by the Rabbis and the Doctors of Law ... (Sûrah 5:44).

Some prophets received more gifts than others — And it is your Lord that knows best all beings that are in the heavens and on earth: We bestowed on some Prophets more (and other) gifts than on others: and we gave to David (the gift of) the Psalms (Sûrah 17:55).

People have always rejected the prophets — If they treat you [Muhammad's] mission as false, so did the Peoples before them (with their Prophets), — the People of Noah, and 'ad and Thamud; Those of Abraham and Lut; And the Companions of the Madyan people; and Moses was rejected (in the same way). But I granted respite to the Unbelievers, and (only) after that did I punish them: but how (terrible) was My rejection (of them)! (Sûrah 22:42-44).

Thus have We made for every prophet an enemy among the sinners: but enough is your Lord to guide and to help (Sûrah 25:31).

But how many were the prophets We sent amongst the peoples of old? And never came there a prophet to them but they mocked him (Sûrah 43:6-7).

Prophets will be witnesses against the peoples — And the Earth will shine with the glory of its Lord: the Record (of deeds) will be placed (open); the prophets and the witnesses will be brought forward; and a just decision pronounced between them; and they will not be wronged (in the least) (Sûrah 39:69).

Comments

The Qur'an, as does the Bible, gives much emphasis to prophets and messengers, who had revealed divine truth to humanity. The major difference between the two books is that the Qur'an gives prophethood to many men never mentioned in the Bible as prophets — men such as Adam, Lot, Ishmael, Job, Solomon and others. At the same time, it ignores some the Bible's great prophets. It also mentions some prophets who are not mentioned in the biblical text. Then, too, the Qur'an never mentions prophetesses who appear in the Bible. The Qur'an presents

Muhammad as one of the long line of prophets (in fact the last), claiming for him equality with all of the others and giving equal rank to all. Except in a small way in the case of Noah, Abraham and Moses, the Qur'an gives no details about the life and teaching of the other prophets it lists. The glorious messianic prophecies, for instance, of Isaiah are totally ignored.

REDEMPTION, RANSOM

The Bible

God the great Redeemer — Do not be afraid, O worm Jacob, O little Israel, for I myself will help you,” declares the Lord, your Redeemer, the Holy One of Israel” (Isaiah 41:14).

Israelites redeemed from Egypt — “Therefore say to the Israelites: ‘I am the Lord, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment (Exodus 6:6).

Buying back that which has been sold or lost — If a man sells a house in a walled city, he retains the right of redemption a full year after its sale. During that time he may redeem it (Leviticus 25:29).

Redemption of the land ordered by God — Throughout the country that you hold as a possession, you must provide for the redemption of the land. If one of your countrymen becomes poor and sells some of his property, his nearest relative is to come and redeem what his countryman has sold (Leviticus 25:24-25).

Redemption of the first-born — After the Lord brings you into the land of the Canaanites and gives it to you, as he promised on oath to you and your forefathers, you are to give over to the Lord the first offspring of every womb. All the firstborn males of your livestock belong to the Lord. Redeem with a lamb every firstborn donkey, but if you do not redeem it, break its neck. Redeem every firstborn among your sons (Exodus 13:11-

13).

Redemption of inheritances — Boaz took ten of the elders of the town and said, “Sit here,” and they did so. Then he said to the kinsman-redeemer, “Naomi, who has come back from Moab, is selling the piece of land that belonged to our brother Elimelech. I thought I should bring the matter to your attention and suggest that you buy it in the presence of these seated here ... If you will redeem it, do so. But if you will not, tell me, so I will know. For no one has the right to do it except you, and I am next in line ... ” (Ruth 4:2-4).

Redemption price established — He [the person who had sold himself into indentured servanthood] and his buyer are to count the time from the year he sold himself up to the Year of Jubilee. The price for his release is to be based on the rate paid to a hired man for that number of years (Leviticus 25:50).

Redemption of our soul costly — Jesus paid the cost of our redemption — Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ ... In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace that he lavished on us with all wisdom and understanding (Ephesians 1:3-7).

Redeemed by Christ — “For even the Son of Man [Jesus] did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45).

For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect (1 Peter 1:18-19).

Redeemed from world to follow Christ — Christ redeemed us from the curse of the law by becoming a curse for us ... (Galatians 3:13).

... you are not your own; you were bought at a price. Therefore honor God with your body (1 Corinthians 6:19-20).

Redeemed through the Holy Spirit for eternity — And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption (Ephesians 4:30).

The Qur'an

Lack of fasting at prescribed time calls for a redemption price — (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, — it is better for him, And it is better for you that you fast, if you only knew (Sûrah 2:184).

Not completing the Hajj [Pilgrimage] requires redemptive sacrifice — And complete the Hajj or 'Umra in the service of Allah. But if you are prevented (from completing it), send an offering for sacrifice, such as you may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill ... (he should) in compensation either fast, or feed the poor, or offer sacrifice; and when you are in peaceful conditions (again), if any one wishes to continue the 'Umra on to the Hajj, he must make an offering, such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days on his return, making ten days in all ... And fear Allah, and know that Allah is strict in punishment (Sûrah 2:196).

Those who reject Faith cannot redeem themselves with gold — As to those who reject Faith, and die rejecting, — never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is (in store) a penalty grievous, and they shall find no helpers (Sûrah 3:91).

For those who respond to their Lord, are (all) good things. But those who do not respond to him, — even if they had all that is in the heavens and on earth, and as much more, (in vain) would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell, — what a bed of misery! (Sûrah 13:18).

Sinners would attempt to redeem themselves by sacrificing their children — Though they will be put in sight of each other, — the sinner's

desire will be: would that he could redeem himself from the Penalty of that Day by (sacrificing) his children (Sûrah 70:11).

Comments

Both texts deal somewhat with redeeming items or property of value. But then they begin to differ. The Bible talks about spiritual redemption more than does the Qur'an. It also affirms that Jesus is the final ransom or redemption for our sins. The Qur'an makes no reference to any redemptive work by Jesus, denying that He ever died on the cross. In the Qur'an there is little principle of blood redemption and no reference to Jesus as paying the ransom for our sins.

RELIGION

The Bible

Phariseeism a strict sect of Jewish religion — They [the Jews] have known me [Paul] for a long time and can testify, if they are willing, that according to the strictest sect of our religion, I lived as a Pharisee (Acts 26:5).

Inconsistent behavior makes one's religion worthless — If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless (James 1:26).

Pure religion is to care for others and keep oneself pure — Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world (James 1:27).

The Qur'an

Only religion accepted by Allah is Islam — If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of

him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good) (Sûrah 3:85).

Comments

In the Bible true religion is to guard the tongue, care for those in need and keep oneself unpolluted by the world. In the Qur'an the emphasis is on the teaching that only those following the path of Islam will be taken to Heaven. All other religionists will be eternally lost. This makes Islam one of the most exclusive religions on earth.

REPENTANCE

The Bible

God does not lie or change His mind [repent] — “He who is the Glory of Israel [God] does not lie or change his mind; for he is not a man, that he should change his mind” (1 Samuel 15:29).

Israel told to repent — “Therefore, O house of Israel, I [the Lord] will judge you, each one according to his ways, declares the Sovereign Lord. Repent! Turn away from all your offenses; then sin will not be your downfall. Rid yourselves of all the offenses you have committed, and get a new heart and a new spirit. Why will you die, O house of Israel?” (Ezekiel 18:30-31).

Ephraim [Israel] repented in shame — ‘After I strayed, I repented; after I came to understand, I beat my breast. I was ashamed and humiliated because I bore the disgrace of my youth’ (Jeremiah 31:19).

John the Baptist preached repentance — In those days John the Baptist came, preaching in the Desert of Judea and saying, “Repent, for the kingdom of heaven is near” (Matthew 3:2).

Jesus preached repentance — “... unless you repent, you too will all

perish” (Luke 13:3).

Repentance and remission of sins to be preached by apostles — “ ... and repentance and remission of sins will be preached in his [Christ’s] name to all nations, beginning at Jerusalem” (Luke 24:47).

Apostles preached repentance and baptism — Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit” (Acts 2:38).

“In the past God overlooked such ignorance, but now he commands all people everywhere to repent” (Acts 17:30).

God’s kindness leads to our repentance — Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God’s kindness leads you toward repentance (Romans 2:4).

Repentance proved by deeds — First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I [Paul] preached that they should repent and turn to God and prove their repentance by their deeds (Acts 26:20).

The Qur’an

Allah accepts sincere repentance of those who sin ignorantly — Allah accepts the repentance of those who do evil; in ignorance and repent soon afterwards; to them will Allah turn in mercy: for Allah is full of knowledge and wisdom (Sûrah 4:17).

Allah refuses repentance of habitual sinners — Of no effect is the repentance of those who continue to do evil, until Death faces one of them, and he says, “Now have I repented indeed;” nor of those who die rejecting Faith: for them We have prepared a punishment most grievous (Sûrah 4:18).

Comments

While the Bible calls everyone to repentance and offers forgiveness to those who truly repent and obey the Lord, showing by their deeds that they have repented, the Qur'an offers forgiveness only for those who sin ignorantly. In Islam the habitual sinner's repentance will not be honored by Allah. In the Bible God accepts true repentance, followed by a changed and obedient life, no matter how sinful the individual who repents has been.

REQUITAL OR RETALIATION

The Bible

In the Old Testament personal or family retaliation recognized — “If a man strikes someone with an iron object so that he dies, he is a murderer; the murderer shall be put to death. Of if any has a stone in his hand that could kill, and he strikes someone so that he dies, he is a murderer; the murderer shall be put to death ... The avenger of blood shall put the murderer to death; when he meets him, he shall be put to death” (Numbers 35:16-21).

Person guilty of involuntary manslaughter could escape — “But if without hostility someone suddenly shoves another or throws something at him unintentionally or, without seeing him, drops a stone on him that could kill him, and he dies, then since he was not his enemy and he did not intend to harm him, the assembly must judge between him and the avenger of blood according to these regulations. The assembly must protect the one accused of murder from the avenger of blood and send him back to the city of refuge to which he fled. He must stay there until the death of the high priest

... “ (Numbers 35:22-25).

In the Old Testament family vengeance permitted — “Speak to the Israelites and say to them: ‘When you cross the Jordan into Canaan, select some towns to be your cities of refuge, to which a person who has killed

someone accidentally may flee. They will be places of refuge from the avenger, so that a person accused of murder may not die before he stands trial before the assembly” (Numbers 35:10-12).

In New Testament vengeance not permitted — “You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also” (Matthew 5:38-39).

Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody (Romans 12:17).

Even hatred for others condemned — “You have heard that it was said to the people long ago, ‘Do not murder, and whoever murders will be subject to judgment.’ But I [Jesus] tell you that anyone who is angry with his brother will be subject to judgment”

Matthew 5:21-22).

Vengeance belongs in God’s hands only — Do not take revenge, my friends, but leave room for God’s wrath, for it is written: “It is mine to avenge, I will repay,” says the Lord (Romans 12:19).

Day of Judgment will bring final divine vengeance — This [time of divine retribution] will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and the majesty of his power ... (2 Thessalonians 1:7-9).

... the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men (2 Peter 3:7).

Rather than seeking revenge, Jesus forgave His enemies — Jesus said, “Father, forgive them, for they do not know what they are doing” (Luke 23:34).

Retaliation prohibited in New Testament — “You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ But I (Jesus) tell you, Do not resist and evil person. If someone strikes you on the right cheek, turn to

him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well ... Give to the one who asks you, and do not turn away from the one who wants to borrow from you” (Matthew 5:38-42).

To love our enemies — “You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I [Jesus] tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven ... “ (Matthew 5:43-45).

We to forgive and love others — Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you (Ephesians 4:32).

Forgiveness depends on willingness to forgive — “For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, you Father will not forgive your sins” (Matthew 6:14-15).

Retaliation in God’s hands, not ours — For we know him who said, “It is mine to avenge; I will repay,” and again, “The Lord will judge his people.” It is a dreadful thing to fall into the hands of the living God (Hebrews 10:30-31).

The Qur’an

Equality in case of murder — O you who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty (Sûrah 2:178).

Retaliation ordained by Allah, but wronged person can forgive — We ordained for them: “Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal to wounds.” But if any one remits the

retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah has revealed, they are (no better than) wrong-doers (Sûrah 5:45).

Deal no worse with others than they deal with you — “And if you do catch them out, catch them out no worse than they catch you out: but if you show patience, that is indeed the best (course) for those who are patient (Sûrah 16:136).

Transgression responded to by transgression — The prohibited month for the prohibited month, — and so for all things prohibited, — there is the law of equality. If then one transgresses the prohibition against you, transgress you likewise against him. But fear Allah, and know that Allah is with those who restrain themselves (Sûrah 2:194).

Take no life except for just cause — Nor take life — which Allah has made sacred — except for just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas [retaliation] or to forgive: but let him not exceed bounds in the matter of taking life; for he is helped (by the Law) (Sûrah 17:33).

Self-defense permitted following a wrong — The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and make reconciliation, his reward is due from Allah: for (Allah) does not love those who do wrong. But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame (Sûrah 42:40-41).

Comments

The Qur’anic teaching on retaliation is a strong echo from the Law of Moses in the Old Testament. The Qur’an does, however, make provision for not exceeding the limits in requital, and for forgiveness of a trespass.

In relationship to the New Testament, the Qur’an is far different on this point. Jesus and the apostles teach that we are to turn the other

cheek, rather than seeking revenge. We are to leave repayment of wrongs done to us in the hands of the Lord, who promises to right all such wrongs and to punish all such transgressors.

RESURRECTION

The Bible

Resurrection will occur when Christ returns — Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. ... For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up with them in the clouds to meet the Lord in the air ... (1 Thessalonians 4:13-17).

Will signal the final judgment — “When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats (Matthew 25:31-33).

Then I (John) saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to that they had done as recorded in the books (Revelation 20:11-12).

All will be raised from the dead — For as in Adam all die, so in Christ all will be made alive (1 Corinthians 15:22).

“Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt” (Daniel 12:3).

Resurrection certain and proved by Christ’s resurrection — But Christ

has indeed been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive (1 Corinthians 15: 20-21).

All the faithful will be changed — I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery: We will not all sleep, but we will all be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality ...

(1 Corinthians 15:50-54).

The Qur'an

Resurrection an established fact — Those who listen (in truth), be sure, will accept: as to the dead, Allah will raise them up; then will they be turned to Him (Sûrah 6:36).

And verily the Hour will come: there can be no doubt about it, or about (the fact) that Allah will raise up all who are in the graves (Sûrah 22:7).

It is He [Allah] who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus you shall be brought out (from the dead) (Sûrah 30:19).

The resurrection a new creation — ... That He has promised a Second Creation (raising of the Dead) ... (Sûrah 53:47).

The dead called to life — And among His [Allah's] Signs is this, that heaven and earth stand by His Command: then when He calls you, by a single call, from the earth, behold, you (straightway) come forth (Sûrah 30:25).

The Resurrection Day determined by Allah — On the Day that the Hour (of reckoning) will be established, the transgressors will swear that they did not tarry but an hour: thus were they used to being deluded! But those endued with knowledge and faith will say: "Indeed you tarried within Allah's Decree, to the Day of Resurrection, and this is the Day of

Resurrection: but you — you were not aware!” (Sûrah 30:55-56).

I do call to witness the Resurrection Day; And I do call to witness the self-reproaching spirit: (eschew Evil). Does man think that We cannot assemble his bones: Nay, We are able to put together in perfect order the very tips of his fingers (Sûrah 75:1-4).

Unbelievers will find Resurrection Day hard — They will come forth, — their eyes humbled — from (their) graves, (torpid) like locusts scattered abroad. Hastening, with eyes transfixed, toward the Caller! — “Hard is this Day!”, the Unbelievers will say (Sûrah 54:7-8).

Our deeds revealed at the resurrection — Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence) (Sûrah 36:12).

Repaid according to our deeds — The trumpet will be sounded when behold! from the sepulchres (men) will rush forth to their Lord. They will say: “Ah! Who has raised us up from our beds of repose?” ... (A voice will say:) “This is what (Allah) Most Gracious had promised. And true was the word of the Messengers!” It will be no more than a single Blast, when lo! they will all be brought up before Us! Then, on that Day, not a soul will be wronged in the least, and you shall but be repaid the meeds of your past Deeds (Sûrah 36:51-54).

Abraham shown sign of resurrection — Behold! Abraham said: “My Lord! Show me how You give life to the dead.” He said: “Do you not then believe?” He said: Yes! but to satisfy my own understanding.” He said: “Take four birds; tame them to turn to you; put a portion of them on every hill, and call to them: they will come to you (flying) with speed. Then know that Allah is Exalted in Power, Wise” (Sûrah 2:260).

Jesus yet to be resurrected — Behold! Allah said: “O Jesus! I will take you and raise you to Myself and clear you (of the falsehoods) of those who blaspheme; I will make those who follow you superior to those who reject faith, to the Day of Resurrection: then you shall all return to me, and I will judge between you of the matters wherein you dispute (Sûrah 3:55).

Unbelievers deny resurrection — And they (sometimes) say: “There is nothing except our life on this earth, and never shall we be raised up again” (Sûrah 6:29).

Comments

The Old Testament has very few references to the resurrection, whereas the New Testament clearly develops this theme. However, it connects the resurrection firmly to Christ and the Holy Spirit. We will be raised, it says, by the power of the Holy Spirit and will be judged by Christ. Paul argues that if Christ was not raised from the dead, then we will not be raised and our faith is vain.

Laudably, the Qur’an speaks often of the resurrection, but never connects it to Christ or His Spirit, nor does it have Christ serving as our eternal Judge on that day. In fact, as we have pointed out, it denies the vicarious death of Christ and His resurrection from the dead.

SACRIFICE

The Bible

Animal sacrifice voluntary before Law of Moses — Then Noah built an altar to the Lord and, taking some of the clean animals and clean birds, he sacrificed burnt offerings on it” (Genesis 8:20).

“The Lord appeared to Abram and said, “To your offspring I will give this land.” So he built an altar there to the Lord, who had appeared to him (Genesis 12:7).

The Passover a lasting memorial to the Israelites — “Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household ... The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter

them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast” (Exodus 12:3-8).

Law of Moses required sacrifice for sins and other reasons — “Speak to the Israelites and say to them: ‘When any of you brings an offering to the Lord, bring as your offering an animal from either the heard of the flock. ... He is to lay his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him’” (Leviticus 1:2-4).

Annual atonement required sacrifice of one goat and exile of another — “Aaron is to offer the bull for his own sin offering to make atonement for himself and his household. Then he is to take the two goats and present them before the Lord at the entrance to the Tent of Meeting. He is to cast lots for the two goats — one lot for the Lord and the other for the scapegoat. Aaron shall bring the goat whose lot falls to the Lord and sacrifice it for a sin offering. But the goat chosen by lot as the scapegoat shall be presented alive before the Lord to be used for making atonement by sending it into the desert as a scapegoat” (Leviticus 16:6-10).

Animal sacrifice could not take away sins — The law is only a shadow of the good things that are coming — not the realities themselves. For this reason it can never by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. But those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and goats to take away sins” (Hebrews 10:1-4).

Only the blood of Christ could remove sins — When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves, but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption (Hebrews 9:11-12).

Jesus sacrificed once for all for our sins — Just as man is destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many people, and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him (Hebrews 9:27-28).

His blood continues to cleanse from sin — But if we walk in the light, as he (Jesus) is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin (1 John 1:7).

We to offer bodies as living sacrifice to God — Therefore I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship (Romans 12:1).

The Qur’an

Believers to turn to Allah in prayer and sacrifice — Therefore to your Lord turn in Prayer and Sacrifice (Sûrah 108:2).

Allah ordered Israel to sacrifice a certain heifer — And remember Moses said to his people: “Allah commands that you sacrifice a heifer.” They said: “Do you wish to make a laughing-stock of us?” He said: “May Allah save me from being an ignorant (fool)!” They said: “Beseech on our behalf your Lord to make plain to us what (heifer) it is!” He said: “He [Allah] says: A fawn-colored heifer, pure and rich in tone, the admiration of beholders!” They said: “Beseech on our behalf your Lord to make plain to us what she is: to us all heifers are alike: we wish indeed for guidance, if Allah wills.” He said: “He [Allah] says: a heifer not trained to till the soil or water the fields, sound and without blemish.” They said: “Now you have brought the truth.” They offered her in sacrifice, but not with good-will (Sûrah 2:67-72).

Prayer and sacrifice for Allah — Say: “Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds : ... (Sûrah 6:162).

Cattle provided for Pilgrimage sacrifice — “And proclaim the Pilgrimage among men: they will come to you on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways; that they may witness the

benefits (provided) for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then you eat thereof and feed the distressed ones in want (Sûrah 22:27-28).

Place of sacrifice near the Ka’aba — Such (is his state): and whoever holds in honor the Symbols of Allah, (in the sacrifice of animals), such (honor should come truly from piety of heart. In them you have benefits for a term appointed: in the end their place of sacrifice is near the Ancient House [the Ka’aba] (Sûrah 22:32-33).

Camels indicated for sacrifice — The sacrificial camels We have made for you as among the Symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter), you eat thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility: thus have We made animals subject to you, that you may be grateful (Sûrah 22:36).

Comments

The Qur’an is somewhat reminiscent of the Old Testament in the matter of animal sacrifice. However, the Old Testament is much more elaborate on this, giving details as to what, when and how sacrifices are to be made. Only a limited list of ritually-clean animals was to be used for the sacrifices. A tithe of all produce was to be given to the Lord. Provision is made for a portion of the sacrifice of both animals and crops to be given to the priests and Levites for their sustenance.

In the New Testament all animal sacrifice was done away with, since the blood of bulls and goats could not take away sins or cleanse the one sacrificing of his or her guilt. A perfect and permanent sacrifice was provided by the Lord Jesus Christ, whose blood cleanses us from all

sin.

In the Muslim system there is animal sacrifice, but not for cleansing from sin, as far as I can tell. Animal sacrifice was to be made as a part of the annual Pilgrimage. Moreover, sacrificing camels, animals classified as unclean in the Old Testament, was ordered. And certainly in the Qur'an there is no permanent cleansing from sin, not even through the sacrifice of animals.

SALVATION, SANCTIFICATION, PURIFICATION

The Bible

All humans have sinned — ... for all have sinned and fall short of the glory of God ... (Romans 3:23).

Sin is transgression of the law of God — Everyone who sins breaks the law; in fact, sin is lawlessness (1 John 3:4).

All wrongdoing is sin — All wrongdoing is sin, and there is sin that does not lead to death (1 John 5:17).

Failure to do right is sin — Anyone, then, who knows the good he ought to do and doesn't do it is evil (James 4:17).

Sin is all that does not come from faith — ... everything that does not come from faith is sin (Romans 14:23).

All humans need to be purified and saved from their sins — Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. ... With many other words he warned them, and he pleaded with them, "Save yourselves from this corrupt generation" (Acts 2:38, 40)

All humans need to be redeemed from sin by Jesus Christ — ... all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Jesus Christ (Romans 3:23-24).

Salvation only in Jesus Christ — Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved (Acts 4:12).

We can be purified only in His blood — But if we walk in the light, as he (God) is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin (1 John 1:7).

We are sanctified, or set apart, by Jesus — ... but you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God (1 Corinthians 6:11).

All who are set apart are saints of God — To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ — their Lord and ours (1 Corinthians 1:2).

Paul, an apostle of Christ Jesus by the will of God, To the saints in Ephesus, the faithful in Christ Jesus (Ephesians 1:1).

The Qur'an

Salvation consists of reaching Paradise — Allah will say: “This is a day on which the truthful will profit from their truth: theirs are Gardens, with rivers flowing beneath, — their eternal home: Allah well-pleased with them, and they with Allah: that is the great Salvation, (the fulfillment of all desires) (Sûrah 5:119).

Belief only by will of Allah — No soul can believe, except by the Will of Allah, and He will place Doubt (or obscurity) on those who will not understand (Sûrah 10:100).

Muhammad to sanctify the Believers — “Our Lord! send amongst them a Messenger of their own, who shall rehearse Your Signs to them and instruct them in Scripture and Wisdom, and sanctify them: for You are the Exalted in Might, the Wise” (Sûrah 2:129).

Jews not to be purified — ... For such [the Jews] — it is not Allah’s will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment (Sûrah 5:41).

Repentant desert Arabs possibly could be purified — Certain of the desert Arabs round about you are Hypocrites, as well as (desert Arabs) among the Medina folk: they are obstinate in hypocrisy: you do not know them: We know them: twice shall We punish them and in addition they shall be sent to a grievous Penalty. Others (there are who) have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn to them (in mercy): for Allah is Oft-Forgiving, Most Merciful. Of their goods take alms, that so you might purify and sanctify them; and pray on their behalf. Verily, your prayers are a source of security for them: and Allah is One Who hears and knows (Sûrah 9:101-103).

Some men love to be purified — ... There is a mosque whose foundation was laid from the first day on piety; it is more worthy of your standing forth (for prayer) therein. In it are men who love to be purified; and Allah loves those who make themselves pure (Sûrah 9:108).

Purifying self benefits soul — ... And whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allah (Sûrah 35:18).

Spend wealth to purify self — ... Those who spend their wealth for increase in self-purification (Sûrah 92:18).

Those who purify themselves will go to Paradise — ... Gardens of Eternity, beneath which flow rivers: they will dwell therein for ever: such is the reward of those who purify themselves (from evil) (Sûrah 20:76).

Comments

Both the Bible and the Qur'an recognize that humans are morally unclean and need to be purified and sanctified. In the Old Testament this was done through the sacrifice of animals, with explicit details given. The details and process of sanctification or purification in the Qur'an don't appear to be spelled out clearly.

In the New Testament it is stated many times that the only means of purification now available to humanity is only through the blood of Jesus, shed on the cross for our sins. Sanctification (being set apart for spiritual purposes) comes, again, only through Christ, God's eternal Passover Lamb and High Priest. There is no salvation apart from Jesus Christ, for "there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

SAMUEL AND SAUL (TALUT)

The Bible

Samuel Dedicated from birth to God — In bitterness of soul Hannah wept much and prayed to the Lord. And she made a vow, saying, "O Lord Almighty, if you will only look upon your servant's misery and remember me, and not forget your servant but give her a son, then I will give him to the Lord for all the days of his life ... " (1 Samuel 1:10-11).

Given to Eli, the High Priest, as a child — After the boy [Samuel] was weaned, she [Hannah] took the boy with her, young as he was, along with a three-year-old bull, along with an ephah of flour and a skin of wine, and brought him to the house of the Lord at Shiloh ... "So now I give him to the Lord. For his whole life he will be given over to the Lord." And she worshiped the Lord there (1 Samuel 1:24-28).

Received message directly from God as a youth — The boy Samuel ministered before the Lord under Eli ... Then the Lord called Samuel ... Then Eli realized that the Lord was calling the boy. So Eli told Samuel,

“Go and lie down, and if he calls you, say, “Speak, Lord, for your servant is listening.” So Samuel went and lay down in his place ... And the Lord said to Samuel: “See, I am about to do something in Israel that will make the ears of everyone who hears of it tingle. At that time I will carry out against Eli everything I spoke against his family — from beginning to end” (1 Samuel 4:8-12).

Became last of judges and a prophet — Samuel continued as judge over Israel all the days of his life. From year to year he went on a circuit from Bethel to Gilgal to Mizpah, judging Israel in all those places. But he always went back to Ramah, where his home was, and there he also judged Israel. And he built an altar there to the Lord (1 Samuel 7:15-17).

Anointed Saul to be king over Israel — Then Samuel took a flask of oil and poured it on Saul’s head and kissed him, saying, “Has not the Lord anointed you leader over his inheritance?” (1 Samuel 10:1).

Announced Saul’s rejection as king — “You [Saul] acted foolishly,” Samuel said. “You have not kept the command the Lord your God gave you; if you had, he would have established your kingdom over Israel for all time. But now your kingdom will not endure; the Lord has sought out a man after his own heart and appointed him leader of his people, because you have not kept the Lord’s command” (1 Samuel 13:13-14).

Anointed David to succeed Saul — So Samuel took the horn of oil and anointed him [David] in the presence of his brothers, and from that day on the Spirit of the Lord came upon David in power ... (1 Samuel 16:13).

Died at an old age and mourned by all Israel — Now Samuel was dead, and all Israel had mourned for him and buried him in his own town of Ramah. Saul had expelled the mediums and spiritists from the land (1 Samuel 28:3).

Saul condemned for disobedience — (See above.)

Suffered an evil spirit from the Lord — Whenever the spirit from God

came upon Saul, David would take his harp and play. Then relief would come to Saul; he would feel better, and the evil spirit would leave him (1 Samuel 16:23).

Attempted many times to kill David — ... Saul had a spear in his hand and he hurled it, saying to himself, “I’ll pin David to the wall.” But David eluded him twice (1 Samuel 18:10-11).

Sought out a medium to tell his future and the spirit of Samuel came up — ... The woman said, “I see a spirit coming up out of the ground.” ... Then Saul knew it was Samuel, and he bowed down and prostrated himself with his face to the ground. Samuel said to Saul, “Why have you disturbed me by bringing me up?” “I am in great distress,” Saul said. “The Philistines are fighting against me, and God has turned away from me. He no longer answers me, either by prophets or by dreams. So I have called on you to tell me what to do.” Samuel said, “Why do you consult me, now that the Lord has turned away from you and become your enemy?” (1 Samuel 28:13-16).

Died ingloriously in battle — The fighting grew fierce around Saul, and when the archers overtook him, they wounded him critically ... so Saul took his own sword and fell on it (1 Samuel 30:3-4).

The Qur’an

Called a Prophet — Have you not turned your vision to the Chiefs of the Children of Israel after (the time of) Moses? They said to a Prophet (that was) among them, “Appoint for us a King, that we may fight in the cause of Allah.” He said: “Is it not possible, if you were commanded to fight, that you will not fight?” They said: “How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?” But when they were commanded to fight, they turned back, except a small band among them. But Allah has full knowledge of those who do wrong. Their prophet said to them: “Allah has appointed Talut [Saul] as king over you ... “ (Sûrah 2:46-247).

Instructed Talut [Saul] to have his army pass the test of drinking water — When Talut set forth with the armies, he [the Prophet or Samuel] said:

“Allah will test you at the stream: If any drinks of its water, he does not go with my army; only those who do not taste of it go with me: a mere sip out of the hand is excused.” But they all drank of it, except a few. When they crossed the river, — he and the faithful ones with him, — they said, “This day we cannot cope with Goliath and his forces.” But those who were convinced that they must meet Allah, said: “How oft, by Allah’s will, has a small force vanquished a big one? Allah is with those who steadfastly persevere” (Sûrah 2:249).

Comments

Little is said in the Qur’an about Samuel and his relationship to Saul and David. What is said in Sûrah 2 contradicts noticeably what the Bible says about Saul. In Judges 7 we find the story of Gideon and the water test. In the Qur’an Saul, the water test and Goliath are telescoped together, with David not even mentioned as the one who killed Goliath. Gideon’s water test was long before the time of Saul. The Qur’an passes over most of the life of Samuel, Saul and David with little mention.

SATAN (LUCIFER, IBLIS OR THE EVIL ONE)

The Bible

Called not only Satan, but also, among other terms, the devil, the Evil One, the Accuser, serpent and dragon — One day the angels came to present themselves before the Lord, and Satan also came with them (Job 1:6).

Then Jesus was led by the Spirit into the desert to be tempted by the devil (Matthew 4:1).

“Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down” (Revelation 12:10).

Originally an angel of God who rebelled and was cast out from God’s presence — The great dragon was hurled down — that ancient serpent

called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him (Revelation 12:9).

Dedicated to perversion of God's plan — For we wanted to come to you — certainly I, Paul, did again and again — but Satan stopped us (1 Thessalonians 2:18).

Dedicated to destruction of humanity — Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden’?” “The woman said to the serpent, “We may eat fruit from the trees in the garden, but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’” “You will not surely die,” the serpent said to the woman. “For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil” (Genesis 3:1-5).

Liar and father of lies — “You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies” (John 8:44).

Reserved for eternal condemnation — “Then he (Jesus) will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels’” (Matthew 25:41).

And the devil, who deceived them, was thrown into the lake of burning sulphur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever (Revelation 20:10).

The Qur'an

Satan (Iblis) refused to bow down to Adam — It is We Who created you and gave you shape: then We bade the angels bow down to Adam, and they bowed down; not so Iblis; he refused to be of those who bow down. (Allah) said: “What prevented you from bowing down when I

commanded you?” He said: “I am better than he: you created me from fire, and him from clay.” (Allah) said: “Get you down from this: it is not for you to be arrogant here: get out, for you are of the meanest (of creatures)” (Sûrah 7:11-13).

Satan an avowed enemy of mankind — O you people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the Evil One, for he is to you an avowed enemy (Sûrah 2:168).

Satan tempts the Believer with poverty and unseemly behavior — The Evil One threatens you with poverty and bids you conduct unseemly. Allah promises you His forgiveness and bounties. And Allah cares for all and He knows all things (Sûrah 2:268).

Evil One has driven some to madness — Those who devour usury will not stand except as stands one whom the Evil One by his touch has driven to madness ... (Sûrah 2:275).

Satan causes some to fail in battle — Those of you who turned back on the day the two hosts met, — it was Satan who caused them to fail, because of some (evil) they had done ... (Sûrah 3:155).

Satan puts fear in the heart — It is only the Evil One that suggest to you the fear of his votaries: do not be afraid of them, but fear Me, if you have Faith (Sûrah 3:175).

Do not make friends with Evil One — ... if any take the Evil One for their intimate, what a dreadful intimate he is! (Sûrah 4:38).

Evil One leads astray — Have you not turned your vision to those who declare that they believe in the revelations that have come to you and those before you? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan’s wish is to lead them astray far away (from the Right) (Sûrah 4:60).

Only Allah's grace and mercy save Believer from Satan — When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Messenger [Muhammad], or to those charged with authority among them, the proper investigators would have tested it from them (directly). Were it not for the Grace and Mercy of Allah to you, all but a few of you would have fallen into the clutches of Satan (Sûrah 4:83).

Satan makes us forget about Allah's Signs — When you see men engaged in vain discourse about Our Signs, turn away from them unless they turn to a different theme. If Satan ever makes you forget, then after recollection, do not sin in the company of those who do wrong (Sûrah 6:68).

Satan throws vanity into Messengers' desire — Never did We send a Messenger or a prophet before you, but, when he framed a desire, Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in, And Allah will confirm (and establish) His Signs: for Allah is full of knowledge and wisdom (Sûrah 232:52).

Satan beckons to a blazing fire — When they [those without knowledge and guidance] are told to follow the (Revelation) that Allah has sent down, they say: "Nay, we shall follow the ways that we found our fathers (following)." What! even if it is Satan beckoning them to the penalty of the (Blazing) Fire (Sûrah 31:21).

Satan buoys up with false hope — Those who turn back as apostates after Guidance [through the Qur'an and the Messenger] was clearly shown to them, — the Satan has instigated them and buoyed them up with false hopes (Sûrah 47:25).

Evil One cannot harm Believers — O you who believe! when you hold secret counsel, do not do it for iniquity and hostility, and disobedience to the Prophet [Muhammad]; but do it for righteousness and self-restraint; and fear Allah, to Whom you shall be brought back. Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the Believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the Believers put their trust (Sûrah 58:9-10).

Comments

The Qur'an is accurate, in many ways, in its evaluation of Satan. It echoes the principle presented in Job that God permits Satan to harm a human being. The New Testament, however, teaches that Satan can harm us at any time, if we are not diligent in guarding against him and his wiles. This leaves the impression that much, of not most, of the responsibility for keeping out of Satan's clutches rests with us. God does, however, provide a way of escape from Satan for those who trust in Him. The New Testament also demonstrates to us that Christ has overcome Satan, a truth that does not appear in the Qur'an.

Regarding Iblis' [Satan's] refusal to bow down before Adam, this is entirely foreign to the Bible. In fact, Psalm 8 says that human beings were made a little lower than the angels, not superior to them.

SCRIPTURES

The Bible

Perfect Word of God — “As for God, his way is perfect; the word of the Lord is flawless”

(2 Samuel 22:31).

Inspired by God — “All Scripture is God-breathed [inspired] and is useful for teaching,

rebuking, correcting and training in righteousness, so that the man of God may be

thoroughly equipped for every good work” (2 Timothy 3:16).

Word of Truth — “Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth

(2 Timothy 2:15).

Lamp and Light — “Your word is a lamp to my feet and a light for my path” (Psalm 119:105).

Law of God — “Keep me from deceitful ways; be gracious to me through your law” (Psalm 119:29).

Decrees of God — “You are good, and what you do is good; teach me your decrees”
(Psalm 119:68).

Statutes of the Lord — “Blessed are they who keep his statutes and seek him with all their heart” (Psalm 119:2).

Precepts of God — “You have laid down precepts that are to be fully obeyed” (Psalm
119:4).

Commands of God — “I seek you with all of my heart; do not let me stray from your
commands” (Psalm 119:10).

Eternal — “Heaven and earth will pass away, but my words will never pass away” (Matthew 24:35).

Spirit-moved — “For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit” (2 Peter 1:21).

Word of life — “as you hold out the word of life — in order that I may boast on the day of Christ that I did not run or labor for nothing” (Philippians 2:16).

Not to be tampered with — “I warn everyone who hears the words

of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book. And if anyone takes words away from the book of this prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book” (Revelation 22:18-19).

Spirit and life — “Jesus did many other miraculous signs in the presence of his disciples which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:30-31).

Spiritual nourishment — “Jesus answered, ‘It is written: Man does not live on bread alone, but on every word that come from the mouth of God’” (Matthew 4:4).

Warning against another message — “But even if we or an angel from heaven should preach other than the one we have preached to you, let him be eternally condemned” (Galatians 1:8).

Judged by the Word — “There is a judge for the one who rejects me and does not accept my words: that very word which I spoke will condemn him at the last day” (John 12:48).

The Qur’an

Qur’an superior to any writings of humankind — Say: “If the whole of mankind and Jinns were to gather together to produce the like of this Qur’an, they could not produce the like thereof, even if they backed up each other with help and support. And We have explained to man, in this Qur’an, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude! (Sûrah 17:88-89).

Men of faith believe in all of the scriptures — The Messenger [Muhammad] believes in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in Allah, His angels, His books, and His Messengers. “We make no distinction (they say) between one and other of His Messengers.” And they say: “We hear and

we obey: (we seek) Your forgiveness, Our Lord, and to You is the end of all journeys” (Sûrah 2:285).

O you who believe! Believe in Allah and His Messenger [Muhammad], and the scripture which He has sent to those before (him). Any who denies Allah, His angels, His Books, His Messengers, and the Day of Judgment, has gone far, far astray (Sûrah 4:136).

Those who believe in the hereafter believe in the Qur’an — And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that you may warn the Mother of Cities [Mecca?] and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their Prayers (Sûrah 6:92).

Comments

The Qur’an has much to say about itself and its revelation. Regarding scripture in general, it has little to say. However, it does honor the revelation of all preceding scriptures, making no distinction among messengers and saying that all men of faith believe in what has been revealed from the Lord. This means that it honors the Old Testament and the Gospels. However, nothing after the Gospels in the New Testament is considered to be scripture. This, in effect, cancels out the work of the apostles, the ministry of Paul and the beginning and expansion of the church.

We should note that the person who denies the Books (Jewish Scriptures and the Gospels) has gone far astray. If these are considered authentic words from God, what happens when the Qur’an totally disagrees with them? Of course, Qur’anic teaching is that it replaces all previous scriptures. Doesn’t that deny the Jewish and Christian Book, something which is condemned in the Qur’an?

SECTS AND DIVISIONS

The Bible

Disapproved by God— I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought (1 Corinthians 1:10).

Sources in human pride and Satanic influence — Brothers, I could not address you as spiritual but as worldly ... For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men? (1 Corinthians 3:1-4).

What causes fights and quarrels among you? Don't they come from your desires that battle within you? (James 4:1).

... You have people there who hold to the teachings of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality. Likewise you also have those who hold to the teaching of the Nicolaitans. Repent therefore! ... (Revelation 2:14-16).

Those who cause division condemned — I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people (Romans 16:17-18).

Divisions must be resolved and unity restored — Make every effort to keep the unity of the Spirit through the bond of peace (Ephesians 4:3).

The Qur'an

Splitting up religion into sects condemned — You turn back in repentance to Him, and fear Him: establish regular prayers, and you be not among those who join gods with Allah, — Those who split up their Religion, and become (mere) sects, — each party rejoicing in that which is with itself! (Sûrah 30:31-32).

Religious division not permitted — The same Religion He has estab-

lished for us as that which He enjoined on Noah — the which We have sent by inspiration to you — and that which We enjoined on Abraham, Moses, and Jesus: namely, that you should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which you call them ... (Sûrah 42:13).

Woe to sectarians — But sects from among themselves fell into disagreement: then woe to the wong-doers, from the Penalty of a grievous Day! (Sûrah 43:65).

Comments

Rightfully, both texts speak strongly against religious division. Yet, those who follow the Old Testament, the entire Bible and the Qur'an have fallen continually into the trap of division. This is a very evident fact in Christendom, in which thousands of divisions have occurred. But it is also evident in Islam, divided as it is into two major sects — Sunni and Shi'ite; along with a number of smaller sectarian groups.

If, as the Qur'an states, the Muslim religion is the same as that enjoined on Noah, Abraham, Moses and Jesus, why is Islam so very different from that which is revealed by God in the Bible? They are alike in condemning idolatry and division, but far from alike in many doctrinal and ethical positions.

SEXUAL RELATIONSHIPS

The Bible

Sex limited to married couples only — Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral (Hebrews 13:4).

Sexual relations between married couples normal and pure — For this reason a man will leave his father and mother and be united to his wife,

and they will become one flesh (Genesis 2:24).

Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral (Hebrews 13:4).

... since there is so much immorality, each man should have his own wife, and each woman her own husband (1 Corinthians 7:2).

Withholding sex from marriage partner, unless by mutual consent for prayer, is sinful — The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife. Do not deprive each other except by mutual consent, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you ... (1 Corinthians 7:3-5).

Sexual relations during wife's menstrual period prohibited — If a man lies with her [a woman] and her monthly flow touches him, he will be unclean for seven days; any bed he lies on will be unclean (Leviticus 15:24).

Do not approach a woman to have sexual relations during the uncleanness of her monthly period (Leviticus 18:19).

Outside of marriage sexual activity is sinful — ... The body is not meant for sexual immorality, but for the Lord, and the Lord for the body (1 Corinthians 6:13).

Adultery is always sinful and under the Law of Moses was punishable by death — “You shall not commit adultery” (Exodus 20:14).

“Do not approach any close relative to have sexual relations. I am the Lord” (Leviticus 18:5).

“If a man commits adultery with another man's wife ... both the adulterer and the adulteress must be put to death” (Leviticus 20:10).

Adulterers will be punished eternally — Do you not know that the wicked will not inherit the Kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes

nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God (1 Corinthians 6:9-10).

The Qur'an

Sexual pairing Allah's plan — And of every thing We have created pairs: that you may receive instruction (Sûrah 51:49).

By (the mystery of) the creation of male and female (Sûrah 92:3).

Wives a property to be tilled or cultivated — Your wives are a tilth [something to be tilled or cultivated, as in a piece of land] unto you; so approach your tilth when or how you will; but do some good act for your souls beforehand; and fear Allah, and know that you are to meet Him (in the Hereafter), and give (these) good tidings to those who believe (Sûrah 2:223).

No sexual relations permitted during a woman's period — They ask you concerning women's courses. Say: They are a hurt and a pollution: so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, you may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean (Sûrah 2:222).

Believing women to abstain from adultery — O Prophet! When believing women come to you to take the oath of fealty to you, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey you in any just matter, — then you receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful (Sûrah 60:12).

Adultery prohibited — Nor come near to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils) (Sûrah 17:32).

Punishment severe for adulterer and fornicator — The woman and the man guilty of adultery or fornication, — flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if you believe in Allah and the Last Day: and let a party of the Believers witness their punishment. Let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden (Sûrah 24:2-3).

Those making false charges of adultery or fornication to be punished — And those who launch a charge against chaste women, and produce not four witnesses (to support their allegation), — flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors ... And for those who launch a charge against their spouses, and have (in support) no evidence but their own, — their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie (Sûrah 24:4-7).

[Homosexual] lewdness to be punished — If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way. If two men among you are guilty of lewdness, punish them both, if they repent and amend, leave them, alone, for Allah is Oft-returning, Most Merciful (Sûrah 4:15-16).

Comments

Both scriptures are very clear on the matter of sexual misconduct. The Qur'an requires flogging of both parties involved in adultery. The Old Testament is more severe, requiring the stoning of both. The punishment in the Qur'an for homosexual behavior is isolation for the guilty parties. In the Old Testament it is stoning. In the New Testament, no immediate punishment is meted out for such behavior, except separating from those guilty of adultery or homosexuality. However, it is clear in the text that such sin, unrepented of, will send the guilty parties to Hell.

SIGNS AND MIRACLES

The Bible

Showed God's power over nature — The Lord said to Moses and Aaron in Egypt, "Pharaoh will refuse to listen to you — so that my wonders may be multiplied in Egypt. Moses and Aaron performed all these wonders before Pharaoh ... and he would not let the Israelites go out of his country (Exodus 11:9-10).

Moses answered the people, "Do not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again. The Lord will fight for you; you need only to be still. ... Then Moses stretched out his hand over the sea, and all that night the Lord drove the sea back with a strong east wind and turned it into dry land. The waters were divided, and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left

(Exodus 14:13-14, 21-22).

Showed His care and compassion — The whole Israelite community set out from the Desert of Sin ... They camped at Rephidim, but there for no water for the people to drink. So they quarreled with Moses and said, "Give us water to drink." ... Then Moses cried out to the Lord, "What am I to do with these people. They are almost ready to stone me." The Lord answered Moses, "Walk on ahead of the people. Take with you some of the elders of Israel and take in your hand the staff with which you struck the Nile, and go. I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink" (Exodus 17:1-2, 4-7).

Showed His anger — Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the Lord, contrary to his command. So fire came out from the presence of the Lord and consumed them, and they died before the Lord. Moses then said to Aaron, "This is what the Lord spoke of when he said: "Among those who approach me I will show myself holy; in the sight of

all the people I will be honored” (Leviticus 10:1-3).

Proved the divinity of Jesus — “Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know” (Acts 2:22).

Were to authenticate His messengers and message — “But I (God) will harden Pharaoh’s heart, and though I multiply my miraculous signs and wonders in Egypt, he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites. And the Egyptians will know that I am the Lord ... “ (Exodus 7:3-5).

Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it (Mark 16:20).

The Qur’an

Signs made clear by Allah — Thus Allah makes His Signs clear to you: in order that you may understand.

Believers find faith strengthened by Signs — For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His Signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord ... (Sûrah 8:2).

Christians reject Signs of Jesus and Mary — Christ the son of Mary was no more than a Messenger; many were the Messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah makes His Signs clear to them; yet see in what ways they are deluded away from the truth!

Unbelievers reject the Signs — (They [Unbelieving People of the Book] have incurred divine displeasure): in that they broke their Covenant; that they rejected the Signs of Allah; that they slew the Messengers in defiance of right; that they said, “Our hearts are the wrappings (which

preserve Allah's Word; we need no more)" — nay, Allah has set the seal on their hearts for their blasphemy, and little is it they believe ... (Sûrah 4:155).

We know indeed the grief which their [Unbelievers'] words do cause you: it is not you they reject: it is the Signs of Allah which the wicked disdain (Sûrah 6:33).

To those who reject Our Signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the Garden, until the camel can pass through the eye of the needle: such is Our reward for those in sin (Sûrah 7:40).

Satan leads people away from Allah's Signs — Relate to them the story of the man to whom we sent our Signs, but he passed them by: so Satan followed him up, and he went astray. If it had been Our Will, We should have elevated him with Our Signs, but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our Signs; so relate the story; perchance they may reflect (Sûrah 7:175-176).

Allah brings the dead to life — Remember you slew a man and fell into a dispute among yourselves as to the crime: but Allah was to bring forth what you did hide. So We said: "Strike the (body) with a piece of the (heifer) [that had been killed]." Thus Allah brings the dead to life and shows you His Signs: perchance you may understand (Sûrah 2:72-73).

Comments

Both the Bible and the Qur'an refer to divine signs. In most cases, however, the Bible spells out more specifically the nature of the signs given by the Lord. In the Qur'an signs are mentioned, but generally, as seen above, they are not clearly identified. In the cases of Moses, Elijah, Elisha, Jesus and the Apostles, for instance, the signs were clearly revealed, so as to leave no doubt that they were divinely originated.

The Bible

All humans sin — ... They are corrupt, their deeds are vile; there is no one who does good (Psalm 14:1).

... for all have sinned and fall short of the glory of God (Romans 3:23).

If we claim to be without sin, we deceive ourselves and the truth is not in us (1 John 1:8).

Sin not inherited from ancestors — Each one must answer to God for own sins — The soul who sins is the one who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son ... (Ezekiel 18:20).

Sin a transgression of God's law — Everyone who sins breaks the law; in fact sin is lawlessness (1 John 3:4).

Sin a failure to do good — Anyone, therefore, who knows the good he ought to do and doesn't do it, sins (James 4:17).

Sin everything that does not proceed from faith — ... everything that does not come from faith is sin (Romans 14:23).

Sin comes from Satan — Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour (1 Peter 5:8).

Sin comes from our heart — For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander (Matthew 15:19).

Sin comes from our earthly passions — ... but each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin, and sin, when it is full-grown, gives birth to death (James 1:14-15).

Sin results in separation from God and eternal destruction — ... your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear (Isaiah 59:2).

He [Jesus] will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power ... (2 Thessalonians 1:8-9).

Forgiveness of sin possible only through Jesus — But if we walk in the light as he [God] is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin (1 John 1:7).

Jesus died for our sins — He himself [Jesus] bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed (1 Peter 2:24).

Remedy for sins only in Jesus — He [Jesus] is the atoning sacrifice for our sins, and not only for our but also for the sins of the whole world (1 John 2:2).

In him [Jesus] we have redemption through his blood, the forgiveness of sins ... (Ephesians 1:7).

“ ... it is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. He is ‘the stone you builders rejected, which has become the capstone.’ Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:10-12).

The Qur’an

Those, except for some, who die in sin go to Hell — When angels take the souls of those who die in sin against their souls, they say: “In what (plight) were you?” They reply: “Weak and oppressed were we in the earth.” They say: “Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?” Such men will find their abode in Hell, — what an evil Refuge! — Except those who are (really) weak and oppressed men, women, and children — who have no means in their power nor (a guide-post) to direct their way. For these, there is hope that

Allah will forgive: for Allah blots out (sins) and forgives again and again.

Seeking Allah's forgiveness can blot out sins — If any one does evil or wrongs his own soul but afterward seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful. And if any one earns sin, he earns it against his own soul: for Allah is full of knowledge and wisdom (Sûrah 4:110-111).

Blaming others for our sins carries severe consequences — But if any one earns a fault or a sin and throws it on to one that is innocent, he carries (on himself) (both) a falsehood and a flagrant sin (Sûrah 4:112).

Satan makes sin alluring — Before you We sent (Messengers) to many nations, and we afflicted the nations with suffering and adversity, that they might learn humility. When the suffering reached them from Us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them (Sûrah 6:42-43).

Turn from sin, public or private — Eschew all sin, open or secret: those who earn sin will get due recompense for their "earnings" (Sûrah 6:120).

The Lord forbids certain things — Say: The things that my Lord has indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which he has given no authority; and saying things about Allah of which you have no knowledge (Sûrah 7:33).

Sinful generations destroyed — We destroyed generations before you when they did wrong: their Messengers came to them with Clear Signs, but they would not believe! Thus do we requite those who sin! (Sûrah 10:13).

Rejectors of Allah given to sin — But as to those who rejected Allah, (to them will be said): "Were not Our Signs rehearsed to you? But you were arrogant, and were a people given to sin! (Sûrah 45:31).

Small faults forgiven — Those who avoid great sins and shameful deeds, only (falling into) small faults, — verily your Lord is ample in forgiveness. He knows you well when he brings you out of the earth, and when you are hidden in your mothers' wombs. Therefore do not justify yourselves: He knows best who it is that guards against evil (Sûrah 53:32).

Habitual sinners punished severely — And Pharaoh, and those before him, and the Cities Overthrown, committed habitual sin, And disobeyed (each) the Messenger of their Lord; so He punished them with an abundant penalty (Sûrah 69:9-10).

Comments

The Bible is much more specific about the nature and kinds of sin than is the Qur'an. Many things the Qur'an says about sin are correct, but there is no provision in it for the propitiatory sacrifice of Christ for our sins. It goes to the extent of stating that those who add partners to Allah are sinning and will go to Hell. This means that all who submit to Christ as Lord, Redeemer, King, Mediator and High Priest are automatically condemned.

The Qur'an provides for forgiveness and for Allah's overlooking "small faults," but makes no provision for the cleansing of sin promised in the Bible.

SOCIAL RESPONSIBILITIES

The Bible

We are to care for widows and orphans — Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world (James 1:27).

Remember the poor — All they asked was that we should continue to remember the poor ... (Galatians 2:10).

Give to those in need — He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need (Ephesians 4:28).

Help God's people — Now about the collection for God's people. Do what I told the Galatian churches to do. On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come, no collections will have to be made (1 Corinthians 16:1-2).

Therefore as we have opportunity, let us do good to all people, especially to those who belong to the family of believers (Galatians 6:10).

Aid those proclaiming the message of Christ — Not that I (Paul) am looking for a gift, but I am looking for what may be credited to your account. I have received full payment and even more; I am amply supplied ... (Philippians 4:14-17).

Be willingly and unselfishly generous — Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver (2 Corinthians 9:7).

Practice our alms in secret — But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you (Matthew 5:3-4).

Show mercy to the poor — If there is a poor man among your brothers in any of the towns of the land that the Lord your God is giving you, do not be hardhearted or tightfisted toward your poor brother (Deuteronomy 15:7).

Defend the poor against oppressors — “Do not deny justice to your poor people in their lawsuits” (Exodus 23:6).

Defend the cause of the weak and fatherless, maintain the rights of the poor and oppressed. Rescue the weak and needy; deliver them from the hands of the wicked (Psalm 82:3-4).

Care for needs of others — ‘Give to the one who asks you, and do not turn away from the one who wants to borrow from you’ (Matthew 5:42).

Especially care for elderly parents, widows, orphans — “Honor your father and your mother, so that you may live long in the land the Lord your God is giving you” (Exodus 20:12).

Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself unpolluted by the world (James 1:27).

Do unto others as you would have them do to you — “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets (Matthew 7:12).

Forgive others — ““For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins” (Matthew 6:14-15).

Seek good of society — ... seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper (Jeremiah 29:7).

Pray for and set good example for others — I [Paul] urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone — for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good and pleases God, who wants all men to be saved and to come to a knowledge of the truth (1 Timothy 2:1-3).

The Qur’an

Charity required — And be steadfast in prayer; practice regular char-

ity; and bow down your heads with those who bow down (in worship) (Sûrah 2:43).

Allah knows our charitable deeds — And whatever you spend in charity or devotion, Allah knows it all. But the wrong-doers have no helpers (Sûrah 2:270).

Rewarded for charity, whether done in public or in secret — Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall their grieve (Sûrah 2:274).

Allah will deprive usury of all blessing, but will give increase for deeds of charity: for He does not love ungrateful and wicked creatures (Sûrah 2:276).

Better to conceal acts of charity — If you disclose (acts of charity) even so it is well, but if you conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what you do (Sûrah 2:271).

Alms for poor and needy, as well as for those administering these funds — It is not righteousness that you 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 [the Bible], 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 you 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, those who fear Allah (Sûrah 2:177).

Alms are for the poor and the needy, and those employed to minister the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom (Sûrah 9:60).

Allah accepts repentance and gifts of charity — Do they not know

that Allah accepts repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful (Sûrah 9:104).

Alms to be given before consulting the Messenger (Muhammad) — O you who believe! when you consult the Messenger in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if you do not find (the wherewithal), Allah is Oft-Forgiving, Most Merciful (Sûrah 58:12).

Men condemned for not giving alms or praying — So he gave nothing in charity, nor did he pray! (Sûrah 74:31).

Comments

In terms of charity, there is much in the Qur'an to praise. Apart from the Qur'an, one of the pillars of the Islamic faith is zakat, which is a required 2.5 percent annual poor tax on all of a person's possessions, and not just on his or her income. This is in contrast with the New Testament standard of giving voluntarily, according to what we have and not according to what we do not have. The Qur'an praises benevolence practiced either in public or private, promising a divine award for such giving. Jesus, on the contrary, tells us not to even let our left hand know what our right hand is giving, meaning that our giving must be in secret.

The Qur'an has much to say about the care of Believers in need, but little to say about loving and caring for all others. The New Testament goes well beyond the Qur'an in this realm. We are to do good to and pray for all people, just as much as we are able.

SOLOMON

The Bible

Son of David and Bathsheba — Then David comforted his wife

Bathsheba, and he went to her and lay with her. She gave birth to a son and they named him Solomon ... (2 Samuel 12:24).

Successor to David on throne of Israel — So Solomon sat on the throne of his father David, and his rule was firmly established (1 Kings 2:12).

Granted great wisdom and understanding — ... I [God] will give you [Solomon] a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be (1 Kings 3:12).

Powerful and wealthy — And Solomon ruled over all the kingdoms from the River to the land of the Philistines, as far as the border of Egypt. These countries brought tribute and were Solomon's subjects all his life (1 Kings 4:21).

King Solomon was greater in riches and wisdom than all the kings of the earth (1 Kings 10:23).

Writer of many psalms and proverbs — He [Solomon] spoke three thousand proverbs and his songs numbered a thousand and five (1 Kings 4:32).

Married many women who turned him to idolatry — King Solomon, however, loved many foreign women besides Pharaoh's daughter ... He had seven hundred wives of royal birth and three hundred concubines, and his wives led him astray. As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the Lord his God, as the heart of David his father had been (1 Kings 11:1, 3-4).

The Qur'an

Solomon guided by Allah — We gave him [Abraham] Isaac and Jacob: all (three) We guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus We reward those who do good: And Zacariya and John, and Jesus and Elias all in the ranks of the Righteous: And Ismail and Elisha. And Jonas, and Lot: to to all we gave favor about the nations: (To them) and to

their fathers, and progeny and brethren; We chose them, and We guided them to a straight Way (Sûrah 6:84-87).

Solomon excellent in Allah's service — To David We gave Solomon (for a son), — how excellent in Our service! ever did he turn (to Us)! (Sûrah 38:30).

Some turned against the power of Solomon — They [a part of the People of the Book] followed what the evil ones gave out (falsely) against the power of Solomon, but the evil ones, teaching men magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife ... (Sûrah 2:102).

Comments

While the Bible devotes considerable attention to Solomon's reign, works, wealth, power and sins, the Qur'an barely mentions him, giving him special power as, apparently, one of Allah's Messengers. It notes that Solomon ever turned to Allah, which the Bible denies. At first he did, but later in life, he turned to idolatry, introduced to him by some of his hundreds of wives.

Nowhere does the Qur'an note Solomon's construction and dedication of the temple, nor of his proverbs and songs. The Bible makes no mention whatsoever of the angels Harut and Marut.

SOUL

The Bible

Man became a living soul — The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being [or soul] — Genesis 2:7).

Soul capable of worshiping God — And Mary said, “My soul glorifies the Lord and my spirit rejoices in God my Savior” (Luke 1:46-47).

Fear the one who can destroy both body and soul — “Do not be afraid of those who kill the body, but cannot kill the soul. Rather, be afraid of the One [Satan] who can destroy both soul and body in hell (Matthew 10:28).

Body, soul and spirit linked — May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ (1 Thessalonians 5:23).

Hope is anchor for the soul — We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek (Hebrews 6:19-20).

Salvation of soul goal of faith — ... for you are receiving the goal of your faith, the salvation of your souls (1 Peter 1:9).

Sinful lusts war against soul — Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul (1 Peter 2:11).

No profit in losing soul — “What good will it be for a man if he gains the whole world, yet forfeits his own soul? Or what can a man give in exchange for his soul?” (Matthew 16:26).

The Qur’an

Soul prone to evil — “Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, unless my Lord bestows His Mercy: but surely my Lord is Oft-Forgiving, Most Merciful (Sûrah

12:53).

I do call to witness the Resurrection Day; And I do call to witness the self-reproaching spirit: (eschew Evil) (Sûrah 75:1-2).

Soul must be purified — By the Soul, and the proportions and order given to it; And its enlightenment as to its wrong and its right; — Truly he succeeds that purifies it, and he fails that corrupts it! (Sûrah 91:7-10).

Souls have protectors — There is no soul but has a protector over it (Sûrah 86:4).

Souls are individually created and raised — 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) (Sûrah 31:28).

Righteous soul enters Heaven — (To the righteous soul will be said:) “O (you) soul, in (complete) rest and satisfaction! “You come back to your Lord, — well pleased (yourself), and well-pleasing unto Him! “You enter, then, among My devotees! ‘Yes, you enter My Heaven!” (Sûrah 89:27-30).

Comments

The Qur’an has a very limited explanation about the soul, found in six passages only, if the topical indexes are correct. The Bible, on the contrary, has hundreds of passages mentioning the word “soul.” Sometimes this word refers to individuals in a group and sometimes to that inner essence of humans which is separated from their bodies at death and which involves the spiritual dimension of a person’s life.

SPECIAL DAYS

The Bible

Under the Law of Moses certain special days each year observed — The Lord said to Moses and Aaron in Egypt, “This month is to be for you the first month ... of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family ... The animals you choose must be year-old males without defect ... Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight ... Eat it in haste; it is the Lord’s Passover“ (Exodus 12:1-11).

“Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions of of Egypt. Celebrate this day as a lasting ordinance for the generations to come” (Exodus 12:14).

“Three times a year you are to celebrate a festival to me [God]. Celebrate the Feast of Unleavened Bread; for seven days eat bread made without yeast, as I commanded you. Do this at the appointed time in the month of Abib, for in that month you came out of Egypt. ... Celebrate the Feast of Harvest with the firstfruits of the crops you sow in your field. Celebrate the Feast of Ingathering at the end of the year, when you gather in your crops from the field. Three times a year all the men are to appear before the Sovereign Lord” (Exodus 23:14-17).

“Aaron shall bring the bull for his own sin offering to make atonement for himself and his household ... He shall then slaughter the goat for the sin offering for the people ... When Aaron has finished making atonement for the Most Holy Place, the Tent of Meeting and the altar, he shall bring forward the live goat. He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites ... The goat will carry on itself all their sins to a solitary place ... “ (Leviticus 16:6-22).

Under Christ no special days observed, except first day of the week — On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight (Acts 20:7).

On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up ... (1 Corinthians 16:2).

Demanding that special days, months, seasons be observed condemned in New Testament — You are observing special days and months and seasons and years. I fear for you, that somehow I [Paul] have wasted

my efforts on you (Galatians 4:10-11).

The Qur'an

Ramadan required as month of fasting — Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance you shall be grateful (Sûrah 2:185).

New moons marked for fixed periods and for Pilgrimage — They ask you concerning the New Moons (in the affairs of) men, and for Pilgrimage. It is no virtue if you enter your houses from the back: it is virtue if you fear Allah. Enter houses through the proper doors: and fear Allah: that you may prosper (Sûrah 2:189).

Pilgrimage (Hajj) firmly established and required — And complete the Hajj or 'Umra in the service of Allah. But if you are prevented (from completing it), send an offering for sacrifice, such as you may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice; and when you are in peaceful conditions (again), if any one wishes to continue the 'Umra on to the Hajj, he must make an offering, such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days on his return, making ten days in all ... For the Hajj are the months well known. If any one undertakes that duty therein, let there be no obscenity, or wickedness, nor wrangling in the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear Me, O you that are wise (Sûrah 2:196-197).

Friday set as Day of Assembly — O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly

to the Remembrance of Allah, and leave off business (and traffic): that is best for you if you but knew! (Sûrah 62:9).

Comments

Both the Old Testament and the Qur'an have special days and times of the year which the faithful observe. For the Muslim Ramadan and the Hajj are two of the major pillars of their faith. Ramadan is followed by a feast. Other special feasts include that honoring the birthday of the Prophet Muhammad.

The New Testament lays aside all special days except the first day of the week, which is the day of Christian worship and celebration of the Lord's Supper. In fact, Christians are warned against celebrating New Moons, Sabbaths and other special religious days.

STEALING, THIEVERY

The Bible

Stealing from others a sin — “You shall not steal” (Exodus 20:15).

He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need (Ephesians 4:28).

Coveting another's position or possessions sinful — “You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor” (Exodus 20:17).

Thievery a crime for which to be punished — If a man steals an ox or a sheep and slaughters it or sells it, he must pay back five head of cattle for the ox and four sheep for the sheep” (Exodus 22:1).

The Qur'an

Harsh punishment for thievery — As to the thief, male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in Power (Sûrah 5:38).

Believing women to vow that they will not steal — O Prophet! When believing women come to you to take an oath of fealty to you, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey you in any just matter, — then you receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-forgiving, Most Merciful (Sûrah 60:12).

Comments

In the Old Testament restitution is required four or five-fold in the case of stealing someone else's animal. Even coveting the possessions or mate of another person is a sin. In the Qur'an stealing is also considered a sin, but the punishment is not restitution; it is cutting off both hands of the thief, marking him or her for life and making it nearly impossible for that person ever to earn a living. The penitent thief could be forgiven by Allah, but the severe punishment still remained.

TEMPTATION

The Bible

Temptation not from God — When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone" (James 1:13).

Temptation from Satan — From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things ... and

that he must be killed and on the third day be raised to life. Peter took him aside and began to rebuke him. “Never, Lord!” he said, “This shall never happen to you.” Jesus turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men” (Matthew 16:21-23).

Temptation from human lust — ... each one is tempted when, by his own evil desire, he is dragged away and enticed (James 1:14).

Temptation from the world — For everything in the world — the cravings of sinful man, the lust of his eyes and the boasting of what he has and does — comes not from the Father, but from the world (1 John 2:16).

Temptation to gain riches — People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction (1 Timothy 6:9).

God helps us overcome temptation — ... the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment ... (2 Peter 2:9).

Christ tempted as we are — Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are — yet without sin (Hebrews 4:14-15).

Christ helps those who are tempted — Because he himself [Jesus] suffered when he was tempted, he is able to help those who are being tempted (Hebrews 2:18).

The Qur’an

Satan an avowed enemy of mankind — O you people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the Evil One,

for he is to you an avowed enemy (Sûrah 2:168).

Satan tempts the Believer with poverty and unseemly behavior — The Evil One threatens you with poverty and bids you conduct unseemly. Allah promises you His forgiveness and bounties. And Allah cares for all and He knows all things (Sûrah 2:268).

Evil One has driven some to madness — Those who devour usury will not stand except as stands one whom the Evil One by his touch has driven to madness ... (Sûrah 2:275).

Satan puts fear in the heart — It is only Evil One that suggest to you the fear of his votaries: do not be afraid of them, but fear Me, if you have Faith (Sûrah 3:175).

Do not make friends with Evil One — ... if any take the Evil One for their intimate, what a dreadful intimate he is! (Sûrah 4:38).

Evil One leads astray — Have you not turned your vision to those who declare that they believe in the revelations that have come to you and those before you? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the Right) (Sûrah 4:60).

Comments

The Bible says that we are tempted when we are drawn away by our own lusts, and not only by Satan's wiles. The Qur'an has little mention, as far as I can find, of human responsibility for temptation and for overcoming it. Nor does it admit that Christ is there to aid the person tempted.

TIME

The Bible

Time in God's hands — ... Praise be to the name of God for ever and ever; wisdom and power are his. He changes times and seasons; he sets up kings and deposes them. He give wisdom to the wise and knowledge to the discerning (Daniel 2:20-21).

To God time is relative — But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day (2 Peter 3:8).

Our time limited and uncertain — The length of our days is seventy years — or eighty, if we have the strength; yet their span is but trouble and sorrow, for they quickly pass, and we fly away (Psalm 90:10).

... you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes (James 4:14).

We must number our days wisely — Teach us to number our days aright, that we may gain a heart of wisdom (Psalm 90:12).

Our future in God's hands — ... you ought to say, If it is the Lord's will, we will live and do this or that" (James 4:15).

Time not eternal — Then the end will come, when he [Jesus] hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet (1 Corinthians 15:24-25).

End of time known only by God — "Heaven and earth will pass away, but my words will never pass away. No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father" (Matthew 24:35-36).

The Qur'an

Allah ordained the months — The number of months in the sight of Allah is twelve (in a year) — so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So do not wrong yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves (Sûrah 9:36).

Allah made the years, night and day — It is He [Allah] who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that you might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) He explains His Signs in detail, for those who understand. Verily, in the alternation of the Night and the Day, and in all that Allah has created, in the heavens and the earth, are Signs for those for fear Him (Sûrah 10:5-6).

Night and day as signs for the years — We have made the Night and the Day as two (of Our) Signs: The Sign of the Night we have obscured, while the Sign of the Day We have made to enlighten you; that you may seek bounty from your Lord, and that you may know the number and count of the years: We have explained all things in detail (Sûrah 17:12).

A day to Allah is like a thousand years — Yet they ask you to hasten on the Punishment! But Allah will not fail in His promise. Verily a Day in the sight of your Lord is like a thousand years of your reckoning (Sûrah 22:47).

A day of reckoning to come — On the Day that the Hour (of reckoning) will be established, the transgressors will swear that they did not tarry but an hour: thus were they used to being deluded! But those endued with knowledge and faith will say: “Indeed you tarried within Allah’s Decree, to the Day of Resurrection, and this is the Day of Resurrection: but you — you were not aware!” (Sûrah 30:55-56).

Angels and Spirit ascend to Allah on a day of 50,000 years — The angels and the Spirit ascend unto Him in a Day the measure whereof is (as) fifty thousand years (Sûrah 70:4).

Long period of time before humanity appeared — Has there not been over Man a long period of Time, when he was nothing — (not even) mentioned? (Sûrah 76:1).

All except the faithful at a loss as to time — By (the Token of) Time through the Ages, Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy (Sûrah 103:1-3).

Comments

Both the Bible and the Qur'an rightly credit God with establishing day and night, the seasons and the years. Both agree that a day with the Lord is as a thousand years and a thousand years as a day. The Qur'an interprets Genesis 1:1-2 to teach that there was a long period of time in creation before the appearance of human beings. It also mentions the angels and the Spirit ascending to Allah on a day of 50,000 years, a statement that nowhere in the Bible is mentioned.

TRINITY (SEE GODHEAD)

TRUST IN GOD

The Bible

God controls all things — He [God] rules forever by his power, his eyes watch the nations — let not the rebellious rise up against him (Psalm 66:7).

Humans not in control — “ ... But you [King Belshazzar] did not honor the God who holds in his hand your life and all your ways” (Daniel 5:23).

“Who of you by worrying can add a single hour to his life? Since you cannot do this very little thing, why do you worry about the rest?” (Luke 12:25).

... you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes (James 4:14).

Need for trusting in God for all things — Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. Cast all your cares on him because he cares for you (1 Peter 5:6-7).

Trust in God rewarded — Trust in the Lord with all your heart and lean not on your own understanding. In all your ways acknowledge him, and he will make your paths straight. Do not be wise in your own eyes; fear the Lord and shun evil. This will bring health to your body and nourishment to your bones (Proverbs 3:5-8).

The Qur'an

Trust offered to heavens and earth, but only man undertook it — We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it; — he was indeed unjust and foolish; ... (Sûrah 33:72).

In Allah is trust to be put — Remember two of your parties meditated cowardice; but Allah was their Protector, and in Allah the Faithful should (ever) put their trust (Sûrah 3:122).

For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His Signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord (Sûrah 8:2).

Moses said: "O my people! If you do (really) believe in Allah, then in Him put your trust if you submit (your will to His)" (Sûrah 10:84).

Trust brings strength and courage — Thus We have sent you [Muhammad] amongst a people before whom (long since) have (other) Peoples (gone and) passed away; in order that you might rehearse to them what We send down to you by inspiration; yet they reject (Him), the Most Gracious! Say: "He is my Lord! There is no god but He! On Him is my trust, and to Him do I turn!" (Sûrah 13:30).

Patiently, then, persevere: for the Promise of Allah is true: and

ask forgiveness for your fault, and celebrate the Praises of your Lord in the evening and in the morning (Sûrah 40:55).

Allah watches over His servants — “Soon will you remember what I say to you (now). My (own) affair I commit to Allah: for Allah (ever) watches over His servants” (Sûrah 40:440).

Satan has no authority over Believers — When you read the Qur’an, seek Allah’s protection from Satan the Rejected One. He does not have any authority over those who believe and put their trust in that Lord (Sûrah 16:98-99).

Comments

Both texts are commendable in their emphasis on trust. The Qur’anic statement in Sûrah 33 is mysterious regarding trust, indicating that nature refused trust, but human beings accepted it, to their own peril. Yet, the same scripture teaches the importance of putting trust in Allah.

UNBELIEVERS AND INFIDELS

The Bible

All unbelievers are out of relationship with God — But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars — their place will be in the fiery lake of burning sulfur. This is the second death (Revelation 21:8).

However, God is lenient with those who have not yet heard of Him — “Therefore since we are God’s offspring, we should not think that the divine being is like gold or silver or stone — an image made by man’s design and skill. In the past God overlooked such ignorance, but now he commands all people everywhere to repent” (Acts 17:29-30).

All required to believe in God as Creator — For since the creation of

the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse (Romans 1:20).

Those who refuse to believe severely condemned — For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. ... Therefore God gave them over in the sinful desires of their hearts ... (Romans 1:21-24).

God forgives repentant and obedient former disbelievers — Therefore, remember that formerly you who are Gentiles by birth ... — remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. But now in Christ Jesus you who once were far away have been brought near through the blood of Christ (Ephesians 2:11-13).

Those who have heard God's message and still disbelieve are condemned — But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed (Romans 2:5).

Fate of disbelievers — But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars — their place will be in the fiery lake of burning sulfur. This is the second death (Revelation 21:8).

The Qur'an

Shameful punishment for unbelievers — Let not the Unbelievers [Jews and Christians, primarily] think that Our respite to them is good for themselves: We grant them respite that they may grown in their iniquity: but they will have a shameful punishment (Sûrah 3:178).

Let not the strutting about of the Unbelievers through the land

deceive you: Little it is for enjoyment: their ultimate abode is Hell: what an evil bed (to lie on)! (Sûrah 3:196-197).

The Unbelievers [Jews and Christians] will be led to Hell in crowd: until, when they arrive there, its gates will be opened ... (Sûrah 39:71).

Rejecting faith and the messenger [Muhammad] brings severe consequences — On that day those who reject Faith and disobey the Messenger will wish that the earth were made one with them: but never will they hide a single fact from Allah! (Sûrah 4:42).

And if any do not believe in Allah and His Messenger [Muhammad], We have prepared, for the Unbelievers, a Blazing Fire! (Sûrah 48:13).

Believers fight in Allah's cause; unbelievers in the cause of evil — Those who believe fight in the cause of Allah, and those who reject Faith fight in the cause of Evil: so you fight against the friends of Satan: feeble indeed is the cunning of Satan (Sûrah 4:74).

And fight them [Unbelievers] on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere ... (Sûrah 8:39).

O Prophet! strive hard against the Unbelievers and the Hypocrites, and be firm against them, their abode is Hell, — an evil refuge indeed (Sûrah 9:73).

Unbelievers hold others equal to Allah — Praise to Allah, Who created the heavens and the earth, and made the Darkness and the Light. Yet those who reject Faith hold (others) as equal with their Guardian-Lord (Sûrah 61).

Unbelievers worst of beasts — For the worst of beasts in the sight of Allah are those who reject Him: they will not believe. They are those with whom you made a covenant, but they break the covenant every time, and they do not have the fear (of Allah) (Sûrah 8:55-56).

Unbelievers doubt revelation — If We had sent to you a written (message) on parchment, so that they could touch it with their hands, the

Unbelievers would have been sure to say: “This is nothing but obvious magic!” They say: “Why is not an angel sent down to him?” If We sent down an angel, the matter would be settled at once, and no respite would be granted them. If we had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion (Sûrah 6:7-9).

Unbelievers reject message of Qur’an — Then leave Me [Allah] alone with such as reject this Message: by degrees We shall punish them from directions they do not perceive (Sûrah 68:44).

Comments

In the Bible unbelievers are those who do not believe in God (in the Old Testament) and those who do not believe in God and Christ (in the New Testament). In the Qur’an unbelievers are those who do not believe in Allah, the Qur’an, Muhammad and the Muslim faith. Jews and Christians, sometimes referred to as People of the Book, are also classified as unbelievers, because they reject the revelation of the Qur’an and Muhammad, its messenger. Muslims are told to fight the unbelievers until they are either killed or brought under submission.

UNIVERSE, HEAVENS, EARTH

The Bible

Universe created by Godhead — In the beginning God created the heavens and the earth. ... and the Spirit of God was hovering over the waters (Genesis 1:1-2).

For by him [Christ] all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together (Colossians 1:16).

Universe vast beyond calculation — ... “Look up at the heavens and

count the stars — if indeed you can count them” ... (Genesis 15:5).

Universe glorious, declares power of God — When I consider your [God’s] heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, the son of man that you care for him? (Psalm 8:3-4).

The heavens declare the glory of God; the skies proclaim the work of his hands (Psalm 19:1).

“The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands (Acts 17:24).

Heavens and earth firmly anchored — He [God] wraps himself in light as with a garment; he stretches out the heavens like a tent and lays the beams of his upper chambers on their waters. He makes the clouds his chariot and rides on the wings of the wind. He make winds his messengers, flames of fire his servants. He set the earth on its foundations; it can never be moved (Psalm 104:2-5).

The earth’s bounty provided by the Lord — He [the Lord] waters the mountains from his upper chambers; the earth is satisfied by the fruit of his work. He makes grass grow for the cattle, and plans for man to cultivate — bringing forth food from the earth (Psalm 104:13-14).

Universe will be destroyed at end of time — But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire ... (2 Peter 3:10).

The Qur’an

The heavens our canopy — O you people! Adore your Guardian-Lord, Who created you and those who came before you, that you may have the chance to learn righteousness. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then do not set up rivals unto Allah when you know (the truth) (Sûrah 2:21-22).

Allah constructed the firmament — Allah is He Who raised the heavens without any pillars that you can see; is firmly established on the Throne (of Authority); He has subjected the sun and the moon (to His Law)! Each one runs (its course) for a term appointed. He regulates all affairs, explaining the Signs in detail, that you may believe with certainty in the meeting with your Lord (Sûrah 13:2).

With power and skill We constructed the Firmament; for it is We who create the vastness of Space. And We have spread out the (spacious) earth: how excellently We do spread out! (Sûrah 51:47-48).

The creation perfect — Do they not look at the sky above them? — How We have made it and adorned it, and there are no flaws in it? (Sûrah 50:6).

What! Are you the more difficult to create or the heaven (above)? (Allah) has constructed it: On high has He raised its canopy, and He has given it order and perfection (Sûrah 79:27-28).

Heavens and earth created in six days — 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 draws the night as a veil over 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 (Sûrah 7:54).

Firmaments created in two days — So He [Allah] completed them as seven firmaments in two Days, and he assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, full of knowledge (Sûrah 41:12).

Allah spread out the earth — And it is He [Allah] Who spread out the earth, and set thereon mountains standing firm, and (flowing) rivers: and fruit of every kind He made in parts, two and two: He draws the Night as a veil over the Day. Behold, verily in these things there are Signs for those who consider (Sûrah 13:3).

The sky had been as smoke — Moreover He comprehended in His

design the sky, and it had been as smoke: He said to it and the earth: “You come together, willingly or unwillingly. They said: “We do come (together), in willing obedience” (Sûrah 41:11).

Allah the owner of all that is in heaven and on earth — To Him [Allah] belongs all that is in the heavens and on earth: and He is Most High, Most Great. The heavens are almost rent asunder from above them (by His Glory): and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth: behold! Verily Allah is He, the Oft-Forgiving, Most Merciful (Sûrah 42:4-5).

Heavens and earth changed at Judgment — On Judgment Day the Earth will be changed to a different Earth, and so will be the Heavens, and (men) will be marshaled forth, before Allah, the One, the Irresistible (Sûrah 14:48).

Comments

For the most part the two texts give parallel honor to the Lord for the creation and ownership of all things. Both speak of the glory and perfection of the created universe. However, there are some notable differences. For one, the Bible speaks of the creation in terms of six days, whereas the Qur’an says that the Lord created the heavens and the earth in six days, but adds that the firmament was created in two days — actually seven firmaments, apparently ranked in order of importance. The Qur’an adds that the heavens started out as smoke and then joined willingly with the earth, in compliance to Allah’s command.

Perhaps the most important difference between the two books is that the Bible gives credit to the Godhead for the creation of all things, noting that Christ is the co-creator and maintainer of all creation. It also affirms the role of the Holy Spirit in creation. The Qur’an, in keeping with its strict monotheism, gives credit only to Allah for creating and maintaining all things.

Also, the end of the earth is described differently in the two books. The Bible says that the universe and earth will be totally destroyed by fire at the judgment. The Qur’an teaches that the heavens and the earth

will only be changed at the judgment.

VENGEANCE (SEE REQUITAL)

WARFARE

The Bible

Warfare has always existed and will always exist to the end of time — ... a time for war and a time for peace (Ecclesiastes 3:8).

“You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom ... ” (Matthew 24:6-7).

In Old Testament God’s people called to battle — “This is what the Lord Almighty says: ‘I will punish the Amalekites for what they did to Israel when they waylaid them as they came up from Egypt. Now go, attack the Amalekites and totally destroy everything that belongs to them’” (1 Samuel 15:2-3).

In New Testament physical warfare condemned — Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place” (John 18:36).

Let us therefore make every effort to do what leads to peace and to mutual edification (Romans 14:19).

Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord (Hebrews 12:14).

Warfare comes out of evil desires — What causes fights and quarrels among you? Don’t they come from your desires that battle within you? You want something but don’t get it. You kill and covet, but you cannot have what you want. You quarrel and fight ... (James 4:1-2).

Our warfare spiritual; against demonic powers — For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms (Ephesians 6:12).

The Qur'an

To strike against unbelievers — Against them [Unbelievers] make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides ... Whatever you shall spend in the Cause of Allah, shall be repaid to you, and you shall not be treated unjustly (Sûrah 8:60).

O Messenger! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding (Sûrah 8:65).

O you who believe! when you meet the Unbelievers [Jews and Christians] in hostile array, never turn your backs to them (Sûrah 8:15).

O Prophet [Muhammad]! strive hard against the Unbelievers and the Hypocrites, and be firm against them, their abode is Hell, — an evil refuge indeed (Sûrah 9:73).

Fighting necessary for Muslims — Fight in the cause of Allah those who fight you ... And slay them wherever you catch them ... (Sûrah 2:190-191).

Fighting is prescribed for you, and you dislike it. But it is possible that you dislike a thing which is good for you, and you love a thing which is bad for you. But Allah knows, and you know not (Sûrah 2:216).

The unbelievers are your sworn enemies (Sûrah 4:101).

And do not slacken in following up the enemy: if you are suffering hardships, they are suffering similar hardships; but you have hope from Allah, while they have none. And Allah is full of knowledge and wisdom (Sûrah 4:104).

Fight those who do not believe in Allah nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His Messenger, nor acknowledge the Religion of Truth [Islam], (even if they are) the People

of the Book [Jews and Christians], until they pay the Jizra [Unbelievers' tax] with willing submission, and feel themselves subdued (Sûrah 9:29).

Allah has purchased of the Believers their persons and their goods; 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 you have concluded: that is the supreme achievement (Sûrah 9:111).

Believers, make war on the Infidels who dwell around you. Deal harshly with them (Sûrah 9:123).

Muhammad is Allah's apostle. Those who follow him are ruthless to the unbelievers but merciful to one another (Surâh 48:29).

Muslims to accept peace following war — Let not the Unbelievers [Christians and Jews] think that they can get the better (of the godly): they will never frustrate (them). Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom you may not know, but whom Allah knows. Whatever you shall spend in the Cause of Allah, shall be repaid to you, and you shall not be treated unjustly. But if the enemy incline toward peace, you (also) incline toward peace, and trust in Allah: for He is the One that hears and knows (all things) (Sûrah 8:59-61).

No prisoners taken during a war — It is not fitting for a Messenger that he should have prisoners of war until He has thoroughly subdued the land. ... (Sûrah 8:67).

With help of angels expose Unbelievers to infamy — “Yes, — if you remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught.” Allah made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allah, the Exalted, the Wise: That He might cut off a fringe of the Unbelievers [Jews and Christians] or expose them to infamy, and they should then be turned back, frustrated of their purpose ((Sûrah 3:125-127).

Failure to go to war against Unbelievers punishable — O you who

believe! what is the matter with you, that, when you are asked to go forth in the Cause of Allah, you cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter. Unless you go forth, He will punish you with a grievous penalty, and put others in your place; but Him you would not harm in the least. For Allah has power over all things. ... You go forth (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the Cause of Allah. That is best for you, if you (but) knew (Sûrah 38-41).

Spoils of war for Allah and Messenger — They ask you concerning (things taken as) spoils of war. Say: “(Such) spoils are at the disposal of Allah and the Messenger [Muhammad]: so fear Allah, and keep straight the relations between yourselves: obey Allah and His Messenger, if you do believe (Sûrah 8:1).

Those fighting in Allah’s cause look to Paradise — Let those fight in the cause of Allah who sell the life of this world for the Hereafter. To him who fights in the cause of Allah. — whether he is slain or gets victory — soon shall We give him a reward of great (value) (Sûrah 4:74).

Fighting not permitted during the Prohibited month — They ask you concerning fighting in the Prohibited Month [the Pilgrimage]. Say: “Fighting therein is a grave (offense); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members.” Tumult and oppression are worse than slaughter. Nor will they [enemies of Islam] cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be Companions of the Fire and will abide therein (Sûrah 2:217).

Comments

Although the Old Testament indicates the use of war to gain and secure the Promised Land and to protect against and destroy the enemies of God’s people, the New Testament does not so indicate. Rather, it teaches a message of peace.

The Qur'an teaches, as does the Old Testament on occasion, a message of warfare. In fact, the Qur'an makes warfare a requirement to advance the cause of Islam and to destroy its enemies. Armed fighting is made essential for the Muslim. Furthermore, he is promised great reward from Allah for fighting. The greatest guarantee for a Muslim of eternal life in Paradise is to die fighting in Allah's cause. Those who die for the Cause are considered martyrs and are promised a large number of virgins to wait on them in Paradise, where waters will ever flow beneath their feet. To the Arab, especially of earlier times, both promises would have been welcome. Water was a precious commodity. Virgins were a priceless gift.

The French Philosopher Blaise Pascal contrasted Christianity and Islam in these words:

“Mohamet established a religion by putting his enemies to death, Jesus Christ by commanding his followers to lay down their lives.”

Jesus taught the radical idea of turning the other cheek to one's adversaries; of returning good for evil. Jesus' followers did not take up the sword for their faith. Jesus rebuked Peter for doing so. Jesus and His followers did not take up the sword to advance their cause. When Peter attempted to do so, the Lord rebuked him. Rather than retaliate, Christians were to turn the other cheek and forgive, something very foreign to Islam.

Based on Jesus' instructions, Christians are to separate the things of Caesar (worldly power) from the things of God. Most Muslims, however, do not make such a distinction. Their military-political-religious objectives are all of one piece. This is very relevant in today's world conflict.

WEALTH (SEE POSSESSIONS AND RICHES)

WITNESSES, WITNESSING

The Bible

Witnesses to a happening must be truthful — A truthful witness gives honest testimony ... (Proverbs 12:17).

Witnessing falsely illegal, sinful — “You shall not give false testimony against your neighbor” (Exodus 20:16).

Two or three witnesses essential to proving a case — One witness is not enough to convict a man accused of any crime or offense he may have committed. A matter must be established by the testimony of two or three witnesses (Deuteronomy 19:15).

Do not entertain an accusation against an elder unless it is brought by two or three witnesses (1 Timothy 5:19).

Jesus proved Himself authentic by producing witnesses — “And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form, nor does his word dwell in you, for you do not believe the one he sent. You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse to come to me to have life: (John 5:37-40).

Jesus’ apostles witnesses to His life, teaching, death, resurrection, return to heaven — This is the disciple [John] who testifies to these things and who wrote them down. We know that his testimony is true (John 21:24).

“You disowned the Holy and Righteous One and asked that a murderer be released to you. You killed the author of life, but God raised him from the dead. We are witnesses of this” (Acts 3:14-15).

More than 500 people saw the risen Messiah — For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day, according to the Scriptures, and that he appeared to Peter, and to the the Twelve. After that, he appeared to more than five hundred of the brothers at the same time ... Then he appeared to James, then to all

the apostles, and last of all he appeared to me [Paul] also, as to one abnormally born (1 Corinthians 15:3-8).

Apostles were sent out to all of world as witnesses to Him — “... you will receive power when the Holy Spirit comes on you, and you will be my [Jesus’] witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:7-8).

Christians to witness to what Christ has done for us — And the things you have heard me [Paul] say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others (2 Timothy 2:2).

Giving false testimony prohibited — “You shall not give false testimony against your neighbor” (Exodus 20:16).

The Qur’an

A future witness from all peoples to be raised — One Day We shall raise from all Peoples a Witness: then will be no excuse be accepted from Unbelievers, nor will they receive any favors (Sûrah 16:84).

Messenger and Muslims witnesses — And strive in His cause as you ought to strive, (with sincerity and under discipline). He [Allah] has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He who has named you Muslims, both before and in the (Revelation); that the Messenger [Muhammad] may be a witness for you, and you be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allah! He is your Protector — the Best to protect and the Best to help! (Sûrah 22:78).

Witness to be drawn from each people — And from each people We shall draw a witness, and We shall say: “Produce your Proof”: then they shall know that the Truth is in Allah (alone), and the (lies) which they invented will leave them in the lurch (Sûrah 28:75).

And the Earth will shine with the glory of its Lord: the Record (of deeds) will be placed (open); the prophets and the witnesses will be brought forward; and a just decision pronounced between them; and they

will not be wronged (in the least) (Sûrah 39:69).

Two witnesses to bequests — O you who believe! when death approaches any of you, (take) witnesses among yourselves when making bequests, — two just men of your own (brotherhood) or others from outside if you are journeying through the earth, and the chance of death befalls you (thus) ... (Sûrah 5:106).

Two or three witnesses to a contract — O you who believe! When you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah has taught him, so let him write ... And get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as you choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (for evidence) ... (Sûrah 2:282).

Four witnesses in accusation of unchaste behavior — And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), — flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors: — (Sûrah 24:4).

Comments

The Bible requires two or three witnesses to establish a fact. The Qur'an requires different numbers of witnesses to confirm the truth in different kinds of cases. In both books the principle of multiple witnesses is established.

Curiously, however, the validity of the Qur'an becomes in doubt. From a reading of the text and of supplementary literature, nowhere is it indicated that receiving the words of the Qur'an was ever witnessed by anyone other than Muhammad. According to the principle of multiple witnesses in the text, is the message of the Qur'an therefore properly established by two or three witnesses?

The death of Jesus on the cross, denied in the Qur'an, was witnessed by a crowd of people, both His friends and enemies. By the standards of both the Bible and the Qur'an, witnesses confirmed the fact. The same is true of His resurrection. The resurrected Jesus was seen by more than 500 people. Does not this, then, much more than confirm the fact?

Both texts condemn false witnesses. The Bible condemns the false witness, which means that they are consigned to Hell, unless they repent. The Qur'an gives a penalty of 80 flogging stripes for those who witness falsely.

Finally, the Qur'an teaches that a future Witness will be raised up from all peoples. This point was further developed among some Muslims to be the basis for belief in the Mahdi, a future imam who will come and unite all Muslims, leading them in victory against their enemies and establishing a worldwide Islamic rule. Shi'ite Muslims believe that his coming is imminent. Some radical followers of this belief call for militant jihad (holy war) to hasten his coming, and even name their movement al-Mahdi (pertaining to the Mahdi). The Bible announces that Jesus is that final Witness (John 14:6-14).

WORSHIP

The Bible

Worship is praise, adoration given to God — Praise the Lord. Praise the name of the Lord; praise him, you servants of the Lord ... (Psalm 135:1).

True worship is sincere — “... when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done, will reward you (Matthew 6:5-6).

True worship is in spirit and in truth — “God is spirit, and his worshippers must worship in spirit and in truth” (John 4:24).

True worship is decent, orderly — But everything should be done in a fitting and orderly way (1 Corinthians 14:40).

True worship edifies — What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church (1 Corinthians 14:26).

True worship not vain or constant repetition — And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words” (Matthew 6:7).

Worship can be false — “These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men” (Isaiah 29:13, Matthew 15:8-9).

Worship in New Testament involves prayer, teaching, songs of praise and Lord’s Supper — Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God (Philippians 4:6).

Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God (Colossians 3:16).

While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, “Take and eat; this is my body.” Then he took the cup, gave thanks and offered it to them, saying, “Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins” (Matthew 26:26-28).

For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes (1 Corinthians 11:26).

Worship must be done in the name of the Lord Jesus — And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him (Colossians 3:17).

Worship backed up by sacrifice, holy living — Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world (James 1:27).

Perseverance in prayer required — And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints (Ephesians 6:18).

Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus (1 Thessalonians 5:16-18).

The Qur'an

Prayer the centerpiece of worship — And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship) (Sûrah 2:43).

Perseverance essential to receiving answer to prayers — O you who believe! seek help with patient Perseverance and Prayer: for Allah is with those who patiently persevere (Sûrah 2:153).

Call upon Allah in prayer and devotion — Say: "My Lord has commanded justice: and that you set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall you return" (Sûrah 7:29).

But those will prosper who purify themselves, And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer (Sûrah 87:14-15).

Stand before Allah in devout frame of mind — Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah in a devout (frame of) mind (Sûrah 2:238).

Bow and prostrate self in prayer — O you who believe! Bow down,

prostrate yourselves, and adore your Lord; and do good; that you may prosper (Sûrah 22:77).

Establish regular times of prayer — “Verily, I am Allah: There is no god but I, so you serve me (only), and establish regular prayer for celebrating my praise” (Sûrah 20:14).

Enjoin prayer on your people, and be constant therein ... (Sûrah 20:132).

Hasten to place of prayer on Friday — O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if you but knew (Sûrah 62:9).

Wear best apparel at times of prayer — O Children of Adam! wear your beautiful apparel at every time and place of prayer ... (Sûrah 7:31).

Speak prayers in middle tone of voice — Say: “Call upon Allah, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak your Prayer aloud, not speak it in a low tone, but seek a middle course between” (Sûrah 17:110).

Prayer with a clear mind, ceremonial purity — O you who believe! do not approach prayers with a mind befogged, until you can understand all that you say, — nor in a state of ceremonial impurity (except when traveling on the road), until after washing your whole body. If you are ill, or on a journey, one of you comes from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah blots out sins and forgives again and again (Sûrah 4:43).

Great reward promised to People of the Book and Believers for prayer — But those among them [People of the Book] who are well-grounded in knowledge, and the Believers, believe in what has been revealed to you and what was revealed before you: and (especially) those who establish regular prayer and practice regular charity and believe in Allah and the

Last Day: to them shall We soon give a great reward (Sûrah 4:162).

Comments

The Qur'an emphasizes prayer as the core of worship. In fact, little is said beyond prayer and its postures in regard to corporate worship. Steadfastness, self-discipline and regularity in prayer are laudable teachings of the Qur'an. Christians can certainly follow Muslim example in engaging in several regular times of prayer daily. However, from other Muslim writings, it appears that prayers of petition are almost unknown in Islamic practice. Muhammad enjoined, primarily, prayers of praise and petitioning forgiveness. This seems inconsistent, because petitioning forgiveness is a petition in itself.

Information on and requirements for worship in the Bible are much more extensive than in the Qur'an. Old Testament requirements for worship include much sacrifice of animals, produce, oil, wine and incense, along with purification rites. New Testament requirements for public worship include singing praises to the Lord, reading of God's Word, preaching or exhortation and the Lord's Supper. This last requirement is unique to the New Testament and both honors Christ's death unto He returns and demands introspection and a strong sense of brotherhood in a common body of believers.

As far as I can find in the Qur'an, there is no mention of singing praises to Allah in corporate worship. And of course, there is no place at all in the doctrine for the Lord's Supper. It honors Jesus' death on the cross for our sins, which the Qur'an denies. There are, however, public reading of the Qur'an and preaching, along with considerable time spent in prayer.

CONCLUSION

What can we say about this analysis? First, every word of both texts was carefully copied from the Bible and the Qur'an, in both cases in English. The only argument that a Muslim might have about the authenticity of the quotations from the Qur'an is that they were taken from an English translation of the text and not from the Arabic. This is a difficulty I realized from the beginning, but since few readers of this volume will know Arabic and since I do not know more than some of its rudiments, it was necessary to work from the English. The Ali translation was chosen because it was recommended as the one recognized by many Muslims as being the most accurate in English. It must be recognized, however, as a commentary in part, as well as a translation. Many explanatory words or phrases are added in this particular translation, these being set off by parentheses.

Second, there is harmony between the two texts on many points. To illustrate, praise to Allah in both the Bible and the Qur'an is extensive and poetic.

Third, there is, as you may have noted from Qur'anic passages, very considerable repetition in that text. Its repetitiveness becomes especially obvious when reading the entire book. Some points, such as Allah's being most gracious and most merciful, the nature of Judgment, Paradise and Hell, warnings about rejecting the Message and Messenger (Muhammad), not ascribing helpers or a son to Allah, and other such themes are repeated dozens if not hundreds of times.

Fourth, there is a wide gulf of difference between the two texts on certain key points. Whenever a Bible person or story is described in the Qur'an, it is generally different in detail and often in purpose from

that of the Bible. Most often in the Qur'an the story is abbreviated to a bare minimum of details. The greatest chasm of difference involves the nature of Jesus, what happened to Him and His relationship to God. The differences here are irreconcilable.

Fifth, since many divergences are found between the two texts, some of these key to the faith they propound, one or the other has to be in error on a grand scale. Muslims claim that the Bible (the Book) was true when revealed by Allah, but Jews and Christians had tampered with it to the extent that it no longer by Muhammad's time could be trusted as Allah's Word. If this allegation is true, then the Bible would have to have been given a wholesale rewriting and re-editing from cover to cover. I cannot fathom anyone setting out to rewrite the entire Bible. Even if someone had attempted it, were there not Bible scholars in Hebrew, Aramaic and Greek who would have exposed and defeated such an attempt?

Muslims claim that the Qur'an is the newest and final revelation of Allah, replacing all previous revelations. If this is so, it would have to have been more complete, accurate and spiritually instructive than the Bible. Having studied both, I find the Qur'an far less complete than the Bible, less accurate in historical detail and less instructive on some spiritual matters. It ignores whole blocks of relevant material found in the Bible. If it is so superior and Allah's final revelation, why is this so?

Both texts cannot stand as inspired by God (or Allah, if you prefer). After studying this volume — and reading both the entire Bible and the entire Qur'an, which I recommend that you do also — you decide. Is the Bible true to its original meaning or is the Qur'an true? Both cannot be true — if on no other point, on that of Jesus. Remove His Sonship and vicarious death for our sins as the sacrificed Lamb of God and you destroy Christianity entirely. You even destroy various passages in the Old Testament referring to Him. Is this the intent of the Qur'an?

The Qur'anic description of the Jewish and Christian Scriptures was that they had been corrupted and therefore were replaced by a new and superior revelation, the Qur'an. There is no basis for this affirmation. We still have in existence some Old Testament texts in Hebrew that date from before the time of Christ. We have New Testament fragments in

Greek that date as far back as the second century and complete (or almost complete) manuscripts of the New Testament from the fourth century. Those who know the two languages read these texts and find no appreciable errors or changes in them.

There is a vast gulf of difference between Christ and Muhammad, as well as between the Bible and the Qur'an. Schmidt has a chapter in his book, *The Great Divide*, devoted to these differences. He begins with the birth of the two. Jesus was born miraculously; Muhammad was not. They had a far different call to their ministry. Jesus was called directly by God, a fact witnessed by others. Muhammad's call was a private matter, with no witnesses present. Their views of human life were far different. Jesus forgave His enemies. Muhammad enjoined revenge against them, even having some of them assassinated. Their views of women and marriage were poles apart. Jesus had many miraculous powers; Muhammad had none. Muhammad's concept of God was far different from that of Jesus. In fact, Jehovah God is not even compatible with Allah. Jesus looked on God as a loving Father. This concept of God was repugnant to Muhammad. Their portrayals of Heaven were different. Their prayers were different in style and focus. Muhammad waited for some revelation from Allah. Jesus was God's revelation. Their death was markedly different. Jesus died on a cross, asking for God to forgive those who had put Him there. He was then raised from the dead and returned to the Father, just as He had promised. Muhammad died angry and of natural causes.

If the Qur'an is correct, it takes the very heart out of Christianity — the Sonship of Jesus, His death on the cross for our redemption, His burial and resurrection, His return to Heaven and His promise to return to gather up the faithful and judge the unfaithful. The Qur'an has no place for a divine Savior, Redeemer, Mediator, Intercessor, Advocate or High Priest, all essential characteristics of Jesus. In addition, it makes no provision for a new spiritual birth into the body of Christ, nor for the church, which He purchased with His blood. The Qur'an makes Christ out to be only a prophet.

Eight lines of reason are applied by Muslim writers to attempt to prove the

divine source of the Qur'an:

1. Its unique literary style could only have been authored by Allah (10:37; 17:88).
2. Since Muhammad was “unlettered,” he could not have produced the book
(7:157).
3. The Qur’an is the only book to have been preserved in its “exact original form”
(Haneef, 19).
4. The Qur’an contains prophecies that demonstrate its inspiration.
5. Its lack of discrepancy argues for a divine origin (4:82).
6. It is marked by scientific accuracy that can be explained only in terms of
inspiration.
7. It has a mathematical precision based on the number 19.
8. It has changed lives, thus proving its sacredness (list by Geisler and Saleeb
1993).

In answer Wayne Jackson affirms that these arguments do not establish the case. The Qur’an does not have a profound literary style (even though poetic in some regards). It has numerous grammatical aberrations. The so-called prophecies are vague political speculations that do not even begin to rival biblical prophecy. Scientific accuracy can hardly be claimed in terms of the relation of the earth to the sun or of the creation of mankind. It is morally flawed. For example, those who oppose Muhammad should be executed or have one hand or one foot amputated. Women are treated shamefully in the Qur’an (Jackson, Christian Courier).

McClintock and Strong observed regarding the Qur’an:

“It is exceedingly incoherent and sententious, the book evidently being
without any logical order either as a whole or in its parts” (V.151).

My conclusion has to be that If the Qur'an is correct, Christianity is a meaningless and therefore hopeless shell. I cannot buy this for a moment. Which of the two texts offers the guarantee of eternal life without question for those who confess Christ? Which of the two provides cleansing from sin in a new birth and subsequent daily cleansings from sin? Which of the two, Christ or Muhammad, consistently preached peace and love? On the other hand, which of the two led raiding parties and engaged in battles? Which of the two worked genuine miracles? (And no, Muhammad did not create the Qur'an as a miracle, cleanse from leprosy, heal the crippled and blind, nor raise anyone from the dead, all of which Jesus did.) Which of the two was raised from the dead? After a long and intensive study of both the Qur'an and the Bible, I take my stand with Jesus and His Word.

I give this study to you, reader, with fear and trepidation. It has been an intense emotional burden for me to research and share it. It has made me a more thorough student of Islam, but has certainly not made me a Muslim. Far from it. I confess that there are passages in both the Bible and the Qur'an that I do not understand. But most of the texts in both I do understand sufficiently to discern truth from error.

My prayer is that this parallel analysis has equipped you to understand both texts more thoroughly and to use your knowledge to advance the cause of Christ in this world so divided religiously.

Dr. Glover Shipp
Edmond, Oklahoma, USA
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RESOURCES

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Biographical Sketch on Dr. Glover Shipp

Dr. Glover Shipp is a student of Islam, having taught World Religions, Comparative Doctrines and Islam at the college level. He has also lectured frequently on Islam. He is the author of a number of articles and also three books on this subject: Christianity and Islam: Bridging Two Worlds; Militant Jihad: The Mentality of Muslim Terrorists; and this volume, The Bible and the Qur'an.: A Comparison of Topics, with Comments.

Dr. Shipp holds five university degrees. He is the author of 35 books on a wide variety of topics. He is a retired journalist, editor and university professor. He is a professional artist and a widely-traveled lecturer, having been in 51 countries. Included is Brazil, in which he and his family lived for 18 years. He knows Portuguese, Spanish and French, and has studied Hebrew, Greek and Russian. Currently he is beginning a study of Arabic.

He has been married for almost 59 years to his wife Margie and is the father of six children and grandfather of 13.