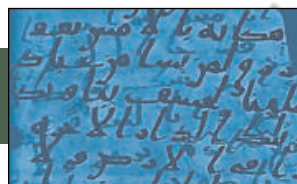


An examination of ancient documents exposes origins of the Quran.

Mohammad's Injeel

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Mohammad's Injeel

Where is the Injeel?

There has been much discussion and controversy between Muslims and Christians regarding the identity of the Injeel (Gospel). Muslims, taking their cues from the Quran and traditional Islamic teachings, regard the true Injeel (as referred to in the Quran) to be lost, a document no longer in existence. Some have regarded the currently known Gospels of Matthew, Mark, Luke and John to be the Injeel referred to in the Quran, but hold the position that the texts have been corrupted to such an extent that the Injeel is said to have been lost.

Christians, for the most part, have argued that the four Gospels are God's word, and thus, must have been the Injeel referenced by the Quran. A new comparison, however, between the four traditional Gospels, the Quran, and several other early Jewish, Christian, and Gnostic writings may shed light on why there are such great differences between the view of God and Isa in the Quran and the traditional Gospel accounts.

In the Quran, several stories regarding the actions of Isa are related, that seem to have no parallel in the New Testament Gospels that the followers of Isa use. They do, however, have striking similarities to Jewish and Christian works known as *Pseudepigrapha*.

Pseudepigrapha are Jewish and Christian writings dating from approximately 100 B.C. to the 4th century A.D. which attempt to fill in gaps in the Biblical accounts, or claim authoritative authorship while having dubious origins. Unlike the Apocryphal works, rejected by Jewish leaders before 70A.D., the Pseudepigrapha have, for the most, part never been classed by the church as a whole as inspired works. A few exceptions are true during the early history of the Christian church, but universal acceptance of them was never realized.

These Pseudepigrapha offer a remarkable insight into Quranic passages, specifically in the following areas of study:

- ❖ Creation of Adam, Fall of Satan
- ❖ Betrothal of Mary, Mother of Jesus Christ
- ❖ Activities of Jesus while a Child: Speaking in Cradle & Miracles
- ❖ Christian doctrine of the Tri–Unity of God (Trinity)
- ❖ Other Points of Interest

Other issues are also addressed that present remarkable similarities, such as the pre–existence of souls, and several commonalities between stories of Old Testament patriarchs. This investigation only examines at the above categories.

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When Mohammad was looking for external support for his claims in the Quran, he turned to the Christians and Jews of his time and made the following statement:

"Let the people of the Gospel judge by what God has revealed therein. If any do fail to judge by [the light of] what God has revealed, they are [no better than] those who rebel." (5:50 Yusuf Ali translation)

He also said:

"Say: O People of the Book! You have no ground to stand upon unless you stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." (5:71 Yusuf Ali translation)

It is obvious from these, and many other statements made in the Quran, that the Injeel was intact in Mohammad's day, and apparently available to them in some form (whether written or oral). On many occasions Mohammad makes mention of the Injeel, and always refers to it as if it is intact.

The Quran also notes in 10:37-38,

"This Quran could not have been devised by an but God. It confirms what was revealed before it, and fully explains the scriptures. It is beyond doubt from the Lord of the Universe. If they say, 'He invented it himself,' say, 'Bring me one chapter like it.'"

The question before us is this: If the Injeel were intact in Mohammad's day, as the Quran appears to testify; since we have copies of Injeels from that same period, and from centuries before, why does the Quran tell remarkably different stories than are found in the Injeels dated from his time?

It is through this investigation that several segments of Pseudepigrapha are brought forth that have amazing similarities to the Quran. In fact, most of the Quran's theology about Isa can be traced to these documents. It is amazing because of the reported unlearned nature of Mohammad and the supernatural origins of his teachings.

Creation of Adam, Fall of Satan

Several Quranic passages make note of the origins of Satan, his nature, and conflict with Adam and God. (2:34, 7:11-12, 15:30-33, 17:61, 18:50, 20:116, 38:71-76.) 7:11-12 is used here:

"We said to the angels, 'Prostrate yourselves before Adam.' They all prostrated themselves except Satan, who refused to prostrate himself. 'Why did you not prostrate yourself when I commanded you?' He asked. 'I am nobler than he,' he replied. 'You created me of fire, but you created him of clay.'"

Notice the similarities in this Quranic teaching with the *Gospel of Bartholomew*, written in the 3rd

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century A.D.

"And when I came from the ends of the world, Michael said to me, "Worship the image of God which He has made in His own likeness." But I said, "I am fire, of fire. I was the first angel to be formed, and shall I worship clay and matter?"

There is not account in the Bible of Satan's fall being related to a command to honor or worship Adam. But what is most striking are the similarities: Prostration vs. Worship; Fire and Fire; Fire vs. Clay. How is it that the Quran repeats as fact, a story that is historically regarded as fiction?

Betrothal of Mary, Mother of Jesus Christ

3:44, recounts an abbreviated, altered version of Mary's betrothal to Joseph.

*"This is of the announcements relating to the unseen which We reveal to you; and you were not with them when they **cast their pens** (other translations: lots) to decide which of them should have Marium in his charge, and you were not with them when they **contended with one another.**"*

Two Pseudepigrapha, differing in accounts, present a larger picture of the Quranic tale. The first is taken from the *Gospel of the Birth of Mary*, (5:4, 6, 16-17, 6:1-5) written before the 4th century A.D.

*"Then according to this prophecy, he appointed, that all the men of the house and family of David, who were marriageable, and not married, should bring their several **rods** to the altar. And out of whatsoever person's rod after it was brought, a flower should bud forth, and on the top of it the Spirit of the Lord should sit in the appearance as a dove, should be the man to whom the virgin should be given and be betrothed. Among the rest there was a man named Joseph, of the house and family of David, and a person very far advanced in years, who drew back his **rod**, when every one besides presented his. So that when nothing appeared agreeable to the Heavenly voice, the High Priest judged it proper to consult God again. Who answered that he to whom the virgin was to be betrothed was the only person of those who were brought together who had not brought his rod. Joseph, therefore, was betrayed. For when he did bring his **rod**, and a dove coming from Heaven pitched upon the top of it, everyone plainly saw that the virgin was to be betrothed to him."*

Another account is given in the *Protevangelion of James* (sometimes called "of Mary") in 8:9-16.

*"After the High-Priest had received their **rods**, he went into the temple to pray; and when he had finished his prayer, he took the **rods**, and went forth and distributed them, and there was no miracle attending them. The last rod was taken by Joseph, and behold, a dove proceeded out of the rod, and flew upon the head of Joseph. And the High Priest said, 'Joseph, you are the person chosen to take the virgin of the Lord, to keep her for Him.' But **Joseph refused**, saying, 'I am an old man, and have children, but she is*

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young, and I fear lest I should appear ridiculous in Israel.' **The High Priest replied**, 'Joseph, fear the Lord your God, and remember how God dealt with Dathan, Korah, and Abiram, how the Earth opened up, because of their contradiction. Now therefore, Joseph, fear God, lest the like things should happen in your family. Joseph then, being afraid, took her into his house...."

Notice the similarities: Lots or pens in one translation as to rods, seeking a sign of some sort for the taking of Mary. Also, the part in the Quran about the contention, which in the second passage happened between Joseph and the High Priest.

The Activities of Jesus Christ while still a Child

These passages are of the more difficult to believe for many people. After all, what newly born infant has the faculties to speak language unless God gives a miracle such as with Balaam's donkey? Yet, the Quran makes the clear claim that "He (Jesus) shall speak to men in the cradle...." (3:46. Other passages are 5:110 and 19:29-34.)

The *First Infancy Gospel of Jesus Christ*, a Gnostic Gospel, illustrates this in 1:1-3.

"The following accounts we found in the book of Joseph the High Priest, called by some, Caiaphas: He relates that Jesus spoke when even in the cradle and said to His mother, "Mary, I am Jesus the Son of God, that word which you did bring forth according to the declaration of the angel Gabriel to you, and My Father has sent me for the salvation of the world."

Interestingly, the Quranic passage seems to draw from this Pseudepigraphic account, yet "corrects" the words that Jesus spoke, since Quranic doctrine does not allow for Jesus as the Son of God or for Him being the salvation of the world.

Other Quranic passages (3:49, 5:110) teach that Jesus Christ, while still a child, made clay birds and brought them to life. Two Pseudepigraphic texts go into detail regarding these supposed events. The first is from the *Infancy Gospel of Thomas*, written near 150 A.D. by a Gentile (as opposed to the Jewish Apostle it is named for).

"When the child Jesus was five years old, he was playing at the ford of a stream. He made pools of rushing water and made it immediately pure; He ordered this by word alone. He made soft clay and molded twelve sparrows from it. It was the Sabbath when He did this. There were many other children playing with him. A certain Jew saw what Jesus did while playing on the Sabbath; he immediately went and announced to His father Joseph, "See, your child is at the stream, and has taken clay and modled twelve birds; he has profaned the Sabbath." Joseph came to the place and seeing what Jesus did he cried out, "Why do you do on the Sabbath what it is not lawful to do?" Jesus clapped his hands and cried out to the sparrows, "Be gone." And the sparrows flew off chirping. The Jews saw this and were amazed. They

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went away and described to their leaders what they had seen Jesus do."

Another account is taken from the *Gospel of the Infancy of Jesus Christ*, 15:1-7.

"And when the Lord Jesus was seven years of age, He was on a certain day with other boys His companions about the same age. Who when they were at play, made clay into several shapes, namely asses, oxen, birds, and other figures, each boasting of His work, and endeavoring to exceed the rest. Then the Lord Jesus said to the boys, "I will command these figures which I have made to walk." And immediately they moved, and when He commanded them to return, they returned. He had also made the figures of birds and sparrows, which when He commanded to fly, did fly, and when He commanded to stand still, did stand still; and if He gave them meat and drink, they did eat and drink. When at length the boys went away, and related these things to their parents, their fathers said to them, "Take heed, children, for the future, of His company, for He is a sorcerer; shun and avoid Him, and from henceforth, never play with Him."

The Christian Doctrine of the Tri-Unity of God (Trinity)

Here is a difficult Quranic doctrine for some people to follow. 4:171, 5:73, 116. Specifically, 4:171 and 5:116, as some Muslims understand them, states that the Christian doctrine of the Trinity comprises three people:

The Father
Mary
Isa the Messiah

The three are said to be the Trinity in Christian doctrine. Many Muslims argue this point heatedly, that Christians believe the Trinity to be Father, Mary, and Jesus. This would mean that Mary and the Holy Spirit, are the same person. The Quran itself seems contradictory in this as Mohammad points out that the Holy Spirit was Mohammad's guide in his teaching of the Quran (16:102). Thus, taken together, Mary is Mohammad's guide. That of course, is foolishness. Of course, Christian doctrine on the trinity, since the earliest days of the church, has been that the doctrine of the Tri-Unity of God consists of three persons: Father, Son and Holy Spirit. Mary was never, in Christian doctrine, considered to be anything more than a normal woman. Even if the doctrine of the Trinity is placed with origins at the Council of Nicea, that would have it firmly established at least 200 years before Mohammad's time that Christians did not regard Mary as part of the Trinity, thus, the source for Mohammad's information on this point is in question since it doesn't even match with the church of his day.

How could Mohammad, knowing Christians of his day, have come to the conclusion that Christians believed Mary and the Holy Spirit were the same? Certainly, extremely few if any Christians even in 6th century Arabia believed such a doctrine. Many Gnostic philosophies had become quite unpopular by then. Mohammad may have heard, or may have read, teaching from the *Gospel of Hebrews*. Written before 130

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A.D., the Gospel of the Hebrews was used by some of the early churches, and quotations of it have been found in Egypt, so availability in Arabia is not a stretch. To quote:

"And the power came into the world and it was called Mary, and Christ was in her womb seven months...."Even so did my mother, the Holy Spirit, take me by one of my hairs and carry me away on to the great mountain Tabor."

This is the only known passage from Pseudepigrapha text that espouses this teaching. However, the *Gospel of the Hebrews* was at one time very popular and Mohammad may have heard about it or from it at one time or another. Certainly, he was formerly familiar with the stories of Jesus before he proclaimed his prophethood to the people of Arabia.

Points of Interest

A few questions and comments should be noted regarding these comparisons.

First, both the Bible and the Quran seem to use, or support Pseudepigraphic writings as a source or tool. The New Testament quotes two specific passages, one in Peter's Epistle's and one in James. There are many other allusions to Pseudepigraphic writings in Paul, and a few in the Gospels. In fact, similarities can be found in the New Testament when compared to the Testament of the Twelve Patriarchs (107-137A.D.), the Story of Ahikar, (500 B.C.), Enoch (1st century B.C.), and a few others. The Quran, as illustrated above, seems to at least draw from these Pseudepigrapha. Is then, God saying, whether through the Bible, or through the Quran, depending upon your point of view, that the Pseudepigrapha are inspired documents, or that portions of them are inspired?

There is an important distinction between the *use* of this material in the Bible and the Quran that leaves the question somewhat open for Muslims regarding Quranic origins.

The Bible, in making use of Pseudepigraphic materials, *uses them for the purpose of illustration*, and to communicate larger principles. The New Testament, specifically, does not make use of Pseudepigrapha as historical proof text, as it would Exodus or Chronicles. In each instance, Pseudepigrapha is used *illustratively*, as we might use a common story or fable, such as the tortoise and the hare, to make a point or convey some principle of wisdom. *With the Quran, however, these stories are conveyed as literal history.* We are told, and expected to believe, that Jesus literally spoke while in the cradle, or that as a child, he literally made clay birds come to life, etc. In the Quran, these acts are placed on the same level as healing the leper and raising the dead. Yet, the Pseudepigraphic accounts have been, for centuries, deemed as fables used to illustrate principle. If the Quran is God's Word, then we must take a closer look at the Pseudepigrapha and ask if they are not God's Word too, even though they also have sharp points of contradiction with the Quran. But if these documents continue to be the fiction they have always been known to be, then we must ask Why does the Quran repeat their stories as fact?

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A Much Better Source

If the Quran repeats known fiction as historical fact, how do you know you can rely upon its other claims about God, Isa, and your own relationship with Him?

There is a better source for information about Isa, His life, and His love for you. It is in the Injeel. The Injeel which was intact in Mohammad's day is the same Injeel that we use today to tell us what Isa was like, and what He came to do for us. What did Isa do for us? Turn the page to find out more.

Does Allah Love Me?



The Quran says, “God does not love the treacherous or the sinful.” (4:107) It also says, “Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: But they will have a shameful punishment.” (3:178)

The Injeel tells us something completely different about God.

God loves you, and did something for you that Islam cannot do.

What did God do? He demonstrated His love for you.

“God demonstrates His love for us in that while we were yet sinners, Messiah died for us.” (Romans 5:8)

God did this because His love for you is as great as His patience, waiting for you to come to an understanding about Him.

“God...is patient toward you, not wishing for any to perish but for all to come to repentance.” (II Peter 3:9)

Though God’s love for you, and his patience for you, is so great, why don’t you experience His love personally?

Our sin separates us from God, and keeps us from experiencing His love.

“All have sinned and fall short of the glory of God.” (Romans 3:23)

“...for there is no one who does not sin...” (I Kings 8:46)

Sin is that part of our nature that likes to go our own way, in rebellion to God and His loving plan for us. But God is so perfect, that none of us can possibly live up to His own character. None of us can discover and fulfill His loving plan for us on our own. Which of us is *really* able to reach God?

But there is another truth that made it possible for us to know God, experience His love, and be a part of His loving plan.

Does Allah Love Me?

**Isa Messiah is God's only provision for forgiving our sin.
Through Isa, you can experience God's love, and be part of His plan.**

He is God's only provision because Isa Himself is God, who, of his own accord, became a man, and took our punishment for us. That is how much God loves you! It is what Islam could not do for you. It could not demonstrate that God loved you. The good news is not that Isa came to tell us about God. The good news is that He Himself is God, and He Himself is the good news we need.

"I am the way, the truth, and the life. None come to the Father except through me." (John 14:6)

Isa became that provision when he died on the cross in our place, taking the punishment for our sins. Three days later, He rose from the dead, never to die again, as proof of His identity and love.

"Messiah died for our sins...He was buried...He was raised on the third day according to the scriptures...He appeared to Peter, then to the twelve. After that He appeared to more than five hundred..." (I Corinthians 15:3-6)

What do we do with these truths? How should we apply them to our lives?

**You must turn away from Islam, and receive Isa as your personal Messiah;
then you will begin to experience God's love, and forgiveness.**

Isa said that He was the *only* way God. To believe Him, we must lay aside the things that have deceived us, and kept us from God. Then we must embrace Him in truth, receiving His free gift.

"...let us lay aside every encumbrance and the sin which so easily entangles us... fixing our eyes upon Isa, the author and perfecter of our faith, who for the joy set before Him, endured the cross, despising its shame..." (Hebrews 12:1-2)

"As many as received Him, to them He gave them the right to become children of God, even to those who believe in His name." (John 1:12)

Would you like to embrace the real Isa as your Messiah and know God's love personally? If so, use this prayer as a guide to help you.

Does Allah Love Me?

Receive Isa as your Messiah

“Lord Isa, I believe that you are the only son of God who died for my sins on the cross, and rose from the dead never to die again. I know now that you did this because you love me.”

“I confess that I have not led a life pleasing to you, since I did not believe what you said about yourself in the Injeel. I was deceived. I know that I was wrong and ask you to forgive me.”

“Thank you that just because I asked, you have forgiven me of my sin. Thank you for helping me to turn away from Islam and embrace you, and your love.”

“Please help me to live for you with my whole heart, giving you every part of my life to love and serve you as you have loved and served me. Please give me the strength to live for you, and share your love and truth with others.”

“Thank you that you have heard me, and answered, Lord Isa!”

Did you pray that prayer? If so, you are now a child of God by your expression of faith in Him!

Now you must live for Him with your whole heart. Treat your new life in Isa the way that God treats you. God has spent His whole existence thinking about you, and preparing a place for you with Him. Do the same.

You are on a new journey with God. You will need to grow in your faith in Isa. Do you have an Injeel? Do you know other Christians that can help you grow spiritually? Is there a church near you where people love and obey Isa, and talk about His word? Take part in all of those things and let them know about your new faith.

If you live in an area where there is no church, or you do not know of other Christians, or are afraid of what the others may do if they discover you have turned from Islam and embraced the real Isa, then pray and ask God for guidance. If you feel safe doing so, send e-mail to mail@aboutislam.com (English only please). We will see how we can help you grow spiritually and lead you to others who can help you.

Congratulations on entering into God’s kingdom!