

Journal of Biblical Apologetics

Number 3, Spring 2002, Volume 5

Front Cover Art

This superb prayer niche, which comes from a theological school in Isfahan, is extraordinary not only for the beauty of its tile work but also for its variegated inscriptions. The inscription in the outer panel contains a Koranic saying that speaks of the duties of the faithful and the heavenly recompense of those who build mosques. The inscription in the niche states that “the mosque is the house of every pious person.”

Islam Part 1: Allah

Journal of Biblical Apologetics
No. 3, Spring 2002, Vol. 5
© Christian Scholars Press 2002 All rights reserved.

ISBN No. 1-931230-06-4

Published by:
Christian Scholar's Press, Inc.
1350 E. Flamingo Road, Suite 97
Las Vegas, NV 89119-5263
christianscholarspress@hotmail.com
1-800-901-7416

Table of Contents

Introduction

By Dr. Robert A. Morey

An Open Letter to Muslims

By Dr. Robert A. Morey

The Origins of Islam

By Peter Salemi

Fact Sheet for Muslims

By Dr. Robert A. Morey

Is Allah the God of the Bible?

By Sam Shamoun

Is ‘Allah’ Just Another Name for God?

By Dr. Robert A. Morey

Allah—Immaterial Entity or an Invisible Man?

By Sam Shamoun

A Reply to Shabir Ally’s Deceptive Attacks on Dr. Robert Morey

By Dr. Robert A. Morey

Introduction

By Dr. Robert A. Morey

We are genuinely excited about the next three issues of the Journal of Biblical Apologetics because they gather together in one place the most powerful refutations of Islam ever written. These articles are a watershed in Muslim evangelism. Thousands of young people will learn the truth about Islam and will speak this truth in love.

You will notice that several well-known ministries, who supposedly minister to Muslims, are not represented in these journals. They were rejected because they fail to confront Muslims in love with the truth that Islam is based on a false god, a false prophet, and a false book. In the end, they deny the truth about Islam and water down the gospel.

Questions

If you want to know how to determine if a mission society or ministry has gone liberal, ask them:

“Was Allah originally the Moon-god in pre-Islamic times?”

“Is Islam a monotheistic version of old pagan fertility religions such as Baalism?”

“Do Jews, Christians, and Muslims worship the same God?”

We also reject those ministries that use deception in their evangelism of Muslims. They pretend that the Qur’an speaks of the same God, Jesus, prophets, apostles, etc. found in the Bible. They pretend that the Allah of the Qur’an is the God of the Bible and the Isa of the Qur’an is the Jesus of the Bible. But Paul warns us against accepting “a different Jesus” than the one revealed in Scripture (2 Cor. 11:4).

The Isa of the Qur’an is not the Jesus of the Bible—who is the Son of God who died on the cross for our sins. The Isa of the Qur’an was not any of these things. Thus whoever Isa was, he was not the biblical Jesus! So, don’t lie to the Muslims that the Qur’an tells him to believe in Jesus.

This first volume focuses on the crucial issue of the origin and nature of the “Allah” of the Qur’an. It is time the truth be told that the Allah of the Qur’an came from a pagan Arab deity and not from the monotheism of the Jews or the Christians.

We know that Muslims and the politically correct crowd deny this. But the historical evidence is so solid that we are prepared to debate this issue anytime anywhere with anyone who is qualified. Now is not the time for Christians to be wimps or cowards. The true people of God must stand up and shout the truth from the rooftops.

New Book

It is also our pleasure to announce the new book, *Winning the War Against Radical Islam*, is ready for distribution. It provides a tenpoint program for defeating Islamic terrorism. If America and the Western nations would implement this program, terrorism would be defeated. But if we continue to appease the Muslims, the end of Western civilization will be at hand. Radical times call for radical solutions. Thus our call to bomb Mecca and the other holy sites of Islam is the final solution to terrorism.

We had a meeting with General Shimon to share with him our idea on how to stop the suicide bombings in Israel. At the present time, whenever a Muslim fanatic blows himself or herself up to kill Jews, the U.S. and the Western powers demand that Israel give more land to the terrorists. In effect, Israel is asked to reward terrorism with land. Thus there is no incentive to stop killing Jews.

But what if we turned the situation around? Every time a Muslim terrorist kills Jews, Israel takes more land—where new Jewish settlements will be built. Thus Israel gets bigger each time it is attacked. The terrorists would soon realize that terrorism will only make Israel bigger and stronger instead of smaller and weaker.

General Shimon was interested in our suggestion and said that he would call the Prime Minister of Israel and tell him to take our idea under consideration. Let us remember to pray for the peace of Jerusalem and to keep our support for Israel strong in these dark days.

An Open Letter To Muslims

By Dr. Robert Morey

Dear Muslim Friend,

In an age when most people do not believe that Truth exists or that it is worth their time and effort to seek it, the mere fact that you have sought us out reveals that you want to know the Truth about who and what God is and how to find acceptance before Him.

The Truth is important because it sets us free from ignorance and superstition. And, once free from these things, Truth can then set us free from the fear of death and bondage to sin.

We too share the same desire and love of the Truth that you have. Let us then search for the Truth together as fellow travelers on the road of life.

Religious Truth Claims

All religions make Truth claims, i.e. they all claim to tell us the Truth about God, man, salvation, and the universe. Yet, they do not make the same claims. One religion may claim that man is God or that the universe is were created by God, and are not God or gods at all. One religion may claim that there is only one God while another religion may claim that there are millions or even billions of gods.

Obviously, the religions of this world make different Truth claims. In fact, they contradict each other on almost every point. This is a sad but true fact of life that we both already understand and believe.

Yet, we all know people who claim: “All religions worship the same God.” How foolish! How naive! The Hindu who worships millions of gods and goddesses is not worshipping the Allah of the Muslims. The Christian who worships one God in three Persons: the Father, the Son and the Holy Spirit, is not worshipping the Allah of the Muslims either. Each religion makes its own unique claim about the nature of deity.

What is a Religion?

By definition, a religion is a world view that tells us what to believe and how to live. It is composed of ideas, i.e. doctrines, and values, i.e. morals. A religion wants us to accept certain ideas as the True explanation of all that is, Intellectual assent to these ideas is what constitutes “faith.”

But a religion not only wants our intellectual assent that certain ideas or concepts are true, but it also wants us to obey a list of commands and prohibitions. In other words, a religion expects us to obey its laws and observe its rites and rituals.

Is Islam a Religion?

Is Islam a religion? Of course it is. It puts forth various ideas which it claims to be the Truth and it demands that all men believe them. It also demands that all men obey its laws and observe its rituals.

Common Ground

In order for us to dialogue, we have to begin with ideas that we both accept as true. The common ground that we have is the truth that “Islam is religion.” Do you accept that statement?

We do. It seems self-evident to us that Islam is a religion. If you do not accept this first point, then the rest of this letter will be a waste of time.

Question No.1: Is Islam a religion? Yes _____No _____

Islam's Truth Claims

Since we all agree that Islam is a religion, then we must also agree that it asks us to believe certain ideas or concepts as the truth. These ideas are its Truth claims. In other words, the teachings of Islam are either true or they are false. There is no middle ground. They are either one way or the other.

Question No. 2: Does Islam put forth various teachings that it expects us to accept as the Truth? Yes _____No _____

Blind Faith Will Not Do

Truth claims should not be accepted by blind faith. The issues are far too important for us to make a "leap into the dark" and just believe something because we were told to believe in it by our parents, some religious leaders or the state or our culture.

If we are all supposed to maintain whatever religion our parents taught us, then no one should convert from it to any other religion. But no one really believes this. Hindus accept converts from other religions just as Muslims do. As a matter of fact, people are changing religions all the time. We personally know Muslims who became Christians, Christians who became Jews, Hindus who became Buddhists, etc. Some people go from one religion to another as easily as they change cars.

Question No. 3: Do you know of people who left the religion they were raised in and converted to a different religion? Yes _____No _____

sb. People can and do change their religion. This is simply a fact of life that we must all deal with. Our own children may leave our religion and convert to another religion. It happens all the time. Only a fool would deny this.

Why would someone convert to another religion? Some people change religions because of marriage. They fall in love with a person of a different religion and they give up their religion to marry that person. It happens all the time.

Other people change religions due to coercion, such as threats of violence or bribes of money, sex or political advantage. If you change your religion because someone threatens to kill you if you do not accept their religion, this is not good. If you convert to a religion in order to obtain money, sex or a job, this is not good either.

The only moral reason to change your religion is on the basis of the Truth. If you find out that your former religion was not telling you the Truth, then you should leave it. To continue to believe in a religion that you know to be false is to live an intellectually dishonest life.

If you find that another religion is telling you the Truth, then you should be willing to join it no matter the price or consequences. To find and follow the Truth is the only way to get to ultimate reality.

The issue is thus reduced to whether you really care about the Truth. If you believe in a religion for any other reason than it is the Truth is to cheat yourself. Convenience, habit, upbringing, fear or greed do not constitute a sufficient basis for belief in any religion. Something is not true simply because you believe it. You should believe in something because it is true.

Question No. 4: Is your desire for Truth so strong that you would be willing to leave your present religion if the Truth led you to do so? Yes _____No _____

This is where the “rubber meets the road.” This is the ultimate test of your character and love of the Truth. If you are not willing to follow the Truth if it leads you to leave your present religion, then you do not really care about the Truth. If your attitude is, “Don’t confuse me with the facts, my mind is already made up,” then you do not really want the Truth at all.

If you feel that you must blindly follow what your parents taught you until the day you die, then you will never know if what they taught you is really true or a lie. Why? For you it is irrelevant if it is true or a lie. It doesn’t really matter to you. You were born a Muslim and you will die a Muslim. That is all you care about.

How sad to live your entire life without ever seeking the Truth. To have a closed mind that will not accept anything that contradicts what you want to believe. An unexamined faith is a worthless faith. It is no better than no faith at all for it comes from prejudice and ignorance instead of the joyous search for and the acceptance of the Truth.

Question No. 5: Could Islam be false in its teachings and rituals? Yes _____No _____

This question lays all the cards on the table. “All things are possible.” This means that you must accept the fact that what you have believed all your life could be a lie.

If this is not even a possibility to you, then why pretend that you want the whole Truth and nothing but the Truth? A deep commitment to finding and following the Truth regardless of where it takes you is the only attitude consistent with intellectual honesty and integrity.

Face it, Islam could be a false religion. Two thirds of the people on this planet think so. Are you even open to this fact of logic? If not, then why are you reading this letter? It is addressed to open-minded Muslims who are willing to examine the evidence against Islam with objectivity and intellectual honesty.

Question No. 6: Are you willing to examine the Truth claims of Islam? Yes _____No _____

Question No. 7: Are you willing to entertain the possibility that Allah is a false god, Muhammad a false prophet and the Qur’an a false book? Yes _____No _____

If you react to these questions by getting angry, what does this reveal about you? Are you open or closed to the Truth? If Islam is false, why in the world would you want to continue to believe in it?

If you are still with us at this point, hopefully you feel the same as we do: There is nothing more important in this life than the Truth. It is worth whatever price we have to pay. We will follow it wherever it leads us.

The Importance of Questions

How can we test the Truth claims of Islam to see if they are true or false? By honestly seeking the answers to crucial questions we can find out if Islam is true or false. Remember, the Truth is never afraid of the light of research.

The following questions require you to think objectively about Allah, Muhammad and the Qur'an. Don't just answer them off the top of your head without doing any research. Cheap answers will always cheat you out of the Truth. Instead, go to a library and look up the answers in encyclopedias and dictionaries. Find history books on Arabia and on Islam that answer these questions. We found them, so can you.

Crucial Questions

1. The Qur'an refers to people, places, things, and events which are nowhere explained or defined within the Qur'an itself. True _____ False _____
2. These things were not explained because it was assumed that the people hearing the Qur'an *already* knew of them. True _____ False _____
3. Some passages in the Qur'an would be unintelligible without recourse to pre-Islamic history. True _____ False _____
4. All Islamic scholars use pre-Islamic history to explain parts of the Qur'an. True _____ False _____
5. Thus it is both legitimate and proper to use pre-Islamic history to explain the Qur'an True _____ False _____
6. Yusuf Ali does this when it comes to such things as the she-camel, the elephant army, the twelve springs, the youths in the cave, the blind man, and many other things found in the Qur'an. True _____ False _____
7. Mecca was a pre-Islamic pagan center of worship. True _____ False _____ The Kabah in Mecca was a pagan temple filled with 360 idols. True _____ False _____
8. The Kabah in Mecca was a pagan temple filled with 360 idols. TrueFalse
9. Archaeologists have found three other ancient Kabahs in Arabia. True _____ False _____ The pre-Islamic pagans prayed by bowing down toward Mecca several times a day. True _____ False _____
10. The pre-Islamic pagans prayed by bowing down toward Mecca several times a day. TrueFalse
11. The pre-Islamic pagans made a pilgrimage to Mecca. True _____ False _____
12. When the pre-Islamic pagan idolators got to Mecca, they ran between two hills. True _____ False _____
13. The pre-Islamic pagans ran around the Kabah seven times. True _____ False _____
14. The pagans kissed and caressed a large black stone on the wall of the Kabah. True _____ False _____
15. The pre-Islamic pagan idolators sacrificed an animal. True _____ False _____
16. The pre-Islamic pagans threw a magical number of stones at a pillar of the devil. True _____ False _____
17. The pagans held their public meetings on Friday instead of Saturday or Sunday. True _____ False _____
18. The pre-Islamic pagans fasted during the day and feasted at night for one month. True _____ False _____

19. The pre-Islamic pagans fast began and ended with the moon in its crescent phase.
True _____ False _____
20. The pre-Islamic pagan idolators performed ritual washings before prayers.
True _____ False _____
21. As one of their washings before prayer, the pre-Islamic pagan idolators snorted water up and then out of their nose. True _____ False _____
22. The pre-Islamic pagans cut off the hands of thieves True _____ False _____
23. The pre-Islamic pagans forbade marrying sisters. True _____ False _____
24. The pre-Islamic pagans forbade the eating of swine's flesh. True _____ False _____
25. In pre-Islamic Arabian genealogies, Ishmael is nowhere mentioned as the father of the Arabs. True _____ False _____
26. Abraham, the father of Ishmael, was not an Arab. True _____ False _____
27. Hagar, the mother of Ishmael, was an Egyptian and not an Arab. True _____ False _____
28. Since his mother and his father were not Arabs, Ishmael was not an Arab.
True _____ False _____
29. Ishmael could not be the "father" of the Arabs because they already existed before he was born. True _____ False _____
30. According to the historical and literary evidence, Abraham and Ishmael lived in Palestine. True _____ False _____
31. They never lived in Mecca. True _____ False _____
32. They never built the Kabah. True _____ False _____
33. They never established the rituals connected with the Kabah such as the pilgrimage.
True _____ False _____
34. According to Arab history, the Kabah at Mecca was built by Kosia, the pagan great-grandfather of Muhammad. True _____ False _____
35. The title "Al-Ilah" was used by pagan Arabs in reference to one of the gods worshipped at the Kabah. True _____ False _____
36. The word "Al-Ilah" was shortened into "Allah." True _____ False _____
37. The Moon-god was called "Al-Ilah" and then "Allah" by some Arab pagans in southern Arabia. True _____ False _____
38. Al-lat, Al-uzza and Manat were worshipped by the pagan Arabs as "the daughters of Allah." True _____ False _____
39. Muhammad's father lived and died as a pagan and yet the word "Allah" was part of his name. True _____ False _____
40. Yusuf Ali points out in his translation of the Qur'an that pre-Islamic pagan Arabs worshipped the moon as a god. True _____ False _____
41. Many of the pre-Islamic pagan rituals associated with the worship of Allah and his daughters were incorporated into the Qur'an and are now part of Islam.
True _____ False _____
42. The religion of Islam has adopted the name, the rituals, and the crescent moon symbol of the pagan Arab Moon-god. True _____ False _____
43. Some of the material found in the Qur'an can be traced back to pre-Islamic pagan Arabian religions. True _____ False _____
44. Infidels are recorded in the Qur'an as saying that Muhammad took old wives' tales and myths and put them into the Qur'an. True _____ False _____

45. The Qur'an warns against asking questions about Islam because if the answers are revealed, you will lose your faith in Islam. True _____ False _____

Concluding Remarks

We have discussed together some very important issues which touch upon the origins of the rituals and beliefs found in the religion of Islam. The burning question that confronted us was whether Islam was created out of pre-existing pagan rituals and beliefs or was it revealed from heaven.

After studying the standard reference works on Islam, we must conclude that the rituals and beliefs of Islam are clearly earthly in origin, i.e. they were not brought down by Gabriel to Muhammad. The question of origins is the key to whether Islam is true or false. Your willingness to research this issue is an indication that you really do care about the Truth. Thank you for caring.

The Problem of Sin

While the issue of the origins of Islam is an intellectual question that can be answered only by research into the historical evidence, there is another issue that confronts us all. Regardless of your religion, there is the inescapable fact that we have all failed to live up to our religious convictions. Muslim, Christian, Buddhist, etc., it doesn't really matter. We have all violated whatever moral standards we have adopted.

This means we have to find a way to be forgiven or cleansed of our sins. Why? If you believe in an afterlife and that there is a hell to escape and a paradise to gain, how can you gain entrance into heaven?

Two Problems We All Face

Our problem is twofold. First, our hearts are prone to evil. Thus we find it very easy to feel lust, jealousy, hatred, anger, and greed. Even when we try to be good, our own heart will betray us.

Question: Do you admit that your heart is prone to evil? Yes _____ No _____

Second, God is keeping a record of all our evil thoughts, words and deeds. He will hold us accountable for these evils on the Day of Judgment. On that Day we will have to face the reality of our own failures and sins.

Question: Do you recognize that you will be held accountable for all your sins on the Day of Judgment? Yes _____ No _____

How can you change your heart and clear your record in heaven? In order to come before a holy God with acceptance, you have to do these two things. Well, how are you going to do them?

Will Good Works Do the Job?

Some people think that if they do good deeds that this will change their hearts and clear their record. But can good works really change anyone's heart? We tried it and found that no matter how much good we did, evil was still present in our hearts.

Question: Haven't you found this true of your own heart? Yes _____ No _____

No matter how many good deeds you perform, your heart still has evil thoughts and motives. No, doing good deeds will never stop your heart from thinking or feeling evil things.

The same problem confronts us if we think that we can erase the divine record of our sins by doing good deeds. How many good deeds are necessary to balance out our bad deeds? It all depends on whether you are thinking of the evil that God sees or the evil we see in ourselves.

When we look at our own lives, we all tend to cut ourselves some slack. We like to think that we are not as bad as some and better than most. We don't come off so bad as long as we compare ourselves to other people.

But what if we compare ourselves to a holy and righteous Deity? If we think in terms of all the sins that an all-knowing Deity sees and hears us do, we do not come off so well. Our sins are like the sand on the seashore—too many to count!

Question: Can doing a few good deeds really clear away the mountain of sin that is against us? Yes _____ No _____

Question: Haven't you found it true that even when you do a good deed, you had evil motives such as pride? Yes _____ No _____

Question: Can evil motives cancel out a good deed? Yes _____ No _____

When we give money to be seen of men, this cancels out the good deed. Thus good deeds will never change your heart or clear your record.

A Mediator Needed

Since we have sinned, we are not allowed to come into the presence of a holy God. But if we cannot go to God for forgiveness, how will we obtain forgiveness? If good deeds will not work, how will we ever enter paradise?

What if someone went before God on our behalf? What if there was a mediator who could intercede on our behalf?

Question: Wouldn't a mediator solve our problem with sin? Yes _____ No _____

Now, such a mediator must be sinless and without blame. Otherwise, he could not go before a holy God either. The mediator must be as righteous and as holy as God Himself or he cannot stand before God.

Even if this mediator could enter God's presence, how could he clear the record of all our sins? He would have to pay off our debt to justice somehow. One obvious way is for him to take upon himself the punishment due to us. In other words, in order for us to escape the fires of hell, he would have to smother the flames of hell in his own bosom.

This mediator would have to be the bridge between heaven and earth and between God and man. A mediator who is not quite God or not quite man is a bridge broken at either end. We need someone to represent God to us and us to God. This mediator has to be both God and man at the same time or salvation is not possible.

The Gospel

Have you ever heard the word "Gospel"? What is it all about? It is a word which means "good news." What is the good news? The good news is that Jesus Christ is the only mediator between God and man. He did what we could not do. He entered into the presence of God on our behalf to obtain forgiveness for us.

How could he do this? On what basis? He bore our sins and iniquities in his own body on the cross. He died for our sins according to the Gospel. This is why salvation is a gift of God's grace.

Jesus paid the price for our salvation. Thus God now offers us eternal life free of charge. We become a Christian simply by asking Jesus to be our Mediator—our Savior—our Redeemer. You don't become a Christian by joining a church, getting baptized or doing some other good deed. No, salvation is by grace alone through faith alone in Christ alone. He brings us into the very presence of God.

Question: Haven't you ever wondered why the God of Islam seems so distant—so far off?

Yes _____ No _____

Without a mediator, God is far off and distant. A distant God is only feared, not loved. He is unapproachable and seems far away.

Question: Don't you see the need for a mediator to pay off your sins and clear your record?

Yes _____ No _____

Question: Does Islam offer you a mediator to take away your sins? Yes _____ No _____

Question: If Islam has no mediator and no atonement, does it have any gospel, i.e. good news? Yes _____ No _____

The End of the Matter

Dear Friend, Islam leaves you high and dry with no way to deal with the corruptions of your heart here on earth or the record of your sins in heaven. It does not build a bridge between you and God. It does not have a mediator who is both God and man. With no Savior and no atonement, it can never give you any sure hope of heaven.

But all these things are found in the Gospel. Stop right now and ask Jesus to be your Mediator. Ask Him to come into your heart as your Lord and Savior. Receive forgiveness through His atoning work. Pray this simple prayer:

Lord Jesus, I ask you to reveal Yourself to me. Save me and cleanse me of my sins. Pay off my debt to God. Come into my heart and save me from hell and make a home in heaven for me. I acknowledge that you are the Son of God and that you died on the cross for me and rose from the dead on the third day.

If you sincerely prayed this prayer, you have become a child of God by faith in Jesus Christ. Jesus has now cleared your record in heaven and the Holy Spirit will now come into your heart to deal with the corruptions found in it. God is no longer distant and far off. He is your Father and you are his child. Welcome to the family of God! Contact us so we can share your joy.

The Origins of Islam

By Peter Salemi

Many people believe that Islam, Judaism, and Christianity are connected in some way or another. Judaism and Christianity are connected, there is no question about that. But what about Islam? It is true that the Koran (the Bible of the Muslims) mentions Jesus, Mary, John the Baptist etc. But did this information come from God? Is the God of Islam, and the God of the Bible, the same God?

Who is Allah?

(Pre-Islamic Arabia)

The Muslims say that the God of the Bible, and the god of Islam, are one and the same God. But what are the origins of Allah? Did he come from the Bible? Or from Arabian paganism?

The word “Allah” is a contraction of “Al-ilah,” “al” meaning “the” and “ilah” meaning “god.” Early biographers said that “al-ilah” comes from “El” or “Elohim,” meaning the God of the Bible, but “early scholars attested the diffusion of this belief *solely to Christian and Judaic influences*. But now a growing number of authors maintain that this idea [of Allah] had older roots in Arabia...” (*Studies in Islam*, Swartz, p.12, emphasis mine).

Caesar Farah concludes:

“There is *no reason* therefore, to accept the idea that Allah passed to the Muslims from the Christians and the Jews” (*Islam*, p. 28, emphasis mine).

We must look for the origins of Allah among the Arabian deities, and not from the Judeo-Christian Bible!

The Arabs had tribal gods which they worshipped. Every tribe had its own God.

“The Quraysh tribe into which Muhammad was born was particularly devoted to ALLAH...” (*Islamic Invasion*, Morey, p. 51, emphasis mine).

Before Muhammad was ever born, his tribe worshipped Allah, and he was the chief god of Mecca:

“It’s been pointed out that Mecca was in control of the Quraysh tribe into which Muhammad was born” (ibid., pp. 39–40).

Since they were in control of Mecca, it was only right that their god was chief of the Kaaba in Mecca.

Zwemer writes:

“But history establishes beyond a *shadow of a doubt* that even the *pagan Arabs before Muhammad’s time*, knew the *chief god by the name of Allah*... ilah is used for any god and Al-ilah (contracted to Allah, i.e, the god), was the name of the *supreme god*. Among the Arabs this term denoted the *chief god* of three hundred and sixty idols... As final evidence, we have the fact that centuries *before* Muhammad the Arabian Kaaba, the temple at Mecca, was called Beit Allah, the House of God...” (*Muhammad in Mecca*, pp. 25–26, 31–36, emphasis mine).

Collier’s Encyclopedia under “Allah” writes:

“There were among the Arabs, *long before the emergence of Islam*, worshippers of a supreme god known as Allah, and the Koran (13:17; 29:61; 31:24. [These show that the pagan Arabs and Muhammad worshipped the same Deity]). This *leaves little doubt* that Meccans... recognized that Allah was creator and provider” (p. 570, emphasis mine).

The Encyclopedia of Religion and Ethics under “Allah” writes:

“The origin of this [Allah] goes back to *pre-Islamic times* as Prof. Nokleke has shown... Muhammad found the Meccans believing in a supreme god whom they called Allah ... with Allah however they associated minor deities [called] the daughters of

Allah. *Mohammed's reform was to assert the solitary existence of Allah.* The first article of the Muslim creed, therefore, "LA-ILAHA ILLA-LLAHU, means only "There exists no god except the one whom you *already call Allah*" (*Hastings*, p. 326, emphasis mine).

"Islam owes the term 'Allah' to the *heathen Arabs*... Muhammad *did not* find it necessary to introduce an altogether novel deity but *contented himself of ridding the heathen Allah of his companions* [known as the daughters of Allah]... Had he not been accustomed from his *youth* to the idea of Allah as the supreme god in particular *in Mecca*, it may all be doubted whether he would have come forward as a preacher of monotheism" (Ibn Warraq, *Why I Am Not a Muslim*, p. 42, emphasis mine).

And Caesar Farah concludes:

"There were hundreds of such deities in Pagan Arabia, of all those mentioned, four appear to be most popularly revered on the eve of Islam: Al-Uzza, Allat, and Manat. All three female deities, popularly worshipped by the tribes of Hijaz, they were regarded as the daughters of Allah, the god who headed the Arabian pantheon when Muhammad began to preach that Allah was the paramount deity" (*Islam*, emphasis mine).

- So the Allah that the Meccans worshipped was chief god at Mecca in the Kaaba.
- The same god Muhammad was proclaiming and worshipped by him and the pagan Arabs.
- He was worshipped centuries before Muhammad.
- Allah was the tribal deity of the Quraysh, Muhammad's tribe, and was the supreme god of Muhammad's youth.

But now we seem to have a contradiction in history about the chief god of the Kaaba. Even though history shows that Allah was the chief god of the Quraysh, and the Kaaba, we also see a god called *Hubal who was the chief god of the Kaaba, and of the Quraysh tribe!* How can this be? Is there a contradiction in history? Let's look at some quotes from historians and scholars about Hubal, and then let's answer this question as addressed by him to the Meccans: logically and from the foundations of history.

"Among the gods worshipped by the Quraysh, the *greatest was Hubal*... The Quraysh had several idols in and around the Kaaba. *The greatest of these was Hubal* (F.E. Peters, *The Hajj*, pp. 24–25, emphasis mine).

"Hubal was the *principal deity* [in Mecca] *the god of the moon*..." (*Concise Encyclopedia of Islam*, p. 179, emphasis mine).

"...of the 360 idols set up in the Kaaba, the *most important was Hubal, the god of the moon*... *It was set up in the Kaaba*, and became the *principal idol of the Meccans*..." (ibid., p. 161, emphasis mine).

"*Hubal was the chief god of the Kaaba*" (George W. Braswell, Jr., *Islam*, p. 44, emphasis mine).

"...*the main god of the shrine [was]Hubal*" (*Neighboring Faiths*, Winfried Corduan, p. 78, emphasis mine).

Just Like Allah

- Hubal was the greatest god of the Kaaba.
- Supreme god of the Quraysh tribe.
- Hubal was the chief god of Mecca.

How do we reconcile this obvious contradiction in history? Is this a contradiction? *Absolutely not!* We have found in our research that *Hubal is Allah; they are one and the same god!*

The *Funk and Wagnall's Dictionary of Folklore, Mythology and Legend* says under "Allah":

"The pre-Mohammedan Arabic god *Hubal had as his title Allahu meaning 'the god'* ... As the *patron of the Kaaba at Mecca, already supreme, he was maintained in Mohammedan theology as the one god...*" (vol.1, p. 36, emphasis mine).

Under "Hubal" or "Hubal," the same dictionary says:

"Some say that Hubal, was the *real name of Allahu, the chief god of pre-Islamic times, who became the one god of Islam ...*" (ibid., p. 499, emphasis mine).

"In Mecca, a god Hubal was worshipped, who may be *identical with Allah*" (H. Ringgren and A.V. Strom, *Religions of Mankind*, p. 178, emphasis mine).

Muslims don't want to admit what history shows, that Hubal is Allah. Robert Morey writes:

"Religious claims often fall before results of hard sciences such as archaeology...the hard evidence demonstrates that the god Allah was a pagan deity. In fact he was the *moon god* [Hubal]..." (*The Moon God, Allah*, p. 1, emphasis mine).

People of religion can say and believe anything they want, but it's what the facts show, that prove whether you are right or wrong! Hubal is Allah!

In Ibn Warraq's book, *Why I Am Not a Muslim*, he writes about Hubal, and who he really is:

"Hubal was worshipped at Mecca, and his idol...Hubal's position next to the black stone [Muslims kiss this stone today] suggests there is some *connection* between the two."

Wellhausen thinks that *Hubal was originally the black stone*. Wellhausen also points out that God is called "Lord of the Kaaba" and "Lord of the Territory" of Mecca in the Koran. The prophet railed against the homage rendered at the Kaaba to the goddesses Allat, Manat, and Al-Uzza, when the pagans called them the daughters of God, but Muhammad stopped short of attacking the cult of Hubal. From this Wellhausen concludes that *Hubal is none other than Allah 'the god' of the Meccans* (p. 39, emphasis mine). Why wouldn't Muhammad preach against the "chief of the deities," and say that Allah was the greatest?

Even the *Dictionary of Islam* had to admit:

"It's remarkable that there is *no distinct allusion to the idol* [Hubal] in the *whole Quran*" (*Dictionary of Islam*, Thomas Patrick Hughes, p. 181, under "Hubal," emphasis mine).

He's right! It is quite remarkable that the chief of the Kaaba is not even mentioned in the Quran at all. How can Muhammad totally exclude him?

In addition to the quote above about Allah being "Lord of the Kaaba," Muhammad evidently said that he "received commandments to worship the 'Lord of the House,' i.e. the Kaaba" (*Muhammad*, Tor Andrea, p. 31). So it's obvious he was talking about the pre-Islamic deity Hubal!

Well, Muhammad did not exclude him for the simple reason:

“There are stories in the *sira* of pagan Meccans praying to Allah while standing beside the *image of Hubal*” (Watt, *Mohammed’s Mecca*, p. 39, emphasis mine).

They are one and the same! Remember, the Allah of the Meccans is the same Allah that Muhammad was proclaiming to them!

Robert Morey writes on his Faith Defenders website:

“Was the title al-ilah (the god) used of the moon god? YES!

“Was the word ‘Allah’ derived from ‘al-ilah’? YES!

“Was the pagan ‘Allah’ a high god in the pantheon of deities? YES!

“Was he worshipped at the Kaaba? YES!

“Did they place the statue of Hubal on top of the Kaaba? YES!

“At the time was Hubal considered the moon god? YES!

“Was the Kaaba thus the ‘house of the moon god’? YES!

“Did the name ‘Allah’ eventually *replace* that of Hubal as the name of the moon god? YES!

“...Hubal the moon god, was the central focus of prayer at the KAABA and the people prayed to Hubal *using the name Allah*” (Morey at www.faithdefenders.com, emphasis mine).

This had to be the case that Hubal and Allah are one and the same as this source says:

“What deity did the Quraysh represent? The Meccan shrine accommodated Hubal... but Hubal is *not* mentioned in the Quran... a building accommodating Hubal *makes no sense around a stone representing Allah* [as Warraq noted originally, Hubal was the black stone] if Hubal *represented Allah*. What is Hubal doing in the shrine? Naturally Quraysh were polytheists, but they [the different gods] were housed separately. No *pre-Islamic sanctuary, stone or building is known to have accommodated more than one* [chief] *male god*, as opposed to one male god and a female... if Allah was a pagan god [as we have seen he is] like any other, *Quraysh would not have allowed Hubal to share the sanctuary with him*... One would have to fall back on the view that *Allah might simply be another name for Hubal*, as Wellhausen suggests, just as the Israelites knew Yahweh as Elohim, so the Arabs *knew Hubal as Allah, meaning god*” (*Muslim Trade and the Rise of Islam*, pp. 192–193, emphasis mine).

Origin of the Kaaba

The Kaaba is a cube-like structure built for Allah, where Muslims go to kiss the black stone, and pray to Allah. It is the central shrine for all Muslims.

Muslims believe that the shrine was built by Abraham and Ishmael, and the instructions were given to them by God. But history shows a different story.

“It is virtually certain that Abraham *never* reached Mecca” (Watt, p. 136, *Muslim and Christian Encounters*, emphasis mine).

“According to Muslim Tradition, Abraham and Ishmael built the Kaaba... But outside these traditions there is absolutely *no evidence* for this claim—whether epigraphic, archaeological, or documentary. Indeed Snouck Hurgronje has shown that Muhammad

invented the story to give his religion an Arabian origin... at the same time incorporating into Islam the Kabah with all its historical and religious associations for the Arabs” (Warraq, *Why I Am Not a Muslim*, p. 131, emphasis mine).

What is Its Real Origin?

“In pre-Mohammedan times it was believed that the stone had fallen from the moon and was sacred to the *old moon god Hubal*. The stone was enclosed in a small square temple known as the KABAHI, which contained many lesser gods...” (Robert Payne, *The History of Islam*, p. 4, emphasis mine).

“...the Kabah was in fact built as a shrine for the *moon god*” (Morey, *The Moon God Allah*, p. 9, emphasis mine).

Maxine Robinson Says:

“The Kaaba at Mecca, which may have been *initially a shrine of Hubal alone...*” (*Life of Muhammad*, p. 40, emphasis mine).

“At the time of Muhammad, the Kaaba was officially dedicated to the *god Hubal...*” (Karen Armstrong, *Muhammad*, p. 61, emphasis mine).

Muhammad’s Religious Background

When we look into Muhammad’s background we see that he was a worshipper of Hubal, the Allah of the Kaaba! And when we understand his background, Islam becomes more and more clear.

The religion of his grandfather was the religion of Hubal!

At Muhammad’s birth, Muhammad’s grandfather, who was the keeper of the Kaaba, did this in front of Hubal:

“After his [Muhammad’s] birth his mother sent to tell his grandfather Abd al-Muttalib that she gave birth to a boy... It is alleged that Abd al-Muttalib took him before (the idol) *Hubal in the middle of the Kaaba*, where he stood and *prayed to Allah*, thanking him for his gift” (A. Guillaume, *The Life of Muhammad*, pp. 66–68; see also F.E. Peters, *A Reader of Classical Islam*, p. 45, emphasis mine).

This confirms Watt’s statement that:

“There are stories in the sira of pagan Meccans praying to Allah while standing beside the *image of Hubal*” (Watt, *Mohammed’s Mecca*, p. 39, emphasis mine).

It is interesting to note that Muhammad’s father was called “Abdullah,” meaning “the servant of Allah.” Now if Muhammad’s grandfather was a worshipper of Hubal, and named his son and Hubal, Allah, then Hubal is Allah!

In this story about Muhammad’s birth G.J.O. Moshay writes:

“In this revealing incident in the life of Mohammed’s grandfather: Who was ‘the Lord’? Was it Allah? What about Hubal?... From Ibn Ishaq’s account here, praying to Allah was the *same thing as praying to Hubal*. They could practically mean the *same*

thing. As Ha-Baal or Hu-Baal means “the Lord,” so ‘Al-ilah’ or ‘Allah’ means ‘the god’” (*Who Is This Allah?*, p. 136, emphasis mine).

Hubal is Allah!

Here is another example:

“For two years Muhammad remained in his [grandfather’s] house overlooking the Kaaba, while the old man *taught him the ceremonies attached to the worship of the moon god [Hubal] and told him the legends of the place* (Robert Payne, *The History of Islam*, p. 11, emphasis mine).

“Muhammad was raised in the religion of the moon god, Allah” (Morey, *The Moon God Allah*, p. 11, emphasis mine).

This is Muhammad’s background.

Here is an example of one of the legends that was taught to Muhammad by his grandfather. In the Koran we read about the Christian king of Abyssinia who wanted to take over the Kaaba, and make it Christian.

Look at what Muhammad says in the Koran:

“Have you not considered how God [Allah] dealt with the army of the elephant? Did he not confound their stratagem and send against them flocks of birds which pelted them with clay stones...” (Surah 105).

This happened in the year of his birth, and it was still fresh in the minds of the Meccans. Also his grandfather at the time witnessed it first hand, and taught Muhammad this story as a boy.

Look at what Robert Payne says in his book about this incident, for proof of who Allah really is, and what Muhammad learned from his grandfather:

“Abb al-Muttalib offered a last prayer to the *moon god [Hubal]* to preserve the Kaaba... The Meccans expected the Abyssinians to advance but *Hubal heard their prayers*, overnight, and an epidemic, perhaps an aggravated form of small pox, swept through the army... No one could doubt the power of the *moon god [Hubal]* who kept the army of the elephants at bay” (*The History of Islam*, p. 7, emphasis mine).

Now he told Muhammad that Allah, i.e. Hubal was the one that saved them. This incident was still fresh in the minds of the Meccans at the time of Muhammad. Why is it in the Koran, you don’t hear the Meccans rebuking Muhammad for saying that Hubal saved them and not Allah, if these two deities were different. Instead there is silence from the Meccans about Hubal, because they already knew who Allah was, Hubal, the Allah of the Meccans, and Muhammad understood it the same way. That’s why there is no dispute!

The Religion of Allah and Hubal are the Same

Payne noted that Muhammad was taught the “ceremonies” attached to Hubal. What are those ceremonies?

“Here at the time of the new moon, following the summer solstice, at the hottest time of the year, the ancient pilgrims worshipped the Moon God [Hubal]... and then

reverently kissed it [the black stone], and afterward they walked around the Kaaba seven times” (ibid., p. 4, emphasis mine).

“Allah is not a generic Arabic word for God but a name of a particular god among many deities traditionally honored in ancient times by nomadic tribes in Arabia.

Allah was the chief god among the approximately 360 idols in the Kaaba in Mecca... Allah is a contraction of Al-ilah, the name of the Moon God [Hubal] of the local Quraysh, Mohammed’s tribe... Allah’s symbol was a crescent moon, which Muhammad carried over into Islam. This symbol is seen on mosques, minarets, shrines, and *Arab flags*” (David Hunt, *In Defense of the Faith*, pp. 37–38, emphasis mine).

In the book *Behind the Veil*, it notes the ceremony about kissing the stone:

“Al-Bukhari records a famous statement made by Umar... which demonstrates the *confusion of the Muslims*. The Bukhari says: ‘When Umar ibn al-Khattab reached the black stone, he kissed it and said, “I know that you are stone that does not hurt nor benefit. If I had *not seen the prophet kiss you*, I would not have kissed you”... All scholars confirm this statement” (p. 285, emphasis mine)

Note: Authors of *Behind the Veil* could not give their names for fear of their lives, but you can find this book on line at <http://answeringislam.org/BehindVeil/index.html>

Why did Muhammad kiss the stone, the stone that was sacred to Hubal? If Allah was different than Hubal, that would have been blasphemy, “joining other gods with God” as the Koran says! Hubal and Allah are the same deity, there is no question about it!

What About the Pilgrimage?

“The Pilgrimage is a *survival of the ancient pilgrimages to the Holy Stones*. Almost none of the customs attended upon the pilgrimage *derive from Muhammad’s time*... Muhammad changed the sevenfold tawaf or circumambulation of the Kaaba only in one respect. *Before his time*, it was performed naked” (Payne, *The History of Islam*, p. 79, emphasis mine).

These customs were done to Hubal long before Muhammad, and none of these customs started in Muhammad’s time, they were already there. Muhammad just changed one thing, being naked, that’s all.

“...several pre-Islamic ritual practices, *especially those connected with the Kaaba cult in Mecca, were continued by Muhammad*...” (Frederick Denny, *An Introduction to Islam*, p. 56, emphasis mine).

“...important Muslim practices such as visiting the Kaaba, and the many details of the ceremony of Hajj, including visits of Safa and Marwa, and also throwing stones against the stone pillar symbolizing Satan, were *all pre-Islamic practices of pagan Arabia*” (Answering Islam, Norman Geisler, p. 309, emphasis mine).

“Pagan ritualism also *contributed* to the religious world into which Muhammad was born... The *pagans of pre-Islamic Arabia* taught that everyone should bow and pray towards Mecca during certain times of the day. Everyone should make a pilgrimage to Mecca to worship at the Kaaba at least once in their life. Once they arrived at Mecca, the

pagans ran around the Kaaba seven times and kissed the Black Stone... That these pagan rites comprised the religion into which *Muhammad was raised by his family* [who were worshippers of Hubal, the Allah of Mecca] *is acknowledged by all*. Thus it is no surprise to find that, as Arab scholar Nazar-Ali has observed: ‘Islam retained many aspects of the pagan religion’” (Morey, *Islamic Invasion*, pp. 42–43, emphasis mine).

“Middle Eastern scholar, E.M. Wherry in his monumental work, *A Comprehensive Commentary on the Quran*, shows that worship of Allah and the worship of *Baal (Hubal)* involved the worship of heavenly bodies, the moon, the stars and the sun” (Moshey, *Who Is This Allah?*, p. 137, emphasis mine).

Notice Allah and Hubal or Baal, the religions are exactly the same, because the deities are the same!

Here are some more quotes about the origins of the ceremonies in Islam:

“Islam owes many of its most superstitious details to old *Arabian paganism* especially in the rites and rituals of the pilgrimage to Mecca (see Suras 2:153; 22:28–30; 5:1–4; 22:37)... the superstitions connected with the jinns [genies] and old folk tales such as those of Ad and Thamud... The entire ceremony of the pilgrimage has been shamelessly taken over from *pre-Islamic practice*... Circumambulation of a sanctuary was a very common rite practiced in many localities. The pilgrim during his circuit frequently kissed or caressed the Idol. Sir William Muir thinks that the seven circuits of the Kaaba ‘were probably emblematical of the revolution of the planetary bodies.’ While Zwemer goes so far as to suggest that the seven circuits of the Kaaba, three times rapidly and four times slowly were ‘an imitation of the inner and outer planets’... It is *unquestionable* that the Arabs at a comparatively late period worshipped the sun and other heavenly bodies” (Warraq, pp. 35–36, 40, emphasis mine).

Alfred Guillaume, professor of Arabic, in London says:

“*The customs of heathenism* have left an indelible mark on Islam, notably in the *rites of pilgrimage*” (*Islam*, p. 6, emphasis mine).

Notice how all the sources note that the rituals are from Mecca, where the chief god of Muhammad’s tribe dwelt and worshipped Hubal, the Allah of the Kaaba! The religion of Hubal and Allah are one and the same, because Hubal and Allah are one and the same!

Lastly Warraq writes:

“Muhammad *did not* find it necessary to introduce an altogether novel deity, *but had contented himself with ridding the heathen Allah of his companions* [the daughters of Allah]... Wellhausen also cites pre-Islamic literature where Allah is mentioned as a great deity. Had he not been *accustomed from his youth* to the idea of Allah as the supreme god, in particular *in Mecca*, it may be all doubted whether he would have come forward as a preacher of monotheism” (p. 42, emphasis mine).

Remember, Muhammad did not say Allah was great, but that Allah was the greatest among the other gods, acknowledging the pre-Islamic origin of Allah, and his religion.

Arguments

Some authors don't think that Allah and Hubal are one and the same for the simple reason that Hubal is the god of the moon, and Allah is the creator of all these, and supreme ruler of the universe. They say that the characteristics of the two are different. But as we have shown, Hubal was called supreme and creator. There are more similarities than differences between the two. The only reason why there are some differences between the two, and that Allah now, as opposed to back then, resembles the God of the Bible in some, not most ways, is for the simple reason that:

“...Judaic and Christian *concepts* abetted the *transformation of Allah from a pagan deity* [Hubal] to the god of all monotheists... There is *no reason* therefore to accept the idea that Allah *passed to the Muslims from the Christians and the Jews*” (Caesar Farah, *Islam*, p. 28, emphasis mine).

The Jews and the Christians influenced Muhammad, and changed some of the characteristics of Allah to more resemble the God of the Bible. Then he proclaimed that Allah was the supreme god of all religions. As Morey puts it, “Islam is heathenism in monotheistic form” (*Islamic Invasion*, p. 43). Why do you think Muhammad destroyed the idol of Hubal when he took over Mecca? Because of the influences of the Jews and Christians. He knew that the Second Commandment said you shall not make any idols to represent God, so because he heard that from the Jews and Christians he destroyed the idol. He also did not at first preach that all gods were false, but that Allah was the greatest among them. It was only later as he was more and more influenced by the Jews and Christians about the concept of God that he began to preach that Allah was the only god. But in the beginning it was not so:

“This is seen from the fact that the first of the Muslim creed is not ‘Allah is Great’ but ‘Allah is the greatest’ i.e., he is the greatest among the gods. *Why would Muhammad say that...except in a polytheistic context?*” (*The Moon God Allah*, p. 12, emphasis mine).

In Morey's book *Islamic Invasion* he actually shows more differences than similarities between the God of the Bible and the god of the Koran.

Some try and compare this version of reverence to the stone at the Kaaba to Jacob's pillar stone in the Bible (see [Genesis 28](#)). But Jacob did not worship this stone, nor did he kiss it, or circle it. He set it up as a testimony to his faith. Also remember as we have seen time and time again, these practices of kissing the stone originated in Arabian paganism and not in the Bible! Robert Morey says:

“This fact answers the questions. Why is Allah never defined in the Koran? Why did Muhammad *assume* that the pagan Arabs already *knew who Allah was?*... While they [the pagans] believed that Allah, i.e. the moon god, was the greatest of all the gods and the supreme deity in the pantheon of deities, Muhammad decided that Allah was not *only* the greatest god but the *only god*” (*The Moon God Allah*, p. 11–12, emphasis mine).

The pagans and Muhammad worshipped the same deity! Allah or Hubal!

Origins of Hubal

What are the origins of Hubal? Where did He come from?

“It has been suggested by Pockcock that the word *Hubal* could be from HUBAAL or *HOBAAAL* in Hebrew meaning ‘the Lord’... God destroyed the Israelites for involving themselves in the worship of this god ([Numbers 25:1–3](#))”(Moshey, *Who Is This Allah?*, p. 136, emphasis mine).

Another source writes:

“Hubal was associated with the Semitic god *Ba’l* [Baal] and with Adonis or Tammuz” (*Fabled Cities, Princes and Jinn from Arab Myths and Legends*, by Khairat Al-Saleh, p. 28, emphasis mine).

Hubal is Baal, that God condemns the worship of all over the Bible. But Baal’s origins go back even further than this. He goes back to the Babylonian religion! The religion of Nimrod (see [Genesis 10](#)).

In his book, *The Two Babylons*, Hislop has done a wonderful job of tracing all heathen religions back to Babylon and the Tower of Babel (see [Genesis 11](#)). When the world was scattered, the people of the world kept their religion that originated with Babylon. This is how we find the Babylonian religion all over the world!

“Herodotus, world traveler and historian of antiquity, witnessed the mystery religions and its rites in numerous countries and mentions how Babylon was the *primeval source* from which *all systems of idolatry flowed*. Bunsen says: ‘the religious system of Egypt was derived from *Asia, and the primitive empire of Babel*’”(David Todd, *The Origins of Easter*, p. 11, emphasis mine).

Hislop says that the Babylonian god Bel and Baal, are one and the same deity:

“Belus or Bel... As *Baal* or Beltus with the name of the great male divinity of Babylon... Belus was *undoubtedly Baal* ‘The Lord’... the worship of the ‘*Sacred Bel*’ the mighty one who died a martyr for idolatry... the regeneration of his heart was the new birth or reincarnation of *Nimrod or Bel*... we learned that it was under Bel or Belus, *that is Baal*” (pp. 20, 25, 190–191, 232, emphasis mine).

Now notice this quote from the *Encyclopedia of Religion* and what it says about Allah, and really discovering the truth about who Allah is and who the Muslims today are worshipping:

“Allah is a pre-Islamic name... corresponding to the *Babylonian Bel* [Baal]” (Thomas O’Brian, 1:117, emphasis mine).

Hubal or Allah is Baal or Nimrod the first King of Idolatry. The Muslims are worshipping a man, Nimrod!

Is it any surprise that:

“The Daughters of *Baal* are three in number... The triad of Baal’s daughters is reflected in the triad of *Allah’s daughters* according to pre-Islamic Arabs. There is some outside confirmation that the three goddesses *are daughters of Baal* (see *Moslem World* 33, No. 1 1943, for the daughters of Baal and Allah)” (*Mythologies of the Ancient World*, Samuel Noah Kramer, p. 196, emphasis mine).

“And I heard another voice from heaven, saying, Come out of her [Babylon], my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4).

Muhammad a Prophet of God?

There are conflicting versions of the call of Muhammad in the Koran. Montgomery Watt says, “Unfortunately, there are several alternative versions of these events” (For a full treatment of this contradiction see W.Montgomery Watt, *Mohammed’s Mecca*, pp. 54–68).

There are four conflicting accounts of this original call to be a prophet.

We are told in Sura 53:2–18 and Sura 81:19–24 that Allah personally appeared to Muhammad and did signs in front of him.

Later on we see in Sura 16:104 and Sura 26:192–194 that the “holy Spirit” called him.

The third account of his call is given in Sura 15:8, where we are told “the angels” came down and called him. Later on, this account was amended, and we are told the only Gabriel called him.

The last account of his call is the most popular one. The angel Gabriel called him to be a prophet (Sura 2:92). In the Bible, however only God calls people to be prophets. So here we see the first of many differences between the Bible and the Koran.

Another problem that Muhammad creates for himself is, the prophethood according to Muhammad can only come from the line of Isaac and Jacob. In the Koran we read:

“And we bestowed on him Isaac and Jacob, and we established the prophethood and scripture among his seed” (Sura 29:27).

Yusuf Ali adds “Abraham” into the text so Muhammad can qualify, but “Abraham” is not in the Arabic text, which the Muslims claim is perfectly preserved. So according to the Koran, Muhammad cannot be a prophet. Prophets only come from Isaac and Jacob’s seed, and no other race of people can claim the office of prophethood. Also the scriptures are established with Isaac and Jacob. So according to the Koran the only ones who possess God’s word in a book are the Israelites, so the Koran is not the word of God!

Norman Geisler in his book *Islam* examines the call of Muhammad and he says:

“Muhammad himself questioned the divine origin of the experience. At first he thought that he was being deceived by a jinn or evil spirit. One of the most widely respected biographers, M.H. Haykal, speaks vividly of Mohammed’s plaguing fear that he was *demon possessed*: ‘Stricken with panic, Muhammad arose and asked himself, “What did I see? Did *possession of the devil which I feared all along come to pass*” ...? Haykal notes that Muhammad had feared demon possession before, but his wife talked him out of it” (p. 155, emphasis mine).

Even in the Koran the people of Mecca knew about his possession. In Sura 15:6 it reads: “They [the people of Mecca] say: ‘O thou to whom the warning hath been sent down, thou art surely possessed by a jinn [evil spirit].’” (see also Sura 8:23). Geisler also writes that:

“Another characteristic often associated with occult *revelations* is contact with the dead (cf. [Deuteronomy 18:18:9–14](#); [Isaiah 8:19](#), God condemns it). Haykal relates an

occasion when ‘the Muslims overheard him [Muhammad] ask, “Are you calling the dead?” and the prophet answered,

“They *hear me no less than you do, except they are unable to answer me.*” According to Haykal, he even frankly admits that ‘There is hence no reason to *deny* the event of the prophet’s visit to the cemetery of Baqi *as out of place considering Mohammed’s psychic power of communication with the realms of reality and his awareness of spiritual reality that surpasses that of ordinary men*’” (*Answering Islam* pp. 155–156, emphasis mine).

Muhammad was right, he was possessed by a demon!

Other proofs of soothsaying or the psychic ability of Muhammad are seen throughout his life. John Ankerberg says:

“Guillaume describes Mohammed’s other spiritualistic contacts and revelations: ‘On the way back to Mecca a number of *junn or spirits are said to have jostled him ...*’ From the books of tradition we learn that the prophet was subject to ecstatic seizures. He has reported to have said that when an inspiration came to him he felt as it were the painful sounding of a bell... At other times visions came to him in sleep ... in its early stages Mohammed’s verses were couched in the *Semitic form of mantic oracular utterance ... veiling of the head and the use of rhymed prose were marks of the Arabian soothsayer, while the feeling of physical violence and compulsion ... the outward appearance of ‘possession’ ... seemed to the onlookers to indicate madness of demon possession*” (*Facts on Islam* p.12, emphasis mine).

The seizures, the foaming at the mouth, the spirits hitting the person, can all be associated with the Occult and soothsaying.

This is also another form of Shamanism:

“Muhammad was a *shaman* who controlled the Jinn, i.e. the spirits who lived in rocks, waters and trees” (Hadith Vol. 1, No. 740; Vol. 5, No. 199) (*Islamic Invasion* section 2, Appendix A, p. 191, emphasis mine).

Shamanism is another form of the Occult religion!

Muhammad in the Bible?

Muslim apologetics, such books as *Muhammad in the Bible*, by Abdu L–Ahad Dawud, claim that the Bible predicts the coming of Muhammad. Let’s examine the evidence to see if that is so.

In [Deuteronomy 18:15–18](#) God promised Moses:

“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.”

Muslims believe this prophecy was fulfilled in Muhammad, as the Koran itself claims when it refers to the “unlettered prophet,” “whom they mention in their own scriptures, in the law and the Gospels” (Sura 7:156). Let’s see if this is true, since the Koran claims to be free from error (see Sura 18:1).

This prophecy could not be a reference to Muhammad for several reasons. First it is clear that the term “from among their brethren” means fellow Israelites in the Bible and not gentiles.

The term “brethren” when read in context can only refer to the twelve tribes of Israel as the opening verses of chapter 18 show:

“The Levitical priests, that is, all the tribe of Levi, shall have no portion or inheritance with Israel ... They shall have no inheritance among their brethren” (vv. 1–2).

Once more, in chapter 17:14–15, the Israelites are told to put one of their “brethren” as king over them, never a foreigner. The fact is that Israel at no time in its history has ever put an Ishmaelite “brother” as king, but always an Israelite, i.e. Saul, David, proving that the word does not refer to any nation outside of the twelve tribes of Israel.

Another scripture in Deut. 15:12 says: “And if thy brother, a Hebrew man or a Hebrew woman ...” The word “brother” is the exact word in Deut. 18:15 for “brethren.” So God is being specific about which brethren he is talking about, and Muhammad is not a Hebrew!

Notice also in verse 15 in a newer version of the Bible that make it clear:

“YHWH your God will raise up for you a prophet like me from among your own people ... I will raise up for them a prophet like you from among their own people” (verses 15, 18 NRSV).

The context is fellow Israelites.

As shown earlier, the prophethood, according to Muhammad, can only come from the line of Isaac and Jacob.

In the Korah we read:

“And we bestowed on him Isaac and Jacob, and we established the prophethood and scripture among his seed” (Sura 29:27).

He did not speak to God face to face the way Moses did. He did not perform signs and wonders the way Moses did (Deut 34:11), in fact Muhammad admitted he couldn’t do miracles (see Sura 2:111; 3:180–181), and he claimed to get his revelations from an angel not God (see Suras 25:33–34; 17:106–107).

Finally, the Quran bears witness that Muhammad was not the Prophet like Moses, since he could not do what the latter did:

But (now) when the Truth has come to them from Ourselves, they say, “Why are not (signs) sent to him (Muhammad), like those which were sent to Moses?” (Sura 28:48).

Even more amazing than the Quran bearing witness that Muhammad was unlike Moses, is the fact that the earliest Muslim biographer, Ibn Ishaq, in his Sira Rasul-Allah, testifies that Moses wrote of Jesus:

When the Christians of Najran came to the apostle, the Jewish rabbis came also and they disputed one with the other before the apostle. Rafi said, ‘you have no standing,’ and he denied Jesus and the Gospel; and a Christian said to the Jews, ‘you have no standing’ and he denied that Moses was a prophet and denied the Torah. So God sent down concerning them: ‘The Jews say the Christians have no standing; and the Christians say the Jews have no standing, yet they read the Scriptures. They do not know on the day of resurrection concerning their controversy,’ i.e., each one reads in his book the confirmation of what he denies, so that the Jews deny Jesus though they have the Torah in which God required them by the word of Moses to hold Jesus true; while in the Gospel

is what Jesus brought in confirmation of Moses, and the Torah he brought from God: So each one denies what is in the hand of the other (Alfred Guillaume, *The Life of Muhammad*, p. 258).

The only person who fits this prophetic profile is Jesus Christ the Lord. This is due to the following reasons:

- Christ states that Moses wrote about him (cf. [John 5:46](#)).
- The Apostles quote this passage as being fulfilled in Christ (cf. [John 1:45](#); [Acts 3:17–24](#)).
- On both their births, infant deaths were enacted (cf. [Ex. 1:15–16, 22](#); [Mt. 2:13](#)).
- Both were rescued by divine intervention (cf. [Ex. 2:2–10](#); [Mt. 2:13](#)).
- Christ being the Son of God, knew God the Father “face to face” as did Moses. In fact, Christ is the image of God and is God’s exact representation (cf. [Mt. 11:27](#); [John 1:1–3, 14, 18](#); [John 14:9](#); [Col. 1:15–17](#); [Heb. 1:2, 3](#)).
- God prepared Moses for his mission by his wandering in the wilderness for forty years; Christ for forty days (cf. [Ex. 7:7](#); [Mt. 4:1](#)).
- Christ, like Moses, shone with glorious light at the Mount of Transfiguration (cf. [Ex. 34:29](#); [Mt. 17:2](#)).
- Christ performed greater miracles than Moses. An example would be raising the dead (cf. [John 11:25–26, 43–44](#)).
- Christ spoke the words of God alone (cf. [John 8:28](#)).
- Christ, like Moses, intercedes on behalf of men (cf. [Exodus 32:30–32](#); [1 Tim. 2:5](#)).
- Christ, like Moses, is the mediator of God’s covenant (cf. [Exodus 24:4–8](#); [Mark 14:24](#); [1Cor. 11:23–25](#)).
- Christ and Moses liberated their people from bondage; one from slavery, the other from sin (cf. [Exodus](#); [Isaiah 53](#); [John 8:32–36](#); [Gal. 5:1](#)).
- Christ, like Moses, is an Israelite from the tribe of Judah (cf. [Num. 26:59](#); [Luke 3:22–38](#)).

[Deut 33:2](#): The prophecy of Sinai, Seir and Paran is not a prophecy of Judaism, Christianity and Islam as Badawi erroneously assumes. Paran and Seir are located near Egypt in the Sinai Peninsula, as any good Bible map will demonstrate. It is purely wishful thinking to claim that Seir refers to Jesus’ ministry in Palestine, or that Paran is near Mecca, when Paran was thousands of miles away near southern Palestine in northeastern Sinai!

Proof of this can be found in the Holy Bible itself:

“And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud (of God) rested in the wilderness of Paran.” ([Numbers 10:12](#)).

“And afterward the people (Israelites) removed from Hazeroth, and pitched in the wilderness of Paran” ([Numbers 12:16](#)).

“And Moses by the commandment of the Lord sent them from the wilderness of Paran ... And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh ...” ([Numbers 13:3, 26](#)).

“These be the words which Moses spake unto all Israel on this side of Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab” ([Deuteronomy 1:1](#)).

All these verses prove that Paran could not possibly be Mecca but a locale near Sinai, since Moses and the Israelites never settled in that part of Arabia. Hence, Badawi's assertion fails in the light of the biblical evidence.

Furthermore the prophecy speaks of "Yahweh" coming, not Muhammad. And he comes with ten thousand of his saints, not soldiers as Muhammad did to Mecca. There is no basis in this text for Muhammad's invasion of Mecca.

Finally, this prophecy was for a "blessing to Israel" (v. 1), not for the Arabs.

For other Islamic Biblical references refuted go to the Answering Islam web site at www.answering-islam.org for a full examination.

Is the Quran the Word of God?

The Quran is at the heart of Islam. If its claims can be substantiated, then Islam is true, and all opposing religious claims, including Christianity and Judaism, are false.

Of course, the claims that the Muslims make for the Quran are that the Quran is errorless (Sura 18:1), and there is a copy of it in a table in heaven preserved (Sura 85:21-22).

The Quran also claims that:

"The revelation of this book is from God, The exalted in power, full of wisdom. It is we who have revealed the book to thee in truth" (Sura 39:1-2).

Muslim commentators say that the Quran is the final revelation from God (for more details, see Geisler's book, Answering Islam., p. 179-80).

Muhammad also makes the claim that:

"Can they not consider the Koran? Were it from any other than God, they would surely have found in it many contradictions" (Sura 4:84).

So according to the Quran, if there are contradictions in this book, then it is not the word of God!

Muhammad just helped us dig the grave for the Quran. The Quran is loaded with contradictions!

Let's examine some of the contradictions in the Quran.

1. The Quran differs whether a day is 1,000 years or 50,000 years (see Sura 32:4 and 70:4).
2. On the day of Judgment the infidels attempt to conceal something from God (Sura 6:22-23). But in Sura 4:45 we see that the infidels don't attempt to conceal anything.
3. In Sura 56 the people who follow Muhammad will be "a crowd of the former, and few of the latter generations" verse 14. But in verse 39 it says that the people of Muhammad will be "a crowd of the latter generations." Other translations have "multitude" as the word instead of "crowd." So which one is it, a few of the latter, or a crowd?
4. Commenting on the Exodus, God told the Israelites:

"And it was said to them, 'Dwell in this city, and eat therefrom what ye will, and say "Hittat" (forgiveness) and enter the gate with prostrations; then we will pardon your offences, we will give increase to the doers of good' " (7:162).

Now look at this verse about the same subject:

“And when we said, ‘Enter this city, and eat therefrom plentiful at your will, and enter the gate with prostrations, and say, “Forgiveness,” and we will pardon you your sins, and give an increase to the doers of good”’ (Sura 2:55).

Now if the Quran is without error, how do you explain the difference of these two statements? This is God talking to the Israelites, and both times God is quoted wrong. One could understand if this were two people witnessing what was going on and wrote it down, but this is not the case. The Quran is dictating what happened in the past.

5. In Sura 22:40–41 God says that people who are persecuted because of believing in God can take up arms and defend themselves. But in Sura 66:9, God commands to make war with people who don’t believe.

6. Because Judaism and Christianity were divided into sects, the Quran says that they were not of God (see Suras 30:30–32; 42:11–15).

Yet Islam is divided into many warring sects, and therefore Islam is false as well, according to the Quran.

7. In Sura 11:45, we read that Noah’s son “was among the drowned,” that is he died in the flood. But in Sura 21:76, we read that God saved “all his kinsfolk from the great calamity ...”

8. At first Muhammad was nice to the Christians and the Jews. The Quran says that if they try to convert you to “unbelief” to “forgive them” (Sura 2:59, 103). Then Muhammad says to slay all unbelievers (Suras 5:55; 9:29–30; 66:9).

9. There are conflicting views about the number of days of creation. In Sura 41:8–11 the Quran says that it took 8 days to create everything (4 days + 2 days + 2 days = 8 days). But it only took 6 days according to the Bible (**Gen. 1:31**). Also in the Quran in Suras 7:52; 10:3; 32:3–4, it says God created everything in 6 days. Then it says that everything was created in a twinkling of an eye (see Sura 54:50). So the Quran conflicts with itself and the Bible.

10. In the creation of Adam, God told his angels to worship Adam (see Sura 2:32). This breaks his own law, that you should only worship God (see Sura 2:77).

All over the Quran we read that God is an absolute one.

Sura 112 says:

“He is God alone: God the eternal! He begetteth not, and He is not begotten; and there is none like unto him.”

It also says that:

“And they say ‘God has a son.’ No! ... sole Maker of the heavens and the earth!” (Sura 2:111; 4:169).

Problem is, why does the Quran say that:

“Have WE not made the earth a couch? And the mountains tent stakes? ... And built above you seven solid heavens” (Sura 78:8, 11).

“And as to the earth, WE have spread it out...” (Sura 50:7).

“WE have not created the heavens and the earth and whatever is in between them in sport: We have not created them but for a serious end” (Sura 44:39).

Question: If God is alone, has no son, is sole maker of all things, they deny the Trinity saying God is one not three (see Sura 5:77). So the question is, Who is “WE” in these verses? Not just in these verses, but this is all over the Quran. It talks about how “we parted the sea,” and “we

made a covenant with Israel.” Some Muslim scholars say that this is the plural of majesty, like in [Genesis 1:26](#), where God says, “Let Us make man in Our image, after Our likeness.” Problem is, recently historians are starting to discover that the plural of majesty was never known among the Hebrews, and it came to be during the Medieval times of the kings of England, in Europe. So who is we? Was Muhammad claiming divinity, even though he denied it?

11. To drink wine (Suras 16:67; 2:219; 4:43), or not to drink wine (Sura 5:92)?

12. Did Jesus die (Sura 19:33; 3:55) or not? (Sura 4:157–158).

13. In one part of the Quran, God says that you need a mediator to talk to him (Sura 42:51–52), and that it “beffitteth not a man,” meaning all men. In another place, it says that Moses spoke directly to God (Sura 7:143; 4:164).

14. In one place, it says that Abraham was not an idolater (Sura 3:67; 6:62), but in another place, you see Abraham committing idolatry (Sura 6:75–78).

15. In one place, Muhammad is told not to bother in converting unbeliever (Sura 2:6–7), for their fate is sealed. In another place, Muhammad is told to attempt their conversion by peaceful means anyway (Sura 24:54).

16. Muhammad first said that it does not matter where you are facing to pray because God is everywhere (Sura 2:109). Then he changed his mind and said that we should pray towards Jerusalem, and then changed his mind again and said we should face Mecca (Sura 2:119–121, 138–144). And this contradiction is all in the same chapter.

17. Finally, one huge contradiction in the Quran that actually is embarrassing to the Muslims. The Quran claims that the book is written in pure Arabic (see Suras 12:2; 13:37; 16:105; 41:44).

Robert Morey says:

“The Quran is not perfect Arabic. It contains many grammatical errors, such as Suras 2:177, 192; 4:162; 5:69; 7:160; 13:28; 20:66; 63:10. etc ...” (*Islamic Invasion*, p. 119).

In his book, *The Foreign Vocabulary of the Quran*, Arthur Jeffery documents the fact that the Quran contains over 100 foreign (non-Arabic) words. There are Egyptian, Hebrew, Greek, Syriac, Akkadian, Ethiopian and Persian words and phrases in the Quran.

Back to Muhammad’s question: “Can they not consider the Koran? Were it from any other than God, they would surely have found in it many contradictions.” How would you answer Muhammad, if he were still alive today?

Do the Bible and the Quran Contradict?

The Koran says that the Bible and the Koran agree with one another, that there is no difference between the two:

“We believe in God and that which has been sent down to us [Quran], and sent down on Abraham and Ishmael, Isaac and Jacob, and the [Israelitish] tribes, and in that which was given to Moses [the law] and Jesus [the Gospel], and the prophets of their Lord; we make no division between any of them ...” (Suras 2:130; 3:78).

But there are many differences between the two books.

As we have shown earlier, the Quran says creation took place in 8 days, the Bible says 6 days. We showed you earlier that one of Noah’s sons died in the flood, but the Bible says all his sons were saved. Sura 11:4–6 says the ark landed on Mount Judi, the Bible says it landed on the Mountains of Ararat, which were east of the land of Shinar, most likely in Iran!

The Quran says that Abraham's father was called Azar (Sura 6:74), but the Bible says Terah (Gen 11:27).

Abraham did not live and worship in Mecca (Sura 14:38), but south of Bethel, according to the Bible (see Gen 13:3).

“It is virtually certain that Abraham *never* reached Mecca” (Watt, p. 136, *Muslim and Christian Encounters*, emphasis mine).

It was Abraham's son Isaac, not Ishmael that was sacrificed (see Sura 37:100–110 and Gen. 22).

He did not build the Kaaba, as history has shown us and it is not in the Bible (see Sura 2:121–122).

He was not thrown into the fire by Nimrod as the Quran claims (see Sura 21:60–69). This is a very serious error in Biblical and secular history. Nimrod was dead for centuries while Abraham walked this earth.

It was not Pharaoh's wife that adopted Moses (Sura 28:7–8); it was Pharaoh's daughter (Exodus 2:5).

Noah's flood did not take place in Moses' day (Sura 2:248–;9; 7:130–132, cf. 7:57 ff). This error cannot be easily swept aside.

The Quran says Haman lived in Egypt during Pharaoh's day in the time of Moses building the tower of Babel (Suras 28:5–7, 38; 29:38; 40:24–25, 38–39). But Haman actually lived in Persia 1,000 years later (see the book of Esther). This contradicts secular as well as biblical history.

Crucifixion was not used in Pharaoh's time, the time of Moses (see Sura 7:121). This also contradicts secular history. The Carthaginians are the ones who invented crucifixion, and then the Romans took it from them.

Mary, the mother of Jesus—her father was not Imram (Sura 66:12). Muslims say she was a descendant of Aaron, but Sura 3:30–43 plainly says that she [a woman of Imram] gave birth to Mary, and Imram said a prayer when she was born, and Zechariah took care of her when she was born. She is also called the “sister of Aaron,” Moses' brother (see Sura 19:29). Mary and Aaron lived thousands of years apart from each other! Muhammad confused her with Miriam, the sister of Moses and Aaron.

She did not give birth to Jesus under a palm tree, but in a stable (see Sura 19:20–23; Luke 2:1–20).

Muhammad made up fictional speeches of the people in the Bible, using such words as “Muslim” and “Islam,” which were not used in the languages of those people at that time. These people did not call themselves Muslims (see Suras 2:122–126; 3:45–52, 60; 7:120–126; etc.).

The test of how the soldiers would drink the water from the stream did not take place in the days of Saul when David defeated Goliath, but many years earlier with Gideon (cf. Sura 2:250 with Judges 7:1–8).

In Sura 20:87–88, 96 we are told that the Israelites built a golden calf at the suggestion of the “Samaritan.” Muhammad did not know that Samaria was founded by the Israelites under King Omri, and then when Assyria took them away captive in 721 B.C., they put other races of people into Samaria years after Moses was in the wilderness. This also contradicts secular as well as Biblical history.

The *Encyclopedia Britannica* says:

“The deviations [in the Quran] from the Biblical narratives are very marked, and can in most cases be traced back to the *legendary anecdotes of the Jewish Haggada and the Apocryphal Gospel*. Much has been written concerning the sources from which Muhammad derived his information; there is no evidence *that he was able to read*, and his dependence on *oral communication* may explain some of his misconceptions ...” (see samples above, 13:479, emphasis mine).

This is true, even in the Quran he is called the “Unlettered Prophet” (7:156). Arabic scholar Edward Sell says:

“He certainly did not get them from the Old Testament. The confusion of names is quite remarkable” (*Studies*, p. 225).

“As pagan, Jewish, and Christian traders sat around the fire telling each other favorite stories, they would get the names, times and events all jumbled up and confused” (Morey, *Islamic Invasion*, p. 141).

The worst way to preserve anything is through human memory. Our human memories are too fragile to remember details of history. This is why God commanded Moses and the prophets, and the whole Bible for that matter, to be “written in a book,” as eyewitness testimony!

Does the Quran Contradict Secular History?

There are many historical mistakes in the Quran. If the Quran is the word of God then it should not contain any mistakes. Let’s go through some of them.

In Sura 105 Muhammad claims that the army of the elephant was defeated by birds dropping stones of baked clay upon them. According to historical record, Arbah’s army withdrew their attack on Mecca after small pox broke out among the troop (see Guillaume, *Islam*, p. 21 ff).

The Kaaba was not built by Abraham, but by the pagans for Allah, or Hubal the moon god, to encase the black stone that fell out of the sky as we have proved earlier.

One of the greatest errors I have seen from a religious book, is the claim that Alexander the Great, who is called the “Two Horned One” in the Quran, was a Muslim, he worshipped Allah and lived to a good old age (see Sura 18:82–98). This error is ironclad. History shows that Alexander the Great was a pagan sodomite, and died at a young age. [Daniel 8](#) in the Bible gives you an accurate description of Alexander the Great. Now some try and dispute this account and say it wasn’t Alexander the Great but someone else. The problem with that is, the only person in all of history who was called the “two horned one” was Alexander the Great. Also this story matches exactly to the myth of Alexander the Great in a book called the *Romance of Alexander*. And even Muslim scholars recognized that this is speaking of Alexander the Great (see Yusuf Ali’s translation of the Quran).

Warraq says:

“The account of Alexander the Great (Sura 18:82) is hopelessly confused historically, and we are certain it was based on the *Romance of Alexander*. At any rate, the Macedonian was *not a Muslim*, and he did not live to an *old age*, nor was he *contemporary of Abraham*, as Muslims contend” (*Why I Am Not a Muslim*, p. 158–159, emphasis added).

The *Encyclopedia Britannica* writes:

“His [Mohammed’s] account of Alexander introduced as the ‘Two Horned One’ (Sura 18:82), is derived from the *Romance of Alexander*, which was current among the Nestorian Christians of the 7th century in a Syriac version” (15:479, emphasis mine).

How can we rely on a book that is filled with so many errors as the Quran!

The Quran denies the crucifixion of Jesus Christ (Sura 4:157–158). The crucifixion is an absolute historical fact. There are non-Christian, Roman, Christian, and Jewish sources that will testify that Jesus was actually crucified on that Passover day. Read Lee Strobel’s book, *The Case for Christ*. He has a law degree from Yale, and was a former journalist for the *Chicago Tribune* who denied Christianity, and put his law skills to the test. When he was done with his investigation he realized that the Bible is historically accurate and Jesus did die and was resurrected! See also this web site for the crucifixion being a historical fact! <http://answering-islam.org/Gilchrist/crucifixion.html> and <http://answering-islam.org/shamoun/documents.html>

Sources of the Quran

What are the sources of the Quran? Where did these versions of Biblical history and secular history come from? The answer is paganism, the Talmud, the Apocrypha, and other books of fables and legends!

Warraq writes:

“The prophet *transferred* to Islam the beliefs and practices of the *heathen pagan Arabs*, especially into the ceremonies of the pilgrimage to Mecca. And yet Muslims continue to hold that their faith came directly from Heaven, and that the ‘Quran is held to be of eternal origin recorded in heaven, lying as it does there upon a preserved table’ (Suras 85:21; 6:19, 97) ... Perhaps Muslims have the unconscious fear that if we can trace the teachings of the Quran to a purely *human and earthly source*, then the entire edifice of Islam will crumble” (*Why I Am Not a Muslim*, p. 34, emphasis mine).

Professor Jomier, one of France’s greatest Middle Eastern scholars says:

“Muslims receive these narratives as the word of God, *without enquiring about their historical background*. In fact we have here a popular poetic form of *legends, variants of religious themes known from other sources*” (Morey, *Islamic Invasion*, p. 147, emphasis mine).

Morey also notes that:

“Abraham Geiger in 1833, and further documented by another Jewish scholar, Dr. Abraham Katsh, of New York University, in 1954, that ‘many of the stories in the Koran come from the *Jewish Talmud, the Midrash, and many Apocryphal works*’” (ibid., pp. 148–149, emphasis mine).

The *Encyclopedia Britannica* also documents the same thing (15:648). And what is amazing is that:

“In spite of all the evidence, it is interesting that Muslim authors have been most unwilling to address the issue of the human origins of the Koran, but have simply repeated their dogmatic assertions about its divine origin. In fact, in our research of

Muslim authors we have not even come across an acknowledgment of such problems in the Koran, to say nothing of solutions” (*Answering Islam*, p. 309).

W. St. Clair-Tisdall is the best source for the origins of the Quran. He demonstrates the direct dependence of Quranic stories on the Bible, from the Talmud, the Apocrypha (Jewish and Christian), Zoroaster Buddhism, and also Hinduism. To read his book on-line go to <http://www.answering-islam.org/Quran/Sources/Tisdall/> Also this web site, where he answers his critics at <http://www.answering-islam.org/Quran/Sources/Tisdall/WW/>

Here is a brief summary of the sources of the Quran:

- The birth of Christ in Sura 19:22–34 came from the *The History of the Nativity of Mary and the Savior’s Infancy*.
- Alexander the Great, as we have seen, came from the *Romance of Alexander*.
- The Seven Heavens in Sura 17:46; 23:88; 41:11; 65:12, came from Indo-Iranian sources in both Hindu and Zoroastrian scriptures.
- In Sura 11:9 we find God’s throne above the waters. This comes from the Jewish Rashi.
- In Sura 7:44 there is mention of a wall called Aaraf. This comes from the Jewish Midrash.
- In Suras 15:17; 37:7; 67:5 we find Satan listening stealthily and being driven away with stones. This story we find in Jewish writings, about Genii “listening behind the curtain in order to gain knowledge of what is to come.”
- Sura 1:29 talks about hell being full. In the Rabbinic book Othioth Derabbi Akiba 8:1, we find the same thing.
- Sura 24:24 is found in the Jewish Talmud (Cheiga 16 Taanith 11).
- The traditions of Mount Caf is a garbled and misunderstood version of the passage in Hagigah.
- The Creation of Adam (Sura 2:28–33) resembles the Midrash Rabbah on Leviticus, Parashah 19, and Genesis, Parashah 8; and Sanhedrin 38.
- Various Suras also recount that God commanded the angels to worship Adam (Suras 7:10–26; 18:48; 20:115; 37:71–86). This agrees with the account in the Midrash of Rabbi Moses.
- Cain and Abel (Sura 5:35) resembles the Mishna Sandhedrin 4:5. The conversation of Cain and Abel is taken from the Targum of Jerusalem.
- The conversations of Noah when they were building the ark is from the Sandhedrin 108.
- The story of Abraham being saved from Nimrod’s fire (Suras 2:260; 6:74–84; 21:52–72; 19:42–50; 26:69–79; 29:15–16; 37:81–95; 43:25–27; 60:4 etc ...) All stories about Abraham have been shown to be from the Jewish Midrash Rabbah (see Tisdall and Geiger).
- Muhammad often refers to God as “rabb,” meaning “Lord.” Sometimes as “Lord of the Worlds” (see Suras 56:79; 82:29 83:6). Also at the head of each Sura we see God being called “The Merciful” (Suras 55:1, 78:3). This term was used before Islam, by the pagan Arabs. It has been found in South Arabian inscriptions.
- The story of the seven sleepers (Sura 18:8–26) comes from a legend that arose around the 5th century, and spread all over Europe and Asia. It originated from a Syrian Bishop named James Sarug.
- The denial of the crucifixion of Jesus (see Sura 4:157–158) comes from the apocryphal book Travels of the Apostles (see Abdul-Haqq *Sharing Your Faith With a Muslim*, pp.130–139 for a full study).

Warraq writes:

“These Old Testament characters ... mentioned in the Koran ... as the *Dictionary of Islam* puts it: ‘[are] with strange want of accuracy and a *large admixture of Talmudic fable*’” (*Why I Am Not a Muslim*, p. 54, emphasis mine).

Interestingly, the Quran in Sura 25:5 says that the unbelievers say:

“... tales of the ancients he hath put in writing! And they are dictated to him morn and even.”

Muhammad’s response:

“He hath sent it down who knoweth the secrets of the heavens and the earth” (v.6).

This reply does not deny the existence of myths in the Quran. It only denies that these myths were from Muhammad, which he dictated or had dictated to him. It emphasizes that, even though they were “fairy-tales,” yet they are from God! So Muhammad himself admits that he was borrowing from known stories. He does not refute the fact that he was borrowing from known myths!

This is the reason we admire the question al-Razi asks when he says: “How can the command of the Qur’an, ‘say, “He sent it down, who knows the secret in the heavens and earth,”’ (Sura Ta Ha 20:7) be a reply to the unbelievers’ accusation of the Quran that it was the fairy-tales of the ancients?” For what comes to one’s mind, which is what al-Razi and others also expected, is that the Quran should negate this accusation, not confirm it!

Even Muhammad admitted: “I am not an apostle of new doctrines...” (Sura 46:8, Rodwell Translation). And we see that in all the stories of the Quran was nothing new. They were all borrowed from myths legends and paganism.

And the origins of these sources are nothing more than:

“... *legendary and spurious ... which began to appear in the 2nd century. They were mostly forgeries, and we so recognized from the first. ‘They were so full of nonsensical stories of Christ and the Apostles, that they had never been regarded as divine ...’* Deliberate attempts to *fill the gaps* of the New Testament story of Jesus in order to further heretical ideas by *false claims ...* It is said that *Mohammed got his ideas of Christianity from these books*” (*Halley’s Bible Handbook*, p. 747, emphasis mine).

The Abrogater of Verses

In Sura 2:100 and 16:103 Muhammad says this, “Whatever verses we cancel, or cause thee to forget, we bring one better or like it.” First, what’s amazing is, in an earlier verse (v. 20), he challenges people to “produce an sura like it.” And here he is canceling them. Looks like God was violating his own law. But why would God have Muhammad cancel verses and bring other ones just like it or better? Isn’t God’s revelation good enough for all races and for all times, and to give it to us just once? Can’t he produce a verse that’s perfect one time? The Bible says, “The word of the Lord endures forever” (1 Peter 1:25). In the Quran, this is not the case! In the Bible there is not one case where a prophet cancelled any verses.

Secondly, notice in this verse that Muhammad “forgot” something God told him. So now we have some of God’s message lost because Muhammad had a bad memory.

Let's go through some of the verses that Muhammad cancelled to illustrate the change in the Quranic text.

Let's start with the Satanic verses. According to one version of these verses, Muhammad had an early revelation in Mecca, which allowed the intercession of idols:

“Do you consider Allat and Al-Uzza and Al-Manat, the third the other? Those are swans exalted; Their intercession is expected ...”

Some time after, Muhammad received another revelation canceling the last three lines and substituting them with what we find now in Sura 53:21–23, which omits the part about the pagan gods interceding. According to Watt, both versions had been recited publicly. Muhammad's explanation was that Satan had deceived him and inserted the false verses without him knowing it! (see Watt, pp. 60–61). Problem is, if Satan deceived him in this part of the Quran without him knowing it, how do we know that Satan did not deceive him in another place in the Quran without him knowing, and that verse is still in the Quran today?

The command to stone adulterers was changed to 100 stripes (Sura 24:2).

The “sword” verse (Sura 9:5) supposedly annuls the 124th verse that originally encouraged tolerance (cf. 2:256), yet in other places it urges Muslims to “fight those who believe not” (9:29) and fight and slay the pagans wherever you find them (9:5). Of course, here's a contradiction!

A contradiction can be found in the fact that the Quran claims that there can be “no changes to the word of God” (10:65). For there is none that can alter or change the words of God (6:34). But here Muhammad is canceling verses (Sura 2:100). Geisler writes that most of the time you see the corrected verses near the ones being corrected. The reason for the abrogation of verses is quite clear. There are many contradictions in the Quran, and Muhammad said you can't find any or else its not God's word:

“Can they not consider the Quran? Were it from any other than God, they would surely have found in it many contradictions” (Sura 4:84).

The Quran claims that humans are responsible for their own choices (18:28), yet it also claims that God has sealed the fate of all in advance (17:14; 10:99–100).

Scientific Errors in the Quran

Some critics question just how scientific the Quran really is. Take for instance the statement that humans are made from a clot of blood:

“Then we made the sperm into a clot of congealed blood; Then of that clot we made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh (Sura 23:14).

This is scarcely a scientific description of embryonic development. For a full explanation of this go to <http://www.answering-islam.org/Quran/Science/embryo.html>

Here are others:

- The Quran speaks of travelling west to “the setting of the sun, he found it setting in a muddy spring” (Sura 18:84). Of course this is absolutely impossible.

- The Quran claims the earth is flat! Yes flat! Now the Bible says the earth is “round” (Isaiah 40:22 Moffatt Translation). The Quran however:

“alludes to the fact that the earth is *flat* and its mountains are like poles which create a balance so that the earth does not tilt” (*Unmasking Islam*, p. 175, emphasis mine).

In Sura 88:17, 20, it is recorded:

“Will they not regard the camels how they are created ... and the earth how it is spread?”... In page 509, Jalalan says: “in his phrase, ‘how it is spread’ he denotes that the earth is *flat*. All scholars of Islamic law agree upon this. It is not round as the physicists claim” (ibid., p.175).

The Dawood Translation translates this verse as “The earth how it was leveled flat (88:20). See also the Suras that show the mountains, like poles, hold the earth in place so it won’t tilt (21:32; 50:7). Sura 2:20 says that the earth is a “bed” for us humans. Beds are flat, so in the Quran, the earth is flat! But is the earth flat? Absolutely not! And mountains do not hold the earth steady. Any geologist will tell you that mountains actually cause earthquakes!

The Quran also says that the sky is a solid dome or a roof (see Suras 2:20; 21:33). *The New Commentary on the Whole Bible* by Jamieson, Fausset and Brown says:

“...an allusion to the ancient Near Eastern cosmological thought that considered the earth flat with the sky a *vault*, sustained by pillars ...” (p. 940, emphasis mine). Scientifically the Quran fails.

Now there is a myth being spread by the Muslims that the Muslims were great men of science due to the Quran. But Muslims got their science from:

“... the works of ancient *Greeks*, and the Muslims are important as the *preservers* and transmitters of Greek (and Hindu) learning ... [but] most of the credit [for science] must go to the Persians, *Christians and Jews* ... There is a persistent myth that Islam encouraged science. Adherents of this view quote the Quran and Hadith to prove their point: ‘Say shall those who have knowledge and those who have it not be deemed equal?’ (Quran 39:12); ‘Seek knowledge in China if necessary;’ ‘The search after knowledge is obligatory for every Muslim.’ *This is nonsense* because the knowledge advocated ... *is religious knowledge*. Orthodoxy has always been suspicious of ‘knowledge for his own sake,’ and *unfettered intellectual inquiry is deemed dangerous to the faith.*” (Warraq, *Why I Am Not a Muslim*, pp. 272–273, emphasis mine).

Muslims boast that the Quran says that the universe is “expanding” and scientists only found this out 50 years ago, while the prophet wrote about this 1,400 years ago, so the Quran must be from God. Problem is, as we have pointed out, Muhammad borrowed many things from the Jews! When the Quran talks about the universe in many Suras, first it contradicts the Sura we have just quoted that the heavens are a “solid roof” or a “dome,” because domes or roofs don’t expand.

Secondly, these Suras that talk about the universe are very similar, and in some cases *identical to the book of Isaiah chapters 40–49*. Here God talks about how He “stretcheth out the heavens as a curtain” (*Isaiah 40:22*). This knowledge was around *long before Muhammad was born*. He borrowed this knowledge from the Jews!

They also boast about the Quran when it talks about creating man in different “stages” of development, and how science shows the evolution of man from its primitive form to our present day form. The problem here is, all the different bones like Cro-Magnon man and Neanderthal man and so on, have been disproven to be proof of the evolution of man (see *Bones of*

Contention by Marvin L. Lubenow)! This book is one of many that show these theories to be false. There is no evidence that man developed in stages!

But where did Muhammad get this theory that man was developed in “stages” as the Quran says? As we have noted above, the Muslims got their knowledge of science from the Greeks. The idea that man developed from “stages” is nothing new. That was around long before Muhammad was even born, just like the embryology in the Quran, which came from the Greeks as well!

“The Great Chain of Being ... patterned after *Plato*. According to this concept the Almighty had created a great ladder or chain of living things, from single celled organisms all the way up to humans, each organism being a bit more complex than the one below it... the Great Chain of Being we are dealing not with biblical concepts but with *pagan Greek philosophy*” (*Bones of Contention*, pp 93–94, emphasis added).

So again the Quran is scientifically inaccurate. And the accuracy it does show, comes from the Bible, from the book of Isaiah chapters 40–49. The Muslims should praise the Bible for its accuracy not the Quran!

Muhammad and the Occult

We showed you earlier how Muhammad talked to the dead, and visited cemeteries, and Haykal, one of the best biographers of Muhammad, admitted that he had psychic ability (see Norman Geisler, *Answering Islam*, pp. 155–56).

Mr. Ankerberg says:

“Oxford educated Alfred Guillaume was a professor of Arabic at both Princeton and the University of London ... He observes that Muhammad first considered himself as belonging to the category of shair-man with mysterious esoteric knowledge which was generally attributed to a familiar spirit called a jinn or shaytan” (*Facts on Islam*, p. 11).

He goes on to say:

“Mohammed’s inspiration and religious experiences are remarkably similar to those found in some forms of spiritism. Shamanism, for example, is notorious for fostering periods of mental disruption as well as spirit possession. Significantly Muhammad experienced Shaman-like encounters and phenomena. Further, many authorities have noted that spirit possession frequently leads to the kinds of experiences that Muhammad had” (*ibid.*, p. 10, see Arthur Jeffery’s *Islam: Muhammad and His Religion*, p.16).

Geisler says:

“Another authority describes the Quranic verse in this way: ‘The Shortest verses generally occur in the earliest Suras, in which the style of Mohammad’s revelation comes very close to the *rhymed prose (saj)* used by the *Kahins*, or soothsayers of his times ...’” (*Answering Islam*, p. 93, emphasis mine).

Warraq writes:

“The belief in angels and demons is said to have been acquired from the *Persians* (the Koranic word ‘ifrit’ meaning ‘demon’ is of Pahlavi origin). If this is the case then it was

acquired long ago, for the *Pagan Arabs before Islam already had confused the notion of a class of shadow beings* everywhere present yet nowhere distinctly perceived, the jinn or djinn... For the Heathen Arabs, the jinn were invisible but were capable of taking various forms, such as those of snakes, lizards and scorpions. If a jinn entered a man it rendered him mad or possessed [like Muhammad claimed]. Muhammad... *maintained a belief in these spirits*: ‘in fact the prophet went so far as to *recognize the existence of heathen gods*, classing them among the demons (see Sura 37:158) ... these primitive superstitions ... held their ground in [Muslim] Arabia ... [and] spread over the rest of the [Muslim] world ... Mohammed’s own beliefs in jinns are to be found in the Koran ... Sura 72 (entitled ‘The Jinn’) 6:100 ... 6:128... 37:158 ... 55:14 ... The angel Gabriel is spoken of as a companion of Muhammad, just as though he were a jinni accompanying a poet, and the same word ‘nafatha,’ blow upon, is used of an *enchanter, of a jinni* inspiring a poet and of Gabriel revealing to Muhammad” (*Why I Am Not a Muslim*, pp. 48–49, emphasis mine).

Muhammad also classed the Sabians and the people of Zoroaster as the “people of the book” Now these Sabians were those who were

“... the people of the book ... [who] worshipped the stars and admitted to the existence of astral spirits ... Insofar as the Sabians may have influenced Muhammad, we may note the prevalence of oaths by stars and planets in the Koran (Sura 56:75: ‘I swear by the falling of the stars ...’ Sura 53 entitled ‘The Start,’ verse 1: ‘By the star when it plunges ...’) ...” (ibid., p. 65, emphasis mine).

The God of the Bible condemns astrological observations (see [Deuteronomy 4:15, 19; 18:10–12](#)).

What is a soothsayer? One who practices divination, generally associated with the occult sciences. Hinduism, Zoroasterism, Mithraism all have elements of astrology in them. We see in Sura 15:16: “We set the signs of the Zodiac in the heavens ...” Islam condones, not condemns astrology. In Sura 53:45 Muhammad refers to “Sirius” the dog star worshipped by the pagan Arabs.

Here is a warning to Christians about the false prophets: “If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign [In Muhammad’s case the sign is the Quran] or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods [The Quran which teaches us to worship the Moon God Hubal], Which thou hast not known, and let us serve them” ([Deut. 13:1–2](#)). Then God says it is a test to see if we love him and stay with his religion ([v.3](#)). Then it pronounces the death penalty on these false prophets ([v.5](#)).

Women in Islam

Women in Islam are second class citizens. The Quran declares that “Men are superior to women on account of the qualities with which God gave them” (Sura 4:38). Little does Muhammad know that women are stronger than men in the qualities that God gave them. The Bible teaches that men and women are equal ([1 Corinthians 11:11](#)). That they should love one another. The Bible says, “Husbands love your wives, even as Christ loved the church, and gave himself for it” ([Eph 5:25](#)). We should give our lives to the point of death to our wives. The Bible

says that the husband is the head of the wife (Eph. 5:23). But this has nothing to do with equality. The Prime Minister of Canada is the head of the country. Is he superior to us? No, he was appointed leader of the country. It has nothing to do with equality. And the Biblical definition of leadership is service (Matthew 23:11). For a full study on women in Islam and violence against women in Islam go to <http://answeringislam.org/Green/womenstatus.htm>

Homosexuality

Homosexuality: is it condoned or condemned in the Quran? There are two conflicting views of homosexuality in the Quranic verses. There are many scriptures that condemn it (see Suras 4:16; 7:80–81; 26:165; 27:55). But there are also Suras that condone it!

Warraq explains:

“A great tolerance for homosexuality in the Islamic world has been recognized for a long time. From the 19th century onward, many Westerners have been going to Muslim north Africa to look for homosexual adventure that their own society [Christian] condemned” (Why I Am Not a Muslim, p. 341, emphasis mine).

“However ambiguity creeps in, in the passage of the Koran describing the delights of paradise [Heaven] ...” (ibid., p.341).

Sura 52:24 says:

*“We shall unite the true believers with those of their descendants who follow them in their faith, and shall not deny them the reward of their good works ... Fruits we shall give them, and such meats as they desire. They will pass from hand to hand a cup inspiring no idle talk, no sinful urge; and there shall wait upon them *young boys of their own as fair as virgin pearls*” (see also 56:17; 76:19).*

In the book *99 Names for God* Judith Miller examines these scriptures about having sex with young boys. She demonstrates that these scriptures do mean homosexual relations with these boys.

“... are these boys available for sexual dalliance, or are they only to serve? (Warraq, p. 342).

Homosexual marriages were known among the Arabs:

“We have enough historical and philological evidence to show homosexuality was known in pre-Islamic Arabia. Our evidence is richer for the 7th century ... During the Abassid period there seems to have been many Caliphs who were homosexual ... As for Muslim Spain in the 11th century Henry Peres tells us: ‘Sodomy is practiced in all courts of the Muluk AlTawaif’” (ibid, p. 342).

The Ishmael Myth

Many Arabs today claim to be descendants of Ishmael, Abraham’s son. Is this true? McClintock and Strongs, a well-known encyclopedia of religion comments:

“There is a prevalent notion that the Arabs, both of the south and the north, are descended from Ishmael; and the passage [Gen 16:12](#) ... is often cited as if it were a prediction of that national independence which, upon the whole, the Arabs have maintained more than any other people. But this supposition ... is founded on a misconception of the original Hebrew ... these prophecies found their accomplishment in the fact that the sons of Ishmael being located ... *east of the other descendants of Abraham* whether by Sarah or by Keturah. But the idea of the southern Arabs being of the posterity of Ishmael is *entirely without foundation*, and it seems to have originated in the tradition invented by Arab vanity that they, as well as the Jews, are of the seed of Abraham—a vanity which besides disfiguring and falsifying the whole history of the patriarch and his son Ishmael, has transferred the scene of it from Palestine to Mecca ... The vast tracts to the country known to us under the name Arabia gradually became peopled by a variety of tribes in different lineage” (*Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, 1:339, emphasis mine).

Robert Morey writes:

“Most standard reference works on Islam *reject* the Arab claim to Abrahamic descent ... [The] *Encyclopedia of Islam* traces the Arabs to non-Abrahamic origins. Even the *Dictionary of Islam* questions the whole idea that the Arabs are descendants of Ishmael” (*Islamic Invasion*, p. 24, emphasis mine).

Warraq writes:

“As for the historian, the Arabs are *no more* descendants of Abraham, than the French are of Francus, son of Hector” (*Why I Am Not a Muslim*, p. 131, emphasis mine).

The Ishmaelites with the Midianites “formed a tribal league” (cf. [Judges 8:22–24](#)) (Jamieson, Faussett and Brown, p. 52; see also *Holman’s Bible Dictionary*, p. 961). They went away to “the east” and became “interrelated” with Midian and “their main homeland seems to be east of the Jordan and south of Edom” (Ibid., under “Midian” p. 961). You notice in the Bible that Midianites and Ishmaelites are used interchangeably (see [Gen. 37:25, 28](#) and [Judges 8:22–24](#)). These people lived in the Land of Midian that was right up against the land of Palestine to the east.

These people dwelt in Syria, Midian and Moab, and are:

“*Clearly distinguished from the descendants of Joktan who people the Arabian peninsula*” (*The Interpreter’s Dictionary of the Bible*, under “Ishmaelites,” p. 749, emphasis mine).

The Bible even shows that the Ishmaelites “... settled from Havilah to Shur, which is opposite of Egypt, in the direction of Assyria...” ([Gen. 25:18](#) NRSV).

This is also confirmed by secular history. *The Interpreter’s Dictionary of the Bible* writes that when the Assyrians and the Babylonians conquered the Middle East they found the people of Ishmael north of Arabia dwelling near Assyria (see under articles “Ishmael and Kedar”).

Josephus mentioned that one of Abraham’s great-grandsons joined with the Assyrians. (“Antiquities,” book I, ch. xv §1.) His name was Asshur, the son of Dedan, the son of Jokshan. Jokshan was the son of Abraham. See [Genesis 25:3](#). “And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.” From Sheba have come the

