

KORAN SURPRISE

The Koran teaches that Christ is one of the seniormost prophets of Islam (Koran 2:137 – Al-Islam, Maulvi Ali translation), he being also described as “the Messiah...son of Mary, honoured in this world and in the next”. The Koran further teaches that Christ is primary among “those who are granted nearness to God” when resurrected on the prophesied Islamic “Day of Resurrection” (3:46,56).

The Koran also presents Christ as the only prosecuting “witness against” the Israelite branch of Abraham on that same “Day of Resurrection”, and identifies such Abrahamic stock as “the people of the book” (4:160). In Mohammed’s day (he being highly honoured), “the people of the book” (which comprises the Biblical Old and New Testaments) had been ‘scattered among all nations’ for over 540 years, Mohammed himself being part of such scattered Israelite stock through his mother.

The Koran therefore presents Christ on the same Islamic “Day of Resurrection” or final ‘judgment day’ as an unchallenged and leading figure on such occasion, there being no other day of resurrection or judgment mentioned in the Koran than that of the Abrahamic nations of Ishmael (and others) and the Israelite “people of the book” together with the rest of mankind. Thus from the teachings of the Koran, Christ is found to be the sole judge of humanity on the Islamic Day of Resurrection.

The Koran also presents that Christ’s teachings of “the (New Testament) gospel” had both fulfilled and superseded the old Israelite scriptures (5:47). Thus the Biblical integrity which is tied to ‘teaching the gospel’ and the “nearness to Allah” which the Koran gives to Christ, prevent his being considered a ‘false prophet’. That is, since parts of the Koran claim extreme honour for both Christ and his mother (even more than for the prophet Mohammed), such honour would be impossible if he were proven a false prophet.

Yet the Koran unmistakably presents Christ as a false prophet by contradicting the historic prophecies, confirmed by him, of his public death and resurrection, with the Koran straightly declaring he was not put to death or resurrected (3:56; 4:158). Thus while on the one hand the Koran highly honours Christ, on the other hand the Koran compels him to be a false prophet, thus presenting to its loyal readers an incomprehensible religious dilemma and ‘gymnastic to the mind’.