

# SURAH 10 (YUNUS)

FAITH: Islam | TEXT: The Holy Qur'an | VOLUME: The Meaning of the Holy Quran | AUTHOR: Rashad Khalifa (Trans.)

## OVERVIEW

Surah 10, titled 'Yunus' (Jonah), serves as a vigorous defense of monotheism (Tawhid) and the prophetic authority of Muhammad. The text opens by addressing the incredulity of the people that a human being could receive divine inspiration. It proceeds to dismantle the concept of idolatry, arguing that created beings have no power to intercede or harm, and that God alone controls the cosmos. A significant portion of the text is dedicated to polemics against those who reject the Quran, challenging them to produce a single chapter like it if they claim it is fabricated. The Surah weaves in historical narratives of Noah, Moses, and Jonah to illustrate the pattern of divine judgment: messengers are sent, rejected by the arrogant, and vindicated by God while the rejectors are destroyed. Uniquely, it mentions the preservation of Pharaoh's body as a sign for later generations. Theologically, it presents a strict unitarianism, explicitly condemning the Christian doctrine of divine sonship as a fabrication. It concludes with an exhortation to follow the revealed truth and wait for God's judgment, establishing a worldview where salvation is contingent upon submission to God's oneness and righteous living.

## KEY FIGURES

GOD (Allah), The Messenger (Muhammad, implied), Noah, Moses, Aaron, Pharaoh, Jonah (Yunus)

## DOCTRINES ANALYZED

### 1. TAWHID (STRICT MONOTHEISM)

**Assertion:** God is singular, has no partners, and has not begotten a son.

"They said, "GOD has begotten a son!" Be He glorified. He is the Most Rich... You have no proof to support such a blasphemy. (10:68)"

**Evangelical Comparison:** While Evangelicalism affirms one God, it holds that this God exists eternally in three persons: Father, Son, and Holy Spirit. Surah 10:68 explicitly attacks the concept of God having a 'son' as a fabrication and blasphemy. This is not merely a difference in terminology but a fundamental rejection of the nature of God as revealed in the New Testament (John 1:1, John 3:16). The Quranic view posits a Unitarian God where attributing 'sonship' implies physical procreation or partnership, both of which are rejected.

### 2. QURANIC INIMITABILITY & CONFIRMATION

**Assertion:** The Quran is divine, infallible, confirms previous scriptures, and cannot be replicated by humans.

"This Quran could not possibly be authored by other than GOD. It confirms all previous messages... If they say, "He fabricated it," say, "Then produce one sura like these..." (10:37-38)"

**Evangelical Comparison:** The text claims to 'confirm all previous messages' (10:37), yet it denies core biblical teachings found in those messages (such as the deity of Christ). From an Evangelical perspective, the canon of Scripture is closed (Revelation 22:18-19). The challenge to 'produce a sura like it' is a subjective literary test used as proof of divinity, whereas Biblical authority is established through historical resurrection, prophecy fulfillment, and internal consistency.

### 3. PREDESTINATION AND GUIDANCE

**Assertion:** Belief is impossible without God's permission; God places a curse on those who refuse to understand.

"No soul can believe except in accordance with GOD's will. For He places a curse upon those who refuse to understand. (10:100)"

**Evangelical Comparison:** The text presents a high view of sovereignty where God guides whom He wills. However, unlike the Evangelical understanding where predestination is linked to adoption as sons (Ephesians 1:5), here it is linked to a test of submission. The 'curse' on those who do not understand creates a tension between determinism and the command to reason, often leading to fatalism rather than the assurance of salvation found in Christ.

COMPARATIVE ANALYSIS

Divergence Status: Yes

**Theological Gap:** The fundamental gap lies in the nature of God and the means of salvation. Surah 10:68's denial of God having a son is a rejection of the Trinity and the Incarnation. Without the Incarnation, there is no substitutionary atonement. Consequently, salvation in this text is transactional (belief + works = reward) rather than relational and grace-based (faith in Christ's finished work). The text views Jesus (implied) as a prophet whose message was corrupted, whereas Evangelicalism views Him as the Author of salvation.

Shared Values:

Existence of one Creator God; Reality of Judgment Day; Moral accountability; History of prophets (Noah, Moses, Jonah)

Friction Points:

- 1. [Critical] Theology Proper (Trinity) – Explicit denial of God having a son (10:68).
- 2. [Critical] Christology – Rejection of Jesus' divinity and unique Sonship.
- 3. [Major] Sola Scriptura – Claims the Quran is the final, infallible authority that corrects previous scriptures.
- 4. [Major] Sola Fide – Salvation is contingent on belief plus righteous works; no concept of imputed righteousness.

Semantic Warnings:

"Believer"

**In Text:** One who accepts the Quran, Tawhid (absolute monotheism), and Muhammad's prophethood.

**Evangelical:** One who trusts in Jesus Christ alone for salvation (Acts 16:31).

**Example:** *When the text promises mercy for 'believers' (10:103), it excludes Christians who believe in the Trinity, labeling them as those who utter 'blasphemy' (10:68).*

"Intercessor"

**In Text:** Idols or partners set up beside God; no intercession exists unless God wills it for a specific occasion.

**Evangelical:** Jesus Christ, who lives to make intercession for the saints (Hebrews 7:25).

**Example:** *The text asks 'Who is there that can intercede?' to minimize reliance on anyone but God. The Bible presents Christ as the necessary and permanent Intercessor.*

SOTERIOLOGY

**Salvation Defined:** Escape from Hell and entry into Gardens of Bliss (Paradise).

**How Attained:** By believing (in Tawhid/Quran) and leading a righteous life (10:9).

**Basis of Assurance:** There is no absolute assurance; one hopes in God's mercy but fears His plotting/judgment. 'God guides whoever wills' (10:25).

**Comparison to Sola Fide:** The text asks 'Are you not requited precisely for what you have earned?' (10:52). This is the antithesis of Sola Fide, which asserts we are requited based on what Christ earned. Romans 4:4-5 contrasts working for wages vs. trusting God who justifies the ungodly.

MANDATES & REQUIREMENTS

Explicit Commands:

- 1. Worship God alone (10:3)
- 2. Do not set up idols or intercessors (10:106)
- 3. Establish Contact Prayers (Salat) (10:87)
- 4. Ask those who read previous scripture if in doubt (10:94)
- 5. Follow what is revealed and be patient (10:109)

Implicit Obligations:

- 1. Reject the divinity of Jesus (implied by 10:68)

2. Accept Muhammad as a warner/messenger (10:2)
3. Recognize natural phenomena as signs of God (10:5-6)

#### **Ritual Requirements:**

1. Contact Prayers (Salat) mentioned specifically in the context of Moses (10:87)

### **EVANGELISM TOOLKIT**

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#### **Discovery Questions:**

1. Surah 10:94 says if you are in doubt, ask those who read the previous scripture. As someone who reads the previous scripture (the Bible), may I share what it says about how we can be sure of God's love?
2. In 10:68, it says God has no son because He is 'Most Rich' (self-sufficient). Why do you think Christians believe God has a Son? Is it possible it means something spiritual rather than physical?
3. The text mentions in 10:100 that no soul can believe except by God's will. How do you personally find peace knowing if God has willed you to be a believer or not?

#### **Redemptive Analogies:**

1. The Storm at Sea – This illustrates the human inability to maintain righteousness even after deliverance. We need a Savior who calms the storm and changes the heart permanently, not just temporary rescue. [Mark 4:39-41 (Jesus calms the storm), Ezekiel 36:26 (New heart).]
2. The People of Jonah – Jonah is a sign of Christ's death and resurrection (Matthew 12:40). Just as Jonah's people were saved by repenting at the preaching of a man who came back from 'death' (the fish), we are saved by the One who truly rose from the dead. [Matthew 12:39-41]

#### **Spiritual Weight:**

1. Performance/Works-Righteousness [Severe] – The believer must constantly strive to 'earn' salvation through righteous deeds (10:9, 10:52), never knowing if their works are sufficient to outweigh their sins.
2. Isolation/Lack of Mediator [Moderate] – The text removes any intercessor (10:3, 10:18). The believer stands alone before an awesome, judging God without an advocate, creating a sense of vulnerability and fear.
3. Cognitive Dissonance [Mild] – The text commands them to ask People of the Book if in doubt (10:94), but also claims the People of the Book are wrong about God's Son (10:68). This creates a conflict in authority sources.

### **EPISTEMOLOGY**

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**Knowledge Source:** Revelation (Quran) and Natural Theology (Signs in creation).

**Verification Method:** Observing nature (sun, moon, day/night) as proofs (10:5-6); attempting (and failing) to produce a text like the Quran (10:38).

**Evangelical Contrast:** Biblical epistemology relies on the historical witness of the Resurrection and the illumination of the Holy Spirit through the written Word (1 Corinthians 15, 2 Timothy 3:16). This text relies on the literary quality of the Quran and the observation of nature as primary proofs.

### **TEXTUAL CRITICISM**

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**Dating:** Late Meccan Period (approx. 610-622 AD), published in this translation 1978.

**Authorship:** Attributed to Muhammad (via Gabriel); Translation by Rashad Khalifa.

**Textual Issues:** Rashad Khalifa's translation often reflects his 'Code 19' theory (numerological patterns). Note the translation of 10:1 'A.L.R.' as 'proofs' is an interpretive rendering of the disjointed letters (Muqatta'at).