

Mohammad's Three Goddesses of Allah: Islam's
SATANIC VERSES (Quran 53:19-20)

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Replacing Jesus with Torah

By Larry Wessels

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Christian Answers of Austin, Texas

presents

The Daughters of Allah

with host Larry Wessels

and special guest Steve Morrison

Larry Wessels. Greetings and welcome, once again, to our program. I'm Larry Wessels, your host with Christian Answers. Well, we have a special show today. We're covering a topic which may be of interest to you, it's on the subject of Islam and it'll cover a special facet of the religion of Islam, and joining me in this particular analysis of this Islamic doctrine, you might say, this topic we're dealing with today, is our Director of Research for Christian Answers, Steve Morrison. Steve, great to have you here, brother?

Steve Morrison. Well, thank you, Larry.

Larry. Well, we're going to cover something in Islamic tradition and belief and doctrine, I guess, that has caused maybe a lot of controversy over the years as far as this particular subject we're discussing and the subject we're discussing today is called "The Daughters of Allah." Now in Islam everybody knows that the god of Islam is Allah but I think where the controversy might come in is this god Allah, does he have daughters or not? And do we find these daughters mentioned, like let's say in the Quran written by Mohammad or in other Islamic traditions and beliefs? Well, what is the truth behind this idea that Allah has daughters? Well, we're going to delve into that today and, Steve, with that, I'd like you to, you know, go ahead and make the introduction into this subject to our viewers and we'll just take it from there.

Steve. Alright. Well, many Muslims quoting various critical skeptical sources often question the reliability of the Bible. What they're really implying is that the Quran today is a reliable word of God while the Bible is not the reliable word of God. Well, Christians have a variety of responses to prove that wrong. Who by? Abrogated verses?

[unintelligible] For a synopsis, the website <http://answering-islam.org/Responses/Saifullah/sverses.htm> says this,

"One of the most embarrassing events in Muhammad's life occurred when Satan put his words in Muhammad's mouth. Muhammad spoke Satan's words as the word of God. This event is documented by several early Muslim scholars and referenced in the Hadith and Quran. Later Muslims, ashamed that their self-declared prophet spoke Satan's words, denied the event occurred. A myriad of excuses and denials have been put forth by these later Muhammadans to cover up Muhammad's sinful error.

It must be pointed out again that the 'Satanic Verses' event is not something made up by non-Muslims. The event is recorded by the earliest Islamic sources available on Muhammad's life. No one should think that it is a story made up by people who are critical of Islam. It is an episode directly found in the early Islamic records.

This topic is one of the most controversial in Islam. Satan caused Muhammad to recite his words as God's words."

So when you talk about this sura that we're going to talk about hasn't been changed, Muslims have two responses: either they've never heard of this before or they strongly deny that it would occur because it's a near fatal blow to the reliability of the Quran. Okay, so backing up for a second, it is agreed by Muslims and non-Muslims who have studied this, that prior to Muhammad the Quraysh worshiped a god named Allah.

Larry. Who are the Quraysh?

Steve. This was the tribe kind of in control of Mecca and Muhammad was from the tribe of the Quraysh. So they worshiped this god named Allah and according to the pre-Islamic religion, he had three daughters named Lat or al-Lat, "al" means "the," Manat and Uzza. Okay, so everybody agrees on that but here's the part where it is disagreed in what's called "The Star Sura" which is sura 53, verses 19 and 20 say, "Have you seen Lat and Uzza and another, the third goddess, Manat?" Now four early biographers of Muhammad wrote that the next thing after these verses is this, "These are the exalted ones or intermediaries whose intercession is to be hoped for." So interpretation of this is that the Numidian cranes who flew very high were a metaphor for heavenly beings or intercessors, and also an alternate reading for the phrase is to be hoped for, *tertacha(ph)*, is accepted with approval, *terdata(ph)*, and this interpretation is from the Ibn Ishaq's, "Life of Muhammad," as translated by Alfred V., page 166. Okay so, according to the claim this was the original verses in the Quran. Now later these verses were taken out and what was put in, it says, "What! For you the male sex, and for him the female? Behold, such would be indeed a division most unfair." so that's verses surah 53 today, okay?

Now let's stop and interpret this modern version a little bit. It says that those who believe in Allah's three daughters, it says we're unfair toward Allah since the Arabs, they prefer sons and yet they had Allah stuck with having only daughters, okay? That didn't sound very, you know, a little chauvinistic but, you know, such as it is. Anyway, these verses,

they've been called "The Satanic Verses." Now the situation is kind of confused because in modern times an author named Salman Rushdie, he used this term for his own novel called, "The Satanic Verses." Okay, well, this paper doesn't discuss Salman Rushdie or the Satanic verses of his at all. I've not actually even read the book, but it discusses the original meaning of the term "Satanic verses."

Now we have to ask for an objective person, the Muslim or non-Muslim, how can you tell if these satanic version of the verses, you know, the intercession of these daughters of Allah, was in the original Quran or not, okay, so that we'll give proof or evidence that they are from early Muslim sources, and then we will see nine objections that Muslims have to this and, you know, in a sense they kind of fight tooth and nail on this because this is pretty significant if, you know, the Quran had satanic stuff that was put in even if it was later taken out. We'll look at the nine objections that they have, okay?

So first of all, we'll talk about the evidence that was in and let's talk about direct evidence. Well, not everything Muslims said about Mohammad was true. Islamic scholars are more likely to accept things that Mohammad said that are evidenced by three or more sources so if something only has one source of tradition, then it's, you know, even if that's a reliable source and no one else talks about that, that's sort of less likely, but if there are three or more, then they, in general, they tend to accept that more and that actually makes a lot of sense.

So there were four early biographers of Mohammad. Now the first one is Al-Wahidi, which is also pronounced Wakidi. Now he died 207 AH which is 823 AD and this is earlier than the hadiths, an important point, and he wrote in his book, "Asbab al-Nozul," it says,

"On a certain day, the chief men of Mecca, assembled in a group beside the Kaaba, discussed as was their wont the affairs of the city; When Mahomet appeared and, seating himself by them in a friendly manner, began to recite in their hearing the LIII. Sura, 'And see ye not Lat and Uzza, and Manat the third besides?' When he had reached this verse, the devil suggested an expression of the thoughts which for many a day had possessed his soul; and put into his mouth words of reconciliation and compromise, the revelation of which he had been longing for from God, namely, 'These are the exalted females, And verily their intercession is to be hoped for.' The Coreish were surprised and delighted with this acknowledgment of their deities; and as Mahomet wound up the Sura with the closing words, 'Wherefore bow down before God, and serve Him, the whole assembly prostrated themselves with one accord on the ground and worshipped...' In the evening Gabriel visited him; and the Prophet recited the Sura unto him. And Gabriel said, 'What is this that thou hast done? thou hast repeated before the people words that I never gave unto thee.' So Mahomet grieved sore..."

Then it goes on from there, okay, but the basic point is that Mohammad, he's kind of excusing him saying he'd been longing in his heart so badly to reconcile with the Quraysh that when it was time to recite this part of the verse, Satan slipped in to say, "Well, you know, these females are exalted and let's, you know, hope for their intercession," and Mohammad went with it, you know, not out of evil intent because his heart was so longing to be reconciled and that night Gabriel came and upbraided him and said, "You were speaking as words of God words that weren't really from God."

Larry. So what we have here and people who are reading along with it on the screen there is one of the early biographers, a Muslim biographer, and he's...

Steve. Al-Wahidi.

Larry. ...and he's giving this story himself. So this isn't something a Christian who is trying to attack Islam made up, this is actually coming from Islamic sources giving the story and they're relating the fact according to Islam here, the fact that the Islamic prophet Mohammad actually recited words to people that were given to him by the devil and he was content with that, he went along with that, and then he had to be corrected, according to this biographer, by the angel Gabriel later that he had blown it.

Steve. Right. Blown it big time.

Larry. Yeah, and then he grieves about it, but what I have to wonder about is if this is such a significant significant error because anyone can see or know, and especially someone that's supposed to be a prophet of God, that if there's only God to be worshiped and adored and no one else, to actually recite something in the name of God that actually gives credence to an idea of goddesses like Mohammad....

Steve. And goddesses that you want their intercession.

Larry. Right, and you want their intercession and he had knowledge of these names, it wasn't like he didn't know who these deities were, these goddesses were because he came from the Quraysh tribe, as you mentioned, and these were already well-known in their traditions and in their religion. So this wasn't something he was ignorant of, yet he says it anyway and then he acts like he doesn't know or something when Gabriel comes and tells him later, like and he grieves sore? I mean, in a way just logically thinking it through, there's no way Mohammad could have done this without knowing what he was doing. He went into this thing with his eyes wide open and yet he still did it and supposedly got this rebuke from this angel but to me it goes beyond belief. It's like any prophet of God like Abraham or Isaiah or Jeremiah coming along and they're doing all this preaching for God, they're prophets and then all of a sudden they also say, "Oh, by the way, we can, you can seek intercession from these other gods over here." You know, and it's like a slap in the face to someone like Moses where the 10 Commandments say point blank, "Thou shalt have no other gods before me," and it even says in like Deuteronomy 32, in fact, well, I've already changed the reference here, I had it here earlier, I was reading it earlier. But I think it's around verse 39 where it says God himself says, "There is no other god

with me." Then you go to Isaiah, it says, "There is no other gods. I know not of any." And if God doesn't know of any other gods, well, there aren't any other gods.

Steve. He knows everything.

Larry. Right. So this is a slap in the face to all the other prophets of God and in Islam they hold Moses in high esteem, David, these other prophets, Jesus, and none of them would have done this but yet Mohammad does it.

Steve. Right. Now there is an analog to this, something similar to this kind of happened outside of Islam. Within Mormonism, the prophet Brigham Young, and he said that Adam is our god and father, the only god with whom we have to do, and he said this in the Mormon work, "A Journal of Discourses," volume 1, page 50-51. So there is, you know, and Brigham Young, Muslims and Christians would agree that he was a false prophet and he was especially a false prophet, you know, with other gods when he said, you know, that Adam was our god and father. So there is, you know, this isn't the only time in history this has happened but certainly we wouldn't, you know, that's no recommendation of it.

Larry. Right and plus in your example of Brigham Young and Mormonism, he believes in lots of gods anyway.

Steve. Right. Right.

Larry. He was always teaching polytheism and then in Mormonism, you can become a god yourself anyway.

Steve. If you do the right things.

Larry. If you do the right things, you go through the Mormon temple ceremonies, and you do all your, you know, you don't drink tea or coffee and things of that nature. But so you kind of understand in a way why Brigham Young would say such a thing because he's already a polytheist to begin with, but now for Mohammad to say this when he's proclaiming there's only one god...

Steve. Monotheism, right.

Larry. Right, he's proclaiming monotheism and he's not going around like a Brigham Young and saying, "I'm going to become a god," and all that kind of stuff, he's proclaiming one god and then all of a sudden out of nowhere he's suddenly talking about these goddesses of Allah and talking about seeking their intercession. I mean, there's really when you think about it, there's really no excuse for that and because it came from his family background, he grew up with the knowledge of all these things, like I said before, he did this with his eyes wide open and it's almost incomprehensible for me to think that any prophet of God when you think of all the biblical prophets of God like I mentioned a minute ago, ever doing this. But a false prophet, I can see doing it like you

just mentioned Brigham Young, or other false prophets. You can see them doing that but if Mohammad were a true prophet of God, it's almost inconceivable that he would do such a thing.

Steve. So maybe he wasn't a true prophet of God.

Larry. Well, that's hopefully the conclusion I was wanting our viewers to come to.

Steve. Alright.

Larry. Anyway, let's go on.

Steve. Well, before we move on to the next one, a couple of things I left out that you might want to know is that it said that after he said this, he continued and completed the sura, he closed with, "Wherefore bow down before God." Okay, so he didn't just stop there and other parts were patched in later but he did the whole thing. The other thing to notice is that it said that both the Muslims and the Quraysh, basically everybody there bowed down to basically in respect for this sura, so why would these polytheists bow down unless there was something in it for them? You know, and of course, there was this.

Alright, now, of course, we have only shown one source, though, in, you know, like we've said before that the Muslims, you know, or anyone would tend to trust something more if there was more than one source.

Larry. In fact, didn't you say and I think you did say in some of our other shows that we've done on Islam, that like, for instance, al-Bukhari when he was amassing all their hadiths to make sifting through 300,000 hadiths, he's trying to get the most authentic, didn't he have some kind of criteria that said, "Well, there's more witnesses or there's more corroborating evidence that would lend to the idea that this hadith here is more authentic than some of these others."

Steve. They would look at the witnesses that passed down and they'd also look at the quality of each passing like a chain of transmission. You know, if somebody says, "I don't know who I heard this from," then that's not very [unintelligible] but if somebody said, "I heard it from So-and-so and they heard it from So-and-so and they heard it from a companion of the prophet," of course, you can't really ask anybody except the last guy but assuming he's honest and assuming the guys before him were honest, then, you know, there would be a higher probability that that would be correct.

Larry. And so by the very fact of their authoritative hadiths and their Islamic religion that they've put a lot of trust in, it was based on corroborating evidence and more than one witness saying these things and that's about exactly what you're doing here showing these different biographers who are Muslims.

Steve. Right, and we'll actually get to Bukhari directly in just a little bit.

Okay, well, the next biographer is Ibn Sa'ad and he died in 845 AD which is still prior to the collection of the hadiths. Now he was independent of Wahidi because he wrote his own 15 volume work, "Kitab al Tabaqat al Kabir." However, he really wasn't totally independent because he was aware of Wahidi's work, okay? But he wrote about this also.

Alright, the next one....

Larry. So you're saying he basically said the same thing as Wahidi.

Steve. Right. Okay, the next one is kind of interesting because he was actually much earlier, Ibn Isaq, and he died in 767 AD. Now he wrote, "Sirat Rasullallah (The Life of Mohammad's Prophet)," the life of Mohammad the prophet and this has actually been translated by [unintelligible] and here's what he said. It's a little different here. The emigrants [that's the subject here], they remained where they were [that is, in Ethiopia which the same as Abyssinia] until they heard that the people of Mecca had accepted Islam and prostrated themselves. That was because of the chapter of the star, which is sura 53, had been sent down to Mohammad and the apostle recited it. Both Muslim and polytheists listened to it silently until he reached the words, "Have you seen al-Lat and al-Uzza?" They gave ear to him attentively while the faithful believed that is their prophet. Some apostasized when they heard the saj, the saj was like the interjection of Satan, and said, "By Allah, we will serve them, the cranes, so that they may bring us near to Allah." Satan taught these two verses to every polytheist and their tongues took to them easily. This weighed heavily upon the apostle until Gabriel came to him and complained.

Okay, so this is kind of a little different angle and he doesn't actually quote it but he basically, this is fully complemented with the other to say, well, both polytheists and Muslims both agree and they said, well, we'll worship the cranes in order to bring us closer to...you know, worship the daughters of Allah in order to bring us closer to Allah.

Larry. Cranes is just another name for them.

Steve. The cranes is actually they flew very high and it was a metaphor for kind of like angels, intercessors, or goddesses.

Larry. Okay, and that's, so that cranes reference is going straight to these three goddesses.

Steve. Right, and we know it's not regular angels because the goddesses were named. You know, Lat, Uzza, Manat.

Larry. And they were known by the culture.

Steve. Right.

Larry. It was pre-Islamic as a matter of fact.

Steve. Right. Now Ibn Isaq, he actually mentions the chain of transmission for this and what he says is that he basically, Yazid bin Ziyad transmitted it to Mohammad bin Ishaq, who transmitted it to Salama, who transmitted it to Ibn Hamid, who transferred it to Ibn Isaq. So he mentions a chain of transmission here and, you know, I mean, today we can't say, we can't prove each one of these was reliable and Muslims can't prove they're unreliable but by the common rules of the chain of transmission, if you cannot prove anything against or unreliable, then they generally accept it.

Larry. Right. Okay, what about this next guy?

Steve. Well, the fourth guy, alright, he is a little bit later and he is actually after the hadiths were collected, Ibn Jarir al-Tabari. Now he was a Shafi'ite Sunni, actually Ibn Isaq was a Shafi-ite Sunni also but Tabari, he wrote a 39 volume history of Islam. Now 39 volumes, that's pretty massive, okay, so he obviously, you know, had a lot to say. He has been titled "the sheik of commentators," kind of a term of respect saying he's almost like the commentator of commentators, okay?

Alright, here's what he says, when the Messenger of God [that is Mohammad] saw how his tribe turned their backs on him, his tribe not being Muslims but being the Quraysh, and was grieved to see them shunning the message he had brought to them from God, he longed in his soul that something would come to him from God which would reconcile him with his tribe...and when he came to the words "have you thought upon al-Lat and al-Uzza and Manat, the third, the other, Satan cast on his tongue because of his inner debates in what he desired bringing to his people, the words, "These are the high-flying cranes. Verily their intercession is accepted with approval," or an alternate reading is, "to be desired or hoped for." When the Quraysh heard this, they rejoiced and were happy and delighted at the way in which he spoke of their gods, that is the positive way, and they listened to him, while the Muslims, having complete trust in the prophet in respect to the message which he brought from God, did not suspect him of error, allusion or mistake...then, that's later, Gabriel came to the messenger of God and said, "Mohammad, what have you done? You have recited to the people that which I did not bring to you from God." Okay, so here this is different words so he obviously didn't copy it verbatim from anywhere so, you know, independent source. He says basically the same thing.

Larry. Okay, so once again we have four different Islamic writers giving this history about these satanic verses, as they're called, where Mohammad actually spoke through the devil.

Steve. Right.

Larry. And it also got in some appreciation from the, you know, the idol worshipers there that didn't buy into his monotheism but they liked the polytheist's idea and he got more acceptance that way by, it was almost like a political move by bringing up these goddesses, he got acceptance from this tribe and everything at the same time. So in a way from a personal standpoint, I could see how Mohammad, you know, by bringing up these goddesses which he knew would be appreciated by these idolaters basically, that didn't

accept his monotheistic doctrine, he knew by bringing that up it would get him approval and it did, and you can almost see how for personal gain and approval, psychologically you can bring this up and then you can get these guys on his side.

Steve. Right.

Larry. And apparently it worked out alright and these biographers here, you might say, these Muslim guys, don't seem to disagree with that.

Steve. Yeah, these are the four major early biographers of Mohammad. I have not become aware of any other biographers of Mohammad at this early time period who didn't say this.

Alright, so a couple of things to note here is that Tabari actually gives reasons for the Muslim response to this and their response according to Tabari is they had complete trust in their prophet, okay, which may be like some Muslims today. Another thing I'll remind you again is that Tabari did live a little bit later than the others and so the other three, you could say in a sense are more reliable than the hadiths because they were earlier but Tabari was a little later.

Larry. Because he was a little later, he had access to the earlier writers who were closer to the event and obviously he could read Wahidi and the others and then...

Steve. We don't know for sure if he did or not but he may have.

Larry. Right. You know, possibility. He was later so those works were probably in existence somewhere there and he was the sheikh of commentators, wrote 39 volumes so he must have had something there to go on when he wrote all those volumes. So I'm just saying this looks to be a pretty authoritative source of material here from these four writers in the early going. You know, now a guy living 1,000 years later, sometimes you can't quite believe his authority on a subject as much as you can believe somebody that's a lot closer to the event.

Steve. Right.

Larry. So I'm thinking this looks pretty strong that these things actually happened because it's not really coming from a Christian or someone that's against Islam, it's coming from people who are for Islam.

Steve. Yeah, it was devout Muslims.

Now there are more Muslim scholars who also wrote about this but I'll caution you these guys lived a little later than Tabari and these guys were Abu Ma'shar, Ibn Abi Hatim, Ibn al-Mundhir, Ibn Hajar, Ibn Mardauyah, Musa ibn Uqba, and also Zamakhshari who is a very famous commentator. You see his works, his names for all kinds of different things. He wrote on this also on sura 2252. But again, these were written later and we know

about at least these first six where the source of that is "The Book of the Major Classes," translated by S. Moinul Haq, okay?

So this is the direct evidence that Mohammad did, said these, but that's not, we're not done yet. We have some indirect evidence of some not quotes but some inferences. Okay, Bukhari died about 870 AD with an inference of this is in Bukhari, volume 6, #385, and Bukhari is of all the hadiths that the Sunni Muslims use, Bukhari is kind of the highest in respect and authority.

Okay, so anyway, Bukhari says that when the star sura was given, pagans as well as Muslims bowed. Okay, and all Bukhari, pagans were not said to have bowed for any other of Mohammad's other recitations, only this one. Okay so then the question is, why would they want to bow in this particular one, especially since Bukhari does not say these pagans became Muslims? So they didn't become Muslims and bow, they were pagans, they bowed and stayed pagans. What was it about this sura they liked? Well, the answer is pretty obvious because it did respect to their goddesses, okay?

Also in the Quran itself, sura 22:52 says, "Never did we send an apostle or a prophet before thee but when he framed a desire, Satan threw some vanity into his desire, but God will cancel anything vain that Satan throws in and God will confirm and establish his signs." And some of these words like "vanity, vain" and "establish" are not actually in the Arabic but in the use of all these translations he adds these words to either help the meaning or maybe shape the meaning too. But I have no problem with his, you know, interpretations here but what this does is that every single prophet it says Satan through some vanity in there, some, you know, bad stuff in there, but God made sure that that guy canceled out. Okay, so it's kind of like kind of a justification for things that could happen such as, you know, the satanic verses.

Larry. Okay, and of course, that could lead to other Islamic doctrines like abrogation...

Steve. Right.

Larry. ...which we can talk about a little later.

Steve. Yeah, and abrogation is actually for a couple of different reasons in Islam but certainly when messing up is one of the...

Larry. It's a useful tool.

Steve. Right. Now sura 17:73-75 says, "And their purpose was to tempt thee away from that which we had revealed unto thee, to substitute in our name something quite different. In that case, behold, they would certainly have made thee their friend, and had we not given thee strength, thou wouldst nearly have inclined to them a little. In that case, we should have made thee taste double portion, that is of punishment, in this life and an equal portion in death, and moreover, thou wouldst have found none to help thee against us." Okay? So this seems like it talks directly about a situation like the satanic verses.

Okay now, some Muslims says, "Well, sura 17:73-75 was revealed at the time of the prophets alleged journey to heaven." Tabari and Ibn Sad and Ibn Sad, remind you, was 845 AD, very very early, they both said that sura 17:73-75 was revealed about the same time as the satanic verses.

Larry. So that could be something relating directly to the satanic verses according to these Muslim writers.

Steve. And just, and Muslims even have a concept for this. There's a term roughly pronounced wiswas, you know, wiswas sounds like whispering and the term means for the whisperings of Satan. Okay, so with that, that's kind of the case, I guess, of saying this is why the satanic verses were originally in there. Okay?

Now we haven't heard anything or presented anything about the other side of the picture. What do Muslims say about that? There are basically nine Muslim's objections that I know about and I read not only what answeringislam.org but I read the Muslim side that did that response and to quickly mention them, the first objection, well, in arbitrary order, was that only these biographers and only the later people mention this. There are others that did not mention the satanic verses. In particular, he said, others who didn't were Sahih Muslim, which is sort of the second highest hadith; Abu Dawud, which wrote another hadith; Ahmad bin Hanbal, who started the Hanbalites; and ibn Hisam.

For a response to this objection, there are lots of things in one collection of hadiths that are not in other hadiths. For example, even though the Bukhari hadiths are longer, you know, than the Sahih Muslim, they don't have material on why to pay zakat. They don't have the punishment of hoarding. They don't talk about the angel on the right and left of a person as found in Sahih Muslim, volume 2, okay?

For a second example, we know that ibn Hisam used Bukhari and he used the other Wakidi, but he also left out the part about the satanic...I'm sorry, I think it was ibn Isaq, but he used that but he left out the part about the satanic verses. So we know he used material and deliberately left something out. So he was maybe too embarrassed to put it in, but that does not prove that it didn't happen.

Larry. Okay, and also that's, this objection is also a violation of logic because it's basically an argument from silence.

Steve. Yeah, it's an argument from silence.

Larry. And we all know arguments of silence don't prove a thing.

Steve. Right. I mean, they might add weight to an argument, to be fair, but they don't actually prove just because...but there's, we have lots of people, we have actually 11 people who weren't silent and wrote about it, you know, four early and seven later.

Larry. Right, and to make that point to the audience here about making an argument from silence, it's sort of like you're in a murder case in a court trial and the defendant comes up in his own defense and, you know, there's a whole, there's 40 witnesses that saw him do it, okay, and they've all testified against him, and he comes up in his own defense and he says, "Okay, you've got 40 witnesses that saw me do it, but I want to bring into this courtroom 100 people that didn't see me do it. That gives me more than twice the witnesses you've got."

Steve. Right.

Larry. You know, but the problem is, you know, these 100 witnesses that didn't see him do it, it doesn't prove a thing.

Steve. Yeah, it doesn't mean alibi that say they saw him doing something else at the same time, but you know, they were off...

Larry. Right, and that's exactly what they're saying here when they're saying, well, these guys didn't write about it.

Steve. Yeah, and speaking of, if you're gonna go with the arguments of silence, a second argument from silence that non-Muslims can make that says, well, if these four biographers wrote about it, there's nobody else who wrote that that was wrong. You know, so arguments from silence, they may not have much weight but they can work both ways.

Larry. Exactly.

Steve. Alright, second objection is they say, well, the satanic verses don't fit in with the rest of sura 53. Okay, well, a couple of responses for that. First of all, it's kind of odd that some Muslims say that parts of sura 53 were revealed later than other parts, some Muslims say. So it's like if they're not really in other parts, then maybe they weren't supposed to fit in anyway. Okay?

The other thing that when they make this, they have to remember that the modern part was not always in there. They took out one part and put in another part so if the early part doesn't fit in with the modern part, well, the parts were never together at the same time anyway.

Larry. And it's also interesting having listened to Muslim apologists talk about how the Quran was put together, they say it was revealed over a 23 year period, some of it in Mecca, some of it in Medina, in a piecemeal fashion.

Steve. Some they're not sure.

Larry. Right, and basically you can have Mohammad in one sura giving parts of that sura while he was in Medina, and years later he gave other parts of that same sura in Mecca...

Steve. Yeah, and...

Larry. ...and so it's all kind of stuck together.

Steve. And that sort of makes sense because if they've put the Quran together after Mohammad died and then ?? standardized the Quran, you know, who knows where they, what they, you know, and just stuck where.

Larry. But, and so I'm saying that even from Muslim sources, they're telling us that that's how the Quran was put together and it's, you know, so you have different time zones or periods that Mohammad said things and they're stuck together.

Steve. Yeah, and even in sura 53, if you say that the, you know, the original part or the modern part don't fit with the rest, well, verses 51 and 53 on sura 53, they're addressed personally to Mohammad and so if it was a revelation from other people, then all of a sudden the subject of the sura changes there, so you could say that didn't really fit in either. So the fact that something doesn't appear to fit in doesn't necessarily mean that it was or wasn't a part of it.

Okay, well, a third objection, it says these passages that talk about whisperings of Satan and temptations and interjections, they might have been written much earlier than sura 53, not at the same time. Now the response to that is that Tabari and ibn Sa'ad both say that the satanic verses were revealed at the same time as sura 17:73-75, and I should say they didn't use the term "satanic verses," I think that was a later term, but the verses that we're talking about we'll just, you know, call it that.

Okay, so we don't know for certain when many different parts of the Quran were written so who can really say, okay? However, let's say for sake of argument that even if the satanic verses were written earlier, that would not negate what was said, okay? So if a devout Muslim really believes the Quran including sura 17:73-75 and 22:52, then they have to believe that Satan throws things in, or at least tries to throw things in. And John Gilchrist in "Muhammad and the Religion of Islam," in his book on page 20 says...

Larry. Page 120.

Steve. 120, "The other argument is weak in that there is no concrete proof that the first part of sura 53 refers to the miraj, that's the ascent of Mohammad to heaven, which followed the emigration to Abyssinia. As show already, it almost certainly refers to one of Muhammad's initial visions limited by the Quran itself to the two he had when the ministry began. Unfortunately, one finds that virtually all Muslim arguments of a factual nature against this story are equally weak." Okay?

Larry. Oh, that's pretty self-explanatory.

Steve. Yeah. So moving on, the next Muslim objection is sort of a doctrinal one rather than a historical one. It says the satanic verses go against the core teachings of one god that Mohammad consistently taught. Okay, that is a true statement, okay? However, Mohammad hasn't been proven to be consistent in everything. Okay, remember Bakhari, volume 5, #490, page 317...

Larry. You mean, volume 4.

Steve. Volume 4, 493, 17, and also volume 4, #400, page 267, and volume 8, #400, 266, they record that at one point in time Mohammad was actually bewitched by evil for a period of time and later on he, Allah showed him the source of his bewitching and he would do kind of a charm and get rid of it. Okay, but furthermore, the biographers and others who recorded this were still Muslims and, of course, he said that Tabari said that the Muslims had complete trust in Mohammad so that's why they still believe in it.

So if the biographers were still Muslims and they wrote about this, that proves, they themselves prove that at least some Muslims would follow Mohammad no matter what he spoke.

Larry. That's right. That's right. So that, you know, I can't get over the fact, you know, because the hadiths talk about how Mohammad was bewitched and, you know, and he had to in some of the hadiths it says he had to ask for forgiveness 70 times a day for his sins and all these kinds of things...

Steve. Maybe that was one of the things you had to ask forgiveness for, making the star sura.

Larry. You know, but when I look at, well, you know, I've got the Quran down here and I've got sura 53 right here in front of me and now this is the Yusuf Ali translation of the Quran, it's 1977 edition, but when I look in here, verse 19 and 20, it says, "Have you seen Lat and Uzza and another, the third goddess, Manat," with a question mark. Even to this day the mention of these three goddesses is still in the Quran. They didn't leave that particular out. They abrogated the verses right after it to change the intercession.

Steve. Right, right, right. They made it from a positive reference in the original to these three goddesses to a negative reference.

Larry. Exactly. So they changed it totally around from one way to another. It kind of reminds me of some of these other religions that have done things similar to that in the past where, for instance, the Mormons again, use their example, they came out with a book, the Book of Mormon, and the original 1830 edition of the Book of Mormon, it had many references in it to God that Joseph Smith was seeing and things of this nature, and it had more of a, you might say, a Trinitarian flavor to it originally, but in later editions of the Book of Mormon, the Mormon church took out and changed things around, changed names, places. We've got all these changes listed.

Steve. [unintelligible] some people.

Larry. Well, not only that, just an actual reference to God himself. They changed the very nature of God in the book. We've got all this in our information on Mormonism and the Book of Mormon. Those are, if you're interested, you can contact our ministry. But it's interesting the later versions of their holy book, the Book of Mormon, they made changes in it and changed it almost diametrically from one way of reading it to almost the opposite way of reading it because they found it was a mistake, there's some timeline problems in there. They had a guy dying before he was even born. There's problems, so anyway, they fixed them later and this, to me, looks like a similar thing the Muslims did. They said, "Oh, we've got a problem here. We'd better fix it." And they did fix it. So it went from what you were saying, a positive affirmation of these three goddesses as Mohammad did originally according to Muslim biographers, to a negative one where now it looks like it's okay and they just say, "Well, we've got this doctrine of abrogation which gives us the right to take out and change something that was a mistake or wrong and we'll put something else in its place."

But the problem I have with that when I look at it from a biblical perspective and I go back to the words of God, I look at things like Deuteronomy given by Moses and Muslims respect Moses as a prophet of God, and Moses talked to God and Jesus himself testified that Moses was a prophet of God. But in Deuteronomy 13, quoting Moses here, it says, "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after," and he says, "Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death..."

Steve. They didn't put Mohammad to death.

Larry. ...because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt." Anyone that reads Moses or any of the other prophets knows you're not to have any other gods. No other gods. And then what does Mohammad do here? They shouldn't have even let him live after that.

Steve. According to the Old Testament.

Larry. According to, well, they respect Moses, they should do what Moses says. But if Mohammad were living in Moses' time, you know, Mohammad says, you know, he really gets after a lot of the stones when you look at the pre-Islamic Arabia, they did a lot of stone worshiping, they worshiped like a black stone and other idols were made out of stone and the Kaaba is made out of stone, and you pick up stones and you throw them at these three stone pillars, they throw stones at the devil and all these kinds of things that

are in Islam, well, if Mohammad had his way, well, Mohammad would, I mean if Moses got his way, Mohammad would get a stone alright, he would get stoned to death by Jewish law which we find here in Deuteronomy because he was a false prophet.

Steve. Right.

Larry. He was telling people to go after and look for intercession from these cranes, these false gods, and to respect them as such. And I'm just saying that a true prophet of God would not even make a mistake like that where you have to come back and say, "Oh, we're going to abrogate." No, it doesn't say anything about abrogation here in Moses, it just says you go out and you kill them.

Steve. Right.

Larry. Because they're a false prophet.

Steve. Right. So you kind of gotta ask: well, is there any other place to where verses or even part of verses were abrogated? You know, Larry, there is a very interesting hadith that I was just reading today and it's Sahih Muslim, volume 1, #1433, this is pages 329 and 330. It says in part, "And he said, Allah the exalted and great revealed," and there's a verse, "regarding those who were killed at Beer-Medina and we recited it until it was abrogated later on and the verse was like this: convey it to our people the tidings that we have met our Lord and he is pleased with us and we were pleased with him." Okay, so the interesting thing about this is that this was a verse in the Quran and it is not there now. It was substituted and according to the footnote it says, "This was revealed in a particular context and it was substituted by so many other verses having the same meaning but a far wider implication." So in other words, we have a change out here. So this is not really in the satanic verses but something else, but the principle here was it was okay to have a verse in the Quran, take out that verse, but then he's saying, he's kind of, you know, the spin on it is that he has other verses that have the same meaning except broader application.

Larry. Right, but to lessen the impact of that. But when you consider the fact that God reveals truth to people and he has a prophet that's supposed to reveal that truth, give that information, you don't have God saying, "Oh, I made a mistake and I've got to take it back and we're gonna have to get an eraser here and we've gotta erase something that was said through the prophet," or something. As I just read a minute ago from Deuteronomy, there's no going back. When a prophet tells a lie, you stone him. God's prophets are always 100% accurate. They always tell the truth because they're speaking for God and if they're not speaking for God, well, then they're not God's prophets.

Steve. Right.

Larry. They've got to be 100% accurate and there's none of this, "Oh well, we're gonna, this is God's word for a while but we're going to abrogate it now. We're gonna take it out, change it out and we're gonna put something else in later." You don't get that with the

God of Christianity, you know, of the Old Testament, what Moses and the prophets and Jesus. That's not the way God operates that way. When God says something, that's the truth and it stands. It's there for time and eternity. And what does, I believe it's in Psalm, if my memory serves me correct, but God says, "I have established my word above all my name." God puts his word above his own name, that's how important God's word is when he puts the word out there. Now I could list a whole bunch of Bible passages and what Jesus said on how important God's word is. "The grass withereth, the flower fadeth, but the word of our God stands forever." That's what you get in the Scripture. I think that's Isaiah 40. So this God of the Bible, what he says goes and that's it, and anyone that says lies, they're a false prophet and they're out.

Steve. Yeah. Now hold on. I mean, a Muslim might respond and say, "Well, there are some things that Christians and Muslims agree were in the Old Testament and are no longer followed." Okay, but we didn't erase them from the Old Testament, we're not seeing it. If a Muslim said that this verse was in there and then some other verse came saying this was abrogated, okay, I could go with that, but this verse has been deleted. Alright, so that raises an interesting question: if the Quran is on tablets in heaven as Muslims believe because the last verses of the Quran say so, then it's like, okay, so did the Quran in heaven have this verse or did it not? And if it had this verse, then that means the Qurans today don't match the tablets in heaven. Now if the Quran in heaven did not have this verse, then that would mean that what Mohammad gave was at variance with the tablets in heaven and he gave it as though it was the Quran in heaven but it really wasn't. So you can't really have it both ways. If these are kind of, you know, kind of implies unchangeable tablets in heaven, not made with Silly Putty, and if they didn't have it in there, then at least at one point in time in this case the Quran had that. So if Muslims can accept that these were taken out of the Quran, then Muslims, you know, then how could other things like satanic verses being taken out? The answer is very easy.

Larry. And of course, we already know there's variant readings of the Quran already in existence. That's why Uthman had to standardize the Quran and we've already talked about that in detail in other programs, but right there you have another problem with different Qurans saying different things.

Steve. Yeah, slightly different things but it's still different. But anyway, for the sake of time, we're moving on. Another objection is that there are many passages in the Quran that said Mohammad could not say any false sayings and so having him say a false thing is incompatible with saying they couldn't. For example, sura 10:15b, say, "Say it is not for me of my own accord to change it. I follow not but what is revealed unto me." Sura 41:42, "No falsehood can approach it from before or behind it. It is sent down by one full of wisdom, worthy of all praise." And sura 15:9, "We have without doubt sent down the message and we will assuredly guard it from corruption." At least eventually.

And the response is that, okay, we don't claim that God sent down the satanic verses wrong, we think that they were inspired by Satan and so it wasn't sent by God wrongly, it's that Mohammad said it wrong. Furthermore, you know, there's nothing that says Mohammad was consistent and did this. I mean, if the Quran is wrong on one thing, then

you can't prove the Quran to say, well, therefore it must be right on something else because it's already suspect.

So another objection, a Muslim objection #6, it said that Tabari collected information uncritically. So as the Muslims claim that everything that Tabari heard he just wrote down whether he himself even thought it was true or not.

Okay, well, a couple of points here. First, we have no evidence that I know of that Tabari really did that. However, Tabari, it implies that Tabari was only a biographer who wrote this down. It's not, we have three other biographers all of which are earlier than Tabari that wrote it down. So even if Tabari were wrong, we'd still have the other three, okay? However, what I did find is that Tabari, who is very famous, he did not accept everything uncritically. For example, in Tabari volume 1, page 532, he relates many Muslim traditions of Adam and Eve were learned from the people of the Torah and he quotes many of them, you know, even though he may not believe them, but he adds that he's cautious about the reliability of the hadiths and this is from Barbara Freye Stowasser's book "Women in the Quran, Tradition and Their Interpretation," page 28.

And of course, another objection, I'll just real quickly, the hadiths don't mention it and I just say, well, earlier in this program, we're not going to rehash that, there are indirect references in Bakhari 6:385 and also in verses in the Quran, okay?

Another objection, objection 8, is that Sheikh al-Albani in his books on the chain of transmitters of traditions, he said that the evidence of the satanic verses has a bad isnad or a bad chain of transmission. So he just kind of says it's a bad chain of transmission so we can't believe it.

Okay, well, the website answering-islam.org/Responses/Saifullah/sverses.htm says regarding al-Abani, "I'm informed that these days al-Abani is discredited badly for being wrong on isnads. He even writes in one book that one is correct and in another book he writes that it's wrong. So the same isnad is correct in one of his books and wrong yet. In the book "Al-Albani Unveiled," by Sayf ad-Din Ahmed ibn Muhammad Amrul Islam gives plenty of examples and the back cover says, "This book is an analytical study of one of the foremost hadith sheik, that Mohammad Nasiruddeen al-Albani, of the modern Islamic movement known as Salafiya. The author has clearly demonstrated the contradiction of al-Albani by recourse to the original work in Arabic which is Tanaqadat al-Albani al-Wadihat by the well-known Jordanian scholar of hadith, Shakh Hasan ibn Ali al-Saqqaf." Okay?

So the last of the nine Muslim objections is they are saying this is just something that non-Muslims are saying just to be critical of Mohammad, okay? Well, first of all, this daughters of Allah that is interjected in verses was not made up by non-Muslims, okay? It was by the earliest Muslim biographers of Mohammad it was put in there.

Okay, next thing, don't have a siege mentality, okay? If something is true, it will stand. If it's false, it won't. If the claim is made by Muslims themselves that these were part of the

Quran, then if you're going to be objective about it, you would investigate it and look at the evidence for it and the evidence against it, okay? And so you can't close your eyes to something just because it doesn't agree with your, you know, already preconditioned view.

Okay, and I'd just like to say for us that we're not saying these things to be hateful towards Muslims or for selfish motives or to get any money or for any other reason like that, but you know, the only reason we're saying this is because we love Muslims and we'd like to see Muslim people turn to Christ and live with us in joy in heaven. So kind of to summarize a little bit, you know, where do we go from here? Well, there are two alternatives that I can see. First, Mohammad did speak as a prophet about the intercession of the daughters of Allah, then that would make Mohammad a false prophet. Alternative 2, if Mohammad did not speak the satanic verses, then that would mean all four biographers agreed on an error, a serious error that Mohammad did. Now some people will willfully follow something even though they believe the leader spoke things of Satan like these biographers said. So if this were true, what do you do about Quranic verses that, you know, talk about the whisperings of Satan? So regardless, Muslims have to say that the words are twisted one way or the other. You know, they are whisperings of Satan somehow, okay?

So what about Allah, did Allah allow his message of truth, his timeless message to be twisted in every prophet's words prior to Mohammad? That's what Muslims think because they think that the words of Jesus and the Old Testament were all corrupted and it was only Mohammad that's words didn't get twisted, or maybe the others were accurate as we have them and Mohammad wasn't a prophet of God. Okay?

So I guess sort of in conclusion, I would advocate why don't we be more trusting of God. Why don't we basically say that we think God knows what he's doing. We think that he can keep his word from being twisted as much as he wants. Now if God wants, allows little spellings to get in, that's no big deal but we think that God has preserved his meaning, okay? So we can trust that God preserved his word. The Quran, sura 5:46-48 says that Jesus confirmed the Torah. Okay, we can be trusting that God wants you to follow the truth. He didn't want you to follow some religion if the religion's false, okay? I mean, it seems like everyone should agree on that, and all are to obey the Gospel of Jesus Christ in 2 Thessalonians 1:8. So we need to be trusting God but do not be trusting of mortal man. Okay, don't be wise in your own eyes in Proverbs 3:7, but it says trust in the Lord with all your heart, lean not unto your own understanding. In all your ways acknowledge him and he will make your paths straight. Okay, so do you want to trust in God to make your path straight as we acknowledge him? I hope you do. And we need to just trust Jesus and trust in that his word has been preserved by God. You know, Jesus gave his life as a ransom, according to Matthew 20:28, to be a sin offering for us, in Romans 8:3, and through his blood shed on the cross, in Hebrews 10:19, and it says that believe in the Lord Jesus and you'll be saved, in Acts 16:31, or as Scripture says, "Everyone who trust in him will never be put to shame," according to Romans 10:11.

So kind of in conclusion, I ask you to trust God, trust in God, and trust that God guides faithfully and I believe that he has through history and through the ages and he's done that through his prophets up to Jesus in his word.

Larry. Amen to that. That's the key. If there's a God in heaven and he loves us, he's gonna watch out for us, he's gonna preserve his word and that's exactly the kind of terminology you get when you read the Bible. Throughout from cover to cover, God is protecting his word, he's guarding his word, he's sending his prophets, his death to the false prophets who try to bring up other gods and things according to what we read in the Old Testament.

Steve. In the Old Testament, right.

Larry. In the Old Testament, and of course, we're warned constantly in the New Testament about false prophets and to be on guard with them and those that deviate from what God has revealed in his Scripture. Well, you know, Mohammad fits every criteria from the biblical perspective of a false prophet. Now from a Muslim perspective, look what happens, he gives these verses and gives credence according to Muslim biographers and Muslim histories to goddesses that are false goddesses. I mean, we've already gone through this, we're out of time to go into it more, but we want you to check into these things. Don't just blindly believe something because you were brought up that way. There's more to life than just blindly turning your eye to something when the evidence is staring you right in the face.

But we'd like to conclude now by letting you know that our ministry, Christian Answers, has a free newsletter that you can call our number or write us at our address at the end of the program. We have a website. We also have another website that deals specifically with Islam. Check that out. Just give us a call.

I'm Larry Wessels for Steve Morrison, our Director of Research here at Christian Answers. We want to thank you for joining us. Remember Jesus Christ is Lord. He's the King of kings and the Lord of lords and as Steve said, put your trust in him. God bless you all and thank you for being with us.

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