

The Islam Inquiry — theislaminquiry.com

Website outline, modelled on thejesusinquiry.com

Prepared for Considered Press

20 October 2026

1. Purpose and positioning

Tagline (mirrors the Jesus site): *History · Evidence · Perspective*

Working headline: *Who was Muhammad, what is the Qur'an, and what does the evidence support?*

One-sentence statement: An independent, respectful inquiry into Muhammad, the Qur'an and Islamic belief, for Muslims, non-Muslims, sceptics and anyone willing to ask — with short answers, fuller explanations, primary texts and clearly stated limits.

What it is not: not a dawah (missionary) site, not a polemic site, not a “comparative religion scoreboard.” It presents Islam’s own account of itself fairly, presents historical and critical questions fairly, and keeps the two distinguishable.

Relationship to The Jesus Inquiry: same editorial method, same visual family, same section architecture, so a reader can move between the two sites and recognise the approach. Shared articles (for example *Jesus in Islam*) should be cross-linked rather than duplicated.

Domain: theislaminquiry.com — consistent with thejesusinquiry.com, and it names the subject (Islam) rather than the people (Muslims), which is the safer and more accurate framing for an inquiry site.

Proposed companion book connected with Considered Press.

2. How the Jesus site is built (what we are replicating)

Observed structure of thejesusinquiry.com (private preview, 20 Oct 2026):

Jesus Inquiry section	Function	Islam Inquiry equivalent
Home (hero, three pillars Context / Evidence / Perspective, six starting questions, library, method summary, book, “Write your question”)	Front door	Same layout, Islam content

Jesus Inquiry section	Function	Islam Inquiry equivalent
Six Starting Questions (/question/...)	Short editorial answers with sources and limits	Six Starting Questions about Muhammad and the Qur'an
17 Core Questions & Answers (/core, /core/all)	Explained <i>from a Christian perspective</i> , short answer + fuller explanation + scripture references; printable collection	17 Core Questions explained <i>from a Muslim perspective</i>
Three researched essays (/essays, /essay/...)	Misuse of faith; why the Gospels differ; memory research	Three parallel essays (see §6)
Gospels & topics, New Testament reader, Old Testament & Jesus, Scripture search	Primary-text library	Qur'an reader, selected hadith, Earlier Scripture & the Qur'an, text search
Interpretations (/interpretations)	Worked comparisons of readings of one passage	Worked tafsir comparisons
Prophecy & later events (/prophecy)	Fulfilment claims examined	Qur'anic predictions and later events
How to read the Bible	Reading guide (genre, context, figures of speech)	How to read the Qur'an
Research library: glossary, claim checklist, reading paths, AI prompts	Study tools	Same four tools
Method, Respectful inquiry & nonviolence, About, Companion book, In preparation, Content status & privacy, Sitemap	Governance and transparency	Same pages, with Islam-specific commitments

3. Site map (proposed URL structure)

Hash-routed or path-routed to match the Jesus build.

/	Home
/questions	Start with a question (index of six)
/question/exist	01 Did Muhammad exist?
/question/sources	02 What do the earliest sources say?
/question/teachings	03 What did Muhammad teach?
/question/identity	04 Who did Muhammad claim to be?
/question/final-years	05 What happened at the end?
/question/quran	06 Is the Qur'an from God?
/core perspective)	Core Questions & Answers (17, Muslim

/core/all	Complete printable collection
/core/<slug>	Individual answers
/essays	Deeper questions (three researched essays)
/essay/when-faith-is-used-to-harm	
/essay/why-the-sources-differ	
/essay/memory-and-transmission	
/quran	Qur'an reader (114 surahs, search, topics)
/hadith	Selected hadith (curated, attributed, licensed)
/earlier-scripture (comparisons)	Earlier Scripture and the Qur'an
/scripture	Search all available text
/how-to-read-the-quran	Reading guide
/interpretations	Compare interpretations (tafsir)
/prophecy	Prophecy & later events
/section/library	Research library hub
/glossary	Plain-language definitions
/checklist	Claim checklist
/paths	Reading paths
/prompts	Guided AI prompts
/method	Our method
/respect	Respectful inquiry & nonviolence
/about	About the inquiry and the author
/book	The companion book
/in-preparation	Development plan
/preview	Content status, corrections and privacy
/corrections	Dated corrections log
/sitemap	All reading & tools

4. Home page

Hero. Eyebrow: *A seventh-century life. Questions worth asking.* Headline: *Who was Muhammad, and what does the evidence support?* Sub-line: *For Muslims, non-Muslims, sceptics and anyone willing to ask. Explore the evidence about Muhammad and the Qur'an, understand Muslim interpretations, and consider serious objections and unresolved questions.* Buttons: *Begin the inquiry · How we approach the evidence.*

Strapline band: *Read the sources. Understand Muslim belief. Examine the objections.*

Read · Search · Compare block. Search box across the Qur'an and available texts; quick links: *Browse all 114 surahs · Meccan and Medinan surahs · Earlier Scripture and the Qur'an · How to read the Qur'an · Compare interpretations · Prophecy & later events.*

Three pillars. 01 Context — *Understand the history* (Arabia, Mecca and Medina, the sources). 02 Evidence — *Examine the central claims* (the Qur'an, the hadith, the non-Muslim witnesses). 03 Perspective — *Explore belief and doubt.*

Muslim understanding block. *Islam, faith and meaning.* Why did God send Muhammad? What is the Qur'an? What does Islam ask of a person? Explore all 17 questions, with short answers, fuller explanations and Qur'an and hadith references.

Deeper questions block. The three essays (§6).

Follow the question block. The six starting questions.

Research library block. *Before the answer, look at the source.* Starting framework table:

Source to examine	Questions to bring to it
The Qur'an	What does the text say, assume or leave unexplained? Which surahs are Meccan, which Medinan, and why does it matter?
The hadith collections	Who transmitted it, when was it written down, and how was it graded?
The sira (biographies)	How far from the events is the author, and what sources did he use?
Non-Muslim witnesses	What does each early reference corroborate, and how independent is it?
Manuscripts, inscriptions and coins	Which claims can material evidence help us assess?

Our approach block. Five steps (identical to the Jesus site): start with a question; go back to the sources; hear the strongest competing views; keep different kinds of claims distinct; leave room for uncertainty.

Companion book block. *The inquiry continues on the page.*

Write your question. Browser-stored note, not submitted.

5. Six Starting Questions (editorial, sourced, with limits)

Each follows the Jesus template: **The short answer** — *Start with the actual claim* — *Read the sources critically* — *What this establishes, and what it does not* — *Sources and reading notes* — cross-links.

01 — Did Muhammad exist? Short answer: Yes. The historical judgment that a man named Muhammad led a religious-political movement in western Arabia in the early seventh century is well supported — by the Qur'an itself, by the earliest non-Muslim references (Doctrina Jacobi, c. 634–640; Thomas the Presbyter, c. 640; Sebeos, 660s), and by inscriptions and coins within two generations. That conclusion is narrower than accepting every episode of the sira, the claim that the Qur'an is revelation, or the details of the hadith. Note the revisionist challenge (Wansbrough; Crone and Cook, *Hagarism*, 1977) and the mainstream response (Donner; Hoyland; Anthony).

02 — What do the earliest sources say? The Qur'an as the earliest Muslim text (Uthmanic codex, c. 650; Birmingham and Sana'a folios); the sira of Ibn Ishaq (d. c. 767) surviving through Ibn Hisham (d. 833); al-Tabari (d. 923); the hadith collections of al-Bukhari (d. 870) and Muslim (d. 875), and Shia collections such as al-Kulayni's *al-Kafi*. Distance from the events, dependence between sources and the isnad system. What each kind of source can and cannot answer.

03 — What did Muhammad teach? Tawhid (the oneness of God), the Day of Judgment, care for orphans and the poor, prayer, fasting, justice, the rejection of idolatry, the continuity with earlier prophets. Meccan warning and Medinan community law.

04 — Who did Muhammad claim to be? A messenger and warner (Q 13:7; 33:40 "seal of the prophets"), a human being who did not claim divinity (18:110), the recipient of a recitation he did not compose (10:15–16; 16:103). What "prophet" and "messenger" mean in the Qur'an. The honorific conventions Muslims use and why.

05 — What happened at the end? The conquest of Mecca (630), the Farewell Pilgrimage, the death in Medina (632), the succession question that produced Sunni and Shia traditions. Read the accounts of the final years before combining them.

06 — Is the Qur'an from God? The central claim. What the claim is (recitation revealed through Gabriel over about 23 years), the Muslim arguments (inimitability, preservation, internal consistency, prophecy, the Prophet's unlettered status), the historical and literary questions (composition, redaction, variant readings, relationship to late-antique Jewish and Christian material), and what remains uncertain. This is the structural equivalent of *Did Jesus rise from the dead?* — the question on which the others turn.

6. Seventeen Core Questions & Answers — explained from a Muslim perspective

Framing text (mirrors the Jesus page): *These answers explain a Muslim understanding of Muhammad and the Qur'an. Historical evidence, theological interpretation and personal belief are distinguished. Readers are welcome to question the reasoning and compare perspectives.* Each answer: **The short answer**, then headed sub-sections with Qur'an and hadith references, ending with a note on what is early, what is later, and what is disputed within Islam.

1. **Why did God send Muhammad into the world?** — Mercy to the worlds (21:107), restoration of the religion of Abraham, warning and guidance, a messenger to the Arabs and then to all (7:158, 34:28).
2. **What is the Qur'an, and how do Muslims understand it came to be?** — The uncreated/created word debate, revelation over 23 years, the role of Gabriel, memorisation and writing, the collection under Abu Bakr and Uthman.
3. **Who is God in Islam, and why does Islam reject the Trinity?** — Tawhid (112), the 99 names, 4:171 and 5:73, the Islamic account of what went wrong in Christian doctrine.
4. **What was the path of Muhammad — from Mecca to Medina — and why did it take that shape?** — Persecution, the Hijra (622), the constitution of Medina, Badr, Uhud, the Trench, Hudaibiyya, the return to Mecca.

5. **How does Islam deal with human sin without a cross?** — No original sin (Adam forgiven, 2:37), repentance (tawba), mercy and justice, intercession, the scales (21:47), why Islam considers substitutionary atonement unnecessary.
6. **Did Muhammad come to show people how to live, and what does following him involve?** — The Sunnah, the five pillars, the six articles of faith, adab, the balance of law and spirit.
7. **What does Islam say about Jesus?** — Virgin birth (19:16–35), miracles, the messiah, “a word from God,” not divine, not crucified in the Muslim reading of 4:157, his return. (Shared article with thejesusinquiry.com, with each site’s own framing.)
8. **Did Muhammad actually exist, and can the hadith be trusted?** — The Muslim science of hadith (isnad, matn, grading), the Western critique (Goldziher, Schacht) and the responses (Motzki, J. Brown).
9. **Did Muhammad claim to be the final prophet, and what does “seal of the prophets” mean?** — 33:40, finality, the status of later claimants, the Ahmadiyya question handled factually and without hostility.
10. **Why does the Qur’an speak the way it does — not in order, not as a story?** — Oral recitation, surah structure, Meccan and Medinan registers, repetition, i’jaz (inimitability), translation versus recitation.
11. **Why do Muslims believe the Qur’an has been preserved unchanged, and what does the evidence show?** — 15:9, the Uthmanic standardisation, the seven/ten readings (qira’at), the Sana’a palimpsest, early manuscripts, what “unchanged” does and does not mean.
12. **What did Muhammad actually ask of people?** — Belief, prayer, charity, justice, honesty, kindness to parents and neighbours, the ethics of the Farewell Sermon.
13. **If Islam is the final religion, what about everyone else?** — People of the Book, 2:62 and 5:69, 3:85, the fate of those who never heard, the range of Muslim views from exclusivist to inclusive.
14. **Why is there suffering, and what does Islam say about God’s will?** — Qadar, trial (2:155), free will and divine decree, the Ash’ari–Mu’tazili debate, patience (sabr) and trust.
15. **What is the message in one sentence, and what difference does it make on a Tuesday?** — The shahada; daily prayer, remembrance, honesty in trade, the ordinary life of a believer.
16. **How has Islam been misused, misread and perverted — in violence, in politics, in the treatment of others — and what does that prove?** — Jihad in the Qur’an and in law, 9:5 and 2:256 in context, abrogation claims, Kharijites to modern extremism, Muslim scholarly condemnation; what misuse proves about a tradition and what it does not.
17. **Why do Sunni, Shia and other Muslims differ, and does that weaken or strengthen the case?** — Succession, imamate, hadith canons, law schools, Sufism, Ibadi, Ismaili; diversity as a feature of a living tradition rather than a defect, and the argument on the other side.

Printable **complete collection** page with jump index, exactly as on the Jesus site.

7. Three researched essays (“Deeper questions”)

Each essay: several thousand words, numbered sources, attributed quotations, a dated “sources checked” line, and the note that specialist review remains pending.

A. When faith is used to harm — Islam, power and responsibility. A verse can be quoted correctly and still be used wrongly. The “sword verse” (9:5) and 9:29 in their context; 2:190–194; 8:60; 5:32; 2:256 (no compulsion). The classical rules of war; the abrogation (naskh) argument and its critics; the historical cases (early conquests, the Kharijites, the Assassins, colonial and post-colonial violence, modern terrorism) and the record of Muslim scholarly condemnation (for example the 2005 Amman Message and the 2014 open letter to ISIS leadership). Also: harm to Muslims by misreading — anti-Muslim hatred and the use of these same verses by hostile readers. Practical questions for religious authority.

B. Why the sources differ — Qur’an, hadith and sira in careful comparison. Sometimes a difference is understandable; sometimes it is a difficulty. Qur’an and hadith on the same event; sira accounts that disagree (for example the first revelation, the Satanic-verses report, the age of Aisha); the variant readings (qira’at); the Sana’a palimpsest; how Muslim scholars handled differences (abrogation, harmonisation, grading) and how historians handle them (dating, dependence, tendency). What a particular difference allows us to conclude.

C. What memory and transmission research can tell us. Oral transmission, memorisation (hifz), the isnad system, and the modern study of memory. The same six memory studies used on the Jesus site, plus research on oral-formulaic transmission and on long chains of transmission. Why memorised text and reported sayings are different cases, and why neither “it was all invented” nor “it was perfectly preserved” is an assumption the evidence supports in advance.

8. The texts: reader and library

Qur’an reader (/quran). All 114 surahs with short introductions (name, Meccan/Medinan, themes, traditional occasion of revelation where attested), verse numbering, full chapters, topic index (fear, mercy, justice, Jesus, Moses, women, war, wealth, prayer...), search by word, topic or reference. Display Arabic alongside the English where licensing allows. Mark the translation and its date prominently on every page, as the Jesus site does with the World English Bible.

Translation and licensing — a decision to make before building. The Jesus site uses the public-domain World English Bible. For the Qur’an, the public-domain English options are Pickthall (1930) and, in Canada and most of the world, Yusuf Ali (1934; check status for the US). Both are dated in style. Modern translations (Sahih International, Abdel Haleem, The Study Quran) are copyrighted and would require a licence. For hadith, the standard English translations on sunnah.com are also under copyright; options are (a) licensed excerpts, (b) short quotations with attribution under fair dealing, or (c) commissioned translations. Record the decision and the provenance on the content-status page.

Selected hadith (/hadith). A curated set (not a full collection): the hadith of Gabriel (the pillars and the articles of faith), intentions, the Farewell Sermon, mercy, neighbours, knowledge, the Prophet's description, plus the hadith used in the Core Questions and essays. Each with collection, book and number, grading as given by the collector, and a link to the full source.

Earlier Scripture and the Qur'an (/earlier-scripture). The equivalent of *The Old Testament and Jesus*: fourteen studies of passages where the Qur'an and the Bible meet. Read the texts, explore Muslim interpretations and examine significant alternatives. Proposed set:

1. Adam, the angels and the fall — Genesis 2–3 / Q 2:30–39; 7:11–25
2. Noah and the flood — Genesis 6–9 / Q 11:25–49; 71
3. Abraham, the idols and the sacrifice — Genesis 22 / Q 37:99–113 (which son?)
4. Joseph — Genesis 37–50 / Q 12
5. Moses and Pharaoh — Exodus / Q 20; 26; 28
6. David and Solomon — 2 Samuel, 1 Kings / Q 27; 38
7. Jonah — Jonah / Q 37:139–148; 21:87–88
8. Mary and the birth of Jesus — Luke 1–2 / Q 3:33–47; 19:16–35
9. The crucifixion — Gospel passion narratives / Q 4:157–158
10. “A prophet like you from among their brothers” — Deuteronomy 18:15–22 / Muslim and Jewish and Christian readings
11. “Ahmad” and the Paraclete — John 14–16 / Q 61:6; 7:157
12. The servant and Isaiah 42 — Muslim readings and the original setting
13. Song of Songs 5:16 (“altogether lovely” / “Muhammadim”) — a claimed reference examined
14. The People of the Book: Torah, Psalms, Gospel in the Qur'an (tahrif — corruption or misinterpretation?) — Q 2:75; 3:78; 5:47

Each study distinguishes the earlier setting, the Qur'anic use, and the reasoning behind a proposed connection.

Search all available text (/scripture). Qur'an, selected hadith and the Bible chapters used in comparisons.

9. How to read the Qur'an (reading guide)

A practical guide in nine parts, parallel to *How to read the Bible*:

1. Begin with context — Meccan or Medinan, the occasions of revelation (asbab al-nuzul), who is speaking and to whom.
2. Descriptive versus prescriptive — reports of events, commands, and commands with a specific audience or time.
3. Recognise the kind of passage — oath, narrative, law, eschatology, polemic, prayer, parable.

4. Metaphor, simile and personification — the Qur'an's own warning about clear and ambiguous verses (3:7).
5. Hyperbole and strong contrasts.
6. Stories and typology — the prophets as patterns.
7. Prophecy and the unseen.
8. Translation, recitation and differing readings — why Muslims distinguish the Arabic Qur'an from a translation of its meanings; the qira'at.
9. A practical way to read a passage — a worked example.

Named academic starting points (open-access university lectures and introductions, to be identified and verified at build time) and one named Muslim scholarly source, as the Jesus guide cites Yale lectures, *Dei Verbum*, BibleProject and Ligonier.

10. Compare interpretations (/interpretations)

Different questions. Different readings. Read the passage first, then compare what each approach asks and what its conclusions can establish. Traditions contain internal differences; a named commentator represents that source, not every Muslim.

Portraits of the tafsir traditions (equivalent of the four Gospel portraits): classical Sunni (al-Tabari, Ibn Kathir, al-Qurtubi); rationalist (al-Zamakhshari, al-Razi); Shia (al-Tabrisi, al-Tabataba'i); Sufi (al-Qushayri, Ibn Arabi); modern and reformist (Muhammad Abduh, Fazlur Rahman, Amina Wadud); historical-critical (Neuwirth, Sinai).

Worked comparisons (five to start):

1. *Fear and trust* — Q 2:155; 3:173; 9:40 ("do not grieve; God is with us").
2. *The Good Samaritan's cousins* — Q 2:177 (righteousness is not turning your faces...) and the hadith on the neighbour.
3. *The light verse* — Q 24:35: literal, theological, Sufi and literary readings.
4. *Wealth and the poor* — Q 2:261–274; 9:34–35; zakat: individual and communal applications.
5. *How interpretive methods differ* — Q 3:7 and the debate over who knows the interpretation.

Each with: the passage, two or three named readings, *a question to carry forward*, further reading.

11. Prophecy & later events (/prophecy)

Text. Context. Evidence. A fulfilment claim needs more than a resemblance. Identify the earlier text, its setting, the later event, the dates and independence of the sources, and the interpretation connecting them.

Collection A — Earlier Scripture and Muhammad: Deuteronomy 18:18; Isaiah 42; John 14–16 (Paraclete); Song of Songs 5:16; the Qur'an's claim that Muhammad is “written in the Torah and the Gospel” (7:157).

Collection B — Qur'anic predictions and later events: the Romans' defeat and victory (30:2–4, with the dating problem of the Byzantine–Persian war); entry into the Sacred Mosque (48:27); the preservation of the Qur'an (15:9); the promise of victory and the spread of the religion (24:55; 9:33); Abu Lahab (111) as a prediction of a death outside the faith.

Collection C — Hadith predictions: the conquests, the signs of the Hour, the “sign of the Hour” sayings — with the caution the Jesus site applies to Mark 13: a report written down after an event is not, by itself, evidence of a prediction before it.

Standing note: no modern headline or calculated date is presented as proof; prophecy discussion must never identify living populations as targets.

12. Research library tools

- **Glossary.** Plain-language definitions: Allah, tawhid, shirk, Qur'an, surah/ayah, hadith, isnad/matn, sahih/hasan/da'if, sirah, Sunnah, sharia, fiqh, madhhab, tafsir, naskh, qira'at, Meccan/Medinan, Hijra, Ansar/Muhajirun, caliph, imam, Sunni/Shia/Ibadi/Ismaili, Sufi, jihad, dhimmi, People of the Book, i'jaz, tahrif, qadar, the five pillars, the six articles, and the honorifics (ﷺ / “peace be upon him”) with a note on how this site uses them.
- **Claim checklist.** The same seven questions (name the claim; identify the source; check the date and context; ask about independence; read for genre and purpose; compare the alternatives; state the limits).
- **Reading paths.** Newcomer · Muslim · Sceptic · Christian reader · Jewish reader · Reconsidering belief · Study group · 30-minute overview. Browser-stored progress.
- **Guided AI prompts.** The same three (compare interpretations; check an assumption; prepare a source review), rewritten for Qur'an and hadith, with the verification note that AI output is not evidence and that hadith numbers and tafsir citations must be checked against the source.

13. Governance pages

Our method (/method). Identical five steps and the three kinds of claim (historical judgment, theological interpretation, personal conviction). Status labels (Established, Widely held, Live dispute, Minority view, Speculative) with stated basis. Add two Islam-specific paragraphs: (1) *Muslim and non-Muslim scholarship* — the site uses both and names which is which; (2) *Review* — before public release, material on Islam should be read by reviewers from at least one Sunni and one Shia background and by an academic in Islamic studies, and any completed review will be identified accurately.

Respectful inquiry & nonviolence (/respect). Adopt the Jesus site's statement in full and add the Islam-specific commitments:

- We reject anti-Muslim hatred and hostility toward Muslims, and equally reject antisemitism and hostility toward Christians and people of other religions or none.
- **No visual depictions of the Prophet Muhammad** will appear on this site, out of respect for the majority Muslim view. Illustrations are of places, manuscripts, calligraphy and objects, and are labelled as illustrations.
- Passages about warfare, apostasy, punishment or the People of the Book are presented with speaker, setting, audience and the range of interpretations, and are never offered as a justification for harming anyone — Muslim or non-Muslim.
- Sectarian neutrality: the site does not adjudicate who is a “true Muslim.” Groups are named as they name themselves, with the fact of disagreement stated plainly.
- Named authors and schools, not “Muslims think...”
- Quotation does not establish the editor’s agreement.
- Standards for our own writing, participation policy (no public comments), raise-a-concern tool, correction policy — all as on the Jesus site.

About (/about). *Careful questions. Open possibilities.* For more than one kind of reader. Author paragraph (standard bio): *He draws on nearly 20 years of legal experience and now focuses entirely on research, writing, mediation, arbitration and parenting coordination. He does not currently practise law, and he encourages readers and the people he works with to get independent legal advice where they live.* Then: his experience informs the attention to sources and the difference between an assertion and its support; Islamic studies, Arabic and late-antique history require their own expertise, and the project does not claim independent specialist review. *An identity of its own* paragraph; link to Considered Press and to The Jesus Inquiry as a sister project; “Where the project stands”; full website outline (PDF).

The companion book (/book). *The Islam Inquiry — History, Evidence, Faith, and the Questions That Remain.* Book in development; no publication date or pre-order; link to the question collection and Considered Press.

In preparation (/in-preparation). Development plan, parallel to the Jesus site:

- *The World of Muhammad:* pre-Islamic Arabia; Mecca, trade and the Ka’ba; Byzantium and Persia; Jews and Christians in Arabia; tribal society; maps and chronology.
- *The Historical Muhammad:* birth and family; the first revelation; the Meccan years; the Hijra; the Medinan state; the campaigns; the conquest of Mecca; death and succession.
- *Examine the Evidence:* the Qur’an as a historical source; the earliest manuscripts (Sana’a, Birmingham, Tübingen, Paris-Petropolitanus); the hadith and hadith criticism; the sira; non-Muslim witnesses (Doctrina Jacobi, Sebeos, Thomas the Presbyter, the Khuzistan Chronicle); inscriptions and coins (the Dome of the Rock, 691/2); the revisionist debate and the evidence grid.
- *The Qur’an Question:* what is being claimed; the Muslim arguments; the composition and redaction debate; Jewish and Christian material in the Qur’an; the variant readings; what remains uncertain.
- *Islam and Other Religions:* Jesus in Islam; Moses and the Torah in Islam; Islam in Jewish and Christian perspective; Islam and Hindu, Buddhist and secular perspectives; compare the perspectives.

- *From Muhammad to Islam*: the Rightly Guided caliphs; the Sunni–Shia split; the law schools; the hadith canons; theology (Mu'tazila, Ash'ari, Maturidi); Sufism; reform and modernity; why Muslim traditions differ.
- *Belief and Doubt*: the strongest arguments and objections; women, slavery and the difficult moral questions; punishment and apostasy; faith, doubt and personal experience; reconsidering inherited belief; what can we reasonably conclude?

Content status and privacy (/preview). Available now / Research and review / In development / Corrections (dated) / Your information (browser-stored only; no analytics, newsletter, comments or advertising). Text provenance record for the Qur'an translation and hadith sources.

14. Editorial and design conventions specific to this site

- **Naming.** “Muhammad” (not “Mohammed”), “Qur'an” (not “Koran”), “Mecca” and “Medina,” “God” with “Allah” explained in the glossary; transliteration kept simple and consistent (no diacritics in running text).
- **Honorifics.** Explain the convention once; the site's own voice uses respectful plain naming consistently, and quotations keep their honorifics as written.
- **Calendar.** CE dates with the Hijri equivalent where useful.
- **Arabic.** Short Arabic terms transliterated and defined on first use; Arabic script where the text is displayed, never as decoration.
- **Visual identity.** Same typography and layout as the Jesus site, with a distinct accent colour and a geometric or calligraphic motif rather than figurative art. Theme colour to be chosen alongside the Jesus site's #283c35.
- **Every page carries** the respectful-inquiry line, the translation attribution, the “updated” date and the review-status link.
- **Cross-site.** A small “sister inquiry” link in the footer of each site to the other.

15. Build sequence (suggested)

1. Decide translation licensing (\$8) — this determines the reader.
2. Draft the 17 Core Questions as a document (as was done for the Jesus site), then the six Starting Questions.
3. Draft the three essays and the *Jesus in Islam* shared article.
4. Build the Qur'an reader, topic index and search.
5. Build Earlier Scripture, Interpretations and Prophecy collections.
6. Reading guide, glossary, checklist, paths, prompts.
7. Governance pages, content-status log, sitemap.
8. Private preview (noindex), then reviewer reading as described in §13, then public release.

16. Risks and how the outline handles them

Risk	Handling
Being read as hostile to Islam	Muslim perspective stated first and fairly in the Core Questions; objections stated as their defenders would recognise; no depictions; sectarian neutrality; respect page adopted before launch
Being read as a missionary site	Historical questions and critical scholarship given full room; status labels; “what remains uncertain” on every claim
Copyright	Public-domain or licensed translation chosen before build; hadith by short attributed quotation or licence
Factual error in an unfamiliar field	Named sources on every page; reviewer requirement; dated corrections log
Prophecy and violence passages misused	Standing rules in §11 and §13; never identify living populations; speaker/setting/audience on every difficult passage

Prepared 20 October 2026 from a complete read of thejesusinquiry.com (home, six starting questions, 17 Core Questions, three essays, New Testament and Old Testament readers, Interpretations, Prophecy, How to read the Bible, Research library tools, Method, Respect, About, Book, In preparation, Content status and Sitemap).