

**Spring EMNR Conference:
Christian/Muslim Debate
MIDWESTERN BAPTIST THEOLOGICAL
SEMINARY**



INTRODUCTION

On March 17, 2011, Christian apologist Jay Smith and Islamic apologist Khalil Meek took part in a debate, “Which Way America: The Bible or the Qur’an?” The debate comprised one part of the larger annual Evangelical Ministries to New Religions (EMNR) conference at MBTS. The debate transcript follows the brief introduction to the two debaters.

Jay Smith is an evangelist and apologist who regularly debates radical Muslims at *Speakers’ Corner* in London, England. Smith has a Master’s degree in Islamic studies from Fuller Theological Seminary and is currently working on a Ph.D. at the Melbourne School of Theology. Born in India, he was influenced by a stay at L’Abri, while a world traveler, and later was convicted to minister to the underserved 800-million Muslim population. Smith emphasizes the use of polemics alongside apologetics with Muslims, and has been described as the



Jay Smith

Unapologetic Apologist in *Christianity Today*. Smith heads up Hyde Park Christian Fellowship in London, England.

Khalil Meek is a native of Texas, raised in a Baptist family in Dallas. He aspired to be a Baptist minister after graduating from college. In 1989, while studying comparative religion in preparation for Seminary, Meek became an American-Muslim convert. He graduated from the University of North Texas. He has been the owner and CEO of Mecca Logistics, Vice President

of ROC Transport, and General Manager of All American Flooring in Dallas. He is also the past President and cofounder of the Islamic Association of Lewisville and a past board of director's member and former President of Council on American Islamic Relations. Meek is the president and co-founder of the Muslim Legal Fund of America, a charitable organization founded to defend the legal civil rights of American Muslims.

JAY SMITH

“May the words of my mouth, the meditations of my heart be acceptable in Thy sight O Lord, my Strength and my Redeemer.” I want to thank Dr. Roberts for this debate. It’s really his debate. He’s the man that really put this together. I want to thank you, the staff, for inviting us here and for the students who are participating. Khalil, I want to thank you for finally agreeing to come. We went through six different debaters and finally Khalil agreed to do the debate, so give him an awful lot of credit for coming to a Seminary and debating this issue.

This is an important issue, and the debate we are doing tonight is looking at two different scriptures. We are looking at two different revelations; one, the Bible, and the other, the Qur’an. Khalil is going to support the Qur’an so I’m not going to spend too much time defending that. I don’t want to; there’s no reason for me to do that. I’m going to be defending the Bible.

But in order to even start this debate we need to define terms. We need to ask, “What is it we are debating about?”, and, “What Scriptures

are we looking at?”, and, “Exactly what part of Scripture?” For the Muslim, the Qur’an (this is my Qur’an here; it is not a big as yours for obvious reasons), the Qur’an, for Muslims, is basically their revelation that was revealed to the Prophet between 610 and 632, so Muslims tell us. If you take the Qur’an and just split it in half, this first half would be the Medinan and the second would be the Meccan. The Meccan comes first chronologically, while the Medinan comes second. Rule of thumb: there are some Medinan in the Meccan material and when you look at the Qur’an you will find that the Meccan material has material that much of us, many of us Christians could accept. There’s not too much in the Meccan material that we would disagree with. God is up here, man is down here. Man is to obey, man is to submit, and that’s what the word “Muslim” means, “a person who submits.”

It’s when you get to this first part, the Medinan *Surahs* that it becomes problematic for us, and it’s there that I am going to be zeroing in on in most of my time tonight. Why? Because it’s the Medinan material that is the most important for Muslims, since it’s the most authoritative part. It is the one that comes later; it is that material revealed to the Prophet from 622 to 632, the last ten years of his life, so Muslims tell us. This means, not only is it the latest, but according to the Qur’an, if you have any contradictions between the two halves, if you have any contradictions between any two verses, you apply what they call the law of abrogation. In *Surah* 2:106 (when I say *Surah* I mean book, when I say *Ayat* I mean verse) and in *Surah* 16:101 you have the law of abrogation which stipulates that if you have two verses that disagree you always go with the later verse. Therefore you always, always go with the Medinan verses, and that’s why I’m going to spend most of my time in the Medinan *Surahs*.

The same thing exists for the Bible. We also have two Testaments, do we not? We have the Old Testament and we have the New Testament. The old, obviously, is a Testament that is full of violence, so there is an enormous amount of material we no longer accept today. I’m not going to spend much time in the Old Testament today because there is no reason to because I do not follow the Old Testament today. I follow the New Testament. The Old Testament is important; it’s foundational for everything I am going to do. It’s foundational in order to understand the New Testament, but how I walk,



Khalil Meek

talk, eat, sleep is how Jesus walked, talked, ate, and slept, and everything Jesus does, or did, is what I am to do. Therefore, I go to the New Testament for my paradigm; I go to the New Testament for my revelation, and that's why I only accept what is in the New Testament as to how I'm to live today. Are you following that?

I'm going to be talking an awful lot about Jesus and an awful lot about His gospel. I love Jesus and I love His gospel and that's why we've chosen this subject today, because to understand who a Christian is in America in the 21st century, you need to go to the New Testament and you need to come back to Jesus Christ. To understand who a Muslim is in the 21st century (I'm going to let Khalil do that), but He's going to have to go back to scripture and I'm going to force him to go back to scripture because I don't want to know his opinion, I don't want to know his experience, I don't want to know what's happening in Texas today. I want to find out how Islam or what Islam says about how we're to live today. Are you following that? That's why we have noted that this debate is on scripture because I don't care about someone's opinion or someone's experience in one part of the world. I want to find out what the Prophet did in Islam. I want to find out what Jesus did. I want to go back to the foundations and that's what the debate is centered on tonight. I also want to bring it around to understand where we are going in the United States, in the 21st century, about us right now sitting here. Whether we are going to go to the Bible or to the Qur'an?

When you look at the foundations of this country, when you look and see where we came from; the puritans, when they came they came basically to get away from the state that was there in Europe. In Europe there was an awful lot of persecution against religious freedoms and that's why many of our puritans, certainly the pilgrim settlers when they came, the Congregational church, the Baptists who came after, many of them fled to this country to get away from that persecution, because they believed in the separation of church and state, which is what we see in Matthew 22:21. That's why I want to think through exactly what is it that we really see as the practical application of where the church is.

I thought it was great that Dr. Roberts talked about the separation of church and state. Jesus was asked that question. He was asked who was he to pay taxes to. He said, "Look at the coin and tell me whose image is on that coin," in chapter 22. Caesar's image was on that coin. He said, "Give to Caesar what is Caesars and give to God what belongs to God," and in that one verse he separated church from state, and that's what we follow here in United States; the separation of church and state. That idea you don't find in the Qur'an. In *Surah* 3:104 it's very clear that the Islamic state is based on a hierarchical model; a model with Allah at the top, underneath which comes the Caliph. The Caliph is chosen from the

Ulemma, who are really just scholars. So the religious scholars dictate and create and basically form the power of the state. It's a theocratic state. Underneath come the Ummah, which are the believers. Next come the Al-Kitab, which are you and me, the 'people of the book', including the Christians, Jews, and Zoroastrians. And at the very bottom come the Kafir, the pagans. It's a very hierarchical state. Whereas we separate the two (church and state), Islam brings the two together, and at the root, at the very beginning of the initiation of our country, the pilgrims and the puritans wanted that ideal.

So we've been based on that ideal much more so than in Europe where I live, where there is still an awful lot of church and state together, and that's what causing many of the problems. Thank God that we do not have that here in the United States, and thank God that we are following that Biblical precept. There is one point where the Bible has initiated for us exactly our ideal. The puritan settlers in America had a vision of their homeland as a light on the hill taken from Matthew 5:14. This phrase has been uttered throughout US history as America's self-designation and self-understanding. The Qur'an had no role to play in that designation. The Mayflower Compact of 1776, which stipulated that there is no taxation without representation, has been one of our ideals, yet Islam in its very initiating era, back in the 7th century and 8th century, was imposing taxes on Jews and Christians—known as Jizyah tax, which you can find in the Qur'an as well, *Surah* 9:29. Everything I am going to give you tonight is going to come either from the Qur'an or the Bible, and it's that Jizyah tax which was incorporated along with the 'Kharaj' tax. The two together imposed 15 percent to 25 percent taxation on the Christians' and Jews', all of it earnings given to the state. Muslims only had to pay the Zakat, which is 2.5 percent. No taxation without representation is based, and built on a Biblical model, not on a Qur'anic model.

The US Constitution enshrines liberty and equality, too, as key concepts. We see this liberty and equality based on Biblical scripture again. Galatians 3:28, "For there is no different between Jew and Gentile, slave or free, man or woman, all are equal in Jesus Christ." I love that because that helps me to know how I am to act towards my fellow man, even my enemies. We are all equal in Jesus Christ. You don't have references like that in the Qur'an. We don't have something that can equate or parallel that kind of verse, and what you will find is that there is inequality built into the Qur'an. I will get into it a little bit more later, looking at the inequality in women's issues.

The first Amendment, freedom of speech, where we are permitted here in this country to criticize anyone and anything, that's also based on the model we see in the New Testament. Where our Lord and Savior was criticized, and was vilified. Look at how he reacted to criticism. He did

not stand against it. He did not even let those who were defending him defend him. The disciples in the garden of Gethsemane, there in Matthew 26, the one time he could have been defended and where he was defended; look and see what Jesus said, “Peter put away your sword for he who lives by the sword dies by the sword.” Anybody can criticize our Lord, anybody may criticize the Lord Jesus Christ, and it happens every day, and we allow people to do that, because that’s the freedom we have in this country, based on that precept, and the example of Jesus Christ.

Look at the Qur’an and see that’s not permitted. In *Surah* 33:60–61 you will see those who criticize the Prophet are to be put to death. In *Surah* 8:12–13, the same injunction is found; you are not permitted to criticize, you are not permitted to slander. That’s why today almost right across the Muslim world you will see example after example where you are not permitted to criticize the Qur’an. Pakistan, right next to where I grew up, there is a law which stipulates that if you criticize the Qur’an or if you criticize the Prophet, it is a capital offense—this law the Muslims tried to bring into existence there in the United Kingdom back in February 2006, called ‘the incitement to religious hatred’ law. Maybe you heard about it. It went to parliament three times. Thank God it lost, but it lost only by one vote. Had that law gone through I would not be able to do what I am doing today. I would not be able to criticize the Qur’an, or criticize the prophet Muhammad, even in the UK. We do allow people to criticize, following the example found with Jesus Christ.

Slavery was eradicated primarily by Christians. William Wilberforce, a Christian, in 1807. What exactly did he do? He used what he saw in Galatians 3:28. He also went to Philemon 16, and there he saw where Paul not only sent back a slave to his master, but in verse 16 Paul redefined the relationship between a master and slave, saying, ‘no longer are you slave to master; now you are brothers in Christ’, and thus redefining slavery. William Wilberforce spent his whole life, I’m sorry, his whole political career trying to eradicate slavery, which he finally accomplished in 1807, and from that time on it had a rippling effect right across the world, so all of Europe finally eradicated slavery.

We had a war in this country over that issue. Thank God the right side won. I’m sorry I am a little bit in the south, so I need to be careful where I am. In the 1860’s we eradicated slavery here, and now in every other country on earth, the latest of which were Muslim nations. Saudi Arabia finally eradicated slavery in 1960. The last country to legalize slavery was Mauritania in 1981. I was alive, and many of you were alive at that time. Thank God for William Wilberforce and thank God for the New Testament. Thank God for that foundation, which has enabled us to eradicate slavery. That’s why the whole abolition of slavery is uniquely a

Christian endeavor. You will not find an abolition movement that I am aware of in Islam.

We will now look at the whole makeup of the Khilafah (Islamic State) versus the Kingdom of God. Let's look at that real quickly. I see I am going to run out of time, so I need to try to put these into real quick terms. I did a debate back in 1999 with a cleric named Sheikh Omar Bakri Muhammad. I don't know if you know him Khalil, he is a friend of mine, not the easiest guy to get along with. He started the Al Muhajiroun party, the most radical group and the most radical party in the United Kingdom. He had a debate with me on the 'Kingdom of God versus the Khilafah'. We had about a thousand radical Muslims there, and I could only get 300 Christians to come to that debate. They did not want to be in the same room with all of those radical Muslims. I love radical Muslims. They are my favorite kind of Muslims, men like Sheikh Omar Bakri Muhammad, because they source everything they say. He went from scripture to scripture, showing us what the Khilafah would look like in Britain, quoting from verses like *Surah* 8:38 and 39. He said women are going to have to cover up according to *Surah* 33:59, and women who refuse to cover up, 'we must beat them' (see *Surah* 4:34). As to those who steal, we will cut off their hands (*Surah* 5:38); and concerning apostasy, we'll get rid of apostasy in Britain. Why? We will beat them with 100 lashes (see *Surah* 24:2). Everything he said, he supported in scripture, going from verse to verse to verse, taken right out of the Qur'an. I understood what he was saying; and it gave me a throbbing headache by the end of it. Then he turned to me and said, "Mr. Smith, let me see your Khilafah, let me see your Kingdom; how is it you are going to live?" I got up there and I said, "I am going to show you our Kingdom right now. I want all of the Christians to raise their hands." They did not want to raise their hands, not in front of a thousand radical Muslims. I said "come on, get your hands up there, I want you to raise your hands." And then I just started doing this, counting, "One, two, three...there is the Kingdom of God. One, two, three...look; it's right here. One, two...there it is again, Sheikh, right in this room. Because in Matthew 18:20, it says very clearly "where there are two or three gathered in my name, there I'm with you." That's the Kingdom of God. It's not a hierarchy; it's not a theocratic state; it's not a piece of real estate. It's not based on war, on weapons of mass destruction. It has no source to protect it. No, it's not a place; it's a relationship. The Kingdom of God as we know it is in this room today, and where Jesus is, there is the Kingdom of God. We have two completely different Kingdoms, with two completely different paradigms, from two completely different scriptures."

What about the Bible and the Qur'an? Let's do a comparison between these two books. Now we are probably going to be doing an

awful lot of that tonight, and I'll start it off and see where Khalil goes with it. I'm not sure what Khalil is going to say. I hope I do keep to the Bible and I hope you do keep to the Qur'an. If not, I'm going to make sure you come back to it because that is really what we are arguing, these two books.

When you look at these two books probably the best thing to do is to start out with women's issues because I think this is what most people want to talk about. What is it that these two books say on women? Since there are so many issues we could use let's just try to keep to that real quickly. For you women, if there are any Muslim women here or those watching on the video in the other rooms, go to just two *Surahs*, two books in the Qur'an, *Surah 4* and *Surah 2*. In *Surah 4*, I am going to give you 4 references, and in *Surah 2*, I'm going to give you 2. Just go to them and see and compare them with what we have in the New Testament.



In *Surah 4:3* it stipulates that a man may have up to 4 wives, a woman may not have up to 4 husbands (thank God). But a man may have up to 4 wives. Already in marriage you will see that there is an inequality in marriage. It's very clear in the New Testament, in 1 Timothy 3:2, that an elder of the church may only have one wife, for life. We are not permitted to divorce and that's why I wear this ring. This commits me to my wife, for life. Thank God we have elevated marriage to where it belongs. Why? Because the Bible says so; it's right there in 1 Timothy. It's also found in Matthew 19:5.

In *Surah 4:11* it stipulates that a woman has half the inheritance of a man. We don't have any law on inheritance. I don't know of any Western culture which allows a man or women to have any unequal inheritance. In verse 24 of that same *Surah* it says that a man may have as many women 'as his right hand possesses'. These are women who are prisoners of war, these are concubines. Above and beyond the four wives, he can have as many concubines as he can procure in battle. We have absolutely no verse in the New Testament that allows us to have concubines; it doesn't exist.

In *Surah 4:34*, ten verses later, it stipulates that a man is the protector of his wife, but to those women who stand against their husband, the husband may first admonish her. If that doesn't work, he may throw her from the bed, and if that doesn't work, he may beat her. And the word in Arabic is 'Dharaba', meaning "to scourge." Now in my English

translation it has in parenthesis “lightly,” but that was only included after 1935 because here in the west we don’t allow our men to beat our women, so therefore they had to put “lightly” in there. But folks, there is no word “lightly” in the Arabic text.

Surah 2:282 says that a woman has half the testimony in court as a man. Man has double the testimony of a woman. When, Aisha, the favored wife of Muhammad asked him why this is so, he said because women are more disobedient and less intelligent. I don’t know how you feel about that, but I know that’s not the case in the United Kingdom. Girls outperform boys in every category by the time they are in high school level of age, and by the time they get to University 70 percent of our graduates in the United Kingdom are women. We men can’t keep up to them. Thank God we don’t have verses like that in the Bible.

Probably the most difficult verse to read is *Surah 2:223*. In *Surah 2:223*, it says that a woman is a tilth for her husband, and that a man may plow his wife anytime he wants. It’s a horrible verse, it’s a horrendous verse. I’ve used it in debates before, and asked women to try to exegete that verse. I’ve yet to see a Muslim that can really exegete that verse properly. It is basically saying that a man may commit marital rape.

We don’t have verses like that in the New Testament. Thank God we don’t have verses like that. Talk about the testimony of a woman. Look at the greatest event in the whole history of mankind. The greatest event that the Bible speaks of is the resurrection of Jesus. The Old Testament was pointing to and anticipating the death and resurrection of Jesus Christ; and who did Jesus show himself to on the day of resurrection? To the disciples? No. To a man? No. It was to a woman that Jesus showed himself first, knowing that the Testimony of a Jewish woman was half of that of a man in Judaism, yet Jesus purposely showed himself to a woman, knowing this was going to be the testimony for the greatest event in all of history.

Then we get to the final thing, and that is, equality. Galatians 3:28 I have already gone over. Hebrews 4:14–16 says both can approach God directly. 1 Peter 3:7 says you are equal together. 1 Corinthians 7:1–4 stipulates that our bodies are equal; a husband’s body is equal to that of his wife.

I thank God for the New Testament. I thank God for the gospel. I thank God for Jesus Christ, because the gospel is a corrective to what I see in the Qur’an. It is older than the Qur’an, and yet it is still as relevant today as the day it was written down. I give you the Bible and I give you the Man behind the Bible, Jesus Christ.



KHALIL MEEK

It's again a pleasure to be here. Thank you, Doctor Roberts. Thank you Jay. That was very impressive. And thank all of you for coming tonight. I think that what I want to impress is that whatever we take from here, let's take it as an educational forum, as something we can benefit from when we leave. I want to start with reciting a verse in the holy

Qur'an which is the first chapter, which is the *Surah* that the Muslim's pray 5 times a day, 7 days a week, 365 days a year. To give you an idea of the prayer that the Muslim offers, it says:

In the name of God, most gracious, most merciful, praise be to God the cherisher and sustainer of all the world. Most gracious, most merciful, master of the day of judgment, you alone do we worship and you alone do we ask for help. Show us this great way, the way of those on whom you have bestowed your grace and whose portion is not wrath and who go not astray, amen.

This prayer in the Qur'an is the prayer that the Muslims are seeking guidance for, and then what follows is the guidance that we believe came from God Almighty in the Qur'an. To begin, I want everybody to be clear that Islam is a monotheistic religion inviting all people to recognize and believe and worship God, to believe in heaven and hell and the day of judgment, to enjoin what is right and forbid what is wrong and to follow divine guidance. Islam considers itself a universal religion and message. Islam is a universal religion with a comprehensive way of life for all people, all times, and all regions of the world. Islam considers itself a faith of human unity. It calls to mankind regardless of their race, their gender to unite in worship of the one true God. Islam considers all people as brothers and sisters and rejects discrimination on the basis of gender, color, race, or ethnic background. Mankind is one family.

There are about 1.7 billion Muslims in the world today, roughly a fourth of the world's population, 57 countries with Muslim populations a majority, and 22 of those are Arab countries. Eighteen to twenty-five percent of Muslims are Arab and the rest are non-Arab. The country with the largest Muslim population is Indonesia. And we can say that Islam

has tremendous cultural diversity with freedoms of expression, flexibility, and adaptability. If you don't know Islam has what's called a beautiful, prosperous, proud, history full of rich diversity, global presence, and significant impact. Muslims believe that they have contributed to every facet of society and were the backbone of the Renaissance for Europe in the 10th to the 12th century. We believe that our schools here in America, our markets, our towns, our homes, our hospitals, our universities have all been effected by Muslims who had for roughly 700 years, from the 7th century AD to 1400–1700 AD, been the leaders of the world in almost every discipline. You can't show me anything, I do believe, that was a leader in the Christian world or any European country, as far as science, chemistry, physics, biology, astronomy, anatomy, botany, poetry, mathematics, algebra, geometry,



engineering, technology, agricultural, arts and crafts, calligraphy, social services, hospitals, medicine, law and justice, human rights, civil rights, commerce, industry, education, universities, learning, knowledge, exploration, hygiene, ethics, and etiquette that Muslims weren't considered the most civilized, prosperous, productive communities on the planet during that time. The European families were sending their kids to learn from the largest libraries where universities had been instituted by the Muslims.

Where we had paved roads and illuminated streets, so the Muslim civilization has contributed from the very beginning to western culture and western civilization.

As I get into that in a minute, I want to continue with what is Islam? Jay told us that it means, what did you say? I don't want to put words in your mouth. The definition of Islam, ok, to be in 'obedience'. The word means 'peace through submission', and it means 'willful surrender', peaceful submission or voluntary obedience meaning we have a free will that God has given us and that we have divine guidance. God has asked us to submit that free will and follow divine guidance. If we do so of our own volition, of our own voluntary efforts then we are submitting our free will to divine guidance. This is what the word Islam means. And then once we submit our free will to divine guidance, we attain peace through the submission with ourselves, with others. We do it spiritually,

mentally, and physically, and this is with our creator, ourselves, and anyone. In the Qur'an it says in verse 2:256, which is in the Medinan *Surahs*, that '*there is no compulsion in religion*'. The right direction is distinct from error, and he who rejects false deities and believes in God, or Allah, has grasped a firm handhold which will never break. Allah is the hearer and knower.

So, if we are submitting our free will to this divine guidance, what is the guidance that we are submitting to? For the Muslim the Qur'an literally means the recitation and central religious authority and text of Islam. Muslims believe the Qur'an to be the book of divine guidance and the direction for mankind. Muslims consider the text in its original Arabic to be the literal word of God revealed verbatim to the prophet Muhammad over a period of 23 years, and Muslims view the Qur'an as God's final revelation. The reason we say final is that Muslims also believe that Abraham received divine guidance through the scrolls. We believe that Moses received divine guidance through the Torah. We believe in the psalms of David and we believe in the gospel, or the Injil, the good news of Jesus Christ. Muslims say that according to the Qur'an, in verse 3:84, again Medinan, we believed in Allah, God, in that which was revealed to us and that which was revealed to Abraham, Ishmael, Isaac, Jacob and the tribes and that which was given to Moses, Jesus, and the prophets from their Lord. We make no distinction between any of them and unto God we submit.

Muslims believe that this, the religion of Christianity and the religion of Islam are compliments to each other. We believe the Injil given to Jesus and the books delivered to Moses are divinely inspired and are God's word. We may take exception to the preservations of those texts as we have them today, and we may have to be convinced of the authority that what you're presenting is what Moses said or this is what Jesus said, but if Jesus was in the room, Moses was in the room, he's our prophet. We believe every single word Jesus ever said. We believe every single word Moses said. We believe every single word that Muhammad said. So, what we want to make clear is that we're not "us" against Jesus, or Muslims are different. We have a different belief in Jesus' message. We have a different belief in what that is and I want to go into that for just a second.

So, who is God that we are following? We say "Allah," and some people say, well, they believe in Allah and we believe in God. We believe in Jesus and they have their God and we have our God. I think that is ignorance of language because the word Allah means the God, the creator, the unique, the one and only, the cherisher, sustainer, the sovereign, the almighty, the real, the eternal, the everlasting. It is the word that I think every Christian would say is God Almighty. The word

Allah in Arabic is unique. It has no gender. Allah is not masculine or feminine; Allah has no mother, no father. Allah has no children, no relatives. Allah is not part of creation. Allah is the creator, and if you can touch it, taste it, see it, smell it, it is not Allah. For salvation in Islam means we believe in a creator who is unseen, and he is like nothing in the world and that the creation is dependent on the creator at all times, and God is sovereign to the creation.

What Muslims believe and what salvation relies on for the Muslim is a concept called Tawhid, and that Tawhid means the complete oneness of God, absolute pure monotheism. God has no equal, no partners. Nothing is worthy of worship except Allah. Nothing else is worthy of praise except Allah. Allah has power over all things. Everything depends on Allah. Allah is not dependent on anything. Allah is perfect, supreme, sovereign. Allah deserves all reverence, worship, praise, respect, and devotion, but Allah, even though he is not tangible—we can't taste him, see him, touch God, but we do believe that God has attributes that you know God by, and we have a very rich, deep, full understanding of God. We have an emotional attachment, a feeling and presence of God in our lives 24/7. But we know God through the attributes and these attributes belong to God, and they are called the most beautiful names of God. And we know these attributes from the Qur'an itself, when God is referred to as the most compassionate, the Merciful, the King, the Holy, the Peaceful, the Guarantee of Security, the Protector, the Almighty, the Compeller—there's 99 names here—the All-embracing, the Wise, the Loving One, the Most Glorious, the Unique. I can read them, but from these attributes we know as Muslims what God is and who God is, and what God believes, and what is godly to us. We have such a rich understanding and presence with God; it is a very beautiful relationship.

What does the Qur'an say about Christians? The Qur'an says about Christians, it says quoting verse 2:62, *'surely those who believe and those who are Jews and Christians and the Sabians, whoever believes in God in the last day and does good, they shall have their reward from their lord and there should be no fear on them nor shall they grieve'*. It also says in the Qur'an 5:82, *"And nearest among them in love to the believers"*—that means from Christian, the nearest to the Muslim, from other people of all of humanity. It says, *"The nearest among them, in love to the believers you will find those who say we are Christian because amongst these are men devout to learning and men who have renounced the world and they are not arrogant."* It says in 61:14, the Qur'an, *"All who believe, be helpers of God, and Jesus the Son of Mary said to his disciples, 'Who will be my helpers and work with the work of God?' Said the disciples, 'We are God's helper.' Then a portion of the children of Israel believed and a portion disbelieved and we gave power*

to those who believed against their enemies and they became the ones that prevailed.”

So, when we say this is what the Qur’an says to the Christian, what do we believe about Jesus exactly? The Muslims know Jesus as Isa in Arabic. Muslims respect, love, honor, and revere Jesus. Jesus is considered a great messenger and prophet. The phrase “*peace be upon him*” is added after His name mentioned along with all the other prophets of God. Jesus was born from the Virgin Mary. He is a word from God. However, Muslims do not consider Jesus to be divine. The Muslims do not consider Jesus to be the Son of God. In the Qur’an it says that Jesus is the likeness of Adam, and Adam was created from dust. So, for the Muslim it shows the power of God, the majesty of God. It says that God can do anything, but for the Muslim we take Him as a prophet and we never believe He said, “*I am God, worship me and take me as God besides Allah.*” There are titles that refer to Jesus in the Qur’an: the Son of Mary, the Messiah, the Christ, the Servant of God, the Messenger of God, the Word of God, the Spirit of God, and the Sign of God. Jesus is mentioned 25 times in places in the Bible always with honor and respect. The Qur’an says, “And we believe in Allah,” (oh I already read that).

The Qur’an also says something about Mary. There’s an entire chapter in the Qur’an about the Virgin Mary, and the Muslims love and revere Mary as the Mother of Jesus. Mary is considered pious, chaste, pure, and virtuous. Mary is regarded as the best woman who was ever created. Muslims believe in the virgin birth. Mary was the only woman mentioned by name in the Qur’an. There is an entire chapter in the Qur’an entitled Mary and an entire chapter in the Qur’an about Mary’s father, Amram.

So for Muslims we don’t set up this barrier of “us against them.” We don’t see the Christian community as “them” and we’re “us.” We see it as a continuing message. We may have disagreed on how to understand that message. We have a disagreement on how to interpret salvation. We have issues, but when you get to the core of it, we have the same ethics, the same morality, and I’ll talk about what Jay said, but I want to make my presentation clear.

For the Muslims we believe that Muhammad was a mercy to mankind. That he was the last messenger and the last prophet, the seal of prophecy and the truthful one, and “honest” is what his name means. He was a universal prophet. He was spoken of in the Bible. He was born in Mecca. He is a descendant of Ishmael and from the first born son of Abraham. He received the revelation of the Qur’an at the age of 40 through the angel Gabriel and died in the year 632. Muhammad is not a substitute for Jesus in Islam. We don’t pray to Muhammad; we don’t pray through Muhammad. He is not a savior for the Muslims. He’s a

prophet, he's a warner, and he's a mercy of mankind. Muhammad is considered a human being, a servant messenger of God. Muhammad had the noble mission which was to invite humanity to worship the one and only Creator. Muhammad was a pure warner to mankind on the Day of Judgment and our accountability before God. Muhammad taught mankind the way to be honest, upright living, based on the commandments of God. For Muslims he is a religious teacher, a social reformer, a ruler, governor, legislator, moral guide, faithful friend, a devoted husband, and a loving father.

When you get into the ethics and morality of the Qur'an, in which Jay was taking exception to... I want to make it clear, you can take my Qur'an or his Qur'an and, if it's in English, open it up and I will let you take the challenge, and on every single page you will find these morals or these ethics espoused. The guidance that the Qur'an gives us for Muslim character and ethics, says that faith requires action, excel in goodness, enjoin what is right, forbid what is wrong, be educated, seek knowledge, have integrity, be honest and sincere, be modest, humble and pious, be pure, clean and sober, be just, noble and steadfast. Show forgiveness, be kind and generous, be optimistic, thankful and happy. Obey the Ten Commandments and trust God with all your heart, soul, and mind. These are the individual personal references.



You'll find also on every page references to Muslim character as a group, or as a community. It says mankind is one family. If one person suffers, everyone suffers. All life is sacred. All human rights should be protected. Love one another. Show moderation in everything. Love for others what you love for yourself. Take care of the orphans, widows, and the needy. Defend the weak, free the oppressed, fulfill your trust, commitments, and promises, and be just. Islam considers humanity, humans, as vicegerents or Khalifah in the world, which will bring us to our topic, if there is on every page of the Qur'an at least one reference to one of the ethics in morality, we're doing good.

What are the sayings of the Prophet? The Prophet said God has no mercy on one who has no mercy for others. None of you truly believes until he wishes for his own brother, what he wishes for himself. He who eats his fill while his neighbor goes without food is not a believer. Powerful is not he who knocks another down, indeed powerful is he who

controls himself in a fit of anger. Allah does not judge according to your bodies' appearance, but he scans your heart and looks into your deeds. The Prophet said the property, the life, and property of all people are considered sacred, whether a person is Muslim or not. There is no supremacy. All people are equal; piety, not racism. To quote, it says, "*No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab, nor does a white man have any superiority over a black, or a black man have superiority over a white. You are all the children of Adam, and Adam was created from clay.*"

I want to get to what the difference between what the Christians view of governance and why America should be following the Qur'an or the Bible, by saying three moral deeds and then focusing on one. You should want for your brother what you want for yourself. This is reported that the messenger said, peace be upon him, "*Gabriel impressed upon me kind treatment towards the neighbors, so much that I thought as if he would confer upon him the right of inheritance,*" and then "*one part of the 'Ummah', or the community, is in pain, the rest feels the pain with them.*" This is narrated by Bashir "*the similitude of believers, and regards to mutual love, affection, fellow-feelings, is that of one body and when one limb hurts and aches the whole body aches, because the sleeplessness and the fever that would be caused, and finally oppression is worse than death.*"

In the Qur'an you will find so many statements about justice and oppression. It says oppression is worse than death and in the hadith it says, "*Oh my servants I have forbidden the oppression upon myself and I've made it forbidden amongst you.*" The holy prophet said a person should help his brother whether he is an oppressor or the oppressed. If he's the oppressor he should prevent him from doing it. For that is his help, and if he is the oppressed he should be helped against the oppression.

Ok, I'm having a good time. Alright, then I just want to get to Islam, and this is going to be my rebuttal to what Jay says to the Qur'an. He takes a verse out of it and says this and this and this, and the impression from what he is saying means you should take this as oppressive, you should take this as unequal, you should take this as something that is not good for you, and this is better because we don't have anything like it. Okay? To that I am going to say, and I am going to refer to just a few verses here... In the Qur'an, "Allah," it says in verse *Surah 40:41*, "*And Allah wills no injustice for his slaves.*" *Surah 3:108*, "*And Allah wills no injustice to the world.*" *Surah 4, Surah 40*, "*Surely Allah wrongs not even the wake of an atom.*" *Surah 18:49*, "*And your Lord treats no one with injustice.*" The forbidden injustice includes all forms. The first, the highest level and most extreme form of injustice, is *shirk*, disbelieving in

God and associating partners. Everything else that is considered oppression and injustice is talked about in the Qur'an. The Qur'an is a detail of how to interact with your parents, your mother, your father, your siblings, society, your business. Everything is in detail and what makes the Muslim Qur'an unique from the Bible, the Qur'an says you were put on this earth as a vicegerent, a khalifah, and that you are to enjoin what is good and to forbid what is evil, and you are to stop oppression and you are to stop injustice.

Let me just finish with this, that every rule and item in the Qur'an is just. It is not oppressive and it is something that the Muslims should participate in its observance. So, when we come to a Christian saying we will render to Caesar what's Caesar's and render to God what is God's, the Muslims says we have the right or we should actually help our brothers and sisters at all times and not leave it up to a secular state. We shouldn't leave it up to a secular person to take us here, take us there, and all of us just deal with it internally as a faith, and that we survive until we get to the Day of Judgment, or we do what little good we can, and in our own way that is under the legality of the State. The Muslims says it is enjoined upon you and me to fight for the things that are right, what God demands, what God says is better and should be believed so, I apologize for running over, but thank you. As-Salāmu `Alaykum.

JAY SMITH (10 minute rebuttal)

I wish that I had more than 10 minutes to respond. I have 11 points here. I don't know if I can get through all 11. I think what we have seen is Khalil giving an impassionate speech, one that he has given many times before, but you notice that he didn't quote scripture until the very end, and I think that's the problem with many Muslims. I thought that it was fascinating that he started out with the *Surah* 1 which is the Fatiha. Khalil, if you look at that *Surah*, look at verse 7 and look at where it says, "*Those who earn your anger, nor are we not like those who went astray.*" Do you know who "those" are? Look in the footnotes of your Qur'an, those who earn your anger are Jews, and those who are lead astray are Christians. It's a cursing prayer. That's a prayer which is a curse against us. That's



why I refuse to read that prayer. Now, how do I know that? Well, I go back to the traditions. If you look at every one of your commentators in the 9th, 10th, till the 12th century, they all show that Muhammad was asked that question, who are those that earn Allah's anger? He said they are the Jews. Who are those that lead them astray? They are the Christians. I refuse to use that prayer, and we do not go to that prayer, and yet that's the prayer that you and every Muslim prays. As you heard him say before they start their prayers, they are cursing us. I think that exposes exactly the problem with many Muslims today. They are not reading their Qur'an correctly. They are not understanding it, nor exegeting the verses. You need to read the Qur'an, and you need to exegete it.

You said that Islam means peace. Do you understand Arabic? 'Islam' is a fourth form verb; 'Salaam' is a first form verb. 'Salaam' means peace. You do not impose a fourth form onto a first form, unless you are an American living in Texas, and therein is the problem. Anyone who speaks Arabic cannot do that, and it's only Americans and British, and Europeans who are saying that. But ask any Arab speaker, and we have some right here, sitting here. Ask them if Islam means peace; or does it mean submission, obedience; and to whom?—to God.

The god you are using, let me just tell you about that god. Allah, means 'the god'. Anybody can be "the god." But see in our Bible, it is very clear as to who God is. It's very clear that Moses wanted to know who God was, and in Exodus 3 he asked, "What is your name?" What name did God give at that time? He said, "My name is Yahweh." YHWH: four little letters. And then He said "This is my name forever." Every prophet knew that name. You will find that name in the Old Testament 6,823 times. Every time you see L-O-R-D in capital letters [in the English Bible] that is the name of God. What's more, Jesus knew that name. In John 8:58, Jesus not only used that name, when he was asked, "*How do you know Abraham?*" he said, "*Before Abraham was... 'Yahweh'*", [in English] 'I AM, who I AM'. He claimed that name for Himself. That's how important that name is.

It's the Bible that tells me who God is. It's the Bible uniquely that gives me the real name for God, the unique name for God, so unique and so personal that Jews even today will not pronounce that name, and yet you tell me that your prophet knows God. Yet, he doesn't know that name. 'Allah' is a generic name. Anybody can be called Allah. If he's a prophet of God why doesn't he know God's unique name, like my Jesus knows His name, and claimed that name for himself? You say we share the same God. No we don't.

You went through a whole list of all the litany of different definitions of God: merciful, compassion; interesting you didn't go *wadud*, which is

‘loving’. That is one of His names, you’re right. Do you realize that compassion by definition, mercy by definition, and *wadud* by definition require an object; so where is the object of God’s love before Adam and Eve were created? I can only understand how God could be loving if there was always love within the Godhead, God the Father always loving God the Son, always loving God the Holy Spirit. The three have always communicated in love, so when I am made in His image, as it says in Genesis 1:26–27, I am imbued with that love. That’s how I can be a human, that’s how I can be compassionate, and that’s why I can be loving, because my God was already loving. Where do you see that in Allah? Where do you see it in a god who is ‘one’, a monad; which insinuates that even the name for god, even the god that you are talking about, requires Adam and Eve to make his name? That’s the beauty I have with my God.

You said that there is no racism, that there’s no problem with gender equality. Look at the verses I gave you. *Surah 4:3, Surah 4:11, Surah 4:24, Surah 4:34*. Please exegete these verses for me. Show me if you don’t find gender inequality? All the way through the Qur’an there is gender inequality. As far as racism, what about the Jews in the Qur’an? Look at *Surah 5:51* and *Surah 5:57*, “*Take not for friends Jews and Christians for they are one another and he who takes them as a friend is one of them.*” What about *Surah 9:29*? “*Make war on the people of the book...until they pay the Zakat.*” Now remember *Surah 9* [according to tradition] is the last *Surah*, the last revelation that was given to Muhammad. Therefore, it is the most authoritative *Surah* in the Qur’an; and when you look at *Surah 9* just look and see what it says about those who don’t believe. *Surah 9:5*, “*Slay the unbeliever wherever ye find them. Besiege them. Lay and wait for them with every kind of ambush.*” Does that sound very peaceful to you? *Surah 8:39*, “*Slay the unbeliever so that there is no more Fitnah in the land*” (that means no unbelief), “*until all belief is in Allah.*” Does that sound peaceful to you? *Surah 47*, is a good one to go to. The first three verses of *Surah 47* define who a believer is, and who an unbeliever is, and then in verse 4 it says “*cut off the heads of the unbeliever.*” It continues on with verse six, which says, “*Those who participate in jihad, if they should die or if they should live, great is their reward in heaven, for they shall be in paradise.*” We don’t have verses like that in the New Testament. No, and that’s why I love the New Testament.

You never talked about peace, real peace. There’s no verse in the Qur’an that tells you to “*love your enemy.*” Show me one? I have been working for 29 years and I have asked many Muslims [this question]. I have read the Qur’an many times through. I have yet to find a place that says “*love your enemy*”, as we see in Luke 6:27, and as we see in

Matthew 5:44. It's so good to be able to come back to the Bible. It's so good to come back to Jesus Christ, because there I see real peace. I know Muslims have strived for this, and they have tried to find some type of parallel, some type of object that they can go to, to come close to what we see in the person of Jesus Christ; and for 1,400 years they've not been able to find it. Because the Bible is so clear, the New Testament is so clear, the gospel of Jesus Christ is so clear, that it is a gospel of peace.

"*There's no difference between Jew or Greek, slave or free, man or woman, all are equal in Christ*" [Galatians 3:28]. Give me a verse like that in the Qur'an? That's why today we have the abolition of slavery. That's why we can go around the world, and we can bring people back to God. And who is that God? Well, he is Jesus Christ.

You give him the name 'Isa'. Who is Isa? Where is that name in Arabic? Isa is the wrong name. What is the name for Jesus in Arabic? It is *Yesua*, the same as *Yeshua* in Hebrew. Every Christian knew that name, every Arab Christian for 600 years, and for 2000 years every Arab Christian knows that the name for Jesus is *Yesua*.

So, how did the Qur'an get it wrong, and where did that name come from? Well we now know. In fact if you look at the 93 references to Jesus in the Qur'an, you will see over and over again He is Isa 25 times. And when you look at the stories, you will see that the stories are all basically, most of them, are stories of Jesus Christ which can be traced back to other borrowings. In fact, many of the stories of Jesus Christ are traced back to sectarian writings of Jesus Christ, Gnostic writings, Docetic writings, and particularly Syriac writings, some of it coming from the 'Diatessaron', written by Tatian in the late 2nd century. And when you look at the Diatessaron, to the writings concerning Jesus Christ there, the name for Jesus there is *Iesu*. When you take *Iesu* and you put it into Arabic, it becomes 'Isa'. So, you've got the wrong Jesus. He's not the Jesus I know, and the reason I know that (and you say we share the same thing)...look at the Jesus that's there.

The Jesus in the Qur'an spends all his time declining his divinity, and he allows another man to go on the cross, and never dies Himself on the cross. It's found in *Surah 4:157*, and that one little verse damns all of us for eternity. That's not my Jesus. My Jesus came to die. My Jesus certainly died, but he didn't stay dead. 'Friday's here but Sunday's a-coming'. That's why we celebrate Sunday. That's what you need to celebrate, and you need to come on back home with us. Come on back to your Southern Baptist roots. Come on back to these people right here, because then and only then, can you find salvation. It's that Jesus that I want to offer to you tonight. It's that Jesus that came and died, and he didn't stay dead. He rose again on the third day, and that's the Jesus that

destroyed death in that one act, and that's my Jesus, that's my Bible, and that's my scripture, and I give it all to you Khalil.

KHALIL MEEK (10 minute rebuttal)



The verse in the Qur'an that he said is referring to the Jews and Christians, which says, *"In the name of God most gracious, most merciful, praise be to God the cherisher and sustainer of all the world's most gracious, most merciful master of the day of judgment, you alone do we worship, you alone do we ask for help, show us the straightway, the way of those on whom you have bestowed your grace, who's portion is not wrath and who go not astray"*—and he says that "go not astray" means the Jews and the Christian. It speaks for itself. It says that for those who

go astray. From God's message, it's everybody. That would include a Jew, a Christian, a Hindu, an atheist, and agnostic, and anybody besides a Muslim. So yes, it applies to you. Yes, it applies to the Jew, but it applies to people who aren't following God's message, and then that we say that the Christian has gone to excess, so that's how you get involved.

He wants to say that women are an issue in Islam. He wants to say that the Qur'an has all these issues of inequality, but he skipped over all the verses, and I'm not articulate enough to memorize them, but where it says a man and a woman are equal in faith, a man and a woman are equal in the sight of God...that a woman has to pray, a man has to pray. Women have to fast, men have to fast. Women have to give charity, men have to give charity. All the responsibilities, the rights and joining good and forbidding evil are the same for men and women. The righteousness, the salvation are the same for men and women. But there is a difference between men and women in Islam in social responsibility, and he leaves out the fact that in Islam men are the maintainers of women so that at all times a man must maintain the woman. She doesn't have to work, she doesn't have to go out and earn a living, and if the husband dies, the brother, the uncle, the state, somebody has to take care of her. At no point is a woman to maintain herself. So we have rules in inheritance. So we have rules that apply to women that are different because of the way the Qur'an is written, to say that men are the maintainers of women. And it is just scholars that debate this day in and day out—I can't. But

they all look at these issues and say these are ridiculous to say that it is inequality.

Alright, in Islam, the Prophet did this in the 6th century. We are talking 623 AD. Tell me if this was the status of women in Christianity in 623 AD? That he said that women again are equal to men in all religious affairs, and with equal rights, equal status? The right to inheritance, the right to marriage, the right to divorce, the right to choose a marriage, the right to keep her name, the right to refuse marriage proposals, the right to own her own property, the right to work, the right to be educated. She couldn't be traded, bought, or sold. All of her money is hers; all of her property is hers. Men are required to give the dowry. Women are assets to society, honored in society, to be protected by men, to be respected, loved, and admired and an integral part of all societal affairs. These verses are there. He knows them; he didn't mention them. The Prophet said in his hadith, he said, "*The keys to heaven lay at the feet of the mother.*" He was asked, "*after God, who is our reverence, loyalty, devotion to be to*", and he said "*your mother*", and they said...whoa, this is an Arab society, which was pretty male chauvinistic at the time...and he said "*then who*", and he said "*your mother*"...he said "*ok, we got it...then who*"... "*your mother*"... "*then who*", "*your father.*" Three times he was told your mother was to have the love, honor, respect above the father in your lives. Your mother deserves that respect. The Prophet said he who is best to his wife, is best in the sight of God, and the Prophet taught us to be kind, gentle, loving with women.

If you go to a Muslim gathering (you do it without me there, no pretext, no set up). Just say, a show of hands of women who have scars, how many of you feel oppressed, or is Islam a male chauvinistic religion (which is the implication of what he was saying)? You won't see any hands. You'll say did Islam start women's lib? Who believes that Islam is the beginning of women's liberation? All the Muslim sisters would raise their hands. Now, I'm challenging you to do that on your own, in your own way. Ask a Muslim. He talks so good, I can't keep up with all of the things he brings out.

I want to bring up just a second that he eloquently said, "*I throw the Old Testament away, I follow Jesus.*" In the Qur'an we're told that..."*say God...say Allah is the eternal, the everlasting, say he is Allah the one and only, Allah the eternal, the absolute. He begets not, nor was he begotten and there is nothing like unto him.*" He says this Allah is still foreign to him. He doesn't get it. If you translate any book in Arabic for an Arab Christian, or an Arab Copt, or for a Jewish person, in Arabic they would have to choose the name Allah, because it is the word that means God, all of the essence and the meaning that we all, or that I think we all agree on, are the attributes of God, and that Allah is a unique

name that is known as Elohim [in the Hebrew Old Testament], and it was known before the prophet Muhammad (peace be upon him), and it is the only name that is pure, that can't be pluralized; it can't be genderized. It is so unique that Allah called himself by the name of Allah.

When we say that Jesus died on the cross for our sins and that through His death and resurrection we have this loving salvation, I don't think he means what he said, and you can correct me. Did Jesus die on the cross? Did your God die on the cross? The eternal, the everlasting, the first and the last...He died? So, who ran the affairs when he was dead? Right, that's an insult to God. That means God is not sovereign. So, I have been told it is half a God. That man died, but God didn't die. But if God is eternal then absolute death is not part of it.

If Jesus did die on the cross, here's another question, and maybe if you have time to rebut it. If he died and he died for our sins, and it's true, then I accept it. Jesus died, he conquered death, he paid the atonement, right? Where's God's mercy and forgiveness? I'm going to ask you to answer that? If you demand payment, then it seems to negate mercy, and if God punishes himself, or an innocent, it seems to defy his justice. There are many issues, it's a paradox. There are books written, I brought them, I don't want to talk about them, because there is no time, but it's not a Muslim critique. I'm not here to criticize the Bible and tell about the challenges in it, but I wanted to bring Christian references to say that it is not a unique issue for us to say that there might be issues with the Bible.

When he speaks of the Old Testament and the New Testament and he says that this is what Jesus said...There are Christian denominations, not to mention many of them, such that Jesus seminar who disagree. I am sure anybody in here who is a student has heard about it. But these people that wrote this book analyze it in a very analytical way what Jesus said and said, based on the time, and the language. And I'm sure there is a rebuttal to this, but this is a Christian document, nothing to do with Muslims chastising it.

I've got a book here from Dennis McKenzie. This guy wrote as many errors and discrepancies as you can. I've got another book that is the apologetics to it, so I am sure it exists, so when he rattles off these things like a machine gun, which is impressive, and it's very good and it shows that you did your work, the Muslims have the exact same thing. I can sit here and go, "*Here's every response to it and there it is.*" You gave me so many, that in 10 minutes no human being could answer them with any kind of intelligence. So, he made a point, but what I am saying is if you want to go that direction, then we need to round them up.

What I want to challenge you to do is to pick up the Qur'an. I don't want to run from it. I want to give you one. Anyone who wants one, ask

me, I will bring one for you. Read it. Highlight the stuff you disagree with. All of the verses he said have a context, and all of them have meaning. You'll see from the *Surahs* what you read, and it will mean something to you, and all I say is, read it. I'll read the Bible. I'll sit and discuss it with you. But don't just take it out like a shredder and go, "*Ok this is what they believe and how can I accept it.*" Then I say, "*Well I can do the same thing.*" We are not going to get anywhere, and I can't do it as good as he did it.

But when you go hearing the other gospels, then who inspired the other people to choose the right gospel? If they are all correct, then which of the gospels are the inspired words. We have other gospels that aren't included, and they may be inspired. Who was the one that got to make the decision at the council; who said they were inspired? Were they all inspired, or were they not inspired, [do we believe] that God just somehow miraculously did it for us? Again, Christian sources, not mine. So, if we want to get into that, my message to the group tonight (and we will get into the Q & A and I can actually give answers to detailed questions) just ask them again one at a time, slower.

But in Islam, because again, in the Qur'an, he criticized the Qur'an...you'll have to ask me [the questions] again. I didn't write the questions clear enough.

When we get to Q & A and questions come about "*In America do we want Islam or the Qur'an, or do we want the Bible?*" and I want to get into the Qur'an, everything in it provides justice for everybody. So, anytime there is injustice, every day, you see injustice. Right? The Qur'an tells you how to deal with it. Wouldn't you like to know that? Wouldn't you like to know what God is telling you on how to deal with that? Wouldn't you like to be able to do something about it? Would you like to just wait for the statement to come in and if you have a tyrant in the United States for the last 200 years [would he be] the greatest thing since sliced bread?

Let's go back to the crusades, let's go to the inquisition, let's go to the witch-hunts, let's go somewhere else and say, "*Oh, let's have this discussion, how great it is.*" It's from the same Bible, same Christians, but a big difference in application. Maybe you got it right and I like the message I hear. I really like the message that you gave about Christianity. Right? I liked that. Praise God! But, it's short of being complete. It doesn't give you any guidance; it doesn't give you the prayer. It doesn't give you the structure on how to enjoin good and forbid evil and take that responsibility. That's ownership.

God has empowered us to be here for a test, and to be the vicegerents, and to practice his message, and we can't just abrogate it and hope and love and 'kumbaya'. We have to do something, and the

Qur'an tells us how, in the most beautiful manners, and in the most beautiful way, and I encourage you to read it and see for yourself the guidance that you will get.

Thank you and as-Salamu-Alaykum. Oh, I have to address that. He attacks as-Salamu-Alaykum. The root of the word Salam, right, in as-Salamu-Alaykum, right? What does as-Salamu-Alaykum mean? {Salam is peace be unto you} Salam is peace be unto you, right? That same root...S.L.M...right {first form verb} S.L.M.? {Absolutely} Ok, so as-Salamu-Alaykum means peace be unto you...the whole world...Islam, right, it's a religion of peace and it's peaceful, willful, submission. Arabic, I'll bring scholars for this, this is simple, like A.B.C., and he's just taking advantage of an English speaking non-Arabic person, but that is insulting to say that the word means what he said. Thank you. As-Salāmu `Alaykum.

Q & A

To Jay Smith: How do you compare the statement of Jesus in Matthew 10:34 that says, "Jesus said that I came not to bring peace but a sword," with the crusades and the inquisition? Doesn't Matthew 10 support the crusades?

Jay Smith: My answer will let you know that I am not a Southern Baptist. I am a Mennonite, so I love this question. I could go for three hours on this one, but I will to keep it short, to three minutes. If you look at that whole chapter (and I enjoin all of you to go look at that chapter), you will see that it is the commissioning of the twelve, and there Christ is saying to the twelve, "*I am sending you out as a lamb before wolves. You're going to be hated, you're going to be persecuted, you're going to be flogged, you're going to be jailed, and you're going to be killed.*" Those are the five things he promises there in that chapter. That's quite a commissioning. Do you commission like that here at the Seminary? You should if you don't, because that is exactly what Christ demands of every one of us. Then he goes to say in verse 34, "*For I have not come to bring peace, I have come to bring the sword.*" Look at the very next verse: "*I have come to put father against son, mother against daughter.*" This sword is going to be used against us. We are not permitted that sword. The whole chapter is about persecution. Every one of the disciples was hated. They were flogged; they were jailed. Every one of them was persecuted, and every one of the disciples fulfilled their commission. Every one of them was killed, except for John. That's my Jesus and that the commissioning that it takes if we're going to follow

Jesus Christ. That's the price we have to be willing to pay. We are not permitted to use that sword.

Now, you want to talk about the crusades. If you look at the crusades and you look at the inquisition, you must ask yourself one simple question: Who was running the crusade, and who was running the inquisition? It was the state that was running both of them, in the name of the church. Was the state permitted to do that? Remember we said at the very beginning that we separate church and state. That's right there in Matthew 22:21, so, therefore the state has no right taking on the name of Jesus Christ, and the church has no right taking over the state. The two are separate; so when the state and church were merged under Constantine in the 4th century AD, basically he created an aberration. That was never intended in Christ's preaching, so therefore, I have to go back to Jesus Christ, as I always do every night. And that's what I will do in this debate. I have to ask Jesus Christ what would he have done with the crusades, and I know the answer. Jesus would have condemned the crusades. If Jesus condemns the crusades, I also have to condemn the crusades.

I want to ask Khalil, can he condemn the crusades? Because if he is willing to condemn the crusades, then he is going to have go back to his own prophet Muhammad, and from 622–627 AD, look and see what Muhammad did when he moved to Medina. Look and see what he did to the Jews. There in 624, 625, and 627 he threw out the Banu Qaynuqa family, he threw out the Banu Nadir family, and finally in 627, he took 800 men and slit their throats from the Banu Qurayza family. So, within 5 years of moving to Medina (he was not from Medina himself), he had eradicated the three major Jewish tribes there in Medina. We call that genocide. If any Muslim is going to condemn the crusades, I want to hear them condemn their prophet. Do not condemn the crusades unless you are a Christian, because we are the only ones that can condemn it. Why? Because of Jesus Christ.

“Put away you sword,” Jesus says to Peter, “For he who lives by the sword, dies by the sword.” That's my Jesus. That's how I look at Matthew 10. That's my commissioning and that's the commissioning for every one of you who wants to follow Jesus Christ. That's a high commission. But that's a commissioning we need to follow.

Khalil Meek: As far as what Jesus meant when he said a sword, and if it's from God or not, I'll leave it up to Jay, but as far as the crusades, I'll condemn them for you. That was pretty obvious, that was not a good question. And as for the Prophet (peace be upon him), when he went to Medina, he was the first to sign a constitution, the first to sign a bill

where it says that all these tribes and all these people who were fighting amongst themselves (that's why the Prophet was invited there). He was supposed to be the arbitrator, he was supposed to solve their disputes, and give them protection from the Meccan's who wanted to kill him. So, when he went to the tribe of Medina and he wrote a constitution, and it's all for one and one for all, and we are all going to be the protectors of each other, and everybody is going to be treated equal, and so forth. When the Meccans came to attack the Prophet in Medina, the people of the Jewish tribe went against them, and basically committed treason and an act of war; thus there were consequences for that. The Prophet (peace be upon him) when he handed them the consequences, he didn't go to the Jews and say, "*You did this.*" He said, "*How do you want to be judged, by me or your own law?*" They said, "*Our law,*" so they picked their leader, a Jewish leader, and said, "*What do you recommend we do with these people?*" The Jewish leader says, "*Kill them.*" Prophet says, "*Okay.*"

*To **Khalil Meek:** If Christianity is a compliment to Islam and we are not opposing religions, why does the most Islamic nation, Saudi Arabia, outlaw Christianity?*

Khalil Meek: They're idiots. They are not Islamic-ly practicing the law. I mean this is stupid, the Qur'an says.... I read you the verse from the Qur'an. Ask them not me. However, there are Christians who live in every Muslim country. If what they do is outlawed, they should be in jail. If we are all out to kill them, like he read...how many of you have heard the saying that the Muslims want to kill the infidels? That if you're not Muslim...you have to accept Islam or we are going to kill you until the end of time? Show your hands...anybody? If that's the case, you should be ducking. There are 6-7 million Muslims in America today. There's 1.7 billion Muslims. Every country has hundreds, if not thousands or hundreds of thousands of Christians and Jews, along with Muslims living together, every day. If our Qur'an, at the basic level, in the most eloquent way says to kill you, then we are idiots. It's only the radical person that could come up with some extreme weird way to interpret, which they are interpreting wrong, because it says only when you are attacked, and only until the aggression ends, and only until the people who are fighting you stop. If it was in the time of peace and everything else, then you would concede the stupidity of that. I'd like to hear the apologetics for why 1.7 billion Muslims who fundamentally know they are supposed to be killing people aren't figuring out a way to be doing more damage? Why do they let Christians come on in? Why do they have churches, and why do they let the Jews have synagogues? Why do they let people practice their faith

however they want? Why don't they make them pray? Why don't they make them fast? Why don't they imply all of the things that Muslims do to them? I'll let him answer that. Thank you.

Jay Smith: Yeah, to be fair I don't use Saudi Arabia as my model of Islam. What we do know about Saudi Arabia, however, is that it follows the Wahhabi movement, and the Wahhabi movement comes from a man named Ibn Wahab who actually learned this material in the 1700's, but he got it from a man named Ibn Taymiyyah, who lived in the 1300's, who actually, if you look at Ibn Taymiyyah teachings, went right back to the Qur'an, and everything he said was basically the same thing that Martin Luther was going to say two hundred years later. The reformation of Islam has already come and gone. It came in 1300 with Ibn Taymiyyah, and what was his rallying cry? "*Go back to scripture.*" What Wahab did is go back to scripture and it's just not one or two or three verses. I am going to give you 149 verses right here, read them. These are right from the Qur'an; every one of them is violent. Over 149 verses in the Qur'an, all from the Medinan *Surahs*. That's why the Wahhabi movement is doing this. That's why we are not permitted to go there. That's why there is violence in the world today, and much of the violence is coming at the hands of Muslims, whether we like it or not. When Muslims go back to their scriptures...not Khalil, I'm not saying Khalil is this. In fact, Khalil is a great guy, because he lives in Texas. He has no choice but not to use these verses, because he lives in Texas. We don't allow him to apply those verses. It's when those verses are applied, as they were applied by your prophet, between 625 and 63 AD, especially the last two years, but up until 632 AD (look and see what he did between 630 and 632 AD, and look at his biography), and just read how he applied those verses. That's what scares me, because that is what I see coming from areas of Islam today. That's why we are even having this debate, because of what scripture says. What his scripture says, versus what our scripture says, shows me a vast difference.

Jay, a question. What is your opinion of the apostasy law in the Qur'an?

Jay Smith: The apostasy law is a difficult law because it's found in every and all four of the schools of Islamic Fiqh. The Hanbali school, the Maliki school, the Shafi'i school, and the Hanafi school. All four schools of law have what we know as the apostasy law. The apostasy law stipulates that if anybody leaves the religion of Islam they are given 3 days to repent, and after 3 days if they do not repent and return to Islam,

they must be killed, usually by the brother or the father from the family. That law is found in all of Islamic jurisprudence.

Now where does it come from in the Qur'an? The only verse that really intimates it is *Surah* 4:89. In *Surah* 4:89 you will find that law assumed. Many Muslims have a difficult time trying to interpret that because it seems to suggest therefore that if somebody leaves Islam it's a capital offense.

Thank God we don't have an apostasy law in Christianity. Anybody can leave at any time. In fact, I love the example that Jesus gives of the prodigal son, because there you see the example of how God does treat those who reject Him, as the father with the prodigal son. The prodigal son left his father took his inheritance, went to a faraway land and squandered his inheritance. What did the father do? Did the father ever reject his son? No. Not my Lord, not my God. Not the God of the Bible. That's why Jesus gave us that example. The father waited for the son to come home, and when he saw the son in the distance he went up and hugged him and brought him home and he had a banquet because that is how my God is. My God lets me reject him anytime I want, but He never stops loving me.

That idea you won't find in the Qur'an. In *Surah* 18:74, 80-81 there is even a story of a man [Al-Khidr] who goes and shows Moses how he is to act. He comes up to a boy and he kills the boy in *Surah* 18:74. Moses asks, "*Why is it that you have done this?*" In verses 80-81 of *Surah* 18 he then explains why. In verse 81 he says, "*We have killed him because of his unbelief so he would not lead astray his parents, so that you may have another son who will believe.*" So there are two references in the Qur'an, *Surah* 4:89, *Surah* 18:80-81. Read them and see and tell me how you can interpret them any other way? Thank God we don't have that in the New Testament. Thank God, that He allows us to accept Him freely and yes to reject Him freely. There will be eternal consequences, yes, to everything we choose, and that's why I want to make sure everybody here does make the right choice and does it before they die, because then it will be too late. We can reject God but not on the pain of death in this life. That will be in the hereafter. Come on home to Jesus Christ.

Khalil Meek: Apostasy in Islam...the Qur'an says "*there is no compulsion in religion*", and I haven't heard him refute that, and if somebody were to die because they didn't choose to be a Muslim, that seems to be compelling, very compelling. If you interpret any verse in the Qur'an to say that, then you would have to also interpret the no compulsion in religion to satisfy it. The Prophet (peace be upon him) I am unaware of any application of apostasy with those two verses that

you referred to. I have a scholar here that wrote a dissertation on this and took every conceivable thought, in fact, from all the four schools of thought, and he wrote the opinion that you can't have apostasy in Islam. My God and the Qur'an do not have apostasy, and you can see where people have come and gone out of Islam, again in a practical sense, it is not applied. If the Muslims again are supposed to be killing those who leave the religion, then we are not getting it, we are not very good at it, because this is happening. From history, the only time that something is similar to apostasy, is when you get somebody who is in treason, or is in a capital offense with the state; outside of that no apostasy.



For Khalil Meek: If Muslims believe in Jesus even as a prophet, why don't they accept his teachings as true, just as they accept Muhammad's. If so, how can you deny John 14:6 when Jesus said "I am the way, the truth, and the life. No one comes to the Father except through me." Thank you for what you have shared with us.

Khalil Meek: Yes, I definitely believe in what Jesus said as true, and I want to ask another question, because it is totally relevant...when Jesus said, "*The Father is greater than I. I of my own self do nothing, why callist me good? There is none good but the Father, my Father and your Father, our Father who art in heaven.*" People came to him, "*Who do you say you are?*" We say, "*You are Christ the Messiah, the Son of*

God.” He turns around and tells them, “No, tell them no, say no such thing.” There is apologetics for all of this, right? But I am telling you, Jesus came out with some explicit statements. He says, “*I am not God; the Father is greater than I. I don’t do anything.*” And then you say, “*I am the truth, the light, and the way and no man comes to me but through the Father.*” Well, I would say that would apply to Moses, Abraham, Muhammad, Jesus and every prophet. “*I am the truth, the light, and the way, and nobody is going to get there unless you follow what I tell you, unless you apply what you hear, unless you act upon the advice you are given and the guidance I am sharing with you.*” There is no way you are going to make it unless you submit your will to that guidance. So, when he says this in John, again, if he said this, I’ll just take it at face value, yes, he said it. “*I am the truth, the light, and the way, and no man comes to me but through the Father,*” then I would say it applies to every prophet, and he denied it in so many other places. If he wants to respond, let him.

Jay Smith: This could be a whole debate right here, because it really does come to Jesus Christ. Did He ever claim to be God? Not just that verse, but look at all the places He claimed to be God. I’m just going to show two references, so you can go to them. When you look at where He claimed to be God, He didn’t ever say, “*I am God*” in English, but he did say it in Hebrew, and he certainly did it so the Jews would understand. One of them is right there in front of the Sanhedrin where Caiaphas turns to him, the chief priest, and says, “*Are you the Messiah, are you the Son of God?*” Those are two divine claims right there. Jesus says “*Yes, I am,*” and then he went on and made a third claim by saying, “*You shall see the Son of Man coming in the clouds*” referring back to Daniel chapter 7:14. That’s a third divine claim for divinity. Look at the reaction of the chief priest: he tore his cloak and he turned to the priest there and said, “*You need no other proof, this man has blasphemed, he deserves death.*” I can’t think of any other interpretation of that reference, proving that Jesus went way beyond his prophethood; he went way beyond certainly calling himself a priest, and king. He was claiming to be God. We know that because we can see that in Philippians 2:6–11, and when he talks about, why is it that...no one is good but God? That is a rhetorical phrase. He was saying, “*if you really realize what you are talking about, I am God, for that is what you are saying.*” I can go reference after reference, and I have already given you John 8:58, for I think that is another good claim right there; so there are four claims for divinity right there. Way beyond prophet and king, Jesus truly is God.



*Personal question to **Jay Smith**: have there been any threats on your life?*

Jay Smith: Oh my, yes I do get threats on my life, and this is nothing against Khalil or his brethren. The threats that I get on my life are primarily because of what I say and what I do. I don't know if you know, but I go down to Speaker's Corner every Sunday. I get up on a ladder; it puts me about as high as I am right now, so I feel right at home. The only problem is you should be heckling me. When I get heckled, I get some death threats. Not all the time, but I do occasionally get death threats. I don't worry about them, because we have a big God, and my God is going to protect me, and I'm still here, and I have been doing this for 29 years. Jerry, you were with me, you know what it's like. He's been up on the ladder and it's great fun isn't it? The heckling we get and the vitriol we get, well, I love it, because I feel like I'm right back in the first century. Right back there with Paul, because Paul got the same death threats, did he not? When Paul was going around there in Ephesus, there in Laodicea, and Cappadocia, and Berea; in fact, everywhere he went. He went right into the synagogues, and what happened? He confronted the Jews with what they had done to the Messiah, and look and see what happened to him. He got thrown in to prison, he got whipped, he was

stoned almost to death twice, he caused a riot there in Ephesus, and they finally killed him in Rome. That's my man.

Therefore, I don't mind death threats, because I am following in the steps of Paul, and I am doing the same thing that Paul did. He did it in the first century, and I am doing it in the twenty-first century, and I wish there were hundreds more Pauls, and maybe Paulines, who'd come and do what I do. That's why I love radical Muslims, and I don't mind if they are going to give me a death threat. I would just like to know when it is coming. Whenever I see a man say it in my ear, if I am on the ladder, I will stop what's happening and I will turn towards the man and I tell the crowd, "*Look at this man, memorize his face. This man has just...*"—and I will tell them what he has just said, and I say, "*If I die tomorrow, blame him.*" After that he's not going to touch me. Folks, be careful, don't worry, don't worry about death threats. You are going to get them. I get them. If it happens, then that means we are going to be with God that much earlier. God's not going to give you up. God's not going to let you go, until your time is finished. He's got a place for you, he's got a whole work for you, and I thank God that I serve him. That's a loving God that I am willing to die for, and I refuse to take [have killed] anyone with me. There is the difference between Christianity and Islam. The Qur'anic Allah demands that his sons die for him, while the Biblical God sends His Son to die for us.

