



My Great Love for Jesus Led Me to Islam

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My Great Love for Jesus Led Me to Islām

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I. Introduction

As a Catholic, I was led to believe that Catholicism was the only true religion, and that Judaism was only a preparation for Christianity. Hence the other religions were all false. In fact, I only heard about *Islâm* for the first time in 1978. I had learned that Muslims believed in the divine origin of Christianity and Judaism. The *Qur'ân* indicates that *Allâh* (the proper name for God in the Arabic language) had sent prophets to every land in order to guide people to the path of truth and righteousness.

In order to carve the Christian message into the depths of my subconscious, the Catholic Church designed a program which, when applied from childhood, had a very high probability of retention. This program affected people's beliefs and their behavior for the rest of their lives. In this scheme, the central figure is Jesus and the rites are mostly related to events surrounding his birth, supposed death and resurrection; from his birth, assumed to be in December, to his alleged crucifixion on Easter. These religious rites were introduced by human beings many centuries after Jesus' departure rather than by Divine Revelation.

According to tradition in Venezuela, at midnight on December 24th I used to wait for the arrival of Jesus to bring the gifts that I had requested in my yearly wish letter. Being from a poor family, and having several brothers and sisters, I understood that it was very difficult for "Child Jesus" to bring me what I had asked for. But I was often confused and puzzled because if Jesus had performed so many miracles as I had learned from nuns and priests, why was he not able to bring me a tricycle? Wasn't that request easier for Him than bringing dead

people back to life? Thus, for several years, the concept of “Child Jesus” left me disappointed.

As Easter was approaching, I used to watch televised stories of how Jesus was abused until he was hung on a cross to be crucified. I really wanted to climb inside the TV set and help him somehow. I asked God to help him, and asked Him not to let His ‘son’ be crucified. In the end, I would hide and cry because I was taught that “men do not cry.” I could not understand why such brutality was inflicted on such a good man. As a child, this incident cultivated in me an intense love for this great prophet of God. As for other children, perhaps the toys they received on Christmas – as an answer to their wish letters – was the cause of their affection towards Jesus.

If the objective of the Church was to somehow infuse a feeling of reverence for Jesus, in my case they were successful. I learned to love Jesus more than my own parents. However, while still a child, I started to question the power of God. The concept that I had about God was that He could do whatever He wanted. He had created the universe, the earth, the sun, the moon, the stars, and human beings. I wondered why He could not save Jesus from being crucified on the cross. In order to resolve this dilemma, on one occasion I climbed a small wall in the backyard of my house and challenged God, saying: “If You are really so powerful, and can do whatever You like, then make me fly when I jump from this wall. Otherwise, I will not believe that You are so powerful, because You could not save Jesus from the cross either.” Fortunately, the wall was not so high and I fell to the ground. With every attempt to fly I became more and more convinced that God was not so powerful after all. A childish analysis indeed!

Later on in life when I started high school, my parents allowed me to work with an old man who was a photographer and I accompanied him to many places. It turned out that he was also a very famous fortuneteller. Wherever we went, many of his female clients would ask him about events that would happen in their future. For this task, he used to smoke brown tobacco, and as it was being consumed and the ashes fell, he would ‘reveal’ information to his clients. I also learned that he used to hypnotize people in order to learn hidden things about their lives and would then respond to their queries.

All of these experiences were stored in my subconscious at a very early age. During this period, my parents were attending a center that specialized in parapsychology. I accompanied them several times to see what was happening and it was in this center that I learned about the concepts of meditation, spirits, possession and what I thought was dead people speaking to the living¹. Here I learned to pray twice daily at a small altar that my father had built with great care and dedication. At one of the gatherings I attended, the leader of the session prepared a talisman for me, which he said would protect me, so I took it with me wherever I went.

Meanwhile, I continued to think about the crucifixion of Jesus. At the time, my father had a book that he read

¹ In reality, the dead do not talk to the living; rather, devils imitate the voices of the dead and communicate through the living. On the other hand, *Qur'ân* recitation and Prophetic supplications are effective in ridding people of all evil spirits. The fact that any Muslim can perform such acts is clear proof of the miraculous nature of the *Qur'ân*. As for those who supplicate to other than *Allâh* or use the Bible to rid others of possession by devils, it is no more than a cooperation with those evil spirits or using other evil spirits to get rid of other ones.

frequently. It was entitled "The Life of Jesus Dictated by Himself." He once told me that according to this book, Jesus had traveled to places away from Jerusalem, which made me a little optimistic about finding an answer to my question regarding his crucifixion.

When I graduated from high school, I was granted a scholarship to study engineering in the USA, which I happily accepted. However, before traveling in 1977, I had a bad experience that affected my belief in Christianity. I saw two Christians help a man who had suffered from an epileptic attack on the street. But afterwards, they searched his wallet and stole some of his money.¹ In spite of the fact that individual acts cannot by any means be considered indicative of the validity or invalidity of a religion, this incident greatly affected me. Perhaps to many people this event might seem insignificant, but I had witnessed my father punish my brother severely when he brought home the equivalent of twenty-five cents and could not provide him with a satisfactory explanation as to where he got it from.

¹ Some Biblical texts clearly forbid stealing and other acts of evil, as in the ten commandments: "And God spake all these words, saying, I am the LORD thy God...Thou shalt have no other gods before me...Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above...Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God...Thou shalt not take the name of the LORD thy God in vain...Honor thy father and thy mother...Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife...nor any thing that is thy neighbor's." (Exodus 20:1-17) These texts are considered to be a section of the Bible that is in line with the *Qur'ân*, only that their impact on people's lives has almost vanished due to the existence of other texts in the Bible that allow their violation. Out of mercy to humankind, God revealed the *Qur'ân* as a criterion over its predecessors.

II. My Experience in the United States of America

In 1977, I arrived in the United States of America to begin studies at one of the universities. First, I had to go to a school to learn English, and there I met many people of different beliefs from various parts of the world. In Seattle, Washington, at the English language school, I had a roommate from Saudi Arabia who was working on his master's degree and whose name was Fouad. One day, he asked me if it was alright for him to pray in the room. I told him that I did not have a problem with it. I was surprised, since it was the first time I saw a Muslim perform his prayers. Before starting to pray, he performed ablution. He washed his hands, rinsed his mouth, and washed his face and arms¹ in the small sink in our room. It was the first time I had seen someone wash his feet in a sink meant for washing hands. Then I observed the movements of his prayers. He stood up, bowed, knelt down, and prostrated. At that point I remembered how we used to pray in the church by only kneeling down and what

¹ *Islām* assigns great importance to the issue of cleanliness. For example, the cleanliness of the dress, body, and place in addition to making ablution a requirement for the validity of performing formal prayer. Ablution is also recommended before recitation of the *Qur'ân*, and going to bed. Washing the entire body is an obligation after sexual intercourse and is a commendable act before the attending of the congregational Friday prayer. Other acts, such as washing the mouth, brushing teeth, trimming nails, removing the pubic and armpit hair, trimming the moustache, using perfume, tidying up living places, removing harmful objects from the way of others, abstaining from polluting public places and utilities, keeping shady places clean, etc. are all acts encouraged and enjoined by *Islām*. These are also acts that bring one nearer to God, and for which one is rewarded by Him. No other religion comes anywhere near *Islām* as far as cleanliness of the body and soul is concerned.

Fouad did was different. A short time later he left the institute, and for several months, I did not see another Muslim pray.

During break time at the English institute, foreign students from various countries used to meet and discuss a variety of topics. I clearly remember that on one occasion, as we were discussing the origin of religions and prayers I told them: "You pray the way you do because that is the way your ancestors used to do." I went on to tell them that their ancestors used to worship the sun, the moon and the stars, and since then, that tradition has been transmitted through all the generations up to the present. I had even started to have doubts about the origin of belief in God. However, due to my deep Christian roots I did not become an atheist.

One day I went to visit a mosque and I observed many people praying the same way that I had seen Fouad pray previously. After the prayer, they all remained seated on the floor which was very cold to listen to a sermon. Since the rest of the people were sitting, I joined them and listened to all that the *imam* had to say. His name was Jamil Abdul-Razzaq from Iraq, and he was giving a talk in English about "Backbiting." I remember that his voice was high pitched and emotional. As he spoke, he looked around the audience as if somebody had spoken ill of someone else, but he did not point out anyone specifically. I think his objective was to instill a feeling of guilt in those involved in backbiting.

That same day, someone sent me an envelope with some booklets comparing *Islām* and Christianity. They took me a long time to read as I was then busy starting as a freshman at Oklahoma State University. It was through the comparative booklets that I learned that *Islām* and the

message of Jesus were both revelations from God. Jesus said that the message he was conveying was not his but God's: "...for I have not spoken on my own, but the Father who sent me has Himself given me a commandment about what to say and what to speak." (John 12:49). Likewise, the revelation that Prophet Muhammad conveyed to the rest of humanity, was sent by God through Angel Gabriel: "**And indeed, the Qur'ân is the revelation of the Lord of the worlds. The Trustworthy Spirit [i.e., Gabriel] has brought it down upon your heart, [O Muhammad] - that you may be of the warners ...**" (*Qur'ân* 26:192-194)

Therefore, the truth of every religion and the proof of its divine origin depends fundamentally on the accuracy with which the original revelation from God was preserved and transmitted to the rest of humankind. The level of deviation and uncertainty depends on the degree of precision with which every word revealed to the prophets was transmitted to others. If these words have not been accurately transmitted and have instead suffered adulteration, it is highly likely that the essence of the original message would be lost forever. Consequently, in order to make a just and unbiased comparison between Christianity and *Islām*, it is necessary to determine the extent to which the original Gospels and the *Qur'ân* have been kept free from adulterations, additions or deletions. What follows in this book is a brief comparison between Christianity and *Islām*; the two most influential religions in the world with the highest number of followers from all races and nations, and the two most closely associated faiths. I hope that by the will of God this book will assist the seeker of truth in his or her search for the true religion.

III. The Gospels

The four well-known Gospels of Matthew, Mark, Luke and John are found in the New Testament section of the Bible. They were written between 70 CE and 115 CE; decades after Jesus had departed, and were supposedly based on documents that have since been lost. The Gospel according to Mark was the first one written in the Greek language in Rome, at least 40 years after Jesus' departure. The Gospel according to Matthew was written in Greek about 90 CE. The Gospel according to Luke was written in Greek approximately 80 CE. These three Gospels are called Synoptic because they are supposed to have originated from the same lost documents. The Gospel according to John¹, on the other hand, is profoundly different from the Synoptic Gospels. It is in this Gospel that the divinity and preexistence of Jesus was expressed, even though Jesus never confirmed this in the statements attributed to himself. This gospel was written between 110 and 115 CE.

The Gospels were composed after the first followers of Jesus had been divided into several sects. It can be confirmed that they were written in order to reflect the conception of the practical needs of the community. Although traditional sources were utilized to write them down, the writers did not exercise great care to keep the original content free from additions, deletions and other forms of corruption, as the content was meant to serve the writers' personal interests. This fact was confirmed by

¹ This John is not one of Jesus' disciples. According to Encyclopedia Britannica, which was co written by 500 Christian scholars, "the Gospel according to John is definitely and undoubtedly a fabrication."

Christian authorities¹ after the *Qur'ân* had stated it more than 14 centuries ago.

It is worth mentioning that these four Gospels were not the only documents written in the centuries following the departure of Jesus. There were many others such as the Gospels of Jacob, Peter, Thomas, Philip, and Barnabas. If we consider the “The Gospel According to the Hebrews,” for example, it was a document written in Aramaic, the same language spoken by Jesus. It was utilized by the Nazarenes who negated the divinity of Jesus and considered him no more than a great prophet. In the fourth century CE, the Gospels According to Mark, Matthew, Luke and John were included in the body of the main Biblical text, and the Church declared the remaining existent documents to be heretical. However, additional changes continued to be made in these Gospels even though they had already been declared to be “The Word of God.” And as years passed by, the same Gospels appeared with different texts from their predecessors, which is undisputed evidence of the kind of corruption affecting these books.

¹ According to Encyclopedia Britannica, “Important intentional changes, such as the insertion and addition of whole paragraphs took place ...” V2, pp. 519-521. In the introduction to the Catholic Bible (p.13), it is stated that that the copyists had clearly inserted things over the centuries that were not part of the Scriptures, and as a result of that the text that we have now has reached us pregnant with all kinds of corruption, which is manifest in all copies. Also, in *Preface to the King James Version*, produced by 32 Christian scholars backed up by 50 consultative bodies, we read: “Yet, the King James Version has grave defects ... and these defects are so many and so serious ...”

Among the many factors to be considered when analyzing the veracity of the Four Canonized Gospels and the authenticity of the messages that came along with them, are the following:

1. The original Gospel as was revealed to Jesus and is mentioned in the *Qur'ân*.¹ as well as in the contemporary Gospels, does not exist today²
2. The first records about the sayings of Jesus which were made shortly following his ascension to heaven have been lost.
3. The Gospels were written between 70 and 115 CE, decades after Jesus' departure, and were based on lost documents. As a consequence, there was a loose manipulation of the content.
4. None of the Gospels' authors saw Jesus or heard him speak. Hence, they were not eyewitnesses.
5. The Gospels were written in the Greek language while Jesus spoke Aramaic.
6. The present Gospels and most of the Epistles were not chosen and validated until the fourth century CE, when a resolution by a minority of the Council of Nicea was enforced in 325 CE. Before this date the Gospels did not have any canonical authority, and were changed by the writers of different sects in order to comply with their

¹ God said about Jesus "...and We gave him the Gospel, in which was guidance and light..." (*Qur'ân* 5:46)

² "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." (Mark 14:9 and Matthew 26:13). And whoever wants to learn about the original concepts of Jesus' teachings should read the *Qur'ân*.

personal interests and desires. Up to the present day the practice of tampering with the text is still prevalent.

7. The vast majority of the New Testament is composed of the writings of Paul and his students. Paul, who never saw or heard Jesus speak, was initially one of the most prominent enemies of Jesus' ministry. He killed many followers of the Messiah and imprisoned them (Acts 8:3, 9:1-2). He afterwards forced them to confess to lies against Jesus (Acts 26:11). But when Saul (later called Paul) supposedly converted, "he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles..." (Acts 9:26-27). This event occurred after Paul claimed that Jesus appeared to him and spoke to him on the way to Damascus. He bore witness for himself¹ without presenting any evidence establishing the truth of his claim (Acts 9:3-8). Surprisingly, he suddenly became the chief spokesman in the name of Jesus claiming that he was appointed by Jesus to preach to the world (Acts 9:3-6).² Paul also accused those who "believed not that he was a

¹ There was no eye-witness to support Paul's claim except for himself. Such testimony for one's self is rejected according to the Bible itself. John 5:31 states: "If I bear witness of myself, my witness is not true." Added to this is the fact that there are several other contradictions in the narrative. For example, in Acts 9:7 "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man," while in Acts 22:9, we read: "but they heard not the voice of him that spoke to me." With this claim, Paul managed to achieve what he could not achieve by force

² According to 1 John 4:1 "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Paul himself confessed to lying in his preaching "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?" (Romans 3:7).

disciple" of erring concerning the faith (1 Timothy 6:20-21). He described Barnabas, who had been good to him, as "...carried away with their dissimulation," (Galatians 2:13). Paul even gave himself the right to propagate teachings that were contradictory to those taught by Jesus Christ and went against "the law" which Jesus came to fulfill¹ (Acts 21:20 and Romans 7:6). "Thus, we find: "When Paul would have entered in unto the people, the disciples suffered him not" (Acts 19:30). He also declared that, "All they which are in Asia be turned away from me" (2 Timothy 1:15), and "No man stood with me, but all men forsook me" (2 Timothy 4:16).

8. The oldest Biblical manuscripts we have access to, are Codexes Vaticanus, Sinaiticus and Alexandrinus; all dating back to between the 4th and 5th centuries AD. The extent of alteration the Gospels were subjected to prior to these dates can hardly be determined, considering that the

¹ "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew 5:17-18). Paul sought to gather round himself as many followers as possible even if his means to do so happened to go against the teachings of Christ or his ways of propagation. In 1 Corinthians 9:19-23, Paul confesses to horrendous acts of cheating lying and deceit to achieve his purposes. He says: "19. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 20. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21. To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. 22. To the weak became I as weak, that I might gain the weak: I am made all things to all men that I might by all means save some. 23. And this I do for the gospel's sake, that I might be partaker thereof with you."

language of the Gospels was Greek while Jesus spoke Aramaic.

9. There are many discrepancies in several places between the fourth and fifth century manuscripts.¹

10. The Gospels, seen as a whole, together with the Epistles, contain many errors and contradictions.² There is also great uncertainty among Biblical scholars as to who the authors of the Gospels actually were.

These facts are mentioned here as evidence that the Gospel of Jesus as revealed by God has not reached us in its original form. In this way, it can be affirmed that the four Gospels included in today's Bible and the Epistles that accompany them cannot be considered similar or equivalent to the Gospel revealed to Jesus. As proof of this assertion, the following information is presented:

The New Testament, on which modern Christian doctrines rest, has undergone radical changes and almost every new edition differs from the others. Some of the changes that are now being implemented are so fundamental that they strike at the very foundation of Christianity. For example, the only two references to the

¹ Some Biblical scholars point to the existence of thousands of manuscripts from the Gospels but what is the true value of these manuscripts if amongst the thousands, we cannot find two that are alike?!. According to the International Translation of the New Testament ... "All the versions of the New Testament that reached us were not similar."

² The numerous errors contained in the Bible led Robert Kehl Zeller to say in his "The Authenticity of the Holy Bible" that no other book ever suffered as many changes, errors and corruptions as the Holy Bible. This is in clear contrast to William Muir's and Laura Vagliari's statement about the *Qur'ân* (see footnote 2, Page 21 and footnote 1, Page 22.)

ascension of Jesus that were found in the Gospels of Mark and Luke have now been deleted from the Revised Standard Edition (RSV), 1952. These passages contained evidence cited to support Jesus' ascension as follows:

So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God. (Mark 16:19)

And it came to pass; while he blessed them, he was parted from them, and carried up to heaven. (Luke 24:51).

The aforementioned verse from Mark 16:19, has been removed along with a number of other verses that immediately preceded and succeeded it. As for Luke 24:51, the words, “carried up to heaven” were removed.

In Matthew 16:27-28, we read: “**For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.**” As this prophecy never came true, it can only be concluded that it was a fabrication ascribed to Jesus Christ who was a true prophet of God and whose prophecy cannot be mistaken.

The Gospel of Matthew contradicts itself on the same page when talking about Peter. While Jesus says of him: “**And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee ... That thou art Peter ... And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.**” (Matthew 16:17-19). Matthew 16:23 stands in total contrast to all this as it

states: "But he (Jesus) turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

During the alleged crucifixion events, Matthew 27:44 says: "The thieves also, which were crucified with him, cast the same in his teeth." Here the two thieves are mentioned as acting together. However, Luke 23:39-40 states: "And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation?" In the latter example, the two thieves are not acting together; rather they are in opposition to each other. There are too many other contradictions in the Bible to record here.

The changes, alterations and contradictions, are not found only in the New Testament but also in the Old Testament¹. For example, in 2 Kings 8:26, we are told: "Two and twenty years old was Ahaziah when he began to reign." This contradicts 2 Chronicles 22:2, which states: "Forty and two years old was Ahaziah when he began to reign" Another contradiction is found

¹ Vatican Ecumenical Council II (1962-65) admitted to the existence of errors in the Old Testament. "Now the books of the Old Testament, in accordance with the state of mankind before the time of salvation established by Christ, reveal to all men the knowledge of God and of man and the ways in which God, just and merciful, deals with men. These books, though they also contain some things which are incomplete and temporary..." In *Providentissimus Deus* on the study of Holy Scripture issued by Pope Leo XIII on 18th November 1893, it is stated, "It is true, no doubt, that copyists have made mistakes in the text of the Bible;..." And confession is the master of evidence.

in 2 Kings 24:8: “Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months...,” when compared to 2 Chronicles 36:9 “Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem.”

2 Samuel 6:23: “Michal the daughter of Saul had no child unto the day of her death” stands contradictory to 2 Samuel 21:8, which reads: “But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholahite.” In the New Standard American Version of 1973, the name *Michal*, as in 2 Samuel 21:8, which appears in both King James Version and the New World Translation of Jehovah’s Witnesses, was replaced by *Mirab* to conceal the contradiction. Addressing the issue of seeing God as stated in both the old and new testaments, John 1:18 tells us: “No man hath seen God at any time.” This is also confirmed by 1 John 4:12. However, Genesis 32:30 tells a different story “And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.” Strangely enough, this is also confirmed by Exodus 33:11 “And the Lord spoke unto Moses face to face, as a man speaketh unto his friend.” And in Exodus 24:9-11, we are told: “Then went up Moses, and Aaron..... also they saw God, and did eat and drink.”

We also find in John 3:13 “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” This

again contradicts Genesis 5:24, which states: “**And Enoch walked with God: and he was not; for God took him,**” as well as 2 Kings 2:1 “**And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind ...**” Thus, was it only Christ who was taken up to heaven or Enoch and Elijah as well? Additionally, there are numerous conflicting versions of the Old Testament (Hebrew, Greek, Samarian, etc.) whose authors are in many cases unknown to Biblical authorities. The same situation applies to “the great majority of authors and editors of the books of the Bible, who were presumed to be God’s representatives by their people and were also anonymous”, according to the French version.

Islâm’s position relative to the Bible is one of fairness and unbiased judgment. It views the Bible as clearly a book that contains some truth; however, some falsehood has tainted its noble origin. The Islamic criteria for distinguishing truth from falsehood are the *Qur’ân* and teachings of the Prophet Muhammad. In simple terms, whatever contents of the Bible that are in agreement with the *Qur’ân* and *Sunnah* are acceptable and what is in disagreement is rejected. Other statements in it are not to be either believed or discredited. As for the original scriptures that God revealed to His prophets, Abraham, Moses, David, Jesus and others, firm belief in them is among the pillars of faith without which one cannot be a Muslim.

IV. The Authenticity of the *Qur'ân*

The final scripture revealed to humankind by God (whose proper name is *Allâh*),¹ the *Qur'ân*, has remained unaltered and free from human changes for more than 1400 years. This final message from God was revealed to Prophet Muhammad during a period of almost twenty-three years. It was revealed in segments of different lengths. As soon as he received a segment he recited it to his companions, who wrote it down and memorized it. In addition, the Prophet indicated to his scribes the precise location where each segment should be placed in the body of the text. In this way, the *Qur'ân* in its entirety had been written and memorized by hundreds of Prophet Muhammad's followers during his lifetime. Abu Bakr, the first Caliph, assigned Zaid bin Thabit the responsibility of compiling the first copy of the *Qur'ân* in a single text after Prophet Muhammad died. Then, following the orders of the third Caliph, Uthman, Zaid later prepared seven copies which were sent to the different centers of the Islamic world.

The existence of the *Qur'ân* in its original Arabic text, the existence of millions of people who memorized it verbatim in different parts of the world through the succeeding generations and the complete agreement of all its copies and manuscripts² testify to the authenticity of the

¹ “*Allâh*” is the same word that Arabic-speaking Christians and Jews use for God. It is a unique word grammatically, since it cannot be made plural or given a gender (i.e. masculine or feminine), which is consistent with the Islamic concept of God.

² In his book, “The Life of Mohamed”, William Muir states in reference to the *Qur'ân*, “There is probably no other book in the world which has remained twelve centuries (now fourteen) with so pure a text.”

last and final revelation sent as guidance to humankind. The entire *Qur'ân* is the literal Word of God without the least addition or omission. When God says in the *Qur'ân*, “**Say, “He is Allâh, [who is] One,”** Prophet Muhammad, the conveyor of the message, would not have been able to change a single letter or a word from that divine statement. He had to say what he was commanded to: “**Say, “He is Allâh, [who is] One,”** without omitting the imperative verb “say.”¹

Also, the Prophetic narrations (called *hadiths*), which are the second source of Islamic legislation and were also revealed by God, in meaning but not in word, were recorded and kept separate in the books of Hadith. On the other hand, the Bible cannot claim such an untarnished existence, being a mixture of words allegedly said by God, others ascribed to the prophets while still others spoken by people.

It is clear to anyone who reads the *Qur'ân* that this Book focuses entirely on the oneness of God. It does not depict the life of Prophet Muhammad or his heroism like most people tend to believe. Any person who reads the *Qur'ân* will clearly see that its aim is to promote belief that God is one, alone, glorifying Him, following His commands, and abstaining from what He has forbidden. The *Qur'ân* refers to Muhammad as a messenger of God, like all the other messengers who preceded him. Verse

¹ Dr. Laura Veccia Vaglieri states in her book “Apologia dell’Islamismo”, “But there is another proof of the Divinity of the *Qur'ân*: it is the fact that it has been preserved intact through the ages since the time of its Revelation till the present day. And so it will always remain, by God’s will, as long as the universe exists.”

3:144 reads: “**Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allâh at all; but Allâh will reward the grateful.**”

The Prophet is also described as one who is unable to benefit anyone, including himself, without the permission of God. Verse 7:188 tells us: “**Say, “I hold not for myself [the power of] benefit or harm, except what Allâh has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe.”**

In fact, there are even verses reproaching the Prophet for certain actions. There is an incident wherein a blind man interrupted him as he was calling a group of influential Makkans to *Islâm* and pleaded with the Prophet to give him some religious knowledge. In his eagerness to guide others, the Prophet frowned and ignored him for he knew that the blind man was of strong faith, and that there would be no harm if he waited until he finished his meeting. However, the Prophet was reproached by God in the *Qur’ân* (80:1-11), where He says: “**The Prophet frowned and turned away because the blind man came to him, [interrupting]. But what would make you perceive, [O Muhammad], that perhaps he might be purified? Or be reminded and the remembrance would benefit him? As for he who thinks himself without need, to him you give attention. And not upon you [is any blame] if he will not be purified. But as for he who came to you striving [for knowledge] while he fears**

[Allâh], from him you are distracted. No! Indeed, these [verses] are a reminder.”

The reader of the *Qur’ân* will also find verses that warn Prophet Muhammad in strong terms and even threaten him with death if he were to fabricate any saying in the name of God. Verses 69:44-47 read: “**And if he [Muhammad] had made up about Us some [false] sayings, We would have seized him by the right hand; Then We would have cut from him the aorta. And there is no one of you who could prevent [Us] from him.**”

The Arab pagans at the time of the Prophet accused him of forging the *Qur’ân*. At that point, God revealed to him various verses in which He challenged them to produce a book similar to the *Qur’ân*. Verse 17:88 reads: “**Say, “If mankind and the jinn gathered in order to produce the like of this Qur’ân, they could not produce the like of it, even if they were to each other assistants.”**” And verses 52:33-34 read: “**Or do they say, “He has made it up”? Rather, they do not believe. Then let them produce a statement like it, if they should be truthful.”**” But they failed to do so. The challenge was later reduced to 10 chapters as is clear from Verse 11:13, which reads: “**Or do they say, “He invented it”? Say, “Then bring ten sūrahs like it that have been invented and call upon [for assistance] whomever you can besides Allâh, if you should be truthful.”**” But they failed in this also. It was finally reduced to a single chapter. Verses 2:23-24 inform us: “**And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a sūrah the like thereof and call upon your witnesses other than Allâh, if you should be truthful. But if you do not, and you will**

never be able to, then fear the Fire whose fuel is men and stones, prepared for the disbelievers.” Verse 10:38 says: “Or do they say [about the Prophet], “He invented it?” Say, “Then bring forth a sūrah like it and call upon [for assistance] whomever you can besides Allāh, if you should be truthful.” They failed to accomplish this as well. This proves that the bitter enemies of *Islâm*, although very eloquent in Arabic, failed to compose a single chapter similar to that in the *Qur’ân*. Had they been able to stand up to the challenge, they would have saved themselves much time and effort spent in trying to put an end to *Islâm* by force.

Unlike the Bible, the *Qur’ân* is free from all kinds of error, discrepancy, contradiction or conflict with reason and science. In the *Qur’ân*, Verse 4:82, we read: “**Then do they not reflect upon the Qur’ân? If it had been from [any] other than Allāh, they would have found within it much contradiction.**”

The *Qur’ân*, which was revealed fourteen centuries ago, mentions facts only recently discovered or proven by scientists with the help of sophisticated equipment and advanced scientific research. For example, God speaks vividly about the phases of man’s embryonic development, saying: “**And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allāh, the best of creators.**” (*Qur’ân* 23:12-14)

The *Qur’ân* also refers to the formation of the universe and the big bang which began the process. Verse 21:30

reads: “**Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?**” The topic of this verse was the subject of the Nobel Prize in 1973. Modern science also proved that 80% of the cytoplasm of the living cell is actually water. For such precise knowledge to reach Muhammad, an illiterate man¹, more than 14 centuries ago is manifest proof that the *Qur’ân* is a word of God, and that Muhammad was His Messenger.

V. The Life and Mission of Jesus

Very little is known about the early years of Jesus’ life. The Virgin Mary gave birth to him in Palestine. All Muslims believe in and respect Jesus because of the references to him in the *Qur’ân* and the prophetic sayings as one of the greatest Prophets of *Allâh*.

The essence of his teachings was based on the belief in a unique God and worshipping no one but Him in addition. He also preached love and peace. He performed several miracles, never crediting them to himself, but indicating always that it was by God’s will.² In John 5:30, Jesus is

¹ In the *Qur’ân*, Verse 29:48, God says: “**And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt.**”

² In spite of this we find Christian preachers insisting on going against the teachings of Christ and considering his miracles as reasons to believe in his divinity. One may, therefore, be entitled to ask them: “Why do you not consider Moses God since he hit the sea with his staff and it parted?” (Exodus 14:16-29). His staff was also transformed into a reptile (Exodus 4:2-5). “Why did you not consider Joshua God though he ordered the sun and the moon to stop and they obeyed his command?” (Joshua 10:12-13). “Why was Elijah not considered God though he quickened the dead?” (1 Kings 17:20-22) “And what about Elisha who also brought the dead back to life?” (2 Kings 4:32-35). Even

quoted as saying: “I can of mine own self do nothing.” Luke 11:20 reads: “But if I with the finger of God cast out devils.” Jesus used to supplicate to God, Creator of the Heavens and Earth. Upon bringing Lazarus back to life, John 11:41-42 states: “And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.” Simon (Peter), a major disciple says: “Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.” (Acts 2:22) Even the people who witnessed those miracles knew that they were approved by God and that Jesus was a prophet of God. In the case of the widow’s son, whom Jesus brought back to life, those present proclaimed: “...that a great prophet is risen up among us; and, that God hath visited his people.” (Luke 7:16).

In the *Qur’ân*, this great Prophet of God is referred to as “*Isa ibn Maryam*” (Jesus, the son of Mary) 25 times, whereas the name of Prophet Muhammad himself is only mentioned 5 times.

In Chapter 3 of the *Qur’ân*, called *Aali-‘Imraan* (The Family of Imran) we read:

42. And [mention] when the angels said, “O Mary¹, indeed Allâh has chosen you and purified you and chosen you above the women of the worlds.

Elisha’s bones after his death raised the dead, (2 Kings 13:20-21). As for Ezekiel (37:7-10), he brought a whole army of thousands of people back to life. Still none of them is considered God or even a god.

¹ Maryam (Mary), the mother of the Prophet Jesus, is the only woman mentioned by name in the *Qur’ân*. Her name appears 34 times. In

43. O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer].”

44. That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed.

45. [And mention] when the angels said, “O Mary, indeed Allâh gives you good tidings of a word¹ from Him, whose name will be the Messiah, Jesus, the son of Mary, distinguished in this world and the Hereafter and among those brought near [to Allâh].

46. He will speak to the people in the cradle and in maturity and will be of the righteous.”

47. She said, “My Lord, how will I have a child when no man has touched me?” [The angel] said, “Such is Allâh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.

48. And He will teach him writing and wisdom² and the Torah and the Gospel

49. And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird³, then I breathe

addition, there is no single chapter in the Bible by her name, whereas an entire chapter in the *Qur’ân* is named after her. In fact, no Qur’ânic chapter mentions the names of Prophet Muhammad’s mother, his daughters or his wives by name. It is owing to the great love for Mary that many Muslims name their daughters after her.

¹ Referring to the prophet Jesus, who was conceived merely by a command from God – the word “Be.”

² i.e. the teachings of the Prophets

³ This miracle plus the miracle of *Al-Maa’idah* (the table of food that descended from the heaven) and others are mentioned only in the *Qur’ân*, but not in the Bible.

into it and it becomes a bird by permission of Allâh. And I cure the blind and the leper, and I give life to the dead - by permission of Allâh. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.

50. And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allâh and obey me.

51. Indeed, Allâh is my Lord and your Lord, so worship Him. That is the straight path.”

52. But when Jesus felt [persistence in] disbelief from them, he said, “Who are my supporters for [the cause of] Allâh?” The disciples said,” We are supporters for Allâh. We have believed in Allâh and testify that we are Muslims [submitting to Him].

53. Our Lord, we have believed in what You revealed and have followed the messenger Jesus, so register us among the witnesses [to truth].”

54. And the disbelievers planned, but Allâh planned. And Allâh is the best of planners.

55. [Mention] when Allâh said, “O Jesus, indeed I will take you and raise you¹ to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allâh alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.

56. And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers.”

¹ God saved Jesus and raised him to heaven alive, in body and soul without any harm or pain

57. But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allâh does not like the wrongdoers.

58. This is what We recite to you, [O Muhammad], of [Our] verses and the precise [and wise] message.

59. Indeed, the example of Jesus to Allâh is like that of Adam. He created Him from dust; then He said to him, “Be,” and he was.

60. The truth is from your Lord, so do not be among the doubters.

61. Then whoever argues with you about it after [this] knowledge has come to you - say, “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allâh upon the liars [among us].”

62. Indeed, this is the true narration. And there is no deity except Allâh. And indeed, Allâh is the Exalted in Might, the Wise.

And in chapter 19, called *Maryam*, God revealed:

16. And mention, [O Muhammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east.

17. And she took, in seclusion from them, a screen. Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man.

18. She said, “Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allâh.”

19. He said, “I am only the messenger of your Lord to give you [news of] a pure boy [i.e., son].”

20. She said, “How can I have a boy while no man has touched me and I have not been unchaste?”

21. He said, “Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people

and a mercy from Us. And it is a matter [already] decreed."

22. So she conceived him, and she withdrew with him to a remote place.

23. And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."

24. But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream.

25. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.

26. So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.'

27. Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented."

28. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste."

29. So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"

30. [Jesus] said, "Indeed, I am the servant of Allâh. He has given me the Scripture and made me a prophet.

31. And He has made me blessed wherever I am and has enjoined upon me prayer and Zakâh,¹ as long as I remain alive

32. And [made me] dutiful to my mother, and He has not made me a wretched tyrant.

33. And peace is on me the day I was born and the day I will die and the day I am raised alive."

¹ Zakâh is one the pillars of Islam. It is a fixed percentage of wealth on specified properties to be given to deserving poor and needy people.

34. That is Jesus, the son of Mary the word of truth about which they are in dispute.

35. It is not [befitting] for Allâh to take a son; exalted is He! When He decrees an affair, He only says to it, “Be,” and it is.

36. [Jesus said], “And indeed, Allâh is my Lord and your Lord, so worship Him. That is a straight path.”

Further, the words of Prophet Muhammad also include references to Jesus. In one narration, Prophet Muhammad says: **“Both in this world and in the Hereafter, I am the nearest of people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different but their religion is one.”¹**

In another *hadith*, Prophet Muhammad says: **“When any human being is born, Satan touches him at both sides of the body with his two fingers, except for Jesus, the son of Mary, whom Satan tried to touch but failed, for he touched the placenta-cover instead.”²** This was a response to the supplication of his grandmother “the wife of *Imrân*” when according to the narration in the *Qur’ân*, she said: **“...And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allâh].”³**

The *Qur’ân* considers the characters of Jesus and Muhammad equally pure, immaculate, and noble since both of them are prophets from the same Almighty God.

¹ Narrated by Al-Bukhari, *hadith* no. 3370.

² Al-Bukhari, 3216.

³ 3:36. Both the *Qur’ân* and Prophet Muhammad honored Jesus by stating that he was guarded from the evils of Satan. Actually, this is a refutation of the Biblical claim in Luke 4:2 that Jesus was **“tempted by the devil.”**

VI. Prophet Muhammad

Jesus had told the Jews that after him no prophet would appear among them, and that the Kingdom of God would be taken from them and given to a nation more worthy of it (Matthew 21:43). This nation was the descendants of Ishmael who had been rejected by the Jews.¹ The *Qur'ân* (61:6) states, “And [mention] when Jesus, the son of Mary, said, “O children of Israel, indeed I am the messenger of Allâh to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.” But when he came to them with clear evidences, they said, “This is obvious magic.”

In the New Testament, Jesus prophesizes the coming of Muhammad in these words: “Nevertheless I tell you the truth; It is for you that I go away: for if I go not away, but if I depart is come, he righteousness the Spirit of

il not come unto you; unto you. And when he world of sin, and of t: ... Howbeit when he, e will guide you into all

e

¹ Despite this re Allâh favored 1 Many stories especially M. Not only that the 10th of A day before i Children of Muslims h more than Prophets name the

The reader of the *Qur'ân* finds that for a certain period (*Qur'ân* 2:47). ink of them and their Prophets, by name 136 times in the *Qur'ân*. had encouraged Muslims to fast on nth of the Islamic calendar) and the e to Allâh for saving Moses and the of Pharaoh by parting the Red Sea. in commemoration of this event for also hold great respect for all the

truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come... He shall glorify me..." (John 16:7-14). Since that time, who has glorified Jesus as much as Muhammad did¹?

In the Gospel of Barnabas, one of the Gospels not recognized by the Church, Jesus says: "since men have called me "God," and "Son of God," God, in order that I be not mocked of the demons on the day of judgment, hath willed that I be mocked of men in this world by the death of Judas,² making all men to believe that I died upon the cross. And this mocking shall continue until the advent of Mohammed, the messenger of God, who, when he shall come, shall

¹ Many people went to extremes regarding the person of Jesus Christ. Some rejected him and spared no effort to discredit him, while others later denied his existence altogether considering him to be a fictional character. As for Jesus' teachings regarding the belief in only one true God, his so-called followers went off in another direction. It was only Islam that declared his prophethood and defended his character.

² According to the Gospels, Christ was betrayed for 30 pieces of silver by his treasurer. However, Ibn Kathir, in his Qur'ânic exegesis (Q. 4:157) and others say that the disciple who allegedly betrayed Christ did not actually do so; instead he sacrificed himself for Christ. After he had heard Christ say "**On the day of danger, whom shall I cause to look like me, and he shall be my companion in Heaven?**" that disciple expressed his willingness to be so, and so it was. Such selfless act is worthy of the disciples of Jesus Christ. On the other hand, the act of betrayal committed by Judas, according to the Gospels, is contradictory to other gospel narrations such as Matthew 19:28 "... when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." So, if Judas was a traitor, Jesus would have said "eleven thrones" not "twelve

reveal this deception to those who believe in God's law." (Barnabas 220).

Prophet Muhammad is mentioned several times in various places in the Old Testament. Such mention has survived distortion and corruption. For example in Deuteronomy 18:18-19, we read: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Makkah (Baca), where Prophet Muhammad received his divine revelations, is mentioned in Psalms 84:6, which says: "Who passing through the valley of Baca make it a well; the rain also filleth the pools."

The *Qur'ân* states in Chapter 3, verse 96, "**Indeed, the first House [of worship] established for mankind was that at Baca (Makkah), blessed, and a guidance for the worlds.**" Prophet Abraham also mentioned the same place where he raised the foundation of the sacred House of God (the *Ka'bah*) there, indicating that it was an arid area. In the *Qur'ân*, v. 14:37, we read: "**Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House.**" In addition, Isaiah 21:13 also mentions revelation from Arabia.

The fact that Prophet Muhammad would be illiterate and could not read is mentioned in Isaiah 29:12, "And when they give the book to one who cannot read, saying, 'Read this,' he says, 'I cannot read.' (ESV)

In *Sahih Al-Bukhari*, *hadith* no. 3, we find the following, about the first revelation to the prophet of *Islām*: "... He (**Muhammad**) was in the cave when the

angel came to him. He (the angel) said to him “Read.” He (Muhammad) said “I cannot read.” He (Muhammad) reports “So, he (the angel) held me so tightly that I felt exhausted, then let go of me and said “Read.” I said “I cannot read.” He held me again so tightly that I felt exhausted, then let go of me and said “Read.” I said “I cannot read.” So, he held me so tightly for the third time, then let go of me and said “Read in the name of your Lord who created ... created man from a clinging clot. Read and your Lord is the Most Generous ...”

In Chapter 7, Verse 157, the *Qur’ân* states: “**Those who follow the Messenger, the unlettered prophet whom they find written in what they have of the Torah and the Gospel.**”

In the year 571 CE, in Arabia, the prophesy of Jesus and his predecessors was fulfilled. The Comforter was born amongst the Children of Ishmael (*Ismaa‘eel*),¹ who were polytheists and idolaters. Muhammad stood out among his people due to the genuineness of his character, his love for truth and his compassion for the poor and weak. He came to be known as “*Al-Ameen*” (The Trustworthy) amongst his people. He was chosen by Almighty *Allâh* at the age of forty to be His last messenger and prophet to all humankind. He preached belief in the

¹ In spite of the fact that Ishmael was the oldest son of the Prophet Abraham as is clear from Genesis 16:16: “And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram,” and Genesis 21:5, “And Abraham was a hundred years old, when his son Isaac was born unto him,” the Bible comes to contradict itself by claiming otherwise in Genesis 22:2, “And he said, Take now thy son, thine only son Isaac, whom thou lovest.”

oneness of *Allâh*, the Creator, who alone deserves to be worshipped, Sustainer of the whole universe and all that it contains.

God supported Prophet Muhammad with many miracles that were confirmed by eye-witnesses, such as the splitting of the moon (Q. 54:1) and the hurricane that He sent to counter a full-scale assault by the enemy on Madinah (Q. 33:9). Such miracles were mentioned in the *Qur'ân* after their occurrence, and the unbelievers of the time, who were eager to find faults in the *Qur'ân* did not find any contradiction between the narration in the *Qur'ân* and actual events. As a result, many willingly embraced *Islâm*. As for the believers, those miracles strengthened their faith and belief in *Allâh* and His Messenger. Many other miracles were also mentioned in the *hadith*, such as the flowing of the water from between the fingers of Prophet Muhammad, the increase in the amount of food during the digging of the trench around Madinah, the telling of things to come, and of things unknown, which *Allâh* revealed to him. However, the living miracle of the Prophet is the *Qur'ân*. It mentions linguistic, scientific and legislative issues of a miraculous nature.

Prophet Muhammad lived among his companions, his family and people. There was nothing about him that was unknown or kept a secret. His life was an open book. The most minute details about his entire life were known to all those who believed in him as the Messenger of God and sacrificed for the sake of their belief in God, while Muhammad had nothing to give them except the revelations he received from the Lord of all beings.

He preached a message of brotherhood under the banner of *Islâm*, in which there was no distinction based on race, color, language, wealth or sex. This is confirmed

by the words of God in the *Qur'ân* (49:13): “**O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allâh is the most righteous of you. Indeed, Allâh is Knowing and Acquainted.**”

The Prophet emphasized that lineage has no value in the sight of God.¹ He said: “**Your Lord is One, and your father (Adam) is one. An Arab is not better than a non-Arab and a non-Arab is not better than an Arab, and a white person is not better than a black person and a black person is not better than a white person except through piety and righteousness.**²” This means that piety and righteousness are the criterion by which *Allâh* judges people, regardless of color or race.

Slavery was widespread throughout the world, and was sanctioned by the man-made religions of the time and by the Bible itself, as in Genesis 9:25-27, Exodus 21:2-12 and Ephesians 6:5. When God sent Muhammad with the last of His messages, the freeing of slaves became one of the greatest acts of goodness that would bring one nearer to God. Also, it became a praiseworthy means to gain His approval, pleasure and expiate sins and errors. God says in the *Qur'ân* (90:11-13) “**But he has not broken through the difficult pass. And what can make you know what is [breaking through] the difficult pass? It is the freeing of a slave.**”

¹ Abu Lahab, an uncle of Prophet Muhammad, rejected God’s message. As a result, Qur’ânic verses were revealed condemning him and he was promised Hellfire. His relationship to the Prophet provided no protection for him against eternal punishment.

² Narrated by Ahmad, 23105.

Prophet Muhammad was sent as “**a mercy to the worlds.**” This is stated in the *Qur’ân* (21:107). Prophet Muhammad said: “**The merciful are treated with mercy by Allāh. Thus, have mercy upon those on earth, so that He who is in Heaven may have mercy upon you.**”¹ Another *hadith* states: “**Whosoever does not have mercy upon the people will not receive mercy from Allāh.**”²

Prophet Muhammad was the living example of mercy. *Allāh* states in the *Qur’ân* (3:159): “**So by mercy from Allāh, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter...**”

The Prophet was compassionate even to his enemies. A clear example of his compassion was shown when he conquered Makkah. The Makkan pagans were sure that he would exact his vengeance on them. However, when he stood at the door of the Ka‘bah and said to them: “**How do you think I should act toward you?**” “**With kindness, gracious and merciful brother,**” they replied. “**Be it so,**” declared the Prophet. “**I say unto you as Prophet Joseph said unto his brothers:** “**No blame will there be upon you today. Allāh will forgive you; and He is the most merciful of the merciful.**”³ Then he said to them: “**Go, for you are free.**”⁴ It would have been easy for him to seek revenge for all the torture and death he and his followers suffered at their hands, yet he pardoned them all.

¹ Narrated by At-Tirmidhi, 1928.

² Narrated by Muslim, 5983.

³ These words are quoted in the *Qur’ân*. v. 12:92.

⁴ Narrated by al-Bayhaqi, 18648, 18647.

This clearly proves that he was indeed a mercy to humankind. In so doing, he was following the Qur'ânic instruction to be of those "...who restrain anger and who pardon the people and Allâh loves the doers of good." (3:134) Allâh also says in the *Qur'ân* (41:34-35): "Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good]."

When his companions appealed to him to ask for the descent of God's wrath on his enemies after they had broken his tooth and injured his head, he refused and said, "**Oh Lord, have mercy on my people for they know not what they are doing.**"¹

He never got angry over personal matters. All his anger was for the sake of Allâh. He used to say: "**The truly strong person is not one who fights others and defeats them, rather it is the one who restrains himself when angry.**"² He was an exemplary model of humility. Once a man came to him trembling with fear thinking he was about to meet a great king. The Prophet met him with all humility and said to him: "**Calm down, I am not a king. I am the son of a woman who used to eat cured meat in Makkah.**"³ In another *hadith*, the Prophet said: "**Whoever has in his heart an ant's weight of arrogance will not enter Paradise.**"⁴

¹ Ibn Hibban, 949.

² Muslim, 6595.

³ Ibn Majah, 3391.

⁴ Muslim, 225.

When a solar eclipse occurred at the time of the Prophet's son, Ibrahim's death, people began to say that the eclipse was due to his son's death. However, he summoned them and proclaimed: "**The sun and the moon are two of Allâh's signs. They do not eclipse for the death or birth of anyone.**"¹

In yet another *hadith*, Prophet Muhammad instructed his followers: "**Do not praise me excessively as the son of Mary was praised by the Christians. I am only a slave of Allâh. So call me the slave of Allâh and His messenger.**"²

One companion once said to him: "**You are our master and have more power and favor over all of us.**" The Prophet, angry at such a thought, – and his anger was only for the cause of *Allâh* - answered: "**Only Allâh is the Master! I am no one's master. Do not let the devil deceive you. I do not want you to raise me to a status higher than where Allâh has placed me. I am only Allâh's slave and His messenger.**"³

The *Shari'ah* (divine legislation) that Prophet Muhammad brought, made caring for the weak, the poor, the indigent, and orphans an integral part of *Islâm*. *Allâh* says in the *Qur'ân* (107:1-3): "**Have you seen the one who denies the Recompense? For that is the one who drives away the orphan and does not encourage the feeding of the poor.**" Neglecting the needy may also lead one to the Hellfire. *Allâh* says in the *Qur'ân* (69:33-34): "**Indeed, he did not used to believe in Allâh, the Most Great, nor did he encourage the feeding of the poor.**"

¹ Al-Bukhari, 1044.

² Al-Bukhari, 3372.

³ Ahmad, 12295.

Islām condemns all kinds of injustice, aggression and terror against the innocent. *Allāh* says: “...and do not transgress. Indeed, Allāh does not like aggressors.” (*Qur’ân* 2:190)

The *Qur’ân* also says: “Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely...” (*Qur’ân* 5:32). Such is the brutality of murder in *Islām*. Muslims are even encouraged to be kind to animals and are forbidden to harm them. On one occasion Prophet Muhammad said: “A woman was punished because she tied up a cat until it died. On account of this, she was doomed to Hell. She imprisoned it, not giving it food or drink, nor did she let it free to eat the vermin of the earth.”¹

He also reported the case of a prostitute who gave water to a dog dying of thirst, for which *Allāh* forgave her sins.² The Prophet was asked: “Messenger of God, are we rewarded for kindness towards animals?” He said: “There is a reward for kindness shown to every living animal or human being.”³

The message of *Islām* promotes tolerance and respect for the rights of non-Muslims. In a hadith, Prophet Muhammad said: “...Whoever does injustice to another having a covenant of protection (i.e. a non-Muslim), or falls short in giving one his right, or burdens one with more than he can bear or takes from one something

¹ Muslim, 5804.

² Al-Bukhari, 3392.

³ Al-Bukhari, 2323.

against his will, I will be his opponent on the Day of Judgment.”¹

The message of *Islâm* calls for fulfilling trusts and shunning all acts of betrayal. One *hadîth* states: “Give back what you have been entrusted with to whoever entrusted you with it, and do not betray one who has betrayed you.”²

Islâm also strongly disapproves of selfishness and calls for man to love for others what he loves for himself. The Prophet said, “A man is not considered a believer until he loves for others what he loves for himself.”³ Good morals and respect for women are also part of the Islamic message. The Prophet said: “The believer with the most complete faith is the one who has the best moral behavior. And the best among the believers are those who are best in treating their women.”⁴ Also, a man came to the Prophet and said, “O Messenger of Allâh, who is most entitled to my best companionship?” The Prophet said, “Your mother.” The man asked, “Who is next?” The Prophet replied, “Your mother.” The man asked again, “Who is next?” The Prophet again replied, “Your mother.” When the man asked for the fourth time, the Prophet replied, “Your father.”⁵ According to Islamic teachings, the reward for serving and looking after one’s mother is Paradise. The Prophet instructed a man who had consulted him about going for

¹ Abu Dawud, 3054.

² At-Tirmidhi, 1261.

³ Al-Bukhari, 13.

⁴ Ahmad, 7374.

⁵ Muslim, 6452.

jihad while he had a mother to take care of by saying “Stay with her because Paradise is under her feet.”¹

The Prophet also said: “Whoever has a daughter and does not humiliate her or favor his son over her will enter Paradise.”² Prophet Muhammad also stated: “Whoever has two daughters or two sisters, and treats them well will be my close companion in Paradise.”³ Thus, it is clear that kindness to women is strongly emphasized in Islamic teachings and is a major good act that may take one to Paradise.

According to the *Shari'ah*, males are responsible for the welfare of females, whether he happens to be a father, son, brother or even a ruler. She is entitled to her share of the inheritance, to a dowry at the time of marriage, to choose whom she wishes to marry, and to

¹ An-Nasa'i, 3106.

² Ahmad, 1966.

³ Ibn Abi Shaibah, 21179.

remarry after divorce and the like.¹ *Allâh* says in the *Qur'ân* (2:228): “**And due to the wives is similar to what is expected of them, according to what is reasonable.**”

¹ In Leviticus 15:19-30, we find: “And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even. And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation, and the priest shall make atonement for her before the LORD for the issue of her uncleanness.” The Bible not only condemns the woman to a lifetime of uncleanness and treats her like a source of impurity; it also treats her like an offender who has committed a crime that needs atonement as if it were her choice. The Bible depicts the woman in the most debasing and humiliating way. In 1 Timothy 5:10, it is considered a “good work” for a widow to wash the feet of saints. She is wicked (Zachariah 5:8) and should be forced to marry her husband’s brother after his death (Deuteronomy 25:5). She is ineligible for inheritance in the presence of male relatives (Deuteronomy 21:15-17 and Numbers 27:1-11) and a man reserves the right to sell his daughter (Exodus 21:7). Furthermore, a female divorcee is prohibited from remarrying (Matthew 5:32)

Islām also encourages kindness to parents and treating them with compassion even when they happen to be in opposition to *Islām*. *Allāh* says: “**And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. “But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness...”** (31:14-15).

Islām also calls for lenient and compassionate treatment of others. Another *hadith* states that: “**the Fire is forbidden from everyone who treats people with kindness, understanding, and compassion and is approachable.**”¹ As for those who are harsh, arrogant and inconsiderate, the Prophet counted them among the dwellers of the Hellfire.²

Islām honors and respects human rights, and the application of *Shar‘iah* laws guarantees a life of peace and harmony between people. The Prophet said: “**The bankrupt from my nation is one who comes to the Judgment with prayers and fasting and charity. However, he also brings with him (heinous deeds) as he has insulted, abused, stolen from, beaten or killed others. So those whom he wronged take of his good deeds to make up for the wrong he did to them. When his good deeds are finished and he still owes them, then their bad deeds are added to his until he is thrown into the Fire.**”³

Islām also calls for justice and tolerance even with the enemy. *Allāh* says: “**O you who have believed, be**

¹ Ahmad, 3937.

² Muslim, 7136.

³ Muslim, 6531.

persistently standing firm for Allāh, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allāh.” (*Qur’ân 5:8*)

Islām is a comprehensive religion that caters to the needs of the mind, body and soul, and is suitable for all people at all times. It enjoins all good deeds and orders abstention from all evil deeds.¹ Before his mission, the Prophet was married to Khadijah, a wealthy lady from Makkah, for whom he had worked as a merchant. When the news of his prophethood was made public, his people

¹ Among the many proofs of the prophethood of Muhammad is the fact that he was an illiterate man living in an environment that lacked education. In spite of this, he brought a complete law that addresses every aspect of human life at all times in terms of belief, acts of worship, dealings, morals, etc. He introduced perfect systems in marriage, divorce, pregnancy, parenting, alimony, inheritance, family and neighborly relations, criminal punishment, human rights, politics, economy, social life, etiquette of and how to conduct oneself when eating, drinking, getting dressed, traveling, sleeping, waking up, yawning, sneezing, seeking permission, visiting the sick, personal hygiene, etc. He did not bring all this from himself, and never claimed that such knowledge was his.

Had Muhammad’s aim been personal gain or glory, it would have gone against him to command his followers to perform certain acts such as having to perform ablution and prayer five times a day, washing after sexual intercourse, fasting – without even drinking water - a whole month from dawn to sunset every year, especially in Arabia, which is mainly desert with unbearable heat; let alone forbidding them from acts that are desired by the majority such as drinking, adultery, usury, gambling, etc. It is stated in Deuteronomy 18:20 and Jeremiah 14:15 that God condemns whoever falsely claims prophesy as he condemned Hananiah to death in less than a year (Jeremiah 28:15-17). The mission of Prophet Muhammad on the other hand, lasted for 23 years, and his religion today is the fastest growing religion in the world. During his lifetime he was supported by God at all times.

offered him enormous wealth and even to crown him as their king if he would abandon his call to *Allāh*. He refused and continued on the path chosen for him by *Allāh*; a path that entailed all kinds of suffering for the sake of spreading the Word of God. In spite of all the power and authority that were at his fingertips after the spread of his message, he still led a very simple basic life, free from luxuries, which he could have possessed if he had wanted. Instead, he slept on a rough straw mat and lived in a mud house. As related by his wife, “**There were many times when the Prophet and his family went for successive nights without any food. Most of the bread they contented themselves with was made of barley.**”¹ At the time of his death, his shield had been pawned to a Jew in exchange for barley to make bread for his family.

He dedicated all of his life and efforts to enable humankind to believe in *Allāh* as the only true God. He said in the *Qur’ān*: “**And I did not create the jinn and mankind except to worship Me.**” (51:56) This was in order to guide them to true happiness and rescue them from the calamities of this world and the Hereafter.

Prophet Muhammad, last of the prophets and messengers of God, died in the year 632 CE, leaving with us the *Qur’ān*, God’s final message, and his teachings to guide all of humanity up until the Day of Resurrection.

An American writer, Michael Hart, states in his book “*The 100: A Ranking of the Most Influential Persons in History*” that Muhammad - who topped the list - “Was the only man in history who was supremely successful on both the secular and religious level.” This unique

¹ At-Tirmidhi, 2400.

combination entitled him to be classed as the greatest, most influential character in the world. William Muir, the Scottish historian previously mentioned, praised the clarity of the words of Prophet Muhammad and the ease of his religion. He also stated that the Prophet accomplished wonderful deeds and that there was no other man in history who succeeded in wakening souls and reviving good morals and virtue in such a short time as he did.

The famous historian, George Bernard Shaw, in his book "*The Genuine Islam*", Vol. 1, No. 8, 1936, said that the world was in desperate need of a man who had Muhammad's intellect, as he was the Prophet who always placed his faith in a place of respect and honor. He added that *Islâm* was the religion most able to accommodate all civilizations at all times, and that it would claim more ground in Europe in spite of the fact that the clergy of medieval times painted a dark picture of Muhammad and considered him an enemy to Christianity. Shaw goes on to add: "I have studied him - the wonderful man - and in my opinion, far from being an anti-Christ, he must be called the Savior of Humanity." He continues: "I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness..."

Alphonse de Lamartine, the famous French poet says in his book, *Histoire de la Turquie*, (1854): "Never has a man set for himself, voluntarily or involuntarily, a more sublime aim, since this aim was beyond human grasp: undermine the superstitions placed between the creature and the Creator,... Never has a man accomplished in such a short time such a huge and lasting revolution in

the world...If the grandeur of the aim, the frugality of the means, the immensity of the result are the three criteria of a man's genius, who would dare to compare a great man of modern history with Mohammad?... **He moved souls.** He founded upon a book, of which each letter has become law, a unifying spiritual factor embracing people of all languages and races... his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire;... As regards all the standards by which human greatness may be measured, we may well ask: "is there any man greater than he?"

Dr. Vagliari states in "*Apologia dell' Islamismo*": "Muhammad, as a preacher of the religion of God, was gentle and merciful even towards his personal enemies. In him were blended justice and mercy, two of the noblest qualities which a human mind can conceive. It is not difficult to support this with many examples that are to be found in his biographies."

Dr. Gottlieb Wilhelm Leitner, a renowned orientalist said: "I cannot conclude this address better than by expressing a hope that the day will come when Christians will honor Christ more by also honoring Muhammad. There is a common ground between "Islâm" and Christianity, and he is a better Christian who reveres the truths enunciated by the Prophet Muhammad."¹

¹ "The Islamic Review" May 1961, pages 6 – 10.

VII. Doctrines of Christianity and *Islâm*

Many denominations of Christianity believe in the following five doctrines:

- (1) The Trinity
- (2) The divinity of Jesus
- (3) The divine sonship of Jesus
- (4) Original Sin
- (5) The Atonement

In *Islâm*, the oneness of *Allâh*, being the one and only God who deserves to be worshipped and petitioned for help is the fundamental belief of every Muslim, as opposed to the triune God of many denominations of Christianity. It sees the deification of Jesus as a reversion to paganism.¹ As described in the *Qur'ân*, Jesus was not an incarnation of God, but His Prophet and Messenger, and like any other prophet, he was a human being in every aspect. *Islâm* also rejects the divine sonship of Jesus and does not accept the dogma of original sin, the vicarious sacrifice and the atonement.

The fundamental doctrines of faith in *Islâm* are six:

- (1) Belief in the oneness of God
- (2) Belief in the existence of angels
- (3) Belief in the revealed scriptures
- (4) Belief in the messengers of God
- (5) Belief in the Day of Resurrection
- (6) Belief in *Qadar* (predestination), both the good or bad aspects of it

¹ In his book, *Story of Civilization*, vol. 11, p. 276, Will Durant said that Christianity did not put an end to paganism; rather, it adopted it. This applies to the Christianity of Paul and not the true and pure Christianity of Jesus Christ who called for the worship of God alone.

The Trinity

This doctrine, adhered to by many Christians throughout the world, refers to the existence of three divine, distinct and separate persons in God: God the Father, God the Son and God the Holy Ghost. It is astonishing, however, that Jesus himself never mentioned the Trinity. He said absolutely nothing about three divine persons in a trinity. As a matter of fact, the word “person” itself is not to be found anywhere in the Bible. The concept that Jesus had about *Allâh* was in no way different from the concept that all the previous prophets had. All of them preached the oneness of God, never the Trinity.¹

Jesus affirmed the tradition that had been revealed to the prophets who came before him. “And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the

¹ According to Isaiah 44:24, “I am the Lord that maketh all things,” Isaiah 45:5, “I am the Lord, and there is none else, there is no God beside me.” and Isaiah 45:18 “For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.” 1 Timothy 6:16 also states about God: “Who only hath immortality.” Isaiah 46:9 confirms: “for I am God, and there is none else; I am God, and there is none like me.” The *Qur’ân*, on the other hand, states: “Allâh is the Creator of all things, and He is the Guardian and Disposer of all affairs.” (39:62); “That is Allâh, your Lord! There is no god but He, Creator of all things; then worship Him; and He has power to dispose of all affairs.” (6:102); “And trust in Him who lives and dies not.” (25:58); and “There is nothing like unto Him, and He is the Hearing, the Seeing.” (42:11). It is only reasonable that He who is such should be worshipped alone.

commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, this is the first commandment." (Mark 12:28-30).

Other evidence in the Bible shows that Jesus believed in only one God, not in three divine persons in one, as in the following saying: "**Thou shalt worship the Lord thy God and Him only shalt thou serve.**" (Matthew 4:10).

The doctrine of the Trinity was incorporated into the teachings of Jesus more than three hundred years after Jesus' departure. The four Canonized Gospels do not contain any reference to the Trinity. Neither Jesus nor his disciples taught this doctrine. Likewise, none of the earlier great scholars or the followers of Jesus preached it. This doctrine was established by the Nicean Council after great controversies and conflict, more than three hundred years after Jesus' departure. The Council adopted the view of the minority rather than the majority who believed in monotheism.¹

¹ The ecumenical councils gave themselves rights above their authority as in the First Council, Jesus was deified; in the Second, the Holy Ghost was also deified. In the Third Council, the same was done to Mary and in the Twelfth Council, the church was granted the right to forgive sins, while in the Twentieth, the Pope was made infallible.

Encyclopedia Americana says that monotheism began as a theological movement at a very early stage in history, and that it preceded the belief in the trinity by tens of years. It also goes on to say that Christianity was a product of Judaism, which was very strict as far as monotheism was concerned. The belief in the Trinity was only admitted in the fourth century AD and did not accurately reflect the original Christian belief in the true nature of God, rather, the Trinity was a deviation from that original belief. (c.f. V. 27, p. 294)

However, when considered rationally, the concept of the Trinity is unsustainable. It means to believe in three divine persons who are either finite or infinite. If we consider them infinite, then there are three different infinities, three different omnipotent beings, and consequently three different Gods. However, if we consider them finite, then neither the Father nor the Son nor the Holy Ghost can be God. Indeed the concept of Trinity came into being as a result of falsely ascribing divinity to two “creatures” namely; Jesus and the Holy Spirit (Gabriel). Owing to the irrationality of the doctrine of Trinity, the conventional response of the Church clerics is that it is a mystery beyond human comprehension, and that it doesn't have to be understood as it suffices to just accept it as a matter of faith.

Islām preaches a plain and simple belief in the oneness of God. It affirms the uniqueness of *Allāh* and states that He has no partners. He is the self-sufficient One, on whom all of creation depends, and who depends on no one. He neither gives birth nor is born. Nothing can come out of Him, be His equal or be His partner.

“I speak of what I have seen with my Father, and you do what you have heard from your father.” They answered him, “Abraham is our father.” Jesus said to them, “If you were Abraham's children, you would do what Abraham did, but now you seek to kill me, a

The New Catholic Encyclopedia says: “The concept of one God in three persons did not become part of Christian life and religious practices until near the end of the fourth century. This is the concept which first took the name of Trinitarian Principle. We do not find among the disciples any idea resembling it at all.”

man¹ who has told you the truth which I heard from God.” (John 8:38-40).

“And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent. I glorified thee on earth, having accomplished the work which thou gavest me to do” (John 17:3-4)

The *Qur’ân* affirms the oneness of God in chapter 112:

“Say, “He is Allâh, [who is] One, Allâh, the Eternal Refuge. He neither begets nor is born. Nor is there to Him any equivalent.”

And Allâh has said in the *Qur’ân*: “O People of the Scripture, do not commit excess in your religion or say about Allâh except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allâh and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allâh and His messengers. And do not say, “Three”; desist; it is better for you. Indeed, Allâh is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allâh as Disposer of affairs.” (4:171). In another chapter, He says: “They have certainly disbelieved who say, “Allâh is the third of three.” And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment. So will they not repent to Allâh and seek His forgiveness? And Allâh is Forgiving and Merciful.” (5:73-74)

¹“..for I am God, and not man..” (Hosea 11:9) “God is not a man...neither the son of man...” (Numbers 23:19) “My spirit shall not abide in mortals for ever, for they are flesh;” (Genesis 6:3)

The only text in the entire Bible that supports the doctrine of Trinity was in the first Epistle of John, chapter 5, verse 7: “**For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.**” However, it has been eliminated from the New Revised Standard Version of the Bible and others¹, after it was discovered by the Christian scholars that these were interpolations made in the King James Version and other editions.

The Divinity of Jesus

Some Christians believe that Jesus is God for all eternity, the second person of the divine Trinity who, more than two thousand years ago, chose to appear in a human body and was born of the Virgin Mary. As recorded in the Gospels, this dogma, like the one previously discussed, contradicts the words attributed to Jesus. The fact is that Jesus never claimed divinity, instead he affirmed the divinity of God alone, saying to those around him, “**Why callest thou me good? There is none good but one, that is God**” (Mark 10:18). So, if Jesus Christ refused to be called “good”, would he accept to be called “God?”

When Jesus spoke of God, he referred to Him as: “**...my Father and your Father, and my God and your God.**” (John 20:17).

Jesus also rejected the notion that he could do anything on his own. He made it very clear that all things

¹For example, The Bible in Basic English, The Darby Translation, Weymouth's New Testament, Holy Bible: Easy-to-Read Version, Contemporary English Version, The American Standard Version, GOD'S WORD translation, The New Living Translation, The New American Standard Bible, The Revised Standard Version, World English Bible, International Standard Version, and Hebrew Names Version of World English Bible.

are by the will of God who had sent him. He is recorded as having said: “I can of mine own self do nothing¹: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.” (John 5:30). Again he states that the words he speaks are not his, but revealed to him as a prophet sent by God: “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.” (John 12:49). Also, in John 7:17-18, Jesus states: “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.” Jesus also stated that the Lord is greater than him according to John 14:28, which reads,”....I go unto the Father: for my Father is greater than I.” Jesus did things only for the pleasure of God, who sent him. He states: “And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spoke these words, many believed on him.” (John 8:29-30). Also, according to Luke 4:43, Jesus came to preach the Kingdom of God: “And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.”

In addition, Jesus stated that entering the Kingdom of Heaven is dependant upon doing the will of God: “Not every one that saith unto me, Lord, Lord, shall enter

¹ This is what Jesus said of himself whereas he said about God, “... for with God all things are possible...” (Mark 10:27)

into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”¹ (Matthew 7:21). Again he says: “For whosoever shall do the will of God, the same is my brother, and my sister, and mother.”² (Mark 3:35)

According to Mark 13:32, Jesus is also reported to have denied having knowledge of the final hour of this world, saying: “...but of that day or hour no man knoweth, neither the angels in the heaven nor the Son but the Father.”

In Luke 13:33-34, Jesus refers to himself as one of the Prophets: “Nevertheless I must walk today, and tomorrow, and the day following: for it cannot be that a prophet perishes out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee....!”

These words of Jesus as reported in the Bible, demonstrate that he, in relation to God, stood like any other human being. He was not the Creator but a creation like Adam. He prayed to God (Mark 1:35, Mark 14:35 and Luke 5:16), which means conclusively that he was a prophet and not God, for God does not pray to anyone.

¹ The word “*Rabbi*”, translated as “Lord” actually means “Master.” John 1:38 says: “Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?”

² In Matthew 12:50 we read: “For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.” Matthew here changes the Word “God” to “my Father” for theological purposes. Kisman said that both Luke and Matthew deliberately changed Mark's text a hundred times for theological purposes.

Jesus also used to praise God, as is clear from Matthew 11:25, “Jesus answered and said, I thank thee, O Father, Lord of heaven and earth.”

This dogma of divinity is not supported by the words of Jesus as written in the Gospels. Like the doctrine of Trinity, the doctrine of the incarnation was developed after Jesus’ departure. It was incorporated into Christianity from paganism. In the mythology of religions that preceded Christianity, it can be seen how some heroes were considered to be gods. Most of what was said about Krishna by the Hindus, Buddha by the Buddhists, Mithra by the Persians, Osiris by the Ancient Egyptians, Bacchus by the Greeks, Baal by the Babylonians and Adonis by the Syrians, was said of Jesus by the Christians. *Islām*, on the other hand, has freed its followers from such superstitions by rejecting the doctrine of the incarnation and of God’s embodiment in or union with any of His creatures.

Islām states emphatically that neither Jesus nor any other human being may be God. *Islām* also rejects the notion that God may be incarnated or unite with any of His creation. In Chapter 5, verse 75, the *Qur’ān* tells us that Jesus was a messenger of God like many of the messengers who came before him; and that he and his virtuous mother “**used to eat food.**” The idea is that anyone who eats cannot be God, be it Jesus, Muhammad or other prophets and messengers, as eating represents need and dependence on external elements, and God is neither in need nor dependent. Also, eating entails processing of the food in the body and then the need to defecate. Such acts do not befit the majesty of God.

Many nations, no matter how primitive they happen to be, reject the idea that a messenger from God could be a human being who “eats food” like them. As such, many

prophets were discredited by their people under this pretext. The *Qur'ân* relates that the people of Noah said about him: “**This is not but a man like yourselves. He eats of that from which you eat and drinks of what you drink.**” (23:33). The *Qur'ân* also quotes the Arabs among whom Prophet Muhammad appeared as follows: “**And they say: 'What is this messenger that eats food and walks in the markets?'**” (25:7). As for those who ascribe divinity to Prophet Jesus, we find that they took divergence to a whole new level by degrading God, the Almighty, and considering Him a human who eats food.

The divinity of Jesus is rejected in the *Qur'ân*. *Allâh* says: “**They have certainly disbelieved who say, “Allâh is the Messiah, the son of Mary” while the Messiah has said, “O Children of Israel, worship Allâh, my Lord and your Lord.”** Indeed, he who associates others with Allâh, Allâh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers” (5:72)

Allâh also revealed: “**Indeed, the example of Jesus to Allâh is like that of Adam. He created Him from dust; then He said to him, “Be,” and he was.**” (3:59)¹ In the *Qur'ân*, *Allâh* describes Jesus as His Prophet, pure and pious like the rest of His prophets, but always as a human being.” He [Jesus] said: “**Indeed, I am the servant of Allâh. He has given me the Scripture and made me a prophet...**” (19:30)

Acts 3:13 also states: “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath

¹ Even Melchisedec, the Bible says of him “Without father, without mother, without descent, having neither beginning of days, nor end of life...” (Hebrews 7:3). However no one claimed his divinity.

glorified his servant Jesus." (New Testament, Catholic Edition)

From the facts presented to the reader above, it is clear that *Islâm* is not the only religion that refutes Jesus' divinity; the texts of the Bible do as well.

In a poll carried out by a British television show called *Credo*, it was stated by 19 out of 31 Bishops of the Anglican Church that Christians are not obligated to believe that Jesus Christ was God.¹

The Divine Sonship

This doctrine, like those previously discussed, is not in conformity with the teachings and sayings of Jesus. In the Bible, the expression "son of God" has been used to refer to Adam (Luke 3:38) and many of the earlier prophets who preceded Jesus. Israel, for example, was called the "**Son of God**" in one of the books of Moses: "**And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My first born.**" (Exodus 4:22).

Also, in the Psalms, the same title was given to David: "**I will declare the decree: the Lord had said unto me, Thou art My son, this day have I begotten thee.**" (Psalms 2:7). Likewise, in I Chronicles, 22:10, Solomon was called the Son of God: "**He shall build a house for My name: and he shall be My son, and I will be his Father and I will establish the throne of his Kingdom over Israel forever.**"

From the above statements and from many others in the Bible, it has been established that the word "son" really meant nearness to God in love. Even Jesus said in the

¹ Daily News 25 June 1984.

following verses: “Love your enemies... that ye may be the *children* of your Father who is in Heaven.” (Matthew 5:44-45). “Blessed are the Peacemakers: for they shall be called the *sons* of God.” (Matthew 5:9). Analysis of all of the previous sayings leaves no doubt regarding the meaning that Jesus assigned to the word “son.” Therefore, in view of this, there can be no justification to regard Jesus as the Son of God in an exclusive and unique sense as most Christians do. When Jesus used the phrase “Son of God”, it meant exactly the same as it meant when it was used for Adam, Israel, David, and Solomon. Jesus was referred to as the “Son of God” 13 times in the Bible whereas he was referred to as the “Son of Man” 83 times.

The *Qur’ân* emphatically and categorically rejects the dogma of “sonship” in Chapter 2, verse 116: “**They say, “Allâh has taken a son.” Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him.**”

Furthermore, attributing a son to God would implicitly deny and negate the perfection of God and imply His need of another being beside Himself.

The Original Sin

According to the explanation of this dogma, Adam sinned when he disobeyed *Allâh* by eating from the forbidden tree (the tree of knowing good from evil as in Genesis 2:17¹). As a result, and according to Christian theology, all descendants of Adam inherit the sin of Adam, which means that all human beings are born with this original sin. And according to Christianity, for God's justice to be satisfied, a price must be paid for every sin that has been committed.

In other words, God will not let any sin go unrequited and cannot even forgive a simple sin! Accordingly, the only thing that can wipe out sins is the shedding of blood. According to Paul, "**Without the shedding of blood there is no remission.**" (Hebrews 9:22).² But this blood must be perfect, sinless, and incorruptible. Therefore, Jesus, alleged to be the son of God, shed his sinless blood, suffered indescribable agony and died to pay the penalty for the sins of men. Because he was the infinite God, he alone could pay the infinite price of sin. Therefore, no one can be saved unless he accepts Jesus as his personal savior³. Moreover, everyone is condemned to suffer eternally in Hellfire because of his or her inherent sinful

¹ It is therefore fitting to ask: How will Adam be punished for his deed if he did not know right from wrong?

² This very same text is in contradiction with other Biblical texts which state that atonement could be through the offering of flour as in Leviticus 5:11, or money as in Exodus 30:15 or "**of jewels of gold, chains, and bracelets, rings, earrings, and tablets.**" as in Numbers 31:50.

³ Isaiah 43:11 reads, "**I, even I, am the LORD; and beside me there is no saviour.**" This verse clearly states that God is the only savior

nature unless he or she accepts atonement for his or her sins made by Jesus with his blood.

This dogma can be divided into three distinct parts: (1) the original sin, (2) the belief that God's justice requires that the penalty for sin must be paid for by blood, and (3) the belief that Jesus has paid the price for the sins of men by his death on the cross and that salvation is only for those who believe in his vicarious sacrifice.¹

Regarding the first part, the Reverend De Groot (Catholic Teaching, p. 140) writes: "Scripture teaches us that Adam's sin passed unto all men (our Blessed lady exempted). For in the words of St. Paul: "Therefore, as by the offence of one (Adam) all men were taken to condemnation; so also by the Justice of one (Christ) many shall be made just." (Romans 5:18-19)." These words make it plain that all men inherited Adam's sin. Like many other Christian beliefs, the doctrine of the 'Inherited Sin' finds no support in the words of Jesus or of the prophets who came before him. They taught that every man was accountable for his own actions; children would not be punished for the sin of their parents.

No human being is born sinful. Jesus himself regarded children as innocent and pure, not born with sin. It is clear from his reported saying: "Suffer not the little children to come unto me, and forbid them not: for such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." (Mark 10:14-15).

¹ If the belief in the crucifixion of Jesus is the only way to salvation for those living in his time and those who believe in him afterwards, what is the case for the sinners who died before Jesus and never had the chance to know him or believe in the crucifixion?

Rationally considered, it would be the height of injustice to condemn the entire human race for the sin committed thousands of years ago by our first parents. Sin is a willful transgression of the Law of God or the Law of right and wrong, hence the responsibility or blame for it must lie only on the person committing it, and not on his children. It is a grave injustice to consider man sinful at birth. How unreasonable and hard-hearted a man can become by believing in the dogma of the inherited sin as shown by the theological dictum of Saint Augustine that all unbaptized infants are doomed to burn eternally in the Fire of Hell?! Until recently, the unbaptized infants were not buried in consecrated grounds in Christendom, because they were believed to have died in ‘original sin.’

Islâm condemns the dogma of Original Sin and regards children as pure and sinless at birth. Sin, it says, is not inherited, but is something that one acquires by doing what he or she should not do and by failing to do what he or she should do.

The second part of the Christian doctrine of atonement is that God’s justice requires that a price be paid for the original and all other sins of man. If God were to pardon a sinner without punishment, it would be a denial of His justice. The Reverend W. Goldsack (*The Atonement*, p.5) writes in this connection: “It should be as clear as daylight to anyone that God cannot break His own law: He cannot forgive a sinner without first giving him an appropriate punishment. For if He did so, who would call Him ‘Just’ and Equitable.” This view shows complete ignorance of God’s justice. God is not a mere judge or king. He is as the *Qur’ân* describes Him: “**The Most Gracious, the Most Merciful. Master of the Day of Recompense.**” He is not only ‘Just’ but also Merciful and

Forgiving, "...**Allâh will forgive you; and He is the most merciful of the merciful.**" (*Qur'ân* 12:92). If God knows that man is sincerely repentant, having a real urge to conquer the evil within himself, then Almighty God can forgive his failings and sins altogether. After all, the only proper motive for punishment is to check evil and reform the offender. To punish a person for his past sins, even after he had repented and reformed himself is a sign of vengeance, not justice. Also, forgiving a person after punishing him or her, or after inflicting punishment on someone else instead, cannot be considered forgiveness by any stretch of imagination.

The God we worship is a God of mercy. If He prescribes a law and demands obedience, it is not for His own benefit, but for the benefit of humankind. And if He punishes a man for his faults and sins, it is not for His own satisfaction or compensation, as the Christian dogma proclaims, but it is to curb evil and purify the sinner. God forgives the faults and sins of those who have turned away from their sins and reformed themselves without punishing them or any other person on their behalf and this is not contrary to God's justice.

Thus, *Allâh* says: "...**Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful.**" (*Qur'ân* 6:54)

The third part of the Christian dogma of the atonement is that Jesus paid the penalty for the original and other sins of men by his death on the cross of Calvary, and that salvation cannot be obtained without belief in the saving power of his blood. J.F. De Groot (Catholic Teaching, p. 162) writes: "Since Christ, God Incarnate, has

taken upon Himself our sins in order to atone for them by giving satisfaction to God's demand for justice, He is the mediator between God and man." This dogma is not only a denial of the mercy of God but also of His justice.¹

To demand the price of blood in order to forgive the sins of men is to show a complete lack of mercy, and to punish a man who is not guilty for the sins of others, whether the former is willing or not, is the height of injustice.

There are many refutations which confirm the falsity of the belief in atonement and crucifixion. The following are only a few from among them:

First, the dogma of crucifixion of Jesus Christ to atone for the original sin is based on a corrupt foundation and anything built on a corrupt foundation is itself corrupt. The idea that Adam's sin was passed on to his offspring contradicts the verses in the Torah which, according to the Bible, Jesus came not to destroy but to fulfill. Also, in Deuteronomy 24:16 we read: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." In Ezekiel 18:20 we also find: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." Jesus himself said, according to Matthew 16:27, "then he shall

¹ At this point it must be asked: Was Adam's remorse and repentance to God, his departing from Paradise, the flooding and the numerous sacrifices made to God not a price enough for his salvation?? What about the sins more horrendous than Adam's? And how could this mystery of salvation remain unknown to all the prophets only to be later discovered by the church?

reward every man according to his works.” This is in agreement with the *Qur’ân* as it states “**That no bearer of burdens will bear the burden of another. And that there is not for man except that [good] for which he strives. And that his effort is going to be seen.**” (53:38-40)

Second, according to Genesis 5:5, our father, Adam, lived with his wife after they had eaten from the forbidden tree for 930 years. This proves the falsehood of Genesis 2:17, which states “...for in the day that thou eatest thereof thou shalt surely die” because it did not occur. This also indicates that Adam repented from his sin and sought forgiveness and God pardoned him. Ezekiel 18:21-22 states: “**But if the wicked¹ will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.**” So, as Adam and his wife “lived”, they must have “turned from all the sins they have committed.” This means that the sin was not inherited, and thus, there was no reason that Jesus had to die for the sins of anyone. This is in total agreement with the *Qur’ân*, which states: “**...And Adam disobeyed his Lord and erred. Then his Lord chose him and turned to him in forgiveness and guided [him].**” (20:121-122).

Third: It is not correct according to the Bible to say that Jesus had come to die willingly and deliberately for the

¹ If this is the case with the “wicked”, what would be when the sinner happened to be a righteous person like Adam? Surely, he would be granted forgiveness as he sought repentance.

sins of men. We read in the Bible that he did not wish to die on the cross. For when he learnt that his enemies were plotting against his life, he declared that his “**soul was exceedingly sorrowful unto death.**” (Mark 14:34). After that he prayed to God, saying, “**Abba, Father, all things are possible unto Thee; take away this cup from me; nevertheless not what I will, but what Thou wilt.**” (Mark 14:36). He also asked his disciples to buy swords (Luke 22:36) and keep watch over him at night to protect him from his enemies.

Fourth: The Bible tells us in Mark 15:34 that the person crucified “**cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?**” which is being interpreted as, “**My God, my God, why hast thou forsaken me?**” Such desperate cries - if we accept for the sake of argument that they did occur - prove that the person crucified was not willing to die on the cross. More importantly the passage contains clear evidence that the person crucified could not possibly have been Jesus Christ, as such desperate cries and panic do not befit a prophet of God, let alone one who is claimed to be God.

Fifth: According to Mark 14:50, the crucifixion was not witnessed by anyone of the disciples of Jesus as “**... they all forsook him, and fled.**”¹ Also, none of the Gospel and Epistle writers witnessed the crucifixion; in other words, there were no credible eye-witnesses. Thus, the sources of the story are doubtful especially considering that the

¹ As we are to think good of the disciples of Jesus we are to conclude one of two things: either this text is another interpolation and was not part of the original text, or (if it was correct) the disciples did leave as they realized that the crucified one was not Jesus himself. Either way, the result is the same.

Canonical Gospels themselves differ among themselves as to the exact details of the crucifixion from beginning to end.

Sixth: The idea that shedding of blood is necessary to appease the wrath of God came into Christianity from the primitive image of God as an all-powerful demon. There is no logical connection between sin and blood. What wipes away sins is not blood, but remorse, sincere repentance, persistent resistance to evil inclinations and constant struggle to carry out the will of God as revealed to us by the prophets. Furthermore, when Jesus was asked about the way to eternal life, his reply was not belief in him as the savior through the shedding of his blood. Instead, it was, “.... but if thou wilt enter into life, keep the commandments.” (Matthew 19:17).

The Christian scheme of salvation is not only morally and rationally unsound, but also contradicts the words of Jesus who came to rescue men from sin by his teachings and the example of his godly life rather than by deliberately dying on the cross for them, and offering his blood for their sins. His mission was also to call sinners to repent as was the case with all the prophets before him. He never said that he came for the atonement of human sin. This is emphasized in Matthew 4:17, as we are told about Jesus: “**From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.**” It is really incomprehensible that the Bible goes to the extreme and abuses Jesus by making him a curse. Paul says: “**Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree,**” (Galatians 3:13)

The dogma of atonement, like the previous Christian dogmas, originated from ancient pagan religions.

According to Arthur Findley (Rock of Truth, p. 45), 16 names were believed by their peoples to have come for their salvation and atonement. Some of them were: the Egyptian Osiris (1700 BC), the Babylonian Baal (1200 BC), the Hindu Krishna (1000 BC), the Tibetan Andra (725 BC), the Chinese Buddha (560 BC), and the Persian Mithra (400 BC).

The dogma of atonement is not only an insult to rational thinking, but it also motivates people to abandon good deeds and commit evils like murder, theft, rape and adultery. Paul underestimated the importance of the commandments preached by Jesus, and claimed: “Therefore we conclude that a man is justified by faith without the deeds of the law.” (Romans 3:28). He even stated that Abraham was not helped by his deeds (Romans 4:2). It was thus Paul who made salvation only attainable by belief in Christ’s crucifixion. What would be the state of mankind if people were to believe in this concept?

The answer to Paul’s claim was made by Jesus himself, “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” (Matthew 5:19).

Islâm rejects the dogma of atonement. It declares that the forgiveness of sins cannot be obtained by the suffering and sacrifice of any other person, but only by the grace of God and a person’s own sincere repentance with persistent efforts to avoid evil and do good deeds. Furthermore, if the sins committed involve injustice to people’s rights, those

rights have to be given back to their rightful owners and one has to seek their forgiveness whenever possible.

The *Qur'ân* promises salvation to all those who believe in the oneness of God and do good deeds: “**Yes [on the contrary], whoever submits himself in Islâm to Allâh while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.**” (2:112). *Allâh* also says in the *Qur'ân*, “**Whoever would hope for the meeting with his Lord let him do righteous work and not associate in the worship of his Lord anyone.**” (18:110)

James 2:14 and 17 complies with both *Islâm* and the commandments, it reads, “**What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him...? Even so faith, if it hath not works, is dead, being alone.**”

Islâm: The Monotheistic Religion of All the Prophets

An unbiased analysis of the aforementioned Christian doctrines can lead to only one conclusion; that they are both irrational and contrary to the teachings of Jesus. It is sufficient to know that during the years immediately following Jesus' ascendance into heaven, none of his followers considered him other than a prophet of God. The doctrines mentioned previously were conceived many years later, which is a clear indication that the foundation of the Christian Church was based on a considerable deviation from the original message of Jesus and all the other prophets before him.

Believing in the oneness of God and worshipping no one else but Him is the rule. Associating others in worship with God came at a later stage in the history of humankind. For ten centuries after the father of humankind, Adam, human beings worshipped no one but God (*Allâh*). It was only prior to the era of Prophet Noah that idol worship began to be practiced. It was the result of people's excessive endeavors in revering some righteous individuals among them who had passed away. Noah was then sent by God to guide his people back to the right path and call them back to the worship of *Allâh* alone. After that He sent one prophet after another to various nations to preach the same basic message: that there is no god worthy of worship but *Allâh*.

The primary mission of all prophets was not to call people to believe in the existence of God as the Supreme Being and acknowledging Him as the Creator, Provider and Sustainer of the worlds for even the polytheists knew by nature that God existed and never doubted that such

was the case¹. Only a few of them pretended to deny God's existence. There were those who worshipped God by doing good deeds; they also devoted prayers to Him in difficult times. However, during times of ease, they did so through mediators and intercessors. The prophets called them to turn to God and supplicate to Him alone without mediators or intercessors in times of both ease and hardship. And because monotheism is the foremost and most important obligation and the foundation which makes deeds valid and acceptable, we find that all the prophets began by calling their peoples and saying: "**Worship Allâh; you have no deity other than Him.**" (*Qur'ân* 7:65). *Allâh* also states in the *Qur'ân* (16:36): "**And We certainly sent into every nation a messenger, [saying], 'Worship Allâh and avoid Tâghût (false deities).'.**" And in Verse 21:25 it states: "**And We sent not before you any messenger except that We revealed to him that there is no deity except Me, so worship Me.**" Therefore, it is clear that *Islâm* (submission to *Allâh*) has always been the religion of all the prophets and messengers of God, from Adam to Muhammad. *Islâm* was indeed the religion of Noah, Abraham, Moses and Jesus. According to *Islâm*,

¹ Atheism only started to spread on a large scale in Christian societies during the eighteenth and nineteenth centuries. Among the reasons for that were the injustices committed by the Church manifested in the enslavement, humiliation and abuse of people in the name of "God." Christianity also conflicted with reason and human needs. The Church fought scientific advancement and persecuted scientists, resulting in a dichotomy between man and faith. Consequently, people became more concerned with the material world and gave in to their natural tendency to pursue worldly temptations. With the absence of reason and compatibility, faith disintegrated and religion's role in life became nonexistent.

all prophets are brothers and no distinction should be made between them. As for those people who followed the guidance of the prophet of their time and worshipped God as He should be worshipped, they are all considered Muslims, and Paradise will be theirs.

Islām restored to its original status the same eternal message that God revealed to all His prophets. *Islām* is a continuation of that message, which is in essence, one. Although *Allāh* had originally addressed it to a specific tribe, people or nation through their prophet, with the passage of time it was misinterpreted and mixed with superstitions, false beliefs and rituals invented by man. This caused a degeneration of the true religion into superstitions and meaningless rituals.

Islām, as revealed to Prophet Muhammad, is a revival of the concept of monotheism taught by Jesus and by all of the preceding prophets of *Allāh*. *Islām* is a message to all of humanity until the end of time and not to a particular group, as was the case with previous prophets.

Islām rejects all blasphemous theological beliefs and reinstates the true concept of God; that He alone is the Creator, the Provider and Controller of everything in the universe and to whom alone perfection is attributed. This necessitates that He alone is to be worshipped. Furthermore, He must be worshipped in the way that He ordained and not through invented rituals and acts of worship. He is the only one to whom prayers should be addressed. And just as confirming the oneness of God is the greatest and most important virtue, associating others with Him is the gravest sin of all. It is the only sin unforgivable by God unless one repents to Him before death. He has said in the *Qur'ân*: “**Indeed, Allāh does not forgive association with Him, but He forgives what is**

less than that for whom He wills.” (4:48). Moreover, it is a sin that deprives one of Paradise and consequently relegates the person who commits it to eternity in the Hellfire. This was stated by Jesus as quoted in the *Qur'ân* (5:72): “**Indeed, he who associates others with Allâh - Allâh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.**” Directing any act of worship to other than God is the one sin that nullifies all good deeds. The *Qur'ân* confirms: “**But if they had associated others with Allâh, then worthless for them would be whatever they were doing.**” (6:88)

God is indeed the one to whom all needs are sought without intercessors, the one upon whom all creatures depend, the Creator and Sustainer of the entire universe, the Oft-Forgiving, the Most-Merciful, the Almighty, the Omniscient.

Citing the words of the famous Italian orientalist, Dr. Laura Veccia Vaglieri¹, she writes: “Thanks to *Islâm*, paganism in its various forms was defeated. The concept of the universe, the practices of religion and social customs were each liberated from all the monstrosities which had degraded them, and human minds were made free of prejudices. Mankind finally realized its dignity and humbled itself before the Creator, the Lord and Master of all mankind.” She continues, “The spirit was liberated from prejudice, man’s will was set free from the ties which had kept him bound to other men or other so-called hidden powers. Priests, false guardians of mysteries, brokers of salvation and all those who pretended to be mediators

¹ “*Apologia dell’ Islamismo*” translated into English as “*Interpretation of Islâm*” by Dr. Caselli, pp. 33 34.

between God and man and consequently believed that they had authority over the will of other people fell from their pedestals. Man became the servant of *Allâh* alone and towards other men he had only the obligations of one free man towards another free man. While previously men had suffered from the injustice of social differences, *Islâm* proclaimed equality among human beings. Each Muslim was distinguished from other Muslims not by reason of birth or any other factor not connected with his personality, but by his greater fear of God, his good deeds, his morals and intellectual qualities." She also states in her book, "It was, therefore, neither by means of violence of arms nor through the pressure of obtrusive missionaries that caused the great and rapid diffusion of *Islâm*, but above all, through the fact that this Book presented by the Muslims to the vanquished, with the liberty to accept it or reject it, was the Book of God, the Word of Truth, the greatest miracle Mohammad could show to those in doubt and to those who remained stubborn." She continues, "The strength of this message was its crystal clear simplicity and marvelous easiness, for *Islâm* reached out to the soul of the people without having recourse to long explanations or involved sermons."

And as one of the foremost historians, Arnold J. Toynbee, observes: "Indeed, I invite the world to adopt the Islamic principle of brotherhood and equality. The doctrine of God's oneness brought by Islam is of the most wonderful examples of how to unify the world. The continuation of Islam gives hope to the whole world."¹

¹ Civilization on Trial, New York, Oxford University Press, 1948

VIII. My Final Step Toward *Islām*: The Influence Of Jesus On My Conversion To *Islām*

Even a portion of the information contained in the previous chapters is sufficient for a seeker of truth to perceive the authenticity of *Islām* and the extent to which Christianity has deviated from and contradicted the real teachings of Prophet Jesus. Yet I still could not take any decisive step to distance myself from the path that the church had outlined for me. My “talisman” was always with me wherever I went. Inside this small package I always carried were seven small silver crosses and a supposed image and statue of Jesus. I felt that if I ever put it aside something bad would happen to me. For this reason I never misplaced it; it was always in my pocket.

One day, when I was reviewing the literature that had been given to me in the mosque, I read two statements that filled my heart with great joy and happiness. Tears started to flow from my eyes and I said: “My God, this is the truth; this is the answer that I could never find!”

At this point, I must admit to the reader that up to that time I had never touched or read the *Qur’ân*. I had not seen or touched a copy of it in any language, and the name *Qur’ân* was not part of my vocabulary. In a categorical, emphatic, clear and precise manner, I read in the study guide I had received in the mosque: “**They said [in boast], 'We killed Christ Jesus, the son of Mary, the Messenger of Allāh! But they killed him not, nor did they crucify him...”** (*Qur’ân* 4:157)

Here, I paused in the reading. I repeated several times, “*...they killed him not, nor did they crucify him.*” At the precise moment I was reading those statements, I felt that God was answering the question that made me have doubts about His power due to the lack of a logical and convincing answer.

It was not easy to find this answer. I had to compete with many other students to earn a scholarship. I had to

travel thousands of miles to the state of Washington in the westernmost part of the USA. I had to learn to speak and read English, and being from Latin America, I had to have a character that was acceptable to the rest of the Muslims in Seattle in order to find these two statements. The probabilities that this information would reach the hands of a Venezuelan in 1978 were remote. However, what has been decreed by *Allâh* must be fulfilled. In those moments while I was still rejoicing over this great news, I spoke to God and asked Him for forgiveness. I wanted to fly with this news to Venezuela and give it to my family and to the rest of the world.

It was happening just like in the movies. My great hero, the good guy in the movie, my beloved prophet, Jesus of Nazareth, to whom I used to pray twice a day in a small altar in my house, had not been crucified!

To me it seemed as though the weight of the cross allegedly carried by Jesus to Mount Calvary vanished and disintegrated in the same manner that great buildings and firm mountains crumble when demolished by dynamite.

What followed this discovery was no less significant. I reasoned, and said: "If this is the truth, then this religion is the right one." For twenty years, I had been told that Jesus had been killed. I had been taken on a journey without any alternate routes. Now, another avenue had been opened with a more logical answer, and now things were getting clearer and the last piece of the "puzzle" was available. This was the last in the sequence of miracles that Jesus had performed by the power of *Allâh*. A man who, by the will of God, had returned sight to the blind, who had walked on water, healed a leper, made the lame walk, multiplied bread and fish to feed thousands of people and who had given life back to the dead, undoubtedly could not have been crucified! Once again I reasoned and resolved; I wanted to belong to this religion; I wanted to be a Muslim!

In the same manner that the weight of the cross disintegrated, the resurrection of Jesus on Sunday, the Holy Week (Easter), Good Friday, the visit to the Seven Churches (Stations of the Cross), the fasting on Fridays, the eating of fish instead of meat on those alleged ‘Holy Days’ also disintegrated all at once and I realized that they were all lies. The power of the talisman vanished. The logical mind of a young man studying to be an engineer was now free to reject all of these baseless traditions built upon the irrational concept of God becoming a man and dying for the sins of men. As a young man who had been a professional fireman saving lives and property and who had not acquired the vices of smoking and drinking even though these were among the norms of society, I could no longer accept these impositions.

During the summer of 1979 I took an optional course at Oklahoma State University that further illuminated the new path I had started to walk. The course was called “Islamic Culture.” At the end of the summer of 1979 I went back to Seattle, and before the same *imam* who had given me the Islamic literature, I embraced *Islām* officially by pronouncing the testimony of faith (the *Shahādah*).

I can still remember the *imam* asking me: “Are you sure you want to embrace *Islām*?” I said, “Yes.” Then he insisted: “Even if it means that it will be written in your passport that you are a Muslim?” I said: “Even so.” Then he said, “If you are sure that is what you want, then repeat after me: *I testify that none has the right to be worshipped except Allāh, and I testify that Muhammad is the Messenger of Allāh*.” I made the testimony in English and then in Arabic by repeating it after the *imam*, thereby taking my final step to *Islām*.

IX. How *Islām* Affected My Life

Undoubtedly, changes involve certain adjustments and my case was no exception. Once I had embraced *Islām*, I promised *Allāh* that I would do whatever I could to learn as much as possible about this religion. While I was still relatively young having just completed my first year at Oklahoma State University, I married a young Muslim girl. In Stillwater, Oklahoma, the Islamic Center assigned me my first Islamic teacher. Brother Faiz from Palestine (may *Allāh* bless him and reward him for what he taught me) dedicated a lot of his time to teach me the prayer, the other pillars of *Islām*, the pillars of faith, about life after death, the Day of Resurrection and many other topics. I can still remember the great impact caused by the discussion of life after death. During my life as a Christian, no one ever taught me anything similar and in such detail. Death was always a mystery to me.

I did not know what would happen to me once my body had been buried in the ground. In *Islām*, I found detailed answers. When a person dies, he or she must be buried according to the instructions of Prophet Muhammad. The body of the person is washed completely and perfumed. Then it is wrapped in two pieces of white cloth and the body is buried in the ground without a coffin and facing Makkah. The dead person will hear the steps of the living as they walk away from the grave and will be aware that he or she is being left alone. Shortly thereafter, two angels come into the grave and ask the deceased the following three questions:

- (1) Who is your Lord?
- (2) What is your religion?
- (3) Who is your prophet?

Prophet Muhammad disclosed that the believer would have no difficulty answering these questions correctly, while the unbeliever would not be able to answer them. Furthermore, depending on the deeds the person had done in this life, he or she would feel either cool perfumed breezes from Paradise or scorching winds from the Hellfire. The dead person will remain in this state until the Day of Resurrection.

This information provided by Brother Faiz clarified some of my doubts about people who commit crimes and are not punished during their worldly lives. It also explains why *Allâh* gives every human being many opportunities to repent and start a new life while he or she is still alive; a clear portrayal of God's utmost justice to his creatures. I once thought I had deeply understood the concepts of temporary and eternal life. While in the Catholic Church, I was taught that Jesus had died to save us; in *Islâm* I learned that every person is responsible for his own acts and will be rewarded or punished accordingly. This sounded so logical and my soul was reassured by it.

This new knowledge was gradually transforming all of my previous information as well as my sense of priorities. I began to devote more time to study of the religion. When my early morning training at the gym began to conflict with morning prayers, I delayed the training to give priority to my prayers.

For several years before embracing *Islâm*, I was an aspiring musician who had participated in several music concerts playing the guitar and singing my heart out. But, once I accepted *Islâm* I abandoned them both and dedicated time to learning to recite the *Qur'ân* in Arabic; the original language of its revelation. The responsibilities of being a married man and my engineering studies at the

age of 21 left me with no time for any other activities. But through the guidance of *Allāh*, my attachment to my new religion grew to the extent that I wanted to start teaching what little I knew.

When I returned to Venezuela my family did not know anything about *Islām*. They used to watch how I prayed without criticizing or condemning my actions. I had been abroad in the USA for more than four years, so the joy of a reunion with my parents, brothers and sisters prevailed and they accepted me as I was.

On my job in Venezuela, I asked permission from my supervisor to pray for five minutes in my office. I was practically the only Venezuelan Muslim in the oil industry in 1982. I asked *Allāh* to help me persevere and be steadfast, since temptations appeared everywhere and more and more often. By the grace and mercy of *Allāh*, I managed to remain uncorrupted.

Today, after almost thirty years since I first embraced *Islām*, I feel increasingly happy that I decided to become a Muslim. I feel even more contented when I see how many people around me are embracing *Islām* daily. Praise be to *Allāh*, the Lord of all that exists. I have found that *Islām* is the fastest growing religion in the world. It has actually the greatest number of practicing followers¹ in spite of the modest means available to its preachers in comparison with other religions, especially Christianity. While *Islām* spreads with ease and by simple means, Christianity would

¹ The number of practicing Muslims exceeds the total number of people practicing all other religions put together. According to the Sunday Times, the number of mosque-goers in Britain one time a week was at least 930,000 people compared to 916,000 church-goers. This is taking place in a supposedly Christian country, where Muslims are a minority.

have been no match for *Islām* had it not been for the enormous resources behind their missionary activities. A simple comparison between the converts to *Islām* and Christianity, the two major religions with followers all over the world (unlike other religions whose followers are mostly confined to specific nations), shows clearly that Christianity attracts people of limited means. They are drawn to the Church due to poverty and need as the material temptations it offers are great. What supports this argument is the fact that the churches and what they represent are being abandoned in their own wealthy home countries while being exported to poor countries. On the other hand, we find that those who embrace *Islām* are from among the untouchables and the poor, the rich and the famous and from scientists and scholars. Even those who stand to lose much in terms of worldly gain as soon as they convert to *Islām* like members of the Christian clergy have done so.

Consequently, my faith keeps getting stronger as I witness that the promise of *Allāh* is being fulfilled gradually: **“They want to extinguish the light of Allāh with their mouths, but Allāh will perfect His light although the disbelievers dislike it. It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allāh dislike it.”** (*Qur’ân* 61:8-9)

Anyone who reads the Bible may well notice that some teachings from the Bible itself are only being implemented by Muslims. According to the Bible, Jesus and the Prophets before him prostrated when praying to God (Genesis 17:3 and Matthew 26:36), yet only Muslims do so in their prayers today. Likewise, only Muslim women wear the head covering mentioned in the Bible,

while the vast majority of Christian women tend to disregard this teaching in spite of the fact that Mary used to wear a veil over her head. (Song of Solomon 4:9 and 1 Corinthians 11:5)

Even the greeting used by Jesus, “Peace be unto you” (Luke 24:36), is used by Muslims while most Christians greet with “Hello”. There are many other religious rites which only Muslims practice today, such as *wudhu'* (ablution before prayer), circumcision, abstaining from eating pig flesh and the meat of dead animals, etc. Therefore, it is crystal clear that the true followers of Jesus and the prophets of God before him are the Muslims, who follow what they all taught.

X. How My Conversion Affected Others' Lives

Having received this great gift from *Allāh* (may He be praised and glorified), I felt a strong desire to convey His final message to those who had not heard it. I was not very successful at the outset. Some people took it as a joke, while others advised me to take the message to the children since older people were already fixed in their ways. For a long time, my only support was my wife, who shared my belief in *Islām*.

In 1990, I returned to the United States of America to do a master's degree in safety engineering at Texas A&M University. And it was during this trip that I decided to increase my efforts to propagate *Islām*. I followed an Islamic training program which I created for myself from material available at the Bryan College Station Islamic Library. I used to write to my family in Venezuela about whatever Islamic topics I studied. Happily when I returned to Venezuela in 1992, after only a few brief discussions, my parents and one of my older brothers embraced *Islām*.

Later on, two of my sisters, another brother, and a nephew also embraced *Islâm*.

The director of the recently opened mosque in Caracas approved my proposal for a Sunday program to invite non-Muslims to visit the largest mosque in Latin America. I volunteered to coordinate this program with the *imam* of the mosque and, praise be to *Allâh*, our initial effort was a complete success. About 250 people attended what was the first public lecture I had ever given to Venezuelans about *Islâm*. Perhaps for the first time in Venezuela, a mixture of Jews, Christians, atheists and others attended a lecture about *Islâm*. The program was such a great success that by the grace of *Allâh*, many Venezuelans embraced *Islâm*. The Sunday out-reach program is still ongoing and anyone interested in knowing about *Islâm* can attend.

When I lecture in different places, I notice that many people are interested in *Islâm*. Many people have embraced this religion; many others take the available literature and go through it gradually, just as I did almost thirty years ago. Still others are more resistant toward *Islâm*; they say that they have too many vices that they cannot get rid of. At this point, I want to tell the reader that when a person embraces *Islâm*, his or her life may not change dramatically all of a sudden. It may, but not always. Often this is a process that develops as the person learns and gradually gets closer and closer to *Allâh*, to his or her brothers and sisters in faith and to the fundamental teachings of the faith. Many of those who have attended my lectures have asked the following questions:

1. Do I have to speak Arabic in order to be a Muslim?
2. Is it necessary to be an Arab if I want to be a Muslim?
3. Should I stop believing in Jesus and reject the Virgin Mary to be a Muslim?

The answers to all of the above questions are in the negative. *Islām* is a universal religion, and Muslims are in every country around the world. Language is not a barrier. To be a Muslim it is necessary to believe in Jesus as one of the greatest prophets of *Allāh*, and in Mary as Jesus' mother, whom *Allāh* favored over all other women.

The first step to become a Muslim is indeed a very simple and easy one. There are no complexities or difficult requirements such as special ceremonies, or the mediation of certain agents, or anything beyond one's means. The only requirement to embrace *Islām* is to believe sincerely in and obey the one and only true God, to accept God as the Creator, the Sustainer of the universe, the One in whose hands is life and death, the Controller of all things, the only One worthy of worship, the One who has the most beautiful names, and most glorious attributes, the One who has no associate, child, mother or father, and nothing is comparable to Him. All forms of paganism must also be abandoned.

After testifying that none has the right to be worshipped in truth but *Allāh* and that Muhammad is the Messenger of *Allāh*, everything else can be learned gradually with patience and dedication. If anyone dies after accepting this firm belief, he or she is considered to be a Muslim and may, by *Allāh*'s mercy, enter Paradise at the end of this world.

When a person testifies that Muhammad is the Messenger of *Allāh*, this does not mean that he is the only prophet of *Allāh*, but that he is the last messenger of *Allāh* and the last in the line of prophets going back to Adam.

XI. When Religion Is Inculcated By Compulsion

Allāh Almighty has revealed that no one can be forced to embrace *Islām*. This is a fundamental tenet of His teachings. “**There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong.**” (*Qur’ân* 2:256)

And *Allāh* has said: “**And say, “The truth is from your Lord, so whoever wills let him believe; and whoever wills let him disbelieve...”**” (*Qur’ân* 18:29). *Islām* also calls for establishing dialogue with the others and inviting them with wisdom and beautiful exhortation to embrace this true religion. “**Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.**” (*Qur’ân* 16:125)

The Catholic Church attained the position it has today as a result of the horrendous bloodshed of millions of innocent people. I was astonished when I learned that in the Netherlands alone, three million people were executed when they did not abide by, and accept the doctrines of the Catholic Church.

“*Upon the 16th February, 1568, a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as heretics. From this universal doom only a few persons, especially named; were excepted. A proclamation of the King, dated ten days later, confirmed this decree of the inquisition, and ordered it to be carried into instant execution, without regard to age, sex, or condition. This is probably the most concise death-warrant that was ever framed. Three millions of people, men, women, and children, were sentenced to the scaffold in: three lines... And under this new decree, the executions certainly did not slacken. Men in the highest and the*

humblest positions were daily and hourly dragged to the stake. Alva, in a single letter to Philip, coolly estimated the number of executions which were to take place immediately after the expiration of holy week, “at eight hundred heads.”¹

After the Nicean Council was held it became a capital offense to possess an unauthorized Gospel. As a result, over a million Christians were killed in the years following the Council’s decision. This was the methodology used by Athanasius to unify the Christians. It may seem to most of us that the perpetrators of these crimes against humanity were bloodthirsty individuals with no genuine motives; but I was shocked to find out that the call to perpetrating these horrendous crimes stems directly from Biblical verse. It may seem obvious to anyone who reads the Bible that these individuals were implementing some texts of some verses of the Bible. “And the LORD spake unto Moses, saying Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him... But all the women children, that have not known a man by lying with him, keep alive for yourselves (Numbers 31: 17-18). And the Lord said, “Go through the city, and smite: let not your eye spare, neither have you pity. Slay utterly old and young, both maids and little children, and women...” (Ezekiel 9:5-6). Joshua said to the people of Israel, “The Lord has given you the city (of the Canaanites)... all silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: They shall come into the treasury of the Lord... The people utterly destroyed

¹ “The Rise of the Dutch Republic,” by John Lothrop Motley

all that was in the city, man and woman, young and old, and ox and sheep, and ass, with the edge of the sword¹. (Joshua 6:16-21)

The Lord allegedly said:

- “Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” (1 Samuel 15:3).
- “Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.” (Isaiah 13:16).
- “Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child² shall be ripped up.” (Hosea 13:16).

¹ Since some Church officials have recently been so bold as to attack *Islām* and accuse it of having been spread by the “sword”, it is worth mentioning that the word “sword” is actually mentioned 406 times in the Bible while not being mentioned even once in the *Qur’ān*. So which religion was likely to have been spread by the sword?

² *Islām* allowed *Jihad* as a means to defend and protect the weak such as women and children, and not killing or dashing them. “And what is [the matter] with you that you fight not in the cause of Allāh and [for] the oppressed among men, women, and children ...!” (*Qur’ān* 4:75). *Jihad* is also an act of self defense not an act of aggression. Allāh says: “Fight in the way of Allāh those who fight you but do not transgress. Indeed, Allāh does not like transgressors.” (*Qur’ān* 2:190). *Jihad* is also prescribed as a means to insure the freedom of calling others to the way of Allāh and offering them the choice to embrace it if they so wish without compulsion. Allāh says: “There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong...” (*Qur’ān* 2:256). Allāh also says: “And say, “The truth is from your Lord, so whoever wills let him believe; and whoever wills let him disbelieve.” (*Qur’ān* 18:29)

It appears that the Bible is the only religious book in the world that sanctions the killing of children, the dashing of infants and the ripping open of the bellies of pregnant women. The presence of such verses in the Bible and ascribing them to God is a clear proof that the Bible was subject to corruption by human hands that invented lies in God's name.¹ *Allāh* says in the noble *Qur'ân*: “**So woe to those who write the “scripture” with their own hands, then say, 'This is from Allāh,' in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.**” (2:79)

Compulsion is incompatible with religion because religion depends upon faith and resolution, and these would be meaningless if induced by force. Men and women must be given the opportunity to choose whatever religion they believe in, but the alternatives must be presented without bias and without compulsion. Guillotines, saws, axes and

¹ Owing to the fact that the presence of such texts and others is a cause of great embarrassment to the “editors” of the Bible, they have been interfering in what allegedly is the Word of God. They treated the text like any other book written by humans; and therefore added to and deleted from it, what they deemed unfit. For example 1Samuel 6:19 reads: “**And he smote the men of Bethshemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men.**” However, the English, French, German and Arabic translations decided that such an act does not befit the Merciful Lord, so they changed the text to only (seventy men). They believed that the mere “looking” into the ark of the Lord is not a crime punishable by genocide. Even at the present time, with the Bible’s exposure to translators and printing tools, it is still being altered. One wonders how the situation was in the ancient times when only the priests had access to the Bible.

fire should not have been the options¹ given to those who did not want to accept doctrines being enforced by the Catholic Church. *Allâh* had already revealed in His last message to humankind: “**There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong**” (*Qur’ân* 2:256).

Today, we are witnessing the results of compulsion in religion in various countries. Drug addiction, murder, theft, prostitution, corruption, rapes and homosexuality are some of the consequences of imposing a religion on people that is not carried in the heart.

Sticking to ancestral traditions will not necessarily take a nation to success. For this reason I would like to offer at least one alternative that can save lives, rehabilitate alcoholics, as well as unite families and society.

¹ The Bible attributes heinous acts of genocide to Prophet David, of which he is totally innocent. In 2 Samuel 12:29-31 we find: “And David gathered all the people together, and went to Rabbah, and fought against it, and took it. And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance. And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.” Also, in 1 Chronicles 20:3, it is said: “And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.” It makes one wonder how the world can ever live in peace when such inhumane acts of genocide are called upon in a so-called Holy Book, and are ascribed to God and His prophets?

The latest heart-breaking news of the year 2002 regarding the Catholic Church in the USA relates to the sexual abuse that some priests committed against innocent children. Astonishingly, the top ranks in the Vatican did not respond as though such acts were atrocious crimes, but instead tried to cover them up by offering money to silence the victims. I kept a report from several years ago where it was stated that more than five percent of priests in the USA were perpetrators of sexual child abuse. However, it took several years for this news to become headlines on the main TV stations worldwide.

The whole world was shocked when the latest news in 2004 stated that in the past 50 years, more than four thousand priests in the USA have been involved in sexual child abuse. That is an astonishing statistic to say the least, but not at all surprising. The undoubted truth is that if there is any one factor to blame, then it should be the Bible itself. It is extremely important that the reader knows that these evil acts are not just carried out by perverts. The Bible itself encourages immorality as stated in Ezekiel 23:1. Adultery and incest are just two of the evil acts falsely attributed to some prophets. Of course, as Muslims, we wholly reject the idea that any prophet of *Allâh* was involved in such despicable acts.

I have asked the following question to some Christians in those countries or communities where the Bible is generally accepted as Holy Scripture, "Why are the rates of murder, rape, theft, alcoholism,¹ prostitution,

¹ One of the major abuses and false accusations directed against the person of Jesus at the hands of those who corrupted the Bible, and which no Muslim would tolerate, is his description as a "winebibber" as is mentioned in Luke 7:34 "The Son of man is come eating and

homosexuality, incest and widespread corruption extremely high compared to those countries where the *Qur'ân* is the scripture of reference though with some variation?" Many of them have been shocked by this question since they have never thought about making such comparisons.

For example, in a dialogue that I had with a US citizen, I cited a case where the death penalty was imposed in Saudi Arabia on seven criminals who, while under the influence of alcohol, raped a woman. I told him that as a consequence of the application of the full weight of the law hundreds of thousands of other women had been saved from other potential criminals. He disagreed and felt that the law was too severe and that it could not be implemented in his country. Based on official statistics, I told him that in his country in the last eight months more than half a million women were raped; an average of two thousand women raped every day! He was shocked and admitted to the effectiveness of the application of the Islamic Law. If I could talk to him again, I would tell him that in *Islâm*, even if an *imam* were to rape a child, as the priests have done in the church, he would be executed without delay, in order to save the rest of the children. How happy I am to have embraced *Islâm* and I am proud to be a Muslim.

drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!" The irony is also apparent when one finds Proverbs 20:1 saying: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." One can only imagine the state of humankind if it were to believe that one of the greatest prophets of God, like Jesus Christ, was an alcoholic.

XII. An Open Invitation to the Pope and Other World Leaders

I begin in the name of *Allâh*, the Most Gracious, the Most Merciful. May *Allâh* bless all those who follow the correct path.

I hereby extend this invitation to the Pope and all the leaders of the world, especially those who govern and rule over millions of people of other religions, sects and ideologies; I invite all of you to embrace *Islâm*. Come to *Islâm* and you will be saved from the punishment of *Allâh* and earn His reward in Paradise. If you are a Jew or a Christian, *Allâh* will give you a double reward once you embrace *Islâm*¹. Prophet Muhammad said: “**A person from the people of the Scripture (a Jew or Christian) who believes in his prophet (Jesus or Moses) and then believes in Prophet Muhammad (embraces Islâm) will have a double reward.**”²

However, if you reject this invitation, you will be held accountable for all those under your influence and all those who follow you.

Like all my Muslim brothers and sisters the world over, *Allâh* has charged me with the responsibility of conveying this message to all humanity to the best of my ability. He has said: “**Say, O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allâh and not associate**

¹ The people of the Book (Jews and Christians) are granted a special status in the *Qur'ân* as to inviting them to *Islâm* and establishing dialogue with them. *Allâh* says: “**And do not argue with the People of the Scripture except in a way that is best.**” (*Qur'ân* 29:46). The *Qur'ân* also states that the Christians are nearest in love to the Muslims: “... the nearest of them in affection to the believers those who say, “We are Christians.” That is because among them are priests and monks and because they are not arrogant.” (*Qur'ân* 5:82)

² Narrated by Muslim, 342.

anything with Him and not take one another as lords instead of Allâh. But if they turn away, then say, “Bear witness that we are Muslims [submitting to Him].” (*Qur’ân* 3:64).

Having presented the previous proofs in this book so that whoever has eyes can see them and whoever has intellect can understand them, a junction has been reached where *Allâh*, the Exalted, calls on all people to embrace the truth. Once again I affirm that it is my duty and responsibility as a human being, one who submitted by free will to the law and commands of *Allâh*, the one and only God, the Beneficent, the Merciful, to invite all mankind to give up the worship of false deities, whether animate and inanimate objects or any other thing created by *Allâh* or fashioned by man. After repenting, they must submit themselves completely to the will of *Allâh*, the only true God, Creator of the universe.

It is worthy to note that as much money, prestige, position, and power that a non-Muslim might have in this life, he or she will never have enough to buy his or her entrance to the gardens of Paradise in the next world.¹ The poorest inhabitant of the earth who has testified that none

¹ Only the person who fulfills his purpose in life, i.e., the worship of *Allâh* alone, may be able to achieve true happiness and internal peace. *Allâh* says: **“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”** (*Qur’ân* 16:97). *Allâh* also says: **“Those who have believed and whose hearts are assured by the remembrance of Allâh. Unquestionably, by the remembrance of Allâh hearts are assured.”** (*Qur’ân* 13:28). In Chapter 20, Verses 123-124, we read: **“... whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. And whoever turns away from My remembrance indeed, he will have a depressed [i.e., difficult] life...”** This latter verse explains the cause for many psychological illnesses and why some very wealthy people attempt suicide.

has the right to be worshipped but *Allāh* and that Muhammad is His Messenger (the testimony of faith) will be happier and more dignified in the next world than the richest person who did not accept the last message sent by *Allāh* to guide humankind.

Allāh says in the *Qur'ān* (3:85) “**And whoever desires other than Islām as religion never will it be accepted from him, and he, in the Hereafter, will be among the losers.**” And in 5:36-37 it says: “**Indeed, those who disbelieve if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment. They will wish to get out of the Fire, but never are they to emerge therefrom, and for them is an enduring punishment.**”

So while one’s soul is still within his body and he can still breathe, speak and is conscious of his actions, he can always repent to *Allāh*, the Exalted. If repentance is sincere and one testifies that none has the right to be worshipped but *Allāh* and that Muhammad is His Messenger, while avoiding all forms of paganism, *Allāh* will forgive him, even if he should be but a minute distance away from the Hellfire. *Allāh* will then change the person’s bad deeds into good deeds and allow him or her entrance into *Jannah* (the garden of Paradise) eternally. *Allāh* has said: “**Except for those who repent, believe and do righteous work. For them Allāh will replace their evil deeds with good. And ever is Allāh Forgiving and Merciful.**” (25:70). And He has said: “**But the ones who believe and do righteous deeds We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allāh, [which is] truth, and who is more truthful than Allāh in statement?**” (4: 122) It is the promise of *Allāh* for anyone

who wants to repent sincerely and start a new life. I close this invitation citing the following verses from the *Qur'ân*, where *Allâh*, the Almighty gives the opportunity to all human beings to repent sincerely. He invites sinners to repent, regardless of the magnitude of their sins, and He will forgive them.

In the *Qur'ân* (39:53-54), *Allâh* revealed:

“Say, “O My slaves who have transgressed against themselves [by sinning], do not despair of the mercy of Allâh. Indeed, Allâh forgives all sins. Indeed, it is He who is the Forgiving, the Merciful. And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.”

Here also, *Allâh* informs us that time for repentance is of limited duration and that when death arrives it is no longer possible to obtain forgiveness.

Finally, *Allâh* extends His promise of forgiveness and mercy to the believer who is steadfast in faith and does good deeds, saying (20:82):

“But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.”

I supplicate to *Allâh*, the Creator of all that exists, the true Guide, to guide to the right path all those seekers of truth whose minds are open to objective analysis. I ask *Allâh* to guide all those who make sincere self-assessments and to improve their conditions according to what is pleasing to Him.

To you [O Muhammad] We sent down the Book in truth, confirming the scripture that came before it and as a criterion over it. (Q. 5:48). The Qur'an is the Criterion by which the contents of all other sacred books may be judged.

The Bible	The <i>Qur'an</i>
On God	
"for in six days the Lord made heaven and earth, and on the seventh day he rested." (Exodus 31:17)	"And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness." (Q. 50:38)
"Then the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine." (Psalms 78:65)	"Allāh there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep." (Q. 2:255)
Jacob wrestles with God and defeats Him as in Genesis 32:30	"They have not appraised Allāh with true appraisal. Indeed, Allāh is Powerful and Exalted in Might." (Q. 22:74)
"And the Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron." (Judges 1:19)	"But Allāh is not to be caused failure by anything in the heavens or on the earth. Indeed, He is ever Knowing and Competent." (Q. 35:44)
"I will speak in the bitterness of my soul. 2.... shew me wherefore thou contendest with me. 3. Is it good unto thee that thou shouldest oppress." (Job 10:1-3)	"Indeed, Allāh does not wrong the people at all, but it is the people who are wronging themselves." (Q. 10:44)
"How long wilt thou forget me, O Lord?" (Psalms 13:1)	"My Lord neither errs nor forgets." (Q. 20:52)
	"Indeed, my Lord is the Hearer of

"O Lord, how long shall I cry, and thou wilt not hear?" (Habakuk 1:2)

The Lord is alleged to have said: "... and to break my covenant with them:..." (Leviticus 26:44) God was ignorant of Adam's whereabouts and of his eating from the tree according to Genesis 3:9; "**And the Lord God called unto Adam, and said unto him, Where art thou?**" The Lord needs a mark to distinguish the houses of the Israelites from the houses of the Egyptians. (Exodus 12:13). God does not know what goes on on the earth, so He needs to go down to find out, "**And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."**" (Genesis 18:20). In Corinthians 1 1:25, Paul says: "**Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.**"

supplication."(Q. 14:39)

"[It is] the promise of Allāh. Allāh does not fail in His promise, but most of the people do not know." (Q . 30: 6).

Allāh is All-Knowing; therefore when Adam and his wife ate from the tree He addressed them in a way that clearly indicated His knowledge of what they had done.

"And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?" (Q. 7: 22)

"[Allāh is] the Knower of the unseen." Not absent from Him is an atom's weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register" (Q. 34:3)

"[He is] Knower of the unseen and the witnessed, the Grand, the Exalted. It is the same [to Him] concerning you whether one conceals [his] speech or one publicizes it and whether one is hidden by night or conspicuous [among others] by day." (Q. 13:9-10)

"And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and

The Bible unfittingly depicts God as being so poor that He has to hire a razor in Isaiah 7:20; “In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.”

And that God has a nose and a mouth from which smoke comes out in Psalms 18:8 “There went up a smoke out of his nostrils, and fire out of his mouth devoured.” The Lord cries and sheds tears; “... my soul shall weep ... and mine eye shall weep sore, and run down with tears.” (Jeremiah 13:17). God wails, howls and walks naked in Micah 1:8; “Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.” (KJV) And He hisses (whistles) for the fly and bee as in; “the Lord shall hiss for the fly ... and for the bee.” (Isaiah 7:18) and He claps with his hands; “I will also smite mine hands together.” (Ezekiel 21:17)

no moist or dry [thing] but that it is [written] in a clear record.” (Q. 6:59)
“... Allāh is Knowing of all things.” (Q. 5:97)
“O mankind, you are those in need of Allāh, while Allāh is the Free of need, the Praiseworthy.” (Q. 35:15)
“Allāh has certainly heard the statement of those [Jews] who said, “Indeed, Allāh is poor, while we are rich.” We will record what they said and their killing of the prophets without right...” (Q. 3:181)
“Exalted is your Lord, the Lord of might, above what they describe.” (Q. 37:180)
“There is nothing like unto Him, and He is the Hearing, the Seeing.” (Q. 42:11)
“... for Allāh is the highest attribute. And He is Exalted in Might, the Wise.” (Q. 16:60)
“He is Allāh, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allāh above whatever they associate with Him. He is Allāh, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.” (Q. 59:23-24)



On Jesus

<p>Jesus is accused of misbehavior towards his mother: “Jesus saith unto her, Woman, what have I to do with thee?” (John 2:4)</p> <p>Jesus is accused of being tyrannic and cruel: “Think not that I am come to send peace on earth: I came not to send peace, but a sword.” (Matthew 10:34)</p>	<p>The <i>Qur’ān</i> defends Jesus against these false accusations, stating that he is neither tyrannic nor cruel.</p> <p>“And [made me] dutiful to my mother, and He has not made me a wretched tyrant.” (Q. 19:32)</p>
<p>The first miracle performed by Jesus in the Bible is his turning water to wine at a wedding in Cana of Galilee (John 2:9)</p>	<p>The first miracle of the Prophet Jesus was speaking immediately after his birth, defending his mother against the false accusations leveled at her by her people. (Q. 19:30-33)</p>

On Mary

<p>“Ye do the deeds of your father. Then said they to him, We be not born of fornication.” (John 8:41)</p> <p>“And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.” (Matthew 1:16)</p> <p>“And Jesus ... being (as was supposed) the son of Joseph, which was the son of Heli.” (Luke 3:23)</p>	<p>The <i>Qur’ān</i> defends Mary, describing what was said about her as a grave false charge. “And [We cursed them] for their disbelief and their saying against Mary a great slander,” (Q. 4:156)</p> <p>The <i>Qur’ān</i> also mentions God favoring her over all the women of the world. “...when the angels said, “O Mary, indeed Allāh has chosen you and purified you and chosen you above the women of the worlds.” (Q. 3:42)</p>
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On Jesus' Disciples

Mark 14:50 says of Jesus' disciples: “they all forsook him, and fled.” And the Bible alleges that the Messiah said to the disciples: “Why are ye fearful. O ye of little faith?” (Matthew 8:26)

“But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.” (Matthew 16:23) Judas, despite being Jesus' treasurer, betrayed him for thirty pieces of silver; “And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.” (Matthew 26:14)

The *Qur'ān* defends the disciples of Jesus and confirms their innocence of betrayal and weak faith. **“But when Jesus felt [persistence in] disbelief from them, he said, ‘Who are my supporters for [the cause of] Allāh?’** The disciples said, “We are supporters for Allāh. We have believed in Allāh and testify that we are Muslims [submitting to Him]. “Our Lord, we have believed in what You revealed and have followed the messenger Jesus, so register us among the witnesses [to truth].” (Q. 3:52-53)

“O you who have believed, be supporters of Allāh, as when Jesus, the son of Mary, said to the disciples, ‘Who are my supporters for Allāh?’ The disciples said, ‘We are supporters of Allāh.’” (Q. 61:14)

On the Prophets of God

Noah is drunk and naked in his tent. (Genesis 9:21)
Abraham sacrifices his honor (Genesis 12:10-15 and Genesis 20:2).

Lot gets drunk, commits incest with his own two daughters and impregnates them. (Genesis 19:30-36)

“Indeed, Allāh chose Adam and Noah and the family of Abraham and the family of Imrān over the worlds.” (Q. 3:33)

“And Ishmael and Elisha and Jonah and Lot - and all [of them] We preferred over the worlds.” (Q. 6:86)

Jacob lies to his father and steals the blessing and prophethood from his brother. (Genesis: 27).

Reuben, the prophet and oldest son of Jacob commits adultery with his father's wife who is the mother of his two brothers. (Genesis 35:22 and Genesis 49:3)

Judah, the fourth son of Jacob commits incest with his daughter-in-law and has Pharez and Zarah from her. (Genesis 38:18) The Bible then traces the lineage of Jesus to Pharez (Matthew 1:18), contradicting Deuteronomy 23:2, which says, “A bastard shall not enter into the congregation of the LORD; even to his tenth generation,”

The Lord accuses Moses and Aaron of betrayal in the Old Testament: “Because ye trespassed against me among the children of Israel,” (Deuteronomy 32:51)

Moses' killing of the Egyptian was deliberate and

“And remember Our servants, Abraham, Isaac and Jacob those of strength and [religious] vision. Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter]. And indeed they are, to Us, among the chosen and outstanding.” (Q . 38:45-47)

“Those were the ones upon whom Allāh bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.” (Q. 19:58)

“Peace upon Moses and Aaron.” Indeed, We thus reward the doers of good. Indeed, they were of Our believing servants.” (Q. 37:120-122)

“O you who have believed, be not like those who abused Moses; then Allāh cleared him of what they said. And he, in the sight of Allāh, was distinguished.” (Q. 33: 69)

Moses did not kill the Egyptian deliberately.

planned. (Genesis 2:12)

Aaron fashioned the golden calf and ordered the Israelites to worship it in the absence of Moses. (Genesis 32:1-6).

David betrays his neighbor and army chief, has sexual intercourse with his wife and sends him to get killed in war. (2 Samuel 11:4-15).

Solomon has a thousand women and they turn his heart away from God; and so he builds temples for their gods (1 Kings 11:1-9). David's son, Amnon rapes his sister, Tamar. (2 Samuel 13:11-14). Absalom, the son of David commits open adultery with his father's concubines in the sight of all Israel. (2 Samuel 16: 21)

Job is impatient and refuses to accept the will of God. (Job 10)

Zechariah did not believe God's miracle regarding the birth of John, so God punished him with dumbness for nine months. "And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed,

(See Q. 28:15)

The *Qur'ān* defends Aaron against this false allegation confirming that the one who introduced worship of the calf was *as-Samiri* and not Aaron. (see Q. 20:85-98)

"... and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allāh]." (Q. 38:17)

"And We had certainly given to David and Solomon knowledge, and they said, Praise [is due] to Allāh, who has favored us over many of His believing servants." (Q. 27:15)

The *Qur'ān* dismisses the unjust description of the Prophet Job, and describes him as follows: "**Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allāh].**" (Q. 38:44)

The *Qur'ān* defends Zachariah in Q. 19:10 stating that his silence for 3 days was a sign for the coming true of the miracle, and not by way of punishment. "[Zachariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three





because thou believest not my words, which shall be fulfilled in their season." (Luke 1:20) Jesus allegedly describes all the prophets before him as thieves. "All that ever came before me are thieves and robbers." (John 10:8). God allegedly attributes to His prophets wickedness and lies. (Jeremiah 23:11-16):

"11. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord.

12. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord.

13. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14. I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15. Therefore thus saith the Lord of hosts concerning the prophets; Behold, I will feed

nights, [being] sound."

The *Qur'ān* confers great respect on all the Prophets of God, and does not ascribe any obscene acts or wrong-doing to them. In fact, believing in all the Prophets as well as respecting them is a main requirement in Islām. Allāh says "Say, [O believers], "We have believed in Allāh and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him." (Q. 2:136)

Allāh praises His prophets; "We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice." (Q. 57:25)

Allāh also says, "And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakāh; and they were worshippers of Us." (Q. 21:73)

them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

16. Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord."

Allāh orders Prophet Muhammad to take the prophets before him as examples. In Q. 6:90, Allah says: "**Those are the ones whom Allāh has guided, so from their guidance take an example.**"

The *Qur'ān* has thus saved mankind by clearing the names of the Prophets of God. One can only imagine the grim state of humanity if they were to take those descriptions of prophets as examples to follow.

On Equality

"For thus saith the Lord of hosts, the God of Israel." (Jeremiah 16:9)

"there is no God in all the earth, but in Israel." (2 Kings 5:15)

The Lord instructs nations to prostrate to the Jews and lick the dust of their feet. "...they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me." (Isaiah 49:23).

One third of the human race is condemned to curse and slavery when Canaan, son of Ham, was made a slave to Shem and Japheth. (Genesis 9:18-27)

Jesus is portrayed as a racist in his answer to the

"[All] praise is [due] to Allāh, Lord of the worlds." (Q. 1:2)

"...And there was no nation but that there had passed within it a warner." (Q. 35:24)

"And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid *Tāghūt*..." (Q. 16:36)

According to these verses, God sent prophets and messengers to all peoples and not only to the Israelites.

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another.



Canaanite woman who sought his help to cure her daughter who “were vexed with a devil”. He said to her: “It is not meet to take the children's bread, and to cast it to dogs.” (Matthew 15:22-26)

The Bible discriminates between men and women. “**And Adam was not deceived, but the woman being deceived was in the transgression.**” (1 Timothy 2:14) According to the Bible, the impurity resulting from the delivery of a female is twice that of the male. In Leviticus 12:1-5, we read: “**If a woman have conceived seed, and born a man child: then she shall be unclean seven days ... And she shall then continue in the blood of her purifying three and thirty days ... But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.**”

The Bible also states that just as God is the Head of Christ, the man is the head of the woman. She is not the glory of God like a man, and she was created for man. (1 Corinthians 11:3-9)

Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Acquainted.” (Q. 49:13)

According to the *Qur'ān* both Adam and his wife sinned, repented and shared the responsibility of their actions. Allāh says, “**But Satan caused them to slip out of it and removed them from that [condition] in which they had been.**” (Q. 2:36)

“**They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."**” (Q. 7:23)

“**...And Adam disobeyed his Lord and erred. Then his Lord chose him and turned to him in forgiveness and guided [him].**” (Q. 20:121-122) “**And due to the wives is similar to what is expected of them, according to what is reasonable.**” (Q. 2:228). To learn more about the status of women in Islām the reader can refer to Chapters 4 and 65 from the *Qur'ān*.

On Scientific Facts

The Bible contradicts contemporary scientific facts as it claims that the world dates back to 3700 BC, i.e., that from the beginning of the creation until the 21st century, there is only 6000 years; and that there were only a few days between the creation of the earth and the creation of man. According to geology, however, the earth is about 4550 million years old, and there was a very long period of time between the creation of the earth and that of man.

The Bible also says that God created light, day and night before the creation of the planets, the sun and the moon. (Genesis 1:3). In Revelation 7:1, we read: “I saw four angels standing on the four corners of the earth, holding the four winds of the earth,” meaning that the earth is square, while Matthew 4:8 indicates that the earth is flat when saying “Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them”.

The Bible also claims that the Israelites went to Egypt with Jacob and they were only 70 men and women. However, when they left, two generations later, the number of men alone was 603,550. So if

The *Qur’ān* does not contradict or clash with modern science. In fact, it contains scientific facts that were only discovered in modern times and with the use of extremely sophisticated equipment.

See, for example Q. 2:74, 173, 222; Q. 4:56; Q. 6:99, 125; Q. 10:92; Q. 12:47; Q. 13:41; Q. 15:14-22; Q. 16:66; Q. 17:12; Q. 21:30-32; Q. 22:5; Q. 23:12-14; Q. 24:40, 43; Q. 27:88; Q. 30:1-4; Q. 36:37-40; Q. 39:5-6; Q. 41:11; Q. 51:47; Q. 52:6; Q. 55:19-20; 37 Q. 57:25; Q. 78:6-7; Q. 86:1-3; Q. 96:16, etc.

The *Qur’ān* refers in very clear terms to the ball-shaped earth as manifested by the overlapping of the day and night. **“He wraps the night over the day and wraps the day over the night...”** (Q. 39:5)

Allāh says: **“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.”** (Q. 41:53) Allāh says: **“And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in**



this was the number of men, considering the fact that Pharaoh used to kill the male children, it means that their total number, including women and children, was about 3 million. How could 70 people become 3 million within two generations? (Deuteronomy 10:22) (Genesis 12:37) (Numbers 1:46) In 2 Maccabees 15:39, we read that drinking water alone is harmful. It states: “**For as it is hurtful to drink wine or water alone...**” Another scientific anomaly is found in Leviticus 11:6, when giving the reason that the hare is considered unclean: “**And the hare, because he cheweth the cud ...**”

Might, the Praiseworthy.” (Q. 34:6)

See “The Bible, The Qur'an & Science” by Maurice Bucaille. Many other contemporary scholars like Dr. Keith Moore, Dr. G. C. Goeringer, Dr. Marshall Johnson, Dr. Tagatat Tejasen, Dr. Alfred Kroner, Dr. William W. Hay, Dr. Yoshihide Kozai and Dr. Joe Leigh Simpson have also addressed the issue of miraculous signs in the *Qur'an*.

Preservation of Holy Scriptures

“How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.” (Jeremiah 8:8)

“And the burden of the Lord shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts our God.” (Jeremiah 23:36)

“But in vain they do worship me, teaching for doctrines the commandments of men.” (Matthew 15:9)

“This is the Book about which there is no doubt, a guidance for those conscious of Allāh.” (Q. 2:2)

“... And indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.” (Q. 41:41-42). “Indeed, it is We who sent down the *Qur'an* and indeed, We will be its guardian.” (Q. 15:9). “And it was not [possible] for this *Qur'an* to be produced by other than Allāh, but [it is] a confirmation of what was before it and a detailed explanation