

words that he was putting forth harmonized with the Biblical text and served as an endorsement of it.

dorse” (Qafisheh, p. 378). Students of the Old Testament will encounter a cognate of this in the word most commonly translated “righteous” in the Old Testament, the Hebrew word *sadiq* (BDB, p. 841). It is clear that the writer of the Qur’an was not questioning the authority or reliability of the Bible as it existed in his own day. Rather, he was trying to argue that the

So what is the dilemma? First, the Qur’an conflicts with the Bible! Not only in matters of worship, and doctrine but in simple facts about Biblical characters. For example, the Qur’an places Jesus’ birth, not in a manger at Bethlehem (Luke 2:4-7), but by a palm-tree in a “remote place” (Sura 19.22-23). Zacharias is unable to speak only three days (Sura 19.10), not 9 months (Luke 1:64). God speaks to Moses from the bush after 10 years (Sura 28:27-30) not 40 years (Acts 7:30). Second, rather than recognizing that if the Qur’an claims to confirm the Bible, yet contradicts it, the Qur’an’s validity is suspect, modern Muslims say the Bible is corrupt! You can’t have it both ways. If the Bible is corrupt, and the Qur’an claims to confirm it, the Qur’an is corrupt. Why not accept the truth—the Qur’an is not inspired of God, but a flawed, man-made, heretical document.



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ISSUE

12.12

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Faithful Sayings

March 21
2010

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6:00 PM
Wednesday: 7:00 PM

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Deacons:

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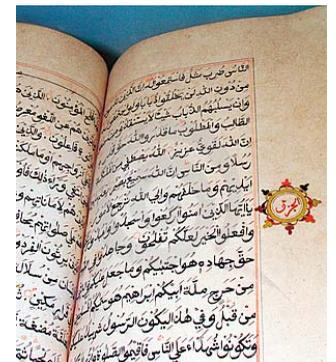
You Can't Have It Both Ways!

The Great Dilemma of Islam

by Kyle Pope

The events of 9/11, the wars in Afghanistan, and Iraq with the continuing videos released sporadically by Al Qaeda continue to keep issues about the Islamic faith ever before us. Those obsessed with hate and terror, will not reasonably analyze the roots of their own faith. Yet, the “good and honest-hearted” Muslim must consider a fatal flaw in the faith they have staked their souls upon.

The Qur’an, Islam’s holy book, is emphatic in its acceptance of the truth and validity of the Bible!



The Qur'an does not present itself as an independent document. Instead it claims to confirm, fulfill, and build upon the Jewish and Christian Scriptures which came before it. This is an important fact to understand because it is a principle upon which the whole of Islamic faith either rises or falls.



Olsen Park church of Christ

The Qur'an teaches Muslims: "Say ye: 'We believe in God, 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 the Lord: we make no difference between one and another of them: and we bow to God (in Islam)'" (Sura 2.136). The Qur'an claims that it was sent by God: "...Confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the Criterion (of judgment between right and wrong)" (Sura 3.3).

We note from these two texts that Muslims are admonished to "believe in" the revelation that was given to biblical characters including Abraham, Moses and Jesus. There is to be "no difference between one and another." What the Qur'an claims to do is to serve as a confirmation of "what went before it." Specifically, it claims to confirm the "Law" and the "Gospel" which are said to have been given as a "guide to mankind."

These claims lead to some inescapable conclusions:

1. If the Bible is from God then its claims must be accepted or one is rejecting what God has revealed.
2. If the Bible is from God, and it conflicts with another text which claims to be from God, then either the Bible has been corrupted, or the text which

claims to confirm it is corrupt, man-made, and invalid.

3. If the Bible is corrupt, and another text claims to confirm it, the validity of the dependent text must itself be brought into question.

The writer of the Qur'an clearly accepted the validity of the Bible as it existed in his day. Let's consider a few proofs. The Qur'an refers to Jews and Christians together with the phrase the "People of the Book." What *Book* is it that Christians and Jews are associated with? The Bible. In one passage, discussing conflicts between Jews and Christians, the Qur'an states: "...they (profess to) study the (same) Book..." (Sura 2.113). Notice three further statements the Qur'an makes: 1) The Qur'an is said to be "... a Book from God, confirming what is with them..." (Sura 2.89); 2) Muhammad is called "...an Apostle, confirming what is with you..." (Sura 3.81); and 3) The admonition is given, "O ye People of the Book! Believe in what we have (now) revealed, confirming what was already with you..." (Sura 4.47). In each instance we note something is said to be "with" the *People of the Book*. What was with them was the Bible.



In each of these passages the Qur'an is said to be given "confirming" what was with the *People of the Book*. The word which is translated "confirming" is the Arabic word *sadaqa* meaning – "to speak the truth, to prove to be true; to approve, confirm, ratify" (Madina, p. 370), "to deem credible, accept; sanction, certify, confirm, substantiate" (Cowans, p. 594) and "to believe, to trust; to en-