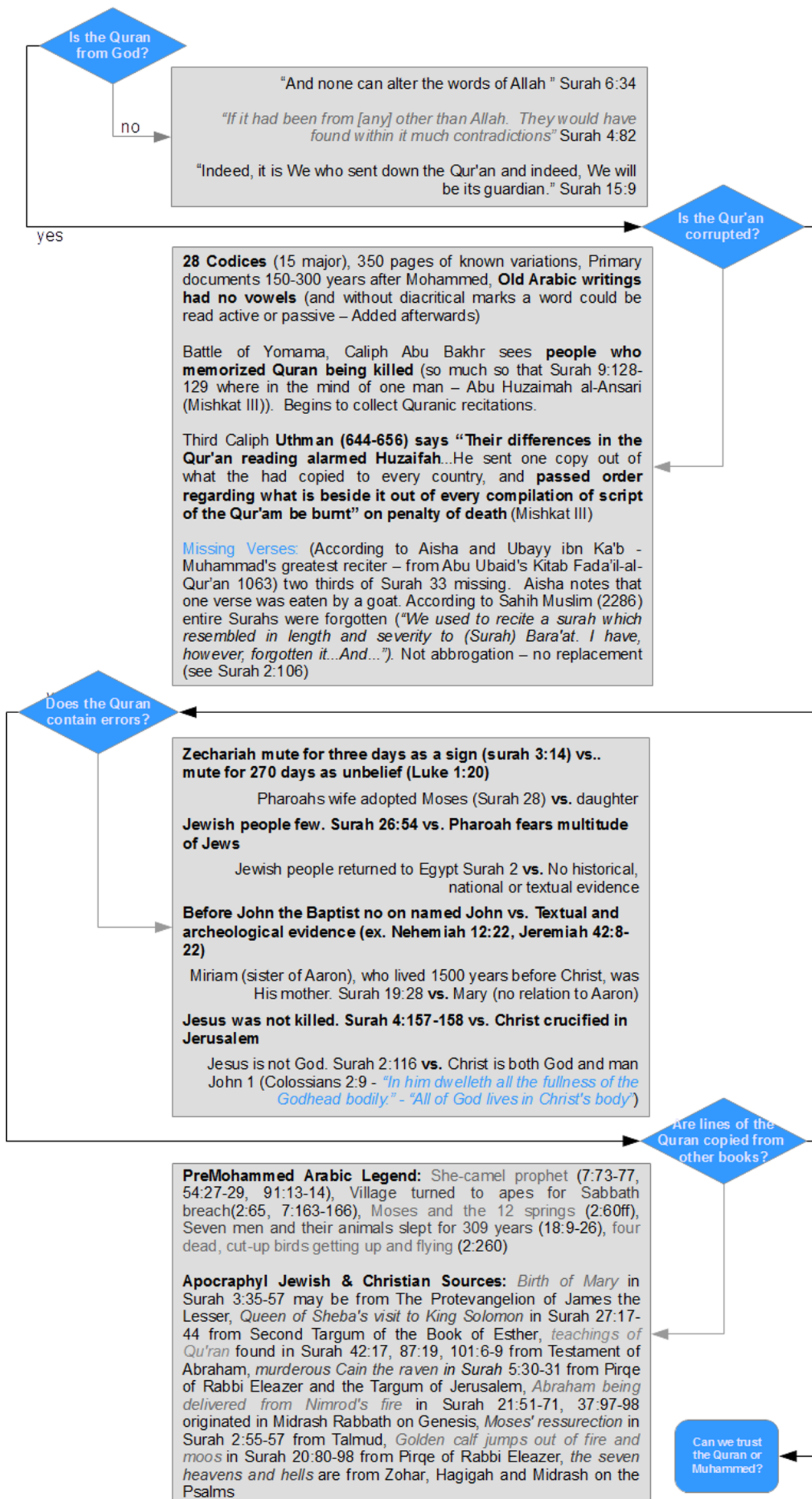
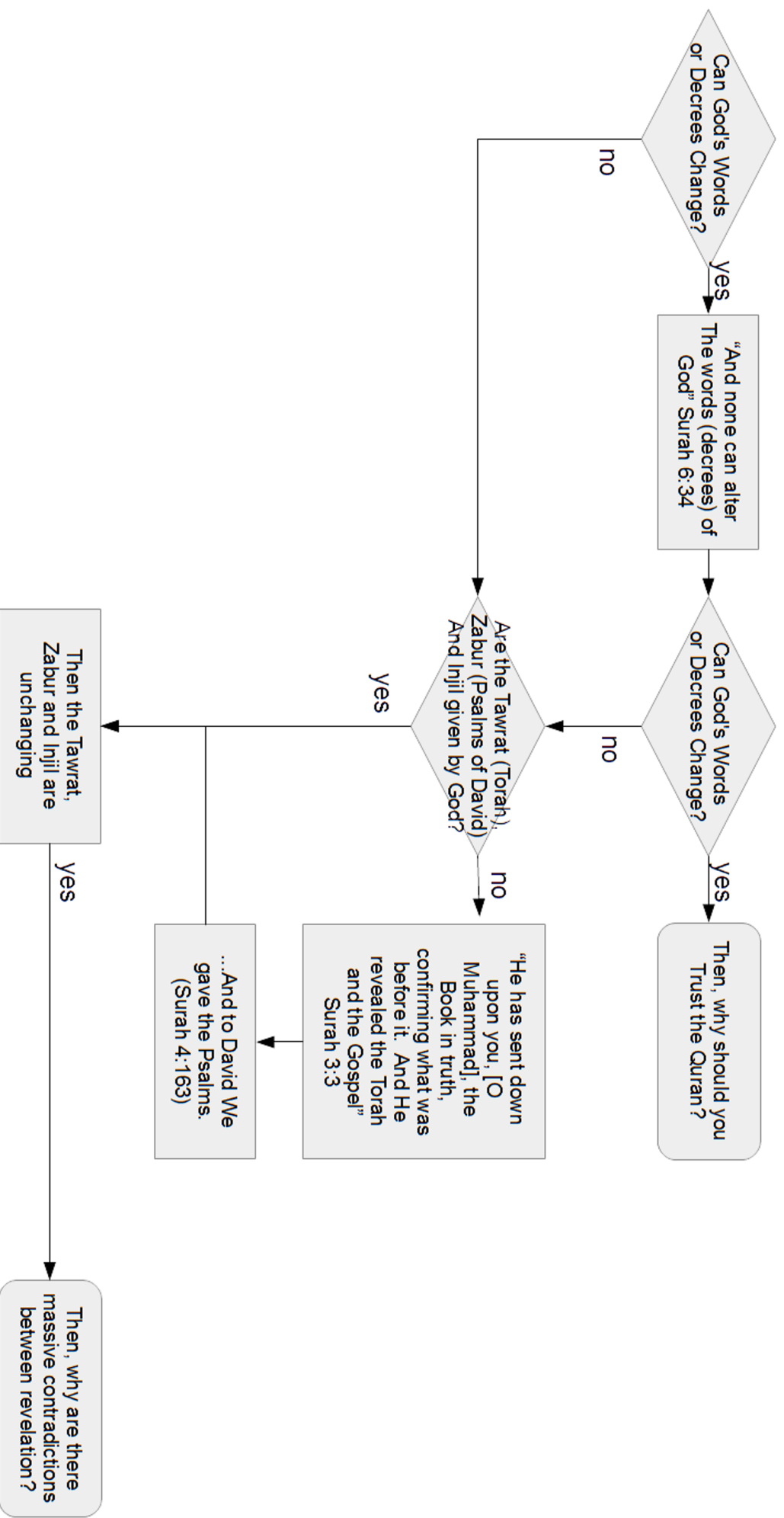
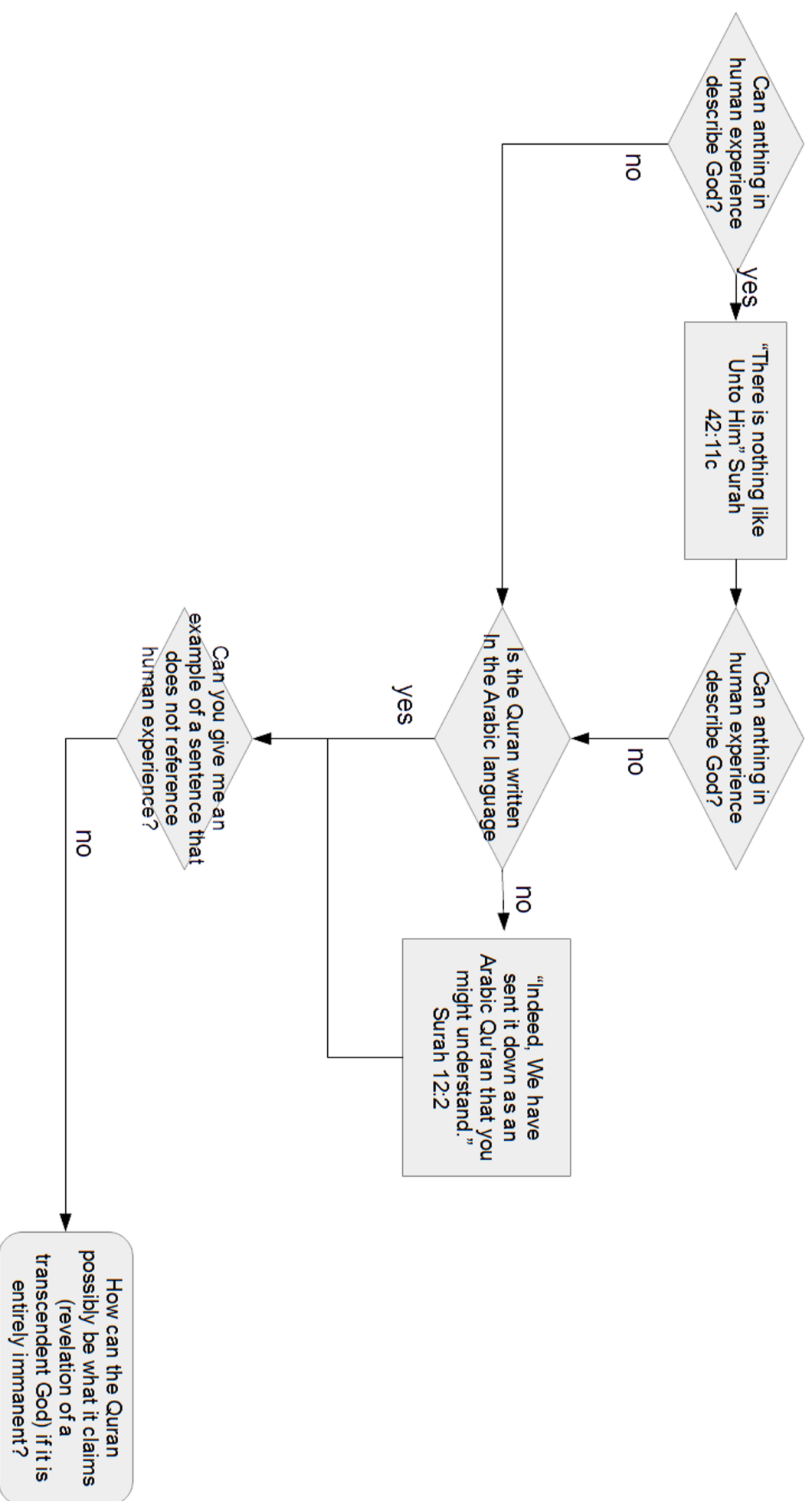








Did Muhammad Copy the Qur'an?

The Qur'an claims to be directly from God. So why have people accused Muhammad of copying sources that were not revealed by God? We examine these claims.

Ok, let's look at plagiarism. Plagiarism is the "practice of taking someone else's work or ideas and passing them off as one's own". This is not always a problem. It doesn't make something wrong or untrue. However **the Qur'an makes a very very clear claim in Surah 10:37 "This Qur'an is not such as can be produced by other than Allah,..."** So if there is copying from other non-scriptural sources, there is a huge problem. Allah has clearly stated that man can NOT create the contents of the Qur'an. However if we have many cases where the Qur'an has clearly copied from books written by man, we have a problem.

The Qur'an very clearly appears to copy the portions of the story of Mary from the Protoevangelium of James the Lesser: a false gospel 500 years before the Qur'an. We have actual physical copies of this text prior to the Qur'an. The nature of judgment throughout the Qur'an (the idea of balances) is taken from the "Testament of Abraham". Surah 87:18-19 calls the "Testament of Abraham" by the name "*Scriptures of Abraham and Moses*". This is a problem because the "Testament of Abraham" is not a scripture of any people. **Muhammad was either incorrect in thinking that the "Testament of Abraham" was a scripture of the Jewish and Christian people or he was incorrect; using the wrong book.** Another example of copying is found in the Infancy Gospel of Thomas, written 350 years before Islam. The story of Jesus taking a bird and bringing it to life is recorded here. We have two documents (one from the 3rd century and one from the 4th) that quote this document, making it clear that it existed well before the Qur'an. There are other texts that the Qur'an appears to have copied. **Clearly the Qur'an is not written by Allah, but incorporates text from human sources.** This document contains 16 potential cases where plagiarism occurs.

Qur'an (Sahih International) (~630 AD)

3:37 Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah . Indeed, Allah provides for whom He wills without account."

3:40 He said, "My Lord, how will I have a boy when I have reached old age and my wife is barren?" The angel said, "Such is Allah ; He does what He wills."

3:44. That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed.

Protoevangelium of James the Lesser (~145 AD)

8:2 But Mary continued in the temple as a dove educated there, and received her food from the hand of an angel.

8:13 But Joseph refused, saying, I am an old man, and have children, but she is young, and I fear lest I should appear ridiculous in Israel. **14** Then the high-priest replied, Joseph, fear the Lord thy God, and remember how God dealt with Dathan, Korah, and Abiram, how the earth opened and swallowed them up, because of their contradiction.

8:6 And behold the angel of the Lord came to him, and said, Zacharias, Zacharias, Go forth and call together all the widowers among the people, and let every one of them bring his rod, and he by whom the Lord shall shew a sign shall be the husband of Mary.

8:12 And the high-priest said, Joseph, Thou art the person chosen to take the Virgin of the Lord, to keep her for him: **13** But Joseph refused, saying, I am an old man, and have children, but she is young, and I fear lest I should appear ridiculous in Israel.



Even though the Protoevangelium of James the Lesser, which Muhammad plagiarized, is considered a fake (pseudepigraphal) gospel created by someone other than James in 145 AD (Many years after the death of James in ~65 AD, but ~500 years before the Qur'an) that has been rejected by all, it clearly states "*Wherefore that which shall be born of thee shall be holy, and shall be called the Son of the Living God, and thou shalt call his name Jesus; for he shall save his people from their sins.*" in verse 9:14. Since the Qur'an clearly states that the Injil, Zabur and Taurat were correct at the time of Muhammad (Surah 35:31, 10:37, 40:69-70, 46:12, 46:29-30, 2:91, 3:3, 4:162, 9:111, 5:51 – chronological order) and that the Qur'an is a confirmation of the text ("*this Book is a verification (of the taurat)*" 46:12 as one of many examples). Since a contradiction occurs either directly between the Qur'an and this source text or indirectly between the Bible and the Qur'an at the time of

Muhammad, this is a sign of serious error. Observe the image of one page of Bodmer 7 (a page of the Protoevangelium of James the Lesser which appears in a Greek Papyrus from the Ferrini Collection dated approximately 300 AD; 300 years prior to the Qur'an).

The existence of the above text is also a contradiction of these three Quranic verses: "*Such are some of the stories of the unseen, which We have revealed unto you, before this neither you nor your people knew them. So persevere patiently, for the end is for those who are righteous*". (11:49). "*A Book We have sent down to you so that you may bring forth mankind from the darkness into the light.....*". (14:1) "*This Qur'an is not such as can be produced by other than Allah, on the contrary it is a confirmation of (revelations) that were sent before it, and a full explanation of the book, wherein there is not doubt from the Lord of the worlds*". (10:37). The story was obviously not revealed by Muhammad, it was seen prior to verse 11:49, the book that was sent down from above was actually from a prior source, and the verse was produced by another. Regardless, the source material was considered a fake and rejected by the very Taurat, Injil and Zabur that Muhammad says were correct in 600 AD.

Qur'an (Sahih International) (~630 AD)

7:8-9 (repeated in 21:47, 23:102-103, 33:39, 42:17, 57:25, 101:6-11) And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful. And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our verses.

50:16-18, 20 And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein When the two receivers receive, seated on the right and on the left. Man does not utter any word except that with him is an observer prepared [to record]. And the Horn will be blown. That is the Day of [carrying out] the threat.

19:70-73 Then, surely it is We who are most knowing of those most worthy of burning therein. And there is none of you except he will come to it. This is upon your Lord an inevitability decreed. Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.

Testament of Abraham (~80-100 AD)

(From Ch. 12) And behold the angel holding the soul in his hand, and he brought it before the judge, and the judge said to one of the angels that served him, Open me this book, and find me the sins of this soul. And opening the book he found its sins and its righteousness equally balanced, and he neither gave it to the tormentors, nor to those that were saved, but set it in the midst. (From Chapter 13) all things in all men are tried by fire and the balance.

(From Ch. 13) The two angels on the right hand and on the left, these are they that write down the sins and the righteousness, the one on the right hand writes down the righteousness, and the one on the left the sins.

(From Ch. 13) The fiery and pitiless angel, holding the fire in his hand, is the archangel Puruel, who has power over fire, and tries the works of men through fire, and if the fire consume the work of any man, the angel of judgment immediately seizes him, and carries him away to the place of sinners, a most bitter place of punishment. But if the fire approves the work of anyone, and does not seize upon it, that man is justified.

The importance of this text is that it presents theology found repeatedly in the Qur'an that is copied from an external source. It also illustrates what Muhammad incorrectly thought the Jewish/Christian scriptures were (the very scriptures he states are correct; Surah 87:18-19). This is the only place where the Qur'an specifically states it is quoting another source: Surah 87:18-19 "*Indeed, this is in the former scriptures, The scriptures of Abraham and Moses.*" However the source material (as seen above) is NOT the "*scriptures of Abraham and Moses*" (the Taurat or "*that which was with them*" - Surah 61:6) but the apocryphal Testament of Abraham. Muhammad incorrectly refers to the Testament of Abraham as the "*scriptures of Abraham and Moses*" or "*that which was with them*". Either Muhammad is incorrect when he mistakes the Testament of Abraham as the scriptures of the Jews and Christians (which it obviously is not – it is not canon or in any widespread use in Judaism or Christendom) or Muhammad is incorrect in declaring that the Testament of Abraham was part of the scriptures of the Jews and Christians (as it clearly was not Jewish or Christian scripture prior to the Qur'an, at the compilation of the Qur'an or following the Qur'an). If Muhammad was incorrect about the Testament of Abraham being the scriptures of the Jews and Christians, it puts the following Suwar into error: Suwar 35:31, 10:37, 40:69-70, 46:12, 46:29-30, 2:91, 3:3, 4:162, 9:111, 5:51.

The source and Qur'an both contain the core eschatological notion of justice vis a vis scales and measures. The source can also be seen to include the idea of angels/jinn on each shoulder and the idea of a man passing through fire to paradise or hell. This manuscript is available in two recensions (later copies, not the original text): a longer and a shorter (a Sahidic text - form of Egyptian language) from the 5th century (two hundred years before the Qur'an). The original text has been estimated to have been created in first century Egypt.

Also, this Quranic/Apocryphal illustration of judgement actually contains no justice at all, as it states that men do not have to do good, but only more good than bad (more charity than murder, more love than rape, more success than child molestation), we see that the notion comes from a very problematic understanding of right and wrong (ethics / morality).

Qur'an (Sahih International) (~630 AD)

5:110 [The Day] when Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic."

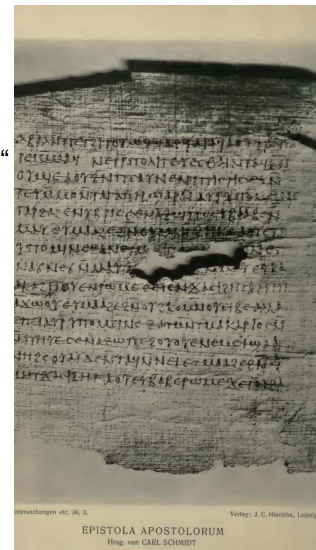
Infancy Gospel of Thomas (~185 AD)

Section 2 And a certain Jew, seeing what Jesus was doing, playing on the Sabbath, went off immediately, and said to his father Joseph: Behold, thy son is at the stream, and has taken clay, and made of it twelve birds, and has profaned the Sabbath. And Joseph, coming to the place and seeing, cried out to Him, saying: Wherefore doest thou on the Sabbath what it is not lawful to do? And Jesus clapped His hands, and cried out to the sparrows, and said to them: Off you go! And the sparrows flew, and went off crying. And the Jews seeing this were amazed, and went away and reported to their chief men what they had seen Jesus doing



The Infancy Gospel of Thomas is obviously pre-Islamic. It was quoted by Irenaeus of Lyon in his work *Against Heresies* in approximately 185 AD. A manuscript fragment (Papyrus Oxyrhynchus 405, see *left top*) of "Against Heresies" exists in the Cambridge University library which is dated approximately 200 AD (400 years before Islam).

This work is also quoted in *Epistula Apostolorum*. A multitude of pre-Islamic manuscript fragments of *Epistula Apostolorum* exist. One Coptic manuscript from the 4th or 5th century (see *left bottom*, from French Institute in Cairo), one Latin manuscript from the 5th century and a complete early Ethiopic text.



As a result of the multiple quotations of the Infancy Gospel of Thomas the text is obviously pre-Islamic. The existence of this manuscript (whether it was directly copied or not) is a major problem for Islam as it violates the following Surah *This Qur'an is not such as can be produced by other than Allah, on the contrary it is a confirmation of (revelations) that were sent before it, and a full explanation of the book, wherein there is not doubt from the Lord of the worlds*". (10:37)

Original Text Pre-Dating the Qur'an where Physical Manuscript evidence is Lacking

Just like any book, ancient documents exist in two forms: the original and the copies. It is extremely rare for us to obtain the original text. Almost all historical documents (including the Qur'an) exist as copies. In the case of the previous documents (the Testament of Abraham and the Protoevangelium of James the Lesser) we currently have multiple copies of the document that are dated far before the Qur'an. In some cases we have quotes from the work definitively indicating it existed prior to the excerpts (such as the Infancy Gospel of Thomas).

This next set of examples are of copies of an original document that we have found after the dictation of the Qur'an (approx. 620 AD). The copies all contain very strong evidence that the original texts were created before the Qur'an. In some cases the original documents would have been created to take advantage of the fame of the person who supposedly wrote them. In the case of Rabbi Eliezer (author of the Pirke of Eliezer), who died in 118AD, it is unlikely that anyone would know who he was beyond 620AD had his text not existed earlier. In other cases the text contains multiple quotes from a specific time period. For example, the Pirke of Eliezer contains multiple 3rd century quotes (from Shemaiah, Ze'era and Shila). We have a better understanding of 3rd century documents today (with digital storage and communication) than any non-3rd century author would. It is unlikely that a document created outside of the 3rd century would have been able to so faithfully reproduce the works of 3rd century contemporaries. The most likely explanation for a document that so accurately describes 3rd century textual works is that the document was created or had serious additions in the 3rd century.

Finally, and most convincing is the character and quality of the language used in the documents. It is unlikely that you or I would be able to communicate fluently in English (or Bahasa Malayu) if we were to travel back two hundred years. Even if we could get by with our understanding of early 19th century English, we would notice some very different words (do you know what an Arfarfan'Arf is? or a Batty Fang, or a Damfino or what Enthuzimuzzy means?). Observing the style of the language also provides a clear indication of the time period the document was created in. Fairly, it should be noted that some of these documents have later additions (such as chapter 20 of the Pirke of Eliezer which post-dates the Qur'an and likely comes from the 9th century). It should also be noted however that most prominent historical documents have additions (such as the Qur'an's Kufic Script). These additions should not be seen as negations of the core original texts.

- Arabic Infancy Gospel (6th Century) has Jesus speaking in the crib. Repeated in Surah 19:29-34
- Pirke De-Rabbi Eliezer (~250 AD) has the story of Cain and Abel where Cain is guided by a bird to hide the corpse of the brother he murdered. Repeated in Surah 5:30-31.
- Pirke De-Rabbi Eliezer (~250 AD) has the golden calf created by the Israelites exiting the fire and mooing. Repeated in Surah 20:86-89
- Pirke De-Rabbi Eliezer (~250 AD) has the story of Moses presenting a leprous hand before Pharaoh. Repeated in Surah 7:108
- Pirke De-Rabbi Eliezer (~250 AD) has Pharaoh realizing his error and turning to the God of the Israelites. Repeated in Surah 10:90-91
- Pirke De-Rabbi Eliezer (~250 AD) has the story of Abraham being told in the night to sacrifice his son. Surah 37:102 states Abraham had a dream to sacrifice his son. (Some dispute over the equivalency of night and dream)
- Gospel of Pseudo-Matthew (~600 AD) has the narrative of Jesus commanding a tree to bend and provide his mother fruit and drink while they had taken a break during and arduous during. The Qur'an (Surah 19:22-26) has a similar story where a pregnant Mary is in pain on an arduous journey and is told to bend a palm tree to receive fruit and drink. Both narrative praise God's provision.

- Targum Sheni (debated 4th to 9th century – although it being mentioned in the Jerusalem Talmud indicates it was created before 421 CE – the date the Jerusalem Talmud was completed) has the story of Seba coming to visit Solomon. Solomon animal before him. Solomon threatens violence on a single bird species. Solomon speaks with birds in order to find out about the Queen of Sheba. The bird tells Solomon of a wealthy city not possessed by his kingdom. Makes specific mention of the ruler being female. Sent message to Queen of Sheba via bird. Queen of Sheba is distressed. Demons and Jinn are involved in conspiracy against the leadership of Queen Sheba. Queen Sheba sends great gifts to Solomon. Solomon expresses humility in relation to Queen of Sheba. Queen enters a building, mistaking a shiny floor for a pool of water she lifts up the garments on her leg. Shortly afterward Queen Sheba acknowledges the God of the Israelites. Each of these details is duplicated in Surah 27.
- Genesis Rabbah (4th to 6th century) has Abraham questioning his father regarding the worship of idols. Abraham disapproves. People question Abraham in return regarding his denial of idols. Abraham breaks all the idols present. Abraham lies (mocks) and says that the largest idol destroyed the others. Abraham states that the idols are powerless. Abraham is sent to the fire to determine if his God is true. Abraham wins, his God is proven true. These details also appear in Surah 21:51-70.

There are also additional accusations of plagiarism that we have not been able to directly verify (we do not have the source text available online, for us to compare) or have too many later addition to be considered in-depth.

- Midrash, Zohar and Hagigah describe the seven heavens and hells described the Qur'an can also be found in the
- Midrash on the Psalms describes the hells found in the Qur'an.
- Talmud describes the story of Moses' resurrection. Repeated in Surah 2:55-57.

The following legends are reported to have existed prior to the compilation of the Qur'an (i.e. existing Arabic legend). We have not had time to verify these instances for this paper.

- Arab folk tales (as well as Greek and Christian folk tales) contained stories very similar to that of the 7 men and their animals sleeping for centuries in a cave. Repeated in Surah 18:9-26.
- The story of the 12 gushing springs was a pre-existing Arab folk tale. Repeated in Surah 2:60.
- The story of a village being turned to apes because of a Sabbath breach was common before the compilation of the Qur'an. Repeated in Suwar 2:65 and 7:163-166.
- The story of the she-camel that jumped out of a rock to become a prophet is found many years prior to Muhammed. Repeated in Suwar 7:73-77; 54:27-29; 91:13-14. It is definitely evident that pre-Islamic Arabs greatly revered the she-camel as a sign of overcoming hardship, economic wealth and joy (Religious Beliefs in PreIslamic Poetry by Nader Masarwah)

Do We Have The Real Qur'an?

Most people believe there is only one unchanged Qur'an. Actually there are many different Arabic versions of the Qur'an. We also do not know if these versions are close to the version revealed by Muhammad. We examine these claims.

Most Muslims assume or believe that there is only one version of the Qur'an. As a matter of fact there are currently more than 26 Arabic versions of the Qur'an. The two major versions are the Hafs and the Warsh. The Warsh is used predominantly in North-West Africa and Yemen. **These two major versions have important differences which change the content of the Qur'an.**

For example, in Surah 2:140 the Hafs version asks if "you" (plural, denoting the audience of the text) say certain individuals are Christian or Jewish. The Warsh version asks if "they" (denoting a group not present or the audience of the text). The same problem occurs in the recording of Surah 2:85 and Surah 48:17. Surah 15:8 in the Hafs records "we" did not send down angels, while the Warsh records "you" did not send down angels. In one version the text records an agent with divine powers as providing an answer, while in the other, mortals are addressing someone with divine powers. Surah 21:4 in the Hafs states that Muhammad made a statement. The same Surah in the Warsh commands the reader to make a statement. Surah 33:68 in the Hafs states that god inflicted a strong curse. The Warsh states that it was not a strong curse but many curses. Between the Hafs and the Warsh a statement is turned into a question (Surah 42:30). These are some of the discrepancies between two of the major versions of the Qur'an.

At the Battle of Yamama (632 AD, during the Apostate/Ridda Wars in which many tribes wanted to leave Islam following the death of Muhammad) **thousands of reciters of the Qur'an died.** **Umar (who would soon be Caliph) asked Abu Bakr to record the Qur'an.** Abu Bakr asked Zaid Ibn Thabit to compile the Qur'an. This request was shocking as Zaid was not one of the four reciters Muhammad had personally selected during his life. Zaid collected verses on stones, leaves, bones and from men's memories. At this time the four reciters selected by Muhammad also started writing their own compilations. According to research there were 15 versions of the Qur'an at this time.

Uthman, the caliph after Umar, noted that there were too many versions of the Qur'an causing many major disputes. Another major problem was the lack of vowels and separation marks in the text (diacritic marks). This lack meant that verses could be rendered many different ways. Uthman asked Zaid to create a

second version (completely separate from the version prepared for Umar) that included vowels and diacritic marks. The order from Uthman was for Zaid to use his second version (making sure it was similar to the Hafsa's compilation). If there were differences between Zaid's second version and the Hafsa's compilation, he was instructed to substitute in verses from the Quraysh tribe's compilation. **It should be noted that these decisions were being made by individuals who had not been approved by Muhammad** at a time when versions existed that were in existence that had been created by reciters Muhammad had approved.

Upon completion of the Uthmanic revision, Uthman ordered all differing copies of the Quran be destroyed (including those created by Muhammad's reciters). Ibn Mas'ud's Quran at the time had 111 Sura in his Qur'an (compared to Uthman's 114). Ibn Abu Dawud's Kitab al-Masahif records 19 pages of differences between these two texts. Ubay bin Ka'b had a Qur'an with 116 Surah. It wasn't until 935 AD that Ibn Mujahid standardized the many versions that existed even beyond the Uthmanic revision. He took portions of the Warsh transmission, the Qulan, the al-Bazzi, the Qunbul, the Hisham, the Ibn Dakwan, the al-Duri, the al-Susi, the Hafs, the Abu Bakr, the Khalaf, the Khallad, the Duri and the Abul Harith. Vowels did not exist in Arabic until the late 8th century. Vowels and diacritic marks were added much later. This means that additions were being made to the Qur'an as late as the 9th century.

Caliph Umar said "Let no one of you say that he has acquired the entire Qur'an, for how does he know that it is all? Much of the Qur'an has been lost, thus let him say, 'I have acquired of it what is available'". In short there are many versions of the Qur'an. Worse yet there is no evidence that any existing versions of the Qur'an contain the original text produced by Muhammad.

Biblical Comparisons

The Qur'an claims to be a verification of previous Jewish and Christian Scriptures. We examine these claims.

This idea of the Quran confirming previous scripture (the Jewish Taurat and Zabur and the Christian Injil) is repeated over and over again. It is mentioned 105 times or almost once for every chapter in the Qur'an. Consider Surah 12:111. "...It (the Qur'an) is not a fabricated story, but a verification of that (the Torah and Gospel) which IS between his (its) hands, a detailed explanation, a guide and a mercy to the people who believe." Also consider Surah 3:3 "It is He (God) who sent down to thee the Book in truth, attesting to (the truth of) what IS between its (his) hands (the Bible), and He sent down the Torah and the Gospel before this as a guide to mankind."

Suwar 3:48, 61:6, 19:12, 66:12, 3:49-50, 5:113-114, 61:14, 3:52-53, 57:26-27, 18:10, 18:25, 85:4-9, 3:3, 12:111, 34:31, 10:37, 6:154-157, 40:69-70, 46:12, 46:29-30, 2:91, 35:31, 4:162-163, 9:111, 5:51, 53:33-38, 26:192-197, 20:133, 21:7, 21:105, 43:44-45, 10:94, 16:43-44, 17:101, 17:107-108, 13:43, 7:156-157, 7:159, 7:168-170, 2:113, 3:23, 3:79, 3:93-94, 4:60, 48:29, 5:46, 5:48, 5:50, 5:68-71, 74:31, 87:18, 25:35, 35:25, 34:23-24, 54:43, 37:114-117, 19:28-29, 21:48, 29:27, 29:46-47, 32:23, 40:53-55, 41:45, 42:15, 45:16-17, 45:28-29, 46:10, 11:16-17, 28:43, 28:48-49, 28:52-53, 23:49, 13:36, 17:2, 17:4-7, 17:55, 6:20, 6:114, 6:124, 98:1, 2:1-5, 2:53, 2:87, 2:121, 2:136, 2:144-145, 2:176, 2:213, 2:285, 3:65, 3:81, 3:84, 3:99, 3:119, 3:183-184, 3:187, 62:5, 4:51, 4:54, 4:131 4:136, 4:150-153, 4:171, 57:25, 5:62, 5:85-86.

Unfortunately there are **massive differences between the Qur'an and the Bible** and between the Qur'an and the Torah. Even when the Jewish and Christian scriptures are restricted to the Injil, Zabur and Taurat, there are still almost too many major differences to list. Some are as follows

- Zechariah mute for 3 days as a sign (*Surah 3:14*) vs. mute for 270 days because of unbelief (*Luke 1:20*)
- Pharaoh's wife adopted Moses (*Surah 28*) vs. Torah's account of Pharaoh's daughter adopting Moses.
- Jewish people few (*Surah 26:54*) vs. Pharaoh fears multitude of Jews
- Jewish people returned to Egypt (*Surah 2*) vs. no historical, national or textual evidence.
- Before John the Baptist no one named John vs. Textual and archaeological evidence (ex. *Nehemiah 12:22, Jeremiah 42:8-22*) (27 Johns in the Bible before John the Baptist)
- Miriam (sister of Aaron) who lived 1500 years before Christ, was His mother (*Surah 19:28*) vs Mary (no relation to Aaron)
- Jesus was not killed (*Surah 4:157-158*) vs. Christ crucified in Jerusalem
- Jesus is not God (*Surah 2:116*) vs Christ is both God and man John 1 (*Colossians 2:9 "In him dwelleth all the fullness of the Godhead bodily" or "All of God lives in Christ's body."*)

This is a major problem for a book that states it is the continuation and verification of scripture that came before it. **If it is a verification of scripture that came before it and it completely, utterly and with no hope of remedy contradicts that which came before it, there are one of two possibilities.** The first is that the **Quran is completely and utterly incorrect** and should immediately be dismissed as a book of any guidance or importance. **Or there is an error in the books that came before the Qur'an.** We know that the scriptures were correct at the time of Muhammad, before Muhammad and at the time of Christ according to the Quran (see following pages). So the problem must be that the previous scriptures changed sometime after Christ!

However the Qur'an never states that the previous scriptures are incorrect. If you do not believe me, please review those 105 suwar above. **The Qur'an is very clear that the Christian and Jewish scriptures are correct.** It was not until the 10th century (300+ years after Muhammad) that the idea that the Christian and Jewish scriptures were corrupted was made popular. It was Ibn Hazm who introduced the doctrine of Tahrif (Arabic: تحريف, "distortion, alteration") that declared the scriptures must be wrong. Think about that for a second. God sends a revelation to Gabriel, to Muhammad and records it around 630 AD. It turns out that in at least 105 places that revelation is completely incorrect (and Muhammad said that is not possible). When this is found out, Ibn Hazm creates a theory that moves the blame from the Qur'an to other books. Even if Ibn Hazm is right - and the Bible is completely incorrect - the Qur'an which is a clear explanation to all (Suwar 16:89, 3:138) - needed a Spanish Poet 300 years after it's creation to fix a problem that confused almost every person on earth!

The Qur'an can not be incorrect:

- "A Book We have sent down to you so that you may bring forth mankind from the darkness into the light.....". (14:1)
- "This is the book, in it is guidance for sure without doubt, to those who fear Allah". (2:2)
- "This Qur'an is not such as can be produced by other than Allah, on the contrary it is a confirmation of (revelations) that were sent before it, and a full explanation of the book, wherein there is not doubt from the Lord of the worlds". (10:37)

The Scriptures that came before the Qur'an can not be changed:

- "None can alter His words, and He is the Hearing, the Knowing." (6:115)
- "There is no changer of His words, and never will you find in other than Him a refuge." (18:27)
- The scriptures were correct according to Muhammad (see the following page)

In short the Qur'an was meant to verify God's unchanging word (Surah 6:115), but instead it shows that either Muhammad was completely incorrect in the first place, or that God's unchanging word has actually changed. Either way this illustrates the absolute failure of the Qur'an.

Verses Showing the Scriptures of the Christians' and Jews' to be True at the Time of Jesus

The Angel Gabriel is speaking to Mary about Jesus before Jesus' birth and says: "And he (God) will teach him the book and wisdom and the Torah and the Gospel" (3:48)

"And remember, Jesus, the son of Mary, said: 'Oh Children of Israel! I am the apostle of God to you, confirming that which IS between my hands from the Torah...' (61:6)

"And in their footsteps (of Moses and the Jews) We sent Jesus the son of Mary, attesting to (the truth of) the Torah which was between his hands; and We gave him the Gospel - therein is guidance and light and attesting to (the truth of) the Torah which was between his hands: a guidance and an admonition to the righteous." (5:49)

As well as (19:12, 66:12, 3:49-50, 5:113)

Verses Showing that True Christians' existed before the Qur'an

"Then will God say, 'O Jesus son of Mary! Recount my favor to you... Behold! I taught you the Book and Wisdom, the Torah and the Gospel...And behold! I inspired the disciples (al-hawariyun) to have faith in Me and My apostle (Jesus). They said (to Jesus), 'We have faith and (you must) bear witness that we are Muslims (submitted ones)...' (5:113-114)

"O ye who believe! Be ye helpers of God: as said Jesus the son of Mary to the disciples, 'Who will be my helpers for God?' The Disciples said, 'We are God's helpers!' Then a portion of the Children of Israel believed, and a portion disbelieved: but We gave power to those who believed against their enemies, and they became the ones that prevailed." (61:14)

As well as (3:52-53, 57:26-27, 18:10, 18:25, 85:4-9)

Verses Showing That The Torah and Gospel Were True and Unchanged at The Time of the Muhammad

"It is He (God) who sent down to thee the Book in truth, attesting to (the truth of) what IS between its (his) hands (the Bible), and He sent down the Torah and the Gospel before this as a guide to mankind." (3:3)

"...It (the Qur'an) is not a fabricated story, but a verification of that (the Torah and Gospel) which IS between his (its) hands, a detailed explanation, a guide and a mercy to the people who believe." (12:111)

As well as (34:31, 10:37, 6:154-157, 40:69-70, 46:12, 46:29-30, 2:91, 35:31, 4:162-163, 9:111, 5:51)

Verses where Muhammad Appeals to Bible

53:33-38, 26:192-197, 20:133, 21:7, 21:105, 43:44-45, 10:94, 16:43-44, 17:101, 17:107-108, 13:43, 7:156-157, 7:159, 7:168-170, 2:113, 3:23, 3:79, 3:93-94, 4:60, 48:29, 5:46, 5:48, 5:50, 5:68-71, 74:31, 87:18, 25:35, 35:25, 34:23-24, 54:43, 37:114-117, 19:28-29, 21:48, 29:27, 29:46-47, 32:23, 40:53-55, 41:45, 42:15, 45:16-17, 45:28-29, 46:10, 11:16-17, 28:43, 28:48-49, 28:52-53, 23:49, 13:36, 17:2, 17:4-7, 17:55, 6:20, 6:114, 6:124, 98:1, 2:1-5, 2:53, 2:87, 2:121, 2:136, 2:144-145, 2:176, 2:213, 2:285, 3:65, 3:81, 3:84, 3:99, 3:119, 3:183-184, 3:187, 62:5, 4:51, 4:54, 4:131 4:136, 4:150-153, 4:171, 57:25, 5:62, 5:85-86.

- The true Torah was available to John the Baptist (Yahya), Mary, Jesus and his disciples in the 1st century.
- The Qur'an attests to the presence of true Christian believers at least to the beginning of monasticism in 300-350 AD. It seems correct to assume that these true believers did not change their own Gospel or the Qur'an would have called them false believers.
- The Qur'an attests to the truth of the former books between its hands, i.e., "in its presence" or "under its eyes". These books are WITH the Meccans, but the Arabic Qur'an was necessary because the Meccans couldn't understand the former books.
- According to the Qur'an, God, or Muhammad under God's orders, appealed to the Torah and Gospel more than 20 times. The Psalms of David and the Torah are quoted. Muhammad asks the Jews to bring the Torah to settle a dispute. People READ the Torah and the Gospel which are WITH THEM.

**IS IT POSSIBLE FOR
SOMEONE TO BELIEVE
SOMETHING THEY KNOW
IS UNTRUE?**

Three donut charts are displayed on a green background. The first chart on the left is labeled 'light personal questions' and shows 35%. The middle chart is labeled 'look at popular problems' and shows 30%. The third chart on the right is labeled 'share quirky references' and shows 35%. A large black arrow points to the left, positioned to the right of the third chart.

Category	Percentage
light personal questions	35%
look at popular problems	30%
share quirky references	35%

**IF SOMEONE COULD SHOW
THAT WHAT YOU BELIEVE
IS INCORRECT, WOULD
YOU CHANGE WHAT YOU
BELIEVE?**

The diagram illustrates the relationship between the Quran, God's Word, and Describes God? through a series of steps and arrows:

- The Quran** (represented by a green box) leads to **Step 1** (represented by a blue arrow).
- Step 1** leads to **God's Word?** (represented by a green box).
- God's Word?** leads to **Step 2** (represented by a blue arrow).
- Step 2** leads to **Describes God?** (represented by a green box).
- Describes God?** leads to **Step 3** (represented by a blue arrow).
- Step 3** leads to **God** (represented by a green box).

A large black arrow points from the right side of the diagram towards the **God** box.

The Quran

Let's Discuss Three
Reasons Why Islam is
An Impossibility.

Describes
God?

[illegible]

WHAT DOES GOD EXPECT OF US?

HOW ARE YOU MEETING THOSE EXPECTATIONS?

(SCALE OF 1-10)

[illegible]

***IF GOD WERE TO SPEAK
TO YOU TODAY, WHAT
WOULD HE SAY TO YOU?***

[illegible]

SURAH 5:68 "YOU HAVE NO BASIS UNTIL YOU UPHOLD THE TORAH, AND THE GOSPEL..." CAN I OUTLINE THE ANSWERS TO THE PREVIOUS FROM THE TAWRAT, ZABUR, INJIL?

The Test

The 4th Grade students plan to plant 120 trees in 3 rows. How many trees will they plant in each row?

Results

120 divided by 3 is 40

120 divided by 3 is 40 trees

120 divided by 3 is 40 trees. They will plant 40 trees in each row

Consequence

No, because 3 x 40 = 120

No, because 120 divided by 3 is 40

No, but generally, there are not enough to share

**DO THESE DIFFERENCES
AFFECT YOU?**
(HOW DO THEY AFFECT YOU?)

- ◀
- 💾
- ✗
- ≡

The Test	The payment for breaking even one point of the law is eternal punishment. God says "What society sees as important is an <u>statement</u> in the light of God?" God also says "You thought I was <u>allowing</u> that you, now I am calling you out, <u>laying out your test</u>."
Results	Jesus Christ is savior of men Those that are not bound in Christ will be judged. This judgment means hell (a state of the ongoing and extreme pain known as hell) and that not the body never die, and the fire is never not out. Men don't go to hell because they don't believe in Christ. They go to hell because they have violated God's law and not only that, you know God exists and continue to suppose that.
Consequence	Those who are not bound in Christ will be judged. This judgment means hell (a state of the ongoing and extreme pain known as hell) and that not the body never die, and the fire is never not out. Men don't go to hell because they don't believe in Christ. They go to hell because they have violated God's law and not only that, you know God exists and continue to suppose that.

	Cod tears of those who convert are “However, God does not let the tears of the death of those who die over . . .
The Test	And, you also say, “I will not say you are a Jew until this time comes.” But you say that you are not a Jew, yet you profess to keep the law. You do not realize that you are judged by the law, so that you will be found guilty.
	Now, we are not here better off because Christ. “Believing Christ could save anything.” “If only heaven to him gently in Christ and suffer persecution.”
Results	“ . . . as His Kingdom begins in a land where it was brought and left, and for you to be able to say that you are not a Jew and keep this law?” What you say to yourself: “I am not a Jew in the Lord Jesus Christ and you will be saved.” “If the results from the law are not in the Lord Jesus Christ, then you will be saved.” “So, that you might become the representatives of the law.”
Consequence	Or not believing . . . being ignorant of God’s righteousness . . . and trusting in the law to make you righteous . . . God sends people to hell for having done these things. . . . You have tried to, and you were perished in them.”

WHAT DO YOU IDENTIFY WITH...

ARE YOU TAOIST? (*QIYINJING / WU-WEI / LAO TZU - TAO TE CHING*)

ARE YOU BUDDHIST? (*TRANSCENDENT / SIDDHARTHA*)

ARE YOU CONFUCIAN? (*ANALYTICS*)

ARE YOU PRACTISING TRADITIONAL CHINESE RELIGION? (*QIYINJING / SHANGZ*)

DO YOU CONSIDER YOURSELF TO BE AN ATHEIST?

**IS IT POSSIBLE FOR
SOMEONE TO BELIEVE
SOMETHING THEY KNOW
IS UNTRUE?**

CHINESE
RELIGION

**DO YOU KNOW THAT
[CONFUCIUS / LAO TZU /
SIDDHARTHA GAUTAMA]
ARE RIGHT?
(FAILURE - CONFUCIAN, TAOISM, BUDDHISM)**

CHINESE
RELIGION

**IF DESIRE CAUSES
SUFFERING, HOW CAN I
DESIRE TO ELIMINATE
SUFFERING?**
(FAILURE - BUDDHISM)

ALTHEIST
RELIGION

(IT CAN BE PROVEN THAT YOU KNOW GOD EXISTS.)

**DO UNIVERSAL /
ABSOLUTE LAWS OF
LOGIC, MATHEMATICS,
SCIENCE, MORALITY
EXIST?**

ATHEIST
RELIGION

ARE THEY MATERIAL?
(IF THESE LAWS ARE MATERIAL YOU WOULD NOT
GET TRUTH YOU WOULD GET BRAIN-FIZZ)

ARE THEY CHANGING?
(IF THESE LAWS ARE CHANGING, LOGIC COULD
CHANGE, MAKING UNCHANGING LOGIC POSSIBLE OR
CONTRADICTIONS)

IMMATERIAL, UNCHANGING, UNIVERSAL LAWS ARE NECESSARY
TO RATIONAL THOUGHT. FOR IMMATERIAL, IMMATERIAL,
UNCHANGING LOGIC, YOU NEED SOMEONE WHO IS IMMATERIAL,
UNCHANGING, AND WHO CAN MAKE SENSE OF MATTER. AND
UNCHANGING KNOWLEDGE. WITHOUT GOD, WHO HAS UNIVERSAL
KNOWLEDGE, WE COULD NOT KNOW ANYTHING TO BE
UNIVERSALLY TRUE. SO IMMATERIAL CREATES MATTER AND KNOWLEDGE. WITHOUT
GOD, WHO IS SPIRIT (NOT MADE OF MATTER), WE COULD NOT MAKE SENSE OF
IMMATERIAL THINGS. WITHOUT GOD WHO IS UNCHANGING, WE COULD NOT
OBTAIN KNOWLEDGE THAT IS TRULY UNCHANGING. WE WOULD HAVE NO BASIS FOR
REASONING TO NOT CHANGE. THEREFORE YOUR ACTIONS EXPANDING AND CONTRACTING
CANNOT AFFIRM A KNOWLEDGE OF GOD.

IS MAN GOOD?
 (CONFUCIANISM = YI, DISPOSITION TO DO GOOD)

TAOISM = ZHUANGZI STATES NO GOOD/BAD

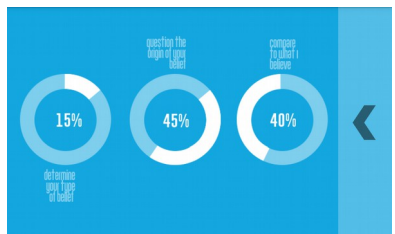
ARE YOU GOOD?
 (SCALE OF 1-10)

information

**AS YOUR ACTIONS AFFIRM
GOD, CAN I SHARE WITH
YOU THE BIBLICAL
ANSWER TO THESE
QUESTIONS?**

**DO THESE SEVERE
DIFFERENCES AFFECT
YOU?**
(How?)

- Navigation icons: back arrow, floppy disk, crossed-out X, and two sets of horizontal lines.



In 1867 it was recorded that 6 percent of the population of Perak were slaves(1). We know that sultans captured real Malay residents and sold them as slaves (ex. Johor when a slave market existed). Most slaves were girls and little boys(2). We know that some ethnic groups traded their own people (ie. Bugis)(3). Was this acceptable? The Malayan population was aware of the trade, and said nothing. Was this all right?

Between 2005 and 2009 over 36,000

The Test	1. The circuit below for what does the input x being 0 and 1? 2. What is the output for $x=0$ and $y=1$?
	3. What is the output for $x=1$ and $y=0$?
Results	4. What is the output for $x=1$ and $y=1$? 5. What is the output for $x=0$ and $y=0$?
	6. What is the output for $x=1$ and $y=0$? 7. What is the output for $x=0$ and $y=1$?
Consequence	8. What is the output for $x=1$ and $y=1$? 9. What is the output for $x=0$ and $y=0$?
	10. What is the output for $x=1$ and $y=0$? 11. What is the output for $x=0$ and $y=1$?

The Test	The payment for breaking even one point of the law is eternal punishment. God says "What society sees as appropriate is an abhorrence in the sight of God." God also says "You thought I was ignorant to you, now I am calling you out, laying out your law."	
Results	Jesus Christ is savior of men Those that are not found in Christ will be judged This judgment exists hell is fate of the crying and extreme pain forever. "muggins that the body never die, and the life is never put out"	
Consequence	Men don't go to hell because they don't trust in Christ. "they go to hell because they have violated God's law and not only that, you know God sends and continue to separate from Him."	John 14:6-12 John 15:1-8 John 16:1-33 John 17:1-26 John 18:1-27 John 19:1-42 John 20:1-31 John 21:1-25

The Test	Will those who die those who commit sin? However, God does not take pleasure in death of those who die. He desires that all men should come to repentance. (2 Peter 3:9) Why will you die? Why will you not turn to God? Why will you remain? I was about ready to depart from God of table 3	
Results	Now, we are not better, better off because Christ. Following Christ costs everything. (Mt 10:39) Jesus said to his apostles in Caesarea Philippi and said to them, "If anyone desires to come after me, let him take up his cross and follow me. For whoever desires to save his life will lose it, but whoever loses his life for my sake will save it. For what will it profit him if he gains the whole world and loses or forfeits himself? (Mt 16:24-26)	
Consequence	What does it cost? Between heaven and hell. Between Christ and you will be hell. For he made them know before the eyes of all that he might humble the high-minded to fear, and that he might save the lowly by the word of the Lord. (2 Peter 2:1) Do not be holding those things because of God's righteousness and seeking to be obedient and your righteousness. (2 Cor 11:7) For ye have said, We will not give our names to idols. (1 Cor 10:14)	

How do you know what you believe (Hinduism, Vedas, etc) is true?

Is everything one (i.e. no distinctions)?

Is the problem with the world that we think in separations? (Maya)

Are you now not in Nirvana?

If you act can you reach Nirvana?

(So there is a difference between where you are now and Nirvana = distinction)

Where does suffering come from?

Evil?

Good? (Is God evil?)

How are you meeting those expectations of good? (Scale of 1-10)

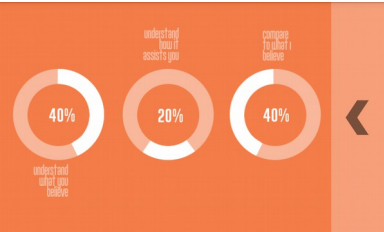
How can a finite being ever meet the expectations of an infinite?

You have failed in the past (not yet Moksha) what makes you think you can succeed in the future?

Can I share with you the biblical answer to these questions?

Information

Do these differences affect you? (How?)



The Test

Results

Consequence

The Test

Results

Consequence

The Test

Results

Consequence

IF SOMEONE COULD SHOW YOU, TO YOUR SATISFACTION, THAT WHAT YOU BELIEVE IS FALSE, WOULD YOU CHANGE WHAT YOU BELIEVE?

Christian

What is the problem with the world?

How did Christ solve this problem?

1 John 3:5-6 You know that He appeared in order to take away sins; and in Him there is no sin. 6 No one who abides in Him sins; no one who sins has seen Him or knows Him.

1 John 1:5-6 ...God is Light, and in Him there is no darkness at all. If we say that we have fellowship with Him and yet walk in the darkness, we lie...

HOW WOULD YOU DESCRIBE GOD?

WHAT DOES GOD EXPECT OF US?

HOW ARE YOU MEETING THOSE EXPECTATIONS?

(SCALE OF 1-10)

DO YOU BELIEVE IN HEAVEN?

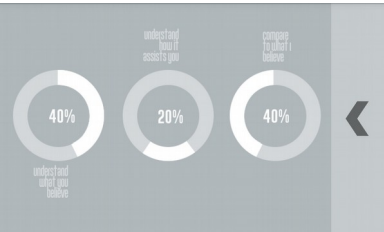
DOES EVERYONE GO? WILL YOU? WHY OR WHY NOT?

Information

CAN I SHARE WITH YOU THE ANSWER TO THESE QUESTIONS?

DO THESE ANSWERS DIFFER FROM YOURS?

(ANYTHING YOU WOULD LIKE TO SHARE?)



The Test

Results

Consequence

The Test

Results

Consequence

The Test

Results

Consequence