

Why the Foundations of Islam Are Now Crumbling with Dr. Jay Smith - Part 2

(July 22, 2025)

FRANK:

Ladies and gentlemen, welcome to I Don't Have Enough Faith to Be an Atheist. We had an absolutely fascinating discussion in the last program with Dr. Jay Smith, who has been a missionary to Muslims for three decades or more, in fact four decades.

He doesn't look as old as he is. Anyway, he spent 25 years in London and spoke at Speaker's Corner in Hyde Park every Sunday. He could be there dealing with Muslims. He has a PhD. He has a degree related to Islam and he is just a wealth of information. He did two great presentations at Calvary Chapel, Chino Hills over the past-- Well, there's one was a couple of weeks ago. Another was about a year and a half ago on Islam. We're going to put them in the show notes.

And in the previous broadcast, we were talking about the three-legged stool of Islam, which is the Quran, Muhammad, and Mecca. And Jay, the folks are going to have to go back and listen to our first conversation and see some of your presentations. But can we talk a little bit about the manuscript evidence for the Quran at this point? Give us an overview of what that is.

JAY:

Okay. In fact, hold on a minute. I've got three of them right here. You want me to show you them?

FRANK:

Sure, absolutely.

JAY:

You could keep talking while I go get them.



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FRANK:

All right, Jay's going to go get some props here to show us the Quran, and the manuscript evidence for the Quran, because a lot of people don't know the truth about this, including most Muslims. But Jay has done his research and when you go to the YouTube presentations that we have in the show notes, you'll see how this is laid out visually brilliantly by Dr. Smith. And when people see this visually, it clicks for them. But go ahead, Jay. Pick it up right there.

JAY:

Okay. I did a debate back in 2014. So, we're talking about 11 years ago in Toronto with Dr. Shabir Ali, at that time probably the world's leading authority on the Quran in the English language. He got his doctorate in Toronto. He is from India, but he grew up in Canada. And we debated the earliest Quranic manuscripts. Now, he was trying to-- He wanted to debate the manuscripts of the Bible.

And I said, listen, we can debate the manuscript of the Bible until the cows come home, but that has been-- There have been so many debates there. No one has really questioned them because this is all, this is-- We have been working, we listen-- We're about 200 years ahead of you on this, but no one has debated to this point. This is 2014, on the newest and the earliest manuscripts of the Quran. And I said there are six of them. And he agreed there are six of them. One is known as the Topkapi. This one right here, this is the most famous one. This is the one that is the best of all of them.

Now, notice I'm just showing you, if you look at it, this is a facsimile. These are not the originals, obviously. The originals-- This one is in. The original is in the Topkapi Museum there in Istanbul in Turkey. Now, this is the best because it's the most complete of the six. And it is dated, The Topkapi is dated-- New book that's just come out on this has now dated it. Do I have it here? No, I should have that in front of me. It's up on our top shelves. But it's a new book that's just come out is now dating that, be it from the mid 8th century and possibly even up into the 9th century.

So, that's the Topkapi. So, again, it's not 7th century. It's nowhere near Uthman that you talked about earlier. Then you have the Petropolitanus. Now, I wanted to say, this one here though it's the best they've got, it has 2,270 manuscript variants. Do you know what that means, Frank?

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FRANK:

Yes.

JAY:

Manuscript variant means that the Arabic there. There's no vowelization and dots. Well, there are a few vowels that are starting to be introduced at a later date on this.

You can see I have one or two dots here, but these are just in the beginning. They're just starting to put dots and vowels, not vowels but dots onto this. So, just the consonant, the rasm, they call it, 2270 different rasm consonantal words here that are not in our Quran today. There's a problem right there. This idea that not one word, not one letter has been changed completely out the window. Here's another one. This is called-- Now, these are huge because these are for life size.

And these are, you can't buy them anymore. That's why I hold on to them. This is called the Petropolitanus. And the Petropolitanus is the manuscript that is in Bibliotheque National de Paris in Paris. And this one, Francois, de Roche is the one that's really responsible for this one. The Alta Kulich is the one that's responsible for this one that I just showed you, the Topkapi. He is there in Istanbul, who is the man referred to that I mentioned earlier. This is only about 23% of the Quran, not the entire Quran.

And it has 93 manuscript variants from the Quran we have today. So, it is not the same as the Quran we have today. Here is the Ma'il one. This is the one that we have in London. When you go to the Ritblat Gallery there in the British Library, this one here is. You notice it's a different style of script. It's slanted to the right. That's why it's called Ma'il. It means slanted. And this one here only goes up to Surah 43, which means half the Quran is missing in that one.

And it has hundreds of manuscript variants. So, none of these Qurans, and I introduced this in 2014. None of these manuscripts are the same. None of them are complete. Even the Topkapi is not complete. It has a bit. About 99% is there. None of them agree with each other. And none of them agree perfectly with this book that I have in my hand here. This is known as the Hafsa, or here it is in Arabic, just in Arabic, the Hafsa. Now, can you see how do you defend that?

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And Dr. Shabir Ali didn't have a defense. His only defense was, well, who cares? He says, listen, when you look at these set of words and you look at these set of words, you get the number 19. When you look at these verses, with these verses, you get the number 19. When you look at this section, with this section, you get 19, 19, 19. The miracle of the 19.

That was his only comeback. I kid you not. When I went back to look at the debate afterwards, I noticed it took him 19 minutes to say all that. And afterwards, this was such a huge letdown. And he got so much flack from the Muslim world because he could not defend it because no one had bothered to look at the manuscripts.

We were the first to do so. And Dr. Dan Brubaker, my colleague, was the one that did it. I was just using Dr. Brubaker's doctoral thesis that had just come out that year. He gave it to me, and I was the one that took it and then made it public for the whole world to hear. That was done in Toronto in 2014. Now, since that time, Muslims can no longer say that they have a Quran because none of—

All of these six manuscripts were studied by Altikulac, his name is Tayyar Altikulac. And also, Ekmeleddin İhsanoğlu, these two Muslim scholars, they were—

All these six manuscripts were studied between 1992, sorry, 2002 and 2007. So, for five years they studied these six manuscripts. They did. And then they wrote up their findings right here in this book for 83 pages. The first 83 pages are their conclusions concerning these six manuscripts. And they made it very clear in this, in their write up that there are no Uthmanic manuscripts.

That's the first question you asked about the Uthmani manuscripts. There are no Uthman. None of us-- Yeah.

FRANK:

For those who are just tuning in, Uthman was the third Caliph. And allegedly in 652 AD, about 20 years after Muhammad died, he compiled the Quran. And Jay, you're saying there's no evidence for that.

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JAY:

He is saying it. I don't even have to say it. Let the Muslims speak. And this is the world's leading authority on the manuscripts, Dr. Tayyar Altikulaç. He is making this very clear. None of these manuscripts are from the seventh century.

They're all from the eighth and ninth century. And he was very clear that every one of them has manuscript variants. So, they're not even-- They're not even the same Quran. They're many, well, thousands of differences. So, with that in mind, you can see how this was so difficult with Dr. Shabir Ali to try to come up with a response. Now, that was just the manuscript evidence. So, you have the Topkapi, that's in Istanbul. You have the Ma'il, that's there in London in Ridblat Gallery. You can go see it today. I was just there last month.

You have the Petropolitanus, which is in the Bibliotheque Nationale in Paris. Then you have the Samarkand, which is in Uzbekistan. That only is about 43 surahs. And it's missing half the Quran as well. It has so many grammatical mistakes, it's become an embarrassment now for the Muslims. They no longer support it because whoever—

There's about five different authors, and they did not know their grammar. And so, they made mistake after mistake after mistake. No longer are they going to use the Samarkand in Uzbekistan. And then you have the Hussein manuscript, which is there in Cairo.

That one has so many coverings. Coverings mean where they have taken and they covered it with a piece of paper, covered entire sentences, words, sometimes letters. And sometimes they write over top of the coverings. Other times they just leave the coverings there as if we're not going to see it. Now, every time they covered, every time they wrote over top, they were censoring the script so that it would support this Hafs text, the one I have in my hand today.

In the other cases you will see, then of course, the most exciting one, the last one, which is the Sanaa manuscript, which was discovered in 1975 when they were cleaning out the domes of the mosque there in Sanaa, and there was a trapdoor.

When they opened the trapdoor, all these manuscripts fell to the ground. Amongst them were these three manuscripts that had no dots and no vowels. When you see a manuscript that has

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no dots and no vowels, that means it's early. Because in the seventh century and in the eighth century, there was only a rasm. In the Arabic script, they didn't have any dots or vowels like you do today, and no one could read them. You can't read them if there's no dots there. You can try to think what it is by looking at the context of the entire sentence.

Today we can read it because we know what it said, and you just impose what you know today back on them. But back then, no one could read it. So, they had to fly down three German scholars. Is it interesting? Germans again, not Arabic scholars. These were German scholars in Arabic. They had to fly them down from Saarland University in Saarbrücken in Western Germany, Dr. Gerd Puin, Dr. Von Bothmer and Dr. Ohlig (these three German scholars) down to Yemen in 1981 to look at this manuscript, especially the oldest one. And they took pictures of each one of them, of each page.

And they started looking, and they started noticing lots of manuscript variants. And they say, well, this is missing here. That's missing. And of course, the Yemeni scholars who were listening to them realized that there is a problem here. So, they quickly confiscated all their films, their microfilms and wouldn't let the Germans return with their own microfilms until 1990's, late 1990's. They finally let them have their own microfilms of this manuscript with the understanding that the Saarland University would then scholarship three students to come up and have a free scholarship at their university. Once they got their own microfilms, Dr. Gerd Puin and Dr.

Elizabeth Puin, husband and wife, who are now the leading authority on the Sanaa manuscript, were able then to look. And I went to visit them in Germany in 1998 or 1999, I can't remember which year. And they showed me. He was right there, and he says here it is. Take a look at this. And he showed me page, after page after page, where there was orange mark, orange mark, thousand, about a thousand of these orange marks. Every place there was an orange mark was a manuscript variant. Over a thousand manuscript variants in this. And he said, notice there's even a different scripts. He said here's chapter 19 on this side, and here's a yellow mark.

That's the end of the chapter. And it starts, a new Surah begins, and then it jumps to Surah 22. What happened to Surah 20 and 21? Well, it's on the other side. Look over here. And now it begins in chapter 20. You notice there are two different scripts. He said these, you by looking—

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This is called paleography. Looking at the paleographical differences in how the script changes, he says there's about 60 to 70 years between these two pages showing that the Quran had evolved. And we're talking on this side was 705. On this side was late 8th century. So, within the 8th century the Quran was still being created, was still being put together, and here was example of that.

Now, that destroys any notion that there was any complete Quran at the time of Uthman. That's the question you asked. It also destroys any notion that there was any complete Quran even in the early 8th century. If Muhammad died in 632. We're old. Now 60 to 70 years later-- And notice all of these manuscripts were from up in the north. Not one of them is from Mecca, Medina. Again, getting back to what we were talking about earlier, these are all northern manuscripts. They're all using scripts that were used in what is today Jordan, and in Syria, and in Iraq, not down in what is today Saudi Arabia.

All of this is happening up north. Why do you think it's all happening up north? And why are these Qurans being put together so far north.

FRANK:

That's a great question. Why, Jay? And by the way, ladies and gentlemen, we're talking to Dr. Jay Smith, if you're just tuning in, who is an expert on Islam, as you can tell. Go ahead, sir.

JAY:

Well, you know, the answer is just one word. Water. They have water. There's no water down here. You can't have an entire book. Look at the Quran. It is full of discussions and debates with Christians and Jews, is it not? Theological discussion after theological discussion.

In order to have these discussions with Christians and Jews on who is God, and is God one, and say not three for God is one and he has no son. How can you have that discussion? That's in chapter four, verse 171. How can you have the discussion about the Trinity and about God's sonship or about His divinity if there are no Christians and Jews where you're having to have that kind of discussion?

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There were no Christians and Jews living in that part of Arabia. Every historian that knows Arabia knows that no Christians and Jews came further south than Tabuk, which is way off in the Gulf of Aqaba.

FRANK:

I was just in Tabuk, by the way. Yeah, that's where we went to. We think the real Mount Sinai is not far from Tabuk.

JAY:

There you go. So, you know what I'm talking about. That's way up in the north.

FRANK:

That's right, yeah.

JAY:

If you don't have Christians and Jews there, then how can this book have been put together? More than that, look at all the stories in this book that are borrowed from those sources. Now, you can say, okay, they went and traveled up there, and they brought those stories back. I don't doubt that. But in order to have these intrinsic discussions, you have to have people who are in seminaries. You have to have large groups of conurbation of material.

Look at all the references to water, to seafaring, to boats, to vegetation. There is an enormous amount of vegetation when you look at this here. Look at the geographical claims that it says here. And it talks about 23 times it talks about this prophet having relationship with people from Ud. That's Uz in the Bible. Where are they? They're way up in what is today Jordan. And 24 times having a discussion with these people from Thamud. Thamud are the Nabateans.

Nabateans are in Petra. That's Jordan again. And of course, seven times this prophet is going back and forth in a daily occurrence, going up to the Midians and coming back from the Midians. The Midians are way up in east and western part of Jordan. That is 600 miles further north. You can't go up 600 miles and come back in one day. Not unless you have an airplane. They didn't have those back in the seventh century. So, you can see all of this discussion, all of

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this book had to be created way up in the north, much further north. And by doing that, just by looking at history and asking a simple question, where are the manuscripts?

They're all in the north. What is the text that they're using? The script that they're using is Nabataean Aramaic. Nabataean Aramaic makes sense because that's exactly where Arabic comes from. It comes from Aramaic. That's why it has the same consonantal text. And that's why we now come back to what we started this whole discussion with, the looking and finding who is this Muhammad.

Because in order to find this guy, we pretty much shut down Mecca. And we know Mecca didn't exist. We want to know about Muhammad. What are we going to do with this guy named Muhammad? Well, Frank, are you ready to get into that discussion?

FRANK:

Let's get into Muhammad because I know the question probably in my mind and a lot of other minds listening right now is, if this doesn't have its origin in Mecca with a real guy named Muhammad who lived in Mecca, how did we get this tradition and this religion if it's not based in at least some historical core facts? We'll get there but go ahead. Let's talk about Muhammad.

JAY:

Yeah. Now, obviously my area and my expertise is not to answer that question because it's too soon to answer that question.

We, I can give you some theories as to why they finally had the right to create this religion. And it's like almost every religion that is made. It is always in competition with something other. It becomes a heresy. And that's exactly what John Damascus calls it, a heresy in 730. But we'll get to that later on.

FRANK:

Sure.

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JAY:

As for this Muhammad guy, see what we have done, we have pretty much shown that there's no Mecca. We can do that just by—

If you can see all the reference, there's no reference anywhere to this place, Mecca. Which then said brought the second question that you brought up and that was the manuscripts itself, the Quran.

There in the same video that last week where Yasser Qadhi made this claim that we cannot trust, we cannot trust the traditions. He did say in that same video in the same interview, but we can trust the Quran, because no one, no scholar is in doubt that the Quran was from Uthman. Now, what he doesn't know is that there are many scholars that are in doubt with that. He's saying no Muslim scholar is in doubt. But Western scholars are very much in doubt, and for one very good reason.

When you look at those manuscripts and when you see that there's no reference, there are no examples of it. The Birmingham Folio is the only one they can look at, and the Birmingham Folio are just two pages and they're nothing to do with Islam. They're to do with Christianity, and paganism, and the Old Testament. They're pre Islamic. They're all documents that come from the seven sleepers of Ephesus. That's from 146 A.D. that comes the story of Moses. That comes from the Old Testament itself. And then of course the story of Matthew, which comes from about 500 A.D.

So, these are pre Islamic stories that you would expect to be moving around and traveling, in fact being used in Arabic all over that area. And if you're going to put Tabuk together, a book that is very quick to come from a prophet because once you've created the Prophet, you've got to have a book, then you're going to start borrowing from right, left and center.

And these are pre borrowings that would already be in existence in Arabic. They shouldn't have borrowed them because they don't have any source. I'm sorry, they do have a source. We know the date, we even know the men that wrote it. That's the problem. So, even when they did put together the Quran, they put it using Christian sectarian writings.

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That's why you have lots of references to Gnostic views of who Jesus was. Notice almost all the references to Jesus are during His childhood. In chapter 346 he's speaking from the cradle. No, He did not. But that's the Gnostic view, from the lost books of the Bible. He then about three verses later takes some mud, makes them out of clay, and blows on them, and they fly up into the air, creating birds out of clay. That's not in our New Testament.

FRANK:

Gospel of Thomas, isn't it? Something like that? Is it the Gospel of Thomas or one of those heretical gospels that were--?

JAY:

One of the Gnostic Gospels, the lost Arabic book of the Bible? The Gospel of Thomas I think refers to it. And then you have him in chapter 19 where he and his mother are hungry, and he's a baby, and he bends down a tree so they can eat from the fruit. That comes from the lost books of the Bible as well.

These are all 2nd, 3rd, and 4th century Gnostic writings in existence today. Interestingly, they were all translated into Arabic. Therefore, those who were putting the Quran together only had access to those stories. They didn't have access to the original Gospel account. They didn't have access to the New Testament because that was not translated into Arabic until the late 9th century.

And the earliest manuscript we have for the New Testament in Arabic is the Codex Sinaiticus 151, which is still in St. Catherine's Monastery. Not to be confused with the Codex Sinaiticus that we have in London for the entire New Testament in Greek. This is the Arabic translation that's still there. And that is where you get—

So, you can see if this, if the New Testament was not translated into Arabic until the 9th century, who put the Quran together in the 8th century didn't have access to it. They had these stories that they had access to. That's why the Quran is full.

Look at the enormous amount of stories of the prophets, the Old Testament prophets. They're not the same stories we have in our Bible, but we know exactly where every one of them comes

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from. The story of Cain and Abel, that's in chapter five, verse 31 and 32. That comes from the Targum of Jonathan Benuziah, written in the second century. The story—

I'm going to get this out of my hair. The story of Abraham there in Mecca, rebuilding the Kaaba, going into the Kaaba and destroying all the idols and then coming out and being thrown into a fiery pit.

That's not in your New Old Testament. I don't remember Abraham ever being in Mecca. And he certainly didn't go into a Kaaba and destroy idols. And he certainly didn't go into a fiery pit. That's Shadrach, Meshach, and Abednego. But that is from the Mishnah of Rabba, written in the second century, a Jewish apocryphal account. It makes its way into chapter 21 of the Quran.

And one of my favorite stories, the story of Solomon. Remember Solomon? You know the story of Solomon. But did you know that he would have a bunch of birds that he would march and get ready for battle, and they would fly up over the enemy and drop stones onto the enemy with the name of the enemy at the bottom of the stone? Did you know that?

FRANK:

I did not know that story, Jay. [Chuckle]

JAY:

In chapter 27, verse 17 to 44 of the Quran, you have Solomon training his birds to get ready for battle. But one bird is missing. And he gets angry that his favorite bird, the hoopoe bird's not there. And so, when he's yelling and screaming about the hoopoe bird, suddenly it flies in from the south, lands at his feet, and talks to him. Lo and behold, Solomon talks to birds in this account. And this bird said it's been down in the way down in the south, in the land of Sheba, and it's seen a beautiful queen down there, and he wants Solomon to come down and meet her.

Well, Solomon says, no. I'm busy marching my birds. You go back and bring her up. So, he does. Goes back, lands at the feet of the Queen of Sheba, and talks to her. Looks like everybody talked to birds back in the time of Solomon, so. about 1000 B.C. So, she comes up with her retinue, comes up to Jerusalem, is coming into the throne room, about to walk across the

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throne room to meet Solomon sitting on the throne, when she looks down and sees a pond. She has to cross the pond. So, she picks up her skirts to keep them from getting wet. That's where the story ends in verse 44. Now, have you heard that story before? Is that in our Bible? You want to know where that comes from?

FRANK:

Where?

JAY:

That comes from the second Targum of Esther, I kid you not. It's a folktale that the Jews would take from the surrounding cultures and they would put Solomon's name to it, and they would read it for children. It's a bedtime folktale written in the secondary, basically for entertainment for the children.

FRANK:

And so, this is in the Quran.

JAY:

Yeah. Now, the only difference, word for word, it's almost exactly the same. The second Targum of Esther with chapter 27, verse 17 to 44 in the Quran, almost word for word, except when she picks up her skirt in the second Targum of Esther, her legs are shown, and she has hairy legs That is taken out.

They don't put that in the Quran for obvious reasons. But can you see what's happening here? These are great stories. They're meant for entertainment. They were never considered to be authoritative. And yet those stories make it into the Quran, not the authoritative ones.

FRANK:

Now, Jay, you also in your presentations, one of the presentations, at Calvary Chapel, Chino Hills-- Again, they're in the show notes of this program, ladies and gentlemen. You have to watch those presentations to see the fullness of what Jay is saying here, Dr. Jay Smith. You also point out that there are parts of the Quran that are actually Christian hymns.

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JAY:

Oh, no. This is exciting.

FRANK:

Can you unpack that for us? Go ahead.

JAY:

This is the beautiful stuff. Because you want to say, okay, if you have a prophet-- Supposition, hypothetical. You need to have a prophet because you're an Ishmaelite. And all of the Umathite Kingdom were Ishmaelites. And the whole Ishmaelite kingdom, they actually come from what is, what is today Petra in Jordan.

FRANK:

So, you need a prophet and a revelation. This might answer the question I had earlier. How does this come up?

JAY:

Unpack that. What do you mean you need a prophet--?

Why do you need a prophet and a revelation? Answer that question.

FRANK:

If you're an Ishmaelite and you don't consider yourself either Jewish or Christian, you're following Ishmael rather than Isaac. Maybe you want to have your own prophet and your own revelation. Is that possible?

JAY:

There you go. And that's the problem. See, here you are. You now are the second biggest superpower of your day. You are now the Umayyad Caliph. And you now control all the way from Spain in the west in your country, Spain in the west, to India in the east, from Turkey in the north, all the way to Yemen in the south.

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There is no other superpower that as big as yours, except for the Byzantine, who are Christians. They're Trinitarian Christians. Therefore, you are in competition with them. They have a prophetic line. They also have a revelation. The Christians and Jews do. You are like the poor second cousin. Always, you've been looked down upon by the Jews and the Christians because you don't have a prophetic line. And Ishmael doesn't have a prophetic line. You have no revelation. You've got to borrow their revelation. But now you control the holy place.

You control Jerusalem. So, here you come. Abdu Malik is the guy that really, you need to pinpoint because Abdu Malik is the one that actually does something about it. And he is the greatest of all the Umayyad caliphs.

FRANK:

What year is he, Jay?

JAY:

Approximately 685 to 705. That's his dates.

FRANK:

Okay.

JAY:

But he's living in Damascus. The question needs to be asked, what's he doing way up in Damascus? Why isn't he in Medina if he's a Muslim? Why isn't he living down where all the caliphs lived? Abu Bakr, Uthman, Uthman and Ali, Muhammad, they all ruled from Medina, did they not?

FRANK:

According to them, yeah.

JAY:

So, you have a battle in the battle of Siffin and Ali is killed in the battle of Siffin and Mu'awiya, takes over and suddenly he's way up in Damascus in 661. Why is he in Damascus, not Medina, if everything has been ruling from Medina, they're now suddenly up in Damascus? Because there

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is no Abu Bakr, Umar, Uthman and Ali. Historically we can't find any reference to them at all. Not from the seventh century. Not from the seventh century. That's why at the very beginning of this show when you started saying what about this Uthman and his putting together the Quran, I asked you one quick question. Where did you get that story from?

FRANK:

Yeah.

JAY:

You got that story from the traditions from Sahih Bukhari, Volume 6, which was not put together. No, that's the Sirat. That was another question.

FRANK:

Okay.

JAY:

I'm talking about the story about how the Quran was put together. That story comes from the 14th century.

FRANK:

14th century.

JAY:

14th century. That's 700 years later. So, here you have this Ishmaelite king. All of them were Ishmaelites, but they were still Christian. Then you have Abd al-Malik, who is an anti-Trinitarian. Why do we know that? Just look at his coins.

That's where the coins are so great. The coins are the best evidence you can get because they don't disintegrate. They don't deteriorate. They're made out of metal. Look at his coins. And on his coins in Arabic he's attacking say not three, for God is one and he has no son. For God does not begetteth nor is he begotten. Who is he attacking?

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FRANK:

Yeah, the Christians. Yeah.

JAY:

He's attacking Jesus. He's attacking His divinity. He's attacking the Trinity, and he's attacking His sonship. For those are the associators and we will defeat the associators.

Who are the associators? The Mushrikun. That's us. Those who elevate and put another band alongside God. We are the associate. We are associated—

FRANK:

So, this is about 700 A.D. Jay?

JAY:

Then it says, for an la ilaha illa Allah [unintelligible]. For there is only one God but God. How dare you associate it, associate another with God? There is only one God. And the Mahmud, the man you're waiting for, the Mahmud, the one that everybody's waiting for, is nothing more than the servant of God. He is not God. So, this is all on his inscriptions.

It's on the Dome of the Rock. He builds the Dome of the Rock in Jerusalem. Why does he choose Jerusalem? Why doesn't he build it in Mecca? Because there is no Mecca that early. This is 691 now. He builds the Dome of the Rock at 691. He's been in power for six years. And it's the biggest building of its kind.

It's the most resplendent building in the world at that time. It's still resplendent today. Look in Jerusalem. It stands out. Everywhere you look, you can see the Dome of the Rock sitting up there. Up on what? On Mount Moriah. Why Mount Moriah? Okay, Frank, you're a biblical scholar. Why Mount Moriah?

FRANK:

Well, because he's going to say that that's where Ishmael was sacrificed, or almost sacrificed, because Abraham took Isaac up there, say the Christians and the Jews. But he's going to say

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he's an Ishmaelite. He's following Ishmael. So, it was really Abraham bringing Ishmael up there. And that's where we're going to put our—

JAY:

And go on from there. Who's going to return to Mount Moriah?

FRANK:

Who's going to return to Mount Moriah?

JAY:

The Messiah?

FRANK:

Well, yeah, Messiah. And they actually—

Don't they think Jesus, don't the Muslims now think Jesus is going to come?

JAY:

Well, forget that. Remember, that's today. I'm saying the seventh century. Who was everybody waiting for?

FRANK:

Oh—

JAY:

The Mahmed.

FRANK:

You've got to unpack that too. Because people think—

JAY:

Let's just stay with—

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FRANK:

Okay, go ahead.

JAY:

Everybody's waiting for the Mahmed to return. The Jews are waiting for the Mahmed to come. And the Christians are waiting for the Mahmed to return. To return.

FRANK:

Yeah, right.

JAY:

The Mahmed is the anointed one, the praise-- It's a title. It's a title is what it is. It's not a name. It's a title. They're waiting. And where is he going to return to? To Mount Moriah. So, what do you do?

You put your building right there in Mount Moriah. You stick it right there where everybody's waiting for it. That's why he chose Jerusalem. And then you write all these inscriptions around the inner ambulatories of this building, attacking this man that they're waiting for. He is not three, for God is one and he has no son. And truly this Mahmed that you're waiting for, not Muhammad, there are no vowels there.

We put Muhammad into it. We impose Muhammad into it because we have vowels today. Back then, there were no vowels. The Mahmed is nothing more than a servant of God. So, this really is an anti-Trinitarian attack. It's an internecine Christian polemic is what it is. This is a sectarian controversy.

FRANK:

So, when people say, when people say that Islam is a Christian heresy, to a certain extent, they're correct?

JAY:

Absolutely. And how do we know that? John of Damascus tells us that.

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FRANK:

Who's John of Damascus? Tell us about that.

JAY:

John of Damascus was right there. He was living in Damascus. He was there in the courts of Abd al-Malik. He was the treasure for Abd al-Malik. He was a Trinitarian Christian.

And isn't it interesting, he's seeing this firsthand. Why aren't we listening to him? He is right there talking about this. And he is right there as this is happening, and he is seeing it. But he doesn't say anything because he's under their authority. He waits until he retires and goes down to Jerusalem himself to a monastery outside of Jerusalem. And in 730, so we're now well into the 8th century. We're 100 years after Muhammad, if Muhammad existed, would have died, right? By this time, Islam should be all over the place.

Everybody should be calling themselves Muslim. There is no reference to anybody called Muslim even in 730 or a religion called Islam in 730. So, we're well 100 years later and there still are no Muslims or religions called Islam. But there is a prophet who gets his material from an Arian monk. What's Arian? What is Arianism?

FRANK:

Oh yeah, it's anti Trinitarianism.

JAY:

Bingo. So, he is saying you have put together this prophet. Now, you Ishmaelites, you finally have your prophet, and he is an Arian who doesn't believe in the Trinity. And you Abd al-Malik, that's why you're writing all these inscriptions against Jesus' divinity, against the Trinity, against the sonship. And he talks about this prophet, and his name is Mahmed.

He even writes it there in Greek, M A M E D in English, because Greek does have vowels. Arabic doesn't have any vowels at this time, but Greek does. So, though he is talking about the Arabic Mahmed that's on the inscription with no vowels, he is now saying how it's pronounced reading in Greek. And what's the title of his book?

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The Heresy of the Ishmaelites. Bingo, there it is. Just read the title. So, in 730 here we're talking well into the 8th century. Good old John of Damascus is basically giving us a window into exactly what's going on. This is a new heresy. It's a Christian heresy of Christianity. It is an anti-Trinitarian heresy. It's an Arian heresy, which is not surprising. It raised its head among the Ebionites in the 2nd century. Arianism raised its head with Arius the Elder in the church in the 4th century.

FRANK:

Council of Nicaea. That's the big argument between-- Yeah, between Athanasius and Arius.

JAY:

Why are we surprised it doesn't raise its head again in the seventh century? It's still here today. Who do you think the Jehovah Witnesses are?

FRANK:

That's right. Yeah.

JAY:

So, you might say this is still not Islam though. This is still not Islam. This is an anti-Trinitarian attack against the Trinitarians. But it's now—

This is no longer an elder doing it. This is now the Caliph. The Caliph who controls all that swath of land from Spain all the way to India, and from Turkey all the way—

FRANK:

So, Jay, let me ask you this then. By 732, at least according to most historians, the Muslims, even though you're not calling them Muslims yet, are at the city of Tours, France and Charles Martel. Charles the Hammer repels them. That group that is in Tours, France that for 100 years has stormed across Northern Africa, across the Straits of Gibraltar, through Spain and is now in France—

JAY:

What did they call themselves?

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FRANK:

Who were they?

JAY:

They call themselves five things. Notice this is what they call themselves. They call themselves Ishmaelites, line of Ishmael. They call themselves Hagareens, line of Hagar. Ishmael comes from Hagar. They call themselves Muhajiru. Now, there are many. There's a discussion is, does Muhajirun meet people of the Hijr, people of the Exodus.

That's what many Muslims today think it is. But exactly, people of Hagar is the original meaning for it because now it's been again, we're imposing a lot of meanings onto it from 21st century. They call themselves Magrites, the place of the Magar. Magar means the place of the desert, the place of—

Or some also, some linguists say that could also mean the place of Hagar. And they're called Saracens. And that's the word that you're looking for. That's the word that they use, Saracens. So, even as late as 732, we don't really see the word Muslim introduced until around 730. But that's what we see on the inscription. There might be some cases where you will see Muslim that is introduced, because they are the ones that obey. That's what Muslim means, people that obey. Islam means to be in obedience. It does not mean peace. That's salam.

That's a first form verb. Islam is a fourth form verb out of ten verbal forms in Arabic. So, you can see, this whole idea of being in submission is something that is introduced as its nomenclature probably during the Abbasid period, which starts in about 750, around another 20 years later.

We can't really say because we have-- This is all brand-new material, Frank. So, we're all-- We're having to try to put it on a timeline. That's why I don't like, I don't like to say I know exactly what happened. We can't do that because we're still new into just discovering and whether or not even Muhammad existed in the 7th century. Moving into the 8th century, I let others do that, and so I'm going to let others answer your question.

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FRANK:

Okay, so, so at this point, we could at least say there was a military group, which is not unusual. It happens all the time, who did, obviously clash with Charles Martel in Tours, France in 732, allegedly 100 years after Muhammad died, that might affiliate—

JAY:

[Unintelligible] that they were Muslim are probably references from the 8th and 9th century redacted back.

FRANK:

Redacted back. Okay.

JAY:

These are all redactions. That's why you need to be careful because much of what people say-- No, they call them Muslims. Okay, who called them Muslims? Those—

Show me the original manuscripts from 732. We don't have those original manuscripts. They probably come and they start to appear in the 11th, like almost everything starts to appear in the 11th century, not even the 9th and 10th century. So, I would suggest that even that, you need to be careful of which ones you're quoting. But what I will say is this. What I will say, in the seventh century, there are no Muslims. However, and I'm trying to answer your question because you want an answer.

But let me just say this. If you do now appoint a prophet that's in your lineage, an, Ishmaelite prophet, that prophet has to have two things. First of all, he has to be able to trace his lineage back to Abraham, which they do, the Ishmaelites, which would be the case. And also, he also has to have a revelation because every prophet has a revelation. That's the dilemma. So, what are you going to do? You're going to have to quickly try to find bits and pieces of all material to put together in that revelation. That's why when, look at the Quran. It is all over the place. Have you noticed that?

FRANK:

Oh yeah, yeah. It's even--

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Even Antony Flew, who was, you know, the famous philosophical atheist. You know, he read both the Bible and the Quran, and he could, he-- I can't even say what he said about the Quran. He said there's just, there's just no way of making sense of this thing.

JAY:

And that's the problem. It's Uttaputa, as we say in Hindi. It's all over the place. If you're borrowing a bit from here, borrowing a bit from here, you're putting it together quickly.

And that's what John of Damascus is saying. Look at this book. But he only quotes four different sections of it. He says you have the-- He looks at it as it's different books. You notice that? He says, look at these books you have, 'The Book of the Cow.' Interestingly, that then becomes chapter two of the Quran today. 'The Book of the Table.' Interesting. That becomes chapter five. It doesn't follow chapter two. Isn't that interesting? 'The Book of the Women.' That becomes chapter four of the Quran today. And 'The Book of the Camel.' There is no book called the Camel.

So, he's talking about four books. He names four books, and he says these are despicable. These are terrible, these are terrible writings that are evil. He calls them evil, from this evil man, this Mahmed, your Prophet Mahmed. So, if by 732, Mahmed is now the Ishmaelite prophet, and then he is an-- He gets his material from this Arian monk. Now, we understand why it's so much against the Trinity, and against the divinity, and against the sonship of Jesus Christ. You can see why, our good friend John of Damascus is really pinpointing this.

He even mentions the black stone. And you have a black stone in your building. He's even talking about the black stone that's still there today, which is the reason they can't get rid of the black stone. It's been there from the very beginning. The black stone is as idolatrous as you can get.

FRANK:

The black stone in Mecca?

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JAY:

In Mecca.

FRANK:

Okay.

JAY:

That's why it's pretty well assured. Now, that black stone has a history, Frank. I'm not going to get into that right now.

FRANK:

But that's a hundred years after Muhammad.

JAY:

It's 100 years. But it also existed in the second century A.D. Elagabalus had the black stone, and he brought it to Damascus. So, the black stone has a history. You can follow the black stone. It used to be—

It actually can be traced all the way back to B.C., about 300 B.C., and it was always known. We would know it as a meteorite, but because of the fact that it came from the skies, it was a presence of God. Wherever the black stone was, the presence of God went with it. And that's why the Roman governor in the second century made that nomenclature and said, this truly is the presence of God.

And because of that, anytime the black stone traveled from place to place to place, people, the pilgrims, would follow it. And that's why it's still there in Mecca today. You have to have the black stone for pilgrims to come. Is it no wonder that when they circumambulate seven times, they go and kiss that stone?

Why do they want to kiss that stone? Because God's presence is there. That is absolutely idolatrous. And Muslims don't want to talk about it. And the Saudi Arabian government will not get rid of it because it's been there from the very beginning when the Kaaba was created.

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So, you can see all of this comes together. Now, getting back to your question. Okay, so, if you do have a book being put together rather hurriedly, you're borrowing Christian sectarian writings, you're borrowing Jewish apocryphal writings, or are you borrowing Jewish folk tales, written in Arabic writings. You're borrowing soul rationed writings. We're putting together all of this, Frank. We're going to have a whole tome showing where all the Quran comes together. But then you're also barring these beautiful, these beautiful hymns from St.

Ephraim in the fourth century, written in Aramaic. You take those hymns, chapter 49, chapter 23, chapter 70. These are all beautiful hymns written by St. Ephraim. But the first person to find this were the Germans. Again, the Germans have known about this since the last century. And I forget his name now right off the top of my head.

FRANK:

Jay, wasn't this the guy that put this in his dissertation? And then he was disinvited from becoming a professor, in Germany because of the volatile nature of his claim that parts of the Quran were actually old Christian hymns? Is that it?

JAY:

This is it right here. This is his doctoral thesis. In 1970, he was reading-- He knows Aramaic, and he knows also Arabic. And so, he was looking through this and he said, hold on. This beautiful poetry that's in the Quran, like in chapter 23, and in chapter 49, and chapter 70, he was noticing that this is gorgeous. But this can't come from an illiterate man. He said, hold on a minute, I've seen this before. So, he took the dots off, and he took the vowels off. Once you take the dots off and take the vowels, you get it down to its original 16 letters.

Today there are 28 letters. But back then, there were 16 letters. And then he put Aramaic dots back onto it in vowelization, and suddenly, saw that these were beautiful Christian hymns written in Syriac hymns to Jesus Christ. So, he wrote that up in his doctoral thesis. He got examen opus, which is the highest grade you can get as a doctorate thesis. He should have been given a professorship in any university there in Germany. He was thrown out of the university system, thrown into obscurity. And for 30 years, he was in obscurity.

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I met him in the late 1990's, went to his home, met his wife, and I said, can I see your thesis? Because I'd heard about it. And so, he showed it to me, and it was just, you know, all in German, high German. The first sentence was 400 words long. I couldn't even read German. So, I said, could I--?

Would you mind if I take this back and get it translated? So, we brought it back to London and I got—

It had went through three different translators because they just got headache, after headache, after headache, finally translated. We sent it back to him. That was then sent to India. It was published in India because they wouldn't publish it in Germany.

And now it has gone all over the world. It has become so popular that they've had to reprint it. Here's the new reprinting because so many people have bought it. Now, don't read the title. Read what's up here.

FRANK:

What does it say?

JAY:

'Rediscovery and reliable reconstruction of a comprehensive pre Islamic Christian hymnal hidden in the Quran under earliest Islamic reinterpretation.' That's really what this book is about.

FRANK:

Wow.

JAY:

But now that's not the only thing. Then Christoph Luxembourg—
See if I have his book.

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FRANK:

Do you think Jay has done his research, ladies and gentlemen? [Chuckle] He's got everything. He's got the original sources too. What's this, Jay?

JAY:

This guy then, Christoph Luxembourg, another. He's not really German, but his name-- And this is not his real name. Christoph Luxembourg, that's his pseudonym because there are many people who are trying to kill him. He then did what Gutenther Luling did and decided to look at the, what they call the dark passages. The dark passages are about 25% of the Quran that just makes no sense. Even the Muslim scholars don't understand it. And he decided to apply the same process that Gunther Luling had done to the dark passages in around 2000. So, this is about 25 years ago he did this. And he said—

FRANK:

What's the title of that, Jay? Right there, what does that say?

JAY:

It's called 'The Syro-Aramaic Reading of the Koran.' You can get it on Google. Go and get it, grab it, and read it. So, it's in print today. So, is this one, 'A Challenge to Islam for Reformation.' Go and get this one too. I will warn you, it's heavy, heavy, heavy reading. Now, a third one that I want to put up is this guy here. This is Gabriel Swan, someone who is an Aramis Aramaeus himself. He is from—

This is his mother tongue, and he speaks fluent English. 'The Quran Misinterpreted, Mistranslated, and Misread: The Aramaic Language of the Qur'an.' So, these three books are amazing books because what they do is they go back and they take the Quran, and they put it back into its original text.

And what you will see, what they all three of them have found, is that most of the beautiful part, this beautiful part that Muslims say is the miracle of the Quran. How could an illiterate man write such beautiful poetry, and write such beautiful, sonorous hymns? Well, they're not written by them. They're actually written by Christians because these are Christian lectionaries,

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these are Christian homilies. That means preachings and these are Christian hymns, all to Jesus Christ.

FRANK:

Has any Muslim scholar addressed this?

JAY:

No. Can you see why? How would you address it and live very long?

FRANK:

It's a religion of peace.

JAY:

Be careful. Let me say, let me explain what I'm talking about. This is the only area of study where what you find will kill you. Can you tell me any other study, Frank, where you can go and discover anything in Christianity, or anything to do with secularism, or anything with any other religion, and you find something as explosive as this, and you will be thrown out of the university system or thrown out of academia?

Only Islam throws you out of academia. Only Islam has death threats. Only Islam has a word called Islamophobia attached to it. Only Islam has that. There's no such thing as Christianophobia, or Buddhistophobia, or Hinduaphobia. There's nothing such as that. Only Islam needs this protection. You cannot ask these questions, especially if you're a Muslim. Now, what Yasser Qadhi did a week ago, I'm waiting to see what's going to happen to him.

FRANK:

Explain that again because people might not have heard the first show. What did this Muslim scholar say about a week ago?

JAY:

Dr. Yasser Qadhi is the, probably I would say, is the world leading authority on both, on two areas for Islam. One is the madrasa, what we know as the Islamic traditions, the standard Islamic narrative - S I N, sin. He's an authority of that because he studied in Medina at the

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world's leading institution in the Muslim world for the historic, the traditions, and the historicity of Islam from an Islamic standpoint. But he's also got a doctorate from Yale University. So, he is also an authority on historical criticism, especially when it comes to the Qira'at, what we know as the Ahruf and the Qira'at, the readings of the Quran.

So, he stands in both camps and that's why he is highly respected. He has a following over probably half a million on his YouTube site, I think, the last I looked. Because of that, he has been questioned. Everybody, when he speaks, everybody listens on this issue. What are we to do with the traditions? Because your authority on the traditions, your authority on the Hadith, and the Sirah, and the Tafsir in the Tahrir. You are the world's authority in this area. When we apply the historical criticism on this side to that, what happens? And this was asked him a week ago.

Oh, it was on, what was that? Last Thursday. This was asked of him on, what's today? Yeah, a week ago. So, on the 9th.

FRANK:

--of July.

JAY:

A little over a week ago.

FRANK:

Okay.

JAY:

And when he answered this question, he said categorically, you cannot look at the traditions, you cannot look at the Tafsir, and the Hadith, and the Tahadi and the Sirah, and say that there is any historical accuracy. It's pretty much—
What's the word I use?

It's pretty much been thrown out. I forget the word. I can't remember the exact word he used. But here, I've got it here. He said it is discredited historical criticism completely discredits the

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historicity of the traditions of that book right there. That's one of them. That's the Sirah. And then the Hadith, which—

FRANK:

I'm holding up 'The Life of Muhammad.' We talked about this in the previous program. Go back and listen to this. This is a biography, allegedly, of Muhammad. The problem is, as even the top Muslim scholars in the world are now admitting, it's discredited.

JAY:

It's been discredited by the world's leading authority on this very thing. And he did that a week ago. That's the beauty of it. He is now probably realizing that he's got to keep his intellectual credibility, and he's being honest. He's being honest, and, you know, bless him for being honest. But from what he said in the interview is he said, I can't-- He didn't say the word. He says, I have to wear two different caps. So, when I'm in the madrasa, when I'm in the mosque, I talk about Sahih Muslim, and I talk about Sahih Bukhari, and I quote them verbatim because in the mosque, people understand what I'm saying. I have to do that.

But when I come over here to academia, I don't quote Sahih Bukhari, I don't quote Sahih Muslim, because no will listen to me. They're discredited. They've been discredited. Why? Because there's just no manuscript evidence. He would say prior to the 9th century and the 10th century. We now know that he—

We even know more than he. It's not until the 14th and 15th century that we get a final form of Bukhari, the Bukhari that he's using, that over here, is not really written until the 14th and 15th century. So, that's a good seven to 800 years later.

So, see, the problem. If that is the case, then they're now finding that. And the world's leading authority now admits to that just a week ago. What are you then going to do with the Muhammad of Islam? Because we have nothing to support him. Nobody was there. We have no eyewitness account. Now, when they say eyewitness, they're talking about the Sahaba. The Sahaba is the word they give for those that were right there, the companions of the Prophet. They were right with the prophet. They saw what he did, they heard what he said. The Sahaba are the ones that you would need to write down what Muhammad said and did.

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We have the same thing in Christianity. Our Sahaba would be John and Matthew. John and Matthew were with Jesus for the last three years. They saw what He did, and they heard what He said. And so, they wrote what He did and said. That's Called Matthew.

FRANK:

And we have Peter writing through Mark.

JAY:

Yeah. And then Mark and Luke would be the Tabi'un. Mark and Luke were not with Jesus. They got it from the Sahaba. Okay? So, we have the same equivalent. Just make it easy for you Christians to understand. So, our Sahaba would be Matthew and John. Our Tabi'un, the second generation, those who get it from the Sahaba, would be Mark and Luke, and then Paul would be also Tabi'un, although he got it from the Holy Spirit.

So, can you see why we have the same genre? We understand this. This makes sense to us. That's why we know that it's so credible, because it's written by those who are right there with Jesus. Heard what He said. They wrote what they witnessed. Where is this equivalent in Islam? Now, Yasser Qadhi has finally admitted we don't have any Sahaba. We have no Tabi'un. He's saying the earliest we have is Ibn Hisham, and al-Bukhari, and Sahih Muslim, and Ibn Dawud and Tirmidhi and Majah and Nasai. That's ninth century. That's two to 300 years—

FRANK:

Wait, wait, wait. Is he admitting the Hadith writers, and those are the people that allegedly wrote down what Muhammad said and did. Is he admitting that they are at least 200 years after Muhammad?

JAY:

Oh, absolutely. Yeah. That's why he says that this has all been discredited by academia. How can you trust--?

FRANK:

Okay, so what Muhammad said—

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JAY:

It's not written down for two to 300 years. Now, his response is, we can trust the it's not. What do I mean by that? The is not.

Every time you see al Bukhari saying something or anytime you see Sahih Muslim, or Ibn Isham, any of these writers who are writing down what Muhammad said and did, they would put a list of names before that. We got it from so and so, who got it from so and so, who got it from so and so, who got it from the companion of the prophet, the Sahaba himself. This is known as is not. Every one of these muttons, these sayings where it had a list of names before it. That's called-- Or for us, that's called oral tradition.

FRANK:

We have no writings from them?

JAY:

Absolutely not. Not one letter.

FRANK:

Unlike the early church fathers in Christianity, we do have writings from the early church fathers that confirm what the Scriptures say about Jesus and what happened. We do have a chain of custody, as our friend J. Warner Wallace would point out. You don't have that in Islam, do you?

JAY:

You don't have that. And that's why he's making this admission a week ago. He's finally admitting it. We've got it on—

We've got it and we put it up on Pfander Films. I'm putting it up later on today. You'll see it up on Pfander Films.

FRANK:

Yeah, spell that for our audience.

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JAY:

P, F, A, N, D, E, R, F, I, L, M, S.

So, Pfander, named after Dr. Karl Pfander. Starting with the P. It's a German spelling. He's my hero, so everything I do is under his name. He was in the 1800's. I'm pretty much doing what he's doing. I'm going in, and I'm debating, and confronting, and then giving—

I'm doing apologetics and polemics. So, we have a whole master's degree program that I run just on apologetics and polemics, for anybody that's interested. And so, we use all founders and many others. But he was the one that actually started, and that's why we name our YouTube channel after him, and also our website, foundercenter.org, after him.

So, on that you will see that. I'm going to put it up this afternoon. You will see that discussion where he's admitting that. It happened just a week ago. So, it's hot off the press. And basically, what he is saying is we cannot trust anything that's written about Muhammad, what he did, and what he said. We just can't trust it because of academia. Academia won't let us because it's all too late. He doesn't even know how late it is. He thinks it's just 200 years. It's actually 700 years.

FRANK:

But Jay, He's got to come to the same conclusion about the Quran if the same facts hold, and apparently, they do. Correct?

JAY:

You're one step ahead of me, Frank. Good for you. I can see you jumped. You're right. If you can't find manuscript evidence for Muhammad, then where is he getting off saying that you can find manuscript evidence for the Quran when you know that these six manuscripts don't even begin to appear to the 8th century? There is no manuscript evidence for Uthman. Didn't we start this whole discussion with that question?

FRANK:

Yeah.

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JAY:

We've come full circle.

FRANK:

Hey, ladies and gentlemen, just in case you're wondering how does this compare to the Bible, even Bart Ehrman, who's probably the most skeptical of the manuscript scholars, will admit that the essential writings of the New Testament, the original New Testament, are in the New Testament we have today.

And Dan Wallace has debated Bart Ehrman. And even Ehrman admits this. He agrees with Bruce Metzger, who was his mentor, that the essential story of the New Testament has been preserved in the manuscript tradition. And the manuscripts go back very early. Forty-three percent, maybe 48%, of the entire New Testament is in manuscripts prior to 225 A.D. So, it's unlike the Quran. And the ironic thing, as you pointed out earlier, Jay, is we have manuscripts on papyrus, that are closer to the New Testament authorship than the Muslims have. And they allegedly have manuscripts on animal skin. So, this doesn't compute.

JAY:

That's the underlying problem right there. And you really hit it. That's brilliant, Frank, that you made that. Repeat that again so everybody's hearing, the difference of substance that we're talking about when we're talking about manuscripts. What did you just say so people can understand?

FRANK:

Well, we have papyrus, which normally doesn't last very long.

JAY:

And why doesn't it?

FRANK:

Because it's written on papyrus reeds, and that degrades, especially with moisture. So, the earliest manuscripts we have are probably from Egypt because of the lack of moisture. But if the New Testament documents had been written down on animal skin, like allegedly the Quran

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was written down on, we'd still have them. But people are telling us that the Quran is written down on animal skins. Yet you're saying that we only have six manuscripts of the Quran, and the earliest one is from what year?

JAY:

705. So, that is early 8th century.

FRANK:

Early 8th century. So, that's at least 70 plus years after Muhammad. And it only contains how much of the Quran?

JAY:

It's only about 21% of the Quran and it has 93 manuscript variants. Okay, sorry, I'm getting to that. That's a pentagon-- The Sanaa manuscript is early 8th century. The Sanaa manuscript is 705. That's early ancient. But it contains-- I'm just trying to think off the top of my head now. I should have the figures in front of me.

The Sanaa manuscript has much of the Quran, but most of it has different scripts of the Quran. So, paleographically speaking, some of it is from 705, and some of it is from about the late 8th century. However, it is also a palimpsest. Do you know what a palimpsest means?

FRANK:

No. What is that?

JAY:

It's an animal skin that's been washed off and rewritten over top.

FRANK:

Okay.

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JAY:

Now, what happens is after about a thousand years, that ink that was washed up starts to bleed through, and you can start seeing the lower layer. And so, they have now separated the lawyer using ultraviolet lights.

And they found that the lower layer is also Quranic material. And it is actually 63 verses that are in the lower layer. No, 70. I think it's 63. I'm doing this off of memory. Sixty-three verses on the lower layer that is Quranic but disagrees with the upper layer in 70 different places. So, it's not even the same Quran. But this lower layer, they're dating to around 680 to 690.

That is the last two decades of the seventh century. The upper layer is the beginning of the eighth century. So, between those, that 20 year period, they washed it off and rewritten the Quran over top again. So, there is the process of the Quran being put together in just that one manuscript.

FRANK:

Wow. Well, we have, I want to say it's between 300 and 400 manuscript fragments anyway, prior to, in the first couple centuries of the church. And as you pointed out, we have the entire Bible, certainly the New Testament by about 350 or so A.D.

But even the manuscript skeptics agree that we know what the original New Testament said. You're saying we can't get anywhere near that with the Quran. The Quran doesn't have this kind of support.

JAY:

And look at the genre of what we're talking about. Compare the Quran with the Bible. The Bible on this hand is really nothing more than the Hadith, the Sirah, the Tafsir, the Tarihk of Jesus Christ. Right? It's really what he said and did.

FRANK:

Right.

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JAY:

It's not our general revelation. This is not the Hadith. This is their general revelation. I'm not sorry. This is their word of God. The word of God for them is eternal, never ever created. This is the uncreated word of God. We would never say this about the Bible, would we? No. We know this is written by men. We know the men.

FRANK:

Yeah. Jesus is the Word of God. Right.

JAY:

We put the words, their names on the cover of each one of their books. So, two completely different genres. Right? So, this one here is eternal, has never been changed. Not one word, not one letter has ever been changed. That's the claim they make about this book. They say that this book exists on eternal tablets. That's in chapter 85, verse 19 and 20 of the Quran in heaven.

Therefore, it was sent down piecemeal over a 22 year period between 610 and 632 to a man named Mohammed. And that every word, every letter that he received is in this book in that 22 year period. And no man can change it because Allah himself guards it. We don't make that claim about this book at all.

So, really, they make four claims: that this book is eternal, number one. That this book was sent down, number two. That this book is complete, number three. And number four, that this book has not been changed. Those are the four claims they make about their Quran. Their primary revelation, we call that primary revelation. We would never make those four claims about this book. It's not eternal. We know the dates it was written. It wasn't sent down. No. It was written by men, inspired by God, but not sent down. Complete. Yes, it was complete at that time.

But we would never make the claim that we have the complete original manuscripts. They make that claim. We don't make that claim. And unchanged? Well, that's a huge debate. And you and I can have this debate. There are about 40 verses that are in doubt. The last part of Mark, chapter 16, 9-20, possibly. The story of the woman caught in adultery in John, chapter 7:53 to John 8:11, and then 1 John 5:7 is a real contentious one. So, there are some verses that are in doubt. So, we would not make that claim.

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Now, the video that you watched, the first video that we watched, that I did a year and a half ago, I shut down the Quran pretty categorically in all those four areas. It's not internal. We know that now. It was never sent down, it was never complete, and it's been changed thousands of times, a hundred thousand times in fact, from what we've seen. So, we pretty much can't make that claim. So, that shuts down their primary revelation. We, this is not our primary revelation, because this is-- Yes, we call it the Word of God, but there's another Word of God. Isn't there a second word of God?

FRANK:

Jesus is the Word of God.

JAY:

Called the Logos.

FRANK:

And we have all of His revelation through the natural world. We have God's Word and His works. We have both.

JAY:

Now, let's ask those four questions of Jesus because we could not say of these-- Is Jesus eternal?

FRANK:

Yes. Yeah.

JAY:

Was he sent down?

FRANK:

Of course, yeah.

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JAY:

Is He complete? Has He never changed?

FRANK:

Yep.

JAY:

So, the four things they need for this book, their primary revelation, we have for our primary revelation, Jesus Christ. So really, you need to compare this book with Jesus, and when you do that, this one comes crashing down. Jesus fits everything that they want, everything they need, we've got in Jesus Christ.

FRANK:

In Christianity, God became man. In Islam, God became a book.

JAY:

God became a book. Isn't that fascinating?

FRANK:

All right, we've got to wrap this up, Jay. It's so fascinating. By the way, do you have any books that you've written on this or that you say if you can get one book, this is what it would be? Or is this stuff too early right now?

JAY:

I have no book. We're in the process of doing because you're—

Everybody's asking for this. So, Dr. Daniel Janasik and I are doing it right now. There's also another medical doctor in Britain who has just written all this stuff up, taking my notes, and he's giving me the manuscript. I'm going to look it over and see if it's good enough, and I'll probably push that one next.

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But again, these are just introductory books. Why? Because things are changing so quick. Because at some point, we're going to have to answer the question you asked, and that is, how did it all begin?

FRANK:

Right, Right.

JAY:

I'm not willing to say yet.

FRANK:

Okay, good. All right, so, we'll put all of the videos in the show notes and a link to Jay's website. Last two things, Jay, I want you to address just very briefly. What's your message to Christians with this material? And then what's your message to Muslims with this material?

JAY:

Okay. Now, this is something you wanted to ask at the very beginning. So, it's a good thing that we're ending with this. How can we use this?

FRANK:

That's right.

JAY:

Basically, you're asking, how can we use this? I actually brought that up in the debate I had with Raymond Ibrahim a week and a half, a little over a week ago that you watched. Remember at the very end, I answered that question. What I said then is that the problem that we've had—

We have three different forms of polemics that we've been using. One is internal, that Ibrahim, Raymond Ibrahim uses and that I used for 30 years. My colleague, Hatun Tash, still uses it. So does David Wood, Sam Shamoun. They all attacking the book and attacking the man in the book, and the book and the man in here. They attack it because this is what Muslims believe.

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Therefore, they have to. That idea for 30 years, I wasn't getting many converts. I was seen as a hate preacher. I was thrown out of every university in the UK. I could not get on to any university because I was seen as an Islamophobe. And that's true. I'm sorry, that's not true.

But I can understand why they're saying that. Because anytime you confront Muhammad or confront the Quran, they see that as—

FRANK:

A personal attack of some kind.

JAY:

Yeah, a personal attack.

FRANK:

Right. Okay.

JAY:

And this material, that Raymond Ibrahim, which is brilliant stuff, what he is using, cannot be used in many parts of the Muslim world. You cannot use that material because you will either be killed or thrown out of the country. So, therefore when I go down to Nigeria, for instance, they can't use Ibrahim Raymond's material or Sam Shamoun's. They can't because it's much too dangerous in Nigeria to use this kind of material.

I'm not using any of that material. I no longer even open one page of this book. Why? What a waste of my time. Looking at something that never existed in the 7th century and looking at a man that never existed. That's why at the very end, remember what I did at the very end when I was talking to Muhammad?

I didn't look for it and I couldn't find him because he never existed. If he never existed, why spend all the time confronting that book and causing all this anger? Why are we being killed, and called Islamophobes, and called hate preachers? Stop that. Just ask one simple question.

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Prove it. That's all we need to do. So, now what I'm doing is I've just got back. I've been in eight countries since January, back and forth. Everybody wants this because this material anybody can use. They can use it in Nigeria, they can use it in Ethiopia, they can use this in Pakistan. They can use it all over the Muslim world. Why? Because no one's confronting Muhammad or we're not confronting the Quran. We're not even saying anything about the Quran or Muhammad. We're not even talking about them or opening any of its pages.

FRANK:

You're just pointing out that the historical support for the big three: Mecca, Muhammad, and the Quran is lacking.

JAY:

That's it. Just ask, and just say, you come back. It puts the onus back on them. You come back and you show me if you believe this man Muhammad exists, you're going to have to answer four criteria to prove. It's not me to prove. Raymond wants me to prove He didn't exist. How can you prove He didn't exist? That's a non sequitur. He has to prove that he existed since he's making the claim.

So, therefore, in order for him to make the claim, he has to prove that this man was called Muhammad, that he lived in a place called Mecca, that received a book called the Quran, not just bits and pieces and fragments, all 114 surahs, and that this all happened before 632. They have to. Everybody now has to. And every Muslim has to answer those four questions. How can you do that as a Muslim? Thank God we can do that with Jesus Christ.

FRANK:

Jay, say no if this is not possible. Is there a PDF of your PowerPoint slides that people can see?

JAY:

You can take my PowerPoint. You can do that. I'll send it to you, and you can put it into PDF. Yeah.

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FRANK:

Okay. Because I want people to see this visually because you do such a great job of showing how far away the earliest sources are from allegedly when Muhammad existed. It's just, you can't say you've got good evidence if it's that far away, hundreds of years. Okay?

JAY:

Yep.

FRANK:

Okay. So, what would you say then to Muslims watching right now?

JAY:

Yeah, I think for Muslims, the dilemma that they're going to have is the same dilemma that Yasser Qadhi had last week or that Yasser Qadhi had five years ago when he was trying to defend the Quran, and that it's eternal. He pretty much threw the Quran under the bus back in 2020. He's now thrown the traditions under the bus back, just a week ago on July 9th.

FRANK:

He threw the Quran under the bus in 2020?

JAY:

Yeah. At the interview he had with Muhammad Hijab, when Muhammad Hijab put out his hand and says, which Quran? Which is the one that's in the eternal Quran? And he finally said after 28 minutes, he says, they're all the Quran. A little bit of Hafs, a little bit of Warsh, a little bit of Qaloon.

You just mix it up and that's the Quran we have today. And I just started clapping. As a result of him saying that, within two weeks on both their YouTube sites, because they put that interview up, there were hundreds and hundreds of Muslims saying, I have now left Islam. I'm no longer a Muslim.

FRANK:

Can you send me a link to that video, Jay? Can you send me a link to that video?

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JAY:

It's no longer there. They had to delete the video after two months off of both their sites. It caused so much damage. Although I have the video. I'll send you-- Just email me. I'll send you the video because I recorded it. I've got that 28 minute interview. It's all we have. I have it. David Wood has it. Oh, hundreds of people have it.

FRANK:

Has David Wood put it up somewhere again? Has David Wood put it up?

JAY:

Every June 8th, David and I do a—

He does it on his channel or we do it together. We go up and we have a celebration, and we, like this last year, we have a celebration with a little cupcake celebrating when the Quran was thrown under the bus by Yasser Qadhi, every June 8th.

FRANK:

Okay, all right. [Laughter] So, finish us up then. What else would you say to Muslims?

JAY:

I'd say to Muslims, can you see now? You've got a problem with your Quran. You've got a problem with your traditions. But here's the beautiful thing about it. You still—

And I don't want you to give up on God. Please don't give up on God. There is a God.

His name is not Allah. That's not even a name. That's just a title. Why don't you come back to the God who has a name? Yahweh, a much bigger God. Your Allah has never come to earth, is incapable of coming to earth, can't even walk and talk with you, has no relationship with you. What a hopeless God.

Why don't you come to a God that does actually enter time and space, has come through all over and over again. And 2,000 years ago, came and died for you, and eradicated your sins.

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Come back to that God. You have always gone to a man named Muhammad as your prophet. We pretty much know that we have no idea of what he said or what he did.

We have no historical data to support him from the 7th century. Why don't you come back to Jesus Christ, who we do have historical proof? We know exactly what He did. We know exactly what He said. And we especially know that He died on the cross for you. And then why don't you come back to a bigger, a better book? Because everything you're dependent on in this book pretty much has been thrown under the bus. We now know that this was not written in the 7th century, was not even complete in the 8th or 9th century. We don't even know when it was complete, but has been changed and manipulated, over a hundred thousand changes to it.

You can see a real problem with this book. Why are you wasting your time on this book when you have this book? A much better, a much bigger, and also a much more truthful book that has passed every one of the historical tests. It has passed historical criticism, textual criticism, form criticism, source criticism. Every sort of criticism has been thrown against that book, and this book is still resolute. We don't have to be embarrassed because this book talks about one man. His name is Jesus Christ. Come on home. Come on home to Jesus.

FRANK:

Amen to that. The great Jay Smith. Jay, thanks for taking so much time these past two shows. This has been amazing, and blessings on your ministry. Blessings on your new granddaughter as well.

JAY:

God bless. Thank you so much.

FRANK:

The great Jay Smith, ladies and gentlemen. Don't forget as well, Fearless Faith, the course coming up in August. You want to be fearless on dealing with the hardest issues to deal with in the public square. You want to take Fearless Faith. Me, Greg Koukl, Alisa Childers, several others will be your instructors.

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And don't forget, we're going back to Israel. We're going to Jordan, Israel, and Egypt in October. Go to Crossexamined.org, click on events. Love to have you be a part of it. God bless. See you next time.

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