

The Lives of Muhammad and Jesus

Dr. Pat Zukeran explores the radical differences between Muhammad and Jesus, and the implications of following their examples and teachings.

Muhammad and Jesus are the founders of the two largest religions in the world and two of the most influential people in the history of the world. Both men serve not only as founders but also the ideal models whose lives are to be emulated by all their followers. What kind of lives did they live? What example did they leave behind, and how is their example impacting our world today?

This work will examine the lives of both men. In my research I have relied on what is considered by Muslims to be some of the most authoritative historical sources on the life of Muhammad. The first source is the Qur'an, the inspired text of Islam. Second is the Hadith, a record of the many sayings and the life events of Muhammad. The most recognized collection is by Ismail Sahih Bukhari, written in 870. Third is the first and most authoritative biography of Muhammad, written by Ibn Ishaq nearly 150 years after Muhammad's death.



In examining the life of Jesus, I relied primarily on the New Testament. The four Gospels are biographies of His life. Matthew, Mark, and Luke were written prior to AD 70, and John was written in AD 95. The letters of the New Testament written by His disciples also serve as a historical source. Most were written prior to AD 70 while some, like 1 Corinthians, were written as early as AD 55.

Muslims believe that Muhammad is the perfect example to follow in all aspects of life. The Qur'an states that in Muhammad,

“Ye have indeed in the Apostle of God a beautiful pattern and excellent model of conduct” (Surah 33:21). It also states that Muhammad demonstrates “an excellent standard of character” (Surah 68:4).

The Qur’an also emphasizes that obedience to Muhammad’s teachings is equivalent to obeying Allah, as evidenced when Surah 4:80 states that “he who obeys the Apostle, obeys Allah.” Moreover, Surah 4:115 also reflects how highly Muslims revere Muhammad as it explains the fate of one who disobeys: “If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of faith, we shall leave him in the path he has chosen, and land him in Hell—what an evil refuge.”

Muslims are called to imitate Muhammad in all aspects of their lives, even in their daily activities. Islamic scholar John Esposito writes, “Muslims look to Muhammad’s example for guidance in all aspects of life: how to treat friends as well as enemies, what to eat and drink, how to make love and war. . . . His impact on Muslim life cannot be overestimated, since he served as both religious and political head of Medina: prophet of God, ruler, military commander, chief judge, lawgiver. . . . Traditions of the Prophet provide guidance for personal hygiene, dress, eating, marriage, treatment of wives, diplomacy, and warfare.”[\[1\]](#)

Christians are not called to copy Christ in all aspects of their lives as Muslims do Muhammad. Rather, Christians are called to reflect the character, mindset, and attitude of Christ (1 Corinthians 11:1, Philippians. 2:5, 1 Peter 2:21). Christ focused on the inner transformation of the heart and mind of the individual which would result in righteous living (Matthew 5:8, 6:21, 15:8, 18).

When making decisions in their lives, Muslims will ask, “What would Muhammad do?” while Christians ask, “What would Jesus do?” Since these two men serve as models of perfect conduct

for their followers to imitate, it is important to learn what kind of lives they lived. This work will present a brief overview and highlight key events in the lives of each person as we explore that which can be learned from their examples.

The Call of Muhammad and Jesus

Muhammad and Jesus lived remarkable yet radically different lives. Muhammad was born in AD 570. His family was part of the Quraysh tribe, which oversaw the Mecca temple where the deities of Arabia were worshipped. His father died when he was very young, and his mother died when he was six. He was raised by his grandfather and later by his uncle. At the age of twenty-five, he married Khadija, his employer, who was fifteen years his elder.

At the age of forty, Muhammad received his first visitation from the angel Gabriel. According to Ibn Ishaq, the giving and receiving of the revelation was quite violent in nature. Gabriel came to Muhammad and ordered him to read his message. Being illiterate, Muhammad asked Gabriel, "What shall I read?" It is then Gabriel pressed Muhammad so hard that Muhammad thought he was going to die. This was repeated three times until Muhammad read the following message from Gabriel: "Read in the name of thy Lord who created, who created man of blood coagulated. Read! Thy Lord is the most beneficent, who taught by the pen, taught that which they knew not unto men." After this the angel Gabriel departed.[{2}](#)

Muhammad was terrified by this incident. Bukhari records that Muhammad returned home trembling and sought to hide under a blanket. His first thought was that he had come under demonic influence.[{3}](#) In fact, he was so troubled that he became suicidal. Ishaq records that since Muhammad did not want anyone in his tribe to discover that he was possessed, he resolved to go to the top of a mountain and commit suicide.[{4}](#) However, his wife and her cousin Waraqa, an Ebionite Christian, encouraged him that he was not possessed but rather

a prophet of God.[{5}](#) Through their encouragement, he came to believe that he had received a divine message from Allah.

Prior to his encounter with Gabriel and throughout his life, Muhammad struggled with demonic possession. Ishaq records an incident during Muhammad's childhood when his foster parents, al-Harith and Halima, were raising him. One day while behind the tents, two men clothed in white threw Muhammad to the ground, opened up his belly, and searched through it. His foster father felt the boy might have suffered a stroke. Halima, his foster mother who had nursed Muhammad, believed a demon had possessed him.[{6}](#)

Another account of Muhammad's struggle with demon possession occurred a few years after his prophetic calling when Muhammad believed he received a revelation allowing Muslims to worship the three gods of the Quraysh. However, he later admitted that Satan possessed him when he uttered those verses.[{7}](#) Allah eventually forgave Muhammad but gave him a stern warning recorded in Surah 17:73-75. Also another time after his prophetic calling Muhammad fell under the spell of a Jewish magician named Labid for one year.[{8}](#)

In contrast, biblical prophets and apostles clearly understood their visions were from God rather than Satan or demons. Although some were frightened by their vision of God or the angels before them, they were not violently handled. Instead they were given an assuring introductions such as "Do not be afraid" (Luke 1:13, 28-30, 2:10, Isa. 6:6-7, Revelation 1:17). Jesus' birth was miraculous, and He understood His mission from His childhood (Luke 2:41-52). Throughout His life, Jesus clearly distinguished between God's message and Satan's. During His temptation in the desert, He did not struggle with possession but instead defeated Satan's attacks using the word of God. Throughout His ministry, Jesus demonstrated authority over the demonic realm, and the demons were terrified of Him (Matthew 8:16, Luke 8:26-39). Through His death and resurrection, Jesus defeated Satan and the demonic hosts. Paul

states that Jesus “disarmed the rulers and authorities and put them to open shame by triumphing over them in Him” (Colossians 2:15).

The contrast is readily apparent. One man struggled from demonic presence in his life; the other conquered the devil.

The Warrior and the Rabbi

At the beginning of their mission, both Muhammad and Jesus began preaching in their home territory, and both were persecuted for their message. However, the two responded very differently to their opposition. Muhammad resorted to the use of force while Jesus pursued the path of peace.

Muhammad began preaching in Mecca. During his thirteen years preaching in Mecca he preached a message of tolerance towards other religions as he sought to win the favor of the people. It is at this time that several passages teaching tolerance of the Jews and Christians were recorded (Surah 2:62, 5:69, and 22:17). However, as the persecution grew, he fled to Medina in 622. This event is one of the most important events in Islam known as the *Hijira*. In Medina he gained a following and became the leader of the city. It is in Medina as his power grew that his message transformed to one of intolerance of unbelievers. Moreover, he began to encourage the use of military force. Earlier Suras of tolerance were abrogated by the new revelations exhorting Muslims to Jihad against unbelievers.

To sustain his growing army and impress the Quraysh in Mecca of his growing power, he raided commercial caravans on their way to Mecca. He received revelations endorsing his raids to attack unbelievers and seize their valuables (Surah 8:38-45 & 60-65, 22:39-40, 2:244, 4:95-97). Bukhari records that on his first raid at Al-Abwa, Muhammad was asked if it was permissible to attack at night since doing so would endanger the lives of the women and children traveling with the

caravans. Muhammad replied, "They (women and children) are from them (the opposition)." In other words, he permitted the killing or capture of women and children during the raids.[{9}](#) The booty collected from the raids was distributed among his men.

These raids incited the Meccans to war against Muhammad. Four major battles were fought between Muhammad and the Quraysh armies of Mecca. In 624 the two armies met at Badr where Muhammad defeated the armies of Mecca. This victory instilled confidence in Muhammad of his calling. He believed Allah fought for him to bring about victory (Surah 3:123-125, 8:9, 12-13).

A year later the Meccan army returned and engaged Muhammad's army at Uhud, a mountain near Mecca. This time Muhammad was defeated, and his army retreated to Medina. Muhammad was bloodied in the battle and he vowed revenge on his enemies.[{10}](#)

In the spring of 627, the Jews of Medina plotted with the army of Mecca against Muhammad. Hearing of this plot, Muhammad dug a trench around the city of Medina. The Meccan army laid siege to the city but were unable to capture the city and returned to Mecca. After the retreat of the Meccan army, Muhammad sought to deal with the Jews of Medina who had plotted against him. Ibn Ishaq records that Muhammad "went out to the market of Medina and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought to him in batches." Ishaq records that the estimates of those killed were six to seven hundred; others estimate the numbers to be as high as eight to nine hundred.[{11}](#)

After the Siege of Medina, a peace treaty was signed between the two armies. However, the treaty was soon violated, and in 630 Muhammad gathered an army of ten thousand and marched on the city of Mecca. Seeing their hopeless situation, the Meccans surrendered to Muhammad. Muhammad ordered his men to

enter the city and fight only those who resisted. He also had a list of those who were to be killed even if they sought refuge in the Ka'bah Temple. Most on the list were those considered apostates.[{12}](#) Muhammad rode his camel to the Ka'bah and cleared the temple of all its idols and burned them. Along with these major conflicts were other raids and battles as Muhammad spread his religion. Ibn Ishaq records that in all Muhammad participated in twenty-seven battles, personally fighting in nine of them.[{13}](#)

Islam spread throughout the Middle East through the sword. Muhammad sent messengers throughout Arabia and neighboring countries, ordering them to convert to Islam or suffer the consequences. Those who did not submit to his rule were attacked and forced to pay a tax called a Jizya to Muhammad. In Surah 9, Muhammad gave instructions to his men on dealing with unbelievers:

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

In this passage, unbelievers are given three options: to convert to Islam, to pay the tax, or to prepare for battle. Today, fundamentalist Muslims who seek to follow the example of Muhammad and follow the literal teachings of the Qur'an view *jihad* (holy war) as a military conflict for the cause of Islam. These believe that jihad will be waged worldwide against all unbelievers until the world comes under the rule of the House of Islam.

In contrast to Muhammad, Jesus preached, "Love your enemies and pray for those who persecute you" (Matthew 5:44). In His famous Sermon on the Mount, Jesus praised those who make peace by teaching, "Blessed are the peace makers for they shall be

called the sons of God" (Matthew 5:9). During His earthly ministry, Christ never engaged in military conflict. Instead, He spread His message through preaching, teaching and accomplishing miracles. His mission culminated in His death on the cross for the sins of mankind and His resurrection from the dead.

Christ's disciples followed the example of Christ. Christianity was spread through the preaching of gospel message. Christ's disciples did not die on the battlefield as mighty warriors but were instead martyred for proclaiming the name of Christ. Today, Christianity is spread through the preaching, teaching, and humanitarian aid in the name of Christ. One leader was a man of the sword; one was a man of peace.

Facing Their Critics

Both Muhammad and Jesus faced sharp criticism for their message and lifestyle. However, the two men dealt very differently with their critics. There were times Muhammad forgave his critics, but there were also many times he exacted revenge on those who criticized him. Jesus, on the other hand, responded in love to those who were critical of Him.

Ibn Ishaq records several of Muhammad's dealings with those who criticized him. On one occasion, a Jewish Poet named Ka'b bin Al-Ashraf composed a poem that was critical of Muslim women. Muhammad asked, "Who will rid me of Ibnu'l-Ashraf?" A young man named Muhammad Maslama volunteered to kill the poet. Maslama's plan, which Muhammad endorsed, was to deceive the poet and lure him into a trap. After luring Ka'b into meeting, Maslama and his companions stabbed him to death and presented his dead body to Muhammad who then praised the men.^{14} After the assassination of Ka'b, Muhammad ordered his men to "kill any Jew that falls into your Power."^{15} The first victim of that decree was Ibn Sunayna, a Jewish merchant.

Another poet killed by Muhammad was a man named Abu Afak, who was nearly one hundred years old. He had written poems mocking Muhammad. Muhammad asked, "Who will deal with this rascal for me?" A young man named Salim bin Umayr volunteered and killed the old man while he was sleeping.[{16}](#) A female poet named Asma bint Marwan was infuriated by the murder of Afak and wrote verses condemning Muhammad's men. Hearing of her criticism, Muhammad asked, "Who will rid me of Marwan's daughter?" Umar bin Adiy al-Khatami volunteered and killed her and her unborn child that night. Umar was worried that he had committed a sin, but Muhammad reassured him saying, "Two goats won't butt their heads about her."[{17}](#) On another occasion Ishaq records that Muhammad killed two girls who wrote satirical songs about him.[{18}](#)

Muslims today take seriously any criticism against Muhammad. Many respond peacefully to the criticism but many responses are much harsher. A death *fatwa* (religious ruling) was declared against Salman Rushdie, author of the fictional novel *The Satanic Verses*. Moreover, in early 2006, riots, many of which were violent, broke out worldwide over Danish cartoons depicting Muhammad. Many who reacted violently believed they responded in a manner exemplifying Muhammad's example.

In contrast to Muhammad, Christ never exacted revenge on those who criticized Him. Christ taught, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven." (Matthew 5:43-48)

This does not mean Christ passively ignored those who opposed His teachings. Christ often sharply rebuked those who spoke out against Him (Matthew 12:22-32), or He pointed out their error (Matthew 7:37-50, 9:10-12, 12:9-14), or He allowed his character to speak for itself (Luke 19:1-10). When Jesus was beaten and mocked, He was silent and in the end prayed for the forgiveness of His enemies. Like Muhammad, Christ had the

power to take revenge. Before He was taken away by the mob to stand an illegal trial He told Peter that He could call “twelve legions of angels” to destroy His enemies at hand. However, Christ chose to forgive and even love those who hated Him.

One leader chose the sword of vengeance while the other taught us to overcome evil with good.

Treatment of Women

Muhammad’s view of women is reflected in his personal relationships and his teachings revealed in the Qur’an and Hadith. Muhammad remained loyal to his first wife Kadhija and did not take any other wives until after her death. They had been married for 25 years. Islamic historians record that Muhammad married eleven to thirteen wives. The Qur’an allows a man to marry up to four wives (Surah 4:3); however, Muhammad received a special revelation from Allah that he may have more (Surah 33:50). Muhammad’s marriages have been a source of criticism of his moral character. However, Muslim historians state that Muhammad’s marriages were not immoral but instead followed the normal practices of the culture. Many of his marriages were to solidify political alliances and to provide and protect the widows of his men who had fallen in battle.[\[19\]](#) Here is a brief overview of the circumstances regarding the marriages to some of his more prominent wives.

After the death of Kadhija, Muhammad chose a young girl named Aisha, who was Muhammad’s favorite wife. He married her when she was seven and consummated the marriage when she was nine.[\[20\]](#) At the time, Muhammad was in his fifties. Aisha was the daughter of Abu Bakr, one of Muhammad’s first and loyal followers who eventually became the first Caliph (spiritual leader) after the death of Muhammad. In his final moments, Muhammad died in the arms of Aisha.

One of his most controversial marriages was to Zaynab bint

Jahsh, the wife of his adopted son Zayd bin Haritha. Zayd was unhappy in the marriage and knowing of Muhammad's interest in his wife, sought to divorce her. Initially Muhammad discouraged Zayd (Surah 33:37). However, the marriage worsened, and they divorced. Soon after Muhammad married Zaynab. Arabs considered this marriage equal to incest and criticized Muhammad. However, he received a revelation justifying his action (Surah 33:37).

Ibn Ishaq records the story of another wife Safiya. Safiya was the wife of Kinana al-Rabi, the leader of Jews living at the Khaybar oasis. Muhammad attacked this settlement. Ishaq records, "We met the workers of Khaybar coming out in the morning with their spades and baskets."[{21}](#) Muhammad and his men killed 93 men during the raid. Muhammad then sought to obtain the riches in the city. Muhammad ordered his men to torture Kinana so that he would reveal the location of hidden treasure. Ishaq writes that Muhammad ordered his men to "'Torture him until you extract what he has,' so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck off his head, in revenge for his brother Mahmud."[{22}](#) After Kinana's death Muhammad took his wife Safiya and married her.[{23}](#)

Muhammad's relationships with his wives were often a source of sorrow and struggle for him. On one occasion, Muhammad threatened to divorce his wives because one of them disclosed a secret to one of his consorts. This caused some of his wives to join together against him. Muhammad then received a revelation rebuking them, saying Allah and Gabriel would back him up. Allah would allow him to divorce them and Allah would provide "consorts better than you."[{24}](#) On another occasion, Muhammad's wives continued to irritate him by asking for money. In exasperation, he gave them the choice of divorcing him and seeking worldly pleasure or remaining with him.[{25}](#)

Muhammad's teachings regarding women give us insight into his

attitude that he did not view women as equals to men. First, it appears that Muhammad viewed women as less intelligent than men. In Surah 2:282, Muhammad taught that the testimony of a woman is worth half that of a man. Moreover, the Hadith also echoes Muhammad's belief in the "deficiency" or inferiority of women's intelligence. Bukhari gives this account:

Once Allah's Apostle went out to Musalla (to offer prayer) of Id-al-Adha or Al-Fitr prayer. Then he passed by a woman and said, "O woman! Give alms, as I have seen that the majority of dwellers of Hell-fire were you (women). . . . I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence." {26}

Also, the *Hadith* further reinforces this teaching the inadequacy of a woman's intellect as follows:

The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind." {27}

These passages teach that women are considered to have a "deficiency" of the mind, which leads us to conclude that they are inferior to men. Second, Muhammad appears to teach that women have less value than men. This is evidenced in passages such as Surah 4:11 which states that a son's inheritance is to be twice that of a daughter's. Also, men are allowed up to four wives, and sex with slave girls is also allowed (Surah 4:3). Third, Muhammad's teachings lead one to conclude that women are less spiritual than men. One reason is that women are not able to pray during their menstrual cycles: "'Isn't it true that a woman can neither pray nor fast during her menses?' The women replied in the affirmative. He said, 'This

is the deficiency in her religion.'”[{28}](#) Moreover, women are spiritually deficient to men because, although prayers are an important part of Islam, a man’s prayers will be canceled if a woman walks in front of a man while he is praying. Aisha wrote the following:

The things which annul the prayers were mentioned before me. They said, “Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people).” I said, “You have made us (i.e. women) dogs.” I saw the Prophet praying while I used to lie in my bed between him and the Qibla [Ed. note: the direction that should be faced for prayer]. Whenever I was in need of something, I would slip away for I disliked to face him.”[{29}](#)

Finally, Muhammad’s teachings reveal that wives were to live in subjection to their husbands or face physical and spiritual discipline. Muhammad taught, “Your wives are as a tilth [Ed. note: a measure of the quality of soil] for you; so approach your tilth when or how you will” (Surah 2:223). Chapter four of the Qur’an taught men to “beat [their wives] (lightly)” if their wives were guilty of “disloyalty,” “ill conduct,” or “refusing to share their beds” (Surah 4:34). There may also be spiritual consequences for a woman’s lack of subservience as the Hadith states that “If a husband calls his wife to his bed (i.e. to have sexual relation), and she refuses and causes him to sleep in anger, the angels will curse her till morning.”[{30}](#)

Moreover, the spiritual consequences of wives who were not subservient to their husbands is seen in a passage which records when Muhammad looked into the bowels of hell and stated that the majority in hell were women who, although they believed in God, were there because they were ungrateful to their husbands.[{31}](#)

Thus, based on these passages, not only is a woman’s physical well-being dependent on her husband, but her eternal destiny

is also connected to her subjection to her husband.

From these passages we can conclude that Muhammad did not view women as equals to men. They had a "deficiency" of the mind; thus, their testimony was only worth half that of a man's. They were less valuable; thus, sons received a double portion of inheritance than daughters, and men could have multiple wives or sexual partners. They were less spiritual because of their inability to pray during menses and the fact that they would cancel out the prayers of a man simply by walking in front of him. Finally, the physical and spiritual well-being of a woman was not within her own power, but instead was dependent upon her submission to her husband.

In contrast, Jesus never married; however, He valued women, and several were a very important part of his ministry. Several traveled with Jesus and ministered to Him and His disciples (Luke 8:1-3). Jesus often praised women for their example of love and faith in the Lord (Mark 5:21-34, Luke 7:36-50, 21:1-4). In Luke 7:36-50, Jesus praised a sinful woman as being a person of greater faith than the men who were present! Jesus spent time with and taught women (Luke 10:38-42). The women were at the cross, and in His dying moments Jesus made sure His mother was taken care of (John 19:25-27). The women were also the first ones entrusted with the message of His resurrection. Jesus' treatment of women showed that He viewed women as important and equal in value to men.

Jesus' disciples reflected the attitude of Christ in their teachings. Peter exhorted husbands to honor their wives and treat them as co-heirs of eternal life (1 Peter 3:7). Paul stated in Galatians 3:28, "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus." Paul also exhorted husbands to "love your wives as Christ loved the church and gave Himself for her" (Ephesians 5:25.)

Muhammad and Jesus were considerably different in the way they treated and valued women. Muhammad's relationship with his wives and consorts and his teachings reflect his attitude toward women. Today, in nations where Islamic law is enforced, women struggle for equal rights. In contrast, Jesus valued women, and the teachings of the New Testament have been the foundation for [improving the status of women throughout the world](#).

Muhammad, Jews, and Christians

Jews believe that God presented special revelation to them through the prophets and the Old Testament. When writing the book of Deuteronomy, Moses prophesied that God would raise up another prophet similar to himself who would speak God's words and bring deliverance to the nation. Deuteronomy 18: 15 and 18 state, "The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen— . . . I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him."

Christians believe that this prophet of whom Moses and the other prophets wrote is Jesus Christ. Jesus is the predicted Messiah who fulfills the prophecies of the Old Testament. Muslims believe that the prophet Moses spoke of was Muhammad and that there are New Testament prophecies such as John 14:16 that predict the coming of Muhammad. Islam claims that God's revelation began with the Jews, was built upon by the Christians, and culminates with Islam. Since Muslims believe there is a connection between the three, it is important to explore the relationship of Muhammad to the Jews and the Christians.

Early in his preaching, Muhammad appealed to the Jews and Christians, hoping to win their acceptance. He believed that he was a prophet in the lines of the Old and New Testament prophets and apostles. Various Surahs were written during this

period, teaching tolerance of Christians and Jews (Surah 2:62, 5:69, 22:17). In harmony with Jewish teachings, Muhammad taught that pork was forbidden, and he taught followers to pray facing Jerusalem.[{32}](#) Muhammad even challenged the Jews and Christians to look in their writings for confirmation of his teachings (Surah 10:92).

However, the Jews and Christians rejected his message, and he became hostile towards them. He received revelation denouncing the Christians and Jews for rejecting his message (Surah 5:12-16). In Surah 3:110 he calls the Jews and Christians ("People of the Book") "perverted transgressors." Coming to the realization the Jews would not acknowledge his prophetic call, Muhammad ordered Muslims to turn from Jerusalem and face Mecca when praying (Surah 2:143-150). Muhammad chastised Jews and Christians for distorting previous revelation and called them to return to the true teachings of scripture (Surah 5:14-16).

After winning control over Mecca and Arabia, Muhammad received a revelation to fight against the Jews and Christians until they accepted paying taxes and living as second-class citizens (Surah 9:29). Muhammad taught that Jews and Christians rejected his message due to their perversion and rebellion to the truth. Therefore, Muhammad announced that the Jews and Christians were accursed (Surah 5:12-16).

According to Bukhari, Muhammad's final moments were spent in the arms of his youngest wife Aisha. His final words were, "May Allah curse the Jews and Christians, for they built the places of worship at the graves of the prophets."[{33}](#) Islamic eschatology teaches that Jesus will return, break crosses, slaughter the Christians and the Jews, and establish Islam as the true religion.[{34}](#)

Muhammad's example influences the attitude that Muslims display towards Jews and Christians. Throughout Islamic history, Muslims have had conflict with the Jews and

Christians. Non-Muslims in Islamic countries continue to face discrimination and, in many cases, persecution.

What was the relationship of Christ to the Jews? The apostle John writes of Jesus that "He came to His own, and his own people did not receive him" (John 1:11). Jesus came to save His people but was rejected by them. However, He never stopped reaching out to them in love and, in the end, cried over the city of Jerusalem, knowing the judgment that was coming upon them (Matthew 23:37). Paul reflects the heart of Christ saying, "For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh" (Romans 9:3). Jesus and His disciples gave their lives for the lost, including the Jewish nation that rejected their message.

Christians continue to follow the example of Christ and preach the Gospel message to the Jews and non-Christians throughout the world. There have been times when Christians were guilty of the misuse of force; however, Christians can refer to the teachings of the New Testament and the example of Christ and the disciples to show clearly such use of force to spread Christianity is contrary to Christ's example and teaching. Muhammad cursed the Jews and Christians while Christ gave His life to save both Jews and non-Jews who were lost.

Conclusion

This article focused on the lives of Muhammad and Jesus. Both serve as the founders and exemplary models of their religion. We have seen that they lived radically different lives. Their examples influenced their early followers and continue to influence followers today.

Both men lived remarkable yet radically different lives. Muhammad's call reflects the struggle he had with the demonic forces while Christ conquered Satan, sin, and death. Muhammad was a warrior and chose the way of the sword while Christ was

a rabbi who gave His life to rescue mankind from sin and death. Muhammad exacted revenge on his critics while Christ reached out to the lost, even those who rejected Him. Muhammad's treatment and teaching on women stand in stark contrast to Christ. It is apparent that the lives and teachings of both men were significantly different.

It is important that we understand the lives they lived and realize the implications of their teachings and examples for our present situation. I encourage every person to examine the lives of both men and consider the implications of following their examples. Following the path of Muhammad leads one down the road of the sword. Following in the footsteps of Christ will lead one to righteousness and eternal life.

For it is Christ who claimed to be the divine Son of God, and He is the only one who confirmed His claims through His sinless, miraculous life, death, and resurrection from the dead. Even the Qur'an affirms the miraculous birth, sinless life, and miracles of Christ. Even the Qur'an teaches that He did not die but was raised to heaven. So even in the Qur'an, Jesus performs greater works than Muhammad. I encourage all Muslims to study the life of Jesus in the Bible. Muhammad even encouraged Muslims to study the Bible (Surah 10:94, 2:136, 4:163, 5:56, 5:68, 35:31). I believe once you study the life of Christ you will inevitably realize this was indeed was more than a prophet, He was the Son of God, the author of eternal life. [\[35\]](#) (For more, please read my article ["Jesus in the Qur'an"](#)).

Notes

1. John Esposito, *Islam: The Straight Path*, (New York: Oxford Press, 1988), 13-14.
2. Ibn Ishaq, *The Life of Muhammad*, trans. A. Guillaume (Karachi, Pakistan: Oxford University Press, 1955), 106.
3. Hadith, ed. Sahih Bukhari, vol. 1, bk. 1, no. 3. This translation can be found online at the Univ. of Southern

California's Center for Muslim-Jewish Engagement at <http://tinyurl.com/p2ujny>.

4. Ishaq, 106.
5. Ibid., 107.
- 6 . Ibid., 71-72.
7. Ibid., 165-66; Qur'an 22:52, 53:19-23.
8. Ibid., 240. Guillaume's footnote states Muhammad was under the spell for one year.
9. Bukhari, vol. 4, bk. 52, no. 256.
10. Ishaq, 382.
11. Ibid., 464.
12. Ibid., 550.
13. Ibid., 659-60.
14. Ibid., 367-68.
15. Ibid., 369.
16. Ibid., 675.
17. Ibid., 675-76.
18. Ibid., 551.
19. Esposito, 19-20.
20. Bukhari, vol. 5, bk. 58, no. 234, and vol. 7, bk. 62, no. 65.
21. Ishaq, 511.
22. Ibid., 515.
23. Ibid., 511.
24. Surah 66:1-5 and Bukhari, vol. 6, bk. 60, Verse 274.
25. Surah 33:28-29 and Bukhari, vol. 6, bk. 60, Verse 309.
26. Bukhari, Vol. 1, Bk. 6, No. 301, narrated by Abu Said Al-Khudri.
27. Bukhari, Vol. 3, Bk. 48, No. 826, narrated by Abu Said Al-Khudri.
28. Bukhari, Vol. 1, Bk. 6, No. 30, narrated by Abu Said Al-Khudri.
29. Bukhari, Vol. 1, Bk. 9, no. 490, narrated by 'Aisha.
30. Bukhari, Vol. 4, Bk. 54, No.460.
31. See note 26.
32. Bukhari, vol. 6, bk. 60, no. 13.
33. Bukhari, vol. 1, bk. 8, no. 427.

34. F. E. Peters, *A Reader on Classical Islam* (Princeton, NJ.: Princeton University Press, 1994), 390.

35. For more please read my article, "Jesus in the Qur'an," Probe, 2008, probe.org/jesus-in-the-quran/.

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"I Am Offended by Your Biased Article About Islam"

I have just read your article titled "[Islam and the Sword](#)." What is very obvious is that there is A LOT of bias and misinformation in your article about Islam, Prophet Mohammad (peace be upon him), etc. It is very offending and I want you to neutralize your article completely. Objectivity is important if you want to be considered a credible writer and it is clear you are not at all.

You wrote, "Although considered only human, one Muslim writer describes Muhammad as "[T]he best model for man in piety and perfection. He is a living proof of what man can be and of what he can accomplish in the realm of excellence and virtue. . . ."^{4} So it is important to note that Muhammad believed that violence is a natural part of Islam." Where is the logic in this??? Especially in the last sentence. How did you move from saying that Prophet Mohammad, the best of all human beings, embodies perfection and virtue and then say he believed violence was an integral part of Islam? Where are your references? The verses that you took out of context? Any decent person is aware that no religion condones violence or bloodshed and I am telling you Islam is not an exception.

The Badr incident did not occur the way you wrongfully relate

it. What you say about jihad and the Holy Prophet's life is ridiculous and immature. I should not and will not justify that Islam is a peaceful religion and loves the other monotheistic religions (Christianity, Islam). Rather, I am asking you to thoroughly research your ideas before publishing them on the web site, which needs to be cleaned from bias and misinformation.

Thank you for taking the time to express your views regarding my essay on Islam and the sword. I am sorry that you believe my information to be in error. I would be interested in your description of the Badr incident. The Oxford History of Islam describes it as one of a number of raids launched against Meccan caravans in order to seize booty and hostages. I would assume that this was accomplished violently rather than peacefully. I am under the impression that Muhammad's depiction as a warrior and political leader is not very controversial.

My point regarding the life of Muhammad and the model he represents is simple. If Muhammad is to be considered the ultimate model within Islam for human behavior, and if he used violence as a tool to further Islam, then violence is a natural part of Islam.

The idea that no religion condones violence is just not the case. The Norse gods of Germania and Scandinavia worshipped Odin, the god of war. Human sacrifice was a central feature of the Aztec religion in Central America. Religion has been used to condone warfare and violence.

I doubt that anyone writes on history or religion without a bias. But, I do feel that accuracy is important.

Sincerely,

Don Closson

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Jesus in the Qur'an – Muslims Receive a False View

Dr. Zukeran clearly lays out the differences between a biblical view of Jesus and the view brought forth in the Qura'n. He makes a strong case that the biblical reports are supported by historical fact while the Muslim writings were created to strengthen their case. Looking at the birth, the life and the death of Christ he highlights the distinct differences and the case for a Christian view over an Islamic view.

The Debate

Islam and Christianity both recognize Jesus as a significant historical figure. However, they teach contrary doctrines regarding the nature and person of Jesus Christ. Christians have taught from the beginning that Jesus is the divine Son of God. This was not a doctrine invented centuries after the life of Christ as some allege, but was taught from the beginning by Christ Himself and the church. There is strong evidence that the New Testament was written in the first century, and there are numerous verses proclaiming the deity of Christ (Matt. 1:23; Mark 2:1-12; John 1:1). Old Testament prophecies regarding the nature of the Messiah proclaimed that He would be human as well as divine (Isaiah 7:14; 9:6). Even non-Christian Roman historical works, such as the writings of Pliny the Younger (AD 112) and Celsus (AD 177), acknowledge that the Christians worshipped Christ as God.

✘ Muslims reject the biblical teaching that Christ is the divine Son of God. Islam builds upon the teachings of the Qur'an, which is considered perfect and without error. The

Qur'an teaches that Jesus was a significant prophet but not the divine Son of God. Muslims reject the doctrine of the Trinity, and, therefore, worshipping Jesus as God is considered *shirk*, or blasphemy (Sura 5:72).

Islam teaches that Jesus Himself never claimed to be the Son of God. Sura 9:30 states, "The Jews call Ezra a son of God, and the Christians call Christ the son of God. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. God's curse be upon them: how they are deluded away from the truth!" The assertion that God stands against those who believe in the deity of Christ is in contradiction with the Bible. Sura 5:116-117 states:

And behold! God will say [i.e. on the Day of Judgment]: "Oh Jesus, the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of God?" He will say: "Glory to Thee! 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 know not what is in Yours. For You know in full all that is hidden. Never did I say to them anything except what You commanded me to say: 'Worship God, my Lord and your Lord.' And I was a witness over them while I lived among them. When You took me up, You were the Watcher over them, and You are a witness to all things."

Chapter five of the Qur'an asserts that Christianity taught the worship of Mary as a god. From this passage and others, many Muslims have incorrectly concluded that the Christian doctrine of the Trinity is the Father, the Son, and Mary. In fact, the New Testament never taught the worship of Mary. Instead it clearly taught that one must worship the Lord God alone (Matt. 4:10). The biblical doctrine of the Trinity never included Mary. The chapter further states that Jesus Himself clearly denied claiming to be the Son of God and would not accept the worship of others. In contrast, the Bible teaches

that Jesus claimed to be the divine Son of God and received worship (Jn. 8; Matt. 14:33; 28:17). Sura 5:75 states:

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 God makes His signs clear to them; yet see in what ways they are deluded away from the truth!

The Qur'an emphatically teaches that Jesus was a prophet and not the divine Son of God. Those who believe Jesus is divine are "deluded."

The Apostle John, writing in AD 90, states in chapter one of his gospel, "In the beginning was the Word, and the Word was with God, and the Word was God." The Apostle Paul, writing his letter to the Colossians in AD 60, states in chapter 2:9, "For in Christ all the fullness of the Deity lives in bodily form."

It is apparent that Christianity and Islam teach contrary views of Christ and, therefore, cannot both be true at the same time. In this article I will investigate what the Qur'an teaches regarding the life of Christ and compare it with the Gospels. Since they teach contrary views, I will examine to see whether the Bible or the Qur'an has the greater weight of evidence to support its teachings on the nature of Christ.

Infancy Narratives of Christ in the Qur'an

What does the Qur'an teach regarding the childhood years of Christ? Not only do the Bible and the Qur'an teach contrary views regarding the nature of Christ, they also record contrary accounts of His early life. The Bible teaches that Jesus was born in Bethlehem during the time of Caesar Augustus and the reign of King Herod over Bethlehem. Jesus was born in a stable because there were no rooms available for Mary and

Joseph. On the eve of His birth, shepherds, who were told of his birth by angels, visited him. Later, wise men from the East came and worshipped the child. Herod, threatened by the announcement of a newborn king, sought to kill the child. Joseph fled from Herod, traveled to Egypt, and, after Herod's death, returned to Nazareth where Jesus grew up. The Gospels rely on eyewitness accounts for their source of information.

The Qur'an includes stories regarding the birth and childhood of Christ, but it relies on very questionable sources that are not eyewitness accounts. First, the Qur'an teaches that Jesus was born in the desert under a palm tree. Sura 19 teaches that Mary, feeling the pangs of childbirth, seized the trunk of a palm tree and desired at that moment to die. However, the baby Jesus speaks to her from beneath saying, "Grieve not; for your Lord has provided a rivulet beneath you. And shake towards yourself the trunk of the palm tree: it will let fall fresh ripe dates upon you. So eat drink and cool [your] eye" (Sura 19: 24-25).

This story parallels an account from the apocryphal *Gospel of Pseudo Matthew*, which is dated to the early seventh century AD (between AD 600 and 625).^{1} New Testament scholar Dan Wallace dates this Gospel even later to the eighth to ninth century AD.^{2} Wallace's date would push back the date of the Qur'an to several generations after Muhammad. In chapter 20 of this apocryphal work, Joseph and Mary are fleeing to Egypt and come to rest under a tall palm tree. Mary longs to eat the fruit of a palm tree and Joseph states their need for water. It is then the infant Jesus speaks to the palm tree:

Then the child Jesus, with a joyful countenance, reposing in the bosom of His mother, said to the palm: "O tree, bend thy branches, and refresh my mother with thy fruit." And immediately at these words the palm bent its top down to the very feet of the blessed Mary; and they gathered from it fruit, with which they were all refreshed. And after they had gathered all its fruit, it remained bent down, waiting the

order to rise from Him who had commanded it to stoop. Then Jesus said to it: "Raise thyself, O palm tree, and be strong, and be the companion of my trees, which are in the paradise of my Father; and open from thy roots a vein of water which has been hid in the earth, and let the waters flow, so that we may be satisfied from thee." And it rose up immediately, and at its root there began to come forth a spring of water exceedingly clear and cool and sparkling. And when they saw the spring of water, they rejoiced with great joy, and were satisfied, themselves and all their cattle and their beasts. Wherefore they gave thanks to God.

Historians and textual scholars such as F. F. Bruce have concluded that Muhammad incorporated this story from the apocryphal *Gospel of Pseudo Matthew*.[\[3\]](#)

Another infant narrative from the Qur'an teaches that not long after Jesus' birth, Mary presents the infant to her people, several of whom question her regarding the baby. In her defense she points to the infant, which confuses the people since the child is only an infant. Then to everyone's surprise, the newborn Jesus speaks saying:

I am indeed a servant of Allah, He has given me revelation and made me a Prophet; And He has made me blessed wheresoever I be, and He has enjoined on me prayer and charity as long as I live. [He] has made me kind to my mother, and not overbearing or miserable; So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life [again]. Such was (Prophet) Jesus, the son of Mary. A saying of truth, concerning what they doubt (Sura 19:30-33).

This account teaches that shortly after his birth, Jesus spoke, proclaiming His calling as the prophet of Allah, and defending the innocence of His mother Mary. The source of this story is another pseudo-gospel, the *Arabic Gospel of the*

Infancy of the Savior.{4} According to Wallace, this apocryphal work was written in the fifth or sixth century AD.{5} This work states:

We have found it recorded in the book of Josephus the Chief Priest, who was in the time of Christ (and men say that he was Caiaphas), that this man said that Jesus spake when He was in the cradle, and said to Mary His Mother, "Verily I am Jesus, the Son of God, the Word which thou hast borne, according as the angel Gabriel gave thee the good news; and My Father hath sent Me for the salvation of the world."

Here we see the parallels between the Qur'an and this apocryphal work. This work specifically mentions the infant Jesus speaking from his cradle, declaring His calling from God.

A third account in the Qur'an records Jesus making birds out of clay and then bringing them to life. Sura 3:49 states:

I have come to you with a sign from your Lord, in that I make for you out of clay, the figure of a bird, and breathe into it and it becomes a bird by Allah's leave: And I heal those born blind, and the lepers, and I quicken the dead by Allah's leave; and I declare to you what you eat and what you store in your houses. Surely therein is a Sign for you, if you did believe.

This story of Christ breathing life into clay birds has no parallel in the Gospels. Instead, this story comes from another apocryphal work, *The Infancy Gospel of Thomas*. Historical evidence indicates this Gospel was not written by Thomas; moreover, it was not even written in the lifetime of the apostles. The earliest manuscript of this Gospel dates from the sixth century AD., but most scholars date this work in the late second century.{6} New Testament scholar Wilhelm Schneemelcher writes that the author was most likely not

Jewish but a Gentile Christian. He asserts the fact that “the author was of gentile Christian origin may be assumed with certainty, since his work betrays no knowledge of things Jewish.”[{7}](#)

Another account of Jesus in this *Infancy Gospel* reveals a capricious child who inflicts painful revenge several times on those who cross him in a manner he does not like. Fred Lapham states, “[M]any of the stories in the earlier part of the work are morally offensive and indefensible, showing the growing Jesus to be cruel, callous, and vindictive, and exercising power without regard for the consequences.”[{8}](#) This account portrays a young Jesus contrary to that in the Gospels. A vengeful and bad-tempered Jesus would be contrary to the description given in Luke which states that he was “filled with wisdom and the grace of God was upon Him” (Lk. 2:40). Also, a child of the character portrayed in the *Infancy Gospel of Thomas* would not likely be described as growing in “wisdom and stature, and in favor with God and men” (Lk. 2:52).

There are several concerns regarding the accounts of Christ in the Qur’an. First, the infancy accounts of Christ contradict the Gospels. The Qur’an teaches that Jesus was born in the desert under a palm tree while the New Testament Gospels teach that Jesus was born in the city of Bethlehem in a stable (Lk. 2:7). The infancy narratives in the Qur’an teach that Jesus performed miracles in his infancy and childhood. However, John 2:11 states that Jesus’ first miracle was performed in Cana of Galilee at the beginning of His ministry. Since the Qur’an and the Bible present contrary accounts of the life of Christ, both cannot be true at the same time.

What Does the Historical Evidence Support?

The historical evidence strongly confirms the New Testament Gospel accounts. First of all, two of these authors—Matthew

and John—were eyewitnesses. Meanwhile, Mark and Luke derived their facts from the apostles themselves. There are numerous facts that support this to be the case. The internal evidence, archaeology, manuscript evidence, quotes from the early Church Fathers, and ancient non-Christian historical works affirm the first century date and historical accuracy of the gospels. [{9}](#)

Muhammad wrote the Qur'an nearly six centuries after the life of Christ. Unlike the Gospel writers who relied on eyewitness sources, Islam's defense is that the angel Gabriel revealed the information to Muhammad. However, the parallels to Gnostic apocryphal works reveal that Muhammad's sources came from a mixture of Christian fables and Gnostic works that were prevalent in Arabia at that time.

Muhammad no doubt had interaction with Christians. There were several Christian communities in Arabia, and he would have also met Christian traders traveling in caravans along the trade routes. Also his first wife, Khadija, had a cousin named Waraqa who was a Christian. [{10}](#) These Christian and Gnostic "Christian" sources told Muhammad stories from the New Testament and also the fables and apocryphal stories spreading at that time. Since Muhammad was illiterate, he was not able to read and research these sources for himself; instead he relied on second or third hand accounts told to him. As he retold the stories, some of the details were changed due to an incorrect telling, a lapse in memory, or a desire for them to better fit his belief system.

In creating the Qur'an, Muhammad does recount some biblical stories, but he also relies on apocryphal sources written centuries after the eyewitnesses. These works present a Gnostic refashioning of Christ and have shown to be unhistorical in nature. Since they were not derived from apostolic sources and presented a false view of Christ, they were never considered part of inspired Scripture. The evidence strongly favors the New Testament Gospel accounts over the Qur'an. Since the Qur'an presents stories contrary to the

Gospels, its historical accuracy and inspiration comes into question. Also, if Muhammad recorded false stories regarding the infant life of Christ, one must also question his understanding of the nature of Christ as well.

In citing apocryphal works as unreliable, one may fairly question whether the Bible quotes apocryphal works. Indeed, there are occasions where the Bible does quote from uninspired sources. One of the most questioned are Jude's references to the *Assumption of Moses* (Jude 9) and the *Book of Enoch* (Jude 14-15). However, these two references do not present a theological or historical problem since they do not present any teaching contrary to biblical revelation. So, although Jude does quote uninspired sources, there is no reason to reject the inspiration of Jude. Although the *Assumption of Moses* and the *Book of Enoch* are apocryphal works, Jude is referencing portions that are true and consistent with other areas of the Bible. Therefore, this does not affect either the doctrine of inspiration or the integrity of Jude's book.

In contrast, the birth and infancy account of Christ in the Qur'an is problematic since it both contradicts the New Testament Gospels and presents a contrary view regarding the nature of Christ. Therefore, unlike Jude, it is inconsistent with the New Testament, and we must decide whether it is the Qur'an or the Gospels that are in error.

The Life of Christ

The Qur'an speaks on five aspects of Christ's life. The Qur'an teaches that Jesus was a prophet of God but rejects the deity of Christ. However, it does affirm that Christ lived a remarkable life. The Qur'an affirms the virgin birth of Christ (Sura 3:42-47; 19:16-21). The Qur'an affirms the prophetic call of Christ. It also affirms that Christ performed many miracles. The Qur'an affirms that Christ was sinless (Sura 19:16-21). However, it rejects the crucifixion and

resurrection of Christ and instead teaches that Christ did not suffer physical death but God raised Him up to heaven (Sura 4:158).

What is significant to realize is that, comparing Jesus to Muhammad in the Qur'an, Jesus performs greater works than Muhammad. First, according to the Qur'an, Christ is born of a virgin while there is nothing miraculous regarding the birth of Muhammad. Second, the Qur'an teaches that Christ accomplished many miracles, but Muhammad does not perform any in the Qur'an. The Qur'an teaches that true prophets of God are confirmed by miracles. It teaches that previous prophets Moses and Jesus were confirmed as prophets by their miracles (Sura 7:106-8; 116-119; 5:113). However, when the people ask Muhammad to do so, he refuses, stating that the Jews witnessed miracles from the prophets but remained in unbelief (Sura 28:47-51; 17:90-95). If, according to the Qur'an, God confirmed His prophets through miracles, a question remains as to why He would not confirm Muhammad with the same "seal" of the prophets. This certainly was within God's ability to accomplish.

Contemporary Muslim author Isma'il Al-Faruqi claims that "Muslims do not claim any miracles for Muhammad. In their view, what proves Muhammad's prophethood is the sublime beauty and greatness of the revelation itself, the Holy Qur'an, not any inexplicable breaches of natural law which confound human reason."[\[11\]](#) Muslim scholar Abdullah Yusuf Ali admitted that Muhammad did not perform any miracle "in the sense of a reversing of Nature."[\[12\]](#)

Muslim apologists point to the miracle accounts of Muhammad in the *Hadith*, a record of the sayings of Muhammad. However, the Qur'an is the inspired book of God, and the *Hadith* does not carry the authority of the Qur'an. The *Hadith* was written nearly one to two centuries after the life of Muhammad. Since this follows the pattern historians such as A.N. Sherwin-White have identified of miracle accounts that appear two

generations after the lifetime of the eyewitnesses, the alleged miracle accounts in the *Hadith* stand in question. Moreover, the *Hadith* accounts seem to also go against the spirit of Muhammad in the Qur'an who repeatedly refused to perform miracles (3:181–84; 4:153; 6:8–9). It is also significant to note that many Muslim scholars such as Sahih Bukhari, who is considered to be the most reliable collector of the sayings in the *Hadith*, believed the vast majority of the miracle stories to be false.[{13}](#)

When pressed to defend the miracles of Muhammad, some point to Muhammad's night journey in Sura 19 in which he claims to have been transported to Jerusalem and then ascended to heaven on the back of a mule (Sura 17:1). There is no reason to take this passage as referring to a literal trip to heaven as even many Muslim scholars do not take it as such. The noted translator of the Qur'an, Abdullah Yusuf Ali, comments on this passage, noting that "it opens with the mystic Vision of the Ascension of the Holy Prophet; he is transported from the Sacred Mosque (of Mecca) to the Farthest Mosque (of Jerusalem) at night and shown some of the Signs of God."[{14}](#) Even according to one of the earliest Islamic traditions, Muhammad's wife A'isha reported that "the apostle's body remained where it was but God removed his spirit by night."[{15}](#) Further, even if this were to be understood as a miracle claim, there is no evidence presented to test its authenticity. Since it lacks testability, it has no apologetic value.[{16}](#)

Another miracle is the prophecy of victory at the Battle of Badr (Sura 3:123; 8:17). However, it is a stretch to call this a supernatural miracle. It is common that generals will predict victory over an enemy army to inspire his troops. Also, Muhammad did not prophesy his defeat at the Battle of Uhud a year later.

Judaism, Christianity, and Islam teach that God confirms His messengers through miracles. The Old Testament prophets,

Jesus, and the apostles have the testimony of miracles but this is lacking in the testimony of Muhammad. The miracle testimony of Christ affirms that He was more than a prophet.

The Resurrection

The Qur'an rejects the death, burial, and resurrection of Jesus Christ because Muslims believe that Allah would not allow His prophet to die such a shameful kind of death. The Qur'an teaches that Jesus did not die on the cross. Sura 4:157-159 states:

That they said (in boast), 'We killed Christ Jesus the son of Mary, the Apostle of God';—But they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:— Nay, God raised him up unto Himself; and God is exalted in power, wise;—And there is none of the people of the Book but must believe in him before his death; And on the Day of Judgment He will be a witness against them.

Muslims believe that Jesus did not die on the cross but escaped death and was taken up to heaven. The phrase "God raised him up unto Himself" is understood to teach that Jesus was taken up alive to heaven, never experiencing death. Based on the phrase, "it was made to appear to them," orthodox Muslims have traditionally interpreted this to mean that God made someone else look like Jesus, and this person was crucified instead of Christ. There are various views regarding the identity of this substitute. Candidates include Judas, Simon of Cyrene, or a teen age boy.

The Bible clearly teaches that Jesus predicted His death and resurrection (Matt. 26:2; Mk. 10:33; 14:8; Jn. 2:19). The Bible records the crucifixion, burial, and resurrection of

Christ, which is central to the preaching of the apostles and to Christianity. The Qur'an and the Gospels cannot be true at the same time since they present contradictory accounts. One must examine the historical evidence and determine which account the evidence supports.

There is strong evidence to support the historicity of the Gospels and the fact that they were written by first century eyewitnesses or their close associates.[{17}](#) We also have thousands of ancient manuscripts dated as early as the beginning of the second century, confirming that the Gospels have been accurately preserved.[{18}](#) There are also several non-Christian Roman and Jewish historical works that affirm both the death of Christ and that Christians believed He had risen from the dead. These include the writings of Tacitus, Thallus, Lucian, Josephus, and the Jewish Talmud.[{19}](#) Finally, the preaching of the death and resurrection of Christ began just days after His death on the cross, and has been continuously preached since then for over two thousand years. This account was proclaimed from the beginning, not generations after the resurrection.

The Qur'an's account is not built on historical evidence but rather a commitment to Muslim theology. There is little historical evidence to support the Qur'an in its denial of the crucifixion and resurrection and its assertion that someone else took Jesus' place on the cross. To support their view, Muslims often appeal to the "Lost Gospels." These are the Gnostic Gospels such as the *Gospel of Judas* and others. However, these have proven to be non-apostolic works, written centuries after the life of the apostles. They are not regarded as historically accurate and were written by Gnostics attempting to refashion Jesus in their image.[{20}](#)

The death and resurrection of Christ is one of the most reliably recorded events in ancient history. The historical evidence strongly favors the Gospel account. Therefore, the Qur'an would be in error, and its inspiration must, therefore,

be questioned.

Conclusion

As we have studied, the Qur'an and the Bible present contrary views on the nature and life of Christ. The Qur'an rejects the deity of Christ and the death and resurrection of Christ. The Qur'an presents stories regarding the infancy of Christ that are contrary to the New Testament and rely on Gnostic apocryphal works as its source. The Qur'an rejects major doctrines and events recorded in the Bible. Since the historical evidence upholds the Gospels, the perfection and inspiration of the Qur'an is in question since its teachings contradict major doctrines and events taught in the New Testament.

That being said, from a survey of the Qur'an, one should realize that even in the Qur'an, Jesus is greater than Muhammad. First, Jesus' titles in the Qur'an are greater. Despite rejecting the deity of Christ, the Qur'an gives Jesus several honorary titles. He is given the titles of Messiah, the Word of God, the Spirit of God (Sura 4:169-71), the Speech of Truth (Sura 19:34-35), a Sign unto Men, and Mercy from God (Sura 19:21). Although these titles may refer to deity in Christian theology, Muslims do not equate these titles in the same way.

Second, Jesus' miracles in the Qur'an are greater, for the Qur'an affirms several miraculous aspects of Christ's life. The Qur'an affirms the virgin birth of Christ (Sura 19:16-21; 3:37-45). The Qur'an also affirms that Christ performed miracles (Sura 3:37-45; 43: 63-65). The Qur'an also affirms the prophethood of Christ (19:29-31). The Qur'an also affirms that Christ did not die but was raised up to heaven by God (4:158; 19:33). In contrast, according to the Qur'an, there is very little, if anything, supernatural regarding the life of Muhammad.

Even in the Qur'an, Jesus lived a life that is much more extraordinary than Muhammad. Since this is evident in the Qur'an, it would be wise for all Muslims to study the life of Jesus in the Bible. Not only is the Bible an accurate historical record, but it is a text that Muhammad encouraged Muslims to study (Sura 10:94; 2:136; 4:163; 5:56; 5:68; 35:31). Muhammad believed the Bible in the sixth century AD was accurate. We have many ancient New Testaments that predate the sixth century. Examples include the Chester Beatty Papyri (AD 250), Codex Vaticanus (AD 325 – 350), Codex Sinaiticus (AD 340), Codex Alexandrinus (AD 450), the Latin Vulgate (fourth century AD), and Syriac New Testament (AD 508). From these we can be assured that we have accurate copies of the New Testament that predate the sixth century.

I encourage all Muslims, therefore, to read the New Testament and learn what it says about Jesus Christ. One will soon discover that He was more than a prophet; He was indeed the unique Son Of God.

Notes

1. Hans-Josef Klauck, *Apocryphal Gospels: An Introduction* (London: T & T Clark, 2003), 78.
2. Ed Komoszewski, James Sawyer, and Daniel Wallace, *Reinventing Jesus* (Grand Rapids, MI: Kregel Publications, 2006), 156.
3. F. F. Bruce, *Jesus and Christian Origins Outside the New Testament* (London: Hodder and Stoughton, 1974), 172-73.
4. St. Clair Tisdall, *The Original Sources of the Qur'an* (London: Society for Promoting Christian Knowledge, 1905), ch. 4, section 3.
5. Komoszewski, Sawyer, and Wallace, *Reinventing Jesus*, 156.
6. Ronald Hock, *The Infancy Gospels of James and Thomas* (Santa Rosa, CA.: Polebridge Press, 1995), 91-92.
7. Wilhelm Schneemelcher, *New Testament Apocrypha* (Louisville: Westminster/John Knox Press, 1990), 442.
8. Fred Lapham, *An Introduction to the New Testament Apocrypha*

(London: T & T Clark, 2003), 130.

9. See Patrick Zukeran, "The Historical Reliability of the Gospels," Probe Ministries, 2004, probe.org/historical-reliability-of-the-gospels

10. Ibn Ishaq, *Sirat Rasul Allah*, trans. A. Guillaume (Oxford: Oxford University Press 1967), 83.

11. Isma'il Al-Faruqi, *Islam* (Niles, IL: Argus Communications, 1984), 20, quoted in Norman Geisler and Abdul Saleeb, *Answering Islam : The Crescent in Light of the Cross*, 2nd ed., (Grand Rapids, MI: Baker Books, 2002), 105.

12. Norman Geisler and Abdul Saleeb, *Answering Islam : The Crescent in Light of the Cross* (Grand Rapids, MI: Baker Books, 1993), 167.

13. Geisler and Saleeb, *Answering Islam*, 169.

14. Abdullah Yusuf Ali, "Introduction to Sura XVII," in *Meaning of the Glorious Qur'an* (Cairo, Egypt: Dar Al-Kitab Al-Masri, n.d.) 691.

15. Ibn Ishaq, *Sirat Rasul Allah*, 183.

16. Geisler and Saleeb, *Answering Islam*, 2nd ed., 164.

17. Zukeran, "The Historical Reliability of the Gospels."

18. Ibid.

19. Patrick Zukeran, "Jesus in Ancient Non-Christian Sources," Evidence and Answers, bit.ly/18XCiME

20. Patrick Zukeran. "Discerning Fact from Fiction in *The Da Vinci Code*," Evidence and Answers, evidenceandanswers.org/articles/DaVinciCodeA1.pdf

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“What About All the Violence and Conquering in the Name of the Christian God?”

Just read your [answer to email](#) on the Pope's inflammatory remarks about Islam, and I had a question about this statement:

“Muslims certainly cannot deny that Mohammed admonished Muslims to pick up their swords for Allahs cause (see my essay [Islam and the Sword](#) at Probe.org). They also cannot ignore the fact that Islam conquered both the Persian and Byzantine Empires via warfare.”

While both statements are or may in fact be true, one we Christians cannot deny that as much violence and conquering has been done in the name of God. One should be careful about removing the speck from a brother's eye before taking the log out of his own. Actually, I believe Christian war preceded Islamic war.

I am not discounting the evil done in the name of Christ, and of course there were Christians fighting before there were Muslims since Christianity preceded Islam by six centuries. My point is about their very nature as belief systems. When one compares the actions of Christ with the actions of Mohammed, the lives of the apostles with the lives of Mohammeds companions, and the teaching found in the New Testament with what is taught in the Quran, one finds a distinct difference in the role that violence plays. Even when we compare the early history of the two religions we find that Christianity went through a three hundred year period of persecution while Islam conquered a region stretching from Spain to India, experienced three civil wars, and had three of its first four caliphs assassinated by other Muslims.

There is also the distinction to be made between individuals committing violence and vengeful acts, and the responsibility of governments or kings to uphold justice and protect their people from harm. There has been a 1,400 year conflict going on between the civilization that has constituted Europe after the Roman Empire fell and the Islamic world. For most of that time Europe was on the defensive side of things. Not until the late 17th century did the Islamic threat diminish after their failure to take Vienna and the Ottoman Empire was forced to sign the treaty of Karlowitz in 1699.

One also has to remember that Islam is both a religion and a political system; it does not recognize a separation between church and state. When a western nation acts against a Muslim one it is not Christianity vs. Islam, it is a political entity, democratic or otherwise, deciding to act against a religious/political entity.

All of this to say that while we can point to atrocities done in the name of Christ, they have no support in the New Testament. However, atrocities done in the name of Islam have explicit models in the life of Mohammed and can find justification and support in the Quran.

None of this discussion discounts our obligation as ambassadors for Christ to love and reach out to individual Muslims in humility and with compassion.

Thank you for your thoughtful comments.

Don Closson

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