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# Understanding Islam — Relating the Qur'an to Tradition

Edward Malcolm

## Loving Muslims

The relationship between the Qur'an, the 'Bible' of the Muslims, and their 'Hadith', or Traditions, is the key to understanding the religion of Islam. However, unless we have, like Ezekiel, 'sat where they sat, and remained among them...seven days',<sup>1</sup> we shall fail. Comprehending is not the same as sending Cardinal Etchegaray to Baghdad, or 'waging peace', or a 'graced encounter' with an Imam and being moved like Presiding Bishop Frank Griswold<sup>2</sup> by the deep spirituality of the Muslim leader, who said his father prayed 'Allah, Allah, Allah', and then 'his heart was purified and he was made one with God'. Unlike the Bishop, no deep joy wells up in us when we hear such prayers. The best way to get to understand these wonderful people and their religion is to learn some Arabic and live as a witness of the Lord Jesus amongst them.

War is not the way. In the days of the Papal Crusades only two voices in Europe were raised to say it was all a vast mistake, love was the needed sword to deal with Islam. One was our John Wycliffe,<sup>3</sup> and the other Raymond Lull,<sup>4</sup> a Sardinian courtier who was stoned to death by Muslims in North Africa for preaching Christ to them. He wrote, 'He who loves not, lives not.' Remove a regime, and what have you achieved? Listen to what Abdal-Nasir in his *The Philosophy of Revolution* wrote of his overthrow of King Farouk:<sup>5</sup>

Endless crowds showed up, but how different is the reality from the vision...If I were asked then what I required most, my instant answer would have been 'To hear but one Egyptian uttering but one word of justice about another, to see but one Egyptian not devoting his time to criticising wilfully the ideas of another, to feel that there was but one Egyptian ready to open his heart of forgiveness, indulgence, and loving his brother Egyptians.'

Pause to hear the voice of a great people, the ordinary people of Islam. It comes from the vast poor quarters of any great Islamic city like Cairo, voiced by Albert Cosseri, an Egyptian writer.<sup>6</sup>

Perched at the top of the Alley of the Seven Daughters, the house owned by Si Khalil, the detested landlord, groaned in the blast and almost collapsed. The bitter truth must be told: it was simply a miracle that the house was still standing. Only poor wretched creatures blinded by their abject misery, could find shelter for their precarious existence inside those dilapidated walls. A mere vegetable pushcart, passing through the alley, would shake the house to its foundations like an earthquake. To forestall further damage, entrance to the alley had to be forbidden to all types of vehicles and even to certain street vendors whose powerful cries might precipitate catastrophe... As for its tenants, they were people hardened to everything, long accustomed to the terrors and delusions of the poor. Their miserable state did not allow them to protest. Besides, what was the use of protesting? From where they lived no one could hear them.'

Walk down an orange-tree lined boulevard amid palatial villas in a great Muslim city, as I once did and look! There in front of us, fallen to the ground is one of the poor men who sort through the dustbins daily for scraps to eat or sell, unable to drag himself further.

Hear Hanjarlioglu,<sup>7</sup> a modern Turkish writer on 'Pity'.

Rejeb sat up in bed and looked down on his wife, who was sleeping beside him, stretched out on the couch like a patient about to expire. He listened to her tired breathing interrupted by deep sighs. Her fists were closed tight on calloused palms. Sweat streaming from her forehead dissolved the dirt caked on her weather-beaten face.... Looking at his wife for a long time, Rejeb grumbled, "One would have to be blind to call this a woman!" Feeling discontent, he went out of the village and slept on the cool earth. He awoke in sunlight, still ill at ease, and returning found his wife had done the chores and gone back to the fields long since. So he went to the fields, and mopping the sweat with his handkerchief, muttered, "If hell is so hot, we must find a way to heaven." Blinking in the sunlight, he stared at the plain. The beet fields were filled with women... the hoes toiled incessantly...with a last effort Rejeb reached his wife and stood before her. "Are you half through?" he asked. Bowing her head to the ground which was sprinkled with her sweat, she whispered in a voice not unlike a moan, "There are still twenty acres left." "Then

what have you been doing all these ten days?" Rejeb, with the conceit of one who has been created a male, cried out harshly, "I am speaking to you woman,...are you deaf?" The woman raised her head slowly. She looked at her husband without uttering a word. She was panting like a dying animal. Her eyes, inflamed with sweat and dust, were as dark as a cloudy night. Her face reflected all the misery of mankind; the whole humiliation of life quivered on it. Rejeb suddenly felt confused and shaken. At last he knew the reason for the uneasiness that had crushed his heart: he had pitied his wife. The next evening, Rejeb returned from the market place with two ship's lanterns in his hand and said to his wife, "Take these lanterns. It is too hot in the daytime—you get too tired. You can work by night from now on."

Now listen to the account of Villiers,<sup>8</sup> a traveller on an Arab dhow between the Red Sea and Zanzibar, published in 1940.

I found the timelessness of things and the utter dismissal of the modern world were easy to become accustomed to. The only book on board was a copy of the Qur'an, in which the passengers often read. When he came to a good part, Hamed would often call a small group together and read aloud in a very pleasant and well modulated voice, and they would discuss whatever they read for hours. They seemed to find perfect content in this book and never tired of reading it. Sometimes one or another of them would chant chapters from the Qur'an from memory.

Dr. Lamin Sanneh,<sup>9</sup> a Yale Divinity School Missions and Islamic scholar says there has been a resounding silence from the left and right about the religious basis of the attacks on America by Osama Bin Laden and the Al Qaeda.

Islam has a particular religious creed. We must ask what are the fundamental questions....The challenge of Islam is that they see Christianity being trivialized and taken advantage of and moved in to fill the vacuum.... Islam flourishes in the modern world of difference and diversity. Islam cannot separate religion and politics...Islam is not containable.

Muslims are as a race, hospitable, likeable rogues, characters whose weather-beaten faces bespeak adversity borne with a cheerful bravery, and whose every movement is saturated in religion. A former observer of them

noted that as he had mixed amongst them for a lifetime, what stood out in the buzz of their conversation was God's name, pattering as thick as hail on a tin roof. In his famous autobiographical novel *Al Ayyam*, the blind Egyptian writer, Dr. Taha Huseyn, recalls the blind boy's grandfather who was not a good or a likeable old man, but most religious, observing all the prayer hours. The idea is of scales, good and bad deeds balancing each other out.

### Approaches to the Subject

The subject can be approached in three ways: that of Muslim scholars, that of Orientalists and the generality of non-Muslim scholars, or as Christians, truthfully. Truthfulness rouses Muslim enmity and rejection, and is seen in the climate of today as ignorant prejudice and dismissed as lacking in scholarship.

Taking the approach of Muslim scholars first, they are full of such statements as that of Zubayr Siddiqi:<sup>10</sup>

The Prophet Mohammed, then, has probably been the most influential single figure in world history. With his spiritual charisma, his straightforward honesty, the eloquence of the book which he brought, and the revolutionary effects of his activities, the eyes of friend and enemy alike were riveted upon him, noting his every act and statement.

There is no criticism, no admission of his undoubted faults. It is a blinkered approach.

Orientalists and scholars tend to pull their punches. When one such great scholar met and talked with the mosque leaders in a little town in the Atlas, they said candidly that he knew their religion better than they did. However, my language teacher said to me, that if you read his books, he has thoroughly understood the issues, but just when he reaches the point where Islam should stand condemned, he stops short of where his own logic had led him.

Do not imagine that Muslim scholars and Orientalists agree, for whilst Muslim scholars were at first glad to welcome the studies of learned western scholars, when they started some 200 years ago they soon came to realise that such scholarship was not uncritical of Islam, both of the Qur'an and the Traditions.<sup>11</sup> So Muslim savants became wary of them, although still

using excerpts from the Hungarian Goldziher, and others like Margoliouth, and Muir. These, having researched carefully, frankly doubted the heavenly origin of the religion, and the claims of Mohammed. They regarded most of the Traditions as late and impossible of acceptance, giving coherent reasons. They are not always right, but much of what they say has to be admitted as clearly true. However, it is unflattering to Mohammed.

Scholars tend to shun certain sides of Mohammed's character as shown by Tradition. Muslim leaders, whilst aware of such matters, do not regard them in the light that we would, both because the Muslim attitude to sin is a much less serious one than the Bible's, and also because no Muslim could criticise the Prophet. Fear also comes in to it. One Muslim doctor<sup>12</sup> turned Communist, but even he waited until cancer left him only a very few months to live before producing an outspoken book attacking the illogicalities in the Qur'an and certain aspects of the life of the Prophet. His book was in our libraries, but was quickly borrowed by Muslims and lost. No one to my knowledge has dared reprint it, illustrating my point: they hide these things from the ordinary Muslim, and even more so from Western eyes. Looking in Dillons or Waterstones along the row of books on Islam, one can see Islam gets a one-sidedly favourable press. It is a 'whitewash job'.

Truth demands an honest verdict.

### IslamHasTwoSources

Zwemer<sup>13</sup> remarks, "Mark Twain once defined a 'classic' as a piece of literature which everyone has talked about, but which no one has read. One fears this remark would apply to the Hadith as regards many who profess to interpret Islam."

Islam consists of the Qur'an and the Traditions. A note of caution must be included, for Muslims hold to four foundations. Gilchrist says<sup>14</sup>—

The Qur'an has always been regarded as the primary legal source of Islam, but when it was found necessary to look elsewhere for guidance, the early jurists of Islam turned to the Hadith. Only when both of these failed to provide the authority sought did they resort to *ijtihad* (interpretation) until they reached *ijma* (consensus). In the very early

days of Islam, Muslim authorities tended to rely on their own opinions to establish their interpretation of what a prescribed law should be for any given situation not founded on the Qur'an, a practice known as *ra'y*. The great jurist ash-Shafi'i, however, preferred to rely solely on traditions from the prophet and thereafter on the method known as *qiyas* (analogy).

The Hadith is undoubtedly the greatest authority in Islam always excepting the Qur'an. The lock of the Qur'an's obscurities opens only to the key of Tradition.

#### The Two are Comparable to the Two Sides of a Single Coin

They together comprise one religion of Islam, or submission to Allah, who revealed himself to his Messenger, Mohammed, in the seventh century A.D. The Qur'an comprises Allah's revelation of his character by revealed word, the Traditions reveal the life and actions of Allah's revered Messenger, who is to be perfectly copied, and against whom no Muslim will tolerate the least word spoken. Thus the two are vital and no one can be a Muslim, unless keeping both the Qur'an and the Traditions. Many non-Muslims are unclear about this, knowing that Islam comes from the Qur'an, yet unable to see how the religion as practiced today, arose from that book. To a Muslim it is basic that anything to do with the Prophet is inspired, a binding model, and beyond question.

Muhammad Hamidullah<sup>15</sup> says, 'the custodian and repository of the original teachings of Islam' are found 'above all in the Qur'an and the Hadith', and adds, 'the Quran and the Hadith' are 'the basis of all [Islamic] law'. Muhammad Zubair Siddiqui,<sup>16</sup> in summarizing his own book, *Hadith Literature*, says, 'The hadiths, the sayings attributed to the Prophet Muhammed, form a sacred literature which for Muslims ranks second in importance only to the Qur'an itself.' As a source of law, ethics and doctrine, the immense corpus of the hadiths continues to exercise a decisive influence.

#### The Two Form an Unequal Partnership

Over a space of about twenty-three years Mohammed received revelations, which are now gathered into the Holy Qur'an. He himself in the Traditions<sup>17</sup> prophesied, "Verily it will happen to my people even as it did to the Children of Israel. The Children of Israel were divided into seventy-two sects, and my people will be divided into seventy-three. Every one of these sects will go to hell, except one sect." All sects alike hold the Qur'an as sacred, unalterable,

the last word on any difference, and utterly revere it. Muslims tolerate little criticism of it. Yet whilst the Qur'an is held by Muslim theologians to have a higher level of inspiration than the Traditions, they too are inspired.<sup>18</sup>

Thus Traditions occupy a lower place, yet one essential to the practice of Islam. They are the sayings and doings of Mohammed, gathered after his death by the Companions, the name officially given to those men who accompanied him, and written down in collections. There exists much Islamic criticism of them, unlike the Qur'an,<sup>19</sup> and this started early.<sup>20</sup>

#### Both are Requisite to the Understanding of the Life of the Prophet

The Qur'an comprises only revelations and little about the Prophet, so only the salient points of Mohammed's life could be reconstructed from the Qur'an alone. The main one that could is that the suras or chapters are divided into those received early in Mecca, and those revealed later after his flight to Medina. The Meccan suras arise from a voice 'crying from the very depths of life, and impinging forcefully on the prophet's mind' (Rahman,<sup>21</sup> *Islam*, quoted by Gilchrist). They show a prophet calling his people to quit their idolatrous ways, and have that ring of honesty so lacking in the later Medinan suras, with their legal, political and opportunist revelations, of which he himself is the centre. Temple Gairdner<sup>22</sup> called it 'a change for the worse'.

Thus whilst the Qur'an is Mohammed's words recorded during his life, Tradition must always form the main material for his biography, to see one event relative to another and to weave all together.

Muslim Traditions consist of the sayings of the Companions and friends of the Prophet concerning him, handed down, says Muir,<sup>23</sup> by 'a real or supposed chain of narrators' to a period, usually thought by scholars to be somewhat over a hundred years after his death, when the Umayyid Khalifate had been overthrown by the Abbasids, when the practice of collecting, recording and classifying really took root. Men travelled all over the Muslim world collecting them. Muslims deny the lateness of the collection, although they acknowledge it to be the general view, saying it is based on misunderstanding, and that many were written down, during the Prophet's lifetime, who himself taught it to them verbally, by dictation, and by example, and that he set up schools for teaching them. The six standard collections are well known by name, but



who has read them? In the eighth century of the Hegira, Sheikh Wali ud-Din prepared a careful and authoritative collection from all six standard books and entitled it 'Mishkat-ul-Masabih'.

#### The Qur'an and the Hadith that Times Contradict Each Other

Educated Muslims reverence, yet dread, the two main collections, those of Al Bukhari and Muslim, ranking them almost with the Qur'an. Yet the untrustworthiness of many of the Traditions and the weakness of the whole as a support to Islam only increases the importance of knowing them. This is also true for any who would win Muslims to Christ.

Mohammed asserts repeatedly in the Qur'an that he brings no sign, performs no miracle, and foretells no future events, but that the Qur'an itself is his miracle. Yet as time went by, the Traditions invest him with supernatural attributes. One example is that the Qur'an,<sup>24</sup> sura 17:1 says, "Glorified (and Exalted) is He (Allah) Who took His slave Mohammad for a journey by night from the Sacred Mosque to the Farthest Mosque...in order that we might show him of Our Ayat (proofs, evidences, lessons. Signs, etc.)". This is taken by Muslims in his collection *Sahih Muslim* (Vol. 1, p. 101; Vol 5, p. 226) as Jerusalem. Whilst in the collection *Sahih Bukhari* (Vol. 6, p. 196) Gabriel tests Mohammed, and the incident is taken by Tradition as a night journey to the Mosque in Jerusalem, thence through the seven heavens talking to previous prophets, Adam, Joseph, Idris, Moses, John, Jesus and Abraham, mounted on the Buraq, a fabulous beast with a horse's head, an angel's body and the tail of a peacock, as Muslim art generally depicts it, the Prophet waking next morning in bed back home. This is held to be his greatest miracle apart from the Qur'an itself, and is the major plank of the Muslim claim to the Temple Mount area, the Al Masjid Al Aqsa.

Other Traditions tell how Mohammed, asked by the Meccans to prove he was Allah's prophet, cut the moon in half with his sword;<sup>25</sup> that the tree he used to stand to preach beneath cried like a baby when he used a pulpit;<sup>26</sup> that he miraculously caused water to flow from his fingernails to satisfy men in the desert,<sup>27</sup> their number variously estimated at between 70 and 1,500. Further Traditions credit him with the miracles of Moses, the Lord Jesus and pagan soothsayers, such as the miraculous multiplying of bread,<sup>28</sup> multiplying dates,<sup>29</sup> making rain,<sup>30</sup> drought,<sup>31</sup> prophesying wind,<sup>32</sup> estimating the

number of dates in a future crop,<sup>33</sup> spitting on a man's eyes to heal the man,<sup>34</sup> multiplying water,<sup>35</sup> making spit water,<sup>36</sup> healing a broken leg by massaging it,<sup>37</sup> and illnesses and bites by recitation and waving his hand over the place and spitting on it.<sup>38</sup>

Yet another tradition tells how Mohammed married Ayshe when she was eight, and consummated the marriage when she was nine,<sup>39</sup> a fact unknown to many Muslims. Muslims faced with such traditions tend to change from regarding them as important, to suddenly saying they are of little importance. There are very many uncomfortable traditions such as the one—<sup>40</sup> “The Prophet said, Allah created Adam, making him sixty cubits tall.” That is a three-storey building height. Or that yawning is from hell,<sup>41</sup> that bad breath stops Allah hearing prayer, as does eating garlic or onions before going to prayers,<sup>42</sup> or that Satan urinates into the ears of those who fall asleep during prayers.<sup>43</sup> Yet what Muslim is prepared to deny these inspired Traditions? They are all in Sahih Al-Bukhari.

#### Obeying Both is Necessary to Salvation

Islam is the way to Allah, not another way to the God and Father of the Lord Jesus Christ. As such, it is Islam's answer to man's dilemma—what must I do to be saved? The Qur'an lays down the way to earn God's favour, by obeying the revelations given to the Prophet, in very exact terms, in rules rather than by principles. How different to the gospel of grace, which inculcates principles rather than rules.

The Traditions give the way to enter paradise as exact conformity to the lifestyle of Mohammed. For instance, much attention is given to the way one urinates, with hell being the destination of any who deviate from this<sup>44</sup>. The rituals and practices of Islam owe much to the Traditions. The efficacy of prayer, for example, consists of exact conformity to certain ablutions, postures, gestures and words, originating in Tradition.<sup>45</sup>

#### Both are Necessary to Islamic Jurisprudence

One of the best known and most controversial aspects of Islam is Shari'ia law, by which certain practices, repression and restrictions such as dealing with any apostates from Islam, or Christians and Jews living under Muslim rule, or stoning adulteresses, and cutting the hand off (some) thieves.<sup>46</sup>

These laws are increasingly being demanded by Muslims and enacted by some of the Muslim states in the world. How did this come about?

The Traditions recited by the Companions who accompanied Mohammed were taken up by the Tabi'een or Successors of the Companions. Only a few Companions survived to near the end of the first century after Mohammed's death, and of their Successors few lasted into the second century. Yet within a century of the death of Mohammed at sixty-two years old, the Muslim Empire stretched from the Atlantic to the Oxus. The Qur'an provided the law, theology and politics of early Islam. Mohammed had ruled by it, so his successors had to ground their opinions on it, being themselves uninspired. As Islam entered courts of luxury, lands and peoples of the wider world, meeting new and unforeseen situations for which the Qur'an contained no provision, and could not be altered in the least, how could the situation be met, except by adopting the Sunna or 'custom' of Mohammed? All he did was held to be inspired, so Sunna had the force of law. Thus the Shari'ah arose.

Take one example. The Law of Apostasy is based on three passages in the Qur'an, of which sura 5:59 says: "O ye who believe! Whoso turns away from his religion—God will bring (instead) a people whom He loves and who love Him...." The standard commentary on this by Baidhawi says: "Whosoever turns back from his belief openly or secretly, take him and kill him wheresoever ye find him...."<sup>47</sup> Zwemer who gives this, says: "Many of the 'Traditions' regarding apostates were manufactured to express later tendencies for which Divine authority and the Prophet's example were needed."<sup>48</sup>

It is not hard to see how fabrication occurred, and material was gathered and biographies and collections appeared. Hadith are classified by Muslims into those written down by the Companions during the lifetime of the Prophet, those produced by one individual, those dealing with one particular topic, those dealing more widely, and those that are supported by a chain of witnesses back to the Prophet via a Companion, often divided into chapters by topic, or by the person reporting them. One work, no longer extant contained traditions from 1,300 Companions.<sup>49</sup>

Muslim scholars like Dr. M. M. Azami in *Studies in Hadith Methodology and Literature*, and Professor Zubayr Siddiqi in *Hadith Literature, Its Origin*,

*Development & Special Features*, agree that many hadith were fabricated, and classify them according to their reliability.<sup>50</sup> Many thousands were rejected as false. Al-Buhkari acknowledges that of the 40,000 people who were instrumental in handing down Tradition, only 2,000 were reliable,<sup>51</sup> and of the 600,000 traditions he studied over a sixteen year period, he selected only 7,200<sup>52</sup> of which half were duplicates. Can we trust selection by one man? Some Traditions originated 200 years after Mohammed.<sup>53</sup>

### The Pitfalls of the Two

The result of all this is, especially when presenting Islam attractively to one who does not know it well, that the Qur'an can be made to bring forth whatever meaning suits the moment. This is even more so, as when the first revelations came, Mohammed was being persecuted, so the Qur'an extols the virtues of tolerance in religion. From thence he gradually moved into a position of equality, fighting the Meccans, and allows equality in religion. As he triumphed over Mecca and returned victorious, his statements assume more and more an intolerant attitude. The Qur'an can be shown as a book of toleration, very like Christianity, by quoting selectively, depending on where in Mohammed's life you choose your quotation from. This is further complicated by the fact that certain verses take precedence over others, whilst yet others have their meanings in heaven.

Now add to this Tradition, and truth is indeed fallen in the street. Muslims themselves have a science of acceptance, rejection, and trustworthiness with regard to Tradition. As we have seen, vast numbers of Traditions were dismissed as lies or unsafe. The method of distinguishing between true and false Traditions, was by the 'isnad', or chain of witnesses. The reliability of any given tradition was not its inherent probability, but the acceptability of the chain of witnesses quoted, which Muslims defend as an exact science. However it has not commended itself as a scientific method to scholars.

Given such complexity, Islam can present the face it wishes and fear no contradiction.

### Their relationship also concerns politics and co-existence

Islam is a political religion. Why, if it is not so, does it date its calendar by the Hegira, the year of the flight of Mohammed from Mecca to Medina? Why

not like Christianity, date itself from the birth of it's founder? Or from the year he received his revelations? Or from the year he died? The answer is that Islam started from the point it had political control of the town of Medina. Dr. Lamin Sanneh<sup>54</sup> has understood the danger Islam poses to the West. 'Islam has the ability to overcome obstacles, to overcome defenses. It is only a thin secular wall that prevents the Islamic tide from sweeping over the West, it is the only thing that prevents a pan Islamic global triumph. The religious West has suppressed its own religious heritage.'

An observer of the hate spat out by certain Muslim Imams might wonder how it accords with the statements on love so often and persuasively quoted from their Qur'an on radio and television by Muslim speakers. The reconciliation supposed is that the hate is extremism, foreign to Islam, a misunderstood literalism, or fundamentalism. The conclusion drawn is that evangelical Christianity is also dangerous fundamentalism, and any sort of criticism of Islam is inspired by hate. The problem with such a view is that just as the Lord Jesus is the worst fundamentalist in Christianity, so the Messenger Mohammed is in Islam. He inspired men to follow him to the death and beyond both by his personality, and also by the narrow intensity of his revelations. It is not much of a compliment to say he was a very great man and the only man in history to unite the notoriously individualistic Arabs. Nor to judge him by the standards of his day as a seventh century gentleman comparable to an Old Testament character. *Sahih Muslim*, Vol. 1.4 p. 2610, 'Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: I am most akin to Jesus Christ among the whole of mankind...and no prophet was raised between me and Jesus.' Whilst on p. 1230 of that volume Muslim gives: 'I shall be pre-eminent among the descendants of Adam on the Day of Resurrection and I will be the first intercessor and the first whose intercession will be accepted (by Allah).'

Therefore it is fair and just to put these claims to the test. Two men arose in the Near East as prophets. Both were rejected by family, religious leaders and people. Both fled, one over the Jordan, the other to Medina, and there were offered the sword of their followers.

One accepted, warred and returned to Mecca in triumph. One of the last suras in the Qur'an, number 111, which Muslims never quote on air is this: "Perish the two hands of Abu Lahab. His wealth and his children will not benefit him!

He will be burnt on a fire of blazing flames! And his wife, too, who carries wood. In her neck is a twisted rope of Masad (palm fibre).” The man was his merchant uncle, who had brought the orphan Mohammed up, but opposed his claims and preaching. His name means ‘the father of the flame’, and is used as ‘hell’. The woman, Omm Jemil, had stirred up her husband against Mohammed and on one occasion had sown his path with thorns. Her fate is also a play on words.

Now turn to the other who was proffered the sword of His followers. He refused, choosing to love those who hated Him, returning to Jerusalem to die on a cross, and as He was being nailed to it said, ‘Father, forgive them for they know not what they do.’

In contrast, Mohammed hated the Jews who mocked his early preaching in Mecca, and his claims to be Messiah. Later he beheaded 700 to 800 Jewish prisoners after they surrendered in a siege, and ‘married’ the fairest survivor, the beautiful Rihana. Another Jewess, Zainab later revenged herself on him by administering the poison in his food of which he later died. She said, ‘Thou hast inflicted grievous injuries on my people, and slain, as thou seest, my husband and my father. Therefore, I said within myself, If he be a prophet he will reject the gift, knowing that it is poisoned; but if only a pretender we shall be rid of our troubles.’<sup>55</sup>

‘By their fruits ye shall know them.’

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## ENDNOTES

1. Ezek. 3: 15.
2. D. Virtue 7 January, 2002 on VIRTUOSITY@episcopaliam.org ‘The Presiding Bishop and the Imam.’
3. J. A. Goodman & S. A. Oddy, *Foxe’s Book of Martyrs* 1815, p. 211: ‘No country or land was counted holy, but only Palestine, where Christ had walked himself with his own corporeal feet. Such was the blindness of that time that men strove and fought for the cross at Jerusalem as it had been the chief strength of our faith. The Romish champions never ceased, by writing, admonishing and counselling,

yea, and by quarrelling, to move and stir up princes to war and battle, even as though the faith and belief of the gospel were of small force or of little effect without that wooden cross. That was the cause of the expedition of King Richard unto Jerusalem.’

4. *Ibid.*, See also S. M. Zwemer, *Islam, A Challenge to the Faith* (N.Y: 1907) p. 191 *et seq.*
5. Kenneth Cragg, *The Call of the Minaret* (Cambridge: OUP, 1956), p. 22.
6. *Ibid.*, p. 222.
7. Dr. Najib Ullah, *Islamic Literature* (N.Y: Washington Square Press Inc., 1963), p. 48.
8. Cragg, *The Call of the Minaret*, p. 203.
9. D. Virtue, 15 January, 2002 (see 2), “Address to Anglican Theologians.”
10. Dr. Z. M. Siddiqi, *Hadith Literature* (The Islamic Text Society, 1993) p. 2.
11. *Ibid.*, appendix 2 p. 124. Also J. Gilchrist, *Muhammad and the Religion of Islam* 1986, p. 241.
12. Ali Dashti, *23 Years—a study of the prophetic career of Mohamed* (Mazda, 1994). Translated from the Persian by Bagley.
13. S. M. Zwemer, *The Law of Apostasy in Islam*, (Marshall Bros.), p. 36.
14. J. Gilchrist, *Muhammad and the Religion of Islam*, p. 224.
15. Dr. Muhammed Hamidullah, *Introduction to Islam*, pp. 250, 163.
16. Dr. M. Z. Siddiqi *Hadith Literature*, back cover.
17. *Miskat ul-Masabih* (the niche of lights) Book 1:6:2; it is a collection of the six major hadith works (the six correct books), in the eighth century after Mohammed’s death by Sheikh Wali ud-Din, commonly regarded as the best combination of the six major hadiths, the most practical, and has been compared to the Rabbinic Mishna of Talmudic Judaism. It deals largely in jurisprudence. English Edition July 1976, translated by Abdul Hamid Siddiqi.
18. Edward Sell DD, *The Faith of Islam* 4th edn. (Madras: SPCK, 1920), pp. 67, 68 ‘There are two terms used to express the different degrees of inspiration, *wahi* and *ilham*...*Wahi* is the term applied to the inspiration of the Qur’an, and implies that the very words are the words of God... *Ilham* means the inspiration given to a saint or to a prophet when he, though rightly guided, delivers the subject matter out of his own mind.’ N.B. certain Muslim theologians believe that the Traditions, as far as they contain the words of the Prophet, are *wahi* inspired.
19. *Ibid.*, p. 1.
20. Dr. M. M. Azami, *Studies in Hadith Methodology and Literature* (American Trust Publications), p. 48: ‘If criticism is the effort to distinguish between what is right

and what is wrong, then we can say it began in the life of the Prophet. At this stage it meant no more than going to the Prophet and verifying something he was reported to have said.'

21. Afzalar Rahman, *Islam: Ideology and the Way of Life* (London: The Muslim Schools Trust, 1980).
22. W. H. T. Gairdner, *The Reproach of Islam* (London: Young People's Missionary Movement, 1911), p. 48: 'Yet the style of the Koran shows a change for the worse. As its sincerity, in the deepest sense of the word, seems to diminish, its subject matter gets more and more mundane and prosaic.'
23. Sir William Muir, *The Life of Mohammed*, First issued in 1857. This is from the 1894 edition of Smith, Elder & Co., p. 12.
24. Sura 17:1 from the Abdallah Yusuf Ali Translation, with *Interpretation of the meanings of The Noble Qur'an* by Dr. Muhammad Taqi-ud-Din Al Hilali and Dr. Muhammad Muhsin Khan.
25. Sahih al-Bukhari, English Translation of Dr. Muhammad Muhsin Khan ,Vol. 4, 830-832; Vol. 5, 208-211; Vol. 6, 387-390.
26. *Ibid.*, Vol. 2, 41; Vol. 4, 783, 785.
27. *Ibid.*, Vol. 1, 170, 194; Vol 4 773-779; Vol 5, 473.
28. *Ibid.*, Vol. 4, 778, 781.
29. *Ibid.*, Vol. 4, 780.
30. *Ibid.*, Vol. 2, 55.
31. *Ibid.*, Vol. 2, 120, 121.
32. *Ibid.*, Vol. 2, 559.
33. *Ibid.*, Vol. 2, 559.
34. *Ibid.*, Vol. 4, 192; Vol. 5, 51.
35. *Ibid.*, Vol. 4, 771.
36. *Ibid.*, Vol. 4, 777; Vol. 5, 471, 472.
37. *Ibid.*, Vol. 5, 371.
38. *Ibid.*, Vol. 7, 637-642 inclusive.
39. *Sahih al-Muslim*, Vol. 2, 3310 says six years old, 3311 says seven years old, 3309 says six years old.
40. *Sahih al-Bukhari*, Vol. 11, 534.
41. *Ibid.*, Vol. 4, 509.
42. *Ibid.*, Vol. 7, 362, 363; Vol. 1, 812 - 815 inclusive.
43. *Ibid.*, Vol. 2, 245.
44. *Ibid.*, Vol. 1, 215; Vol. 2, 443.
45. E. E. Calverley, *Worship in Islam being a Translation with Commentary of Al-*



*Ghazzali's book of the Ihya on the Worship.* (Mysore: The Christian Literature Society for India, 1925). Also *Sahih al-Bukhari*, Vol. 1, ch. 8.

46. S. M. Zwemer, *The Law of Apostasy in Islam*, pp. 36-38, 40, 64.
47. *Ibid.*, p. 35.
48. *Ibid.*, p. 33.
49. Quoted by Siddiqi p.11 from *Haji Khalifa Kashf*, V, 534.
50. Much space in both books is devoted to distinguishing true from false, and grades between.
51. Gerhard Nehls, *And What About the Muslim?* (South Africa: Evangelical Mission Press), p. 34.
52. *Ibid.*, p. 34.
53. *Ibid.*, p. 34 See Siddiqi, p. 11 for dates of collectors of Hadith.
54. See 9.
55. Dr. A. Shorrosh, *Islam Revealed* (Thomas Nelson, 1988), p. 68.