

Why the Foundations of Islam Are Now Crumbling with Dr. Jay Smith

(July 18, 2025)

FRANK:

Saturday night, June 3, 2017, I'm in London and I'm due to speak at a church the next morning when the news strikes that three Muslims affiliated with ISIS attack civilians on the London Bridge.

Eight people are killed, over 40 are wounded. The three Muslims are gunned down by police. And so, that night-- That happened at about 10 at night, London time, I heard about it, and I immediately changed my message for the next morning to "If God, Why Evil?" Why would He allow this to happen?

Well, I knew that that Sunday, that very next day in a place called Speaker's Corner, I think that's in Hyde Park, that my friend Jay Smith might be there. Jay is a legendary defender of the faith, and someone that tries to show Muslims why Christianity is true, and Islam is not.

He had been in London for at least a couple of decades, and he would every Sunday go to Speaker's Corner and interact with Muslims. So, I knew he would be there if he was in town. So, I went there, and indeed he was there on a little ladder, and Muslims were surrounding him.

And you need to meet Jay Smith if you've never met him before. He's here right now. Dr. Jay Smith. Right now, he's in Pennsylvania, but for about three decades he was in London. Jay, it's great to have you on the program. How are you?

JAY:

Well, Frank, good. I haven't seen you since that day. That was many years ago.



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FRANK:

Yeah, that was what, eight years ago?

JAY:

Yeah.

FRANK:

And I knew you would be there that day because I had heard about you going to Speaker's Corner in Hyde Park every Sunday and interacting with Muslims. And that day, I remember you got up on that little ladder and you were saying your Quran actually commands what happened last night on London Bridge. And the Muslims were coming after you over that. Do they deny that the Quran speaks about violent jihad, Jay?

JAY:

Yeah. And what they would do is they would try to say, this is internal jihad. This is peace. This is only in the context of war. It's not against innocent people. They would try-- They would struggle.

It's very difficult to defend against that because there's verse after verse after verse. Slay the unbeliever wherever you find them, besiege them, lay in wait for them with every kind of ambush. That's chapter nine, verse five, known as the sword verse. Make war on the people of the book.

That's chapter nine, verse 29. I mean, there's so many verses. There's about 160 of these verses that are full of violence. And that doesn't give you a context of because of this, do this. It is in all contexts. You just slay the unbelievers.

FRANK:

Now, what kind of response over about 30 years of going to Speaker's Square, have you gotten? I mean, have you had Muslims go, hey, that's a good point, and maybe later convert? They're not going to do it in public, we know. I know you've been beaten. I know you've been kicked.

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You've been stabbed. Tell our viewers and listeners the kind of range of experiences you've had with Muslims right there at Speaker's Corner.

JAY:

Yeah, I started going down there in 1992, and I went all the way up until 2017. So, 25 years I was down there. Not every Sunday, any Sunday that I was in town, I was there. But I traveled an awful lot too. But, what, Frank, what we noticed, in the 1990's, they were very violent. That's true. In the 1990's, you would get beat up.

I got my glasses broken. It was not a nice, it was not a nice environment in the afternoons. What tends to happen at Speaker's Corner, in the morning the Christians come. And they should be in church, but they're not. And they're there yelling you must be washed by the blood of the Lamb.

And no one understands a word they're saying. By lunchtime, then the homosexuals show up, and then come the socialists, and then come the Nation of Islam. They start to show up about mid noon, and then about 3 o' clock in the afternoon, the Muslims start to show. They're always the latest ones there.

Once they come, everybody else leaves, and they take over the corner. That's when I show up. I make sure I'm there when they're at their strongest or when they're at the most belligerent. And there was only about four or five of us that would show up when they were there.

And of the four or five of us that were there, we were all four, evangelical Christians because-- But I was the only one that had any Islamic background. I had two master's degrees by that time, one in divinity and one in Islamics. So, I was the only knowledgeable one of the four or five.

So, you can see five of us against hundreds. You can see we were overwhelmed. And we were not on any ladders. We were just on the ground trying to engage with those on the ladder. And as you know, you were on the ladder. You're on the ladder. You have an awful lot more control and power. So, that's what was happening in the 1990's.

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In 2001, right after 9/11, everything changed. Islam no longer was a religion of violence. Now it became a religion of peace almost overnight. And suddenly the narrative changed, so they had to be peaceful. And it became a lot nicer, and a lot easier, and much more of a benevolent environment.

And it has retained that pretty much all the way until today. I mean, there is the occasional violence. My colleague Hatun Tash has been beaten up, and she's been stabbed there at the corner. But that's rare that that happens anymore. It's mostly just shoving.

Every once in a while, somebody gets punched in the face out of anger. But it's usually people who go off the top and are out of control. So, it has changed enormously since 9/11. Now, that's not to say that the narrative, though it's changed. It's not to say that the tension, and certainly the anxiety, and certainly the energy. And as I like to call it, the theater.

It's great theater down there. And that's why you want to-- You want to get up. We didn't. When I started, I never was on the ladder. I was always on the ground. I now realize you're on the ladder, you control an awful lot more, because then you can pretty much control what the agenda, that you want to push that day. When you were there, the agenda was very much on what had just happened the day before.

And so, everybody who is coming to the corner wanted to talk about it because the Speaker's Corner is a place where you can-- It's the only place on earth you can do this. You can actually criticize Islam head on. You can criticize the prophet, and you can criticize the Quran.

So, you can see why, if it's the only place on earth we can do that, and we're protected-- And we don't have guns in Britain like you have here in the United States. No one's going to pull out a gun and shoot you even if they get angry with you. The most they're going to do is bop you in the face. And that's about it. So, you can see the freedoms we have there are enormous.

And it's a magnet for Muslims because most Muslims come from oral cultures. And people who are able to orate, people who are able to really take and go toe to toe with someone else and hold their own, and win the debate are elevated to huge lengths.

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We have somewhat the same thing in Christianity. The problem is, we don't train people to do that. There's no homiletics class. I don't think you went to one or I went to one where we were asked to get up and actually take on a hostile crowd and then to defeat them in public debate going one on one, back and forth.

No. We get up in front of our audiences and we have three points of what we're trying to state, supply, make sure that there's a scriptural support for it, finish the three points, and end with a conclusion, and then walk out the door and shake the hands of the people who love your message and keep it to 20 minutes.

So, where do we, where do we have an institution that teaches people to go toe to toe like this, but Speaker's Corner? So, it is unique and it's a great, it's a great, it's a great place to learn that craft.

FRANK:

We try and do some of that at our training, CrossExamined Instructor Academy we hold every summer. We'll be doing it here in a couple of weeks. But yeah, it's, there's nothing like Speaker's Corner. And Jay, you had a bunch of hostile people around you that morning trying to, that afternoon, trying to get you to basically contradict the Quran and you wouldn't do it. You kept saying, oh, this is what the Quran commands. How come you guys aren't with the Quran?

JAY:

Having a Quran in your hand really helps. That's what they don't have. They never bring a Quran. They never have Qurans because they know that all the damage is in that book.

FRANK:

Well, one of the reasons I'm having you on right now, Jay, is because—

JAY:

This is the Quran we used.

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FRANK:

Oh, that's it right there?

JAY:

It's all beat up.

FRANK:

Yes.

JAY:

Same one when you were there.

FRANK:

You've had that taken from you five times by Muslims and the cops always got it back.

JAY:

Yeah, it's really beat up because it's been stolen, returned, stolen, returned. The one thing police do help me with is get my Quran back. And I always have the same Bible. So, you can see which is the bigger book. You can tell it's the book. The bigger book is the better book of these two, but they are both—

FRANK:

Well, one of the reasons we're having Jay on today is because he just did two phenomenal presentations over the past year and a half or so at Calvary Chapel Chino Hills, one just a week or two ago.

And we're going to unpack some of that and put those shows in the show notes because you have to see them. They're very visual. All right, don't go anywhere. We're back with Dr. Jay Smith on I Don't Have Enough Faith to Be an Atheist. Back right after the break.

How much do you know about Islam, the second largest religion in the world and growing? Largely growing, growing by the way, through reproduction. Christians don't reproduce. Muslims do. And that could create a problem long term.

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Not just for the fact that Muslims will overtake Christians in terms of population, but it could create problems when it comes to Sharia law and freedoms that you currently experience. They may go away unless things change. And how can we reach out to these people to show them that Christianity is indeed true, and Islam is not?

Well, there's no better man on the planet who does that than Dr. Jay Smith. He's my guest today. And Jay, just this past Sunday, your presentation at Calvary Chapel, Chino Hills popped up on my YouTube feed. And my wife and I on Sunday afternoon watched your entire two-hour presentation at Chino Hills from just about a week or two ago.

It already has about a half a million views, and we can't recreate that whole presentation here. It's so visual. It's so well done. But I do want to point out that you say that Islam is built on a three-legged stool. What's the three-legged stool?

JAY:

Yeah, I put it that way because if you talk to Muslims when they-- The three things they have to defend are the book, the man, and the place. I call it the book, the man, and the place. Make it real short. The book would be the Quran, the man would be Muhammad, and the place would be Mecca. Those three with-- You take one of those away and the other two crash. You can see that very quickly. Now, in some ways we start from the same paradigm as Christians.

We also are dependent on one book, one man, and one place. The book, of course, would be the Old and New Testament. The man would be Jesus Christ. Now, Jerusalem is not as important to us as it is for Islam. That's the irony. We don't need Jerusalem except to historically put Jesus there to die and rise again.

Islam absolutely needs Mecca much more so because that's where the Kaaba is. That's where Adam and Eve went to. That's where Abraham lived. So, you can see for them, it's much more important that Mecca exists. But the greatest thing, the most difficult problem for Muslims is Mecca.

If you take away Mecca, then you have no Muhammad or the Quran, because both Muhammad and the Quran are absolutely dependent on Mecca.

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FRANK:

When you say take away Mecca, do you mean that Mecca didn't exist, in say 610 A.D., when Muhammad supposedly gets his first revelation?

JAY:

It didn't exist at all until about the 8th century, about 100 years later. There was no Mecca. There is no description of any place. There's no reference to this place in any documentation. It's not on any maps. It's not on any inscriptions.

You can't find any a place for it. And you can see why. Just look at a map and you'll see the difficulty. It's in the wrong place. There is no one down that far south. No one lives in a desert like Mecca, where Mecca is situated. And the only other place that's nearby is called Yathrib.

And according to the historians, the Yathrib, which is up on the plateau with an aquifer below it in order to give it water, it only could support 200 people. Mecca has no aquifer, and it's down off about 3,000 ft off the western plateau.

All of the towns, little oases, includes Sanaa, and Naziran, and Taif, and Yathrib, and Khaybar, Taibuk, and Khaybar, and Gaza up to the north. All of them are along the western plateau. Mecca is off the western plateau, has no water.

If you don't have water, this is how quick it is. No water, no food. No food, no people. No people, no towns, no towns, no cities. No cities, no history, no civilization. It's as simple as that. You've got to have water and something as simple as that-- Why in the world did they choose Mecca? Because without Mecca, what do you do with Muhammad?

He was born there. He spent his first 52 years there. What are you going to do with the Quran? Half the Quran comes from Mecca. What are you going to do with the entire traditions that are all dependent on this man living in that place? Take Mecca out, and you take the other two down as well.

Now obviously, you need to look at those other two and we can do that.

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FRANK:

If Mecca became some sort of town in say what, the 700's A.D., is that what you're saying?

JAY:

Late 600's. About 690.

FRANK:

About 690. So, this is 60 years after Muhammad dies. It starts to become-- How does it become a town even then? Where did they get water at that point?

JAY:

Well, obviously you've got to supply water. And so, water is starting to be supplied. There's an aqueduct that's still there. Queen Zubaydah in the 9th century started bringing water down from Taif, way up in the, up on the plateau, down to Mecca.

You can see there are still vestiges of that aquifer that are there. So, you can see it was an enormous dilemma from the very beginning, from the get-go. So, you can see immediately this was something that had to be rectified. But getting back, we can go and unpack Mecca on that. You can go for hours just on Mecca.

FRANK:

Oh, you do a great job in the presentation. So, people are going to have to watch these presentations. But, sorry, go ahead.

JAY:

So, if you don't have Mecca, Frank, the two other areas that are absolutely important are that book and the man. The book itself, you have to have that book being revealed to that man in that place.

Open up its pages. When you open up the Quran, I always keep a Quran here that's in Arabic and in English. This is the one I use as Speaker's Corner. I always keep the two together because most of the time you talk to a Muslim, they have no idea what this book is saying. And so, when you read it in English, they say, you've made that up or that's not there.

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So, you show the Arabic and then that stymies them. But once you read it and you read it in Arabic, you realize the Arabic in this book does not come from Mecca. It's the wrong Arabic. It's Nabataean Aramaic. It comes from what is today Jordan, Petra, way up north, 600 miles further north.

It has the Aleph Maqsura. It has the Tarmar. It has the definite article. Although, that doesn't exist in the Arabic, would not have existed in the Arabic from the 7th century in Mecca, Medina. We call that the Hijaz, that central part of Arabia. Because the Arabic that was used in that part of Arabia is Sabaic Arabic from Yemen, what is today Yemen and Oman, that and from the south. They would not have their own language, their own written script in just a little town of 200 people.

They would use that which is used by the traders from coming from the south. Sabaic does not have the Tadmudbutu, or the Aleph Maqsura, or the definite article. So, already just by reading the Quran, you can see that this could not have come from that place. It had to come from 6 to 800 to 1,000 miles further north.

With that in mind, can you then understand why there's a real dilemma now in the Muslim world? How are they going to do--? How are they going to deal with this historic, what we call historical criticism, which is not new to us, Frank. We're used to historical.

We love historical criticism because it's what has given our Bible so much authority. Because the same question was asked back in the 1800's by people like Wellhausen and the University of Tubingen in Germany. They asked the same question.

How can you have a Jesus Christ, who claimed to be God, died on the cross, and rose again on the third day? How can you claim that this ever happened? How do we even know that this man even existed? Very good question to ask. And it's timing. The church, we hadn't really answered that question.

Now, it destroyed the church in Europe, and by 1905 the church was completely destroyed along with Darwinianism and has never recovered. This church in Europe still only has about 5% of the population going to it. That happened in the last century.

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We're now asking the very same questions of this book and the man behind this book. So, it's nothing new to us. But the irony is, whereas we have in the last hundred years been able to answer every one of those criticisms, using source criticism, and redaction criticism, and form, and textual criticism.

That's why much of our seminaries we teach that. We show just how great this book is, how great the man behind this book is, because He can be supported historically. Asking the same questions of this book, and the man Muhammad, and the place Mecca, can you now see why Muslims do not want us to get engaged in this discussion?

Because where are they going to go to find any support for that city, Mecca, that man Muhammad, or that book, the Quran, in the seventh century? That's why I did what I did a week and a half ago there at Calvary Chapel.

Because what's coming up is-- And what the people are pushing back on is Muhammad itself. They want to-- They want to say, yes, you. There is so much historical support for Muhammad, more so. Remember what Raymond said, more so than for Jesus Christ. What a statement to make.

FRANK:

Explain for our audience who Raymond is. Because you talk about it in the presentation, but they haven't heard about it on this show yet. Who's Raymond?

JAY:

Okay, sorry. Raymond Ibrahim. I've never met him, but I love the guy. The guy is great. He's done me a favor because Muslims won't take me on on this. They would rather just I not say anything and that I just, I just walk away in irrelevancy because they don't want the world to hear what we're saying or what we're finding. This is a whole new polemic.

It's called the historical polemic, the external polemic that they're not ready for. And you can see why. In every other polemic, the stuff that you saw me using, that you and I use at Speaker's Corner, they would rather us engage in that because then you're talking about the interpretation of Scripture.

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And they always say we can interpret it better than you do. They can walk away from those kinds of discussions, but they can't walk away from this. So, this Raymond Ibrahim, he is actually, I think he's from the West Coast. I don't know exactly where he lives. He is an Egyptian Copt from the Coptic church, but he has grown up in America. So, he has an American accent, speaks Arabic beautifully.

And he has an entire show called a Rabin Ibrahim. Go and look at it. He is really doing what you are doing, what many others are doing, but really in the Islamic context. He is using what we call the internal form of polemics. Internal means taking the Quran, opening it up, reading its pages, and then attacking it.

Looking at Muhammad and what it says about-- Well, it doesn't say much about Muhammad, but about the prophet and attacking it. That's called internal critique. You look at what Muslims believe at what they're saying, and you confront that. That's what I did for 30 years. Now, I've come with the external critique and Abraham doesn't like our-- Raymond doesn't like it. He thinks it's the weakest of all polemics.

FRANK:

Wait, is Raymond a Muslim or a Christian?

JAY:

He's a Christian. He's a Coptic. He's from Coptic church.

FRANK:

Okay, so he is a Coptic Christian, but he's trying to say that Islam or Muhammad is well supported. And you say in your presentation, you go through his 10 points, and you refute each one of them.

JAY:

Every one of them. Yeah. Now, there are more than 10, but the 10 major points.

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FRANK:

Right.

JAY:

And so, what he is-- And you can see for an awful lot of Christians who have, like David Wood is the same way, or Hatun Tash, my colleague. They are all trying to shut me down. Because if there was no Muhammad, then where are they going to go for all their great work, all their great material to attack him?

FRANK:

Well, yeah, but the Muslims believe Muhammad existed. So, David's doing an internal critique, as you say, that, you know, Muhammad, you know, married young people, and had 15 wives, and did many awful things. You know, he cut the head off of all these Jews. He said kill any Jew under your power.

You know, he did all these what we would say are evil things. And so, David's taken that approach. You've tried that for 30 years and it hasn't gotten many converts. So, you're saying, why don't we just leave Muhammad alone in the Quran and talk about why he—
There might not have been a Muhammad.

There might not have been a Mecca. And the Quran, we don't have any manuscripts for the Quran that are anywhere near, 632 A.D. when Muhammad died. So, why do we have any idea? How do we have it--? How can we even support this, evidentially?

JAY:

Yeah, you've done a great job. And that's exactly what it is, Frank. Basically, what we're saying is there are two different prongs.

FRANK:

All right, hold the thought because we're going to come back, Jay. Sorry, we're running up against a hard break. We're talking to the great Dr. Jay Smith, and we're talking about Islam. Can they support Mecca?

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Can they support Muhammad? Can they support the Quran? The answer is no and we're going to explain why. Jay will right after the break. Don't go anywhere.

Is Islam true? Was there a Muhammad? Is the Quran the word of Allah, as the Muslims say? Did Mecca exist during the time that Muhammad allegedly was there? He was born in 570B, or it's 570 A.D., and he allegedly died there in 632 A.D.

Is that true? My guest today, Dr. Jay Smith, is an expert on this. He's been dealing with the issue of Islam for decades, and he interacted with so many people over the years at Speaker's Corner in Hyde Park in London.

He's very good at street apologetics and also academic apologetics. That's why he's here. Before I get back to Jay, I do want to mention a lot of you probably have thought that our trip to Israel has been canceled. It's not canceled. We're going in October, Lord willing, unless something crazy happens between now and then.

But we're going to start in Jordan, go to Israel, and then Egypt. And if you want to be a part of that, a one bus tour, you're not going to be, you're not going to be lost in a crowd. And you want to see the best places. You want to be with Ellie Shukron, the great Israeli archaeologist, and also Mito Dito, a great Christian guy there in Egypt.

You need to join our group. It's not cheap because it's a VIP tour. We stay at the best places. Go to CrossExamine.org, click on events. You will see it there. I'm looking forward to being with you for anywhere between 11 and 14 days depending upon whether or not you take the extension to Egypt.

But it's going to be a phenomenal time. All right, back to my guest, the great Dr. Jay Smith. Jay, before the break we were talking about the fact that you're now taking a different approach. You're not doing much of an internal critique on Islam. You're saying, I don't even think the Muslims can support Mecca, Muhammad, or the Quran as being what you would say.

Well, actually you call it S.I.N. Can you, can you unpack S.I.N. for us, Jay? And then take it from there. Well, that's exactly what we do. We attack S.I.N., don't we? Standard Islamic narrative,

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that was a, that was an acronym that was coined by the, probably the best apologist for Islam today, Dr. Yasser Qadhi out of Dallas, Texas, who is from Pakistani background, who was probably the only one that I'm aware of who has studied in both camps. He studied in the madrasa in Medina, the best school in the world on looking at the traditions from within.

And then he also went to Yale University, and so he studied and got a PhD in 1995 on the Kira, the Ahruf on the Quran itself. So, he's been in both camps. Interestingly, he has just admitted a week ago, I kid you not, a week ago, he has finally put up on YouTube that we are correct on this issue, that everything we know about what Muhammad said and did is pretty much discredited. There is nothing that we can find that shows what Muhammad did and what Muhammad said. That was a week ago.

FRANK:

This guy's a Muslim?

JAY:

He's a Muslim. He's the best one they have. And he has finally admitted that there is no support for what Muhammad did or said. There's no support for the Hadith, the traditions, the standard Islamic narrative.

In the interview he had five years ago with Muhammad Hijab, just talking about the qira'at. The qira'at is when you read the Quran in Arabic, there are many different readings. There are many different ways to read the same word, which changes the meaning, and changes the theology, and the doctrine. There's about a hundred thousand of these differences between the 30 official Qurans, Arabic Qurans.

FRANK:

Hold on, hold on. Because people are going to go, what?

JAY:

Okay. This may be the first time they're hearing—

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FRANK:

Thirty different Qurans? Dr. Smith, what are you talking about? Now, if you want to table that for a minute, Jay, you can, because you talk about it in the presentations. If you want to continue talking about this guy, you can. But I know people are going, wait a minute. Thirty different Qurans? The Quran is eternal. There are no changes to it. There haven't been changes to it in 1400 years. There's only one Quran, Jay, according to Muslims. You say no. What? What are you talking about?

JAY:

Take a look at these two right here.

FRANK:

All right.

JAY:

They're both Qurans. They're not alike. These are over a thousand years old, these two. Now, not the book itself. This one here is known as the Warsh Quran. And this one here is known as the Hafs. I have five more up there. Those five more. Sorry. One, two, three—

I have seven more. There are 30 different ones. You can just buy these you can buy online today. There are 5,000 different words between these two Qurans right here, which means 5,000 different verses, which means 5,000 different meanings.

And these are not dark. These are not vowelizations necessary. These are actually different consonantal texts that with the vowelization, which changes the meaning diametrically. So, this is the problem. And this was only discovered by my-- Well, I shouldn't say discovered, but was made popular by my colleague, Hatun Tash.

And she and I held these up in 2016 at Speaker's Corner. And that went all over the world. That's the beauty of Speaker's Corner, because by 2016, we had smartphones that we could actually film what we were doing and then put it up on the internet like you're doing it right now. That went all over the world.

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And Muhammad Hijab, probably one of the most popular YouTubers in the Muslim world, was right there watching us. And he was in the crowd filming us. And he went outside the crowd and said, everybody, come to me. Don't look at what they're showing you. Don't listen to what they're saying. I will explain what these are.

These are known as qira'at. Well, that was 2016. Four years later, he had no idea what we have been showing or how to defend it. So, he went and did an interview, supposedly a private interview, like YouTube, like what we're doing right now. And he asked Dr. Yasser Qadhi in Dallas, Texas, the world authority on the qira'at, because he'd done his doctoral thesis on this.

He put out his hand like this, and he says, I'm showing you a blank Mousaf. I'm showing you a blank paper, piece of paper. Which qira'at, which Quran is the one that was in heaven? Which is the Quran that was revealed to Muhammad? Is it the Hafs?

Is it the Warsh? He couldn't even get through his sentence before he was shut down by Yasser Qadhi said, do not ask me this question. Turn off the camera. We don't talk about this in public. This has been the most difficult question in the last thousand years for Muslim scholars. Because how do you have--?

I have nine right here, two right here. How do you have 30 official? Remember, in the 10th century, there were 700 of these. It took them to whittle them down, seven in the 10th century by a man named Ibn Mujahid. Another 14 were added in the 12th century by a man named Shatabi.

And then in the 15th century, in 1429, another nine were added by Al-Jazari. So, three different stages of adding or whittling away from the 700, getting it down to 30 Qurans. Thirty different Arabic Qurans written by men in six different cities.

No two were alike. They didn't even look or open one page to see if they were alike. They didn't care because they wanted students to memorize their Quran. And so, that's why these proliferated over the intervening, 1200 years. So, until 1924 in Cairo, with these 30 different Qurans, you can't have standardized tests in high schools.

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And so, they went to a Muslim scholar main named Muhammad Al Haddad there at Al-Azhar University to choose just one. And he chose this one right here, the Hafs. He chose this one, the Hafs, which is this one here.

FRANK:

This is in 1924.

JAY:

We're talking about 100 years ago, 1924, chosen as the official Quran, just for Cairo, just for the city of Cairo. That went through seven revisions because they found lots of grammatical mistakes and whatnot with it. And so finally, in 1936, they then made it official for all of Egypt, but just for one country, Egypt.

But that became so successful because now they had one Quran that all the students could memorize, that they could have standardized tests for. So, in 1985, Saudi Arabia, seeing how successful that was for Egypt, made this Quran the official Quran for the entire world. So, we're talking about-- You were alive in 1985, were you not, Frank?

FRANK:

Yeah. Am I older than the Quran?

JAY:

You are older than the official Quran. [Laughter] There you go. Doesn't that make you feel old? Can you see how disturbing this is for Muslims to hear this?

So, when Muslims have been told, including Yasser Qadhi himself, he has said, you can see him on video over, and over, and over again, there is not one word, there is not one letter that is different. Every Quran is exactly the same, because they have to say that, because this is eternal. And not only that, the Quran says it in chapter 10, verse 15.

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FRANK:

Which Quran says it, Jay?

JAY:

They all say it. They all say it. This verse is not in doubt because this is the same in all 30 Qurans.

FRANK:

All right. Okay.

JAY:

Chapter 10, verse 15, and chapter 18, verse 27. Every Quran says, I put that upside down by accident. Now, it's right side up. Every Quran says, for God does not, for the word of God does not change. In chapter 15, verse 9 of every Quran, it says that Allah will guard the Quran from being changed.

And then in chapter 85, verse 19 and 20, it says, for this is the preserved tablet. That means it is the eternal tablet, which if it is eternal, how can man change it? So, you can see they have to set up because the Quran makes those claims.

And Yasakari has been saying it over and over again. Now, suddenly, here comes Muhammad Hijab. He puts his hand out and says, okay, you're the one that's been telling us not one word, not one letter has changed. Which, therefore, which one of these 30 is the Quran that is the one that's never been changed?

How would you answer that, Frank? He didn't know how to answer that. And 28 minutes, I kid you not, he kept on coming back, trying to excuse it, trying to explain it, looking and saying, listen, this is the West. I live in a different world than you, Muhammad Hijab. I live in academia.

I live here in Dallas, Texas. I went to Yale University. I live in a world where there are no red lines. You live in a world where there are certain red lines. There are certain things we do not ask of the Quran, and we don't go beyond that line. And this is one of those questions. You do not ask this question of the Quran.

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FRANK:

But, Jay, whatever happened to the idea that the third Caliph, Uthman, in about 652 standardized the Quran? Because they will admit there were different versions because it wasn't written down by Muhammad. Right? And he sort of put together the Quran in 652. Is that not true? What happened?

JAY:

All gone.

FRANK:

What do you mean it's all gone?

JAY:

Well, source me where you just said that. Where does that story come from that you've just mentioned?

FRANK:

Well, it comes from them. It comes from them. That's what they'll say.

JAY:

Where? Not them. Where?

FRANK:

Oh, oh, I don't know. I don't know where I read it.

JAY:

It comes from Sahih al Buhari, volume six, Hadith number 509 and 510.

FRANK:

Wait, but he's 200 years later.

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JAY:

No, he's not 200 years later.

FRANK:

Bukhari?

JAY:

Sahih Bukhari, volume six, number five, and number ten is from the 14th century. That is not 200. That is not 800 to 900 years later.

FRANK:

Oh, I thought-- I thought you were talking about the hadith.

JAY:

Well, what do you think I was doing a week and a half ago? You saw me do that. I shut that one down very quick.

FRANK:

I know, but I'm using their dating, not the dating that you revealed.

JAY:

Dating, by definition, has to be supported by extant manuscripts, does it not?

FRANK:

It does, but—

JAY:

Bingo. So, who cares about their dating? I want to know what really is the text they're looking at.

FRANK:

I know, but what I'm saying is, even if their dating is correct, it's too late.

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JAY:

There you go. Now, can you see why Yasir Qadhi a week ago said this is all discredited. We can't make those claims anymore. He just admitted this a week ago. This is the world's leading authority. I've just put a video up about a few hours ago. In fact, I'm working on right now-- It's going to go up today, where Hatun and I are unpacking what he said and saying, are you all listening? This is now, the standard Islamic narrative is now being thrown under the bus.

FRANK:

We've got to put this in the show notes, Jay. As soon as that link, as soon as you get that video up, send it to me. We'll put it in the show notes of this show. Ladies and gentlemen, you're listening to this show.

You've got a lot of homework to do because you're going to watch both of Jay's videos and this new video if you want the truth about this, and how do you reach your Muslim friends with this? We're going to talk about it right after the break. Don't go anywhere. You're listening to I Don't Have Enough Faith to Be an Atheist.

Ladies and gentlemen, you've got to be fearless to do what Dr. Jay Smith does dealing with what people call the religion of peace. But we know that quite frequently, it's not peaceful. Jay does a great job on this. And if this conversation has kind of frustrated you a little bit because we've jumped around so much, you need to watch the two presentations that Jay did at Calvary Chapel, Chino Hills.

As I say, between the two of them, there's over 3 million views of these presentations. Because Jay really unloads so much great information on the three things we're talking about, Mecca, Muhammad, and the Quran.

And he does it in a logical order. So, we'll put those in the show notes. But if you want to be fearless about sharing your faith, you should take the Fearless Faith course coming up next month that both myself, Greg Koukl, Alisa Childers, and John Ferrer, and Phoenix Hayes, and Jorge Gil are going to present for you.

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We're going to deal with almost every issue you could imagine with regard to sharing your faith in America, in particular. We're dealing with sex, gender, abortion, family, 'Street Smarts'. That's Greg Koukl's, relatively new book. Tactics, should you follow your heart?

What about progressive Christianity? What about marriage? And how do you present this in a hostile culture? Jorge is even going to do a presentation on how to disciple your youth in an age of social media and technology. If you want to be a part of that, go to CrossExamined.org.

Click on online courses. You'll see Fearless Faith there. You'll also see another course that I'm really excited about because I'm leading it, that's coming up on 'Digging Up the Bible: The Top Archaeological Discoveries of Every Book of the Bible.' There are so many of them, I couldn't even summarize it right now.

It's amazing because our book is grounded in history, unlike the Quran right now, where it does not appear to be grounded in history, Jay. People have been shocked over what you've said. I'm sure that the top-- One of the top Muslim scholars in the world is basically saying that Dr. Jay Smith and others are correct, that we don't have historical confirmation of Muhammad or the Quran. Pick it up from there, Jay.

JAY:

Not the Quran. He's not saying that. Of Muhammad, what Muhammad said and did.

FRANK:

Well, that would be the what? The hadith, what Muhammad said and did?

JAY:

The hadith, the Sira, the Tafsir, and the Tarikh. There are four genres of what we call standard Islamic narrative. They would call it the Islamic traditions. We call it the standard Islamic narrative because Yasir Qadhi coined that in that interview that happened five years ago.

FRANK:

What are the four things again?

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JAY:

The Sira, which is the biography of Muhammad.

FRANK:

Okay.

JAY:

The hadith, which would be the sayings of Muhammad.

FRANK:

Right.

JAY:

Tafsir, which be the commentaries that unpack and explain the Quran. And then the Tahrik, which would be the histories.

FRANK:

Okay.

JAY:

Those four genres. Now, they're the same four genre we have in our New Testament. We also have the biography, the Sira of Jesus, which would be Matthew, Mark, Luke, and John, what Jesus did.

We also have the Hadith of Jesus. What in Matthew, Mark, Luke, and John, what Jesus said. In some Bibles, they even put it in red letters. Then we have the Tafsir of Jesus. What Jesus said, then what Paul then went and unpacked and applied in Ephesus, in Philippi, in Corinth, also in Rome.

And then we have the Tarihk, which would be the history of the early church in the book of Acts, written by Luke. So, the same exact four genre, the same traditions make up our New Testament. So, there's the like with like. All right? Do you see how the parallels are? So, when you look at our Tafsir, and our Tarihk, and our Hadith, and our Sira, we can go right back to the

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second century where they start to appear, but they're in their complete form by the 4th century.

They don't have any complete of any of these for four to 900 years. But they're not really complete and canonized until the 18th and 19th century by a German scholar and a Dutch scholar. Isn't that interesting? By Europeans who are not even Muslims. So, the Sirah that we're reading today, the biography of Muhammad that we're reading today, was actually compiled by a German scholar named Wustenfled between 1858 and 1860.

FRANK:

This one?

JAY:

That one right there. Do you see that one you're holding in your hand?

FRANK:

Yeah. The life of Muhammad. Yeah.

JAY:

Yes. Who put that together?

FRANK:

Well, you just told me, some German in the 1800's.

JAY:

German guy named Wustenfled, Alfred Guillaume. The only reason that Alfred Guillaume's name is on the friends because he translated it into English.

FRANK:

Okay. So—

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JAY:

The guy that actually wrote that is a German scholar. And he wrote it between 1858 and 1860. He went to six manuscripts, six manuscripts. Now, the first one, the first manuscript, and that's what I introduced what you were looking at with your wife.

The first manuscript was a manuscript that comes from Fez in Morocco. And that one is dated to 1063. He only used 25% of that. That's the earliest one, 1063. That is the 11th century. The first document, first manuscript he went to.

It's still there in Fez. Go and look at it. And he only took 25% of it and threw out 75% because he didn't feel it was worthy. Then he went to another manuscript which is in the British Library, sits in the British Library today. And that's dated to 1278. That's 13th century.

And another manuscript that is in the Bodleian Library in Oxford. And the date on that is 1324. That's the 14th century. A fourth manuscript that's in the Chester Beatty Library in Dublin, and that's dated to 1331. That's 14th century. And then one in the Bibliotheque Nationale de Paris, which is in France.

That manuscript is dated to 1420. And then the most important one, the one that sits in the Soaz library in London, that is dated to 1589. That's 16th century. So, he went to six manuscripts from the 11th to the 16th century, compiled what he liked, threw out what he didn't like, and then gave you that book that you have in your hand today in 1860. That's 160 years ago. A German scholar is who we're dependent on for knowing what Muhammad did.

FRANK:

Now, Jay, how do Muslims respond to this? Would they say that those manuscripts are based on earlier manuscripts that have been lost, but they're accurate? What would they say to this?

JAY:

Absolutely. And that's the only thing. Now, stop and unpack what you've just said. Hold on a minute. Earlier manuscripts? Where are they? Lost? How could they be lost? Do you see a problem here? Listen, all of these-- Remember the story that the Muslims give us is that this

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biography of Muhammad came from two men, Ibn Hisham and Al Waqiri, who were writing in 833 or just before they died. They died in 833 and 835. So, that's the 9th century.

FRANK:

They didn't know Muhammad.

JAY:

And that's who you do know.

FRANK:

Yeah, yeah, they didn't know Muhammad. They were 200 years later.

JAY:

Bingo. And more than that, what were they writing on? They're not writing on papyrus like our earliest Sira was written on. Our earliest Sira by Matthew, Mark, Luke, and John were written on these interlocking leaves that disintegrate within a hundred years. These guys were living in the caliphal courts there in Baghdad. They were writing on animal skin. That's called parchment. That's called vellum. You do not-- They do not disintegrate.

They do not deteriorate. So, where are they? Do you see why we're asking the same questions were asked of us? Were we not asked that question 200 years ago? Where are your original manuscripts? Well, we could, because ours are written on papyrus. They disintegrate. More than that, look at the edict of Diocletian destroyed many of the manuscripts of the New Testament of the Bible.

And that's why it was only finally by the 4th century, when Constantine was in power, and he commissioned the Council of Nicaea, when he commissioned 50 of these Bibles to be created. That's probably where the Sinaiticus and the Alexandrinus come from.

I'm sorry, Sinaiticus and the Vaticanus come from, which are on animal skin. And look at them. They're in the British Library. They're in Rome. Look at them at the Vatican Library. They are as nice today as the day they were written on. They don't deteriorate.

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FRANK:

Yeah, they're beautiful.

JAY:

So, there's no excuse for Muslims not to have their originals. All right? That's the first problem. And that's why I get this from Muslims. Well, they just got—

They got, you said it so quickly. They got lost. How can you lose something as important as that? If this is your prophet's life, if this is what your prophet said-- Remember everything that Muslims have to do, how to walk, talk, eat, drink, sleep, come from these documents.

How do you lose not just one, not just two, but how do you lose over hundreds of years and finally you have six different manuscripts that don't agree with each other because no one's yet looked and gone back to go look at those six manuscripts.

They're still in those libraries today. That's a doctorate waiting to be done right there. Why doesn't somebody listening to you right now, listening to the two of us, Frank, why doesn't somebody go and go to Fez, to Morocco, go and compare it with the Bodily manuscript, with the Soaz manuscript, with the British Library manuscript, with the Dublin manuscript, and with the Bibliotheque National France, the French manuscript.

So, there are six of them in Europe. You can look at them. They're not undercover. They're not being hidden. They're in Europe. Go and look at those five and compare with the Fez and see why Wustenfeld threw out some and chose the other. And why in the world was this not done by a Muslim before this German guy did it in 160 years ago?

There is no excuse for Muslims to say that we don't—

That they cannot find, or they just simply lost, or somehow, they were—
What? Did they get--?

Is this show the ineptitude of Islam, that they can't even preserve their own manuscripts written on parchment?

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FRANK:

What if they were to say, Jay, okay, but this isn't inspired. The Quran is. So, we've got better documentation for the Quran. Your answer?

JAY:

Bingo. And that's exactly what he said a week ago. Who else is saying that? Mohammed bin Salman has just gone down saying that. Mohammed bin Salman, who is, you know what he's doing in Saudi Arabia.

He is the one that's now running Saudi Arabia, the Prince Mohammed bin Salman that Trump had such a great time with just a month or two ago. This Mohammed bin Salman, when asked this very question three years ago, now it's four years ago. Four years ago, I've got it. It's up on Pfandor Films.

You can go see it. He was asked the same question you were asked. What are we going to do with these traditions? If you're going to have all these Westerners coming in, living in this Neom project and you're opening up these four great, huge universities, and now you're controlling Formula One, you're controlling golf, you're controlling world boxing, and you're going to try to, you're going to start to control football, world football. You're going to control the four major entertainment industries in the world.

How is it you're going to have Westerners coming and living here and living in this environment with all these restrictions? And his answer was, our constitution is this book here. And if there's anything in those traditions that confronts this book, we throw them away because they were written by men.

So, he did this four years ago. Our good friend Yasir Qadhi basically said this a week ago. So, now you have the princes there in Saudi Arabia now being supported by one of the world's leading theologians, both saying that we can no longer trust those traditions because they are discredited, is the word he used.

Historically, they have been discredited historically. Not me saying that. That's just Yasir Qadhi. So, the two have come together. The mosque, and now the state. The mosque and the princes

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have now come together. They are in agreement. There's only one book they can go to, and that's this book.

FRANK:

Jay, we've got to continue this conversation in the next podcast. We're running out of room here. You won't hear this on the American Family Radio Network, the next one. Look for the I Don't Have Enough Faith to Be an Atheist podcast. Jay, what's your website before we go?

JAY:

It's Pfandercenter.org.

FRANK:

We're going to put that in the show notes. All right, check it out friends. This is a great conversation. More coming up next time. We'll see you then. God bless.

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