

A Christian's guide to the Koran, Lesson 24, Allah creates evil.

(Audio and pdf available on this website.)

Today we cover Sura 6, called "The Livestock"

With this reading we are suddenly thrust back into time, Islamically speaking, from Medina to Mecca. What follows are some earlier teachings of Muhammad, during a time when his new religion was on the rise in Arabia. Keep that in mind as we proceed today.

Though an earlier writing, this sura begins in the defensive tone we have come to recognize. Allah is proclaimed creator, and the sender of the revelations they have already received and that they are receiving now. But people are rejecting these things, and Muhammad is forced into harsh language with them.

How unlike this is the beginning of our own Bibles, where creation and the history of mankind and God's people is presented in such a matter-of-fact way. No threats and insecurity are projected in the book of Genesis, just delightful reading!

In this early work, Muhammad is asked to be the first Muslim (verse 14), whereas later he will be including Abraham, Jesus, and the apostles under that title. We tend to agree with the Meccan version, even though Medina's revelations may abrogate Mecca's.

Note also in this paragraph (verse 18) that Allah is called the "dominator above his servants" since he has "might over all things." The Bible, though it is clear about God's mighty power, has Jesus revealing God as a servant to mankind, one who washes feet and dies on a cross.

In verse 23 those who come against Allah are branded as polytheists in denial. Early on Muhammad has rejected the idea of three-in-one, the Godhead. Surely only Jesus' sheep understand such a teaching, and they just barely. But that the teaching is obviously in Scripture, understood or not, is clear. We get a glimpse in John 14:26, "...the Spirit, whom the Father will send in My Name, He will teach you all things..." Why does the Father have to use the name of Jesus? How can the Spirit know all things?

From the beginning the men around him, Christians of some sort and Jews, claimed that Muhammad's teachings were borrowed from prevailing legends of the day. He denies this in verses 25ff, but offers no substantial proof for his denial.

Then in verse 34 comes a wonderful confirmation of Christian truth, which if Muslims today believed, the Koran would be set aside as yet another ancient legend. I read here, "no one can change the words of Allah." (See also verse 115). If this is true, the Old Testament we have today is the same that Muhammad had, and that Moses and the prophets wrote. Ditto, New Testament. This word is valid and settled in the heavens, and cannot be changed! Amen, Muhammad! And the Koran contradicts both of these books so often as to be proof of its own invalidity.

At least that is what this verse implies... But Muhammad follows up with a scathing denunciation of "transgressors," that is "those who considered our verses lies". They will be tormented. He even prescribes a blessing by which we are to receive those who do believe his book: "Peace be on you. Your lord has prescribed the mercy on himself."

Abraham is again the topic in verses 74ff. For some reason, Muhammad believes that Abraham's father is one "Azur", though the Bible knows him as Terah. The translator suggests that perhaps he was referring mistakenly to Eliezer, Abraham's faithful servant. It is a mistake, either way. The story is weaved here of how Abraham was called out of pagan worship to worship of the one true God. It's not a bad story, and it seems original, but any story that connects God's men to the Koran's teaching is immediately suspect as to origin. He goes on to list many Bible characters and warns them all not to become polytheists, lest they lose everything.

A good warning. Better still is what Muhammad admonishes in verse 93: "And who is more unjust than one who forged a lie against Allah, or said 'It has been revealed to me,' when nothing was revealed to him."

Indeed. This is hurled to all who would dare speak against Islam. We pick up the accusation and hurl it back to anyone who claims to have received revelations against the truths of the Bible, the Deity of Christ, the essence of the Godhead, and much more. If he insists, and it is found to be true, that he did indeed receive such revelations, then we must have a serious discussion about the sources, for no man can deny Christ's person and work and go unchallenged.

This denial continues in verse 101, where Allah insists that he can have no son if he has no female companion. Muhammad is here thinking totally in the natural, as must every man in whom the Spirit of God has not come to dwell. He knows the facts of life well enough to know that a son comes from a man and a woman. To imply that a holy God has had a physical relationship with an earth-bound woman is nonsensical and blasphemous to him.

Muslims today must be even more outraged when they discover that this same God continues to have children all over the planet in much, though not exactly, the same way. His Spirit is life. This life connects to the human in processes of which we are unaware, and produces that life again and again within them. In Mary's case the life was connected to physical life cells and produced a physical/spiritual Son, the "only-begotten" Son. John 3:16 is improperly translated "one and only son" in the NIV. The essence of the Deity of Jesus connected to His humanity is that He is the only *begotten*, the only Son of God who came into the world by means of standard human birth processes.

Islam must and does deny all of this, and uses verses such as this 6:101 to do it. The next verses include in ignorance all those who come against Muhammad. Still, Muslims are told in these early Koranic verses, (verse 108) "And do not curse those who call rather than Allah," lest they curse Allah accidentally. They are to take an almost Pauline approach here, "If anyone is ignorant, let him be ignorant." This attitude will change when the swords are flying in Medina.

First mention of the "jinns" is in this sura. These are supernatural beings, not angels, but created of God even before the creation of man. As one hears their behavior described by Muslim tradition, one can only think "demons." This definition is denied by Muslims, since demons are actually angels, and jinns are not of that order.

In verse 112 Allah says that jinns are created with the specific task of countering true prophets. He imagines (verse 128ff) jinns and humans working together to meet the "quota" of lost people that God has ordained.

So when you see someone refuting Islam, it is quite possible he is being influenced by a jinn. But that jinn, remember, is on assignment, not from Satan, but from Allah.

So does our God create evil forces to counter good ones? Does God deliberately try to deceive His own, as is repeated often in the book so far? Yes, according to Muhammad. "Likewise Allah made the uncleanness on those who do not believe." Here is in actuality the God that our own anti-Calvinists have pictured, but wrongfully. I will assume for the argument that no follower of Calvin or Augustine pictures God as does Muhammad. Yet, that Muhammad sees him this way, is now before you. What say ye? How different is our God?

This is a serious and deep subject. But we start with the fact that nothing evil was ever created by our God. Lucifer himself was perfect and beautiful at the beginning. Whence came the pride in his heart that eventually lifted him to exalt himself so? God? But in Him is no darkness, we are told, and we believe it. Darkness comes from within the creation, within that will with which we have been endowed, we men, and angels too.

We leave it at that for now. God is not the author of evil. Evil can be used by God for His and our good, but He cannot create or do evil. Period. Muhammad is wrong again, for he has once more clashed with a revelation given by the Holy Spirit.

There is a difficult discussion that follows concerning offerings to Allah, including livestock, from which presumably this chapter is named.

A curious statement about Allah not loving extravagant gifts we will pass over for now... though we happen to know that our God delights in extravagance, whether in praise, giving, loving...

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