



**JENKINS
CENTER** | for the CHRISTIAN
UNDERSTANDING
of ISLAM

Qureshi, Nabeel. *No God But One: Allah or Jesus? A Former Muslim Investigates the Evidence for Islam & Christianity*. Grand Rapids: Zondervan, 2016.

“Leaving Islam can cost you everything: family, friends, jobs, everything you have ever known, and maybe life itself. Is it really worth sacrificing everything for the truth? The answer is simple: It depends on the value of the truth” (294).

In *Seeking Allah, Finding Jesus*, Nabeel Qureshi recounted the friendships, investigations, and dreams that led him from Islam to Christianity. In *No God But One*, he turns to the evidence itself, comparing the two faiths around two central questions: What are the differences between Islam and Christianity? And can we know which one is true? Across ten chapters, Qureshi sets the Muslim and Christian views side by side, closing each with a reflection on which case moved him most at the time of his conversion. Throughout, he frames the contrast simply: Islam is a religion of law; the gospel is a message centered on the person of Jesus Christ.

Summary

The book opens with the story of Sara Fatima, a Muslim convert to Christianity whose brother, upon discovering her new faith, demanded she choose between it and her life. It is a hard introduction, and a fitting one—it prepares the reader to grasp what it costs a Muslim to follow Christ.

Part One takes up the first question: what separates Islam from Christianity? The two faiths share real common ground—both are monotheistic, together they comprise the world's two largest faith communities, and both hold to an all-knowing, sovereign God, among other doctrinal overlaps (30). From there, Qureshi works through five paired comparisons: the gospel and sharia, tawhid and the Trinity, Muhammad and Jesus, the Quran and the Bible, and jihad and the Crusades.

Part Two turns to the second question: can we know which faith is true? Here, Qureshi examines five points of evidence—whether Jesus died on the cross, whether he rose again, whether he claimed to be God, whether Muhammad was a true prophet, and whether the Quran is the word of God.

The book closes with Qureshi's own verdict on the evidence, and a final question meant to linger with the reader: is the truth worth dying for? He returns to Sara Fatima, who was killed by her brother rather than renounce her faith in Christ—but not before writing one last post:

“My last words I pray to the Lord of the worlds, / Jesus the Messiah, the Light of Clear Guidance: / Change their hearts and set right their discernment. / May he spread love among you, O Muslims” (296).

She died a martyr, certain of her salvation, and praying for the very people who took her life.

Reflection

Having read *Seeking Allah, Finding Jesus*, I came to this book wanting to understand more of Qureshi's reasoning, and *No God But One* delivers exactly that—the apologetic depth the first book had no room for. Qureshi does not shy away from hard questions; he meets them head-on. I have read a fair amount of Muslim–Christian apologetics, and too often the writing either oversimplifies or betrays a shallow grasp of the subject. Qureshi avoids both traps. He has lived in both worlds and studied them rigorously, and it shows in the clarity of his prose.

What struck me most was his honesty. He never lets doubt slip past unexamined. Describing the moment he confronted the case for Jesus's claim to deity, he writes that it was “a jolt to my Islamic confidence. If Jesus actually claimed to be God, then the Quran was wrong about Jesus, which in turn meant that Islam was false. I could not concede with this point, so I had to find a way out” (215). He lets the reader sit with that struggle rather than resolving it too quickly. Near the book's end, he is just as direct about what remaining Muslim would have required of him:

“If I wanted to remain Muslim, I would have to do so based on some reason other than objective truth. I could remain Muslim because I liked the Islamic message, because I desired the discipline of sharia, or because I just wanted to keep my family happy. But if there was one thing Islam had taught me, it was that I must submit to God and not to man. That meant following the truth, no matter where it led” (290).

Every argument in this book is deliberate and built to land. Qureshi could have written something shorter—a survey of his main doubts and the bare outline of his reasoning. Instead, he wrote a thorough, demanding case, so that readers might arrive at something like the same conviction God brought him to.

This is not a book to read once and set aside. It is a book meant to send its readers out to share the truth of the gospel with their Muslim neighbors. If God could reach Qureshi's stubborn, questioning heart, he can reach the hearts of the Muslims around us too.

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