My Great Love for Jesus Led Me to Islam

حبي العظيم للمسيح قادني إلى الإسلام





ENGLISH انكليزي

Simon Alfredo Caraballo
A. María .A

My Great Love for Jesus Led Me to Islam

Simon Alfredo Caraballo

–

A. Mary. A

جميع الحقوق محفوظة
00966552200985
All rights reserved

Abridged Edition

طبعة مختصرة

September 2023



جميع الحقوق محفوظة لمؤسسة رسالة الرحمة

استفد من قراءة هذه الطبعة وترقب صدور الطبعة اللاحقة الأحدث

احصل على كميات من أحدث طبعات هذا الكتاب مباشرة من مصدره الشرعي وبأقل سعر، وذلك بالتواصل على الرقم:

00966552200985

L.D.No. 1440 / 1227
ISBN: 978 - 603 - 02 - 8144 - 2

جميع الحقوق محفوظة
00966552200985
All rights reserved



All rights reserved

Risaalat Ar-Rahmah (Message of Mercy)

Read and benefit from this edition and look forward to the most recent forthcoming edition.

myloveforjesus@hotmail.com
sam@myloveforjesus.com
www.myloveforjesus.com

Unless otherwise indicated, Bible quotations are taken from the New King James Version of the Bible (NKJV)

Get large quantities of the latest edition of this book from its legitimate source and at the lowest price by calling :

00966552200985

© Risaalat Al-Rahmah , 2018

King Fahd National Library Cataloging-in-Publication Data

Carballo, Simon Alfredo
My great love for Jesus led me to Islam. / Simon Alfredo Carballo ; A.Mary.A .- Riyadh , 2018

..p ; ..cm

ISBN: 978-603-02-8144-2

1- Al-Islam 2- Stories I-A.Mary.A(co. author) II-Title

213 dc 1440/1227

L.D. no. 1440/1227
ISBN: 978-603-02-8144-2

All rights reserved

Risaalat Ar-Rahmah (Message of Mercy)

Publishers and Distributors

myloveforjesus@hotmail.com

sam@myloveforjesus.com

http://www.myloveforjesus.com/

September 2023

00966552200985



Table of Contents

جميع الحقوق محفوظة
00966552200985
All rights reserved

Introduction	**4**
My Experience in the United States of America	**12**
The Gospels, Epistles, and the Old Testament Books	**14**
The Authenticity of the Qur'ān and the Prophet's Sunnah and Their Miraculous Nature	**24**
The Life and Mission of Jesus	**63**
Muḥammad, God's Messenger, Peace Be upon Him	**74**
Doctrines of Christianity and Islam	**122**
The Trinity	**123**
The Divinity of Jesus	**131**
The Divine Sonship	**143**
The Original Sin	**149**
Christianity's Deviation from Christ's Message and Its Contribution to the Emergence of Atheism	**155**
Islam—The Monotheistic Religion of All the Prophets	**198**
My Final Step Toward Islam: The Influence of Jesus on My Conversion	**206**
How Islam Affected My Life	**208**
How My Conversion Affected Others' Lives	**210**
Points of Agreement between the Qur'ān and the Bible Regarding Judgment Day	**212**
When Religion Is Inculcated by Compulsion	**218**
An Open Invitation to the Pope and Other World Leaders	**227**
Appendix – Comparison Chart	**230**

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 Islam for the first time in 1978. I learned that Muslims believe in the divine origin of Christianity and Judaism. The Qur'ān indicates that Allāh (the proper name of God in the Arabic language)[1] had sent prophets to every land to guide people to the path of truth and righteousness.

جميع الحقوق محفوظة
00966552200985
All rights reserved

[1]Allāh, who is worshipped by Muslims and who commands all mankind to worship Him alone, is the same monotheistic God mentioned in the Old Testament, often referred to as אֱלֹהִים '*Elohim*', Yahweh or Jehovah (the Tetragrammaton YHWH), even though Abraham, Isaac, and Jacob did not know Him by this name **(Exodus 6/3)**, using instead the name אדוני (*Adonai* "Lord") or הַשֵּׁם (*HaShem* "The Name"). He is also the same God mentioned in the New Testament and whom the Christians call 'God the Father'. Jesus said to the Jews, **"If I honor myself, my honor is nothing. It is my Father who honors me, of whom you say that He is your God" (John 8/54)**. In **John 17/1-3**, we further read, **"Jesus… lifted up His eyes to heaven, and said, 'Father, the hour has come… this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent."** Allāh is the One, True God whose lordship, divinity, beautiful names, and glorious attributes are confirmed by the holy books (the Qur'ān and the Old and the New Testaments) which are sanctified by more than 4 billion people, even though these books, apart from the Qur'ān, contain some verses that describe Him in a manner that does not befit His majesty (See the **"**God**"** section in the Comparison Chart on page 230 of this book). Allāh is the proper name of the sole God and Creator who alone is worthy of worship, and it is the same name that Arabic-speaking Christians and Jews use to refer to God. In Syriac—a specific dialect of the Aramaic language, which, according to Christian scholars, Christ spoke—we find the name of God to be ܐܠܗܐ "*Alaahaa*" (http://www.learnassyrian.com/aramaic/church/church.html). Also, according to *Aramaic Lexicon and Concordance*, the Word Number 904, pronounced AaLah, refers to the proper name of God, which is confirmed in the Peshitta, a collection of Aramaic manuscripts of the Bible dating back to circa 400 CE; that is, before the advent of Prophet Muḥammad. To cite two examples, we read in **Mark 10/18**: ܐܠܗܐ ܗܘ ܕܠܝܬ ܐܠܗ ܠܐ ܚܕ ܐܠܐ ܐܠܗܐ ܒܪ ܡܢ ܐܢܬ ܩܪܐ ܠܝ ܛܒ, which translates **"Why do you call Me good? No one is good but One, that is, 'Alāhā**." We also read in **John 8/40**: ܗܫ ܕܐܢܫ ܐܢܐ ܕܐܡܪ ܠܟܘܢ ܫܪܪܐ ܕܫܡܥ ܡܢ ܩܕܡ ܐܠܗܐ ܗܢܐ ܠܐ ܥܒܕ, which translates, **"But now you seek to kill Me, a Man who has told you the truth which I heard from God."** Cognates of the proper name "Allāh" also exist in many prominent Aramaic manuscripts, such as the Yonan Codex, the Khabouris Codex, and the 1199 Houghton Codex, on which *Lapid Jewish Aramaic New Testament* relied in translating the New Testament. This translation is unique in that it includes

00966552200985
All rights reserved

translitterations of key Aramaic words and phrases with their various definitions that help the reader see the three-dimensional aspects of many premises in the New Testament. To cite one example, we read in **Jude 1/4**, **"For some have obtained entrance, who from the beginning were registered beforehand under this condemnation: wicked men, who pervert <u>the grace of Alaha</u> to impurity, and deny him who is <u>the only Lord Alaha</u> and Maran Yeshua Mshikha."** Because the primary texts used for translating the New Testament into English and many other languages are Greek manuscripts, not Aramaic—the language of Christ and his disciples—they do not mention the proper name of God, as they are supposed to, (الله)(ܐܠܗ)(Allāh), by rather the word 'God' instead. This obviously goes against the basics of translation, as proper names should be transliterated instead by retaining the original name as closely as possible in the target language. If a person is called 'Baker', for instance, his proper name should be retained in the target language and not translated. It is noteworthy that what distinguishes the names of God Almighty from the names of His creation is that each of His beautiful names includes an attribute. *The Cottage Bible* (ed. Rev. William Patton, Hartford, CT: Case, Tiffany, & Burnham, 1842, p. 11) states that biblical scholars and theologians Drs. Edward Pococke (1604-1691), Adam Clarke (1760-1832) and others assert that the Arabic word "Allāh" is the very word from which the Hebrew word for God (אלה, *Elohim*) is derived, which is, according to James D. Douglas and Merrill C. Tenney, "the most frequent Hebrew word for God in the Old Testament." See J. D. Douglas & Merrill C. Tenney, *NIV Compact Dictionary of the Bible* (Grand Rapids, MI: Zondervan Publishing House, 1989), p. 176. In *Strong's Hebrew Dictionary*, God's proper name (אלה, Allāh) is mentioned under numbers H426 and H433, which the KJV translates as "God". American theologian, minister, and writer Cyrus Ingerson Scofield (1843–1921) mentions God's name 'ALAH' in *Scofield Reference Bible*, which he authored in collaboration with several theologians and editors. God's name "Allāh" appears in the Arabic translation of the Holy Bible 2246 times. The name of God אלה is still used in the original Hebrew and Aramaic Bible manuscripts countless times, just as it is pronounced by Muslims and Arab Christians and Jews. For example, it is mentioned in many places in the Book of Ezra, as in Ezra 4/24, 5/2, and 5/13-17. In Ezra 5/2, for instance, we read,

בַּאדַ֜יִן קָ֠מוּ זְרֻבָּבֶ֤ל בַּר־שַׁאלְתִּיאֵל֙ וְיֵשׁ֣וּעַ בַּר־יוֹצָדָ֔ק וְשָׁרְי֖וּ לְמִבְנָ֣א בֵית־ <u>אֱלָהָא</u> דִּ֑י בִּירוּשְׁלֶ֗ם וְעִמְּהֹון֙ נְבִיאַ֣יָא נְבִיֵּ֔א דִּי־ <u>אֱלָהָא</u> מְסָעֲדִ֖ין לְהֹֽון׃

Contrary to translation rules, however, God's name "<u>אֱלָהָא</u>" was not transliterated in the English translations, as it should have been, but rather translated "God", as follows: **"So Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak rose up and began to build the house of <u>God</u> which is in Jerusalem; and the prophets of <u>God</u> were with them, helping them" (Ezra 5/2)**. God's name (אלה, Allāh) is also mentioned in the Book of Job between 3/4 and 40/2. For example, in Job 19/25-27, we read:

וַאֲנִ֣י יָדַ֣עְתִּי גֹּאֲלִ֣י חָ֑י וְאַחֲרוֹן֙ עַל־עָפָ֣ר יָקֽוּם׃ וְאַחַ֤ר עוֹרִי֙ נִקְּפ֣וּ־זֹ֔את וּמִבְּשָׂרִ֖י אֱחֱזֶ֥ה <u>אֱלוֹהַּ</u>׃ אֲשֶׁ֨ר אֲנִ֤י אֶחֱזֶה־לִּי֙ וְעֵינַ֣י רָא֔וּ וְלֹא־זָ֖ר כָּלְי֥וּ כִלְיֹתַ֖י בְּחֵקִֽי׃

جميع الحقوق محفوظة
00966552200985
All rights reserved

This is translated as, **"For I know that my Redeemer lives, And He shall stand at last on the earth; and after my skin is destroyed, this I know, that in my flesh I shall see God, Whom I shall see for myself, and my eyes shall behold, and not another" (Job 19/25-27)**. It is also mentioned in many places in the Book of Daniel, including Daniel 3/26, 4/2, 5/18, 5/21, 6/20, and 6/26. However, this name is not retained as it is in its original form. Even though names must not be translated, this particular name has been translated as The Most High God. To illustrate, we read in Daniel 3/26:

בֵּאדַיִן קְרֵב נְבוּכַדְנֶצַּר לִתְרַע אַתּוּן נוּרָא יְקֵדְתָּא עָנָה וְאָמַר שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד־נְגוֹ עַבְדָּוֹהִי דִּי־אֱלָהָא עִלָּיָא עֲלָאָה פְּקוּ וַאֲתוֹ בֵּאדַיִן גַּבְרַיָּן שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ מִן־גּוֹא נוּרָא

This is translated as follows: **"Then Nebuchadnezzar went near the mouth of the burning fiery furnace and spoke, saying, 'Shadrach, Meshach, and Abed-Nego, servants of the Most High God, come out, and come here.' Then Shadrach, Meshach, and Abed-Nego came from the midst of the fire" (Daniel 3/26)**. The phrase אלהא חיא, which is pronounced 'ALAHA ALHI', was translated "the living God'. To cite one example, we read in Daniel 6/20,

וכמקרבה לגבא לדניאל בקל עציב זעק ענה מלכא ואמר לדניאל דניאל עבד **אלהא** חיא אלהך די אנתה פלח־לה בתדירא היכל לשיזבותך מן־אריותא

This is translated as follows: **"And when he came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, 'Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?'" (Daniel 6/20)**. The phrase אֱלָהָא חַיָּא וְקַיָּמ, which is pronounced 'ALAHA ALHI ALQAYOM', was translated "the living God'. To cite one example, we read in Daniel 6/26,

מִן־קֳדָמַי שִׂים טְעֵם דִּי כָל־שָׁלְטָן מַלְכוּתִי לְהֶוֹן זָאֲעִין וְזָעִין וְדָחֲלִין מִן־קֳדָם אֱלָהֵהּ דִּי־דָנִיֵּאל דִּי־הוּא **אֱלָהָא חַיָּא וְקַיָּם** לְעָלְמִין וּמַלְכוּתֵהּ

This is translated as follows: **"I make a decree that in every dominion of my kingdom men must tremble and fear before the God of Daniel. For He is the living God, and steadfast forever; His kingdom is the one which shall not be destroyed, and His dominion shall endure to the end)" Daniel 6/26)**. God's name (אֱלֹהּ, Allāh) is also mentioned in other places in the Old Testament. In fact, numerous biblical texts stress the importance of God's people knowing and understanding His name. These include: **"Therefore My people shall know My name" (Isaiah 52/6)**; **"I will set him on high because he has known My name" (Psalm 91/14)**; **"Praise the LORD, call upon His name, declare His deeds among the peoples, make mention that His name is exalted" (Isaiah 12/4)**; **"You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless that takes His name in vain" (Exodus 20/7)**; and Jesus' statements, **"I have manifested Your name to the men whom You have given me out of the world" (John 17/6)**; **"And I have declared to them Your name" (John 17/26)**; **"Hallowed be Your name" (Matthew 6/9)**. In a speech given by the apostle James during the Jerusalem Council, he prophesized the coming of a nation whom God would take from

To carve the Christian message into the depths of my subconscious, the Catholic Church designed a program that, when applied from childhood, would have 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 on my yearly wish list. Being from a poor family and having several brothers and sisters, I understood that it was very difficult for the "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 the dead back to life? Thus, for several years the concept of the "Child Jesus" left me sorely disappointed.

---

among the Gentiles to honor His name: **"Men and brethren, listen to me: Simon has declared how God at the first visited the Gentiles to take out of them a people for His name" (Acts 15/13-14)**. Jesus' prophesies of Prophet Muḥammad's coming include, **"for I say to you, you shall see me no more till you say, 'Blessed is he who comes in the name of the LORD!'" (Matthew 23/39)**. Sure enough, Prophet Muḥammad came in the name of God and declared it high and low after attempts to hide it or limit its use under the pretext of protecting its sanctity. The first verse revealed to him was, **'Read in the name of your Lord who has created [all things]'" (Qur'ān 96 /1)**. All the chapters of the Qur'ān, except for Chapter 9, begin with the verse **"In the name of Allāh, the Most Beneficent, the Most Merciful"**, and both the Qur'ān and the Prophet's traditions are replete with God's proper name, as well as His other beautiful names and attributes "Allāh" emphasizes the oneness, uniqueness, and absoluteness of God, and it is more proper and correct to use God's proper name "Allāh" when referring to God. It cannot be tampered with because it is singular and gender-neutral and does not have a plural form. The Word "god", however, has a plural form (gods) and can be used in the feminine gender (goddess). It is notable that the name of Prophet Muḥammad's father was ʿAbdullāh (servant or slave of God), and many Jewish rabbis and Christian monks before the advent of Islam had the same name, including ʿAbdullāh ibn Salām and ʿAbdullāh ibn Ṣūriyyā. They knew that the word "Allāh" is the proper name for the Creator and One true God and is specific to Him alone.

جميع الحقوق محفوظة
00966552200985
All rights reserved

As Easter was approaching, I used to watch televised stories of how Jesus[2] was abused until he was allegedly 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 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 instilled in me an intense love and respect for this great prophet of God. As for other children, perhaps the gifts they received on Christmas—in fulfillment of their wishes—were the cause of their affection toward Jesus.

If the objective of the Church was to somehow infuse a feeling of reverence for Jesus, in my case it was 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 created the universe, the earth, the sun, the moon, the stars, and human beings. I despairingly wondered why He could not save Jesus from being crucified on the cross. To resolve this dilemma, I climbed, on one occasion, a small wall in the backyard of my house and challenged God, or so it seemed to me, 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 very 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!

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 fortune-teller. Wherever we went, many of his female clients asked 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 to learn hidden things about their lives and would then respond to their queries.

---

[2] Islam, alongside Christianity, is the only religion in the world that incorporates belief in Jesus Christ, albeit as a prophet, into one of its core pillars of faith. This pillar encompasses belief in all of God's messengers and prophets without exception. Therefore, anyone who does not believe in Jesus, his miraculous birth from the Virgin Mary, his numerous miracles, and his esteemed position among the greatest of God's prophets and messengers is not considered a Muslim.

جميع الحقوق محفوظة
00966552200985
All rights reserved

All 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 were dead people speaking to the living.[3] Here I learned to pray twice daily at a small altar that my father had built with great care and dedication.

[3] In reality, the dead do not communicate with the living; instead, the devils mimic the voices of the dead and interact through the living. It is noteworthy that earnestly praying to God and reciting the Qur'ān and reciting Prophet Muḥammad's supplications are all highly effective methods for expelling spirits (jinn), all by God's will. The ability for any Muslim to do so serves as compelling evidence of the miraculous nature of the Qur'ān. People who claim they can exorcise demons, known as jinn, by reading from the Bible or any other book, or by invoking other than God, even if those invoked are revered prophets like Muḥammad and Jesus, are not actually expelling the jinn. Instead, they are either making an agreement with the jinn inside the possessed person or enlisting the assistance from other jinn to get rid of them. Martino, a former Christian magician, converted to Islam after witnessing the compelling impact of the call to prayer in driving away his assistants among the jinn: https://www.youtube.com/watch?v=PPhZSQ5taKA
A young Macedonian man uses recorded Qur'ān recitations and supplications to treat people afflicted by witchcraft and demonic possession: https://www.youtube.com/watch?v=gMjyR9-Cwm4
If recorded Qur'ān recitations and supplications (*ruqyah* or spiritual healing) can effectively address cases of demonic possession, then the direct practice of such *ruqyah* holds even greater potential for effectiveness. people grappling with demonic possession (jinn) may experience enhanced benefits by engaging in *ruqyah* themselves. In essence, the potent impact of expelling demons and negating the influence of malevolent spirits in those afflicted by demonic possession, achieved through the recitation of Qur'ānic verses and the use of water lightly spit upon and recited from the Qur'ān, represents a miraculous aspect of the Qur'ān. This phenomenon can be observed and serves as direct evidence of the perpetual and miraculous nature of the Qur'ān. In the following video link, a Russian witch admits that Muslims pose a unique challenge for magical influence: https://www.youtube.com/watch?v=jN5X6p7KhWc
The demand made by jinn and demons, requiring exorcists to desecrate the Qur'ān and engage in practices forbidden by Islam in exchange for their services, is a compelling and thought-provoking matter that should capture the attention of any rational person. It is not surprising that the primary adversary of ultimate evil, embodied by devils and their agents, is none other than the epitome of pure goodness: the untarnished Word of God (the Noble Qur'ān) and the authentic faith of Islam. Atheists, in their denial of devils and rejection of belief in the unseen world, align their skepticism with all such phenomena. The verse of poetry by the French poet Charles Baudelaire in his work "Le Spleen de Paris" (The Flowers of Evil) beautifully encapsulates this idea: "*The greatest trick the Devil ever pulled was convincing the world he didn't exist*."

جميع الحقوق محفوظة 00966552200985 All rights reserved

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 alleged crucifixion of Jesus. At the time, my father had a book that he read frequently. It was entitled *The Life of Jesus Dictated by the Lord 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 negatively affected my belief in Christianity. I saw two Christians helping a man who had suffered an epileptic seizure on the street. But afterward, they rifled through his wallet and stole some of his money.[4] Although individual acts cannot by any means be considered indicative of the validity or invalidity of a religion and these men do not truly represent many

[4] Many biblical texts clearly forbid stealing and prescribe severe forms of punishment for it, while the Qur'ān prescribes cutting off a hand but only after many stringent conditions are met (See the comparison chart regarding the punishment for theft in the Qur'ān and the Bible at the end of this chapter). As Jospeh Schacht, the well-known Western authority on Islamic law has pointed out, the sanctions of the Qur'ān "are essentially moral and only incidentally penal" Joseph Schacht, "Law and Justice," *Cambridge Encyclopedia of Islam*, Vol. II, pt VIII, Chapter 4, pp. 539ff. In the Qur'ān, the verse that prescribes cutting off a hand for stealing is immediately followed by: **"But if the thief repents after the crime and amends his conduct, God turns to him in forgiveness. God is All-Forgiving, All-Merciful" (5/39)**. God forbids theft and other evil acts, as in the Ten Commandments: **"I am the Lord your God… You shall have no other gods before Me. You shall not make for yourself any carved image or any likeness of anything… You shall not bow down to them nor serve them. For I, the Lord your God… You shall not take the name of the Lord your God in vain… Honor your father and your mother… You shall not murder. You shall not commit adultery. <u>You shall not steal</u>'" (Exodus 20/2-15)**. These particular texts align with the Qur'ān and the practice of Prophet Muḥammad (Sunnah), yet their impact on people's lives has diminished due to the presence of other biblical passages that permit actions contrary to them. <u>It is important to note that the biblical texts cited in this book are used solely as evidence against those who believe in them. We reference the surviving remnants of truth within them that align with Islam. This should not be misconstrued as an acknowledgment that the text remains untampered with or the claim that every word in the quoted text was divinely inspired.</u>

جميع الحقوق محفوظة
00966552200985
All rights reserved

Christians who are honest and trustworthy,[5] this incident affected me deeply. To many people, this event might seem insignificant, but I had seen my father punish my brother severely when he once brought home the equivalent of twenty-five cents and could not provide him with a satisfactory explanation as to where he got it from.

The Punishment for Theft in the Bible and the Qur'ān	
The Bible	**The Qur'ān**
Killing: "If a man is found stealing one of his brothers of the people of Israel, and if he treats him as a slave or sells him, then that thief shall die. So you shall purge the evil from your midst" (Deuteronomy 24/7-ESV). **Stoning and burning the thief and his innocent family members:** During the destruction and occupation of Jericho, when one Israelite man named Achan the son of Carmi stole some of the city's riches, **"the anger of the Lord was kindled against the children of Israel: 'All the people then stoned Achan to death; they also stoned and burned his family and possessions'" (Joshua 7/1-2-GNT).** **Crucifixion: "And they put up over His head the accusation written against Him: THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left." Matthew 27/37-38).** **Enslavement: "A thief who is caught must pay in full for everything he stole. If he cannot pay, he must be sold as a slave to pay for his theft" (Exodus 22/3-NLT).**	The thief's hand is to be cut off at the wrist: **"Cut off the hands of thieves, whether they are male or female, as a deterrent ordained by God for what they have done. God is All-Mighty, All-Wise" (The Qur'ān 5/38).** This penalty can be imposed only if many requirements are met, including the following: **1.** The stolen object must be taken from a place of safekeeping. **2.** The theft victim must claim his stolen property. **3.** The stolen property must reach the minimum value of a quarter of a gold dinar (1 gold dinar is equivalent to the value of 4.25 grams of gold). **4.** The conviction for theft must be confirmed in court by the testimony of two male Muslim witnesses of high repute or by the confession of the thief. **5.** The theft must be committed by stealth and not under any form of duress. **6.** The thief must be aware that theft is forbidden. **7.** The thief must be legally responsible (i.e., adult and sane). **8.** The penalty must not be imposed in cases of uncertain evidence or during a famine. **9.** The stolen object must be valuable.

❍ ❍ ❍

[5] God Almighty does justice to that type of Jews and Christians who are honest, stating that **"among the People of the Book, there are some who, if you trust them with a heap of gold, will return it to you intact" (3/75).**

جميع الحقوق محفوظة
00966552200985
All rights reserved

My Experience in the United States of America

In 1977, I arrived in the United States to begin my university studies. 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. At an English language school in Seattle, Washington, I had a roommate by the name of Fouad who was doing his master's degree. One day he asked me if it was all right for him to pray in the room. I told him that I did not have a problem with that at all. I was surprised since it was the first time I saw a Muslim perform his prayers. Before starting to pray, he performed ablution. In the small sink in our room, he washed his hands, then rinsed out his mouth, cleaned his nose, washed his face and forearms, wiped his head and ears, and finally washed his feet.[6] It was the first time I had seen someone wash his feet in a sink, which was meant for washing hands. Then I observed the movements of his prayers. He stood up, bowed, resumed the standing position, and prostrated. At that point, I remembered how we used to pray in the church by only kneeling down, but what Fouad did was different. A short while later, he left the institute, and for several months I did not see another Muslim pray.

During recess at the English Institute, foreign students from various countries would 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 pray." 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 in the same way I had seen Fouad pray previously. After the prayer, they all remained seated on the cold floor to listen to a sermon. Since the rest of the people were sitting, I joined them and listened to what the *imām* had to say. His name was Jamīl ʿAbdur-Razzāq from Iraq,

[6]Islam places significant emphasis on cleanliness in every facet of life, viewing it as a form of worship that fosters a closer connection with God. In fact, when it comes to the cleanliness of both the physical body and the soul, no other religion on Earth rivals Islam in its devotion to this principle. For further insights on this matter, you can refer to the "Purity and Cleanliness" section in the Comparison Chart on page 314 of his book.

جميع الحقوق محفوظة
00966552200985
All rights reserved

and he was talking about backbiting in English. 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 Islam and Christianity. It took me a long time to read them, as I was then busy starting as a freshman at Oklahoma State University. It was through these comparative booklets that I learned that Islam 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 authority; but the Father who sent me gave me a command, what I should say and what I should speak" (John 12/49)**. Likewise, the revelation that Prophet Muḥammad conveyed to all mankind was sent by God through Angel Gabriel: **"This [Qur'ān] is the revelation sent down by the Lord of all the worlds. The Faithful Spirit (i.e., Gabriel) has brought it down upon your heart [Prophet] so that you may be a warner" (The Qur'ān 26/92-194)**.

Therefore, the authenticity and divine origin of every religion hinge primarily on how accurately the original revelations from God were preserved and transmitted to humanity. The degree of deviation and uncertainty in a religion is directly linked to how precisely the words revealed to the prophets were passed down to others. If these words undergo alterations instead of being faithfully transmitted, the core message of the original revelation is likely be lost forever. Therefore, to conduct an impartial and fair comparison between Christianity and Islam, it is crucial to assess the extent to which the Bible and the Qur'ān have remained free from alterations, additions, or omissions. With the paramount objective of conveying truth to the esteemed reader in mind, it is important to acknowledge that my personal account of events serves as a means to this end rather than the end itself.

Therefore, this book will begin with a concise comparison between Christianity and Islam—the two most influential religions worldwide with the highest number of followers from all races and nations, and the two most closely associated faiths. Following this comparison, I will then share events from my personal experiences. My hope is that, with the divine will, this book will be a valuable resource for truth-seekers in their quest for the one true religion.

❍ ❍ ❍

جميع الحقوق محفوظة
00966552200985
All rights reserved

The Gospels, Epistles, and the Old Testament Books

The Gospels recount the story of Jesus Christ, written by many people based on what they had heard about him or based on information that was available to them about him. While there is no conclusive evidence, rumors have always circulated that the Canonical Gospels of Matthew, Mark, Luke, and John, which came to be accepted as part of the New Testament, were written between 70 and 125 CE, decades after Jesus had departed, and biblical scholars are not generally agreed as to the date of authorship of each of them. "Before 140 CE," we read in the Introduction to the *Ecumenical Translation of the Bible: The New Testament*, "there was, in any case, no account by which one might have recognized a collection of evangelic writings."[7] Some scholars of textual criticism of the New Testament assert that the Gospels were written in the second century CE based on oral traditions and some documents which were later lost. They were then attributed to famous figures who were not their actual writers to win people's approval. These were preceded by Paul's Epistles and the Q document.[8] The first written gospel was the Gospel of Mark,[9] followed by the Gospel of Matthew[10] and then by the Gospel of Luke,[11] all three of which are commonly known as the Synoptic Gospels

---

[7] *Traduction œcuménique de la Bible*: Nouveau Testament (Paris: Éditions du Cerf / Les Bergers et les Mages, 1972), p. 9.

[8] The Q document is a is a postulated lost textual source for the Gospel of Matthew and the Gospel of Luke.

[9] "No one of that name," writes British theologian and academic Dennis Nineham, "is known to have been in especially close relationship with Our Lord or to have been particularly prominent in the early Church, so there would have been no good reason for attributing the Gospel to Mark unless he had been known to have written it." Dennis E. Nineham, *The Gospel of St Mark* (New York, NY: Penguin Books Ltd, 1969), p. 39.

[10] According to *The New Encyclopedia Britannica*, "Matthew is probably anonymous." *The New Encyclopedia Britannica*, 15th ed., Vol. 14, Macropædia (Chicago: Encyclopedia Britannica, 1989), p. 826. The Rev. Thomas Horne notes that Faustus of Mileve, a Manichaean bishop of the fourth century, denied St. Matthew's authorship. See Thomas Hartwell Horne, *An Introduction to the Textual Criticism of the New Testament*, 2nd ed. (London: Longman, Green, Longman & Roberts, 1860), p. 421.

[11] As *The New Encyclopedia Britannica*, Vol. 14, p. 828, succinctly puts it, "In short, the author of this gospel remains unknown." American theologian Benjamin Wisner Bacon (1860–1932) denies the authorship of Luke. See "More Philological criticism of Acts," in *American Journal of Theology*, Vol. XXII, No. 1, Jan. 1918, pp. 1-23.

جميع الحقوق محفوظة
00966552200985
All rights reserved

because they are so similar in structure, content, and wording that they can easily be set side by side to provide a synoptic comparison of their content. It is obvious that the authors of Matthew and Luke had Mark's work open in front of them when they wrote their versions, a fact which can be easily established by comparing the texts. Matthew incorporates about 90% of Mark, and Luke retains over 50%. Matthew and Luke have other material in common that does not appear in Mark. German Bible critics have posited the existence of a Q document to which they must have had access. The M document, a hypothetical textual source for the Gospel of Matthew, is that special material of the Gospel of Matthew that is neither Q-source nor Mark. Luke also took for his sources a collection of material called the L (for Luke) source. John's Gospel,[12] which is generally considered to be the last of the four canonical Gospels to be written, reflects a Christian tradition that is different from that of the other gospels.

The Gospels were composed after the first followers of Jesus had been divided into several sects. It can be confirmed that they were written to reflect their respective writers' conceptions. Although traditional sources were used 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 numerous Christian authorities[13] after the

[12] This John is not one of Jesus' disciples. *The New Encyclopedia Britannica*, Vol. 14, p. 828, states, "From internal evidence the Gospel was written by a beloved disciple whose name is unknown." British academic and biblical scholar Géza Vermes (1924–2013) asserts that "The so-called Gospel of John... reflects, not the authentic message of Jesus or even the thinking about him of his immediate followers, but reflects the highly evolved theology of a Christian writer who lived three generations after Jesus and completed his Gospel in the opening years of the second century." Géza Vermes, *The Changing Faces of Jesus* (New York, NY: Penguin Compass, 2002), p. 8.

[13] According to *Encyclopedia Britannica,* Vol. 2, pp. 519-521, "Important intentional changes, such as the insertion and addition of whole paragraphs, took place." In the Introduction to *The Catholic Bible*, p. 13, it is stated 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 the preface to *The Revised Standard Version* of the Bible (RSV), we read, "Yet, the *King James Version* has grave defects… these defects are so many and so serious." *The Holy Bible: Revised Standard Version*, (New York, NY: Thomas Nelson & Sons, 1952), p. iv. "Thirty-two of the foremost Biblical scholars and teachers," we further read on the same page, "have served as members of the Committee, and they have secured the review and counsel of an Advisory Board of fifty representatives of the cooperating denominations."

جميع الحقوق محفوظة 00966552200985 All rights reserved

Qur'ān had stated it over 14 centuries ago. Therefore, the four Gospels, in addition to the Epistles and the Old Testament, were not divinely inspired. They were written by unknown people[14] and the date and place of their composition are still uncertain. Even though they were in some parts divinely inspired, their purity was considerably tarnished by omissions and interpolations.

It is worth mentioning that the four Gospels were not the only documents written in the centuries following Jesus' departure. There were many others which were recognized by some Fathers of the Church, such as the Gospels of Jacob, Peter, Thomas, Philip, and Barnabas, in addition to *The Gospel according to the Hebrews,* an interesting historical document that was written in Aramaic and used by a group known as the Nazarenes, who did not affirm the divinity of Jesus and instead viewed him as 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 heretical. However, additional changes continued to be made in these Gospels even though they had already been declared to be "the Word of God". 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. A simple comparison between the Douay–Rheims Bible, published in 1582, and the King James Bible, published in 1611, for instance, would conclusively show the substantial changes that have taken place. Subsequent publications show yet numerous changes. The following are some of the many factors to be considered when analyzing the veracity of the Four Canonized Gospels and the authenticity of the Epistles that came along with them:

جميع الحقوق محفوظة
00966552200985
All rights reserved

[14] In *Biblical Criticism*, which was compiled by a group of conservative scholars, we read, "Research into the historical literature has not been successful in determining the authorship of anonymous works such as Samuel, kings and Chronicles and even questions of dating cannot be settled with anything like precision." R. K. Harrison et al., *Biblical Criticism* (Grand Rapids, MI: Zondervan Publishing House, 1978), p. 41. They proceed to make an even more candid admission on page 116 by saying, "Indeed, one of the major problems in any kind of NT criticism is the paucity of Christian or non-Christian evidence outside of the NT itself for the historical and literary background of its writers."

1. The original Gospel as was revealed to Jesus and is mentioned in the Qur'ān[15] and the contemporary Gospels does not exist today.[16]

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 125 CE, decades after Jesus' departure, and were based on long-lost documents, hence, the 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, now a dead language.

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 Nicaea was enforced in 325 CE. Before this date, the Gospels did not have any canonical authority and were changed by writers of different sects to comply with their personal interests and desires. Up to the present day, the practice of tampering with the text is still prevalent.[17]

7. The largest part 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 afterward forced them to confess to lies against Jesus **(Acts 26/11)**. However, when Saul (later called Paul) supposedly converted, **"he tried to join the disciples; but they were all afraid of him, and did not believe 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 road to Damascus.

---

[15]God says about Jesus, peace be upon him, **"And We gave him the Gospel, containing guidance and light" (The Qur'ān 5/46)**.

[16]**"Assuredly, I say to you, wherever this gospel is preached throughout the whole world, what this woman did will also be spoken of as a memorial to her" (Mark 14/9; Matthew 26/13)**. Therefore, whoever wants to learn about the original teachings of Jesus should read the Qur'ān.

[17] On page 155 in his book *Misquoting* Jesus, New Testament scholar Bart Ehrman states that the scribes "intentionally altered their texts in order to make them more amenable to their own theological views, and less amenable to the views of their theological opponents." Also, on page 207, he concludes, "The more I studied the manuscript tradition of the New Testament, the more I realized just how radically the text had been altered over the years at the hands of scribes, who were not only conserving scripture but also changing it." Bart D. Ehrman, *Misquoting Jesus: The story behind Who Changed the Bible and Why* (New York, HarperSanFrancisco, 2005).

00966552200985 All rights reserved

He bore witness for himself[18] without presenting any evidence establishing the truth of his claim **(Acts 9/3-8)**. Surprisingly, he suddenly became the chief and only spokesman in the name of Jesus, claiming that he was commissioned by Jesus to preach to the world **(Acts 9/3-6)**.[19] Paul also accused the disciples who "did not believe that he was a disciple" of erring concerning the faith **(1 Timothy 6/20-21)**. He claimed that Barnabas, who had been good to him, **"was carried away with their hypocrisy" (Galatians 2/13)**. Paul even gave himself the right to propagate teachings that were contradictory to those taught by Jesus and went against "the law" that Jesus came to fulfill[20] **(Acts 21/20; Romans 7/6)**. Thus, we find: **"And when Paul wanted to go in to the people, the disciples would not allow him" (Acts 19/30)**. He also declared: **"All those in Asia have turned away from me" (2 Timothy 1/15)**, and **"No one stood with me, but all forsook me" (2 Timothy 4/16)**.

---

[18] There was no eyewitness to support Paul's claim. Testifying on one's own behalf is not valid and is rejected by the Bible itself. According to **John 5/31**, Jesus said, **"If I bear witness of myself, my witness is not true."** Besides, there are many other contradictions in the narrative. For example, in **Acts 9/7**, **"And the men who journeyed with him stood speechless, hearing a voice but seeing no one,"** while in **Acts 22/9** we read, **"But they did not hear the voice of Him who spoke to me."** With such a baseless, contradictory claim that lacks credibility, Paul managed to achieve what he could not achieve by force.

[19] According to **1 John 4/1**, **"Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world."** Paul himself admitted lying in his preaching: **"For if the truth of God has increased through my lie to His glory; why am I also still judged as a sinner?" (Romans 3/7)**.

[20] According to **Matthew 5/17-18**, Jesus said, **"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled."** Paul did as the others wanted in order to gather around himself as many followers as possible, even if this was at the expense of the pure teachings of Christ or his way of propagating the truth which he adopted at all costs and under all circumstances. Paul himself confesses to horrendous acts of cheating, lying and deceit to achieve his purposes. In **1 Corinthians 9/19-23** we read, **"For though I am free from all men, I have made myself a servant to all, that I might win more of them; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men that I might by all means save some. And this I do for the gospel's sake, that I may be partaker of it with you."**

جميع الحقوق محفوظة
00966552200985
All rights reserved

8. The oldest almost complete biblical manuscripts that we have access to are Codices Vaticanus, Sinaiticus, and Alexandrinus, all dating back to between the fourth and fifth centuries CE. The extent of alteration to which the Gospels were subjected before these dates can hardly be determined, considering that the language of the Gospels was Greek while Jesus spoke Aramaic.

9. There are numerous discrepancies in several places between the fourth and fifth-century manuscripts.[21] Regarding the significant number of variations within New Testament manuscripts, Professor Wallace B. Wallace, a highly regarded scholar in the field of New Testament studies and textual criticism, as well as a prominent figure in Christian apologetics, openly acknowledges this issue. He concedes that the current best estimate places the number of variants somewhere around 400,000, with the potential for it to reach as high as 500,000. His statement can be found in this video link: https://www.youtube.com/watch?v=haiZXFSeiWE&list

10. The Gospels, seen as a whole, together with the Epistles, contain many errors and contradictions.[22] There is also great uncertainty among biblical scholars as to who the authors of the Gospels 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 foundations of Christianity.

---

[21]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 identical?! According to the *International Translation of the New Testament,* "All the versions of the New Testament that reached us were not similar."

[22]Biblical scholar Robert Kehl-Zeller made a significant observation about the Bible, asserting that it has undergone an unprecedented level of alterations, errors, and corruptions. He stated, "No other book has ever undergone as many changes, errors and corruptions as the Bible." See Robert Kehl-Zeller, *Die Wahrheit über die Bibel* "*The Truth about the Bible*" (Langenthal, Switzerland: Gesellschaft für echten religiösen Pluralismus, 1980), p. 8.

00966552200985 All rights reserved

For example, the only two references to the ascension of Jesus that were found in the Gospels of Mark and Luke have now been deleted from the 1952 *Revised Standard Version* (RSV). 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 down at the right hand of God" (Mark 16/19)**; **"Now it came to pass, while he blessed them, that he was parted from them and carried up into heaven" (Luke 24/51)**. The aforesaid verse from **Mark 16/19** has been removed along with several other verses that immediately preceded and succeeded it. As for **Luke 24/5**1, the words, **"carried up into heaven"** were removed.

In **Matthew 16/27-28** we read, **"For the Son of Man will come in the glory of his Father with His angels, and then he will reward each according to his works. Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in his kingdom."** We also read in Matthew **24/30-34**, **"Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory… Assuredly, I say to you, this generation will by no means pass away till all these things take place."** 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 can by no means be mistaken. See also **Matthew 10/23**; **Mark 13/26, 30**; and **Luke 21/32)**.

The Gospel of Matthew contradicts itself on the same page when talking about Peter: **"Jesus answered and said to him, 'Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you… That you are Peter… And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will 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 to Peter, 'Get behind me, Satan! You are an offense to me, for you are not mindful of the things of God, but the things of men.'"**

Concerning the alleged crucifixion events, **Matthew 27/44** says, **"Even the robbers who were crucified with him reviled him with the same thing."** Here the two thieves are mentioned as acting together. However, **Luke 23/39-40** states, **"Then one of the criminals who were hanged blasphemed him, saying, 'If you are the Christ, save yourself and us.' But the other, answering, rebuked him, saying, 'Do you not even fear God, seeing you are under the same condemnation?'"** In the latter example, the two thieves are not acting together but in opposition to each other.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Changes, alterations, and contradictions are found not only in the New Testament but also in the Old Testament.[23] For example, in **2 Kings 8/26,** we are told: **"Ahaziah was twenty-two years old when he became king."** This contradicts **2 Chronicles 22/2**, which states: **"Ahaziah was forty-two years old when he became king." 2 Kings 24/8** mentions that **"Jehoiachin was eighteen years old when he became king, and he reigned in Jerusalem three months"**, but **2 Chronicles 36/9** tells us that **"Jehoiachin was eight years old when he became king, and he reigned in Jerusalem three months and ten days." 2 Samuel 6/23**, which says, **"Therefore Michal the daughter of Saul had no children to the day of her death"** clearly contradicts **2 Samuel 21/8**: **"So the king took Armoni and Mephibosheth, the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite."** In the 1973 *New American Standard Version*, the name *Michal*, as in **2 Samuel 21/8**, which appears in both *King James Version* (KJV) and *Jehovah's Witnesses' New World Translation*, was replaced by *Merab* to conceal the contradiction. Addressing the issue of seeing God as stated in both the Old and the New Testaments, **John 1/18** tells us: **"No one has seen God at any time."** This is also confirmed in **1 John 4/12** and **1 Timothy 6/16**. However, **Genesis 32/30** tells us a different story, stating that Jacob saw God **"face to face."** Strangely enough, this is also confirmed in **Exodus 33/11** which mentions that the Lord **"spoke to Moses face to face, as a man speaks to his friend"**, and in **Exodus 24/9-11** which states that **"Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and…they saw God, and they ate and drank."**

In **John 3/13** we also find: **"No one has ascended to heaven but he who came down from heaven, that is, the Son of Man who is in heaven."** This again contradicts **Genesis 5/24**, which reads, **"And Enoch walked with God; and he was not, for God took him,"** as well as **2 Kings 2/1**, which reads: **"And it came to pass, when the Lord was about to 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, the Samaritan Pentateuch, etc.) whose writers 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," as stated in the introduction to the French version of the Bible.

---

[23] Admissions of errors in the Old Testament are many. The Second Vatican Ecumenical Council, for instance, admitted that the books of the Old Testament "contain some things which are incomplete and temporary" (Dogmatic Constitution on Divine Revelation, *Dei Verbum*, promulgated by Pope Paul VI on November 18, 1965). See Ronald D. Witherup, *Scripture, Dei Verbum*, New Jersey: Paulist Press, 2006, p. 38. In the encyclical letter of Pope Leo XIII issued on 18th November 1893, entitled "On the study of Holy Scripture", we also read, "It is true, no doubt, that copyists have made mistakes in the text of the Bible." See **James E. Smith,** *The Biblical Doctrine of Inspiration* (Durham, NC: Lulu Press, Inc, **2020), p. 242.** Suffice it to say that admission is the best evidence

00966552200985 All rights reserved

In the spirited October 2011 debate, Bart Ehrman, a respected agnostic professor and prolific author known for his meticulous examination of biblical texts, faced off against Craig Evans, a distinguished evangelical theologian and New Testament scholar. Ehrman's argument challenged the reliability of the Gospels, particularly focusing on perceived contradictions and inconsistencies in the New Testament narratives. He stated, "Our ultimate question comes down to whether the Gospels are reliable or not. My view is that the Gospels have mistakes, discrepancies, contradictions, factual errors, textual alterations, additions, omissions, and corruptions in them. This is not a unique view of a particularly liberal professor who teaches at Chapel Hill… This view that I am setting forth, though, is not the view of just a liberal professor. It is virtually the consensus view among critical scholars across the United States and Europe. If you don't believe me, let me tell you a few striking facts that I don't think Craig will deny. This view that the New Testament Gospels contain discrepancies and errors is the view shared by the New Testament scholars who teach at all the major universities of this country. It is the view that is taught by every New Testament scholar who teaches at Ivy league schools, Harvard, Princeton, Yale, Brown, Columbia, Cornell; the University of Pennsylvania. I know these people. It is the view of professors of New Testament at all the major state universities in this country: where I live in the East, the University of Florida, Florida State; the University of Georgia; all 14 of the universities in my state, North Carolina; the University of Virginia, the University of Maryland, Rutgers University. It is the view of every New Testament scholar who teaches at major universities in the Midwest where you live; at the University of Texas, the University of Oklahoma, the University of Kansas, the University of Nebraska, the University of Iowa, and so on. It is the view of professors of the New Testament in every major divinity school connected with a great university in this country: Harvard, Yale, Duke, Vanderbilt, Emory, University of Chicago, as well as the mainline seminaries not connected with the university; Princeton Theological Seminary, Clermont; the Graduate Theological Union, and on, and on, and on. These are not my idiosyncratic views… These views are taught at virtually every institution of higher learning in the entire world that is not fundamentalist or evangelical Christian. Most of these people teaching these views are themselves Christian, but they don't have an evangelical assumption that the Bible is without mistakes… I once thought that the Gospels were completely reliable. Now I no longer think so. It is not that I decided to jump on the scholarly bandwagon and abandon my evangelical faith. I looked long and hard at the evidence. I studied it for years. I grappled with it. I prayed over it. I talked it over with friends and loved ones, and eventually I came to see the truth. The Bible does not provide a reliable account of the things Jesus said and did."[24]

[24] Bart Ehrman vs Craig Evans Whole Debate on "Does the New Testament misquote Jesus?" Oct 30, 2011, available at: https://www.youtube.com/watch?v=L7gmgdk9qG8

جميع الحقوق محفوظة
00966552200985
All rights reserved

It is worth noting that Professor Ehrman initially studied the Christian Bible in its original languages, Hebrew and Greek, with the intention of defending its integrity, not criticizing it. However, he was profoundly taken aback by the errors and discrepancies he encountered, leading him to author numerous acclaimed books on the subject. In his work *Jesus Interrupted*, Professor Ehrman vividly expresses his astonishment, stating, "Some things don't go as planned. What I actually did learn at Princeton led me to change my mind about the Bible. I did not change my mind willingly—I went down kicking and screaming. I prayed (lots) about it, I wrestled (strenuously) with it, I resisted it with all my might. But at the same time, I thought that if I was truly committed to God, I also had to be fully committed to the truth. And it became clear to me over a long period of time that my former views of the Bible as the inerrant revelation from God were flat-out wrong."[25]

In a marked departure from Professor Bart Ehrman's views on the distortion and inconsistencies in the New Testament, he emphatically affirms the credibility and proven preservation of the Qur'ān in the provided video link (at 7 minutes and 34 seconds). [26] In this video, Ehrman asserts that the Qur'ān has been faithfully transmitted over the centuries, contrasting it with the Christian tradition where the transmission of their sacred text has not been as meticulous. This statement offers valuable insight to those seeking the distinction between these two sacred texts, especially considering it comes from a former Christian who holds a prominent position as one of the world's foremost scholars in biblical textual criticism. It is noteworthy that his extensive study of the Bible was originally undertaken to defend its sanctity rather than to challenge it.

The Islamic criteria for discerning truth from falsehood rely on the Qur'ān and the teachings of Prophet Muḥammad. To put it plainly, any content within the Bible that aligns with the principles of the Qur'ān and Sunnah is regarded as acceptable, while anything conflicting with them is unequivocally rejected. Statements in the Bible on which they remain silent should neither be embraced nor discredited. However, when it comes to the original scriptures that God revealed to His prophets, including figures like Abraham, Moses, and Jesus, firm faith in these revelations stands as a foundational tenet of Islamic faith. Without this belief, one cannot rightfully identify as a Muslim.

❍ ❍ ❍

[25] Bart Ehrman, *Jesus, Interrupted: Revealing the Hidden Contradictions in the Bible* (New York: HarperOne, 2009), p. xi.
[26] https://www.youtube.com/watch?v=4NukRtCIvQs&t=155s

جميع الحقوق محفوظة
00966552200985
All rights reserved

The Authenticity of the Qur'ān and the Prophet's Sunnah and Their Miraculous Nature

The Qur'ān, the final scripture God revealed to humankind over 1,400 years ago, has remained free from all human omissions and deletions that have crept into other scriptures. This fact confirms God's promise to preserve it against any form of corruption: **"It is We Who have sent down the Reminder, and We will, most certainly, preserve it" (The Qur'ān 15/9)**. The Qur'ān has remained remarkably consistent in its wording and recitation over the centuries. Thus, the Qur'ān, originally preserved in Mecca and Medina which witnessed the early beginnings of Islam, is consistent and identical in its Arabic text worldwide, including regions in Africa, America, Europe, China, India, deserts, jungles, islands, and it is broadcast globally through various media platforms such as television and radio.

This final divine message was sent down to Prophet Muḥammad piecemeal, in segments of different lengths over almost twenty-three years. As soon as he received a segment, he recited it to his companions, who wrote it down and memorized it. In addition, he indicated to his scribes the precise location where each segment should be placed in the body of the text. In this way, the Qur'ān in its entirety was written and memorized by thousands of Muḥammad's companions who not only recited it but also played a pivotal role in spreading its message in every direction as an act of worship.[27] Abū Bakr, the first Caliph, assigned Zayd the task of compiling the first copy of the Qur'ān, which was written and recited in the Prophet's presence, in a single text after the Prophet's demise. Then, Zayd, following the orders of the third Caliph, ʿUthmān, later prepared seven copies which were sent to various regions of the Islamic empire to ensure its uniformity. Thus, the Qur'ān has been conveyed consistently and in large numbers, making fabrication or alteration virtually impossible.

[27] God protected the Qur'ān through the Arabic language in which He revealed it. This clearly gives Islam an advantage over Christianity in that the language used in two main sources of legislation in Islam, namely the Qur'ān and the Prophet's *Sunnah*, is a living language that is spoken by millions of people worldwide. Besides, if a translator makes a single mistake in the translation of these sources into another language, the error can be readily rectified by simply referring to the original Arabic text. This is not the case with Christian sources that were not even written in Aramaic, now a dead language, which was spoken by Jesus Christ and his apostles. Rather, they were written in Ancient Greek whose speakers are very few considering the number of people in the world today.

00966552200985
All rights reserved

The fact that the Qur'ān still exists in its original Arabic text, that millions of people have memorized it verbatim in different parts of the world throughout the succeeding generations, and that all its copies and manuscripts are perfectly uniform since the first century of the Hegira[28] testifies to the authenticity of the final divine revelation sent as guidance to humankind. The entire Qur'ān, in form and meaning, letter and spirit, is the literal Word of God without the least addition or omission.[29] Prophet Muḥammad, peace be upon him, faithfully delivered the divine message to humanity. He had no authority to change or modify the revelations he received, as his mission was to convey them exactly as they were revealed to him. When he was commanded by Allāh to convey a specific message to the people, he delivered it exactly as it was revealed to him without altering or omitting any part of it. For example, when God says in the Qur'ān, **"Say, 'He is Allāh, the One and Only,'" (The Qur'ān 112/1)** Prophet Muḥammad, 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 Allāh, the One and Only,'"** without omitting the imperative verb "say".[30]

In recognition of the Qur'ān's unique textual purity, esteemed scholars and even some critics of Islam have acknowledged its remarkable preservation throughout history. English Orientalist Elwood Morris Wherry, observed, "It may be safely asserted that the text of the Qur'ān is the purest of all works of a like antiquity."[31] In the Introduction to British Orientalist Edward W. Lane's *Selections from The Kur'an*, British historian and Orientalist Stanley Lane Poole (1854-1931) remarked, "It is an immense merit in the Qur'ān that there is no doubt as to its genuineness. The 'Word of the Lord' came to Muḥammad, and he uttered it, and the people wrote it down or committed it to memory, and that very word we can now read with full confidence that it has remained unchanged through nearly [now over] thirteen hundred years."[32] Even hostile critics of Islam have grudgingly attested to the purity of the Qur'ān.

---

[28] The Sanaa palimpsest, one of the oldest existing Qur'ānic manuscripts, consists of 40,000 manuscript fragments on parchment. Discovered in 1965 during renovations in the attic of the Great Mosque of Sanaa, Yemen, this manuscript dates back to the 7th and 8th centuries CE. Remarkably, it closely mirrors the content of the most modern editions of the Qur'ān.

[29] Hence, readers of the Qur'ān inevitably observe a marked distinction between its style and that which Prophet Muḥammad, peace be upon him, employed in his traditions, not to mention the language used by ordinary people.

[30] Orientalist Laura Veccia writes, "We still have another proof of the divine origin of the Qur'ān in the fact that its text has remained pure and unaltered through the centuries from the day of its delivery until today, and will remain so, God willing, as long as the universe continues to exist." Laura Veccia, *An Interpretation of Islam* (New Delhi: Goodword Books, 2004, p. 44.

[31] E. M. Wherry *A Comprehensive Commentary on The Qur'ān*, Vol 1 (London: Trübner and Co., 1882), p. 349.

[32] Edward W. Lane, *Selections from The Kur'an* (London: Trübner and Co., 1879), p. c.

جميع الحقوق محفوظة 00966552200985 All rights reserved

Scottish Orientalist Sir William Muir once noted, "There is probably no other book in the world," Scottish Orientalist Sir William Muir once noted, "which has remained twelve [now over fourteen] centuries with so pure a text."[33]

The *Sunnah*, which consists of the Prophet's statements, actions, and tacit approvals and disapprovals, enhances the understanding of the Qur'ān, and provides detailed rulings and practical examples of how to implement the broad principles and guidelines in it in everyday life. Muslim scholars have developed a rigorous methodology for evaluating the authenticity and reliability of *ḥadīth* (the Prophet's sayings and actions) to ensure that they accurately represent his teachings and actions. The process of distinguishing authentic and reliable *ḥadīth* from unreliable ones involves a meticulous and scholarly discipline known as "*Ḥadīth* Sciences". This field of study is crucial for ensuring the accuracy and authenticity of the Prophet's reported sayings and actions, as it helps separate genuine ḥadīth from fabricated or weak ones. This system relies on a chain of narrators (*isnād*) and the content of the narration (*matn*) to assess the credibility and authenticity of a *ḥadīth*. The process of transmission continued through successive generations. The companions (*ṣaḥābah*) passed down the *ḥadīth* to their students (*ṭābiʿūn*), who, in turn, passed them on to their students, and so forth. This continuous chain of transmission ensured the authenticity and reliability of the *ḥadīth*. Scholars have maintained a vast and detailed knowledge of thousands of *ḥadīth* narrators, allowing them to classify and authenticate *ḥadīth* based on their reliability and accuracy. This meticulous process of transmission and authentication has been instrumental in preserving Prophet Muḥammad's teachings and guidance throughout history. It is no wonder, then, that English classical scholar and Orientalist David Samuel Margoliouth (1858-1940) affirmed that the value of *isnād* "in making for accuracy cannot be questioned, and the Muslims are justified in taking pride in their science of tradition (ḥadīth)."[34] If we consider the Prophet's companions alone, who were 114,000 in number, as has been affirmed by leading Muslim jurists, such as Abū Zurʿah Ar-Rāzī (d. 878 CE) and renowned ḥadīth scholar and historian Al-Khaṭīb Al-Baghdādī (d. 1071 CE), we will realize the great extent to which the *Sunnah* has been preserved.[35]

---

[33] Sir William Muir, *The Life of Mahomet*, Vol. I (London: Smith, Elder & Co., 1861), pp. xiv-xv.

[34] D. S. Margoliouth, Lectures on Arabic Historians (Calcutta: Calcutta University Press, 1930), p. 20.

[35] Even though Jesus' apostles were only twelve in number, we hardly know anything about them. Worse yet, we find, for instance, Matthew 10/3 and Mark 3/18 contradicting Luke 6/16 regarding the identity of Jesus' eleventh disciple. The apparent discrepancy revolves around whether the disciple in question is named "Lebbaeus, whose surname was Thaddaeus" (Matthew and Mark) or "Judas the son of James" (Luke)! Judas is also referred to in Luke 6/16 as "the brother of James" in some versions (such as KJV and DRB) and "the son of James" in some other versions (such as NKJV and GNT)!

جميع الحقوق محفوظة
00966552200985
All rights reserved

The *Sunnah* which was inspired by God in meaning but was conveyed through the words and actions of Prophet Muḥammad, peace be upon him, and is used alongside the Qur'ān to derive Islamic rulings and principles, was recorded by his companions and later compiled into *ḥadīth* collections. In contrast, the Bible cannot claim such an untarnished existence, being a mixture of words allegedly said by God, others ascribed to the prophets, and still others spoken by ordinary people. It is a known fact that the best part of the Old Testament contains a significant portion of the history, narratives, and teachings related to the Israelites, their prophets, and kings, while the New Testament primarily focuses on the life, teachings, death, and resurrection of Jesus Christ. The latter does not provide a comprehensive legal code or a set of detailed regulations for every aspect of family and societal life. Even the few laws it contains are rather inconsistent, as its text is traceable to a multiplicity of authors whose conflicting views reflect the varying conditions of time and place in which they lived. By contrast, the Qur'ān and the Prophet's *Sunnah* form a comprehensive framework of laws and guidelines that regulate various aspects of human life. This includes not only religious matters such as beliefs and acts of worship but also aspects of daily life, such as ethical conduct, family matters, social interactions, and even economic transactions, without bias to race, gender, or ethnicity, in order for people to attain happiness in this world and the next. Swiss Catholic priest and theologian Hans Küng writes, "The Qur'ān is not, like the Hebrew Bible, a collection of very contrasting writings which at first sight seem to have no common denominator. Nor does it consist, as the New Testament does, of very different proclamatory texts which are even contradictory in many details, and themselves indicate that they do not contain all the source material about Jesus."[36] British statesman and parliamentary orator Edmund Burke (1729-1797), states, "The Muḥammadan[37] Law which is binding on all—from the crowned head to the meanest subject—is a law interwoven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed in the world."[38]

---

[36] Hans Küng, *Tracing the Way: Spiritual Dimensions of the World Religions*, Translated by John Bowden (London: Continuum, 2002), p. 240.

[37] Muḥammadan is a misnomer for 'Muslim' and Muḥammadanism is also a misnomer for Islam, both of which offend Islam's very spirit. Muslims are not Muhammadans because they do not worship Muḥammad.

[38] Edmund Burke, *The Speeches of the Right Honorable Edmund Burke on the Impeachment of Warren Hastings*, Vol. II (London: Henry G. Bohn, 1857), pp. 4–5.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Renowned British-American historian of Orientalism, Islam, and the Middle East Bernard Lewis (1916-2018) writes, "From an early date, Muslim scholars recognized the danger of false testimony and hence of false doctrine, and developed an elaborate science for criticizing tradition. 'Tradition science,' as it was called, differed in many respects from modern historical source criticism, and modern scholarship has often disagreed with the evaluations of tradition scientists about the authenticity and accuracy of ancient narratives. But their careful scrutiny of the chains of transmission and their meticulous collection and preservation of variants in the transmitted narratives give to medieval Arabic historiography a professionalism and a sophistication without precedent in antiquity and without parallel in the contemporary medieval West. By comparison, the historiography of Latin Christendom seems poor and meager, and even the more advanced and complex historiography of Greek Christendom still falls short of the historical literature of Islam in volume, variety, and analytical depth."[39]

The Preservation of the Holy Scriptures: A Comparison	
The Qur'ān	**The Gospels**
It was written immediately after its revelation to Prophet Muḥammad.	They were written long after Jesus was lifted up to heaven.
The scribes who committed it to writing are very well known and a great deal is known about them.	Their authors and scribes are unknown.
It was revealed and written in Arabic, a living language that is spoken by millions of people.	It was written in Ancient Greek, which is a dead language, and not even in Aramaic, also a dead language, which was spoken by Jesus and his disciples.
It has always been afforded the protection of the ruling Islamic authorities, starting from Prophet Muḥammad and his immediate successors and then by all Muslim rulers after them.	They have never enjoyed the protection of any political authority.
The recitation of the Qur'ān during Islamic prayers is subject to public scrutiny and correction when errors occur, hence the collective effort to uphold the sanctity and accuracy of the Qur'ānic text.	They have never been subject to public scrutiny.
It has been memorized verbatim in its entirety.	They have not been memorized.
It was transmitted orally and in writing by a vast network of narrators, and this transmission process was so meticulously preserved that errors or intentional alterations could not have occurred.	Their chain of transmission is disconnected.
Even Muslim children and individuals with disabilities, such as the blind, seek to draw near to God by memorizing it and countless non-Arabic speakers know it by heart.	Christians, including the clergy, do not commit them to memory.

[39] Bernard Lewis, *Islam in History: Ideas, People, and Events in the Middle East* (Chicago: Open Court, 1993), pp. 104-105.

جميع الحقوق محفوظة
00966552200985
All rights reserved

It is clear to anyone who reads the Qur'ān that it focuses entirely on God's unity and that it does not depict Prophet Muḥammad's heroic feats or personal achievements, as some people tend to believe. Anyone who reads the Qur'ān will clearly see that it provides a framework for belief, worship, and conduct. Its primary objectives are to strengthen faith in the oneness of God, encourage the worship and glorification of God, and guide individuals toward a righteous and ethical way of life in accordance with God's commands and prohibitions. The Qur'ān refers to Muḥammad as a human being with no divine attributes whatsoever, who only followed what his Lord revealed to him **(6/50, 41/6)**. It clearly states that he was no more than a messenger whose duty, like that of all God's messengers before him, was to convey God's message **(3/144)**, that he had no power to do anyone good or harm **(72/21)**, that he could not possibly protect even himself from God's punishment if he were to disobey Him **(72/22)**, that he could not benefit anyone, not even himself, except as God wills **(7/188)**, that he knew neither the Qur'ān nor faith before he received divine revelation **(42/52)**, that he never hoped to receive divine revelation, that he only received it by God's grace and mercy **(28/86)**,[40] that his unwavering devotion to God prevented him from altering the Qur'ān according to his own desires or the whims of others, and that this matter rests with God and everything happens according to His will **(10/15-16)**.

There are even some verses that gently reprimand the Prophet for certain statements and actions. To mention a few examples, one day, while he was earnestly trying to call a group of influential Quraysh leaders to Islam, a blind man, came up to him. Unable to see that he was busy with others, he interrupted him several times by asking him to teach him the Qur'ān. Muḥammad naturally disliked the interruption, especially when he saw that the opportunity of winning pagan notables over was slipping away, so he walked away from him, not realizing that he had hurt the blind man's feelings. Immediately after this incident, Qur'ānic verses were revealed to gently reprimand the Prophet for so doing **(80/1-11)**. God also reprimanded him for permitting the hypocrites not to take part in the Battle of Tabūk in the year 9 AH and for accepting their excuses without verifying

[40] If the Qur'ān were truly written by Muḥammad, as alleged by some opponents of Islam, why did he attribute it to God and deprive himself of the honor of authoring such a masterpiece whose rhetorical inimitability and miraculous nature is clear to all but the most obstinate?! Why is God's name mentioned 2699 times, not including His other names and attributes, while his name is mentioned only 5 times?! Why none of his relatives is mentioned, except for his uncle Abū Lahab, who is mentioned only as a bad person? Why is his mother's name not mentioned while the name of Jesus' mother is mentioned, and she is described as the best of all women of her time and even an entire chapter is dedicated to her? Why are other prophets' names mentioned far more times than his name: Moses is mentioned 136 times, Abraham 69 times, Noah 43 times, and Jesus 25 times?

جميع الحقوق محفوظة
00966552200985
All rights reserved

the legitimacy of those excuses **(9/43)**. He reprimanded him for making a personal decision to abstain from consuming honey to please his wives **(66/1)**, for advising his adopted son Zayd to keep his wife, Zaynab, even after he was aware of God's plan for her to eventually become the Prophet's wife **(33/37)**, and for releasing 'war criminals' among war prisoners following the Battle of Badr in exchange for ransom **(8/67-68)**.

Other verses warn him in strong terms and even threaten him with death[41] if he were to falsely attribute statements to God: **"Had he falsely attributed some statements to Us, We would have seized him by the right and cut off his aorta, and none of you could have protected him" (69/44-47)**. The Qur'ān itself mentions that had God not strengthened his faith, he might have made some compromise with the pagans, and thus would have incurred a double punishment in this life and the next and would not then find anyone to protect him against God's punishment **(17/74-75)**.

The Arab pagans accused the Prophet of forging the Qur'ān, so God revealed to him verses in which He challenged them to produce a book like it: **"Say: If all humans and jinn banded together to produce the like of this Qur'ān, they would never produce its like even if they helped one another as best they could" (17/88)**. However, they failed to do so although they were noted for their literary eloquence. The challenge was later reduced to ten chapters: **"Or do they say, 'He has forged it?' Say, 'Then produce ten invented chapters like this, and call on anyone you can besides Allāh if you are telling the truth'" (11/13)**. Again, they failed to do so. The challenge was finally reduced to a single chapter (*sūrah*): **"Or do they say, 'He has invented it'? Say, 'Then produce a chapter like it and call on anyone you can besides Allāh if you are telling the truth'" (10/38)**. They again failed to do this.

It is true that many Arabs unhesitatingly embraced Islam when they heard the Qur'ān for the first time. Their instincts convinced them that such a noble and impressive discourse, with its singular majesty and excellence, unmatched linguistic beauty and depth of meaning was by no means a human creation, for it was far more sublime and solemn than all their literature put together. Those among them who stubbornly rejected the Qur'ān failed in their attempt to produce anything like it even though they were highly skillful in the articulation of finer thoughts and the expression of ideas. Had they been able to rise to the challenge, they would have saved themselves much time and effort which they wasted in a futile attempt to put an end to Islam by force.

---

[41] The prophet, peace be upon him, was known for his unwavering sincerity, honesty, and devotion to conveying the Qur'ān exactly as it was revealed to him by God. He would never entertain the idea of falsely attributing statements to God, even in his wildest dreams. The purpose of such a hypothetical warning would not be to suggest that he would engage in such behavior but rather to emphasize the absolute authenticity and divine protection of the Qur'ān's message.

00966552200985
All rights reserved

The miraculous nature of the Qur'ān is not restricted to its inimitable literary excellence. Among other things, it impresses and exerts a profound effect on those who listen to it even if they do not know and understand the Arabic language. It is true that reading the same book time and again can lead to boredom because one anticipates that the familiarity of the content may diminish the enjoyment or excitement one initially experienced. This, however, is not the case with the Qur'ān which, being a timeless and inexhaustible source of guidance, wisdom, and spiritual nourishment does not wear out from constant use, and its wonders are limitless: The more one reads or recites it, the more one will want to do so. Among its miracles is that God has made it easy to remember and memorize **(The Qur'ān 54/22)**. Millions of Muslims around the world, many of whom are not even conversant in the language in which it was revealed, know it by heart, including children and the blind. In contrast, there is hardly any Christian, laity and clergy alike, who knows by heart some books of the Bible, not even in one of its translations, let alone in Hebrew and Greek! The Qur'ān also dispels feelings of anxiety and depression, calms restless hearts, and provides inner peace and tranquility **(The Qur'ān 13/28)**. It conveys the intended meaning in very few words, while at the same time maintaining its rhetorical force, expressional sophistication, and miraculous structure, the like of which not even the greatest masters of eloquence who possessed fine literary talents, even at the height of their glory, could possibly produce.

Its vast reservoir of knowledge combines authenticity, accuracy, clarity, and the highest degree of eloquence, besides being in perfect harmony with established facts. French medical doctor and surgeon Maurice Bucaille writes, "It was in a totally objective spirit, and without any preconceived ideas that I first examined the Qur'ānic Revelation. I was looking for the degree of compatibility between the Qur'ānic text and the data of modern science. I knew from translations that the Qur'ān often alluded to all sorts of natural phenomena, but I only had a summary knowledge of it. It was only when I examined the text very closely in Arabic that I kept a list of them at the end of which I had to acknowledge the evidence in front of me: The Qur'ān did not contain a single statement that was assailable from a modern scientific point of view. I repeated the same test for the Old Testament and the Gospels, always preserving the same objective outlook. In the former, I did not even have to go beyond the first book, Genesis, to find statements totally out of keeping with the cast-iron facts of modern science. On opening the Gospels, one is immediately confronted with a serious problem. On the first page, we find the genealogy of Jesus, but Matthew's text is in evident contradiction to Luke's on the same question. There is a further problem in that the latter's data on the antiquity of man on Earth are incompatible with modern knowledge."[42]

---

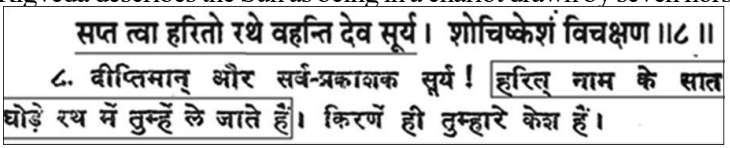
[42] Maurice Bucaille, *The Bible, the Qur'ān and Science: The Holy Scriptures Examined in the Light of Modern Knowledge*, translated from French by Alastair D. Pannell & the author (Paris: Seghers Publisher, 1989), pp. 18-19.

جميع الحقوق محفوظة
00966552200985
All rights reserved

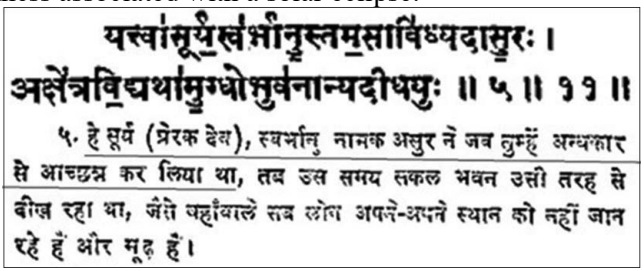
Errors are not confined to the Old and New Testaments; they extend to virtually all other holy texts, with the exception of the Holy Qur'ān. As an illustrative example, within the sacred texts of Hinduism, like the Atharva Veda, there is a mention of the widespread Earth being upheld by a bull with its horns.[43]


६६७. अनड्वान् दाधार पृथिवीमुत द्यामनड्वान् दाधारोर्व१न्तरिक्षम्।
अनड्वान् दाधार प्रदिशः षडुर्वीरनड्वान् विश्वं भुवनमा विवेश ॥१॥
विश्वरूपी शकट को ढोने वाले वृषभरूप ईश्वर ने पृथ्वी को धारण किया है। उसने स्वर्गलोक, अन्तरिक्षलोक तथा पूर्व आदि छः महादिशाओं और उर्वियों को भी धारण किया है। इस प्रकार वह अनड्वान् (शकटवाही) ईश्वर समस्त लोकों में प्रविष्ट हुआ है ॥१॥

The Rigveda describes the Sun as being in a chariot drawn by seven horses:[44]


सप्त त्वा हरितो रथे वहन्ति देव सूर्य। शोचिष्केशं विचक्षण ॥८॥
८. दीप्तिमान् और सर्व-प्रकाशक सूर्य! हरित् नाम के सात घोड़े रथ में तुम्हें ले जाते हैं। किरणें ही तुम्हारे केश हैं।

The Rigveda also attributes solar eclipses to mythological explanations involving certain deities and demons. One of the explanations involves Svarbhanu, a demon, who is said to obstruct or strike the Sun, leading to the darkness associated with a solar eclipse:[45]


यत्त्वा सूर्य स्वर्भानुस्तमसाविध्यदासुरः।
अक्षेत्रविद्यथा मुग्धो भुवनान्यदीधयुः ॥ ५ ॥ ११ ॥
५. हे सूर्य (प्रेरक देव), स्वर्भानु नामक असुर ने जब तुम्हें अन्धकार से आच्छन्न कर लिया था, तब उस समय सकल भवन उसी तरह से बीच रहा था, जैसे वहाँवाले सब लोग अपने-अपने स्थान को नहीं जान रहे हैं और मूढ़ हैं।

In a different context, Maurice Bucaille states, "These scientific considerations, which are very specific to the Qur'ān, greatly surprised me at first. Up until then, I had not thought it possible for one to find so many statements in a text compiled more than thirteen [now over fourteen] centuries ago referring to extremely diverse subjects and all of them totally in keeping with modern scientific knowledge. In the beginning, I had no faith whatsoever in Islam. I began this examination of the texts with a completely open mind and total objectivity… My approach was to pay special attention to the description of numerous natural phenomena given in the Qur'ān; the highly accurate nature of certain details referring to them in the Book, which was only apparent in the original, struck me by the fact that they were in keeping with present-day ideas,

[43] Atharva Veda 4.11.1.
[44] Rigveda 1.50.8, 1.50.1O.
[45] Rigveda 5.40.5-6.

جميع الحقوق محفوظة
00966552200985
All rights reserved

although a man living at the time of Muḥammad could not have suspected this at all… How could a man, from being illiterate, become the most important author, in terms of literary merit, in the whole of Arabic literature? How could he then pronounce truths of a scientific nature that no other human being could possibly have developed at the time, and all this without once making the slightest error in his pronouncements on the subject?"[46]

There exists compelling evidence of inconsistencies, inaccuracies, and perplexing elements within the Bible. This acknowledgment extends to numerous Christian theologians, among whom Gerald Alexander Larue stands out. Larue, an American scholar of religion and a former ordained minister, eventually became an agnostic due to these very inaccuracies. He argues that the perspectives of biblical writers were shaped by the prevailing ideas, beliefs, and limited knowledge of their respective eras.[47] The recognition of biblical imperfections gained further prominence during the Second Vatican Council (1962-65). Austrian Cardinal Franz König delivered a thought-provoking speech during these deliberations, cataloging errors in the Bible and affirming that the scriptures "lack precision in both historical and scientific matters."[48] In a somewhat futile endeavor to reconcile these scientific discrepancies within the Bible, Pope John Paul II addressed the Pontifical Academy of Sciences on October 3, 1981. He remarked, "The Bible itself speaks to us of the origin of the universe and its makeup, not in order to provide us with a scientific treatise but in order to state the correct relationships of humanity with God and with the universe. Sacred Scripture wishes simply to declare that the world was created by God, and in order to teach this truth it expresses itself in the terms of the cosmology in use at the time of the writer."[49] Even American Christian apologist Benjamin D. Smith Jr. openly concedes that the Bible contradicts scientific facts. He states unequivocally, "I can honestly say, if the Bible says the Sun was made on Day 4 after the Earth then all hope of reconciling Genesis to astronomy is lost."[50] The predicament lies in the Bible's clear assertion that the Earth was created on Day 1, while the Sun and Moon were created on Day 4!

---

[46] Ibid., pp. 128-132.

[47] Gerald A. Larue, "The Bible as a Political Weapon," *Free Inquiry*, Summer 1983, p. 39. The same idea is expressed by Yeshayahu Leibowitz, among others, in his book *Judaism, Human Values, and the Jewish State* (Cambridge, Mass: Harvard University Press, 1995), p. 339.

[48] Alois Grillmeier, "Chapter III: The Divine Inspiration and the Interpretation of sacred Scripture," in *Commentary on the Documents of Vatican II*, ed. H. Vorgrimler, Vol. 3 (New York: Crossroad Publishing Co., 1989), p. 205.

[49] Pope John Paul II, "Scripture and Science: The Path of Scientific Discovery," *Origins: CNS Documentary Service* 11 (15 Oct 1981), 279.

[50] Benjamin D. Smith Jr., *Genesis, Science, and the Beginning* (Eugene, OR: Wipf and Stock, 2018), p. 28.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Even a cursory look at certain passages in the Bible reveals apparent contradictions with both reason and modern scientific understanding.[51] For instance, the **Genesis 1-2** Creation account implies a flat Earth with water both above (the source of rain) and below (the source of springs and fountains). It also describes a solid dome (firmament) separating us from the waters above. Additionally, there are passages that make scientifically inaccurate claims, such as stating that rabbits are ruminants and that camels lack split hooves **(Deuteronomy 14/7)**. The assertion that the mustard seed is the smallest of all seeds **(Matthew 13/31-32**, **Mark 4/31-32**, **Luke 13/19)** contradicts botanical knowledge. The Bible also portrays the Earth as fixed and stationary **(Psalm 104/5)** and suggests that drinking water alone is harmful **(2 Maccabees 15/39)**. Moreover, there are passages like **Revelation 6/13 and 15**, which depict stars "falling to the earth as a fig tree drops its late figs when shaken by a mighty wind," causing people to seek refuge in caves and among mountain rocks. These examples reflect a perspective rooted in simple, pre-scientific observations, and many more instances could be cited to illustrate this point.[52] While Muslim scientists generally concurred that the Earth is spherical[53] drawing support from the Qur'ān's references to this fact,[54] Bible writers often portrayed a contrasting view, describing the Earth as having foundations and a cornerstone **(Job 38/4-6)** and even as flat **(Daniel 4/11**, **Matthew 4/8)**. Notably, St. John Chrysostom, a prominent Christian theologian and Archbishop of Constantinople in the late 4th and early 5th centuries, voiced skepticism about the spherical Earth concept, declaring, "Where are they who say that the heaven whirls around? Where are they who declare that it is spherical? For both of these notions are overthrown here."[55] His assertion was rooted in the biblical portrayal of a flat Earth, which influenced his perspective.

---

[51] In the realm of conservative Christian beliefs, the concept of inerrancy holds paramount importance because if it collapses, not only the Bible but Christianity as a whole is dealt a fatal blow. The fundamental question arises: How do you know what is true when you begin to admit certain parts are false? American Christian apologist Donald Stewart admits, "Once the door opens to the possibility of error in the Scripture, the eventual and logical result is that the entire foundation of the Christian faith will crumble." Donald Stewart, *100 Questions People Ask Most About Jesus* (Carol Stream, IL: Tyndale House Publishers, Inc., 1987), p. 63.

[52] For further examples, refer to the "Scientific Facts" section in the Comparison Chart at the back of the book.

[53] This fact was highlighted nearly a millennium ago by many Muslim scholars, including historian and jurist Ibn Ḥazm (d. 1064 CE) in his book *The Final Say on Religions, Heresies and Sects*; Muslim scholar and theologian Ibn Taymiyyah (d. 1328 CE) in his book *The Sound Reply to Those Who Have Altered Christ's Religion*; and Muslim historian and philologist ʿAbdur-Raḥmān ibn Al-Jawzī (d. 1201 CE) in his book *History of Nations*.

[54] For example, **39/5**, **31/29** and **36/40**.

[55] John Chrysostom, *Homilies on the Gospel of St. John and the Epistle to the Hebrews*, Nicene and Post-Nicene Fathers, ed. Philip Schaff, Vol. 14 (New York: Cosimo, Inc., 2007), p. 433.

جميع الحقوق محفوظة
00966552200985
All rights reserved

The perception of the Bible as containing numerous inaccuracies and contradictions is widely accepted within scientific circles, and this perspective has played a role in the spread of atheism. Those sincere truth-seekers among Christians who have turned to atheism, which undermines human and moral values, could have found a more appealing alternative in Islam, as its primary sources, the Qur'ān and the Prophet's Sunnah, are notably devoid of the glaring scientific errors present in the Bible. This is despite the presence of numerous passages in these Islamic texts that expound on the signs of God as evident in the marvels of the universe and the intricate workings of the human body. What makes the Qur'ān and the Sunnah truly remarkable is not just their freedom from errors but also the fact that their insights predate many scientific and historical discoveries. Consequently, they are viewed as miracles that transcend time and place, offering evidence of their authenticity to every generation.

Unlike the Bible, the Qur'ān is free from errors, inconsistencies, or statements that conflict with reason and science. The Qur'ān says, **"Will they not ponder on the Qur'ān? Had it been from other than Allāh, they would have surely found in it many contradictions" (4/82)**. The same thing applies to the Prophet's *Sunnah*, the second divine revelation after the Qur'ān. God encourages us in the Qur'ān to pause and ponder on His creation in which His multifarious wisdom and immense knowledge are clearly manifested. There are numerous verses to this effect including, but not limited to, the following: **"In the creation of the heavens and the earth; in the alternation of night and day; in the ships that sail the ocean bearing cargoes beneficial to people; in the rain which God sends down from the sky and with which He revives the earth after its death, scattering over it all kinds of animals; in the courses of the winds, and the clouds pressed into service between earth and sky, there are indeed signs for people who use their reason" (2/164)**; **"In the creation of the heavens and the earth and the succession of night and day, there are indeed signs for people endowed with insight" (3/190)**; **"Have they not seen the birds, enabled by God to fly in mid-air, with none but God holding them aloft? In this there are signs for people who believe" (16/79)**; **"Do they not see the earth, and what beneficial kinds of things We have caused to grow in it?" (26/7)**; **"Travel through the earth and see how Allāh brought creation out of nothing, then He will produce it anew after it has perished. Allāh has power over all things" (29/20)**. Besides, many verses conclude with the words: Surely in these, there are signs for people who reflect **(13/3)**, understand **(13/4)**, think **(30/21)**, and use their intellect **(16/12)**, among many other examples.

It is essential to recognize that the Qur'ān is primarily a religious and spiritual text and not a scientific textbook. However, it contains allusions to scientific facts or phenomena. For example, it speaks vividly about the phases of human embryonic development: **"We created man (Adam) from an extract of clay. Then We make [his descendants] from a**

جميع الحقوق محفوظة 00966552200985 All rights reserved

sperm-drop, securely settled in the woman's womb; which We then make into a clot of blood clinging to the womb wall; then We turn it into a chewed-like embryonic lump of flesh; and We make from the lump bones; then We clothe the bones in flesh; and then We bring it forth as a new creation. Blessed be Allāh, the best of creators" (23/12-14). Modern science has verified the validity and accuracy of these stages of human development, acknowledging that the Qur'ān is the first text that describes such development in detail.[56] Of course, no one denies the next stage—death, which follows these stages in the same verse: **"Then after that, you will surely die" (23/15)**. Just as the Qur'ān speaks the truth about these stages, it doubtless speaks the truth regarding the stage which follows death: **"Then, you will be raised up again on Resurrection Day" (23/16)**.

The Qur'ān (53/45-46) mentions that it is the father's sperm chromosome and genetic contribution that determines the baby's gender: **"He creates the pairs, male and female, from a [drop of] sperm when it is emitted."** According to modern science, each parent contributes one gene toward the gender of the offspring. Women can only contribute an X because they have two Xs. Men can contribute either an X or a Y because they have both. If the father contributes an X, the baby will be a girl.

---

[56] During the 7th Medical Conference in Saudi Arabia (1981), Keith L. Moore, a Canadian embryologist, said, "It has been a great pleasure for me to help clarify statements in the Qur'ān about human development. It is clearer to me that these statements must have come to Muḥammad from God, or Allāh, because almost all this knowledge was not discovered until many centuries later. This proves to me that Muḥammad must have been a messenger of God." See https://www.youtube.com/watch?v=Fl8rNTkkJMQ. He also said during the First Islamic Medical International Conference held in Cairo on 26 Sept. 1985, "Intensive studies of the Qur'ān and *Ḥadīth* in the last four years have revealed a system for classifying human embryos that is amazing since it was recorded in the 7th century AD. Although Aristotle, the founder of the science of embryology, realized that chick embryos developed in stages from his studies of hens' eggs in the 4th century BC, he did not give any details about these stages. As far as it is known from the history of embryology, little was known about the staging and classification of human embryos until the 20th century. For this reason, the descriptions of the human embryo in the Qur'ān cannot be based on scientific knowledge in the 7th century. The only reasonable conclusion is that these descriptions were revealed to Muḥammad by God. He could not have known such details because he was an illiterate man with absolutely no scientific training." See http://www.youtube.com/watch?v=qAsbBEi116E

جميع الحقوق محفوظة
00966552200985
All rights reserved

If he contributes a Y, it will be a boy,[57] all by God's will. It is interesting to note that human conception was still basically a total mystery until as recently as 1875 when it was discovered that the one-celled embryo is formed by the very nature of fertilization—the fusion of sperm and egg. This fact, which **the Qur'ān (76/2)** mentioned over 1,400 years ago, was fully confirmed only in the 20th century! **The Qur'ān (39/6)** also mentions the three veils of darkness surrounding the human embryo: **"He creates you stage by stage in your mothers' wombs in three veils of darkness."** Modern science has identified these layers of darkness as (1) the anterior abdominal wall, (2) the uterine wall, and (3) the amniotic sac.[58]

While the Qur'ān challenges those who deny the afterlife, stating that it is easy for God to raise people from the dead, peoples' fingerprints are particularly emphasized: **"Yes, indeed. We can assemble his bones again and put to perfect order even his very fingertips" (75/4)**. The emphasis on fingertips with their fingerprints has a very special meaning.[59] Indeed, the use of fingerprints as a form of authentication and identification has proven to be a robust and efficient method in recent times. Every person who is alive or who has ever lived in this world has a set of unique fingerprints. Even identical twins having the very same DNA sequence have their own individual set of fingerprints. Even if a scar forms after a serious injury to the skin and the fingerprint is altered, the scar becomes an identifying feature itself once the scar pattern is set, and it will become part of the regenerating pattern of the ridges.[60] The science of fingerprints has been used as a non-erring identity determination method. This feature of fingerprints was only discovered in the late 19th century. Before then, people regarded fingerprints as ordinary curves without any specific importance or meaning whatsoever. In the Qur'ān, however, God points to the fingertips, which did not attract anyone's attention at that time, and calls our attention to their importance.

---

[57] Elena Nightingale, Melissa Goodman, *Before Birth: Prenatal Testing for Genetic Disease* (Cambridge, MA: Harvard University Press, 1990), p. 12.

[58] Etin Anwar, *Gender and Self in Islam* (London: Taylor & Francis Group, 2006), p. 87. See also Keith Moore, Qur'ān on Embryology. Available at: https://www.youtube.com/watch?v=gCQvu42z3D4&ab_channel=TheOpenings

[59] The validity of the technique to establish identity by means of fingerprints (AFIS) has been proven beyond any doubt and is a legally approved method. Research has shown that no two fingerprints from different fingers have ever been found to be identical among the extensive sampling of similar fingerprints in the world's identification collections. See Andre A. Moenssens, *Fingerprint Techniques* (Radnor, PA: Clinton Book Company, 1975), p. 61.

[60] Max M. Houck, *Forensic Fingerprints* (London: Elsevier Inc., 2016), p. 20.

جميع الحقوق محفوظة 00966552200985 All rights reserved

It is noteworthy that whenever the senses of hearing and sight are mentioned together in the Qur'ān, they often appear in the order of hearing before sight.[61] This is not surprising, for modern scientific research has established that the sense of hearing in a fetus becomes fully developed before that of sight. The fetus' ears begin to develop as early as the 22nd day of pregnancy and become fully functional in the fourth month. After that, the fetus can hear sounds in its mother's womb. The eyes, however, remain shut, their light-sensitive layer is formed only in the 7th month, and the optic nerve becomes quite ready to efficiently transmit optical nerve signals only weeks after birth. Furthermore, the fetus can hear sounds a few days after birth, but his sight is almost non-existent at this stage, but then it gradually improves in the third and fourth months and continues to improve until the age of ten. The auditory cortex in the brain is also developed before the visual cortex.

The Qur'ān also stresses the importance of breastfeeding and determines its optimal duration: **"Mothers may breastfeed their children for two years for those who wish to complete the full term of breastfeeding" (2/233)**. Evidence-based studies have identified many advantages and protections provided by human milk and the process of breastfeeding. It has been proven that the nutrient needs of infants are specifically met by the nutrient content of human milk and that breastfeeding helps protect infants from, among other things, respiratory, gastrointestinal, and urinary tract infections. Infants who are exclusively breastfed have a reduced risk of childhood-onset diabetes, Crohn's disease, and childhood-onset cancers, especially leukemia. There are many advantages to breastfeeding for mothers as well, as helps them recover quickly after giving birth, prevents them from losing too much blood, makes their uterus go back to its normal size faster, prevents postpartum depression, and lowers their chances of becoming very overweight or getting weak bones later on. Studies have also demonstrated that there is a reduced risk of breast and ovarian cancer for women who breastfeed.[62] Extended breastfeeding is good for both mother and child and is recommended by trusted health associations, such as the Academy of American Pediatrics, the Academy of Breastfeeding Medicine, and the American Academy of Family Physicians.[63] The World Health Organization agrees that breastfeeding should "continue up to two years of age"[64] and former U.S. Surgeon General Antonia Novello asserts that "the lucky child" is breastfed, at least in part, until he is two.[65]

---

[61] See, for example, Qur'ānic verses **6/46**, **16/78**, **23/78**, **46/26**, and **76/2**.

[62] Christof Schaefer et al. *Drugs During Pregnancy and Lactation: Treatment Options & Risk Assessment* (New York: Academic Press, 2015), pp. 639-640.

[63] Deitra L. Lowdermilk et al., Maternity and Women's Health Care, 10th ed. (St. Louis, MO: Mosby/Elsevier, 2012), p. 607.

[64] World Health Organization, The International Code of Marketing of Breast-Milk Substitutes, Frequently Asked Questions, 2017 Update, p. 3. Available at: https://apps.who.int/iris/bitstream/handle/10665/254911/WHO-NMH-NHD-17.1-eng.pdf.

[65] Antonia Novello, "You can eat healthy and enjoy it," *Parade Magazine*, Nov. 11, 1990, p. 5.

00966552200985
All rights reserved

The Qur'ān (96/15-16) says, **"If he does not desist, We will seize him by the *nāṣiyah*, a lying, sinful *nāṣiyah*."** This verse was revealed as a warning to Abū Jahl, a cruel, arrogant tribal leader. Here God does not call him a liar; instead, He calls his *nāṣiyah* (the forepart of the head, forehead), 'lying' and 'sinful', and warns him to desist from preventing Muḥammad from praying. When used singularly, this word connotes what we call the prefrontal cortex which is located right behind the forehead in the frontal lobe. It is an executive control center that is concerned with, among other things, mood, motivation, and abstract thought such as planning and social judgment and performs complex executive functions such as goal selection and decision-making.[66] As alluded to in the Qur'ān and confirmed by recent scientific research that uses advanced techniques to look inside the brain and understand how it works, the prefrontal cortex plays a predominant role in deception and lying.[67] Experimental studies have revealed that subjects showed significantly increased activity in the prefrontal cortex when they lied.[68] The prefrontal cortex also plays a predominant role in ethical thinking. The ventromedial prefrontal cortex, which is part of it, has been found to integrate emotional information with cognitive and social judgments, including what the person believes to be true (social judgment) and whether the person believes something is right or wrong (moral judgment).[69] These functions of the frontal lobe were discovered only in the 19th century with the help of medical imaging equipment.[70]

---

[66] Liqun Luo, *Principles of Neurobiology* (New York and London: Garland Science, 2016), p. G: 23.

[67] Timothy R. Levine, *Encyclopedia of Deception*, 1st ed., Vol. 1, (Thousand Oaks, CA: SAGE Publications, Inc., 2014), p. 99. See also Markus Schneider et al., "The truth about lying: Inhibition of the anterior prefrontal cortex improves deceptive behavior," *Cerebral Cortex* 20, Jan. 2010, pp. 205-213.

[68] Jean Decety and John T. Cacioppo, *The Oxford Handbook of Social Neuroscience* (New York: Oxford University Press, 2011), p. 966. See also "Human Brain Operates Differently in Deception and Honesty," University of Pennsylvania Researches Report, *Science News*, Nov. 13, 2001. Available at: https://www.sciencedaily.com/releases/2001/11/011112073302.htm

[69] Johnmarshall Reeve, *Understanding Motivation and Emotion* (Hoboken, NJ: John Wiley & Sons, Inc., 2015), p. 73.

[70] In the words of Dr. Keith Moore, "The information we now know about the function of the brain was not mentioned throughout history, nor do we find anything about it in the medical books. Should we survey all the medical literature during the time of Prophet Muḥammad and several centuries thereafter, we would find no mention of the function of the frontal lobe or an explanation of it or a statement about it except in this Book (i.e., the Qur'ān)." The function of the

00966552200985 All rights reserved

Recent research has shown that a highly effective method for preventing bedsores in patients who are bedridden for extended periods due to medical conditions is to alleviate pressure by consistently changing their position and turning them.[71] The Qur'ān alludes to this in the story of a group of young believers who, resisting the pressure from their people to worship others besides God, took refuge in a cave, where they slept for a very long time: **"You would have deemed them awake, though they were sleeping; and We turned them about to the right and to the left…" (18/18)**.

The Qur'ān (4/56) points out that the unbelievers will be cast into Hell, stating that as often as their skins are burnt off, they will be replaced **"with new skins so that they may taste the punishment."**[72] Before the discovery of pain receptors— specialized sensors in the body that detect and signal when one is experiencing pain or discomfort—it was believed that the sense of feeling and pain was dependent only on the brain. This verse indicates that there is something in the skin that makes one feel pain, namely what scientists today call nociceptors. It also shows that no pain will be felt if the skin is totally damaged or destroyed, like in the case of third-degree burns. These burns, modern science explains, are so severe that they penetrate all the skin layers, into the underlying fat and muscle. The skin does not blanch after being pressed because the area is dead. The victim feels no pain from a third-degree burn because the nerve endings have been damaged or destroyed. Any pain that is felt is from surrounding burns of lesser degrees.[73]

Modern cosmology suggests that at a certain point in time, the entire universe existed as a dense and hot cloud of smoke and gases, a concept that has been supported by astrophysics. Observational cosmologists today describe the early universe as opaque, extremely compact;

جميع الحقوق محفوظة
00966552200985
All rights reserved

frontal lobe was known for the first time in 1842 when an American railway worker was hit with a bar that pierced his forehead, affecting only his behavior. Only then did doctors come to know the function of the frontal lobe of the brain and its bearing on human behavior. See A. B. Al-Mehri, *Scientific Truths in the Qur'ān*, Abridged Edition (Birmingham: The Qur'ān Project, 2013), pp. 23-25.

[71] JoAnn Maklebust, Mary Sieggreen, *Pressure Ulcers, Guidelines for Prevention and Management*, Pennsylvania: Sprinhouse Corp., 2000, p. 63.

[72] Prof. Tegatat Tejasen, Chairman of the Department of Anatomy at Chiang Mai University, Thailand, spent a great deal of time researching pain receptors. Initially, he could not believe that the Qur'ān mentioned this fact over 1,400 years ago and was so impressed by the scientific accuracy of this verse that at the 8th Saudi Medical Conference convened in Riyadh (Oct. 30-Nov 3, 1983) he openly declared his conversion to Islam.

[73] Alton L Thygerson, *First Aid, CPR, And AED*, 4th ed. (Sudbury, MA: Jones and Bartlett Learning, 2001), p. 54.

and filled with high-density gases.[74] **The Qur'ān (41/11)** has already mentioned this fact: **"Then He applied Himself to heaven**[75] **when it was then just smoke, and said to it and the earth, 'Submit willingly or unwillingly.' They said, 'We submit willingly.'"** It is now possible for scientists to observe new stars being formed out of the remnants of that cosmic 'smoke'. A group of UK astronomers has made an intriguing discovery: some supernovae emit substantial quantities of cosmic dust, which they liken to 'smoke'. As Dr. Loretta Dunne from Cardiff University, who led the research, explains, "Unlike household dust, cosmic 'dust' actually consists of tiny solid grains (mostly carbon and silicates) floating around in interstellar space, with similar sizes to the particles in cigarette smoke. The presence of dust grains around young stars helps them to form and they are also the building blocks of planets."[76]

For thousands of years, astronomers grappled with basic questions concerning the universe. Until the early 1920s, the prevailing belief was that the universe had existed eternally and maintained a constant size. However, in 1912, American astronomer Vesto M. Slipher made a groundbreaking discovery that would profoundly change astronomers' understanding of the universe. He observed that galaxies were rapidly moving away from Earth. These observations marked the initial evidence in favor of the theory that the universe is expanding.[77] In 1916, Albert Einstein came up with his General Theory of Relativity which suggested that the universe could either be expanding or contracting. Then, in 1929, American astronomer Edwin Hubble made a significant discovery. He observed that galaxies were moving away from us, and the speed at which they moved was linked to how far away they were. This discovery, known as Hubble's Law, is tied to the phenomenon of the redshift of galaxies.[78] It provided strong evidence for the idea that the universe is indeed expanding With further observations,

---

[74] Ivan Amato, *Science Pathways of Discovery* (New York: John Wiley & Sons, Inc., 2002), p. 219; John R. Carpenter, *The Way the World Works* (Bloomington, IN: Xlibris corporation, 2013), pp. 42-43.

[75] The Arabic word "*samā*'" translated here as "heaven," appears in many verses in the Qur'ān and refers to the sky above the Earth, as well as the entire universe, as in this verse.

[76] "Smoking Supernovae Solve a Ten-Billion-Year-Old Mystery," *Science News*, July 17, 2003. Available at: Smoking Supernovae Solve A Ten Billion Year-old Mystery -- ScienceDaily.

[77] See generally Steven Weinberg, *The First Three Minutes, a Modern View of the Origin of the Universe*, 2nd ed. (New York: Basic Books, 1993).

[78] Chris Kitchin, Robert Forrest, *Seeing Stars: The Night Sky Through Small Telescopes* (London: Springer-Verlag, 1998), p. 114.

جميع الحقوق محفوظة
00966552200985
All rights reserved

the expanding universe theory was accepted by scientists and astronomers alike.[79] Yet, astonishingly well long before telescopes were even invented and well before Hubble published his Law, Prophet Muḥammad used to recite a Qur'ānic verse, **"We have built heaven with great might, and We are steadily expanding it" (51/47)**. At the time of the revelation of the Qur'ān, the word "space" was not known, and the word *samā* "heaven" was used to refer to what lies above Earth, namely space and the known universe. That the Qur'ān mentioned this fact at a time when scientific knowledge was primitive is truly remarkable. This is more so considering that Prophet Muḥammad was illiterate and simply could not have been aware of such facts by himself!

The Qur'ān also describes the universe as a web that is perfectly woven, **"comprising interwoven tracks" (51/7)**. Numerous supercomputer images have been taken, showing the "cosmic web", in which galaxy superclusters, which define the ultimate structure of the universe, are "woven across the cosmic landscape like the threads in some vast tapestry".[80] **The Qur'ān (71/15-16)** further describes the moon as "a light" and the sun as "a blazing lamp". The Arabic word "*nūr*", used for the moon, refers to a light-reflecting, bright, motionless body, whereas the Arabic word "*sirāj*", used for the sun, refers to a celestial body that is always burning, a constant source of heat and light. As we know, the only source of light in the solar system is the sun. With advances in technology, astronomers have discovered that the moon is not a source of light; it merely reflects the light reaching it from the sun.

The Qur'ān says, **"[I swear][81] by the heaven which returns" (86/11)**; **"It is He who has made for you the earth a resting place and heaven a ceiling" (2/22)**. In the first verse, God swears by heaven[82] and its function of 'returning' without specifying what it 'returns'. The second verse describes the divine act that made the sky a 'ceiling' for the dwellers of earth. According to modern atmospheric science, the atmosphere is a blanket of gases that surrounds the earth. It is held near the surface of the planet by Earth's gravitational attraction and is composed of several layers that are separated based on temperature. Rain, for one, is 'returned' to the earth

---

[79] The 2011 Nobel Prize for Physics was awarded to three American astrophysicists Saul Perlmutter, Brian Schmidt, and Adam Riess who showed that the expansion of the universe is accelerating through observations of distant supernovae.

[80] Terence Dickinson, *The Universe and Beyond*, 4th ed. (Buffalo, NY: Firefly Books, 2004), p. 120.

[81] In Islam, a divine oath points to the magnitude of importance of a special relation to the Creator and manifests His majesty and the supreme truth in a special way.

[82] The Arabic word "*samā'*", translated here as 'heaven', includes Earth's atmosphere, as indicated by Verse 2/164.

جميع الحقوق محفوظة
00966552200985
All rights reserved

by the clouds in the atmosphere: "Water evaporates from both the aquatic and terrestrial environments as it is heated by the sun's energy. The rates of evaporation and precipitation depend on solar energy, as do the patterns of circulation of moisture in the air and currents in the ocean. Evaporation exceeds precipitation over the oceans, and this water vapor is transported by the wind over land, where it returns to the land through precipitation."[83]

Not only does the atmosphere return what was on the surface back to the surface, but it reflects back into space whatever might damage the flora and fauna the earth sustains, such as excessive radiant heat. In the 1990s, a collaborative effort involving NASA, the European Space Agency (ESA), and the Institute of Space and Astronautical Science (ISAS) in Japan gave rise to the International Solar-Terrestrial Physics (ISTP) Science Initiative. Within this initiative, the Polar, Wind, and Geotail spacecraft missions were launched to pool resources and scientific expertise, facilitating coordinated and simultaneous investigations into the Sun-Earth space environment over an extended duration. These missions sought to deepen our understanding of various phenomena, including the Earth's atmosphere's pivotal role in returning, or redistributing solar heat back into space.[84]

Besides 'returning' rain, heat, and radio waves, the atmosphere, akin to a protective ceiling above our heads, serves as a crucial shield guarding us against the deadly radiation that fills the space.[85] The sun produces far more radiation than we can see using our eyes. the Sun's fusion-powered

---

[83] John P. Rafferty, *The Living Earth, Biomes and Ecosystems*, 1st ed. (New York: Britannica Educational Publishing in association with Rosen Educational Services, 2011), p. 24.

[84] "Weather and the Atmosphere—How the atmosphere returns solar heat to space." See http://www-spof.gsfc.nasa.gov/stargaze/Sweather1.htm.

[85] The Qur'ān emphasizes that the sky is a protective shield, as it states, **"We have made the sky a preserved and protected roof yet still they turn away from Our signs" (21/32)**. Scientific research in the 20th century has substantiated this claim. Earth's atmosphere plays a critical role in sustaining life. It not only deflects meteors, preventing them from harming living organisms, but also filters harmful space-borne light rays. Notably, it permits only beneficial rays, such as visible light, near-ultraviolet light, and radio waves, to pass through. These rays are essential for life, with near-ultraviolet rays being crucial for photosynthesis and the survival of living organisms. The atmosphere further shields Earth from intense ultraviolet rays by means of the ozone layer and the Van Allen Belt, which forms due to Earth's magnetic field. Moreover, the Earth's atmosphere acts as an insulating layer, protecting the planet from the extreme cold of space, which can reach as low as -454 degrees Fahrenheit (-270 degrees Celsius). This insulation helps maintain relatively stable surface temperatures, creating a suitable environment for life as we know it.

جميع الحقوق محفوظة
00966552200985
All rights reserved

core generates X-rays, gamma rays, as well as highly energetic protons, electrons, and alpha particles. These particles are abundant in the nearby space environment, posing a potential hazard to human health from near the Sun to Earth, Mars and beyond. The gases that make up Earth's atmosphere soak up every one of these deadly rays like a sponge. At the same time, the atmosphere keeps one extremely small window open to let through the one electromagnetic wave necessary for all life—sunlight.[86] While the stratosphere plays a protective role in absorbing dangerous ultraviolet radiation, the mesosphere, which begins at about 30 miles (50 km) above Earth's surface, protects our planet from falling space rocks. Most meteors and asteroids burn in this layer before they can damage Earth![87]

The Earth's magnetic field, known as the magnetosphere, protects our atmosphere from being worn away by the solar wind (charged particles emitted by the sun), shields us from the effects of coronal mass ejections (huge bursts of solar plasma and radiation), and blocks cosmic rays coming from outer space. At times solar energetic particles may have sufficient energies to "break" through this shield and enter the ionosphere, the ionized part of Earth's upper atmosphere between about 80 and 1,000 kilometers above the Earth's surface. According to observations from NASA's IMAGE spacecraft and the joint NASA/European Space Agency Cluster satellites, immense cracks sometimes develop in Earth's magnetosphere and remain open for hours. This allows the solar wind to gush through and power stormy space weather. Fortunately, these cracks do not expose Earth's surface to the solar wind. The solar wind is deflected by the Earth's magnetic field. However, the solar wind only penetrates the upper atmosphere and does not come down to ground level. We must remember that "even if the earth's magnetic field were very weak and not providing much protection, the atmosphere would still cover us."[88] How would it be possible for an illiterate man to describe the sky in a manner so precise that only recent scientific discoveries have confirmed?

It is a fact now that as altitude increases, atmospheric pressure and oxygen levels in the atmosphere decrease, which can lead to shortness of breath, known medically as dyspnea, often described as an intense tightening in the chest, air hunger, breathlessness, or a feeling of

[86] Greg Matloff, C Bangs, Les Johnson, *Harvesting Space for a Greener Earth* (New York: Springer, 2014), p. 195.
[87] Lisa Regan, *Our Planet* (New York: The Rosen Publishing Group, Inc., 2020), p. 7.
[88] Bob McDonald, *The Quirks & Quarks Question Book: 101 Answers to Listeners' Questions* (Toronto, ON: McClelland & Stewart Ltd, 2002), p. 7.

جميع الحقوق محفوظة
00966552200985
All rights reserved

suffocation, which can lead to death at very great heights.[89] **The Qur'ān (6/125)** alludes to this fact: **"When God wills to guide someone, He opens his heart to Islam. When He wills to misguide someone, He makes his chest tight and constricted as if he were climbing up to the sky."**

The belief that the sun is stationary was widespread amongst astronomers until the 20th century. It is now a well-established fact that both the earth and the sun have their own orbits:[90] The moon orbits the earth[91] and the sun "is not a stationary object …but moves in an elliptical orbit around the center of the Milky Way galaxy."[92] **The Qur'ān (21/33)** mentions the orbits of the sun and the moon thus: **"It is He who has created the night and the day, and the sun and the moon: each moves swiftly in an orbit of its own."**

The Qur'ān alludes to Earth's rotation: **"You see the mountains, thinking them to be firmly fixed, but they go past like clouds" (27/88)**. Scientists have demonstrated that we and "everything else—including Earth's mountains, oceans, and the atmosphere—are spinning along with the Earth at the same constant speed."[93] With the axis of its rotation inclined, scientists have determined that the Earth is not stationary; rather, it moves and spins on its axis. [94].

The Qur'ān also alludes to the spherical shape of the Earth: **"He wraps the night around the day and wraps the day around the night" (39/5)**. The Arabic verb '*kawwara*' in this verse is used for the act of wrapping one thing around another, the way a turban, for instance, is wound around the head. This information about the day and the night wrapping each other up includes accurate information about the shape of the Earth. This can only happen if the Earth is round. Another verse states that God **"causes the night to merge into the day and causes the day to merge into the night" (31/29)**. "Merging" here means that the night slowly and gradually changes to day and vice versa. This phenomenon can only

---

[89] Nachiket Shankar, Mario Vaz, *Textbook of Applied Anatomy and Applied Physiology for Nurses* (New Delhi: RELX India Pvt Ltd., 2021), p. 363.

[90] Stuart and Nicola Clark, *The Earth, Sun and Moon* (UK: Folens Publishers, 2004), p. 14.

[91] See, for instance, DK, *Universe: The Definitive Visual Guide* (London: Penguin Random House, 2020), p. 67.

[92] J. L. Lawrence, *Celestial Calculations: A Gentle Introduction to Computational Astronomy* (Cambridge, MA: The MIT Press, 2018), p. 125.

[93] by Manasvi Vohra, *Children's Encyclopedia - General Knowledge* (New Delhi: V&S Publishers, 2014), p. 59.

[94] This is in stark contrast to the position of the Church, which, in 1633, sentenced astronomer Galileo to life imprisonment for declaring that the Earth orbits the Sun! The Church called his theory absurd and heretical since it contradicted **Psalm 104/5**, which reads: "Who laid the foundations of the earth, that it should not be removed forever."

جميع الحقوق محفوظة
00966552200985
All rights reserved

happen if the Earth is round. Were it flat, there would be a sudden change from night to day and vice versa! Another verse says, **"The sun is not to overtake the moon, nor does the night outpace the day" (36/40)**. In other words, the simultaneous existence of day and night on Earth, without one overtaking the other, is indeed a result of the Earth's spherical shape and its rotation on its axis. This does not, however, contract the Qur'ānic statement **(13/3)** to the effect that God **"has spread out the earth"**, because the Earth is a large spherical body, and because of its immense size, any portion of it that we observe or travel across will appear spread out to our perception. Even if we were to spend our entire lives traveling across the Earth's surface, it would always appear flat or spread out in front of us due to its immense size. The curvature of the Earth is so subtle relative to our human-scale experiences that we do not notice it in our day-to-day activities.

An interesting point that is worthy of note here is that the Qur'ān mentions that God is **"the Lord of the easts and wests" (70/40)**. As can be perceived, the words 'east' and 'west' are used in the plural form in this verse, which means that they refer to different points of the dawning and closing of the day. It is a well-established fact that the axis of the Earth's rotation is inclined at an angle of approximately 23° 27' relative to the plane of its orbit around the Sun.[95] Due to this angle and the spherical shape of the earth, the light rays from the sun do not always strike it at the same angle. This means that the sun rises and sets at different points on the eastern and western horizons,[96] a fact, which was recorded in the Qur'ān in the 7th century CE!

Describing cloud formation and the stages leading to precipitation and lightning, **the Qur'ān (24/43)** says, **"Do you not see that God causes the clouds to wherever He wills, then gathers them together, then piles them up on top of each other, and you see the rain coming forth from their midst. And He sends down from the sky hail from dense masses of clouds as huge as mountains, striking with it whomever He wills and turning it away from whomever He wills. The flash of lightning in the clouds is so bright it almost takes away the onlookers' sight."** After studying cloud types, scientists have determined that rain clouds follow specific systems and undergo distinct stages in their formation and development. One such type of rain cloud is the cumulonimbus cloud. These clouds, the verse explains, progress through three phases to generate precipitation: Initially, they are propelled by the wind, with cumulonimbus clouds beginning to take shape when the wind pushes small fragments of clouds (known as cumulus clouds)

---

[95] René R.J. Rohr, *Sundials: History, Theory, and Practice* (New York: Dover Publications Inc., 1996), p. 20.

[96] Steve Owens, *Stargazing for Dummies* (Chichester, UK: John Wiley & Sons, Inc., 2013), pp. 19-20.

جميع الحقوق محفوظة
00966552200985
All rights reserved

into an area where these clouds converge. These cumulus clouds, typically characterized by their piled or fluffy appearance, merge to form a larger cloud. Subsequently, the cumulus clouds accumulate vertically. During this process, layers of warm, moisture-laden air ascend rapidly through an updraft to cooler regions of the atmosphere. In these cooler regions, the moisture within the updraft condenses, causing these cumulus clouds to stack vertically and begin to form towering cumulonimbus clouds. This gives rise to the classic thunderhead, which often leads to heavy precipitation, thunder, lightning, and hail.[97] Columns of cooled air then sink earthward, striking the ground with strong downdrafts and horizontal winds. At the same time, electrical charges build up on cloud particles, including water droplets and ice. Lightning discharges occur when these accumulated electric charges reach a significant level.[98] Meteorologists have only recently uncovered these specific details about cloud formation, structure, and function. Indeed, such information was not known to anyone when the Qur'ān was revealed over 1,400 years ago.

The verse further likens such clouds to huge mountains. Meteorologists have discovered that these cumulonimbus clouds are the biggest in the atmosphere, so big indeed that they are called 'the King of Clouds'[99] and can reach very high altitudes.[100] In the tropics, these clouds have been observed to reach a height of nearly 20,000 m (65,600 ft.)—more than twice the height of Mt Everest![101]

The Qur'ān (21/31) also draws attention to a very important geological function of mountains, stating that God has placed **"firmly embedded mountains in the earth, so it would not move under them."** The verse states that can act as natural buffers or dampeners for seismic shocks or earthquakes. When tectonic plates beneath the Earth's surface shift, the presence of mountains can absorb some of the energy released, reducing the impact of seismic activity in surrounding areas. This fact has come to our attention only in recent times due to the discoveries made through modern geological research. Previously, mountains were often regarded as mere surface protrusions on the Earth.

---

[97] Scientists today describe the formation of cumulonimbus clouds by using the following terms: the cumulus stage when storm clouds form, the mature stage when the storm is fully formed, and then the dissipating stage when the storm weakens and breaks apart. See, for example, Richard Anthes et al., *The Atmosphere*, 3rd ed. (Columbus, OH: Charles E. Merrill Publishing Company, 1981), pp. 268-269.

[98] John P. Rafferty, *Storms, Violent Winds, and Earth's Atmosphere*, 1st ed. (New York: Britannica Educational Publishing in association with Rosen Educational Services, 2011), p. 119.

[99] Lalic Branislava et al., *Agricultural Meteorology and Climatology* (Firenze, Italy: Firenze University Press, 2018), p. 81.

[100] Roger Peter Frey, *Whether the Weather: Aviation Meteorology from A to Z*, 3rd ed. (Norderstedt, Germany: Books On Demand, 2017), p. 81.

[101] Guinness World Records Limited, *Guinness World Record 2017* (London, England: Guinness World Records Limited, 2016), p. 34.

جميع الحقوق محفوظة
00966552200985
All rights reserved

"One of the great geological discoveries of the 19th and 20th centuries," English geologist Simon Lamb writes, "was that mountain ranges have deep roots."[102] It was only in 1855 that English mathematician and astronomer Sir George Biddell Airy proposed the theory that "mountains have roots below the surface that are much larger than their surface expression."[103] The higher the mountains stand above the plains, the deeper the root which projects beneath the crust.[104] Mountains emerge as a result of the movements and collisions of massive plates forming the Earth's crust. When two plates collide, the stronger one slides under the other, and the one on the top rises by bending down and forms mountains. The layer beneath proceeds under the ground and makes a deep extension downward. Consequently, as stated above, mountains have a portion stretching downwards, as large as their visible parts on the Earth. In a scientific text, the structure of mountains is described as follows:[105] Where continents are thicker, as in mountain ranges, the crust sinks deeper into the mantle.[106] American Geophysicist Frank Press, one of the top five most influential Earth scientists of the 20th century,[107] compares mountains to stakes, stating that they are buried deep under the Earth's surface.[108] In fact, "mountains not only stand high above the surface but also have a 'root' which extends farther into the supporting material below. The existence of these roots has been confirmed by seismic and gravitational data."[109] **The Qur'ān (78/6-7)** also compares this role of the mountains to that of "pegs": **"Have We not made the mountains as pegs?"** The key Arabic word is *awtād* which means stakes or pegs, like those used to anchor a tent to the ground. In this way, mountains take on a wedge-shaped form, resembling stakes or pegs that are firmly

---

[102] Robert Dinwiddie, Simon Lamb, Ross Reynolds, *Violent Earth* (London & New York: Dorling Kindersley Ltd., 2011), p. 46.

[103] John P. Raferrety, *Plate Tectonics, Volcanoes, and Earthquakes*, 1st ed. (New York: Britannica Educational Publishing in association with Rosen Educational Services, 2011), p. 80.

[104] Cailleux Andre, *Anatomy of the Earth*, translated by J Moody Stuart (New York: McGraw-Hill Book Company, 1968), p. 222.

[105] Carolyn Sheets, Robert Gardner, and Samuel F. Howe, *General Science* (Newton, MA: Allyn and Bacon Inc., 1985), p. 305.

[106] Doug Macdougall, *Why Geology Matters: Decoding the Past, Anticipation the Future* (Berkeley & Los Angeles, CA: UC Press, 2011), p. 95.

[107] Alexander E. Gates, *A to Z of Earth Scientists* (New York, Facts On File, Inc. 2003), p. 203.

[108] Frank Press, and Raymond Siever, *Earth*, 3rd ed. (San Francisco: W. H. Freeman & Company, 1982), p. 435.

[109] Edward J. Tarbuck and Frederick K. Lutgens, *Earth Science*, 3rd ed. (Columbus: Charles E. Merrill Publishing Company, 1982), p. 157.

جميع الحقوق محفوظة
00966552200985
All rights reserved

embedded deep into the Earth. These structures play a crucial role in preventing land from shaking. Similar to a peg mostly buried beneath the ground's surface, mountains possess deep roots within the Earth's crust. Geologically speaking, these mountain roots serve to stabilize the Earth's crust globally and secure the continental plates in place.[110]

Another verse states that God **"has made the mountains firmly set [in the earth]" (79/32)**. By fixing and anchoring the Earth's crust, mountains prevent sliding either over the magma layer or among the crustal layers. The variations in rock density beneath prominent features like mountains and plains help offset surface irregularities. This equilibrium is referred to as the concept of isostasy.[111] Further, "since the majority of the Earth's crust is thin and set on a very hot, unstable, and moving molten sea, it is vulnerable to shaking; also, due to the Earth's rotation on its axis, these tidal forces can cause the plates to shift too much. The mountains act like stakes or nails inserted into the crust to steady and stabilize it. Thus, the mountains are physical pegs that tie down the aerial sky cords."[112] Today, we know that the Earth's solid outer layer is characterized by deep faults and split into plates that float above the molten mantle beneath. While the Earth's rapid rotation on its axis is a natural phenomenon, the presence of mountains serves to stabilize these tectonic plates. Without this stabilizing effect, plate movements would disrupt the accumulation of soil on the Earth's surface, hinder water retention in the soil, impede plant growth, and make the construction of roads and buildings impossible. In essence, life on Earth as we know it would be impossible.

contemporary has revealed that in regions where two distinct bodies of water converge, there exists a partition that separates them, resulting in each sea maintaining its unique temperature, salinity, and density characteristics

Modern scientific research has revealed that in regions where two different seas meet, there is a partition that separates them, resulting in each sea maintaining its unique temperature, salinity, and density characteristics.[113] For example, the Mediterranean Sea water is warm, saline, and less dense, compared to the Atlantic Ocean water. When the Mediterranean Sea water enters the Atlantic Sea over the Gibraltar sill, it moves several hundred kilometers into the Atlantic at a depth of about 1,000 meters with its own warm, saline, and less dense

---

[110]Richard Leviton, *Stars on the Earth: Domes and Stargates, and How to Interact with Them*, New York: iUniverse, Inc., 2006, p. 98.

[111] M. J. Selby, *Earth's Changing Surface* (Oxford: Clarendon Press, 1985), p. 32.

[112] Ibid., p. 100.

[113] Richard A. Davis, *Principles of Oceanography*, 2nd ed. (Boston: Addison Wesley Longman Publishing Company, 1977), pp. 92-93.

جميع الحقوق محفوظة
00966552200985
All rights reserved

characteristics. The Mediterranean Sea water stabilizes at this depth.[114] This recently-discovered property of seas is related in a verse of the Qur'ān as follows: **"He has let loose the two seas, converging together, with a barrier between them which they cannot overrun" (55/19-20)**. The seas do intermingle or breach the natural barrier that separates them even in the presence of significant waves, strong currents, and tides. However, when the Qur'ān speaks about the divider between freshwater and saltwater, it mentions that God **"has made between them a barrier and a forbidding partition" (25/53)**. One may ask, why does the Qur'ān mention the partition when speaking about the divider between freshwater and saltwater but does not mention it when speaking about the divider between the two seas? In estuaries, where freshwater from rivers meets the saltwater of the sea, the situation differs somewhat from the interaction of two distinct seas. Scientific research has revealed that what sets apart freshwater from saltwater within estuaries is the presence of a "pycnocline zone with a marked density discontinuity separating the two layers."[115] This partition has a different salinity from freshwater and saltwater.[116] Such information has been revealed relatively recently through the efforts of oceanographers and scientists who utilize advanced equipment and technology to measure various parameters such as temperature, salinity, and density. These observations have allowed us to understand that when different bodies of water intersect, they do not form a single homogeneous sea or water mass; instead, they maintain their unique properties. This division, including the separation between freshwater and saltwater, is not visible to the naked eye and requires scientific instruments for precise measurement and analysis.

The Qur'ān sometimes uses imagery to convey its deep meanings. In one verse, it describes the state of the unbelievers thus: **"like darkness in a deep sea, covered by waves above which are waves, above which are dark clouds: layers of darkness, one above the other. If whoever is engulfed in such darkness stretches out his hand, he will by no means see it due [to the intensity of the darkness]. Those to whom Allāh does not give light will have no light at all" (24/40)**. In contrast to the previously held beliefs, contemporary oceanography has unveiled the presence of "internal waves that exist only when the water body consists of layers of different density, usually caused by the difference in water temperature."[117] Internal waves were first reported

---

[114] Ibid., p. 93.

[115] M. Grant Gross, *Oceanography: A View of Earth*, 6th ed. (New Jersey: Prentice Hall, 1992), p. 242. See also Harold V. Thurman, *Introductory Oceanography*, 10th ed. (New Jersey: Prentice Hall; 2003), pp. 300-301.

[116] M. Grant Gross, *Oceanography: A View of Earth*, p. 244, and Harold V. Thurman, *Introductory Oceanography*, pp. 300-301.

[117] J. Kirk Cochran, Henry Bokuniewicz, Patricia Yager, *Encyclopedia of Ocean Sciences*, 3rd ed., Vol. 1 (London: Elsevier Ltd., 2019), p. 432.

جميع الحقوق محفوظة
00966552200985
All rights reserved

in 1893 by the Norwegian oceanographer Fridtjof Nansen.[118] The Qur'ān mentions darkness in a deep ocean above which are waves, above which are waves, then clouds above that. This description is significantly remarkable because it describes not only the internal waves in the ocean but also the darkness deep in the ocean. A human being can dive no more than 70 meters without breathing equipment. Light is present at that depth, but below 3,300 feet (1,000 m), "the ocean becomes pitch black, darker than any night on land. No light from the sun ever reaches beyond this depth."[119] When this verse was revealed over 1,400 years ago, no one knew about these facts. Scientists have only discovered the internal waves and the conditions of darkness in the ocean depths, thanks to specialized equipment and submarines designed for deep-sea exploration.

The Qur'ān mentions the fertilizing quality of the wind thus: **"We send the fertilizing winds and send down water from the sky for you to drink" (15/22)**. This verse mentions the role winds play in the fertilization process. It points out that the first stage in the formation of rain is wind. Modern meteorological findings have demonstrated the role that winds play in the rain formation process. This fertilizing process takes place as follows: On the surface of oceans and seas, numerous air bubbles are formed due to the churning action of waves. Once these bubbles burst, they release a multitude of tiny particles known as 'aerosols' into the atmosphere. These aerosols subsequently mix with airborne dust carried by the wind and are transported to the upper layers of the atmosphere. There they interact with water vapor, which condenses around these particles and turns into water droplets which combine to create clouds and then fall to the earth in the form of rain. In this way, winds "fertilize" the water vapor floating in the air with the particles sourced from the sea, ultimately facilitating the formation of rain clouds. Without this property of winds, water droplets in the upper atmosphere would not form, and rain as we know it would not occur.

The efficiency of the wind as a fertilizing agent is much greater than one might suppose. Like all living things, plants reproduce to ensure future generations. But since plants can't move from place to place, they need a way to transfer pollen from one plant to another. It is here that the wind acts as a major pollinator. Fertilization occurs and seeds are formed. Several open-seeded plants, pine trees, palm, and similar trees, seeded plants that produce flowers, and grass-like plants are entirely pollinated by the wind.[120] The fact that the wind can fertilize plants was unknown at the time the Qur'ān mentioned this fact. It was only when

---

[118] Ola M. Johannessen et al., *Sea Ice in the Arctic: Past, Present and Future* (Cham, Switzerland: Springer Polar Sciences, 2020), p. 1.

[119] Tom Jackson and Ana Djordjevic, *Ocean Atlas: A Journey across the Waves and into the Deep* (Mission Viejo, CA: QED Publishing, 2020), p. 26.

[120] Suchismita Banerjee, Ashwin Khurana, *DK Online Encyclopedia*, editor Parameshwari Sircar (New York: DK Publishing, Inc., 2011), p. 93.

جميع الحقوق محفوظة
00966552200985
All rights reserved

scientists identified the presence of male and female reproductive structures in plants, such as stamens (male) and pistils (female) that the role of the wind as a fertilizing agent was confirmed. This truth was already mentioned in **the Qur'ān**: **"[He] sends down water from the sky by which We bring forth various types of plants in pairs" (20/53)**. Another verse reads, **"And plants of every kind He made in pairs" (13/3)**. Fruit is the end product of the reproduction of superior plants. The stage preceding fruit is the flower, which has male and female organs (stamens and ovules). Once pollen has been carried to a flower, it bears fruit, which in turn matures and frees its seed. All fruits, therefore, imply the existence of male and female organs, a fact that is mentioned in the Qur'ān. In certain species, fruit can come from non-fertilized flowers, such as bananas and certain types of pineapple, fig, orange, and vine. They also have definite sexual characteristics. Another verse states that **"of everything God has created pairs" (51/49)**. This means things other than humans, animals, and fruits. This may also refer to such a phenomenon as electricity in which atoms consist of negatively- and positively-charged electrons and protons. In yet another verse, God states that He has **"created in pairs"** even **"what they do not know" (36/36)**. When relating Prophet Solomon's story, the Qur'ān points out that ants speak a language of their own: **"When they came to the Valley of the Ants, an ant said, 'Go into your dwellings, ants, lest Solomon and his troops should unwittingly crush you'" (27/18)**. Advances in audio technology have only recently enabled scientists to discover that ants routinely talk to each other. Ants possess a built-in natural washboard and plectrum within their abdomens, allowing them to generate sound for interaction. Using compact microphones and speakers discreetly inserted into ant nests, researchers have confirmed that queens can effectively convey directives to their worker ants. The astonished researchers from Oxford University managed to make the first recordings of ants "speaking". Research several decades ago had shown that ants were able to make alarm calls using sounds, but only now has it been shown that their vocabulary may be much larger and that they can "talk" to each other. Professor Jeremy Thomas said advances in technology had made the discoveries possible because it meant the ants could be recorded and subjected to playbacks without becoming alarmed. By placing tiny speakers into the nest and playing back sounds made by a queen, the researchers were able to persuade ants to stand to attention. "When we played the queen sounds," he said, "they did '*en garde*' behavior. They would stand motionless with their antennae held out and their jaws apart for hours—the moment anyone goes near they will

جميع الحقوق محفوظة
00966552200985
All rights reserved

attack." Professor Thomas said it remained unclear how much the ants relied on sound for the language but he suspected that further analysis would reveal a wider vocabulary than had been seen yet.[121]

The source of the constituents of animal milk is defined in the Qur'ān in strict accordance with the data of modern knowledge:[122] **"You have a worthy lesson in grazing livestock, too. We give you to drink of what is inside their bodies, coming from a conjunction between intestinal contents and blood, pure milk, pleasant for those who drink it" (16/66)**. Although this verse draws our attention primarily to God's power and His countless favors to us, it alludes to an interesting scientific fact. Commenting on this, Dr. Bucaille writes, "From a scientific point of view, physiological notions must be called upon to grasp the meaning of this verse. The substances that ensure the general nutrition of the body come from chemical transformations that occur along the length of the digestive tract. These substances come from the contents of the intestine. On arrival in the intestine at the appropriate stage of chemical transformation, they pass through its wall and toward the systematic circulation. This passage is effected in two ways: either directly, by what is called the 'lymphatic vessels', or indirectly, by the portal circulation. This conducts them first to the liver, where they undergo alterations, and from here they then emerge to join the systematic circulation. In this way, everything passes through the bloodstream. The constituents of milk are secreted by the mammary glands which are nourished, as it were, by the product of food digestion brought to them by the bloodstream. Blood, therefore, plays the role of collector and conductor of what has been extracted from the food, and it brings nutrition to the mammary glands, the producers of milk, as it does to any other organ. Here the initial process which sets everything else in motion is the bringing together of the contents of the intestine and blood at the level of the intestinal wall itself. This very precise concept is the result of the discoveries made in the chemistry and physiology of the digestive system. It was totally unknown at the time of Prophet Muḥammad and has been understood only in recent times. The discovery of the circulation of blood was made by Harvey roughly ten centuries after the Qur'ānic Revelation. I consider that the existence in the Qur'ān of the verse referring to these concepts can have no human explanation on account of the period in which they were formulated."[123]

Guiding mankind to acknowledge God's supreme power and His abundant blessings as a means of motivating them to contemplate, express gratitude, and foster a closer connection with Him, the Qur'ān

---

[121] Lewis Smith, "Hills are alive with the sound of ants—talking to each other," *The Times*, Friday February 6, 2009.
[122] Bucaille, *The Bible, the Qur'ān and Science*, p. 209.
[123] Ibid., p. 210.

جميع الحقوق محفوظة
00966552200985
All rights reserved

conveys that God **"has inspired the bees: Make your homes in the mountains, in the trees, and in what [people] build. Then feed on every kind of fruit and follow the ways your Lord has made easy for you to seek sustenance. From their bellies comes forth honey, a drink of varying hues, a cure for humans. Surely in this, there is a sign [of God's power] for people who reflect" (16/68-69)**. It is noteworthy that the divine instructions contained within this passage is specifically directed toward female (worker) bees. This distinction is evident in the verse as it uses only the feminine forms of Arabic verbs, emphasizing the female bees' role in building their homes, seeking sustenance, and producing honey. Unlike female worker bees, drones (male honey bees) do nothing. A drone's primary role is to mate with an unfertilized queen.[124] This verse also alludes to the beneficial and healing properties of honey. For example, it is easily digested by the most sensitive stomachs despite its high acid content, helps kidneys and intestines to function better, and prevents bacteria growth due to the existence of hydrogen peroxide and antioxidants in it. It is a vitamin and mineral depot, containing, among other things, sugars like glucose and fructose and minerals like magnesium, potassium, calcium, and iron. It is used in healing all types of wounds and rapidly clears any existing infection from them. Unlike antiseptics and antibiotics, there is no impairment of the healing process through adverse effects on wound tissues.[125]

Following the development of the atomic theory of the ancient Greek philosopher Democritus, it was widely accepted that matter consisted of minute, indivisible and indestructible particles known as atoms. However, advances in the study of atoms have proved this notion wrong. Modern science has now revealed that the atom, previously regarded as the smallest particle, can be split and that there are smaller particles than it. This fact, which only emerged last century, was revealed in the Qur'ān over 1,400 years ago: **"Not even an atom's weight in the heavens or the earth escapes your Lord. Nor is there anything smaller or larger than that but is recorded in a Clear Book" (10/61)**.[126] Surprisingly, not long ago, it was generally held that the smallest particles were the protons and neutrons that comprise the atom. Very recently, however, researchers in particle physics—the branch of physics that studies the way that parts of atoms develop and behave—have found that protons and neutrons (which constitute nuclei of ordinary matter) are themselves built out of more elementary units called quarks, which are, astonishingly,

---

[124] John L. Capinera, *Encyclopedia of Entomology*, 2nd ed., Vol. 4, (Heidelberg: Springer Science & Business Media, 2008), p. 717.

[125] I. R. Jangharia, *An Alternative Decision* (UK: Authorhouse, 2010), p. 55.

[126] Compare this, for instance, to the claim that the mustard seed is the smallest of all seeds, as in **Matthew 13/31-32** and **Mark 4/31-32**.

00966552200985
All rights reserved

smaller than one-tenth of a billionth of a billionth of a meter in size![127] It is noteworthy that the verse above also alludes to atomic weight. It is now believed that the protons and neutrons of an atom are of equal mass, and together they give the atom its weight.[128]

The story of Moses holds many lessons for mankind. One part of the story has intrigued people for centuries—the parting of the sea and the drowning of the Egyptians. All three major monotheistic religions, Judaism, Christianity, and Islam tell relatively the same story, but the Qur'ān provides highly accurate information regarding this issue. While all versions include the parting of the sea, **the Qur'ān (10/92)** tells us that Pharaoh drowned and his body has been preserved[129] for all time as a sign for future generations: **"Today We will preserve your body so you may be a sign to those after you. Surely many people are heedless of Our Signs."** This verse provides a very significant detail that is not mentioned in the biblical narration. Dr. Maurice Bucaille conducted a series of monumental and processing experiments on the mummified body of Pharaoh in the late 1980s. The question as to how Pharaoh's body—to the exclusion of other mummified bodies of other ancient Egyptians—remained intact although it was recovered from the sea puzzled him a great deal. However, a member of the team he was leading whispered in his ear, saying "There is no need to rush about this issue since Muslims say that this Pharaoh did drown."

Initially, he strongly opposed this idea and remained skeptical, asserting that such a revelation could only be achieved through advanced, and precise computer technology. Another individual who was with him left him even more astonished when he informed him that the Muslims' Holy Book contains a narrative stating that Pharaoh drowned but his body survived even after his drowning.

---

[127] Andrew Norton, *Understanding the Universe: The Physics of the Cosmos from Quasars to Quarks*, 1st ed. (New York: CRC Press, Taylor & Francis Group, 2021), p. 1.
[128] Les Johnson, Joseph E. Meany, *Graphene: The Superstrong, Superthin, and Superversatile Material That Will Revolutionize the World*, Amherst, New York: Prometheus Books, 2018, p. 19; Eleanor Noss Whitney et al., *Understanding Nutrition*, 4th ed. (South Melbourne, Victoria: Cengage Learning Australia Pty Limited, 2019), p. 708.
[129] Dr. Bucaille confirms the fact that Pharaoh died by drowning and states that he "spent a long time in the water, mummification would not have been so effective… he does not appear to have stayed in the water very long. This has been formally proved by medical examination and fits perfectly with the passage in the Qur'ān on the rapid retrieval of the body." See Maurice Bucaille, *Mummies of the Pharaohs: Modern Medical Investigations*, translated from the French by Alastair D. Pannell and the author (New York: St. Martin's Press, 1990), pp. 158-160.

جميع الحقوق محفوظة
00966552200985
All rights reserved

He grew increasingly astonished and continued to inquire, "Where did the Qur'ān, which has been recited by Muslims for over 1,400 years, draw this information about the mummy from when it wasn't discovered until 1898? Furthermore, until just a few decades ago, the entire human race, including Muslims, remained unaware of the ancient Egyptians' practice of mummifying their pharaohs?" Dr. Bucaille dedicated the entire night to studying Pharaoh's remains, pondering deeply upon the information his fellow researcher had shared regarding the Quran's explicit mention of the body being recovered after drowning. In contrast, the Christian Gospels (Matthew and Luke) only narrated the story of Pharaoh's pursuit of Moses without any mention of the fate of his body. "Could it be possible that Muḥammad was aware of this more than a thousand years ago, while I've only just discovered it?" he pondered. Dr. Bucaille spent a sleepless night and requested a copy of the Torah. However, his amazement only deepened, as even the Torah did not mention that the body had been recovered and preserved intact through the meticulous processing and restoration it had undergone. Later, during a medical conference in Saudi Arabia, he disclosed his discovery, and it was at that precise moment that one of the conference attendees opened the Qur'ān and recited verse 10/92, which described the preservation of Pharaoh's body, leaving him utterly astonished. Dr. Bucaille writes, "In June 1975, the Egyptian high authorities very kindly allowed me to examine the parts of the Pharaoh's body that had been covered until then. They also allowed me to take photographs ... What may already be derived from this examination is the discovery of multiple lesions of the bones with broad lacunae, some of which may have been mortal although it is not yet possible to ascertain whether some of them occurred before or after the Pharaoh's death. He most probably died either from drowning, according to the scriptural narrations, or from very violent shocks preceding the moment when he was drowned, or both at once. The connection of these lesions with the deterioration whose sources have been mentioned above renders the correct preservation of the mummy of the Pharaoh somewhat problematical unless precautionary and restorative measures are not taken very soon. These measures should ensure that the only concrete evidence that we still possess today concerning the death of the Pharaoh of the Exodus and the rescue of his body, willed by God; does not disappear with the passage of time. It is always desirable for man to apply himself to the preservation of relics of his history, but here we have something which goes beyond that: it is the material presence of the mummified body of the man who knew Moses, resisted his pleas, pursued him as he took flight and lost his life in the process. His earthly remains were saved by the Will of God from destruction to become a sign to man, as it is written in the Qur'ān. Those who seek modern data for proof of the veracity of the Holy Scriptures will find a magnificent illustration of the verses of the Qur'ān dealing with the Pharaoh's body by visiting the Royal Mummies Room of the Egyptian Museum, Cairo!"[130]

[130] Bucaille, *The Bible, the Qur'ān and Science*, pp. 254-256.

جميع الحقوق محفوظة
00966552200985
All rights reserved

These are but a few examples of scientific facts alluded to in the Qur'ān. For such precise knowledge to reach Muḥammad, an illiterate man,[131] more than 14 centuries ago is manifest proof that the Qur'ān is the Word of God and that Muḥammad was one of His Messengers. Numerous scientific facts are also mentioned in the sayings of Prophet Muḥammad. These include, among many other things, the fact that there are 360 joints in the human body[132] **(Muslim, 11)**, and the fact that lightning passes and returns in the blink of an eye **(Muslim, 435)**.[133] The guidance given by the Prophet to his companions for the construction of a mosque in Sanaa, Yemen, and the designation of Mount Ḍīn as the reference point for determining the direction of prayer (which is toward the Kaʿbah in Mecca) **(Aṭ-Ṭabarānī, 831)** is remarkable in its precision, despite the considerable distance of 815 kilometers separating Mount Ḍīn from the Kaʿbah in Mecca. Satellite imagery has been employed to clearly show that a straight line can be drawn from the prayer niche of Sanaa Mosque to the summit of Mount Ḍīn, perfectly aligning with the space between the Black Stone and the Yemeni Corner on the Kaʿbah!

Prophet Muḥammad encouraged the acquisition of medical knowledge and the exploration of remedies, stating that for every disease that God has sent down, He has also sent down its remedy" **(Al-Bukhārī, 5678)**. Today, scientific studies have substantiated the myriad of health benefits associated with everything he recommended. For instance, he strongly

---

[131] God Almighty addresses the Prophet, saying, **"Never have you read a book before this [Qur'ān was revealed to you], nor have you ever written one with your hand. Had you been able to read and write before your prophethood, those who follow falsehood would have doubted your truthfulness" (The Qur'ān, 29/48)**.

[132] Scott Grafton, *Physical Intelligence: The Science of How the Body and the Mind Guide Each Other through Life* (NY: Pantheon Books, 2020), p. 103.

[133] This phenomenon, which was discovered only recently, works as follows: In a typical cloud-to-ground lightning strike, there are two main phases: (1) Downward Phase: This is when the initial part of the lightning strike, called the stepped leader, moves from the cloud toward the ground in a series of rapid steps. It forms an invisible path. This phase is not visible to the naked eye and happens very quickly. (2) Upward Phase (Return Stroke): After the stepped leader connects with the ground (or an object on the ground), it creates a channel for a powerful electrical current to flow from the ground back up to the cloud. This is the phase we see as a bright flash of light, and it is known as the "return stroke". The return stroke travels back up to the cloud very rapidly, typically within milliseconds or less. This rapid sequence of events occurs so swiftly that it is generally imperceptible to the naked eye when viewed in real-time. See generally Bibhu Prasad Ganthia, *Power System Transients* (USA, India, UK: Walnut Publication, 2021), pp. 80-86.

00966552200985 All rights reserved

recommended cupping therapy, an alternative medicine technique that, among its manifold benefits, has been scientifically validated to enhance circulation, bolster the immune system, and detoxify the body. It finds utility in addressing a wide array of medical conditions, including fevers, joint discomfort, muscular strains, poor circulation, chronic low back pain, poor appetite, digestive issues, high blood pressure, stroke recovery, nasal congestion, infertility, and alleviating menstrual cramps.[134] He stressed the importance of oral hygiene and highly recommended the use of *siwāk*, a natural toothbrush made from *Salvadora persica* tree twigs, affirming that it "purifies the mouth and is pleasing to the Lord" **(Al-Bukhārī, 27)**. The *siwāk* stick is prepared by peeling the soft bark from one end, followed by chewing on the wood until the fibers naturally separate. These fibers are then used to brush the teeth and gums, mimicking the action of a conventional toothbrush. The act of chewing activates the therapeutic properties hidden within the twig, revealing its antimicrobial, anti-inflammatory, and antioxidant components.[135] Numerous scientific studies have furnished compelling evidence of its efficacy in addressing conditions such as plaque formation, biliousness, as well as bacterial and fungal infections.[136]

The Prophet emphasized the importance of implementing quarantine measures to control the spread of infectious diseases. His guidance was clear: "If you find yourself in a region afflicted by a plague, remain there; and if the plague has surfaced in another area, avoid going to it." **(At-Tirmidhī, 1059)**. Quarantine measures have demonstrated remarkable effectiveness in controlling the spread of the COVID-19 pandemic in recent times. In another tradition, he cautioned: "Do not place a patient in close proximity to a healthy individual [as a precaution]" **(Muslim, 5743)**. This underscores the recommendation for maintaining social distancing as an effective method for curbing the transmission of infectious diseases.[137] He also advocated for a miraculous herb, known as black seed (Nigella sativa), extolling it as " a remedy for every ailment except death" **(Muslim, 5719)**.

---

[134] Alan E. Smith, *101 Ways to Improve Your Health with Body Work: Your Complete Guide to Complementary & Alternative Therapies* (MI: Loving Healing Press, 2017), p. 37.

[135] Sun-Chong Wang, *Western Biomedicine and Eastern Therapeutics: An Integrative Strategy for Personalized and Preventive Healthcare*, Singapore/NJ/London: World Scientific Publishing Co., 2013), p. 61.

[136] M. H. Masoodi & M. U. Rehman, *Edible Plants in Health and Diseases: Volume II: Phytochemical and Pharmacological Properties* (Singapore: Springer Nature Singapore Pte Ltd., 2022), p. 95.

[137] Hans-Martin Sass & Martin Woesler, *Medicine and Ethics in Times of Corona* (Zurich: LIT Verlag, 2021), p. 367.

00966552200985
All rights reserved

Numerous studies conducted by reputable organizations have validated its capacity to combat cancer, enhance the immune system,[138] alleviate allergic conditions, and mitigate high blood pressure. Additionally, it hasa rich history of addressing a diverse array of health issues, including indigestion, loss of appetite, fever, diarrhea, asthma, bronchitis, and rheumatism.[139]

Highlighting the miraculous properties of Zamzam water, he declared, "Zamzam water serves the purpose for which it is drunk" **(Ibn Mājah, 3062)**. This includes its role in healing, quenching thirst, and satisfying hunger. Recent research has illuminated the multifaceted benefits of Zamzam water. Notably, it is recognized for its cellular energy enhancement, unparalleled purity, and its rich content of vital minerals such as calcium, fluoride, and magnesium. These attributes collectively support bone health and growth.[140] Henna, a product he both used and endorsed, boasts a range of scientifically-proven properties, including antibacterial, antiviral, antifungal, and antiseptic qualities. In addition to its natural dyeing properties and its remarkable conditioning abilities—enhancing shine, imparting smoothness, increasing volume, taming split ends, and facilitating manageability[141]—it possesses the capacity to alleviate burns, address skin conditions like acne, burns, and itching, and its leaves, flowers, seeds, stem bark, and roots have been employed in traditional medicine to treat various ailments including rheumatoid arthritis, headaches, ulcers, diarrhea, leprosy, and diabetes.[142]

The teachings of Islam, as outlined in the Qur'ān and the *Sunnah*, not only offer considerable benefits to those who adhere to them but also provide compelling evidence of their authenticity and underlying logic. This is because every directive or recommendation within Islam has been demonstrated to bring about favorable outcomes, while whatever it prohibits has been shown to be detrimental.

جميع الحقوق محفوظة
00966552200985
All rights reserved

[138] Ronald R Watson, Victor R. Preedy, Bioactive Foods and Extracts: Cancer Treatment and Prevention, (New York, NY: CRC Press/Taylor & Francis Group, 2010), p, 57.

[139] P.N. Ravindra, *The Encyclopedia of Herbs and Spices* (Wallingford, UK: CABI, 2017), pp. 106-116.

[140] Cenap Çakmak, *Islam: A Worldwide Encyclopedia*, Vol. 4, (California: ABC-CLIO LLC, 2017), p. 1682.

[141] Neil S. Sadick, Mary P. Lupo, Diane S. Berson, Zoe D. Draelos, *Cosmeceutical Science in Clinical Practice* (NY: CRC Press, Taylor & Francis Group, 2010), p. 68.

[142] Pouneh Pouramini and Goetz Hensel, *Herbs for Health* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2022), p. 344.

Prophet Muḥammad's teachings encompass a wide array of advantages, especially when considering the health benefits associated with various aspects of Islamic worship and lifestyle. Notably, his guidance includes practices such as ablution before prayer, the daily prayers, and fasting, all of which have been verified to offer health advantages. Moreover, his instructions extend to various aspects of daily life, many of which have been found to hold medical benefits. These encompass sleeping on the right side, avoiding lying on one's stomach, recognizing the benefits of a midday siesta,[143] male circumcision,[144] growing a beard, following the Islamic method of animal slaughter, abstaining from consuming the flesh of animals that feed on impurities, and refraining from eating the flesh of carnivorous animals and predatory birds.[145] Each of these and many other practices has been shown to contribute positively to health and well-being.

Prophet Muḥammad also cautioned against practices that contemporary understanding has revealed to have numerous adverse effects on both health and society. These admonitions encompass a range of behaviors, including but not limited to, excessive eating and drinking,[146] the consumption of intoxicants, tattooing,[147] unrestricted mingling of

---

[143] Taking a siesta has now been proven to boost memory, relieve stress, lower blood pressure, calm nerves, enhance creativity, and boost willpower, among many other things. See, for instance, Brice Faraut, *Saved by the Siesta: Fight Tiredness and Boost Your Health by Unlocking the Science of Napping*, Victoria, Australia: Scribe Publications, 2021.

[144] "Hygiene has always been a major reason for circumcision. Research has found that Lack of circumcision increases the risk of inflammation of the glans and foreskin… microorganisms accumulate under the foreskin and can foster inflammatory processes leading to balanitis/balanoposthitis… fimbriated strains of the bacterium Escherichia coli are associated with the foreskin of uncircumcised boys… fimbriated bacteria can migrate up to the urethra to cause urinary tract infections… protection against phimosis is one of the best-known benefits of circumcision… uncircumcised men have a 1.6- to 2.0-fold higher incidence of prostate cancer." David A. Bolnick, Martin Koyle, Assaf Yoshap, *Surgical Guide to Circumcision* (London: Springer-Verlag, 2012), pp. 200-211.

[145] Read more about this point in the Comparison Chart at the back of the book.

[146] "No human being has ever filled a container worse than his stomach," the Prophet said. "A few morsels would suffice to keep up one's strength, but if one must eat more, then one should fill [one's stomach] with one-third of food and one-third of drink and leave one-third empty for easy breathing" **(At-Tirmidhī, 2420)**. The harmful effects of overeating are well-known in medical circles.

[147] Professor and Consultant Dermatologist Dr Niti Khunger asserts that tattoos can lead to various problems. These include infections in the tattoo area, allergic reactions, skin issues like eczema and psoriasis, and sometimes people regret getting tattoos and want them removed. Removing tattoos with lasers is usually safe, but it can still have issues like pain, blistering, and color changes in the skin. Some tattoos might leave a faint image even after removal. There can also be permanent scarring and changes in the texture of the skin. So it is essential to think carefully before getting a tattoo. See N Khunger at al., "Complications of Tattoos and Tattoo Removal," *Journal of Cutaneous and Aesthetic Surgery*, Vol. 8(1), Jan-Mar 2015, pp. 30-6.

جميع الحقوق محفوظة
00966552200985
All rights reserved

the sexes, and engaging in illicit relations.[148]

In summary, Islam categorizes what is good as permissible and what is bad as forbidden. People simply need to heed God's commands, trusting in the wisdom and knowledge of the All-Knowing, All-Wise Creator who genuinely seeks their well-being. Following these commands is ultimately in their best interest. As the Qur'ān states, **"Those who follow the Messenger, the Illiterate Prophet, whom they find mentioned in their own [scriptures]—the Torah and the Gospel—commanding them to do right and forbidding them to do wrong, making good things lawful for them and bad things unlawful" (7/157)**. It is important to highlight that the Qur'ān and the sayings of Prophet Muḥammad exhibit miraculous qualities across multiple dimensions. These dimensions extend beyond just science and health-related topics to encompass spiritual, moral, and literary aspects.[149] They also shed light on various other aspects, revealing the underlying wisdom of Islam in every command and prohibition it sets forth.[150] They leave no room for doubt regarding Muḥammad's prophethood. They provide unequivocal evidence attesting to the authenticity, authority, truthfulness, and credibility of both the Qur'ān and Muḥammad's teachings and actions, which were revealed to him by God. The Almighty says, **"Say [to them, Muḥammad], 'It has been sent down by He who knows all hidden secrets in the heavens and earth. He is Ever-Forgiving, Most Merciful'" (25/6)**.

---

[148] Any departure from the traditional family has severe detrimental effects on children and even their children after them. Adultery, fornication, and incest are just as evil as homosexual behavior and equally devastating to marriage and the family. The social and personal harm brought by sexual immorality is so pervasive that its toll on human suffering cannot be quantified. Sexual immorality has disastrous social consequences, especially on children and the breakup of families. It has led to massive increases in divorce, teenage pregnancy, unwed mothers, date rape, and sexually transmitted diseases. Women often are forced to bear the entire burden of raising children; and children who are brought up without a father are statistically much more likely to suffer from psychological problems, poverty, doing poorly in school and dropping out, drug abuse, criminal behavior, and prison, and furthering the cycle of fatherless families.

[149] For more examples, see the Comparison Chart at the back of the book.

[150] Swiss intellectual and diplomat Marcel Boisard writes, "It must also be kept in mind that the Qur'ān was by no means meant to reform the morals of pre-Islamic Arabia (alone), but that it brought, on the contrary, a perfect and eternal law applicable to human realities and social necessities of all times." Marcel A. Boisard, *Humanism in Islam* (Indianapolis, IN: American Trust Publications, 1988), p. 75.

جميع الحقوق محفوظة
00966552200985
All rights reserved

The miraculous elements highlighted in the Qur'ān serve as compelling evidence, bearing witness to the realization of God's promise articulated in the verse: **"We will show them Our signs across the horizons and within themselves until they clearly see that it is the truth. Does it not suffice that your Lord is the witness of all things?" (41/53)**. Muḥammad, peace be upon him, could neither read nor write,[151] as the Qur'ān says, **"Never could you [Prophet] read any book before this [Qur'an was revealed to you], nor have you ever written one with your hand. Had you been able to read and write before your prophethood, the followers of falsehood would have had cause to doubt it" (29/48)**. The comprehensive and precise information found in the Qur'ān and Muḥammad's teachings, encompassing, among other things, religious guidance, historical narratives, scientific explanations, and moral principles, carries significant weight in affirming Muḥammad's role as a genuine prophet and validating the authenticity of the Qur'ān. This holds true even when considering that Muḥammad, despite being historically documented as illiterate, a fact corroborated by various historical accounts and even acknowledged by some of his contemporaries who opposed him. Such an extraordinary body of work, with its immense significance, could only have emanated from a divine source.

❍ ❍ ❍



[151] French historian and writer Henry de Castries (1850-1927) writes, "Muḥammad could neither read nor write; he was, as he often said, an illiterate prophet. This assertion was not contradicted by any of his contemporaries and it was certainly not in the Orient, where life took place in broad daylight, that he could have received clandestine instruction."

00966552200985
All rights reserved

The Life and Mission of Jesus

Very little indeed is known about the early years of Jesus' life. The Virgin Mary gave birth to him in Palestine. Muslims universally believe in and hold great reverence for Jesus. This profound regard stems from the multiple mentions of him in the Qur'ān and the teachings of Prophet Muḥammad, recognizing Jesus as one of the most esteemed prophets of God. Jesus was miraculously born without any human intervention and was specifically appointed as a prophet and messenger, with his divine mission exclusively directed toward the Israelites.[152] At the core of his teachings lay the fundamental belief in a singular and omnipotent God, advocating worship solely to Him. He passionately preached messages of love and peace, and his profound ability to perform miracles was consistently attributed not to himself, but always acknowledged as the result of God's will.[153] In **John 5/30**,

---

[152] Jesus was only sent to the house of Israel, for he said, according to **Matthew 15/24**, **"I was sent only to the lost sheep of Israel."** He also instructed his twelve disciples thus**: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel" (Matthew 10/5-6)**. Regarding Jesus' prophesied coming in his own time that did not come true (which is mentioned in **Matthew 16/28**: **"I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom"**), it is attributed to him that he told his disciples to preach only within the cities of Israel until such coming: **"When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes" (Matthew 10/23)**! What really matters is what Christ himself said before he was raised up to heaven, not what was falsely attributed to him and inserted in the Gospels a great many years after his departure.

[153] Despite all this, Christians refuse to keep Christ's teachings by ascribing divinity to him because of the miracles he performed. We are therefore entitled to ask them: Why don't you attribute divine status to Moses who had the sea parted for him **(Exodus 14/16-29)**? Also, if the fig tree shriveled up when Jesus cursed it **(Matthew 21/18-19)**, Moses' inanimate staff turned into a living snake **(Exodus 4/2-3)**. If Jesus fed five thousand people with only five loaves of bread and two fish **(Matthew 14/19-21)**, God supported Moses with the miracle of feeding over two million Israelites manna and quails for forty years **(Exodus 16/13, 35)**, all by God's will. (See the Comparison Chart at the back of the book to find out about how the Bible contradicts historical and archaeological records by exaggerating the number of Israelites at that time.). Why don't you consider Joshua to be God given that the sun and the moon stood still just as he ordered them to **(Joshua 10/12-13)**? Why don't you consider Elijah to be God although he quickened the dead **(1 Kings 17/20-22)**? Elisha also brought the dead back to

for instance, Jesus acknowledged his own limitations, stating, **"I can of myself do nothing."** In **Luke 11/20**, he attributed the casting out of demons to the divine power and authority of God, emphasizing his role as a messenger: **"I cast out demons with the finger of God."** God supported him with such miracles to prove to people that he was a true prophet. According to **John 5/36**, Jesus himself said, **"The Father gave me these works to accomplish, and they prove that He sent me" (NLT)**. He used to pray to God, the Creator of the heavens and the earth. In **John 11/22** we read that Martha said to him, **"I know that whatever you ask of God, God will give you."** Upon bringing Lazarus back to life, **"Jesus lifted up His eyes and said, 'Father, I thank You that You have heard me. And I know that You always hear me, but because of the people who are standing by I said this, that they may believe that You sent me'" (John 11/41-42)**. Simon (Peter), the most prominent of Jesus' disciples, said, **"Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know" (Acts 2/22)**. Even those who witnessed such miracles knew that they were approved by God and that Jesus was no more than a prophet. To cite some examples, when he miraculously brought back to life a widow's son, those present **"glorified God, saying, 'A great prophet has risen up among us; and, God has visited His people" (Luke 7/16)**. After Jesus fed five thousand people with only five loaves of bread and two fish, they said, **"This is truly the Prophet who is to come into the world" (John 6/14)**. When, through inspiration from God, he informed the Samaritan woman of her marital history, which she had not disclosed to him, she said to him, **"Sir, I perceive that You are a prophet" (John 7/52)**. Also, when he miraculously healed a blind man, the latter exclaimed, **"He is a prophet" (John 9/17)**.

جميع الحقوق محفوظة
00966552200985
All rights reserved

---

life **(2 Kings 4/32-35)**. Why don't you consider him to be God? Even when a dead man was cast into the dead prophet Elisha's grave and his corpse touched the bones of Elisha, "the man came to life and stood up on his feet" **(2 Kings 13/20-21)**! Why don't you consider Ezekiel to be God considering that he brought a vast army of thousands of people back to life **(Ezekiel 37/7-10)**? There are many examples of miraculous signs performed by others in the Bible. God granted His prophets the ability to perform such miraculous signs not to elevate them to divine status but to provide evidence of their authenticity as His messengers.

In Chapter 3 of the Qur'ān, called Āli-ʿImrān (ʿImrān's Family), we read, **"The angels said, 'Mary,[154] Allāh has chosen you, purified you and exalted you above all women of the world. Mary, remain truly devout to your Lord, prostrate yourself to Him and bow down with those who bow down in worship.' This is an account of things beyond your knowledge that We now reveal to you [Prophet]. You were not present among them when they cast lots to see which of them should take care of Mary, nor were you present when they argued about it. The angels said, 'Mary, Allāh gives you good news of a Word[155] from Him, whose name will be the Messiah, Jesus, son of Mary, who will be held in honor in this world and the next and one of those brought near to Allāh. He will speak to people in the cradle and when fully grown and will be of the righteous.' 'My Lord,' she wondered, 'how can I bear a child when no man has touched me?' [An angel] said, 'Even thus: Allāh creates whatever He wills. When He decrees a matter, He only says to it, "Be," and it is. And He will teach him writing and wisdom and the Torah and the Gospel and make him a messenger to the Children of Israel to proclaim, "I have come to you with a sign from your Lord: I will shape a bird out of clay for you and then breathe into it, and it will be a living bird by Allāh's will.** [156] **I will heal the blind and lepers and raise the dead, by Allāh's will. I will inform you of the food that you eat and that you store up in your houses. Surely, that will be a sign for you if you are true believers. And I have come to confirm the Torah which was revealed before me, to make lawful for you some of**

---

[154] Mary, the mother of Prophet Jesus, is the only woman mentioned by name in the Qur'ān, where it appears 34 times. In addition, there is no single chapter in the Bible bearing her name, whereas an entire chapter in the Qur'ān is named after her. In fact, no Qur'ānic chapter mentions the names of Prophet Muḥammad's mother, his daughters, or his wives. It is owing to the great love for Mary that many Muslims name their daughters after her.

[155] This refers to Prophet Jesus, who was conceived merely by God's command to him to come into existence with the word, "Be," and he was!

[156] This miracle, which is obviously far greater than that of raising the dead and that of the table spread with food that God sent down to Jesus and his disciples from the heavens, is mentioned in the Qur'ān but not in the Bible. Indeed, the miracle of his speaking in the cradle served to vindicate his mother's purity and defend her against charges of adultery and thus spare her the death penalty through burning, since she was the daughter of a priest: **"The daughter of any priest, if she profanes herself by playing the harlot, she profanes her father. She shall be burned with fire" (Leviticus 21/9)**.

جميع الحقوق محفوظة
00966552200985
All rights reserved

what was previously forbidden to you, and I have brought you a sign from your Lord, so fear Allāh and obey me. Surely, Allāh is my Lord and your Lord, so worship Him alone. That is the right path.”’ When Jesus sensed their unbelief, he said, ‘Who will help me in Allāh’s cause?’ The disciples replied, ‘We will help you in Allāh’s cause. We believe in Allāh. Bear witness that we have surrounded ourselves to Him.’ ‘Our Lord,’ they prayed, ‘we believe in what You have sent down and we have followed the messenger, so count us among those who bear witnesses to the truth.’ The unbelievers schemed [to kill Jesus], but Allāh countered their schemes with schemes of His own. Allāh is the best of planners. Allāh said, ‘Jesus, I will take you [in soul and body] and raise you[157] **to Myself and deliver you from the unbelievers. I will place those who follow you above those who disbelieve until Resurrection Day. Then to Me, you will all return, and I will judge between you regarding what you have differed about. To the unbelievers, I will mete out a grievous punishment in this world and the next, and they will have no helpers. As for those who believe and do good deeds, they will be rewarded in full. Allāh does not love the wrongdoers.’ This which We recite to you [Prophet] is a revelation and a wise reminder. To Allāh, Jesus is like Adam, whom He created from dust, then He said to him, ‘Be,’ and he was. This is the truth from your Lord, so do not be among the doubters. To those who dispute with you concerning him after the knowledge you have received, say, ‘Come, let us gather our sons and your sons, our wives and your wives, and ourselves and yourselves. We will then fervently pray and invoke the curse of Allāh on the liars.’ This is the true story. There is no god but Allāh. Allāh is the All-Mighty, the All-Wise” (3/42-62)**.

In chapter 19 of the Qur’ān, called *Maryam* (Mary), we read, **“Relate [Prophet] in the Qur’ān the story of Mary, when she withdrew from her family to an eastern place, where she kept herself in seclusion, screening herself [so she could devote herself to worship]. Then We sent Our Angel [Gabriel], to her, who appeared before her in the form of a perfect and well-proportioned man. She exclaimed, ‘I seek refuge in the All-Compassionate God from you, so leave me alone if you truly fear Him.’ He replied, ‘I am only a messenger of your Lord, who has sent me to give you, by His command and power,**

[157] God saved Jesus and raised him to heaven alive, in body and soul, and without any harm at all having been inflicted on him, as the Bible claims.

جميع الحقوق محفوظة
00966552200985
All rights reserved

a pure son.' 'How can I possibly bear a child,' she said, 'when no man has ever touched me and I have never been a loose woman?' He said, 'What you have said is true, but your Lord says, "That is easy for Me. We will do it so that We make him a sign [bearing witness to My power] for people and a mercy from Us [to you and to people]. This matter has already been decreed."' So she conceived him and retired with him [in her womb] to a far-off place. The throes of childbirth drove her to the trunk of a date palm. She said, 'Oh, if only I had died before this day and had become a thing forgotten and lost in oblivion.' Then [her newborn son, Jesus,] reassuringly called out to her from below her [when she delivered him], 'Do not grieve! Your Lord has placed a small stream at your feet. Shake the trunk of the palm toward you: It will drop fresh, ripe dates down to you. Therefore, eat of the fresh dates, drink from the stream and be happy; and should you see anyone who wants to ask you about me, say to him, "I have made a vow of silence to the Most Compassionate God and will not speak to anyone today."' Then she returned to her people bearing her newborn child. 'Mary!' they said, 'You have committed a monstrous thing! Sister of the righteous man, Aaron! Your father was not an adulterous man, nor was your mother a loose woman!' She made a sign to them, pointing to the baby. They exclaimed, 'How can we speak to a baby in the cradle?' Jesus said, 'I am the servant of Allāh, He has already decreed He will give me the Book (the Gospel) and make me a prophet. He has made me blessed and a means of blessings for people wherever I may be, and He has enjoined me to pray and pay *zakāt*[158] as long as I live. He has made me kind and dutiful to my mother, and He has not made me arrogant and disobedient [to my Lord]. Allāh's peace was upon me the day I was born and will be upon me the day I die and on the day I will be raised to life again [on Resurrection Day].' Such was Jesus, son of Mary, and this is the full truth about him, which [the Jews and the Christians] doubt. It does not befit Allāh to have offspring. Glorified and exalted is He above that! When He wills a thing to be, He only says to it, 'Be,' and it is. [Jesus continued,] 'Allāh is my Lord and your Lord, so worship Him. That is the right path'" (19/16-36).

جميع الحقوق محفوظة
00966552200985
All rights reserved

[158] Literally, *zakāt* means 'purification', as it purifies the heart of those who pay it from selfishness and greed. It is a fixed percentage of wealth on specified properties to be given to deserving poor and needy people.

Further, the words of Prophet Muḥammad also include references to Jesus. In one tradition, or *ḥadīth*, he said, "Among all people, I share the closest connection and profound affinity with Jesus, son of Mary, both in this world and the next. Prophets are paternal brothers with different mothers, but they all follow the same religion" **(Al-Bukhārī, 3370)**. In another *ḥadīth* he said, "Every child, upon birth, experiences the touch of Satan, which prompts them to cry out loud, except for Mary and her son" **(Al-Bukhārī, 3359)**. This divine exception was in response to the heartfelt prayer of Mary's grandmother, the wife of ʿImrān, who implored, **"I have named her Mary, and I seek Your protection for her and her offspring against Satan, who has been expelled from Your mercy" (The Qur'ān 3/36)**.[159]

The Qur'ān views the character of both Jesus and Muḥammad as equally pure, immaculate, and noble. They are regarded as honorable messengers sent by Almighty God. In Islam, not invoking God's peace and blessings upon Jesus when his name is mentioned is frowned upon because it is seen as a sign of disrespect, something Muslims find unacceptable. Moreover, Muslims hold Jesus in deep reverence, much like all other prophets of God. Consequently, they refrain from creating visual representations of him or portraying his role as a prophet in movies and plays. Paul's[160] assertion that Jesus is a **"a priest forever according to the order of Melchizedek" (Hebrews 5/6)**, as drawn from **Psalm 110/1-4**, faces strong rejection from Muslims. According to their perspective, Jesus holds a status far more elevated than that of the priestly order of Melchizedek. He is considered one of God's most esteemed prophets and is among the five messengers characterized by unwavering determination: Noah, Abraham, Moses, Jesus, and Muḥammad, may God's peace and blessings be upon them all.

---

[159] Textual evidence from the Qur'ān and Prophet Muḥammad's traditions confirms that God honored Jesus by guarding him against Satan's evil. This is a refutation of the biblical claim in **Matthew 4/1-11** and **Luke 4/1-13** that Jesus was tempted by the Devil. In fact, there is a glaring inconsistency between the two sources, which makes the incident lose its credibility: Did the Devil tempt him "on a pinnacle of the temple" and then on "an exceedingly high mountain", as in **Matthew 4/5-8**, or "on a high mountain" first and then "on a pinnacle of the temple", as in **Luke 4/5-9**?! Even if we assume, for the sake of argument, that this alleged incident occurred, it still proves that Christ is human, and definitely not divine. What sort of deity would he be if he was tested and tempted by one of his creatures?!

[160] Almost all scholars today agree that Paul was not the author of Hebrews and its author remains anonymous. First, in **2/3**, the author depicts himself as having received the Good News from the original witnesses who followed Christ, and this does not sound at all like Paul (see **Romans 1/1; 1 Corinthians 15/8; Galatians 1/11-16**). Second, the style, theological images, and vocabulary are quite different from Paul's; for example, Hebrews uses 169 words not found elsewhere in the New Testament. See *NLT Study Bible* (Carol Stream, IL: Tyndale House Publishers, Inc., 2020), p. 2082.

00966552200985
All rights reserved

Muslims vehemently reject the deification of Christ or any other prophet, including Muḥammad. Furthermore, they strongly disapprove of any form of derogatory treatment or disrespect toward him. While the Gospels' writers attribute impressive deeds and valuable teachings to Jesus, promoting tolerance, love, and virtue, they also ascribe other words and actions to him that tarnish his character and accuse him of not practicing what he preached.[161] This deeply offends and saddens all Muslims who hold a profound love for Jesus, and it serves as evidence that false statements have been wrongly attributed to him and inserted into the Bible. For example, Jesus teaches, **"But I say to you that whoever is angry with his brother without a cause**[162] **shall be in danger of the judgment (i.e., put to death). And whoever says to his brother, 'Raca!'**[163] **shall be in danger of the council (i.e., put to death). But whoever says, 'You fool!' shall be in danger of Hellfire" (Matthew 5/22)**; however, the Gospels' writers wrongly accuse him of contradicting his own teachings. They claim that he displayed anger while looking around at the people in a synagogue **(Mark 3/5)**, and that he used derogatory language, referring to the scribes and Pharisees[164]

---

[161] The North-American-based Jesus Seminar Scholars, which was founded in 1985 under the auspices of the Westar Institute and whose initial goal was to discuss, assess, and vote on the authenticity or inauthenticity of Jesus' sayings and deeds in the gospels, published their results in *The Five Gospels* (1993) and *The Acts of Jesus* (1998) and concluded that only about 18% of the sayings and 16% of the deeds attributed to Jesus in the gospels are authentic. See David B. Gowler, *What Are They Saying about the Historical Jesus?* (New York: Paulist Press, 2007), p. 37.

[162] The text of Christ's commandment "**Do not be angry" (Matthew 5/22-25)** was tampered with by redactors. By the fifth century, the phrase meaning "without a cause" had been inserted into the initial unconditional statement of Jesus and thereby modified it to the conditional statement: "**whoever is angry with his brother *without a cause*…"** See Clarence Bauman, *Sermon on the Mount: The Modern Quest for Its Meaning* (Macon, GA: Mercer University Press, 1985), p. 21. This addition was also "an attempt to soften Jesus' bold assertion." See Philip Wesley Comfort, *Early Manuscripts and Modern Translations of the New Testament* (Eugene, Oregon: Wipf and Stock, 2001), p. 80. It is not found in most ancient manuscripts of the New Testament, and "for a variety of reasons, most scholars agree that a well-meaning scribe added the words 'without a cause' to the manuscript he was copying and that the words were not original to Matthew." See William W. Klein, *Handbook for Personal Bible Study*, 2nd ed. (Colorado Springs, Colorado: NavPress, 2021), pp. 22-23. This phrase is not found in Codex Vaticanus and was later interpolated in Codex Sinaiticus but has been omitted from modern NT translations, such as NIV, NASB, RSV, and NCV.

[163] The Aramaic word *raka* refers to a vain, empty-headed, worthless person. See *W. E. Vine's New Testament Word Pictures: Matthew to Acts* (Nashville, TN: Thomas Nelson Publishers, 2015), p. 48.

[164] The scribes were the most noted teachers of the law while the Pharisees were its most celebrated professors.

جميع الحقوق محفوظة
00966552200985
All rights reserved

as **"blind fools**" **(Matthew 23/17)**, **"brood of vipers" (Matthew 3/7)**, and **"serpents" (Matthew 23/33)**. They also suggest that he insulted the host who invited him to dine and those present, calling them **"fools" (Luke 11/40)**!

Furthermore, when Jesus advocates love, goodwill, and kindness toward one's enemies, along with praying for those who persecute, as he says, **"Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you" (Matthew 5/44)**, we observe that the Gospels' writers make claims that seem to contradict his teachings. They accuse him of advocating violence against his enemies instead of blessing them and showing kindness to them. For instance, **Luke 19/27** goes as far as to attribute to him the use of words associated with tyrant kings stating, **"Bring here those enemies of mine, who did not want me to reign over them, and slay them before me."** They claim that he not only killed his enemies but also uttered disturbing statements, such as **"I did not come to bring peace but a sword" (Matthew 10/34)**, and **"I came to send fire on the earth, and how I wish it were already kindled!... Do you suppose that I came to give peace on earth? I tell you, not at all, but rather division" (Luke 12/49-51)**. Additionally, they accuse him of being a child murderer, citing the verse, **"I will kill her children with death" (Revelation 2/23)**.

Moreover, when Jesus advocates kindness toward the poor to the extent that **Matthew 19/21** attributes to him the statement, **"If you want to be perfect, go, sell what you have and give to the poor"**, a contradiction seems to arise. In **John 12/5**, he appears to contradict his own teachings by refusing to allow the expensive perfume with which Mary anointed his feet to be sold, with the intention of giving the proceeds to the poor! Furthermore, when Jesus imparts advice to others, such as, **"Honor your father and your mother" (Luke 18/20)**, and **"You shall love your neighbor as yourself" (Mark 12/31)**, we encounter an unmistakable contradiction in **Luke 14/26**. In this verse, the Gospels' writers accuse him of contradicting himself by claiming that he said, **"If anyone comes to me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be my disciple."** Matthew also alleges that Jesus prevented one of his disciples from burying his deceased father when he inquired if he could perform this duty, with Jesus responding, **"Follow me, and let the dead bury their own dead" (Matthew 8/22)**. Concerning Jesus' famous statement, **"But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also" (Matthew 5/39)**, we discover that the Gospels' writers accuse him of not practicing what he preached. This is evident in the incident described by **John 18/22-23**, where one of the officers who stood by struck Jesus with the palm of his hand, and Jesus responded, saying, **"If I have spoken evil, bear witness of the evil; but if well, why do you strike me?"**

00966552200985
All rights reserved

On numerous occasions, we discover that the Gospels' writers twist Jesus' counsel to love one's enemies and pray for one's persecutors **(Matthew 5/44)** into its exact opposite! They falsely allege that he contradicted his own teachings and took every opportunity to launch insults and condemnations at his adversaries. For instance, they unjustly accuse him of addressing the Pharisees and Sadducees as **"Brood of vipers!" (Matthew 3/7)** and the scribes and Pharisees as **"Serpents, brood of vipers!" (Matthew 23/33)**. They also claim that he unleashed a barrage of woes upon them, saying, **"But woe to you Pharisees!... Woe to you, scribes and Pharisees, hypocrites! … Woe to you lawyers!" (Luke 11/42-52)**. Indeed, another torrent of his alleged scathing woes can be found in **Matthew 23/13-29**. His alleged woes can also be found in **Matthew 26/24**, which states, **"But woe to that man by whom the Son of Man is betrayed!"** They also accuse him of calling Herod a fox **(Luke 13/32)** and even claim that he not only hurled insults and curses at his enemies but also at his friends! Examples include **Luke 3/7**, where he allegedly addressed the multitudes who came to be baptized by him as **'Brood of vipers!"**; and **Matthew 12/34** where he supposedly exclaimed, **"Brood of vipers! How can you, being evil, speak good things?"** They further allege that he insulted Peter, his closest companion, with the words, **"Satan! You are an offense to me" (Matthew 16/23)**. Moreover, they claim that he rebuked two of his disciples, saying, **"O foolish ones, and slow of heart to believe in all that the prophets have spoken!" (Luke 24/25)**! It is worth noting that no one who deeply loves Jesus would appreciate anyone accusing him of insults, as in **Luke 11/45, "You insult us" (NASB)**, especially when considering **1 Corinthians 6/10**, which states that neither **"verbal abusers, nor swindlers, will inherit the kingdom of God."**

00966552200985 All rights reserved

The Gospels' writers depict Jesus as displaying a tyrannical and rough demeanor, which is contradictory to the message of tolerance he preached. For instance, they describe him forcefully entering the temple and overturning the tables of the money changers and the seats of those selling doves **(Matthew 21/12)**. They also accuse him of being unkind not only to people but also to animals, recounting how he fashioned a whip of cords to drive them all out of the temple, even including the sheep and oxen **(John 2/15)**. They go to the extent of accusing him of being uncompassionate even toward plants, alleging that he cursed a fig tree **(Matthew 21/19; Mark 11/12)** that wasn't even his, simply because it didn't bear fruit when he was hungry, despite it not being the season for figs! Now, if even ordinary people are aware of the seasons when trees bear fruit, how can one reconcile this with Jesus' alleged divinity, given that he did not possess this knowledge?!

They also make the unfounded accusation that he intentionally used parables to deceive those outside his circle of disciples, preventing them from understanding and thus from repenting. For example, in **Mark 4/11-12**, it is written, **"And he said to them, 'To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables, so that "Seeing they may see and not perceive, and hearing they may hear and not understand; lest they should turn, and their sins be forgiven them."'"**

They go even further, leveling accusations of racism against him, contending that he referred to all nations except the Jews as 'dogs' and 'pigs'. One notable instance they point to is his response to a woman[165] who sought his healing for her demon-possessed daughter, where he reportedly said, **"It is not good to take the children's bread (i.e., of the Jews) and throw it to the little dogs (i.e., the Gentiles)" (Matthew 15/22-26)**. They level accusations against him, claiming that he instructed his disciples not to convey his message to the Gentiles, whom he allegedly referred to as 'swine': **"Do not give what is holy to the dogs; nor cast your pearls before swine" (Matthew 7/6)**. Moreover, they accuse him of dismissing the prophets who came before him as thieves, as evidenced by his alleged statement, **"All who ever came before me are thieves and robbers, but the sheep did not hear them" (John 10/8)**.

They also accuse Jesus of disowning his own mother and brothers, suggesting that he considered them disobedient to God. These accusations are found in **Mark 3/32-35** and **Matthew 12/47-50**. **John 7/8-10** accuses Jesus deceiving his brothers by initially stating he would not attend the feast, only to secretly attend later! They allege that he lied to one of the two men crucified beside him, stating, **"Assuredly, I say to you, today you will be with me in Paradise" (Luke 23/43)**, clearly contradicting another statement attributed to him, made to Mary Magdalene two days after the supposed crucifixion, in which he said, **"Do not cling to me, for <u>I have not yet ascended</u> to my Father" (John 20/17)**! This inconsistency becomes more complex when considering Christian theology, which holds that Christ descended into Hell after his supposed crucifixion, spending three days there before his resurrection **(1 Peter 3/19; Acts 2/31)**. This narrative bears some resemblance to similar stories found in pagan religions, involving figures like Krishna, Adonis, Hermes, and other pagan gods. However, it is important to emphasize that the Paradise promised by Jesus to the crucified man on his side, as they claim, and the Hell into which he allegedly descended are undeniably two distinct and separate places.

---

[165] Oddly enough, the woman in question is portrayed with varying nationalities in different Gospel accounts, which creates some contradictions. She is described as 'a Canaanite' in **Matthew 15/22**, 'a Gentile, a Syrophoenician' in **Mark 7/26**, and in some translations, simply 'a Greek'!

00966552200985
All rights reserved

Christian theologians insist that the statement **"But I am a worm, and no man; a reproach of men, and despised of the people" (Psalm 22/6)** is attributed to Christ, as it is seen as a prophetic reference to the suffering and humiliation that he allegedly endured during his crucifixion. This understanding is further supported by Paul's words in his epistle to the Hebrews, where he accuses Christ of bringing shame upon himself: **"Let us then go to him outside the camp, bearing his disgrace" (Hebrews 13/13)**. Luke also shows a lack of respect for Jesus by referring to Mary Magdalene as 'a sinner' **(Luke 7/37)**, commonly interpreted as implying that she was a prostitute. Yet, Luke goes on to mention that Mary Magdalene and other women **"provided for him from their substance" (Luke 8/2-3)**. This action clearly contradicts the command found in **Deuteronomy 23/18**, which explicitly states, **"You shall not bring the wages of a harlot or the price of a dog to the house of the Lord your God for any vowed offering, for both of these are an abomination to the Lord your God."**!

A book that shows disrespect toward Jesus raises questions about its credibility. The overt displays of disrespect[166] toward such a revered and great prophet are likely to instill doubts in the minds of those who genuinely hold him dear, casting doubt on the Bible's credibility. This, in turn, prompts them to embark on a quest for reliable and authentic sources that faithfully present the sublime teachings of Christ without any distortion. No other source can offer such unadulterated information except the final uncorrupted book that God took it upon Himself to preserve, and which He revealed to His Prophet Muḥammad, who steadfastly defended Jesus Christ, peace be upon him.

❍ ❍ ❍

جميع الحقوق محفوظة
00966552200985
All rights reserved

[166] **John 13/4-5** records the moment when Jesus **"rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded."** One might rightly question the Gospel of John's author: Why would Jesus disrobe to wash their feet?! Likewise, sincere lovers of Christ may justly criticize **John 13/23-25**, which describes a disciple, the one whom Jesus loved, leaning close to Jesus during the meal and even reclining back onto His chest to ask him a question. Such a provocative text could potentially be exploited by pervert and immoral people to justify their corrupt practices, despite God Almighty's absolution of Jesus from such associations.

Muḥammad, God's Messenger, Peace Be upon Him

Jesus conveyed to the Jewish people that following his time, no more prophets would arise from their midst. He also prophesied that the Kingdom of God would be removed from their possession and bestowed upon a nation deemed more deserving of it.[167] In **Matthew 21/42-43** we read:

---

[167] This situation can be attributed to a variety of factors, including their breach of the covenants they had established with God, the unjust killing of His prophets, and the practice of using the tombs of these prophets for worship, often referred to as tomb veneration. This is substantiated by a passage in **1 Kings 19/14**, which explicitly states, **"The children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword."** Jesus also addressed this issue in **Matthew 23/29-37**, admonishing them with the words: **"Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Therefore, you are witnesses against yourselves that you are sons of those who murdered the prophets… Serpents, brood of vipers! How can you escape the condemnation of hell? Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these things will come upon this generation. O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her!" (Matthew 23/29-37)**. When the Lord communicated the covenant He intended to establish with Abraham's descendants, He outlined specific conditions. He asked for faithful service and a blameless life, promising in return to make a covenant that would ensure Abraham's descendants would multiply abundantly **(Genesis 17/1-2)**. This commitment to uphold the covenant was further reinforced to Isaac's descendants, conveyed through his son Jacob. The terms of the covenant were spelled out: **"Therefore, you shall keep the commandment, the statutes, and the judgments which I command you today, to observe them. Then it shall come to pass, because you listen to these judgments, and keep and do them, that the Lord your God will keep with you the covenant and the mercy which He swore to your fathers" (Deuteronomy 7/11-12)**. Nevertheless, due to their failure to uphold these terms, God replaced them with another nation, characterized as lacking in wisdom, knowledge, and understanding. The passage in **Deuteronomy 32/21** illustrates this: **"They have made Me jealous with what is not God; They have provoked Me to anger with their idols. So I will make them jealous with those who are not a people; I will provoke them to anger with a foolish nation."** Providing commenting on the verse, English theologian and biblical commentator Matthew Poole (1624–1679) states, "With those which are not a people, i.e. with the Gentile or heathenish nations, who are none of my people, who scarce deserve the name of a people, as being without yoke, without the knowledge and fear of God, which is the foundation of all true policy and government, and without righteous and necessary laws; and many of them are destitute of all government, and laws, and order, barbarous and rude, and savage, and brutish in their manners. And yet these people I will prefer before you, and take in your stead; receive them, and

00966552200985
All rights reserved

"Jesus said to them, 'Have you never read in the Scriptures:[168] **'The stone**[169] **which the builders rejected has become the chief cornerstone. This was the Lord's doing, and it is marvelous in our eyes'? Therefore, I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it."** (See also **1 Peter 2/7**). By this statement, Jesus was referring to Ishmael's descendants, whom the Jews had rejected.[170] As the Qur'ān states, **"Mention when Jesus, son of Mary, said, 'Children of Israel, I am God's Messenger to you, confirming the Torah which came before me and bringing the good news of a messenger who will come after me named Aḥmad.'**[171] **Yet when he brought them clear proofs, they said, 'This is plain magic'" (61/6)**.

---

reject you." See Matthew Poole, *Annotations Upon the Holy Bible*, Vol. 1, (London: James Nisbet and Company, 1861), p. 400. English biblical scholar John Gill (1697–1771) also states that they "might be called foolish because of their superstition and idolatry, ignorance, and blindness in religious matters." See John Gill, *An Exposition of the Old Testament*, Vol. 1 (London: W H Collingridge, City Press, 1851), p. 821. Before the advent of Muḥammad, the Arabs, who are descendants of Ishmael, were the only people who precisely matched the description presented here. They practiced idol worship and lacked unity among themselves. Characterized by illiteracy, ignorance, lawlessness, and division, they were perpetually engaged in conflicts and warfare. This era of their history is aptly termed "jāhiliyyah," signifying a period of ignorance and barbarism, as accurately depicted in the Qur'ān **(3/154)**.

[168] In this statement, Jesus affirms and directs attention to David's prophetic announcement about the arrival of Muḥammad, peace be upon them all, as found in **Psalm 118/22-23**: **"The stone which the builders rejected has become the chief cornerstone. This was the Lord's doing; it is marvelous in our eyes."**

[169] This is affirmed by the Prophet Muḥammad's statement: "The analogy I draw between myself and the prophets who came before me is akin to a man who constructs an impressive and beautiful house, meticulously completing it, except for a single brick in one of its corners. Observers admire the house's beauty but remark that it would be perfect if that one missing brick were added. In this analogy, I am that crucial brick, and I am the final prophet in the line of prophets." **(Al-Bukhārī, 3459)**.

[170] The Qur'ān exhibits a sense of fairness toward the Jewish people despite their historical conflicts with the Arabs, who are descendants of Ishmael, and their refusal to acknowledge Muḥammad's prophethood, even though he aligns perfectly with the description of the foretold prophet in their Scriptures. An example of this recognition can be found in verse **2/47**, where God extolled them above all other nations of their era. Throughout the Qur'an, numerous stories involving the Jewish people and their prophets, particularly Moses, are recounted. Moses is specifically mentioned by name a remarkable 136 times. Moreover, Prophet Muḥammad encouraged Muslims to observe fasting each year on the 10th of Muḥarram, the first month of the Islamic calendar, along with a day before or after it, as an expression of gratitude to God for rescuing Moses and the Israelites from Pharaoh's army through the miraculous parting of the sea. It is also worth noting that Muslims hold a profound respect for the Hebrew prophets, to the extent that they often name their children after them.

[171] The Prophet's names "Aḥmad" and "Muḥammad", both derived from the trilateral root *h-m-d*, mean "The Praised One".

00966552200985 All rights reserved

In the New Testament, Jesus prophesizes Muḥammad's coming in these words: **"Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper**[172] **will not come to you; but if I depart, I will send him to you. And when he has come, he will convict the world of sin, and of righteousness, and of judgment… However, when he, the Spirit of truth, has come, he will guide you into all truth; for he will not speak on his own authority, but whatever he hears he will speak; and he will tell you things to come. He will glorify Me"** (**John 16/7-14**). Since that time, who else has accurately foretold of "things to come", which unfolded precisely as they were predicted, and who has genuinely exalted and defended Jesus to the extent that Muḥammad did?[173]

---

[172] This 'Helper' can be no one else but Muḥammad, peace be upon him. In the present Gospel of **John (14/16, 15/26, 16/7)** the word 'helper' in the English version is for the Greek word *Parakletos*, which is a corruption of *Periklytos* ("the much-praised"), an exact Greek translation of the Aramaic *Mawhamana*, the language used at the time of, and for some centuries after, Jesus, and was thus undoubtedly the language in which the original—now lost—texts of the Gospels were composed. Given the phonetic closeness of *Periklytos* and *Parakletos*, it is easy to understand how the translator—or, more probably, a later scribe—confused these two words. It is noteworthy that both the Aramaic *Mawhamana* and the Greek *Periklytos* have the same meaning as the two names of the Last Prophet, namely Muḥammad and Aḥmad, both of which are derived from the Hebrew verb *ḥamida* (to praise) and the Hebrew noun *ḥamd* (praise). Even if we assume, for the sake of argument, that the 'Helper' means 'the Holy Spirit,' as the Christians claim, **John 16/7-14** clearly denies the divinity of the Holy Spirit in which Christians believe, simply because he did "not speak on his own authority". What kind of deity is this that does not speak on his own authority?! Further, the future 'Helper' cannot be the Holy Spirit because the latter was already present, helping and guiding Jesus **(Luke 3/21-22)**, while biblical texts mention that the 'Paraclete' will not come until after Jesus' departure, which confirms that he is not the Holy Spirit. Even the word *Parakletos*, which means 'helper, 'advocate,' 'comforter,' and 'intercessor', would equally apply to Prophet Muḥammad, who is undoubtedly the greatest advocate for Christ and the truth he had brought. Besides, 'Intercessor' is one of Muḥammad's names. British historian and archaeologist Godfrey Higgins (1772-1833) states that, "The argument of the Mohamedans (i.e., Muslims) respecting the translation of the word into *παρακλυτος*, instead of *παρακλητος*, receives a strong support from the mode adopted by St. Jerome in the Latin Vulgate in rendering it by the Latin word *Periklytos*, instead of *Parakletos*. This shows that the copy from which St. Jerome translated must have had the word *παρακλυτος*, and not *παρακλητος*. This also strongly supports the Mohamedan assertion relating to the destruction of the old manuscripts." See Godfrey Higgins, *An Apology for the Life and Character of the Celebrated Prophet of Arabia, Called Mohamed* (London: Rowland Hunter et al., 1829), pp. 76-77.

[173] People have gone to extremes regarding the person of Jesus Christ. Some reject him and actively try to discredit him, while others deny his historical existence altogether and consider him a myth. As for his teachings regarding the belief in only one true God, his so-called followers have gone off in another direction. It is only Islam that has declared his prophethood, defended his character, and promoted his monotheistic message.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Christ consistently delivered the message of "the kingdom of God," as evident in passages like **Luke 4/43** and **Mark 1/15**. By this, he referred the nation that would emerge after him and govern in accordance with God's laws. Professor Bart Ehrman elucidates that this Kingdom of God is distinct from the concept of "heaven" as understood in later Christian tradition. Instead, it represents a tangible kingdom here on earth, destined to be governed by God's authority.[174] The disciples' question to Jesus just before His ascension, **"Is it at this time that you are restoring the kingdom to Israel?" (Acts 1:6)** strongly suggests that the promised Kingdom they were anticipating was an earthly one.

The prophecy given by the sixth-century BC prophet Daniel precisely foretells the moment when "the Kingdom of God," the very message that Jesus had preached, would come into existence, signifying the arrival of Prophet Muḥammad. The angel clarified the vision's interpretation to Daniel, stating, **"'Those great beasts, which are four, are four kings which arise out of the earth.[175] But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.'[176] Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet;[177] and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his**

---

[174] Bart Ehrman, *Jesus, Interrupted: Revealing the Hidden Contradictions in the Bible* (New York: HarperOne, 2009), p. 157.

[175] In Christian interpretations, the four beasts are understood to represent four pagan empires that held sway over Jerusalem and exerted control over the ancient world from the era of Daniel in the sixth century BC. These empires encompassed the region promised to Abraham's descendants, extending from the Nile to the Euphrates, which also included Jerusalem. These empires are identified as the Babylonian Empire, the Persian Empire, the Greek Empire, and the Roman Empire, each of which brought considerable suffering to both believers and non-believers.

[176] The term "the saints of the Most High" refers to Prophet Muḥammad, his companions, and the devout believers who, in righteousness, followed their path. Through them, God established His Kingdom, known as "the Kingdom of God," which is none other than the Islamic State that governed in accordance with His divine laws.

[177] This pertains to the fourth and final empire among of the four, the Roman Empire, which asserted its authority over the Holy Land in 63 BC. As foretold in Daniel's prophecy, this empire's reign was destined to come to an end, making way for the reign of the faithful. Indeed, the "Kingdom of God," signifying the Islamic Empire that ruled in accordance with God's laws, was established upon the remnants of the Eastern Roman Empire. The demise of the Eastern Roman Empire was marked by the Muslim conquest of Jerusalem in 638 CE.

00966552200985 All rights reserved

fellows. I was watching; and the same horn was making war against the saints, and prevailing against them,[178] until the Ancient of Days came, and a judgment was made in favor of the saints of the Most High, and the time came for the saints to possess the kingdom.[179] Thus he said: 'The fourth beast shall be a fourth kingdom on earth, which shall be different from all other kingdoms, and shall devour the whole earth, trample it and break it in pieces. The ten horns are ten kings who shall arise from this kingdom. And another shall rise after them; he shall be different from the first ones and shall subdue three kings.[180] He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time. But the court shall be seated, and they shall take away his dominion, to consume and destroy it forever. Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him'"[181] (Daniel 7/17-27).

---

[178] The ten horns symbolize ten emperors who ruled Jerusalem after Christ and persecuted early Christians before Constantine. They were as follows: (1) Nero (54-68 CE), (2) Domitian (81-96 CE), (3) Trajan (98-117 CE), (4) Marcus Aurelius (161-180 CE), (5) Septimius Severus (193-211 CE), (6) Maximinus Thrax (235-238 CE), (7) Decius (249-251 CE), (8) Valerian (253-260 CE), (9) Aurelian (270-275 CE), and (10) Diocletian (284-305 CE).

[179] The term "Ancient of Days," as understood by the Church, refers to God the Father. In Islam, God is recognized as the sole entity worthy of worship, though He is not referred to as 'the Father'. God honored Prophet Muḥammad and his companions with the task of establishing His religion on earth, especially after the Unitarians who opposed the doctrine of the Trinity and affirmed the belief in the oneness of God instead had endured immense suffering under the rule of the four pagan empires.

[180] Constantine, as the 11th emperor, fits the description of the 'little horn' that emerged after the Roman Empire and its ten kings who ruled Jerusalem. He employed a blend of paganism and a distorted form of Christianity to assert his political authority and subdue three rival kings—Licinius, Maxentius, and Maximin Daia. As history attests, Constantine succeeded in defeating all of them.

[181] Constantine did "speak pompous words against the Most High" and introduced pagan practices into Christianity, notably during the Council of Nicaea that he convened in 325 CE. He actively persecuted Unitarians who opposed the doctrine of the Trinity and made alterations to Christ's teachings and the observance of religious holidays. For example, he designated 'the day of the sun' (Sunday) as a day of rest, effectively shifting the Sabbath to Sunday. He also separated the date for Christian Easter from that of the Jewish Passover and declared December 25th, originally a pagan festival marking the birth of the sun, as the date for Christ's birthday. Some Protestant interpretations of Daniel's vision have identified the 'little horn' as the Catholic Church, with Constantine

00966552200985
All rights reserved

It is noteworthy that "the son of man" who will be given authority, glory and sovereign power **(Daniel 7/13-14)** is by no means Christ, as he explicitly stated, **"My kingdom is not of this world (John 18/36)**. This statement reinforces his response to those who inquired about paying tribute to Caesar, as he advised in **Matthew 22/21**, **"give to Caesar what is Caesar's, and to God what is God's."** From the perspective of both the Church and the Bible's authors, it is clear that the Roman Empire was responsible for crucifying Christ, as they claim, rather than Christ posing a threat to the Empire, for the Roman Empire continued to exist for several centuries after Christ's time on earth. Even when viewed from a doctrinal standpoint, it is the Roman Empire that played a significant role in altering Christianity, especially through figures like Constantine, who introduced changes to the original and pure message of Jesus.[182] Thus, historically, it was the Muslim empire that contributed to the decline and ultimate fall of the Roman Empire.

The knowledgeable among the Israelites were fully aware of Muḥammad's status as God's Messenger.[183] The Qur'ān affirms this, stating,

---

viewed as its founder. His reign spanned from 306 to 337 CE during which time he held authority over Jerusalem. His successors maintained control over Jerusalem until its eventual capture by Muslim forces in 637 CE. Remarkably, this historical event aligns perfectly with the prophecy, which foretold a span of three and a half centuries (referred to as "for a time and times and half a time"), during which the 'little horn' (Constantine) and his successors would continue to "speak pompous words against the Most High" and act against the divine, oppose monotheism and subjecting its adherents to persecution. This period would ultimately conclude with the emergence of what was perceived as the Kingdom of God, represented in this context as the Islamic State. From a mathematical perspective, if we subtract 306 from 637, it equals 331 years according to the solar calendar, and over 340 years according to the Jewish lunisolar calendar.

[182] Arthur Beugnot, *Historie de la destruction du paganisme en Occident* (Paris: Librairie Firmin Didot Frères, Libraires, 1835), pp. 264-66.

[183] Relating the story of his conversion ʿAbdullāh ibn Salām, a learned rabbi, said, "When I heard about God's Messenger, I knew by his description, name, and the time at which he appeared that he was the one we were waiting for, and I rejoiced greatly at the news, though I kept silent about it until he came to Medina. When he stayed in Qubā' a man came with the news while I was working at the top of a palm tree. When I heard the news, I exclaimed, 'God is the greatest!" My aunt Khālidah who was sitting below said, 'Good gracious! If you had heard that Moses had come, you would not have made more fuss!' 'Indeed, aunt,' I said, 'he is Moses' brother and follows his religion, being sent with the same mission.' She asked, 'Is he really the prophet we have been told will be sent at this very time?' and she accepted my assurance that he was.

00966552200985 All rights reserved

"Is it not sufficient proof for these [idolaters] that the learned among the Israelites recognize him?!" (26/197); **"Those to whom We have given the scriptures (i.e., Jews and Christians) recognize him as they recognize their own children, yet a group of them knowingly conceal the truth" (2/146)**. Muḥammad was indeed the awaited prophet that the Jews inquired about when they asked John if he was that prophet. However, John responded in the negative, as documented in the following passage from **the book of John 1/19-22**: **"Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' He confessed, and did not deny, but confessed, 'I am not the Christ.' And they asked him, 'What then? Are you Elijah?' He said, 'I am not.' 'Are you the Prophet?' And he answered, 'No.'"**

It is worth noting that, following Jewish persecution by the Romans, a significant number of Jews migrated to Medina and Tema in present-day Saudi Arabia, anticipating the arrival of a prophesied figure. During conflicts with the local idolaters in Medina, they would assertively remind the idolaters of the imminent coming of the last prophet mentioned in their scriptures, prophesying their eventual defeat under his leadership. However, when Muḥammad did arrive and was readily recognized by them, these same Jews stubbornly rejected him **(The Qur'ān 2/90)** due to his Arab lineage from the line of Ishmael, rather than being an Israelite. Nevertheless, despite these rejections, many Jews and Christians embraced Islam, as emphasized in various Qur'ānic verses, such as: **"Thus have We revealed the Book to you, [Prophet]. Those**

Straightway I went to the Messenger and embraced Islam, and when I returned home, I ordered my family to do the same, and they did. I concealed the matter from the Jews and then went to the Messenger and asked him to take me into one of his rooms and hide me from them. I told him to call them and ask them about me so that they may tell him the position I hold among them before they know that I became a Muslim, for if they knew it beforehand, they would utter slanderous lies against me. The Prophet housed me; the Jews came, and he asked them about my standing among them. They said, 'He is our chief and the son of our chief; our rabbi, and our learned man.' When they said this, I emerged and said, 'Fear God, Jews, and accept what He has sent you. For by God, you know that he is God's Messenger. You will find him described in your Torah and even named. I testify that he is God's Messenger, I believe in him, I hold him to be true, and I acknowledge him.' They accused me of lying and reviled me. Then I reminded the Messenger that I had said that they would do this, for they were treacherous, liars, and evil people. I publicly proclaimed my conversion and my household and my aunt Khālidah followed suit." Alfred Guillaume, *The Life of Muḥammad*, 13th ed. (New York: Oxford University Press, 1998), pp. 240-41.

00966552200985
All rights reserved

to whom We gave the scriptures before believe in it, as do some of your own people. Only the unbelievers deny Our signs" (29/47), and **"Some among the People of the Book truly believe in God, and in what has been revealed to you [Muslims] and what was revealed to them before: they humble themselves before God and do not sell God's revelations for a trifling price. These will be rewarded by their Lord. Swift is God's reckoning" (3/199)**.

Muḥammad is mentioned several times in various places in the Old Testament despite the textual changes it has undergone. For instance, Jacob, while on his deathbed, prophesied the arrival of Muḥammad, saying, **"The scepter will not depart from Judah, nor the ruler's staff from between his feet, until *Shiloh* comes; and it is he whom the peoples will obey" (Genesis 49/10–NHEB)**. *Shiloh* (שִׁילֹה), signifying Muḥammad, the long-awaited prophet, is a Hebrew term with meanings like 'peaceable' and 'trustworthy,' fitting Muḥammad's description accurately. The Aramaic form, *Shilya*, denotes 'the final prophet', and Muḥammad was nicknamed 'the trustworthy' even before his prophetic mission.[184] Besides, the Lord spoke to Moses, saying **"I will raise up for them a Prophet[185] like you[186] from among their brethren[187]**

---

[184] Jesus could not be fulfilling this messianic prophecy for many reasons. For instance, (1) he is one of the Israeli tribes, and *Shiloh* has to be a total stranger; (2) the Jews expect a Messiah with a sword and temporal power to restore and extend the kingdom of David; (3) Jesus himself repudiated the idea that the Messiah Israel was expecting was a son of David **(Matthew 22/44-45**; **Mark 12/35-37**; **Luke 10/41-44)**; (4) he never dreamt of assuming the royal scepter; in fact, he advised the Jews to be loyal to Caesar and pay him tribute **(Mark 12/17)**, and on one occasion some Jewish zealots wanted to make him a king, but he escaped from them and hid in the mountains **(John 6/15)**; and (5) he did not abrogate the Law of Moses, but he distinctly declared that he had come to fulfill it **(Matthew 5/17)**.

[185] Although **Deuteronomy 18/18** does not provide the time for the advent of this Gentile Prophet, we can conclude from the rest of the Bible that up to Jesus' time, he had not yet arisen. The Gospel of John shows that at the time of Jesus, the Jewish people were still awaiting this Prophet **(John 1/19-21)**.

[186] The Gentile Prophet foretold here is like Moses. A cursory look at the lives of Moses and Mohammad will reveal that they share marked similarities. For example, they both received a new law from God; they both took part in an exodus as they had to flee their places of birth to escape oppression, and they were both statesmen. Historians who have studied them have commented on this. For instance, the late Rev. James L. Dow (1908-1977) writes in the entry for 'Moses', "The only man in history who can be compared even remotely to him is Mahomet" *Dictionary of the Bible* (London and Glasgow: HarperCollins, 1988), p. 403.

[187] According to Hebrew dictionaries, the Hebrew word for 'brother' used in **Deuteronomy 18/18**, '*ach*', can mean 'brother of the same parents', 'half-brother'

جميع الحقوق محفوظة 00966552200985 All rights reserved

and will put My words in His mouth,[188] **and He shall speak to them all that I command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him**[189]**" (Deuteronomy 18/18-19)**. Notably, Muḥammad is not an Israelite, as indicated in **Deuteronomy 34/10**: **"Since then, no prophet has risen in Israel like Moses, whom the LORD knew face to face" (NIV)**. Interestingly, Christian scholars assert that Jesus fulfills this prophecy, despite discrediting his prophethood and affirming his divinity!

Isaiah 42/1-21 prophesies the arrival of Muḥammad as follows: **"'Behold! My Servant**[190] **whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon him;**[191] **he will bring forth justice to the Gentiles (nations).**[192] **He will not cry out, nor raise His voice, nor cause his voice to be heard in the street. A bruised reed he will not break, and smoking flax he will not quench; he will bring forth justice for truth.**[193]

---

or 'relative'. In view of this, brother can refer to Gentile peoples such as the Ishmaelites and Edomites who all trace their lineage back to Abraham and are therefore related to the Israelites. The same word is used for the Israelites' cousins, the children of Esau: "You are about to pass through the territory of your brethren, the descendants of Esau, who live in Seir" **(Deuteronomy 2/4)**.

[188] Prophet Muḥammad faithfully relayed all of God's commands. As the Qur'ān says, **"He does not speak of his own desire. [The Qur'ān] is nothing but revelation sent down to him" (53/3-4)**.

[189] Here God threatens those who do not follow the revelations He sent down to His Prophet Muḥammad, peace be upon him.

[190] Muḥammad, peace be upon him, indisputably fulfills this prophecy. The Qur'ān consistently refers to him as God's servant, as exemplified in this verse: **"Blessed is He who has sent down the Criterion (i.e., the Qur'ān) to His servant to be a warner to all humankind" (25/1)**. It's worth noting that Muḥammad himself emphasized this designation, stating, "I am only a servant of God, so call me 'God's Servant and Messenger'" **(Al-Bukhārī, 3372)**. Ironically, some Christians desperately argue that Jesus fulfills this prophecy while denying he is God's servant, instead asserting his divinity, despite biblical passages that clearly depict him as God's servant.!

[191] In the Qur'ān, God Almighty addresses Muḥammad with the statement, **"We have thus revealed a Spirit to you by Our command" (42/52)**.

[192] Although the NKJV uses the word "Gentiles" in this biblical passage, most Bible translations, including but not limited to NLT, SLV, NASB, HCSB, CEV, GWT, ISV, DBT, WEB, and YLT, use the word "nations" instead. Islam affirms that Muḥammad, peace be upon him, was sent to all people, regardless of whether they are Gentiles or not. God Almighty addresses him in the Qur'ān, saying, **"Say, 'Mankind, I am God's Messenger to you all'" (7/158)**; **"We have only sent you [Prophet] as a mercy to all mankind" (21/107)**. In contrast, Jesus, as **Matthew 15/24** indicates, was exclusively sent to the lost sheep of the house of Israel.

[193] A *ḥadīth* confirms the noble qualities of Prophet Muḥammad, peace be upon him, describing him as **"neither coarse nor vulgar; he neither shouts in the markets nor repays evil with evil but rather pardons and forgives" (Al-Bukhārī, 4791)**.

00966552200985
All rights reserved

He will not fail nor be discouraged, till he has established justice in the earth; and the coastlands shall wait for his law.'[194] **Thus says God the Lord, Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, and spirit to those who walk on it: 'I, the Lord, have called you in righteousness, and will hold your hand; I will keep you**[195] **and give you as a covenant to the people, as a light to the Gentiles (nations),**[196] **to open blind eyes, to bring out prisoners from the prison, those who sit in darkness from the prison house.**[197] **I am the Lord, that is My name; and My glory I will not give to another, nor My praise to carved images.**[198] **Behold, the former things have come to pass, and new**

---

[194] The implication here is that the impact of this exceptional person will be far-reaching. Islam spread rapidly across the Arabian Peninsula, even extending as Spain within just over a century after the time of Prophet Muḥammad. Today, over 2 billion Muslims exist globally, accounting for 1 in 4 people on earth. The teachings and impact of this future prophet have indeed had a profound global reach. Critics may argue that the Hebrew word אִיִּים (iyim) in the Tanakh refers to the coastlands of the Mediterranean Sea. Nonetheless, more than half of the 22 countries with coastlines on the Mediterranean Sea have Muslim-majority populations, with significant Muslim minorities in others. Some of these countries, like Spain, were once Muslim territories. Consequently, the dominant religious teachings in these coastal regions align with the teachings of Prophet Muḥammad, peace be upon him, who perfectly fulfills the prophecy in Isaiah 42. Additionally, it is essential to highlight that almost all of Indonesia's population is Muslim., and Indonesia is home to over 200 million Muslims. These statistics underscore the far-reaching impact and influence of Prophet Muḥammad's message. Moreover, Muḥammad introduced a new law that completed and perfected the preceding one, as indicated in the Qur'ān: **"Today I have perfected your religion for you, completed My favor to you, and have chosen Islam to be your religion" (The Qur'ān 5/3)**. In contrast, Jesus did not bring a new law but came to fulfill the existing one, as evidenced by his statement recorded in **Matthew 5/17**: **"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (NIV)**.

[195] God Almighty addresses Muḥammad, peace be upon him, in the Qur'ān thus: **"God will protect you from all people" (5/67)**. Other Bible translations use synonyms of 'keep' used in **NKJV**, such as "protect" **(GWT**, **NET)**, "guard" **(NLT)**, and "preserve" **(DRB**, **ISV)**, among others.

[196] In this verse, Isaiah emphasizes the universal mission of the coming prophet. **The Qur'ān (21/107)** confirms that Prophet Muḥammad, peace be upon him, was sent to all mankind, Jews and Gentiles alike: **"We have only sent you as a mercy to all mankind."**

[197] The Qur'ān says, **"This is a Book which We have revealed to you [Prophet] in order to bring people out of darkness into light, by their Lord's leave, to the Path of the Almighty, the Praiseworthy" (14/1)**; **"It is He who has sent down clear revelations to His servant [Muḥammad] to bring you out of darkness into light" (57/9)**.

[198] Muḥammad's mission encompassed delivering the final message to all humanity, including the People of the Book (which includes the Israelites), as well as those who practiced paganism and idolatry. In contrast, the mission of Christ was specifically directed toward the Israelites, as indicated in **(Matthew 15/24)**.

جميع الحقوق محفوظة
00966552200985
All rights reserved

things I declare; before they spring forth I tell you of them.'[199] **Sing to the Lord a new song, and His praise**[200] **from the ends of the earth, you who go down to the sea, and all that is in it, you coastlands and you inhabitants of them! Let the wilderness and its cities lift up their voice,**[201] **the villages that Kedar**[202] **inhabits. Let the inhabitants of Sela**[203] **sing, let them shout from the top of the mountains. Let them give glory to**

---

[199] Prophet Muḥammad, peace be upon him, recounted the stories of past nations, such as Pharaoh and his people, to whom God sent prophet Moses; the people of ʿĀd, to whom He sent Prophet Hūd; the people of Thamūd, to whom He sent Prophet Ṣāliḥ; and the people associated with prophets Noah, Lot, Jonah, Abraham. He also prophesied future events, some of which have already materialized, while others are yet to be fulfilled.

[200] Among all the nations on earth, none extol God more abundantly and continuously than Muslims. Their praise of God is evident in various aspects of their worship, such as the initial supplications before prayer, during bowing and prostration in prayer, 33 times following obligatory prayers, before concluding a meeting, and through daily expressions of remembrance in the morning and evening. The Qur'ān underscores this devotion: **"Celebrate the praises of your Lord before sunrise and before sunset, and praise Him during the night and after the prayers" (50/39-40)**; **"Believers, remember God very often and celebrate His praises morning and evening" (33/41-42)**.

[201] Today, the call to prayer resonates over loudspeakers in Kedar (Mecca) and Sela (the City of the Prophet, Medina). Pilgrims, too, raise their voices as they chant the *talbiyah*, a declaration of servitude that Mecca-bound pilgrims repeat fervently: "Here I am at Your service, O God; here I am at Your service. There is no partner with You. Here I am at your service. All praise and all blessings belong to You. All dominion is Yours and You have no partners."

[202] Kedar is the forefather of the tribes inhabiting Mecca, from which the Quraysh tribe, to which Muḥammad belonged, descends. According to **Genesis 25/13**, Kedar is the second son of Ishmael. Reverend Charles Forster (d. 1871), Rector of Stisted, Essex, notes, "The land of Kedar; which every reader conversant with Arabian geography will recognize as a most accurate delineation of the district of Hejaz, including its famous cities of Mecca and Medina." *The Historical Geography of Arabia, or The Patriarchal Evidences of Revealed Religion*, Vol. 1 (London: Duncan and Malcolm, Paternoster Row, 1844), p. 242. American Pastor Charles P. Schmitt writes, "Kedar was Ishmael's second-born son, who settled in Saudi Arabia, the clan from which, we are told, Muḥammad, Islam's Prophet, was born." C. Schmitt, *Are These the Last Days?* (Lake Mary, FL: Creation House, 2014), p. 21. Swiss-born American theologian and ecclesiastical historian Philip Schaff (1819-93) further attests that Kedar was "the second son of Ishmael from whom descended the leading tribes of Arabia…they and the country bear the name of Kedar" and affirms that Muḥammad "was a descendant of Kedar." Philip Schaff, *A Dictionary of the Bible*, 4th ed. (Phila., PA: American Sunday School Union, 1887), p. 494.

[203] The name 'Sela' precisely identifies a specific location, namely Medina, the City of the Prophet. 'Sela' refers to a renowned mountain within Medina.

جميع الحقوق محفوظة
00966552200985
All rights reserved

the Lord, and declare His praise in the coastlands. The Lord shall go forth like a mighty man; He shall stir up His zeal like a man of war. He shall cry out, yes, shout aloud; he shall prevail against his enemies. 'I have held My peace a long time, I have been still and restrained Myself. Now I will cry like a woman in labor, I will pant and gasp at once. I will lay waste the mountains and hills, and dry up all their vegetation; I will make the rivers coastlands, and I will dry up the pools. I will bring the blind by a way they did not know; I will lead them in paths they have not known. I will make darkness light before them, and crooked places straight. These things I will do for them, and not forsake them. They shall be turned back, they shall be greatly ashamed, who trust in carved images, who say to the molded images, "You are our gods."[204] **Hear, you deaf; and look, you blind, that you may see. Who is blind but My servant, or deaf as My messenger whom I send? Who is blind as he who is perfect, and blind as the Lord's servant? Seeing many things, but you do not observe; opening the ears, but he does not hear.' The Lord is well pleased for his righteousness' sake; he will exalt the law and make it honorable."**[205]

Concerning Prophet Muḥammad's migration from Mecca to Medina, which is prophesied in the Bible, we find the following passage in **Isaiah 21/13-17**: **"The burden**[206] **against Arabia. In the forest**[207] **in Arabia you will lodge, O you traveling companies of Dedanites.**[208] **O inhabitants of**

---

[204] God granted victory to His Prophet Muḥammad over the idolaters in Mecca and all their idols were removed from around the Kaʿbah. His call to God's unity and monotheism continues to spread throughout the world.

[205] Prophet Muḥammad, peace be upon him, honored the law that Moses and other prophets brought, many aspects of which are still found in the Bible despite the numerous corruptions and interpolations it has undergone. Christians, however, have abandoned the law of Moses that Christ enjoined them to preserve and have instead followed Paul who considered it to be "the law of sin and death" **(Romans 8/2)** and described it in **1 Timothy 4/1-7** as "deceiving spirits and doctrines of demons" and "myths and old wives' tales" that must be rejected.

[206] The statement "The burden concerning Arabia" serves as an introduction to a prophecy directed toward the people and region of Arabia. In the Old Testament, the term "burden" is often employed to preface prophetic messages or oracles of great significance, emphasizing the weight of the ensuing message.

[207] Several English translations, including NIV, CSB, HCSB, and CEV, use the term 'desert' instead. Commenting on this verse, the authors of the *Jamieson-Fausset-Brown Bible commentary*, state: "forest—not a grove of trees, but a region of thick underwood, rugged and inaccessible; for Arabia has no forest of trees." See *The Illustrated Pocket Critical and Explanatory Commentary on the Old and New Testaments* by biblical scholars Robert Jamieson, Andrew Robert Fausset, and David Brown (London: Willaim Wesley, Paternoster Row, 1871). P. 464.

[208] The Dedanites were Arabian descendants of Jokshan, one of Abraham's sons by Keturah. **Genesis 25:1-3** records, **"Abraham again took a wife, and her name was Keturah. And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan begot Sheba and Dedan."** Dedan was an ancient city situated near Al-ʿUlā, close to the Prophet's City (Medina), and its ruins endure to this day.

00966552200985 All rights reserved

the land of Tema[209], bring water to him who is thirsty; with their bread[210] they met him who fled. For they fled from the swords, from the drawn sword, from the bent bow,[211] and from the distress of war. For thus the Lord has said to me: 'Within a year, according to the year of a hired man, all the glory of Kedar will fail;[212] and the remainder of the number of archers, the mighty men of the people of Kedar, will be diminished; for the Lord God of Israel has spoken it.'"

The Book of Haggai contains a prophecy that foretells the coming of Prophet Muḥammad: **"For thus saith the LORD of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former,[213] saith the LORD of hosts: and in this place will I give peace,[214] saith the LORD of hosts" (Haggai 2/6-9-KJV)**. In the English translation, the Hebrew word "חֶמְדַּת" (*Ḥimdat*), rendered as "desire" in this passage actually refers to Muḥammad or Aḥmad whose

---

[209] Tema is part of the broader region encompassing Medina. Tema was also one Ishamel's sons **(Genesis 25/12-15)**. Historically, Ishamel's descendants eventually grew into various Arab tribes. In anticipation of the advent of Prophet Muḥammad, peace be upon him, the Jews relocated to Tema and subsequently to Yathrib, the historical name for Medina, where they settled. In Isaiah's verses, the Jews were called upon to support the Prophet, but instead they treated him as an enemy due to his lineage tracing back to Ishmael, the son of Abraham and Hagar, rather than Isaac. It was the Arab tribes of Aws and Khazraj, already residing there, who extended a warm welcome and offered support to the Prophet.

[210] Upon arriving in Medina, the Prophet was greeted with a dish made from bread softened with milk and clarified butter, a simple yet hearty and hospitable meal that was prepared by his host, Abū Ayyūb Al-Anṣārī. Ibn Kathīr, *Al-Bidāyah Wan-Nihāyah*, (Beirut: Maktabat Al-Maʿārif,1990), Vol. 4, p. 302.

[211] Prophet Muḥammad emigrated from Mecca, where the descendants of Kedar (the Quraysh) lived. Each clan selected a young man as its representative and armed him with a sword, with the intention of striking him simultaneously as one man on the night of his migration. The leaders of the Quraysh tribe offered a substantial reward for the capture of Muḥammad and his companions and sent armed groups in pursuit of them with their sword and bows, as indicated in this verse. Importantly, he never migrated anywhere else apart from Medina.

[212] This took place a year after the Prophet's migration. The mighty men of Kedar suffered a significant blow to their prestige and glory due to their crushing defeat at the hands of a small, ill-armed group of faithful believers at the Battle of Badr.

[213] This verse refers to the House to which the direction of prayer was shifted from Jerusalem. It unequivocally asserts that this House will surpass the former in glory and will be a sanctuary of peace—a description that impeccably corresponds to the Kaʿbah, the sacred sanctuary in Mecca. As the Qur'ān attests, **"In it are clear signs and the very spot where Abraham stood. Whoever enters it finds peace" (3/97)**.

[214] While the House of God in Mecca continues to be a sanctuary of safety and tranquility, it is evident that Jerusalem has seldom enjoyed enduring peace.

جميع الحقوق محفوظة
00966552200985
All rights reserved

name is derived from the same root Ḥ-M-D (ח-מ-ד). Proper names should not be translated. Quoting John Parkhurst (1728-1797), an English clergyman, scholar, and biblical lexicographer, who stated that "from this root, the pretended Prophet Muḥammad, or [according to our corrupt pronunciation] Maḥomet, had his name," the English scholar and historian of religions, Godfrey Higgins (1772-1833), asserts, "Here, Muḥammad is explicitly foretold by Haggai, and by name; there is no interpolation here. There is no avoiding the clarity of this text and its meaning, as it was understood by the most reluctant of witnesses, Parkhurst, a competent judge when not influenced by prejudice."[215]

Mecca, also called 'Baca' where Prophet Muḥammad received his divine revelations, is mentioned in **Psalm 84/6**: **"As they pass through the Valley of Baca, they make it a spring; the rain also covers it with pools." The Qur'ān (3/96)** states that **"the first House of worship ever set up for mankind is the one in Baca [i.e., Mecca]—a blessed place and a source of guidance for all mankind."** Prophet Abraham also mentioned the same place where he raised the foundations of the Kaʿbah, indicating that it was a barren valley. As **the Qur'ān (14/37)** states, **"Our Lord, I have settled some of my descendants in a barren valley near Your sacred House." Isaiah 21/13** also mentions revelation from Arabia.

Both the Ascension of Moses and Abraham's vision, which form part of the apocrypha books of the Bible, contain prophecies foretelling the coming of Prophet Muḥammad, peace be upon him. In the Apocalypse of Abraham, also known as the "Vision of Abraham," is an ancient Jewish apocalyptic text that is not included in the canonical Hebrew Bible or the Old Testament. **Apocalypse of Abraham 29/8-9** foretold the coming of a prophet among the descendants of Abraham 12 centuries after the destruction of Solomon's Temple.

Chapter 29

8. man insulted and beaten by the heathen, with Azazel worshiped'?" And he answered and said: "Hear, Abraham, the man whom you say insulted and beaten and again worshiped is the liberation from the heathen for the people who will

9. be (born) from you. In the last days, in this twelfth period of the age of my fulfillment, I will set up this man from your tribe, the one

10. whom you have seen from my people. All will imitate him,..(you)

Remarkably, this prediction was strikingly accurate, aligning with historical timelines: Solomon's Temple met its demise six centuries before the birth of Christ, and Muḥammad's mission began six centuries after Christ's birth. Moreover, **Apocalypse of Abraham 28/5** specifies this period as equivalent to a hundred years:

5. of them, and in them will be retribution for their works. And in the fourth ascent is one hundred years. And one hour of the age will also be one hundred years in evil among the heathen and an hour in their mercy, even with reproaches as among the heathen."

[215] Godfrey Higgins, *Anacalypsis: An Attempt to Draw Aside the Veil of the Saitic Isis, or, An Inquiry into the Origin of Languages, Nations and Religions*, Vol. 1 (Brooklyn, NY: A & B Publishers Group, 2007), p. 679.

جميع الحقوق محفوظة 00966552200985 All rights reserved

In **Apocalypse of Abraham 25** we find that the prophecy initiates with a vision where Abraham witnesses some of his descendants worshipping idols inside the "handsome temple." Interestingly, this temple is the very one Solomon built hundreds of years following Abraham's vision:

Chapter 25

1. I saw there the likeness of the idol of jealousy, like a carpenter's figure such as my father used to make, and its body was of glittering copper, and before it

2. a man, and he was worshipping it. And (there was) an altar opposite it and boys

3. being slaughtered on it in the face of the idol.

And I said to him, "What is this idol, or what is the altar, or who are those being sacrificed, or who is the sacrificer, or what is the handsome temple which I see, the art and beauty of your glory that

4. lies beneath your throne?"

جميع الحقوق محفوظة
00966552200985
All rights reserved

Apocalypse Abraham 27/1-3 reveals that God informed Abraham about the consequences stemming from acts of unbelief and departure from the exclusive worship of God within the Temple. This prophecy foresaw the capture and exile of those who defiled it through unbelief and idol worship, the subsequent destruction of the Temple, and the plundering of its contents:

Chapter 27

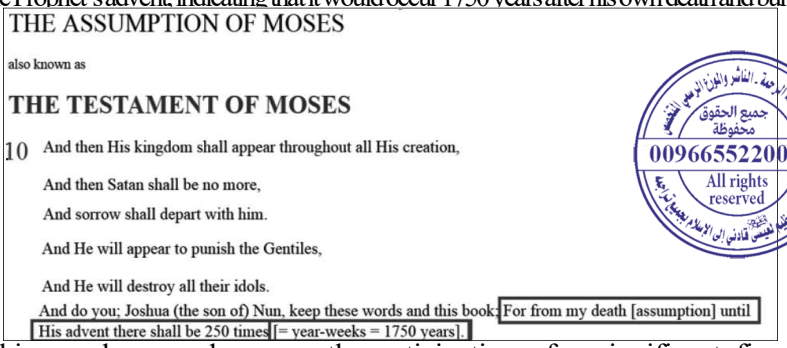
1. And I looked and I saw, and behold the picture swayed. And from its lift side a crowd of heathens ran out and they captured the men, women, and children who

2. were on its right side. And some they slaughtered and others they kept with

3. them. Behold I saw (them) running to them by way of four ascents and they burned the Temple with fire, and they plundered the holy things that were in it.

As history unfolded, this prophecy was fully realized when Nebuchadnezzar II, the Babylonian king, captured and exiled the Jews and destroyed the Temple in the sixth century BCE. **Ezra 5/12** bears witness to this event, stating, **"But because our fathers provoked the God of heaven to wrath, He handed them over to Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this temple and deported the people to Babylon."** The "Ascension of Moses", also known as the "Assumption of Moses" and the "Testament of Moses", also contains a prophecy about the eventual arrival of Prophet Muḥammad, peace be upon him. This ancient Jewish text, composed during the Second Temple period (approximately from the 5th century BCE to the 1st century CE), recounts a conversation between Moses and his servant Joshua, son of Nun (יְהוֹשֻׁעַ בִּן־נוּן "Yehoshua ben-Nun"). In this dialogue, Moses foretells the coming of a Prophet who will preach monotheism, calling people to worship the One True God. This Prophet's message will be universal, and through him, God will punish the pagan Gentiles and have their idols destroyed. This prophecy notably aligns with the

situation in Mecca, particularly the Quraysh tribe, where Prophet Muḥammad was born. During this time, the Arabian Peninsula was predominantly pagan, with people worshipping a multitude of idols and deities. When ʿAmr ibn ʿAbasa asked Muḥammad about the purpose of his mission during the early days of his prophethood in Mecca, the Prophet replied, "I have been sent with the commandment to maintain ties of kinship, destroy idols, and proclaim the oneness of God so that He will be worshipped alone, and nothing will be associated with Him" **(Muslim, 1880)**. Intriguingly, according to the"Ascension of Moses,"Moses himself mentions the timeframe of the Prophet's advent, indicating that it would occur 1750 years after his own death and burial.



THE ASSUMPTION OF MOSES

also known as

THE TESTAMENT OF MOSES

10 And then His kingdom shall appear throughout all His creation,

And then Satan shall be no more,

And sorrow shall depart with him.

And He will appear to punish the Gentiles,

And He will destroy all their idols.

And do you; Joshua (the son of) Nun, keep these words and this book: For from my death [assumption] until His advent there shall be 250 times [= year-weeks = 1750 years].

جميع الحقوق محفوظة
00966552200985
All rights reserved

This prophecy underscores the anticipation of a significant figure, namely, Prophet Muḥammad who would uphold monotheism and lead a transformation in the Arabian Peninsula. Indeed, historical records place Moses' burial around 1200 BC, as indicated in Jewish and Christian sources, while Muḥammad was born in 571 CE. This alignment underscores the remarkable prophetic nature of the "Ascension of Moses." The fact that Prophet Muḥammad was illiterate is also foretold in **Isaiah 29/12**: **"And when they give the book to one who cannot read, saying, 'Read this,' he says, 'I cannot read'" (RSV)**. In *Ṣaḥīḥ Al-Bukhārī*, *ḥadīth* no. 3, the account of the first revelation to Islam's Prophet is narrated: While he was in the cave, the angel the angel approached him and instructed, "Read." However, the Prophet responded, "I cannot read." He went on to explain, "The angel held me so tightly that I felt exhausted, then he released me and said, 'Read.' I replied, 'I cannot read.' He held me tightly again until I was exhausted, and then he let go and said, 'Read.' Once more, I said, 'I cannot read.' The angel grasped me for the third time and then released me, saying, **'Read in the name of your Lord who has created [all things]. He creates man from a clot [of blood]. Read! Your Lord is the Most Bounteous'" (Qur'ān 96/1-3)**.[216] The Qur'ān confirms this in **7/157**: **"Those who follow the Messenger, the Illiterate Prophet, whom they find mentioned in their own [scriptures]—the Torah and the Gospel."**

[216] The first revelation to the Prophet of Islam was the command to "Read!", which clearly highlights the significance of reading and education.

The prophecy of Jesus and his predecessors found its fulfillment in Arabia in the year 571 CE. The 'Comforter' was born among the descendants of Ishmael,[217] who were once idolatrous polytheists. Muḥammad distinguished himself among his people through his genuine, honest, and virtuous character, his unwavering commitment to truth, and his compassion for the needy and vulnerable. He earned the titles of "the truthful" and "the trustworthy" among his people. At the age of forty, Almighty God chose him as His final messenger to all of humanity. Muḥammad's mission centered on proclaiming the oneness of God, the Creator and Sustainer of the entire universe, the only One deserving of worship.

God supported Prophet Muḥammad with numerous tangible miracles, witnessed by those around him, to affirm the authenticity of his prophethood and silence his adversaries. These miracles included remarkable events like the splitting of the moon **(The Qur'ān 54/1)**[218] and the powerful easterly wind sent by God to thwart the full-scale assault by the Confederates on Medina **(The Qur'ān 33/9)**.[219] These miraculous events were documented in the Qur'ān as they transpired. It is worth noting that the Qur'ān was revealed gradually over 23 years, often in response to specific events and challenges faced by the evolving Muslim community. Remarkably, the skeptics of the time failed to identify any inconsistencies between the Qur'ān's accounts and actual events, despite their fervent scrutiny. Had such discrepancies existed, they would have seized upon them to question the Qur'ān's credibility and accuse Muḥammad of falsehood, potentially causing his followers to lose faith and abandon him. Instead, the occurrence of these and numerous other miracles fortified the faith of believers and led many non-believers to embrace Islam.[220] In addition to those documented in the Qur'ān,

---

[217] Although Ishmael was Abraham's oldest son, as is clear in **Genesis 16/16**, "Abram was eighty-six years old when Hagar bore Ishmael to Abram," and **Genesis 21/5**, "Now Abraham was one hundred years old when his son Isaac was born to him," the Bible contradicts itself by claiming otherwise in **Genesis 22/2**: "Then He said, 'Take now your son, your only son Isaac, whom you love.'"

[218] This incident was witnessed and narrated by a large number of the Prophet's companions and idolaters and has been transmitted, generation after generation, orally and in writing, by such a large number of narrators that they could not all be mistaken or would forge a lie. Acceding to the idolaters' demand for a miraculous sign, God split the moon at Muḥammad's request **(Al-Bukhārī, 3781)**. Still skeptical, they questioned travelers who arrived days later if they had witnessed the wonder. Indeed, they had. They were so astounded at what they had seen that they claimed Muḥammad had bewitched them **(At-Tirmidhī, 3413)**.

[219] While Muslims remained unscathed, the raging wind wreaked havoc throughout the idolaters' camp. Abū Sufyān addressed his men, "We are buffeted by this violent wind which leaves us neither cooking pots, nor fire, nor tents to count on. Be off, for I am going!" Guillaume, *The Life of Muḥammad*, p. 460.

[220] As Dr. Bucaille points out in his book *The Bible, the Qur'ān and Science*, p. 135, "We know that Muḥammad and the believers who surrounded him were accustomed to reciting the revealed text from memory. It is therefore inconceivable for the Qur'ān to refer to facts that did not square with reality because the latter could so easily be checked with people in the Prophet's following, by asking the authors of the transcription."

00966552200985
All rights reserved

countless other miracles are recounted in *ḥadīth*, witnessed by hundreds, if not thousands, of people, including instances where water flowed from between the Prophet's fingers,[221] remarkable increases in food and drink supplies on multiple occasions,[222] and his ability to heal physical ailments,[223] and address and rectify morally wrong behaviors.[224] It is worth noting that the Prophet Muhammad, may God bless him and grant him peace, had a greater number of miracles than all the prophets of the Bible combined.

---

[221] To illustrate this remarkable attribute, there are two incidents worth mentioning. On the day of Ḥudaybiyah, once, in response to complaints about a severe water shortage, the Prophet placed his hand in a pot with scarcely any water in it. Miraculously, water began to flow from between his fingers like springs, providing enough for everyone to drink and perform their ablutions. Jābir, a companion of the Prophet who bore witness to this remarkable event, was later asked about the number of people present. To this, he replied, "Even if we had numbered a hundred thousand, the water would have sufficed, but in reality, we were fifteen hundred" **(Al-Bukhārī, 4063)**. On another occasion, during a journey, the Prophet and his companions encountered severe thirst with no water in sight. In this desperate situation, the Prophet once again demonstrated his miraculous ability. He multiplied the water from two small waterskins belonging to a woman who happened to be there, providing enough for everyone's needs, even though they were in their tens. Upon her return to her people, they asked her about the delay, and she recounted the extraordinary event. With deep conviction, she declared, "I swear by Allāh, he is either the most remarkable magician, with his power extending from here to there," while demonstrating the vastness from heaven to earth with her index and middle fingers, "or he is truly Allāh's Messenger." Touched by this extraordinary event, she embraced Islam and invited her people to do the same, ultimately leading to their conversion to Islam as well **(Al-Bukhārī, 342)**.

[222] Such as making a lamb and around 3 kg. of barley enough to feed a thousand people **(Al-Bukhārī, 4013)**; making the milk of a weak she-goat which could not give milk flow profusely by passing his hand on its udder and mentioning God's name **(Aḥmad, 3596)**; blessing the little food his men had when they suffered extreme hunger during the Battle of Tabūk and making it more than enough to feed the entire army despite its large number **(Muslim, 103)**; and making water gush forth with an abrupt loud crash from the Spring of Tabūk whose water was flowing only in small trickles and thus affording the entire army the opportunity to drink their fill and even take as much water as they needed for the journey **(Muslim, 5900)**.

[223] To cite one example, the Prophet gently pushed Qatādah's eyeball back into its socket after an injury, making it better and even sharper than the other eye (Al-Bayhaqī, *Proofs of Muḥammad's Prophethood*, Vol. 3, p. 252).

[224] In one notable incident, a young person boldly sought the Prophet's permission to commit a certain immoral act, which left the companions shocked. However, the Prophet, instead of responding with anger, extended an invitation to the young individual, offering compassionate guidance and explaining his reasoning. The Prophet prompted the youth to reflect on whether he would wish the same for his closest female relatives, to which the youth answered negatively each time. Finally, the Prophet prayed for the young person's forgiveness, purity of heart, and chastity. This encounter had a profound impact on the youth, leading him away from such thoughts and actions **(Aḥmad, 21836).**

00966552200985 All rights reserved

Proofs of his prophethood include his ability to recount unknown past events[225] and predict future occurrences, all of which were divinely revealed to him and subsequently realized. These include, among many others, God's assurance of his triumphant return to his native city of Mecca **(The Qur'ān 48/27)** and the prophecy that the Romans would prevail over the Persians within a span of three to nine years following their initial defeat **(The Qur'ān 30/2-4)**. The Romans had suffered a devastating defeat, leading to skepticism about their ability to recover, let alone achieve victory. Remarkably, the Qur'ānic forecast about the Roman Empire reclaiming its lost territories was precisely and literally fulfilled.[226] Moreover, he foretold a series of Muslim conquests, such as including those of Persia **(Al-Bukhārī, 3517)** and Constantinople **(Aḥmad, 18602)**. History attests to the fall of Persia to Muslim forces in 644 CE and the eventual capture of Constantinople by the Muslim army in 1453 CE.

Further evidence of his prophethood lies in the knowledge that God imparted to him concerning events occurring during his lifetime. For instance, God revealed to him in the Qur'ān hidden secrets harbored by the hypocrites[227] and even disclosed that one of his wives had divulged

---

[225] God revealed to Muḥammad accounts of past nations, including the people of ʿĀd, Thamūd, Sheba, Pharaoh and his people, Lot's people, Tubba' (the King of Yemen), and the people of Median. The People of the Book and their scholars often sought to test the authenticity of the Prophet's message by presenting challenging questions, some requiring concerted efforts by scholars to answer. Remarkably, the Prophet provided convincing responses to these questions, including the story of Joseph and his brothers, the youths who slept in the cave for many years, Dhul-Qarnayn, and the dietary restrictions observed by Israel (Jacob) before the revelation of the Torah. It's crucial to note that the Prophet had no prior knowledge of these historical events, as the Qur'ān states, **"We reveal to you [Prophet] these events of the distant, unknown past. Neither you nor your people knew it before now" (11/49)**. However, through divine revelation, he addressed all inquiries. They knew he could neither read nor write, let alone possess knowledge of their scriptures. Some acknowledged his prophethood and followed him, others obstinately rejected the truth.

[226] In a remarkable display of astonishment regarding this prophecy, the 18th-century English historian and erudite scholar, Edward Gibbon, penned these words: "At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment, since the first twelve years of Heraclius announced the approaching dissolution of the empire" (Source: *The History of the Decline and Fall of the Roman Empire*, Vol. 8 (London: Vernor, Hood & Sharpe, 1806), p. 227.

[227] The Qur'ān eloquently addresses the hypocrites with verses like these: **"The hypocrites dread that a *sūrah* will be revealed, revealing the secrets they conceal in their hearts. Tell them, 'Mock as you wish. Allāh will certainly unveil that which you dread'" (9/64)**. It also highlights their deceit with these words: **"They swear by Allāh that they said nothing, yet they indeed uttered blasphemy, disbelieved after embracing Islam, and sought to achieve what they could not attain" (9/74)**.

جميع الحقوق محفوظة
00966552200985
All rights reserved

a secret he had confided in her.[228] He also foretold the demise of King Negus of Abyssinia (modern-day Ethiopia), even though news from Abyssinia typically took over a month to reach Medina **(Al-Bukhārī, 1225)**. He warned his companions that the roasted lamb offered to him by a Jewish woman in Khaybar was poisoned **(Al-Bukhārī, 3100)**. During the Battle of Mu'tah in Jordan, he delivered news of the martyrdom of three appointed leaders who had valiantly battled the Byzantines and how Khālid ibn Al-Walīd secured victory long before official reports reached them. His words were laden with emotion as he recounted, "Zayd raised the standard and fought until he was martyred. Then Jaʿfar raised the standard and fought until he was martyred, and then Ibn Rawāḥah raised the standard and fought until he was martyred." He continued, tears welling in his eyes, "Then, the standard was taken up by one of God's Swordsmen (Khālid), and God granted victory to the Muslims" **(Al-Bukhārī, 4163)**.

On the eve of the Battle of Badr, the Prophet took his companions to the very spots where the leaders of the Quraysh were destined to meet their fate. With unwavering conviction, he declared, "Here is where so-and-so will fall tomorrow, God willing, and this is the place where so-and-so will meet his end, God willing." Looking back on that momentous occasion, ʿUmar ibn Al-Khaṭṭāb, one of the many eyewitnesses, solemnly swore by the One who had sent the Prophet as a bearer of truth, saying, "Not a single one of them perished anywhere other than where God's Messenger, peace be upon him, foretold" **(Muslim, 7171)**. He also foretold that his daughter Fāṭimah, in her early twenties at the time, would pass away before any other member of his family **(Al-Bukhārī, 3545)** and that among his wives, the one with the "longest hands" would be the first to follow him in death **(Muslim, 6269)**. As destiny would have it, Fāṭimah departed this world six months after his own demise. Moreover, when Zaynab bint Jaḥsh, one of the Prophet's wives, passed away, the other widows who had initially taken the phrase "longest hands" quite literally, resorting to hand measurements to determine the outcome, eventually realized that it symbolized the most generous among them, for Zaynab, a skilled artisan, would meticulously tan and stitch animal hides, sell her creations, and generously bestow her earnings upon the less fortunate.

---

[228] The incident is recounted in the Qur'ān as follows: **"The Prophet confided a secret to one of his wives, but when she divulged it to another—and Allāh informed him of this—he reproachfully informed her of part of the secret she had divulged and graciously said nothing about the other. When he confronted her with it, she asked, 'Who informed you of this?!' He replied, 'The All-Knowing and All-Aware informed me of it'" (66/3)**.

جميع الحقوق محفوظة 00966552200985 All rights reserved

The miraculous proofs of Muḥammad's prophethood are too numerous to enumerate fully within this space. However, among these remarkable signs, the most extraordinary is his ever-living miracle, the Qur'ān. This divine revelation is an unparalleled masterpiece, challenging humanity to produce anything like its profound linguistic and literary qualities, among a multitude of other miraculous aspects. This timeless miracle not only affirms the authenticity of Muḥammad's prophethood but also validates the prophethood of those who preceded him.[229] Without the firm confirmation of the Qur'ān's authenticity and Muḥammad's prophethood, the miraculous accounts attributed to previous prophets would remain shrouded in uncertainty. The Jewish and Christian sources, which recount these earlier miracles, are often mired in distortion, and their accounts suffer from an interrupted chain of transmission, making it challenging to establish them as historical events with absolute certainty. Thus, the message brought by Prophet Muḥammad, peace be upon him, serves to reaffirm the truths conveyed by the prophets who came before him, as aptly expressed in the Qur'ān's words: **"Surely, he has brought the truth and confirmed the earlier messengers" (37/37)**.

Renowned militant atheist Christopher Hitchens asserts in the provided video link[230] that Jesus of Nazareth lacks substantial historical evidence to establish his existence, as there is no consensus among his apostles and the four authors of the Gospels regarding significant details of his life, including his birthdate, birthplace, and even his parentage. In contrast, he declares, Muḥammad stands as a well-documented historical figure.

The evidence affirming the authenticity of his prophethood is not only diverse but also compelling, marked by its multiplicity and the sheer number of credible witnesses who attest to it. In fact, it surpasses even the testimonial evidence connecting a person to his mother.[231] This analogy was eloquently articulated by British author and philosopher Tzortzis: "From an epistemic perspective, the basis for your belief that your mother gave birth to you is based on a few instances of testimonial transmission. Since we have far more authentic testimonial evidence to conclude that Prophet Muḥammad was God's final prophet, then to deny Muḥammad would be equivalent to denying your own mother." [232]

---

[229] Prophet Muḥammad's message represents the final and comprehensive revelation from God, confirming and encompassing the truths and guidance brought by earlier prophets, including Abraham, Moses, and Jesus. The core message of monotheism (belief in the one God), moral values, and the call to worship and obey God is consistent across all these prophetic teachings.

[230] https://www.youtube.com/watch?v=c-gSiucSoZY

[231] If someone can be certain about his own mother's identity through the testimony of three or four witnesses, then it stands to reason that he can also be certain about Muḥammad being the Prophet of God. This certainty is grounded in the multitude of witnesses attesting to his truthfulness, honesty, moral character, miracles, and the compelling evidence of his prophethood. For instance, the miracle of water springing from his fingers was not witnessed by just a handful of individuals, but by thousands of people, and their accounts were faithfully passed down through generations.

[232] Hamza A. Tzortzis, *The Divine Reality* (UK: Lion Rock Publishing, 2016), p. 301.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Prophet Muḥammad's life unfolded in full view of his companions, his family, and his community. there were no hidden or undisclosed aspects to his character; his life served as an open book, with even the minutest details of his entire life accessible to everyone. When people recognized the truth of his message, they willingly offered their lives in devotion to his religion, even though all he bestowed upon them were the divine revelations he received from the Lord of all creation. His message promoted a sense of brotherhood and equality under the banner of Islam, transcending distinctions based on race, color, language, wealth, or gender. As the Qur'ān beautifully proclaims, **"Mankind, We have created you from a male and a female and made you into nations and tribes so that you may know one another. The noblest among you in God's sight are the most pious of you" (The Qur'ān 49/13)**. Prophet Muḥammad emphasized that one's lineage and race hold no value whatsoever in God's sight.[233] He emphatically stated, "Your Lord is One and your father is one. An Arab is not better than a non-Arab, nor is a non-Arab better than an Arab; neither is a white person better than a black person, nor is a black person better than a white person except through piety." **(Aḥmad, 23105)**. Furthermore, he declared, "God does not judge based on your outward appearance or your wealth; rather, He assesses your deeds and the purity of your hearts" **(Ibn Mājah, 3359)**. This profound insight underscores that, in God's eyes, piety and virtuous deeds are the ultimate criteria, independent of considerations such as color, race, or material possessions.

Slavery was a pervasive institution in various parts of the world and found validation in the practices of pagan religions and even within certain passages of the Bible itself. Examples abound, such as: **"Slaves, obey your human masters in all things, not only when they are watching you because you want to gain their approval; but do it with a sincere heart because of your reverence for the Lord" (Colossians 3/22-GNT)**; **"Those who are slaves must consider their masters worthy of all respect, so that no one will speak evil of the name of God and of our teaching" (1 Timothy 6/1-GNT)**; **"Slaves are to submit themselves to their masters and please them in all things. They must not talk back to them" (Titus 2/9)**; and **"Slaves, in reverent fear of God submit yourselves to your masters, not only to those who are good and considerate, but also to those who are harsh" (1 Peter 2/18–NIV)**.[234]

---

[233] Abū Lahab, a paternal uncle of Muḥammad, rejected Islam and, along with his wife, spared no effort to oppose it and harm the Prophet and his followers. As a result, Qur'ānic verses were revealed condemning them to punishment in Hell. As history would have it, Abū Lahab passed away as an unbeliever, and his close familial ties to the Prophet proved utterly ineffectual in his salvation. These verses were revealed a decade prior to his death, affording him ample opportunity to challenge the authenticity of the Qur'ān and cast doubts on the legitimacy of this revelation, even if insincerely, yet such a challenge never materialized.

[234] See also **Genesis 9/25-27**, **Exodus 21/2-7**, **Deuteronomy 20/10-11**, **Leviticus 25/44-46**, **Luke 12/47**, and **2 Samuel 18/1-14**.

جميع الحقوق محفوظة
00966552200985
All rights reserved

However, when God sent Muḥammad as a messenger, act of freeing slaves emerged as one of the most virtuous deeds, drawing individuals closer to God and serving as a means of atonement for their sins. The Qur'ān eloquently emphasizes this, stating, **"But he has not braved the steep ascent. What will make you realize what the steep ascent is? It is the freeing slaves" (90/11-13)**. The Prophet himself emphasized this divine emphasis by declaring, "If anyone frees a slave, Allāh will free every part of his body from Hell for every part of the slave's body" **(Muslim, 3751)**.

The Prophet of Islam, described in the Qur'ān as **"a mercy to all creatures" (21/107)**, ardently preached the virtue of compassion and mercy. He declared, "The All-Merciful will have mercy on those who are merciful. Show mercy to those on earth, and the One above the heavens will show mercy to you" **(At-Tirmidhī, 1928)**. He emphasized that "Allāh Almighty will not show mercy to those who do not show mercy to people" **(Muslim, 5983)**. His life and teachings exemplified this mercy: **"It is by God's grace that you deal so gently with them. Had you been harsh and hard-hearted, they would surely have deserted you" (The Qur'ān 3/159)**. An incident illustrates his benevolence when an uncouth Bedouin urinated within the mosque premises. When some of the Prophet's companions sought to rebuke him, he instead advised them to allow the man to finish and then instructed them to clean the area with a bucket of water. Gently, he advised the man, saying, "Mosques are not intended for urine and impurity but solely for the remembrance of God, prayer, and the recitation of the Qur'ān" **(Muslim, 611)**.[235] He demonstrated clemency even when Ḥāṭib ibn Abī Balta'ah's betrayal came to light, an act that, by contemporary standards, would be considered high treason punishable by death. When God informed the Prophet of Ḥāṭib's secret communication with the Quraysh, revealing the Prophet's intended march to Mecca **(Al-Bukhārī, 2940)**, the Prophet pardoned Ḥāṭib and even commended his support for Islam. Among all individuals, the Prophet was the embodiment of forbearance and leniency, consistently lauding those who exhibited these qualities **(Muslim, 83)**. He consistently urged his followers to adopt a gentle and lenient approach, emphasizing that "Allāh is compassionate and loves compassion and gentleness. He rewards for gentleness what He does not for harshness" **(Muslim, 6553)**. He taught that when gentleness is infused into something, it enhances its beauty, while its absence leaves it flawed **(Ibn Ḥibbān, 549)**.[236] Anas, who served the Prophet for a decade, attested that not once did he ever ask him, "Why did you do this?" or "Why didn't you do that?" **(Muslim, 5964)**.

---

[235] This story demonstrates the Prophet's patience and wisdom in dealing with situations that required correction or guidance. Instead of reacting angrily or harshly, he used this opportunity to educate the Bedouins about the proper use of the mosque.

[236] This tradition clearly reflects the Prophet's emphasis on the positive impact of gentle and compassionate behavior in enhancing and enriching relationships and society at large.

جميع الحقوق محفوظة
00966552200985
All rights reserved

He embodied the qualities of a gentle and patient teacher, extending his kindness even to those who made errors during acts of worship. Muʿāwiyah ibn Al-Ḥakam recounted an incident during his time praying behind God's Messenger alongside the congregation. During their prayers, a man inadvertently sneezed, prompting Muʿāwiyah to kindly utter, '*Yarḥamuk-Allāh*' (May Allāh have mercy on you). However, his well-intentioned gesture elicited disapproving glances from others. Confused by their reaction, he said, "Why are you all staring at me?" Observing that they were signaling for him to be silent by gently striking their thighs with their hands, he heeded their unspoken message. Once the prayer concluded, the Prophet kindly called him over. Muʿāwiyah remarked that he had never encountered a more exceptional teacher before or after him. He solemnly swore that the Prophet neither scolded, nor reprimanded, nor insulted him. He simply said, "During prayer, ordinary conversations among people are not allowed. What is permissible during prayer is the glorification of God, the declaration of His greatness, and the recitation of the Qur'ān". **(Muslim, 1151)**.[237]

His compassion extended even to those who opposed him, and he felt profound sorrow when they resisted the truth. The Qur'ān offers solace, saying, **"Do not destroy yourself with grief if they do not believe in this message" (18/6)**. Remarkably, he forgave those who actively sought to harm him, although he possessed the means to inflict severe retribution upon them if he so desired. On one occasion, he awoke to find a pagan named Ghawrath standing over him, brandishing a sword, in an to assassinate him. However, when the Prophet gained the upper hand, he chose to forgive Ghawrath rather than seeking retribution. After introducing Ghawrath to the teachings of Islam, even in the face of his rejection of the faith, the Prophet chose not to exact vengeance and allowed him to depart unharmed **(Aḥmad, 14891)**. This act of forgiveness and benevolence underscores a foundational principle of Islam, one that emphasizes reconciliation and forgiveness over revenge or retribution. Following the death of ʿAbdullāh ibn Ubayy, the chief hypocrite in Medina who had long been a fierce opponent of the Prophet and his companions, the Prophet earnestly sought to seek forgiveness for him for more than seventy times and even provided his own shirt to shroud ʿAbdullāh's body and intended to perform the funeral prayer for him. This extraordinary compassion persisted until God revealed verse **9/84**, explicitly forbidding him from praying for the hypocrites.

[237] While this tradition serves as a reminder of the importance of maintaining a sense of reverence and concentration during the prayer, it also illustrates the Prophet's gentle and effective teaching methods, emphasizing guidance over reprimand.

00966552200985 All rights reserved

Muḥammad's enemies went to the extent of imposing an economic and social boycott on him, his clan, and his supporters, pushing them to near-starvation for three debilitating years. However, after his migration to Medina, he gained more influence. His companions apprehended Thumāmah ibn Uthāl, a formidable chieftain of the Banū Ḥanīfa tribe with hostile intentions toward the Prophet. When taken into custody, the Prophet showed him kindness and respect. This compassionate approach, coupled with the chance to learn about Islam, led Thumāmah and his fellow prisoners to embrace the faith, showcasing the profound impact of compassion and exemplary conduct in spreading the message of Islam. What stands out is Thumāmah's subsequent choice to impose an economic embargo on the Quraysh, known adversaries of the Prophet and the Muslim community. Despite the potential for personal gain and revenge, Thumāmah stood in solidarity with the Muslim community, withholding supplies from the Quraysh until the Prophet himself ordered an end to the boycott. This incident reveals the Prophet's unwavering commitment to peace and reconciliation. Rather than exploiting the situation to coerce the Quraysh into embracing Islam through economic pressure, he opted for forgiveness and the termination of the boycott.[238]

The Prophet's remarkable display of forgiveness, mercy, and magnanimity upon returning to his hometown of Mecca after years of persecution and conflict at the hands of the pagans is truly noteworthy. The vanquished idolaters, who had once subjected him and his followers to intense persecution for many years, believed that he would seek vengeance upon his triumphant return. However, none of that happened. Standing at the doorstep of the Kaʿbah, he asked them, "What do you think I am about to do with you now?" To this, they responded, "You are a noble brother, son of a noble brother." In a moment reminiscent of Joseph forgiving his brothers, he declared, **'There is no blame on you today; may God forgive you. He is the Most Merciful of the merciful**.[239] Go, for you are free" (**Al-Bayhaqī, 18647**).[240] Even in the face of bitter hostility from Quraysh leader Abū Sufyān, who had led numerous wars against him before converting to Islam, the Prophet chose not to seek vengeance. Instead, he not only pardoned Abū Sufyān but also granted him special privileges to maintain his standing among his people, saying, "Whoever enters Abū Sufyān's house will be safe" **(Al-Bukhārī, 4577)**. This incident highlights the Prophet's character as a model of forgiveness and mercy, illustrating the core values of Islam, and serves as a historical example of how conflicts can be resolved through forgiveness, compassion, and efforts to build bridges between communities. Commenting on this incident, Sir William Muir states that although the inhabitants of Mecca expected Muḥammad to seek retaliation, he simply "granted them a universal pardon;

---

[238] Ibn Hishām, *Biography of God's Messenger,* p. 57.
[239] The Qur'ān 12/92. This Qur'ānic verse underscores the central belief in Islam that God's mercy is vast and that humans should strive to emulate this mercy in their interactions with others.
[240] See also Guillaume, *The Life of Muḥammad*, p. 553.

جميع الحقوق محفوظة
00966552200985
All rights reserved

and, nobly casting into oblivion the memory of the past, with all its mockery, its affronts and persecution, he treated even the foremost of his opponents with a gracious and even friendly consideration."[241]

Remarkably, the Prophet extended amnesty to Hind, the wife of the prominent Quraysh leader Abū Sufyān, despite her past incitement of pagans against him and her involvement in the mutilation of some of his fallen companions after the Battle of Uḥud, including his uncle Ḥamzah.[242] He also forgave and ensured the safety of ʿIkrimah, another influential Quraysh figure who had harbored animosity toward him. Anticipating ʿIkrimah's arrival in Mecca as a believer and immigrant, the Prophet advised his companions not to curse ʿIkrimah's father,[243] emphasizing that cursing the deceased hurts the living but has no effect on the dead **(*Al-Muwaṭṭa'*, 601)**. Upon ʿIkrimah's arrival in Mecca, the Prophet welcomed him warmly **(*Al-Mustadrak*, 5103)**. Furthermore, the Prophet revealed his forgiving nature when he not only exposed ʿUmayr ibn Wahb's secret plot to murder him, with the assistance of Ṣafwān ibn Umayyah but also pardoned them **(Mālik, 1132)**.[244] He went further by gifting Ṣafwān, still an idolater at the time, a substantial number of camels and sheep **(Muslim, 5975)**. Witnessing the incredible generosity of Muḥammad despite the ascetic life he led, Ṣafwān cheerfully embraced Islam, recognizing that only a true prophet would be so benevolent (***Kanz Al-ʿUmmāl*, 30170)**.

The Prophet's exemplary act of granting amnesty extended even to Suhayl ibn ʿAmr, a prominent Quraysh leader who had long employed his poetic skills to ridicule and mock him. Not only did the Prophet pardon Suhayl, but he also urged his companions to treat him with kindness and to refrain from causing any harm to his feelings. In a heartfelt appeal, the Prophet said, "Whoever meets Suhayl must not glare at him. Let Suhayl go out freely."[245] The Prophet even went a step

---

[241] Muir, *The Life of Mahomet*, p. 307

[242] Aṭ-Ṭabarī, *History of Nations and Kings*, Vol. 2, p. 70.

[243] Suhayl's father, ʿAmr ibn Hishām, better known as Abū Jahl, held a vehement opposition to Muḥammad and relentlessly persecuted early Muslims, ultimately passing away as an unbeliever.

[244] ʿUmayr secretly informed Ṣafwān of his intention to travel to Medina, ostensibly to pay his son's ransom, who was being held as a prisoner by Muslims. However, his actual motive was to assassinate Muḥammad. Suspected due to the presence of his sword, ʿUmayr was apprehended and brought before the Prophet. Initially, ʿUmayr lied about the purpose of his journey. However, when confronted by the Prophet regarding his true intentions and his clandestine meeting with Safwan, ʿUmayr promptly embraced Islam. He declared that no one could have revealed his secret plan but God **(Aṭ-Ṭabarānī, 118)**.

[245] Ibn ʿAbd Al-Barr, *Al-Istīʿāb*, Vol. 3, p. 57.

جميع الحقوق محفوظة 00966552200985 All rights reserved

further, speaking highly of Suhayl and acknowledging his wisdom and nobility, stating, "By Allāh, he is a wise nobleman, the like of whom cannot ignore Islam."[246] He granted amnesty to Fudhālah ibn ʿUmayr, a Quraysh chieftain who attempted to assassinate him while he was circling the Kaʿbah in Mecca.[247] The Prophet's remarkable capacity for forgiveness extended to a multitude of individuals, each with their own complex circumstances. He pardoned Waḥshī, who had treacherously killed his beloved uncle Ḥamzah. He also showed clemency to Zaynab bint Al-Ḥārith, a Jewish woman who had attempted to poison him by offering a roast lamb **(Al-Bukhārī, 2566)**. His compassion was further evident in his treatment of the Jews of Khaybar, despite their strong desire to eliminate the Muslim community.[248] He extended forgiveness to those idolaters who were compelled to fight against him in the Battle of Badr[249] and even to the thirty men who unexpectedly attacked him and his companions while the terms of the Ḥudaybiyah truce were being finalized **(Aḥmad, 16481)**. His magnanimity knew no bounds, as he also granted pardon to the thousands of Hawāzin tribe captives.[250] These acts of forgiveness serve as a testament to the Prophet's character and his unwavering desire to promote reconciliation and peace whenever the opportunity arose.

These examples offer a glimpse into the Prophet's unwavering commitment to forgiveness and reconciliation, even in the face of personal harm and hostility. His actions were firmly rooted in the teachings of Islam, which emphasize forgiveness, compassion, and the importance of seeking reconciliation with one's adversaries whenever feasible. These instances provide conclusive evidence that the Prophet was sent as a mercy to all of humanity, as he consistently chose forgiveness over vengeance, in accordance with Allāh's command: **"those who curb their rage and pardon other people. Allāh loves the benevolent" (3/134)**; **"Good and evil are not alike. Repel evil with good, then you will see that one who was once your enemy has become your dearest friend. But none will attain such quality except those who are patient and who are truly fortunate" (41/34-35)**. The Prophet also imparted valuable lessons on virtuous conduct. He once advised ʿUqbah ibn ʿĀmir on the noble manners that a Muslim should uphold, saying, "To maintain relations with those who sever ties with you, to give those who deprive you, and to forgive those who oppress you" **(Al-Ḥākim, 4161)**.

---

[246] Ibn Althīr, *Usd Al-Ghābah*, Vol. 2, p. 346.
[247] Ibn Kathīr, *Al-Bidāyah Wan-Nihāyah*, Vol. 4, p. 342.
[248] Ibn Kathīr, *The Prophet's Biography*, Vol. 3, p. 376.
[249] Ibn Hishām, *Biography of God's Messenger*, Vol. 1, p. 628. This reflects the Islamic principle of taking into account the circumstances and intentions of individuals when assessing their actions.
[250] Ibn Hishām, *Biography of God's Messenger*, Vol. 5, p. 162.

جميع الحقوق محفوظة
00966552200985
All rights reserved

These virtuous acts demonstrate empathy, compassion, and a willingness to rise above personal grievances for the greater good. He further emphasized, "No one pardons an injustice done to him except that God increases his honor, and no one humbles himself thereby seeking God's good pleasure except that He raises his status" **(Aḥmad, 7185)**. Even when faced with severe physical harm, such as when his enemies pelted him with stones until he bled, the Prophet's response was one of forgiveness and mercy. He prayed, "O Allāh, forgive my people, for they do not know" **(Ibn Ḥibbān, 949)**. Similarly, during the siege of the Thaqīf tribe's walled city of Tā'if, when his companions urged him to invoke divine punishment against their attackers, he chose to pray for their guidance to Islam instead **(At-Tirmidhī, 4111)**. These instances exemplify the Prophet's unwavering commitment to forgiveness and his deep compassion for all people, regardless of their past actions.

The Prophet's ability to manage his emotions and respond with wisdom and compassion continues to serve as a timeless inspiration to Muslims. He was a model of emotional self-control, never allowing personal matters to provoke his anger. Instead, his anger was solely for the sake of God. He once conveyed the concept of true strength by stating, "A strong man is not one who is good at wrestling but one who controls himself in a fit of rage" **(Muslim, 6595)**. This statement underscores that genuine strength lies in one's ability to manage and restrain their emotions, especially in moments of anger or frustration, and suggests that the ability to handle these emotions constructively is a sign of personal strength and maturity. An exemplary incident that reflects this is when the Prophet encountered an uncouth Bedouin who treated him harshly. Although he could have easily taught the man a lesson through his loyal companions, the Prophet responded with grace and kindness. He did not react with anger or offense but simply turned to the man and greeted him with a warm smile. He then ordered that something be given to him **(Al-Bukhārī, 3080)**. This incident beautifully illustrates the Prophet's ability to maintain composure and respond to hostility with gentleness.

Not only did the Prophet epitomize good moral character, but he also actively fostered it and conveyed its significance through various teachings. He once stated, "I have only been sent forth to perfect good character" **(Al-Ḥākim, 4271)**, highlighting the central role of good character in his mission. He emphasized that no deed would weigh heavier on the scale of deeds on Judgment Day than good moral character **(Abū Dāwūd, 4795)** and guaranteed a house in the highest part of Paradise for those who exhibit good manners **(Abū Dāwūd, 4796)**. Furthermore, he proclaimed that a believer with good character would attain a status akin to those who pray during the night and fast during the day **(Abū Dāwūd, 4798)**. These and many other statements underscore the pivotal role of good character in Islam and its potential to elevate a believer's spiritual rank. They serve as a reminder that the path to spiritual growth encompasses not only ritual acts of worship but also

00966552200985 All rights reserved

the cultivation of virtuous character traits in everyday life. The Prophet also brought forth a code of conduct that encouraged gentleness and kindness while discouraging harshness and wickedness. He stated, "The Fire is forbidden to touch anyone who is approachable, easy-going, soft-spoken, and gentle" **(Aḥmad, 3937)**. Moreover, he informed his companions about the inhabitants of Hellfire, emphasizing that every harsh, haughty, and arrogant person would be among them **(Muslim, 7136)**. These teachings underscore the profound impact of good character and gentleness in the life of a Muslim and emphasize their role in attaining spiritual excellence.

Prophet Muḥammad, peace be upon him, served as an exemplary model of humility throughout his life. There is a poignant incident that beautifully illustrates this aspect of his character. Once, a man approached him with trembling fear, assuming he was about to meet a great king. However, the Prophet, in his characteristic humility, immediately reassured the man, saying, "Calm down, I am no king. I am only the son of a woman who used to eat cured meat" **(Ibn Mājah, 3391)**. Despite being the leader of the Muslim community and a figure of great respect, he put the man at ease with his gentle words. This incident serves as a reminder for all people, especially leaders, to interact with others with kindness, respect, and humility, regardless of their social status. The Prophet emphasized the importance of humility when he said, "Whoever has an atom's weight of arrogance in his heart will not enter Paradise" **(Muslim, 225)**.

On a poignant occasion, when a solar eclipse happened to coincide with the death of his beloved son, Ibrāhīm, some people began to associate this celestial event with the loss of his son. In response, the he summoned the people and, with wisdom and clarity, addressed their misconceptions. He stated firmly, "The sun and the moon are two of God's signs. They do not eclipse for anyone's death or birth" **(Al-Bukhārī, 1044)**. This event reflects his role not only as a spiritual guide but also as a teacher who sought to correct misunderstandings and maintain the purity of monotheistic beliefs. Additionally, his humility shone through in various aspects of his life, such as his willingness to share a riding mount with his companions and take turns riding it, even though they insisted he should ride alone **(Aḥmad, 3769)**. Further, his profound humility extended to his choice of clothing, appearance, and seating in gatherings. He purposefully avoided assuming a special appearance or wearing distinctive clothing that would set him apart from other Muslims, despite being the ruler of the entire Arabian Peninsula. His humility was so remarkable that people who had not seen him before would inquire, "Who among you is Muḥammad?" **(Al-Bukhārī, 63)**. This exemplifies his desire to blend in and not draw undue attention to himself.

He encouraged his followers to direct all forms of glorification and reverence to God alone. He instructed them not to rise up for him or before one another in gestures of respect and reverence. Despite being the most beloved figure to the people, they refrained from standing when they saw him, as they knew of his dislike for such displays of honor **(At-Tirmidhī, 2830)**.

جميع الحقوق محفوظة
00852200985
All rights reserved

While he unquestionably held the esteemed position of being the best of all the prophets, he consistently displayed profound humility and refused to claim any preference over other prophets. On one occasion, a man addressed him, saying, "O, the best of creation." In response to this praise, he humbly replied, "That description befits [Prophet] Abraham" **(Muslim, 6091)**. Moreover, he guided his followers not to exaggerate their praise of him and not to exalt him beyond his rightful position. He emphasized his role as a humble servant of God and His messenger, saying, "Do not praise me excessively as the Son of Mary was praised by the Christians. I am only a servant of God, so call me 'God's Servant and Messenger'" **(Al-Bukhārī, 3372)**. In instances where some people attempted to elevate his status by addressing him as their "master," he promptly corrected these misconceptions, emphasizing his role as a humble servant of God rather than seeking personal glory or power. He stated firmly, "Only Allāh is the Master! I am no one's master. Fear God, people, and do not let the Devil deceive you. I do not want you to raise me to a status higher than where Allāh has placed me. I am only Allāh's servant and His messenger" **(Aḥmad, 12295)**. Similarly, when a man once said to him, "Whatever Allāh wills and you will," the Prophet disapprovingly responded, "You have put me on an equal footing with God. Rather, it is whatever Allāh alone wills" **(Aḥmad, 2565)**. These teachings stress the Prophet's commitment to maintaining the purity of monotheism and his unwavering humility in the face of praise and admiration from others.

The law (*Sharī'ah*) brought by the Prophet, peace be upon him, elevates the status of the vulnerable, the indigent, and the orphans, emphasizing the importance of caring for them a significant act of piety within Islam. This principle is highlighted in the Qur'ān, which states, **"Have you seen him who denies the Day of Judgment?! That is the one who harshly repulses the orphans and does not urge the feeding of the poor" (The Qur'ān 107/1-3)**. The Prophet himself emphasized the importance of looking after orphans, saying, "A person who takes care of an orphan and I will be like these in Paradise," illustrating his point by joining his index and middle fingers together **(Aḥmad, 1922)**. His teachings extended to the broader principle of justice in society. He proclaimed, "May that nation not be purified among whose members the weak cannot enjoy their rights without trouble" **(Ibn Mājah, 2494)**. This statement emphasizes the foundational role of justice in Islam and highlights that the purity and righteousness of a society are measured by its commitment to ensuring the rights of all its members, particularly the vulnerable and marginalized. Neglecting the needy is considered a grave transgression in Islam and is listed among the reasons why those destined for punishment in the hereafter will face severe consequences. As stated in the Qur'ān, **"They did not believe in God, the All-Mighty, nor did they urge others to feed the poor" (69/33-34)**. Thus, Islam emphasizes that caring for the less fortunate is not only a moral obligation but a means of securing God's pleasure and avoiding divine retribution.

جميع الحقوق محفوظة
00966552200985
All rights reserved

The religion brought by Prophet Muḥammad places a strong emphasis on charitable giving and highlights the profound spiritual and moral benefits it brings to the donor. It underscores the importance of giving for the love of God and not for personal recognition or gain. The Qur'ān states, **"Whatever you spend in charity and whatever solemn vows you make are all known to God. The wrongdoers will have no helpers. To be charitable in public is good, but to give charity to the poor in private is better for you, and He will erase some of your sins. God is aware of what you do. It is not for you [Prophet] to guide them. God guides whomever He wills. Whatever charity you [people] give is to your own benefit, when you give it for the love of God, thereby seeking His good pleasure; and whatever wealth you spend for God's cause will be repaid to you [on Judgment Day] in full and will not be in the least diminished. Charity is for the poor who are preoccupied with fighting for the cause of God and cannot travel in the land in search of a livelihood. Those who are unaware of their condition might think they are free from want because they abstain from begging. You will recognize them by their appearance. They do not beg people at all. Whatever charity you give is known to God. Those who spend their wealth in charity by night and day, secretly and openly, will have their reward with their Lord. They will have nothing to fear or to regret" (The Qur'ān 2/270-4)**. This passage emphasizes the purity of intention in giving and the spiritual rewards it carries.

The religion brought by him requires the wealthy to pay *zakāt*, a form of obligatory charity, to support the poor and needy. Due to its significant importance, this duty is closely associated with the obligatory prayer in the Qur'ān and reiterated in numerous verses. The teachings of the Prophet emphasize kindness to the poor and needy. He affirmed that giving charity does not diminish one's wealth, **(Muslim, 6544)** and that paying zakāt on one's wealth is a means of protecting it from ruin. **(Al-Baqyhaqī, 6625)**. The faith strongly encourages Muslims to seek out the weak and vulnerable and provide for their needs. The Prophet declared, "Seek out the weak and vulnerable for me, for you are only given sustenance and victory because of the weak and vulnerable in your midst" **(Abū Dāwūd, 2595)**. These teachings highlight the duty of Muslims to support those in need and promote social and economic justice within the community. By doing so, Muslims strive to create a more equitable and compassionate society while fulfilling a core tenet of their faith.

The religion to which Prophet Muḥammad, peace be upon him, invited encourages acts of charity and generosity in both times of prosperity and adversity, as highlighted in **the Qur'ān 3/134**. It strongly disapproves of selfishness and calls on its followers to embrace the golden rule: "None of you will be a true believer until he loves for his brother in faith what he loves for himself" **(Al-Bukhārī, 13)**. Altruism is highly praised, with a particular emphasis on those who prioritize others over themselves, even when facing their own needs. The Qur'ān commends such people,

جميع الحقوق محفوظة
00966552200985
All rights reserved

stating that "those who are saved from their own greed will be successful" **(59/9)**. The religion holds "those who benefit others the most" in high regard, considering them dearest to God **(Aṭ-Ṭabarānī, 6026)**, and fosters a sense of social solidarity, as exemplified in the Prophet's words: "Whoever has an extra mount should lend it to him who has none, and whoever has extra provision should give it to him who has none" **(Muslim, 4471)**.

Muḥammad, peace be upon him, delivered a message that unequivocally condemns all forms of injustice, aggression, and acts of terror against innocent people regardless of their religious beliefs. The Qur'ān states, **"Commit no aggression. God does not like the aggressors" (2/190)**. It goes even further with a profound verse that transcends religious boundaries, declaring, **"Whoever kills a human being unjustly—except as a punishment for murder or for spreading corruption in the land—will be regarded as having killed all mankind, and whoever saves a human life will be regarded as having saved all mankind" (5/32)**. This verse emphasizes the sanctity of human life and the gravity of taking an innocent life unjustly. This concept reflects the importance of justice, compassion, and respect for human dignity. Islam staunchly views the unjust taking of innocent lives as a criminal act and a major sin, stressing that a true Muslim should refrain from causing harm through words or actions, avoid causing physical harm or injustice to others, regardless of their religious convictions. A true believer is one in whom people can place their trust, confident that their lives and property will be treated with justice and integrity. As the Prophet, peace be upon him, taught, "A true Muslim is one from whose tongue and hands people are safe, and a true believer is one whom people trust with their lives and their property" **(Aḥmad, 15331)**.

In a world where some claim membership in the broader human family yet engage in cruel and harmful actions against their fellow beings, the profound teachings of Islam stand as a beacon of light. These teachings emphasize the importance of treating others with kindness, compassion, and fairness, irrespective of their religious backgrounds. They prohibit causing harm to others, emphasize the accountability of those who inflict suffering or oppression, and remind humanity that individuals will ultimately answer for their actions before God in the hereafter. The saying of Prophet Muḥammad, "God will torment in the next world those who torment people in this world" **(Muslim, 6612)**, serves as a powerful reminder of the moral responsibility people have toward their fellow human beings and the eventual consequences of their deeds.

Prophet Muḥammad was entrusted with a religion that promotes tolerance, emphasizing the respect for the rights of all individuals, regardless of their religious affiliation, while strongly condemning any form of oppression or mistreatment directed at them. He made it unequivocally clear when he stated, "On Judgment Day, I will be the opponent of those who oppress a non-Muslim who lives under

جميع الحقوق محفوظة 00966552200985 All rights reserved

the protection of the Muslim community, diminish his rights, force him to work beyond his capacity, or take anything from him without his consent" **(Abū Dāwūd, 3054)**. His actions mirrored his words. When he stood up in respect for a passing funeral procession and someone remarked that it was only for a Jewish person, he replied, "Isn't it a human soul?" **(Al-Bukhārī, 1289)**. This eloquent reply emphasizes the Islamic value of treating every individual with dignity and respect, irrespective of their religious or ethnic background. His teachings extended to the treatment of neighbors, including non-Muslims, with kindness and generosity. The story of ʿAbdullāh ibn ʿAmr highlights this value when he ensured that his Jewish neighbor received a share of their slaughtered sheep, guided by the Prophet's words, 'Gabriel continued to enjoin me to treat neighbors kindly until I thought [God] would include them among the rightful heirs'" **(At-Tirmidhī, 1946)**.

The religion that Prophet Muḥammad brought also places a profound emphasis on justice and compassion, even toward those considered adversaries. **The Qur'ān 5/8** explicitly commands, **"Believers, fulfill your duties to God and bear true witness. Do not let your hatred for a people turn you away from justice. Be just; that is nearer to piety."** It reiterates the importance of impartiality and fairness in all dealings, even with those who may not share one's faith. An illustrative example is the revelation received when a theft occurred involving a Muslim, Ṭuʿmah ibn Ubayriq, who falsely accused a Jewish man, Zayd ibn As-Samīn, of theft by placing the stolen item in his house. In response, God revealed nine verses in defense of the wronged Jewish man **(The Qur'ān 5/105-113)**, highlighting the Prophet's commitment to justice for all, irrespective of their religious background. The Prophet highlighted the significance of justice, noting that God listens to the supplications and pleas of the oppressed, even if they are not Muslim. His warning, "Beware of the supplication of people you oppress, even if they are not believers, for there is no barrier between their supplication and God" **(Aḥmad, 12294)** underscores the moral imperative of acting justly and compassionately. The Prophet's firm dedication to justice was evident in all his rulings, even when a dispute involved a non-Muslim and one of his own companions. In a dispute over land between a Muslim named Al-Ashʿath and a Jewish man, the Prophet asked for evidence to support the claim. When Al-Ashʿath lacked proof, the Prophet requested the Jewish man to swear an oath.[251] Al-Ashʿath expressed concern that the oath might lead to an unjust outcome, prompting the revelation of the verse **(3/77)**

[251] Islamic jurisprudence places great emphasis on the importance of providing evidence in settling disputes, recognizing that without evidence, establishing the truth can be challenging. This is reflected in the Prophet's teaching that "the burden of proof falls on the plaintiff, and the taking of an oath is upon the one who denies the allegation" **(Al-Bayhaqī, 21667)**.

جميع الحقوق محفوظة
00966552200985
All rights reserved

emphasizing consequences for those who swear false oaths **(Al-Bukhārī, 2374)**. This serves as a powerful illustration of his commitment to establishing justice under all circumstances, without bias, regardless of the religious background of the individuals involved in the dispute.

In the religion that Prophet Muḥammad brought, the prohibition of harming others extends to a profound emphasis on showing kindness and preventing harm, reinforcing the idea that even seemingly small acts of compassion can earn God's approval and forgiveness. A poignant example shared by the Prophet illustrates this principle. He recounted the story of a man who, while walking along a road, removed a fallen tree branch blocking the path. God approved of this act and forgave him for it **(Al-Bukhārī, 644)**. Furthermore, Islam extends the call for kindness to animals, emphasizing that acts of cruelty or kindness toward them hold moral consequences. Prophet Muḥammad, peace be upon him, narrated the story of a woman condemned to Hellfire for her mistreatment of a cat, which she had tied until it perished, neither feeding it nor allowing it to seek sustenance **(Muslim, 5804)**. In contrast, he also recounted the story of a prostitute who showed kindness to a thirsty dog on a scorching day, drawing water for it in her shoe, and was forgiven for this compassionate act **(Muslim, 5812)**. When asked whether God would reward acts of kindness toward animals, the Prophet unequivocally affirmed, "Yes, you will be rewarded for showing kindness to every living thing" **(Al-Bukhārī, 2323)**.

The compassion promoted by Islam extends beyond humans to the animal kingdom and even the environment. Prophet Muḥammad was known for his deep empathy toward animals and the natural world. When he observed a mother bird distressed by the loss of her chicks, he admonished those responsible, insisting that her young be returned to her.[252] When he encountered an anthill that had been set ablaze, he rebuked those responsible, asserting that only the "Lord of fire" has the right to administer such punishment **(Abū Dāwūd, 5263)**. The Prophet sternly cautioned against unjustly taking the lives of even the smallest creatures, declaring that anyone who kills a creature, even as small as a sparrow, without a just cause would be held accountable on Judgment Day **(Al-Bayhaqī, 18501)**. He also condemned activities that inflicted suffering on animals, such as instigating fights between animals **(At-Tirmidhī, 1709)**, using them as targets for amusement **(Muslim, 5015)**,[253] branding them on their faces **(Muslim, 5507)**, or subjecting them to cruelty, starvation, overwork, or abuse in any way.

---

[252] In a contrasting example, we find a passage in **Deuteronomy 22/6-7**, which reads, **"If you happen to find a bird's nest in a tree or on the ground, and there are young ones or eggs in it with the mother sitting in the nest, do not take the mother with the young. You may take the young, but let the mother go."** Additionally, **Exodus 13/13** states, **"Redeem with a lamb every firstborn donkey, but if you do not redeem it, break its neck."**

[253] Unfortunately, in the name of entertainment, numerous instances of cruelty to animals occur each year worldwide. These acts are particularly evident in blood sport events such as bullfighting, blood fiestas, cockfighting, and the disturbing practice of lion cub petting.

00966552200985 All rights reserved

In one instance, a camel complained[254] to the Prophet about its owner's mistreatment, including underfeeding and overworking. The Prophet summoned the owner, who admitted to the poor treatment and pledged to improve the animal's conditions **(Abū Dāwūd, 2550)**. By addressing this issue, the Prophet not only resolved the immediate problem but also delivered a powerful message about the ethical treatment of animals. Moreover, the Prophet encouraged environmental stewardship and providing sustenance for all living beings as acts of charity, stating, "When a Muslim plants a tree or sows seeds that provide sustenance for a person, a bird, or an animal, it will be considered an act of charity for him" **(Muslim, 1553)**. This tradition underscores the holistic and compassionate approach to life promoted by Islam, where the well-being of humans, animals, and the environment is intertwined and valued.

The message brought by Prophet Muḥammad emphasizes the importance of honesty and integrity while discouraging all forms of deceit and treachery. He once stated, "Give back what you have been entrusted with to whoever has entrusted you with it, and do not betray those who have betrayed you" **(At-Tirmidhī, 126١)**.[255] This message calls upon its followers to uphold justice, instructing them to "give full measure and full weight with justice" **(The Qur'ān 6/152)**, and declaring that "whoever cheats us is not one of us" **(Muslim, 243)**. Alongside promoting justice, it encourages forgiveness and compassion toward others, as exemplified in verses such as the following verses: **"If the debtor is in straitened circumstances, grant him a delay until he can discharge his debt; but if you write it off as an act of charity, that will surely be better for you, if only you knew" (The Qur'ān 2/280)**;

---

[254] Remarkably, the history of divine support for prophets includes various miracles. Just as God supported Prophet Solomon with miracles like understanding the language of ants **(The Qur'ān 27/18-19)** and communicating with birds, such as the hoopoe and others **(27/20-28)**, God also supported Prophet Muḥammad with miracles of his own.

[255] The compassionate and just actions of Prophet Muḥammad are exemplified in his decision to entrust his cousin, ʿAli, with the responsibility of returning the trusts people had left with him in Mecca before his migration to Medina. This decision reflected his commitment to upholding trust and integrity, even in the face of adversity and harm from those who sought to harm him. This stands in stark contrast to certain claims made in the Bible, where it is suggested that God commanded the Israelites to employ deceit and treachery to gain the trust of the Egyptians before robbing them of their wealth: **"And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed. But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So you shall plunder the Egyptians" (Exodus 3/21-22)**. Such portrayals do not align with the attributes of Almighty God, as they falsely suggest treachery and deception.

00966552200985
All rights reserved

"If you want to retaliate, retaliate to the same degree as the injury done to you. But if you are patient, it is better to be so" (16/126); **"The repayment of an injury should be an injury equal to it in degree; but if a person forgives and makes reconciliation, his reward is due from Allāh. Allāh does not love the wrongdoers" (42/40)**.

His message also emphasizes the importance of honoring and respecting women and promises divine rewards for those who do so. It conveys the special status of mothers, with the Prophet stating that Paradise lies beneath a mother's feet and advising a man who sought to join battle to instead serve and care for his mother **(An-Nasā'ī, 3106)**. When asked who deserves the best treatment, he responded unequivocally, "Your mother." When asked the same question twice more, the Prophet consistently responded, "Then your mother."[256] It was only after the third inquiry that the Prophet added, "And then your father" **(Muslim, 6452)**. This profound guidance highlights the elevated status of mothers and the importance of treating women with respect and kindness.

---

[256] In Islam, there is a deep appreciation for the sacrifices and pains that mothers endure during pregnancy and childbirth. Children are required to show their mothers even more gratitude and appreciation than they show to their fathers, recognizing the physical and emotional burdens mothers bear. **The Qur'an in 46/15** emphasizes this by stating, **"We have enjoined man to show kindness to his parents. With much pain his mother bears him, and with much pain she brings him into the world. His bearing and weaning period is thirty months."** In contrast, the Bible attributes these sufferings to a divine punishment placed on Eve due to her role in the original sin, as asserted by Paul. In **2 Corinthians 11/3**, it is said, **"the serpent deceived Even by its cunning,"** and in **1 Timothy 2/14**, **"Adam was not deceived, but the woman being deceived, fell into transgression."** This perspective in the Bible holds Eve responsible for humanity's pain, sorrow, and affliction, as seen in **Genesis 3/16**: **"To the woman He said: 'I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, and he shall rule over you.'"** While modern medicine has made significant advancements, reducing or eliminating pain during childbirth, the comparison raises questions about the fairness of women throughout history experiencing such pain due to the so-called Eve's actions. Islam, in contrast, highly values and respects women, even considering a mother who dies in childbirth as a martyr who will attain the highest divine rewards. This approach is also reflected in the pilgrimage ritual of walking between the hills of Safa and Marwa, commemorating Hagar's frantic search for water to save her son's life **(The Qur'ān 2/158)**. Further, even if, for argument's sake, the original sin of eating the forbidden fruit was solely Eve's fault, resulting in her becoming impure, it raises the question of why would God desecrate Himself by leaving His divine nature and descend from the heavens to enter the womb of a woman, namely, the Virgin Mary, and become incarnate in human flesh? Furthermore, based on the Church's claims that God reconciled us to Himself through His son's death and redemptive work on the cross **(2 Corinthians 5/18)**, it prompts one to wonder why humanity continues to experience suffering, hardships, and various forms of punishment.

جميع الحقوق محفوظة
00966552200985
All rights reserved

In contrast to the Gospels, which seem to encourage disobedience to mothers and falsely accuse Christ of affronting his mother, as found in **John 2/4** and **Matthew 12/48-50**,[257] the law brought by Prophet Muḥammad, peace be upon him, instructs Muslims to honor their parents and treat them kindly, even if their parents strongly oppose the message of Islam. The Qur'ān emphasizes this obligation, stating, **"We have enjoined man to show kindness to his parents; his mother bears him in hardship upon hardship, and his weaning takes two years: Give thanks to Me and to your parents; to Me is the ultimate return. If they press you to associate something with Me about which you have no knowledge, do not obey them; but even then be kind to them in this world" (31/14-15)**. Another verse reinforces this duty, saying, **"Your Lord has commanded that you worship none besides Him and that you show kindness to your parents. If either or both of them attain old age in your care, say no word of contempt to them, nor rebuke them; but always speak gently to them" (17/23)**. The Prophet himself advocated for this, as evidenced by an incident where a man sought to pledge his migration to the Prophet but expressed concern about leaving his parents in tears. The Prophet's response was compassionate and instructive: "Go back to them and make them laugh as you made them cry" **(Aḥmad, 6474)**.

The message Prophet Muḥammad brought promotes the cherishing and support of daughters, highlighting the moral and spiritual significance of treating daughters with love, respect, and care. It declares that nurturing a loving and supportive relationship with one's daughters is not only a worldly duty but also a means of earning divine favor. The Prophet emphasized this by saying, "If anyone cares for and treats his daughters well, they serve as a shield for him against the Fire" **(Al-Bukhārī, 5995)**. He further reinforced this message, declaring, "If someone has three daughters or sisters, or two daughters or sisters, and treats them kindly while fearing Allāh and fulfilling his duty toward them, he will be granted entry into Paradise" **(At-Tirmidhī, 1916)**. The Prophet urged people to love their daughters and recognized their positive influence in the family: "Do not hate your daughters, for they are the affable ones that keep you amused and the dear ones" **(Aḥmad, 16922)**. He gave glad tidings to those who had only daughters, assuring them of being with him in Paradise: "Whoever has two daughters or two sisters and he treats them well as long as they are under his care will be together with me in Paradise like these two," he said, raising his index and middle finger by way of illustration **(Ibn Abī Shaybah, 21179)**. He condemned the inhumane practice of burying daughters alive, which was a pre-Islamic custom, and declared that refraining from such cruelty would lead to admission to Paradise: "If anyone has a daughter and he does not bury her alive and humiliate her, nor does he favor his sons over her, Allāh will admit him into Paradise because of her" **(Aḥmad, 1966)**. This teaching reflects the Prophet's commitment to eradicating harmful cultural practices and fostering a just and compassionate society.

[257] See sections "Concerning Jesus Christ" and "Concerning the Rights of Parents and Relatives" in the Appendix: Comparison Chart, at the back of the book.

جميع الحقوق محفوظة
00966552200985
All rights reserved

The message brought by Prophet Muḥammad affirms that the best treatment believers can give their wives is a testament to perfect faith. He eloquently stated, "Believers with perfect faith are those who exhibit the best moral character, and among them, the best are those who treat their wives with utmost kindness" **(Aḥmad, 7374)**. He further emphasized, "Believers with perfect faith are the ones who exhibit the best moral character and are the kindest to their wives" **(At-Tirmidhī, 1162)**. Furthermore, he frequently advised men to treat women well and care for them **(Muslim, 3602)**. These sayings serve as a reminder to Muslims of the moral and ethical responsibilities associated with marriage and family life. They stress that genuine faith is not just about religious rituals but also about how one conducts oneself in one's daily interactions, particularly within the family unit. These teachings promote strong, loving, and equitable marital relationships, fostering a sense of harmony and mutual respect among spouses. Prophet Muḥammad's own actions exemplified these principles. He could have had a full retinue of servants and attendants, yet he found contentment in assisting his family with their daily needs. His wife ʿĀ'ishah, when asked about his domestic activities, remarked, "He would keep himself busy helping members of his family, but when the time of the prayer came, he would get up for the prayer without delay" **(Al-Bukhārī, 667)**. She further attested to his humble and ordinary nature, stating, "He was an ordinary person. He used to clean his clothes, milk his sheep, and serve himself **(Aḥmad, 25795)**. This demonstration of humility and service showcases his exemplary character as a husband.

The Prophet's actions also reflected his exceptional kindness and compassion within his family life. He was a loving and warm-hearted husband who showed mercy beyond what fathers typically show their own daughters. An incident involving his wife ʿĀ'ishah and his close companion Abū Bakr serves as a poignant example of his compassionate nature. One day, Abū Bakr sought permission to enter, and upon approaching, he heard his daughter ʿĀ'ishah raising her voice in the presence of the Prophet. In response, Abū Bakr attempted to reprimand her, saying, "You are not supposed to raise your voice in the presence of God's Messenger." However, the Prophet intervened, preventing Abū Bakr from hitting her. Filled with anger, Abū Bakr left the scene. With affection, the Prophet turned to ʿĀ'ishah and humorously remarked, "You see, I have rescued you from your father!" A few days later, Abū Bakr again sought the Prophet's permission to enter their presence, only to discover that they had reconciled. In a friendly and amiable tone, he addressed them, saying, "Bring me into your peace, as you dragged me into your war." To this, the Prophet and ʿĀ'ishah replied, "We have indeed done so" **(Abū Dāwūd, 4995)**. This incident illustrates the Prophet's wisdom, his commitment to fostering peace and harmony within his family, and his ability to use humor and affection to mend relationships and resolve conflicts.

When his wives occasionally found themselves in situations that could have led to conflict, Prophet Muḥammad did not respond with anger or reprimand, as might be expected in similar circumstances. Instead, he showed affection and respect, even addressing them by the honorary title

جميع الحقوق محفوظة 00966552200985 All rights reserved

dear to their hearts, "Mother of the Believers." An incident exemplifies this when he had guests at one of his wives' homes, and another wife sent him a large wooden bowl of food. In a moment of jealousy, the wife whose house he was visiting struck the servant's hand who was carrying the food, causing the bowl to fall and break. The Prophet, rather than reprimanding her, put the two broken bowl pieces together, put the food back into the bowl, and invited the guests to partake, explaining that "Your mother was jealous. Come, help yourselves to the food." After they had eaten, he waited for the wife who had broken the bowl to bring her own wooden bowl, which he handed to the servant, keeping the broken one in the house of the wife who had accidentally broken it **(An-Nasā'ī, 3966)**. This incident reflects the Prophet's compassion and sense of justice. It demonstrates his commitment to resolving conflicts with patience, kindness, and empathy, prioritizing forgiveness and reconciliation over resentment and anger. Furthermore, it highlights the paramount importance of maintaining harmony and peace in relationships, even in the face of jealousy or disputes.

The Prophet's chivalry and respect for women were evident in his actions and gestures. He would go to great lengths to ensure the comfort and dignity of his wives. An example of this is when he folded a stuffed cloak around the camel's hump for his wife Ṣafiyyah to ride behind him. He made the camel kneel down and gallantly stooped and offered his knee as stepping stool for her **(Al-Bukhārī, 4118)**. This noble act exemplifies the Prophet's deep respect and chivalry toward women. It serves as a beautiful example of how husbands should treat their wives with honor and consideration, reminding us that small, thoughtful gestures can strengthen the bonds of love and affection between spouses.

The message brought by Prophet Muḥammad offers women the opportunity to attain the highest ranks in Paradise through simple yet virtuous deeds. He stated, "When a woman duly performs the five prescribed daily prayers, observes fasting during Ramadan, safeguards her chastity and obeys her husband, she will have the privilege to enter Paradise through the gate of her choice" **(Ibn Ḥibbān, 4087)**. This saying emphasizes the importance of religious devotion, modesty, marital harmony, and obedience within the framework of Islam. Obedience to her husband, in this context, generally entails being considerate and respectful of her husband's wishes and decisions, provided they do not conflict with Islamic principles.

Marriage in Islam extends beyond fulfilling the physical desires of both husband and wife; it carries the responsibility for the husband to fulfill his duties toward his wife and dependents. Prophet Muḥammad emphasized this responsibility by stating, "God will question everyone about whether he has fulfilled or neglected his duties toward those under his care, to the extent that He will also inquire about men fulfilling or neglecting their responsibilities toward their family member" **(Ibn Ḥibbān, 4406)**.

00966552200985
All rights reserved

This statement underscores the moral and ethical duty individuals have toward those they are responsible for, including providing for their physical, emotional, and spiritual needs, as well as treating them with kindness and fairness. It highlights that every person will be held accountable by God for fulfilling or neglecting their responsibilities and obligations toward their dependents. In cases of divorce before consummation or dowry settlement, Islam encourages men to provide a conciliatory gift to divorced wives, showing consideration for women's feelings and welfare: **"You will incur no sin if you divorce women before you have consummated the marriage with them or settled a dowry for them. But make fair provision for them, the rich according to his means and the poor according to his means. This is a duty incumbent upon those who do good" (The Qur'ān 2/236)**.

Prophet Muḥammad, peace be upon him, brought forth a legal framework that mandates men, whether fathers, sons, brothers, or rulers, to care for women, treat them with kindness, provide for them, fulfill their legitimate needs, and grant them the rights that Islam recognized over 1400 years ago—rights that women in the West obtained only a century ago. These rights include the right to inheritance, a bridal gift, the right to choose their husbands, and the right to remarry after divorce. The Qur'ān emphasizes the equality of rights between husbands and wives, stating **"The rights of the wives with regard to their husbands are equal to the husbands' rights with regard to them" (2/228)**, and instructs, **"Treat them honorably and with kindness" (4/19)**. Islam firmly prohibits the use of language that may belittle women or unfairly favor men over them. For instance, when ʿAqīl ibn Abī Ṭālib, a cousin of Prophet Muḥammad, received congratulations on his marriage in a manner that seemed biased toward the birth of sons, with the words "May you be in close union and have many sons," he corrected those adhering to pre-Islamic customs by urging them not to do so.[258] He explained that the Prophet, peace be upon him, had forbidden such expressions and advised using the alternative blessing, "May God bless her for you and bless you for her" **(Aḥmad, 1749)**.

The comprehensive body of guidance and laws brought forth by Prophet Muḥammad profoundly honors and elevates the status of those who care for widows, promising them abundant rewards in Paradise. He stated, "A person who looks after a widow or a poor person will have rewards similar to someone who fights for God's cause, or someone who engages in the optional night prayers without rest and fasts incessantly" **(Muslim, 7417)**.

[258] In pre-Islamic Arabian society, boys were often regarded stronger, while females were unjustly viewed as a source of disgrace, and economic burden. This prevailing discriminatory preference for males over females is reflected in the pre-Islamic form of congratulations that Islam has explicitly forbidden. Islam challenged and rectified these cultural biases by emphasizing gender equality, justice, and respect for women's rights and dignity.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Moreover, Islam considers defending one's family and loved ones as virtuous and honorable. It deems anyone who is tragically killed in the process while genuinely seeking to do so out of a sense of duty and faith. The Prophet, peace be upon him, declared, "Whoever is killed defending his family is a martyr" **(Aḥmad, 1664)**. This holistic and compassionate nature of Islamic ethics which encompasses both spiritual devotion and social responsibility encourages believers to engage in acts of kindness and charity while also highlighting the significance of self-defense and protecting one's family when required, all within the framework of Islamic values and teachings. Therefore, honoring women and treating them well can lead to the highest ranks in Paradise. Showing respect and kindness toward women is seen as a means to spiritual elevation. It is noteworthy that the first person to accept Islam was Khadījah, and the first martyr in Islam was Sumayyah, both of whom were women.

In stark contrast to the elevated status that women hold in Islam, the Bible contains passages that not only deem women as unclean for half of their lives but also treat them as if they have committed a wrongdoing that necessitates atonement due to their monthly cycle! In **Leviticus 15/19-30** we read, **"If a woman has a discharge, and the discharge from her body is blood, she shall be set apart seven days; and whoever touches her shall be unclean until evening. Everything that she lies on during her impurity shall be unclean; also everything that she sits on shall be unclean. Whoever touches her bed shall wash his clothes and bathe in water, and be unclean until evening. And whoever touches anything that she sat on shall wash his clothes and bathe in water, and be unclean until evening. If anything is on her bed or on anything on which she sits, when he touches it, he shall be unclean until evening. And if any man lies with her at all, so that her impurity is on him, he shall be unclean seven days; and every bed on which he lies shall be unclean. If a woman has a discharge of blood for many days, other than at the time of her customary impurity, or if it runs beyond her usual time of impurity, all the days of her unclean discharge shall be as the days of her customary impurity. She shall be unclean. Every bed on which she lies all the days of her discharge shall be to her as the bed of her impurity; and whatever she sits on shall be unclean, as the uncleanness of her impurity. Whoever touches those things shall be unclean, he shall wash his clothes and bathe in water, and be unclean until evening. <u>But if she be cleansed of her discharge, then she shall count for herself seven days, and after that she shall be clean</u>. And on the eighth day she shall take for herself two turtledoves, or two young pigeons, and bring them to the priest, to the door of the tabernacle of meeting. Then the priest shall offer the one as a sin offering and the other as a burnt offering, and <u>the priest shall make atonement for her before the Lord</u> for the discharge of her uncleanness."**

The Bible further portrays women in a negative light, using descriptions

00966552200985
All rights reserved

such as **"wickedness" (Zechariah 5/8)**, **"more bitter than death" (Ecclesiastes 7/26)**, and comparing them to a **"heifer" (Judges 14/18)**, or even **"cows" (Amos 4/1)**. Biblical verses, such as **Deuteronomy 25/5**, restrict a widow's choices by requiring her to marry within her husband's family, stating that she **"must not marry outside the family. Her husband's brother is to take her as his wife."**[259] Women are generally not entitled to inheritance except in specific cases, such as when they lack male siblings **(Numbers 27/8-11)**, and even then, they **"may marry only within the family of their father's tribe (Numbers 36/5-9)**. Shockingly, **Exodus 21/7** allows a man to **"sell his daughter to be a female slave."** According to **Matthew 5/32**, a divorced woman is not allowed to remarry.[260] **Deuteronomy 21/10-14** prescribes a humiliating process for a female war captive before she can be married: **"When you go out to war against your enemies, and the Lord your God delivers**

---

[259] **Deuteronomy 25/5** states, "**If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel. But if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.' Then the elders of his city shall call him and speak to him. But if he stands firm and says, 'I do not want to take her,' then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.' And his name shall be called in Israel, 'The house of him who had his sandal removed.'"** Here, two wrongs and forms of injustice are involved: The denial of the widow's right to marriage, as well as the humiliation and terrible injustice the husband's brother suffers due to his refusal to marry his brother's widow!

[260] This clearly contradicts Moses' law, which states, **"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house, when she has departed from his house, and goes and becomes another man's wife, if the latter husband detests her and writes her a certificate of divorce, puts it in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife, then her former husband who divorced her must not take her back to be his wife after she has been defiled; for that is an abomination before the Lord, and you shall not bring sin on the land which the Lord your God is giving you as an inheritance" (Deuteronomy 24/1-4)**. It is noteworthy that Jesus declared that he had not come to break Moses' law **(Matthew 5/17-18)**.

00966552200985 All rights reserved

them into your hand, and you take them captive, and you see among the captives a beautiful woman, and desire her and would take her for your wife, then you shall bring her home to your house, and she shall shave her head and trim her nails. She shall put off the clothes of her captivity, remain in your house, and mourn her father and her mother a full month; after that, you may go into her and be her husband, and she shall be your wife. And it shall be, if you have no delight in her, then you shall set her free." 1 Timothy 5/10 goes further to subject women to humiliation by considering the act of widows washing saints' feet as one of "the good works"! Additionally, some practices within certain Christian traditions, such as female ordinands prostrating themselves flat on the floor, face down before the bishop during their ordination service, are clearly forms of humiliation and subordination, especially considering the importance of prostrating and bowing as acts of worship directed to God alone!

The Prophet of Islam also introduced a law that places great emphasis on family solidarity **(The Qur'ān 4/1; 13/21)**. He went as far as warning, "There is no sin more deserving of having its punishment meted out by God in advance in this world, along with what He has in store for the perpetrator in the next world, than oppression and severing ties of relationship" **(Abū Dāwūd, 4898)**. He emphasized the significance of maintaining family bonds by stating, "Whoever wishes to have his provision expanded and his term of life prolonged should maintain ties of kinship" **(Al-Bukhārī, 5985)**. In Islam, family ties hold paramount importance, and nurturing these bonds is seen as a virtuous act. Doing so not only earns the favor and blessings of God but also contributes to the strength of the social fabric by nurturing love, support, and unity within the family. The Prophet's teachings made it clear that that individuals who uphold kinship bonds can expect not only rewards but also practical benefits, as acts of goodness are rewarded both in this life and the next.

His law also commands its adherents to exhibit empathy, kindness, and respect in their interactions with neighbors, guests, fellow human beings, and people of all ages. The Prophet's guidance on this matter is rich, including statements like, "He is not a true believer whose stomach is well filled while his neighbor goes hungry" **(Al-Mundhirī, 3875)** and "Whoever believes in God and the Last Day must not harm his neighbors; whoever believes in God and the Last Day must honor his guests, and whoever believes in God and the Last Day must either say something good or remain silent" **(Al-Bukhārī, 6018)**. His teachings emphasize treating everyone with kindness and respect. "He is not one of us who does not show mercy to our young and does not respect our elders" **(At-Tirmidhī, 1925)**. Anas, one of the Prophet's companions, noted, "I have never seen anyone who is much kinder to children than God's Messenger, peace be upon him" **(Muslim, 5979)**. His tenderness toward children was so profound that he would pray while carrying his granddaughter Umāmah, gently placing her beside him during prostration, then picking her up again when he stood **(Al-Bukhārī, 516)**.

00966552200985
All rights reserved

He would go to great lengths to ensure children's comfort and even adjust the length of his prayers when he heard a baby crying, so as not to distress the child's mother. He once explained, "I stand up to pray and intend to prolong the prayer, but when I hear a baby crying, I shorten it for fear his mother might be distressed" **(Al-Bukhārī, 698)**. Another touching incident occurred after the Prophet's peaceful return to Mecca when Abū Bakr brought his elderly father to embrace Islam. The Prophet's response was filled with empathy as he asked Abū Bakr why he did not leave his father at home so that the Prophet could visit him there **(Aḥmad, 26551)**. This incident illustrates the Prophet's profound humanity, his deep respect for elders, and his commitment to making the message of Islam accessible to everyone. It underscores the principles of compassion and respect that are integral to the Islamic faith and its teachings. The religion that Muḥammad preached places a profound emphasis on human rights, commanding its adherents to respect these rights and labeling those who violate them as "bankrupt". The Prophet provided a vivid description of a "bankrupt" person within his community, stating that it is someone who, on Judgment Day, arrives with a record of prayers, fasting, and charitable deeds. However, he finds himself bankrupt due to his transgressions such as insulting, slandering others, wrongfully seizing others' property, causing harm to others, and even taking the lives of others. In a striking twist, his good deeds will be transferred to those he wronged. If his good deeds fall short of settling the account, the bad deeds of those he wronged will be added to his own, and he will be condemned to the Fire **(Muslim, 6531)**. This tradition serves as a powerful reminder for believers, urging them not only to perform acts of worship but also to embody the ethical and moral teachings of their faith in their daily lives. Islam, as a comprehensive way of life, addresses the needs of the mind, body, and soul, and its principles are applicable across time and place.

The religion introduced by Prophet Muḥammad enjoins goodness and prohibits wrongdoing in all aspects of life.[261]

[261]Prophet Muḥammad, peace be upon him, stands as a testament to the authenticity of his prophethood through the comprehensive law he delivered to humanity even though he was an illiterate man in a society with limited worldly knowledge. This law, designed for all times and all aspects of life, spans beliefs, acts of worship, transactions, and moral conduct. Within its framework, he introduced groundbreaking and unparalleled regulations, addressing the intricate facets of human existence. These regulations extended their grasp to areas as diverse as marriage, divorce, pregnancy, parenting, alimony, and inheritance. They delineated the rights of children, relatives, and neighbors. They laid the foundation for a comprehensive societal, political, economic, and penal framework. These laws were not just about governance; they were about safeguarding the intrinsic human rights and ensuring the well-being of individuals. The bedrock principles of religion, life, intellect, progeny, and property were meticulously upheld. His prophetic legacy did

جميع الحقوق محفوظة
00966552200985
All rights reserved

Before his prophetic mission, Prophet Muḥammad was married to Khadījah, a wealthy and noble lady from Mecca, for whom he worked as a merchant. When he publicly proclaimed the new faith, his people offered him enormous wealth and even offered to crown him as their king on the condition that he abandon his call to Islam. However, he declined all these offers, choosing to sacrifice everything in order to spread God's message to humanity. Even after the widespread acceptance of his message, despite having access to power and authority, he continued to lead a simple, ascetic life. Even though he could have lived like a king had he so wished, he slept on a humble mat and resided in a modest mud house. There were nights when he and his family went without food, and their sustenance often consisted of barley bread **(A-Tirmidhī, 2400)**. Remarkably, he passed away while his shield remained pawned to a Jewish man in exchange for barley to provide bread for his family **(Aḥmad, 2118)**. Throughout his life, his paramount concern was guiding people toward the ultimate purpose of human existence: the worship of God alone.[262] He dedicated his energy to saving them from misery and leading them toward true happiness in this world and the next.

---

not stop at human concerns. It extended to the protection of animal rights and the environment. It intricately detailed etiquette in daily life, covering aspects of eating, drinking, dressing, speaking, traveling, sleeping, waking, yawning, sneezing, seeking permission, visiting the infirm, and maintaining personal hygiene. An undeniable testament to his sincerity as a prophet was his unwavering commitment to fulfilling the religious obligations he advocated. If his motives were driven by personal gain or acclaim, why would he burden himself and his followers with the responsibility of performing five daily prayers, the rigors of ablution, post-intimate ritual baths, and fasting from dawn to dusk during a scorching month in the arid Arabian Desert? Would it have been to his advantage to prohibit indulgences like alcohol, adultery, usurious transactions, and gambling, which cater to base human desires? His profound dedication to these duties and moral prohibitions stands as a compelling argument for his prophethood, underscoring a motivation beyond self-interest.

[262] The Qur'ān points out the ultimate purpose of human existence thus, **"I have only created the jinn and mankind to worship Me" (51/56)**. This concept is deeply rooted in the Islamic faith and is a fundamental aspect of Islamic theology. According to Islam, worship encompasses not only ritual acts of worship such as prayer, fasting, and charity but also living a righteous and ethical life in accordance with Islamic principles.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Muḥammad, the final prophet and messenger of God, passed away in 632 CE, leaving behind two profound legacies for humanity: the Qur'ān, God's ultimate message, and his teachings, which serve as an enduring guide for all generations. The Qur'ān, a timeless and universal source of guidance, goes beyond addressing the specific circumstances of the Prophet's era; it offers enduring principles, laws, and moral compasses applicable to all societies throughout time. Covering a wide spectrum of life, it touches on faith, morality, ethics, social justice, family, and personal conduct. Renowned American writer Michael Hart ranks Prophet Muḥammad, peace be upon him, at the pinnacle of his list of the one hundred most influential individuals in human history. Justifying this choice, Hart states, "he was the only man in history who was supremely successful on both the religious and secular levels… It is probable that the relative influence of Muḥammad on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity… It is this unparalleled combination of secular and religious influence which I feel entitles Muḥammad to be considered the most influential single figure in human history."[263]

Many prominent figures from different backgrounds and time periods have shared their perspectives on the character of Muḥammad, the Prophet of Islam. Their collective insights paint a vivid picture of a man known for his unswerving sincerity and honesty, remarkable qualities, and the profound impact he had on both his contemporaries and future generations. Scottish historian William Muir writes, "A remarkable feature was the urbanity and consideration with which Mahomet treated even the disposition most insignificant of his followers. Modesty and kindness, patience, self-denial, and generosity, pervaded his conduct and riveted the affections of all around him. He disliked to say No; if unable to reply to a petitioner in the affirmative, he preferred to remain silent. "He was more bashful," says Ayesha, "than a veiled virgin; and if anything displeased him, it was rather from his face, than by his words, that we discovered it; he never smote anyone but in the service of the Lord, not even a woman or a servant." He was not known ever to refuse an invitation to the house even of the meanest, nor to decline a proffered present however small. When seated by a friend, "he did not haughtily advance his knees toward him." He possessed the rare faculty of making everyone in a company think that he was the most favored guest. When he met anyone rejoicing, he would seize him eagerly and cordially by the hand. With the bereaved and afflicted he sympathized tenderly.

[263] Michael H. Hart, *The 100: A Ranking of the Most Influential Persons in History* (Secaucus, NJ: Carol Publishing Group, 1996), pp. 3-10.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Gentle and unbending toward little children, he would not disdain to accost a group of them at play with the salutation of peace. He shared his food, even in times of scarcity, with others; and was sedulously solicitous for the personal comfort of everyone about him. A kindly and benevolent disposition pervades all these illustrations of his character."[264]

English historian and writer Edward Gibbon notes, "The good sense of Mahomet despised the pomp of royalty; the apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes, and mended with his own hands his shoes and his woolen garment. Disdaining the penance and merit of a hermit, he observed, without effort or vanity, the abstemious diet of an Arab and a soldier. On solemn occasions he feasted his companions with rustic and hospitable plenty; but in his domestic life, many weeks would elapse without a fire being kindled on the hearth of the Prophet."[265]

In an interview conducted with Irish dramatist, and critic, George Bernard Shaw, in *The Genuine Islam* periodical, published by All Malaya Muslim Missionary Society in Singapore, the playwright remarked, "I have always held the religion of Muḥammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. 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. 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: I have prophesied about the faith of Muḥammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today… If any religion had the chance of ruling over England, nay Europe, within the next hundred years, it could be Islam."[266]

جميع الحقوق محفوظة
00966552200985
All rights reserved

[264] Muir, *The Life of Mahomet,* pp. 305-6.
[265] Edward Gibbon, *The Decline and Fall of the Roman Empire* (New York: Bonanza Books, 1985), p. 691.
[266] *The Genuine Islam*, Vol. 1, No. 8, January 1936.

French author and poet Alphonse de Lamartine asserts, "Never has a man set for himself, voluntarily or involuntarily, a more sublime aim, since this aim was superhuman: to subvert superstitions which had been interposed between man and his Creator… Never has a man accomplished in such a short time such a huge and lasting revolution in the world… If greatness of purpose, the smallness of means, and astonishing results are the three criteria of a human genius, who would dare compare any great man in history with Muḥammad?... He moved souls. On the basis of a book, every letter which has become law, he created a spiritual nationality that blends together peoples of every tongue and race. …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?'"[267]

Italian Orientalist Laura Vaglieri states, "Muḥammad, as a preacher of the religion of God, was gentle and merciful even toward 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."[268]

British archaeologist and scholar David George Hogarth, writes, "Serious or trivial, his daily behavior has instituted a canon which millions observe at this day with conscious mimicry. No one regarded by any section of the human race as Perfect Man has been imitated so minutely. The conduct of the Founder of Christianity has not so governed the ordinary life of his followers. Moreover, no Founder of a religion has been left on so solitary an eminence as the Muslim Apostle."[269]

American essayist and historian Washington Irving notes, "In his private dealings he was just. He treated friends and strangers, the rich and poor, the powerful and the weak, with equity, and was beloved by the common people for the affability with which he received them, and listened to their complaints."[270] He further states, "His military triumphs awakened no pride nor vainglory, as they would have done had they been effected for selfish purposes. In the time of his greatest power, he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect were shown him. If he aimed at universal dominion, it was the dominion of the faith: as to the temporal rule which grew up in his hands, as he used it without ostentation, so he took no step to perpetuate it in his family."[271]

---

[267] Alphonse de Lamartine, *Histoire de la Turquie*, Vol. 2 (Paris: Librairie Du Constitutionnel, 1854), pp. 276-277.
[268] Vaglieri, *An Interpretation of Islam*, p. 30.
[269] D. G. Hogarth, *Arabia* (Oxford: The Clarendon Press) 1922, p. 52.
[270] W. Irving, *The Life of Mahomet* (Leipzig: Bernhard Tauchnitz, 1850), p. 264.
[271] Ibid., pp. 272-273.

جميع الحقوق محفوظة
00966552200985
All rights reserved

English historian and biographer Reginald Bosworth Smith writes, "He was Caesar and Pope in one, but he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar. Without a standing army, without a bodyguard, without a palace, without a fixed revenue, if ever any man had the right to say that he ruled by a right Divine, it was Muḥammad, for he had all the power without its instruments and without its supports."[272]

British Orientalist Gottlieb Wilhelm Leitner records, "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 Muḥammad. There is a common ground between Islam and Christianity, and he is a better Christian who reveres the truths enunciated by the Prophet Muḥammad."[273] These diverse perspectives collectively reveal a portrait of Muḥammad as a man of exceptional character, humility, kindness, and profound influence, whose legacy continues to shape the lives and beliefs of millions worldwide and inspire admiration and respect across cultures and disciplines.

Doctrines of Christianity and Islam

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, and (5) the atonement.

In Islam, the fundamental belief of every Muslim is the oneness of God, who is recognized as the one and only deity deserving of worship and supplication. This stands in contrast to the Trinitarian concept of God found in many Christian denominations. Islam firmly rejects the deification of Jesus, viewing it as a return to pagan beliefs.[274] The Qur'ān teaches that Jesus is not considered God incarnate, but rather a prophet and messenger, whose primary mission, like that of other prophets, was the call people to worship God alone. Islam also refutes the idea of Jesus' divine sonship and does not embrace the doctrines of original sin, vicarious sacrifice, and atonement.

The fundamental doctrines of faith in Islam are six: Belief in (1) God, (2) His angels, (3) His revealed scriptures, (4) His messengers, (5) The day of Resurrection (often referred to as the Last Day), and (6) God's decree, covering both the favorable and adverse aspects of it.

---

[272] R. Bosworth Smith, *Mohammed and Mohammedanism* (London: Smith, Elder & Co., 1876), p. 341.

[273] *The Islamic Review*, May 1961, pp. 6-10.

[274] In his book, *The Story of Civilization*: *3, Caesar and Christ* (New York: Simon and Schuster, 1944), renowned historian Will Durant makes an interesting observation. He writes on page 595, "Christianity did not destroy paganism; it adopted it... From Egypt came the ideas of the divine trinity." It is important to clarify that this observation applies specifically to the Christianity of figures like Paul, Athanasius, and Constantine I. It does not pertain to the original and unadulterated teachings of Jesus Christ, which emphasized the worship of God alone.

00966552200985
All rights reserved

The Trinity

Many Christians worldwide adhere to the doctrine of the Trinity, which posits the existence of three divine, distinct, and separate persons within God: God the Father, God the Son, and God the Holy Spirit. It is remarkable, however, that Jesus himself never made any explicit mention of the Trinity. He never articulated the concept of three divine persons in a triune God. Even the terms "person" and "Trinity" do not appear anywhere in the Bible. Canadian biblical scholar Tom Harpur, sheds light on this issue, stating, "What is most embarrassing for the Church is the difficulty of proving any of these statements of dogma from the New Testament documents. You simply cannot find the doctrine of the Trinity set out anywhere in the Bible. St. Paul has the highest view of Jesus' role and person, but nowhere does he call him God. Nor does Jesus himself anywhere explicitly claim to be the Second Person of the Trinity, wholly equal to his heavenly Father. As a pious Jew, he would have been shocked and offended by such an idea."[275]

Under the subject of Trinity, *The New Encyclopedia Britannica* makes this eye-opening statement, "Neither the word 'Trinity' nor the explicit doctrine appears in the New Testament, nor did Jesus and his followers intend to contradict the Shema in the Hebrew Scriptures: 'Hear, O Israel: The Lord our God is one Lord' (Deuteronomy 6/4) … The doctrine developed gradually over several centuries and through many controversies… The Council of Nicaea in 325 stated the crucial formula for that doctrine in its confession that the Son is 'of the same substance as the Father,' even though it said very little about the Holy Spirit. Over the next half-century, St. Athanasius defended and refined the Nicene formula, and, by the end of the 4th century, under the leadership of St. Basil of Caesarea, St. Gregory of Nyssa, and St. Gregory of Nazianzus (the Cappadocian Fathers), the doctrine of the Trinity took substantially the form it has maintained ever since."[276]

New Catholic Encyclopedia also states, "There is the recognition on the part of exegetes and biblical theologians, including a constantly growing number of Roman Catholics, that one should not speak of Trinitarianism in the New Testament without serious qualification. There is also the closely parallel recognition on the part of historians of dogma and systematic theologians that when one does speak of an unqualified Trinitarianism, one has moved from the period of Christian origins to, say, the last quadrant of the 4th century. It was only then that what might

---

[275] Tom Harpur, *For Christ's Sake* (Boston, Massachusetts: Beacon Press, 1987), p. 11.

[276] *The New Encyclopedia Britannica* (15th ed., Macropædia, Chicago: Encyclopedia Britannica, 1985, Vol. 11, p. 928). Also available at: https://www.britannica.com/topic/Trinity-Christianity.

جميع الحقوق محفوظة
00966552200985
All rights reserved

be called the definitive Trinitarian dogma 'one God in three Persons' became thoroughly assimilated into Christian life and thought… The formula itself does not reflect the immediate consciousness of the period of origins; it was the product of 3 centuries of doctrinal development."[277] New Testament scholars James D. Douglas and Norman Hillyer affirm that "The word Trinity is not found in the Bible, and… it did not find a place formally in the theology of the church till the 4th century."[278]

Jesus' concept of God did not differ from that of the previous prophets; they all advocated the oneness of God and not the concept of the Trinity. Many biblical verses support this perspective, such as. **"I am the Lord, who makes all things" (Isaiah 44/24)**; **"I am the Lord, and there is no other; there is no God besides Me" (Isaiah 45/5)**; **"For thus says the Lord, who created the heavens, who is God, who formed the earth and made it, who has established it, who did not create it in vain, who formed it to be inhabited: I am the Lord, and there is no other" (Isaiah 45/18)**; **"Who alone has immortality" (1 Timothy 6/16)**; and **"For I am God, and there is no other; I am God, and there is none like Me" (Isaiah 46/9)**. Examples from the Qur'ān include: **"God is the Creator of all things, and He is the Guardian and Disposer of all affairs" (39/62)**; **"That is God, your Lord! There is no god but He, the Creator of all things, so worship Him; for He is the Disposer of all affairs" (6/102)**; **"And trust in the Ever-living who never dies" (25/58)**; and **"There is nothing like Him, and He is the All-Hearing, the All-Seeing" (42/11)**. It is only logical, therefore, to worship the One True God with such qualities.

Jesus upheld the tradition revealed to prophets before him, professing his belief in One God rather than three divine persons in one. The most compelling proof of genuine love for Jesus is following his teachings and obeying his commandments, as he himself stated, **"If you love me, keep my commandments" (John 14/15)**. Jesus made it clear that he adhered to the same commandments that God had prescribed to the prophets before him. In **Mark 12/28-30**, we find, **"Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, 'Which is the first commandment of all?' Jesus answered him, 'The first of all the commandments is: "Hear, O Israel, the Lord our God, the Lord is one. And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength." This is the first commandment.'"**. In **Matthew 22/29-40** we read, **"Jesus answered and said to them, 'You are mistaken, not knowing the Scriptures nor**

---

[277] *New Catholic Encyclopedia*, Vol. 14 (New York: McGraw-Hill, 1967), p. 295.
[278] J. D. Douglas and N Hillyer, *The Illustrated Bible Dictionary*, Vol. 3 (Leicester, UK: Inter-Varsity Press, 1980), p. 1597.

جميع الحقوق محفوظة
00966552200985
All rights reserved

the power of God… have you not read what was spoken to you by God, saying, "I am the God of Abraham, the God of Isaac, and the God of Jacob"?'... Then one of them, a lawyer, asked Him a question, testing Him, and saying, 'Teacher, which is the great commandment in the law?' Jesus said to him, '"You shall love the Lord your God with all your heart, with all your soul, and with all your mind." This is the first and great commandment. And the second is like it: "You shall love your neighbor as yourself." On these two commandments hang all the Law and the Prophets.'" Therefore, Jesus, peace be upon him, affirmed the truth and fully endorsed the Shema from the Hebrew Scriptures: **"Hear, O Israel: The Lord our God, the Lord is one! You shall love the Lord your God with all your heart, with all your soul, and with all your strength" (Deuteronomy 6/4-5)**. Hence, the proclamation of God's unity and exclusive worship of Him was the foremost commandment preached by all His prophets, including Jesus Christ. As stated in **Matthew 4/10** and **Luke 4/8**, Jesus affirmed, **"You shall worship the Lord your God, and Him only you shall serve."** He also emphasized, **"No one can serve two masters" (Matthew 6/24)**. Therefore, if one cannot serve two masters simultaneously, how can one serve three gods?!

The doctrine of the Trinity was introduced into the teachings of Jesus more than three hundred years after his departure. Notably, the four Canonized Gospels do not contain any reference to the Trinity, and neither Jesus nor his disciples imparted this doctrine. Even the earlier scholars and followers of Jesus did not advocate for it. The formal establishment of the Trinity doctrine occurred at the first ecumenical council of the early Church, known as the Council of Nicaea in 325 CE.[279] This decision was reached after significant controversy and conflict, with the Council adopting the viewpoint of the minority, which deviated from the majority belief in monotheism (Unitarianism).[280]

---

[279] The Ecumenical Councils gave themselves rights above their authority. In the First Council, Jesus was deified; in the Second Council, the Holy Ghost was also deified. In the Third Council, the same was done regarding Mary; and in the Twelfth Council, the Church was granted the right to forgive sins. In the Twentieth, the Pope was made infallible.

[280] *Encyclopedia Americana* states 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 further states 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 CE 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., Vol. 27, p. 294). On page 299

00966552200985 All rights reserved

However, when considered rationally, the concept of the Trinity is unsustainable. It necessitates belief in three divine persons, each potentially finite or infinite. If regarded as infinite, then there arise three distinct infinities, three distinct omnipotent entities, and consequently, three distinct gods. On the contrary, if they are deemed finite, neither the Father, nor the Son, nor the Holy Ghost can rightfully be considered God. The emergence of the Trinity doctrine can be attributed to the erroneous attribution of divinity to two "creatures," namely, Jesus and the Holy Spirit. Due to the inherent irrationality of the Trinity doctrine, Church authorities often respond by characterizing it as a mystery beyond human comprehension, suggesting that it need not be fully understood but rather accepted as a matter of faith.

The Christian Church recognizes the challenge of reconciling the belief in three Divine Persons with the oneness of God and hence declares the doctrine of the Trinity to be a mystery that requires unwavering faith. The Reverend J. F. De Groot underscores this in his book, *Catholic Teaching*, stating, "The Most Holy Trinity is a mystery in the strictest sense of the word. For reason alone cannot prove the existence of a Triune God, Revelation teaches it. And even after the existence of mystery has been revealed to us, it remains impossible for the human intellect to grasp how the Three Persons have but one Divine Nature."[281] American Bible commentator, scholar, and theologian Merrill Frederick Unger also concedes that the Trinitarian concept is beyond human comprehension: "It is admitted by all who thoughtfully deal with this subject that the Scripture revelation here leads us into the presence of a deep mystery; and that all human attempts at expression are of necessity imperfect."[282]

It is clear, therefore, that the Gospels affirm the core monotheistic belief in one God. While there are numerous passages that categorically emphasize the oneness of God, the only text in the entire Bible that church scholars and theologians often cite to "support" the doctrine of the Trinity is found in **1 John 5/7**: **"For there are three who bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one."** However, this trinity

---

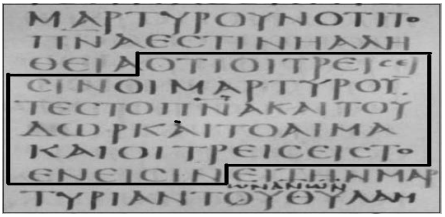
Vol. 14, of *New Catholic Encyclopedia*, we read, "The Trinitarian dogma is, in the final analysis, a late 4th-century invention… The formulation 'one God in three Persons was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century. Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective."

[281] J. F. De Groot, *Catholic Teaching* (Bombay: Hind Printing Works, 1933), p. 101.

[282] Merrill F. Unger, *The New Unger's Bible Dictionary* (Chicago: Moody Press, 1988), p. 1308.

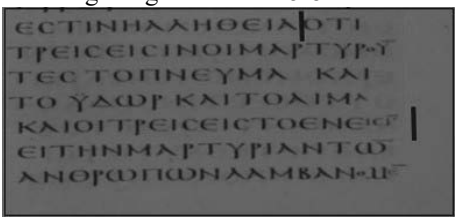
00966552200985
All rights reserved

text has been omitted in many modern Bible translations due to its questionable authenticity.[283] It was discovered to be one of the interpolations inserted into some translations, including the King James Version. It does not appear in ancient manuscripts that are highly valued by scholars for their role in reconstructing the Bible's text and understanding the history of biblical transmission, such as Codices Sinaiticus, Vaticanus, and Alexandrinus, nor in any other Greek manuscripts until the 16th century CE.

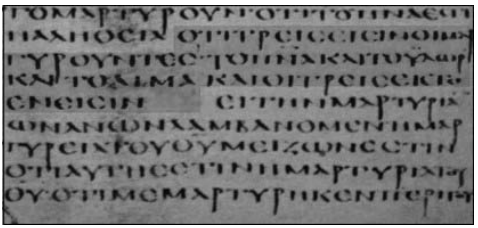


جميع الحقوق محفوظة
00966552200985
All rights reserved

The Trinity text is not found in Codex Sinaiticus, one of the earliest known biblical manuscripts dating to the 4th century (c. 350 CE). The selected text above and in the following images is 1 John 5/8.



Codex Vaticanus, an important fourth-century majuscule manuscript of the New Testament, does not contain the Trinity text.



Codex Alexandrinus, a fifth-century manuscript of the Greek Bible, also does not contain the Trinity text.

[283]These include, but not limited to, New International Version (NIV), New American Standard Bible (NASB), English Standard Version (ESV), English Standard Version (ESV), Revised Standard Version (RSV), New Revised Standard Version (NRSV), and New Living Translation (NLT).

It is evident that the concept of the Trinity has its roots in ancient pagan religions.[284] Peter Eckler, in the preface to Edward Gibbon's *History of Christianity*, aptly notes, "If paganism was conquered by Christianity, it is equally true that Christianity was corrupted by paganism."[285] This assertion is echoed by English Egyptologist Arthur Weigall (1880–1934), even though he himself held Trinitarian beliefs. Weigall highlights the influence of ancient beliefs on the adoption of the Trinity doctrine by the Church, stating "Today a Christian thinker… has no wish to be precise about it [i.e., the Trinity], more especially since the definition is obviously pagan in origin and was not adopted by the Church until nearly three hundred years after Christ."[286]

A striking similarity emerges when one compares the descriptions of pagan gods such as Krishna, Buddha, Mithras,[287] and Horus with those of Jesus, peace be upon him, in Christian theology. The truth is that the Church did not invent the Trinity; rather, it borrowed it from the ancient pagan religions. For instance, in Hinduism, Brahma, Vishnu, and Shiva constituted the heathen trinity known as the "Trimurti: The One or Whole with Three Forms". In ancient Egyptian religion, it consisted of Isis, Osiris, and Horus. In Persia, the trinity consisted of of Ormuzd, Mithras, and Ahriman, while in Greece, the triad included Zeus, Poseidon, and Hades. The Capitoline triad in Rome was comprised

---

[284] The Qur'ān rightly says, **"Say: 'People of the Book! Do not transgress the bounds of Truth in your religion. Do not yield to the desires of those who have erred before; who have led many astray and have themselves strayed from the even path" (5/77)**.

[285] Edward Gibbon, *History of Christianity* (New York: Peter Eckler, 1887), p. xvi.

[286] Arthur Weigall, *The Paganism in Our Christianity* (New York - London: G. P. Putnam's Sons, 1928), p. 203.

[287] "The story of Christ is by no means peculiar to Christianity. It was told in different parts of the East centuries before Jesus of Nazareth was born. It enters either wholly or in part into the mytho-theological basis of an entire group of religious systems. In the Persian religion, we have it related of the divine being Mithra, who was born of a virgin in a cave on or about the 25th of December, grew to man's estate despite the conspiracy of the evil powers against him, was attended by twelve disciples, was finally killed, descended to the underworld but rose again from the dead, ascended to heaven and thereby became the redeemer of mankind. Mithra is spoken of as the Lamb of God who takes away the sin of the world. The religion of his followers contained the sacraments of baptism and the eucharist, and the doctrines of the fall of man, incarnation, atonement, and final resurrection" C.E. Vredenburg, "Mythology and Religion", in *The Index*, A Weekly Paper, Boston, Massachusetts, Vol. 4, No. 49, June 5, (1884), p. 581.

جميع الحقوق محفوظة 00966552200985 All rights reserved

Jupiter, Juno, and Minerva. The Reverend Alexander Hislop, in his book *The Two Babylons*, traces the origin of the trinity concept to Babylon, which he considers the mother of all pagan concepts. After an exhaustive study of historical evidence, Hislop concludes, "Will anyone after this say that the Roman Catholic Church must still be called Christian, because it holds the doctrine of the Trinity? So did the Pagan Babylonians, so did the Egyptians, so do the Hindus at this hour, in the very same sense in which Rome does."[288] In the words of Scottish scholar and writer John M. Robertson, Christianity can be viewed as "paganism reshaped,"[289] highlighting the deep-seated influence of ancient pagan beliefs on the development of Christian doctrines.

In defiance of compelling evidence to the contrary, evangelical Christianity persists in its adherence to the doctrine of the Trinity, a concept unsupported by Scripture. Historical literature extensively details the pagan origins of the Trinitarian Doctrine, rendering it accessible even to laypeople who choose to invest the time and effort to explore this truth. Scottish United Free Church minister and biblical scholar James Hastings underscores this predicament, stating, "The Christian doctrine of God as existing in three persons and one substance is not demonstrable by logic or by scriptural proofs, but is… a necessary hypothesis."[290] Jess Acuff, building upon this argument, questions why one should bother with a doctrine that cannot be demonstrated by logic or Scriptural evidence, and why it is considered a 'necessary hypothesis.' He argues, "It is 'necessary' because evangelical Christianity refuses to admit the truth and because it refuses to admit that there is no such thing as a Holy Trinity as it conceives of it, or otherwise. Thus, it must have a hypothesis to support its views (much the same as evolutionists). and to attempt to discredit (for its own subtle motives), the fact that the trinitarian Doctrine is categorically pagan! Consequently, Christianity so-called continues to teach the Trinity as an undeniable fact irrevocably and unalterably evident in the pages of the Bible when it is at best a doctrine that is inexplicable, tenuous and untenable."[291]

جميع الحقوق محفوظة
00966552200985
All rights reserved

[288] Rev. Alexander Hislop, *The Two Babylons* or the Papal Worship, 7th ed. (London: S. W. Partridge & Co., 1871), p. 90.
[289] John M. Robertson, *Pagan Christs: Studies in Comparative Hierology* (London: Watts & Co., 1903), p. 201.
[290] James Hastings, *Dictionary of the Bible* (New York: Charles Scribner's Sons, 1963), p. 1015.
[291] Jesse Acuff, *Project Apostasy* (Bloomington, Indiana: Authorhouse, 2008), pp. 187-188.

In stark contrast, Islam preaches a plain and simple belief in the oneness of God. The principles of Islam are clear and unambiguous, devoid of confusion, inconsistencies, or mysteries. Islam does not delve into philosophies too intricate for human comprehension, nor does it introduce doctrines incompatible with common sense or scientific teachings. It does not impose rigid rules and practices that exceed human nature's capabilities. As Sir Thomas Walker Arnold, a British Orientalist and historian of Islamic art, eloquently states, "This simple creed demands no great trial of faith, arouses as a rule no particular intellectual difficulties and is within the compass of the meanest intelligence. Unencumbered with theological subtleties, it may be expounded by any, even, the most unversed in theological expression."[292]

Islam affirms the absolute uniqueness of God, emphasizing that He has no partners and stands as entirely self-sufficient, upon whom all of creation depends while He relies on none. He neither begets nor was begotten, and there is no entity comparable to Him, with no partners in His divinity. Jesus himself preached the oneness of God, as demonstrated in dialogue between Jesus and the believing Jews. Jesus declared **"'I speak what I have seen with My Father, and you do what you have seen with your father.' They answered and said to Him, 'Abraham is our father.' Jesus said to them, 'If you were Abraham's children, you would do the works of Abraham. But now you seek to kill Me, a Man**[293] **who has told you the truth which I heard from God" (John 8/38-40)**. Jesus, peace be upon him, provided guidance to those to whom God sent him on how to attain eternal life in heaven. He gazed toward the sky and addressed God, whom Christians refer to as the Father, saying, **"And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do" (John 17/3-4)**.

The Qur'ān categorically affirms and stresses the oneness of God, **"Say: He is Allāh, the one and only God; the Eternal, the Absolute. He begot none, nor was He begotten; and none is equal to Him" (112/1-4)**; **"People of the Book, do not transgress the bounds of your religion. Speak nothing but the Truth about God. The Christ, Jesus son of Mary, was no more than**

---

[292] Thomas W. Arnold, *The Preaching of Islam* (Westminster Archibald Constable & Co., 1806), p. 336.

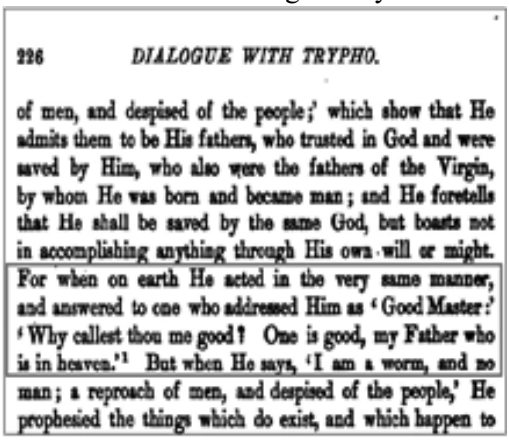
[293] While Jesus clearly confirms his human status, we find that God says of Himself, **"For I am God, and not man" (Hosea 11/9)**; **"God is not a man… nor a son of man" (Numbers 23/19)**; **"Thus says the Lord God… you are a man, and not a god… Will you still say before him who slays you, 'I am a god'? But you shall be a man, and not a god" (Ezekiel 28/2-9)**; **"My spirit shall not abide in mortals forever, for they are flesh" (Genesis 6/3 NRSV)**.

00966552200985 All rights reserved

God's Messenger and His Word which He cast to Mary: a spirit from Him. So believe in God and His messengers and do not say, 'Three.' Desist [from this assertion] for your own good. Surely Allāh is but one God; God forbid that He should have a son! His is all that the heavens and the earth contain. Sufficient is God as a Guardian" (4/171); "Unbelievers indeed are those who say, 'God is one of three.' There is but one God. Unless they desist from so saying, grievous suffering will surely befall those of them who are unbelievers. Will they not, then, turn to God in repentance and seek His forgiveness? God is All-Forgiving, All-Merciful" (5/73-4).

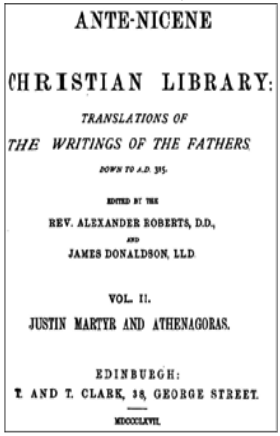
The Divinity of Jesus

Christians believe that Jesus is an eternal God, the second person of the divine Trinity who, more than two thousand years ago, chose to take on human form through the birth of the Virgin Mary. Like the one previously discussed, this doctrine, as recorded in the Gospels, contradicts the words attributed to Jesus himself. In reality, Jesus never claimed divinity; instead, he affirmed the divinity of God alone. On one occasion, when a follower addressed him as "good master," His response was thought-provoking: **"Why do you call me good? One is good; that is, My Father who is in Heaven" (Matthew 19/16-17)**. This raises the question: if Jesus refused to be called "good," would he have accepted to be called "God"?! It is noteworthy that historical writings often quote the verse **Mark 10/18** above or similar passages, frequently using the phrase "My Father" instead of "God.".[294] Saint Justin Martyr (100-165), an early Christian theologian from the 2nd century AD, is one such figure who made this reference, aligning with the assertion that Jesus affirmed the oneness of God rather than claiming divinity for himself (See reference below).



226 DIALOGUE WITH TRYPHO.

of men, and despised of the people;' which show that He admits them to be His fathers, who trusted in God and were saved by Him, who also were the fathers of the Virgin, by whom He was born and became man; and He foretells that He shall be saved by the same God, but boasts not in accomplishing anything through His own will or might. For when on earth He acted in the very same manner, and answered to one who addressed Him as 'Good Master:' 'Why callest thou me good? One is good, my Father who is in heaven.'[1] But when He says, 'I am a worm, and no man; a reproach of men, and despised of the people,' He prophesied the things which do exist, and which happen to



ANTE-NICENE

CHRISTIAN LIBRARY:

TRANSLATIONS OF

THE WRITINGS OF THE FATHERS

DOWN TO A.D. 325.

EDITED BY THE

REV. ALEXANDER ROBERTS, D.D.,

AND

JAMES DONALDSON, LL.D.

VOL. II.

JUSTIN MARTYR AND ATHENAGORAS.

EDINBURGH:

T. AND T. CLARK, 38, GEORGE STREET.

MDCCCLXVII.

[294] *The Fathers of the Church, Saint Justin Martyr,* ed. Alexander Roberts & James Donaldson (Edinburgh: T. and T. Clark, 1867), Vol. II, p. 226.

جميع الحقوق محفوظة
00966552200985
All rights reserved

This statement, along with others attributed to Jesus in the Bible, provides evidence supporting the belief held by Muslims and Jews that God (the Father) is the One True God, deserving of exclusive worship. In this context, Jesus himself affirmed this principle, emphasizing that only God should be worshipped, thereby excluding what Christians refer to as the hypostasis of the Son (Christ) and the hypostasis of the Holy Spirit.

Furthermore, Jesus himself stated, **"If I bear witness of myself, my witness is not true. There is another who bears witness of me" (5/31-32)**. This statement raises a significant point. If Jesus were indeed divine, as those who deify him claim, his own testimony should have been sufficient to establish his divinity, and he wouldn't require anyone else's testimony. Furthermore, when speaking of God, Jesus made it explicit, saying, **"I am ascending to my Father and your Father, and to my God and your God" (John 20/17)**. This unequivocally underscores his dependence on a higher authority. He clarified that he could not act independently but always in accordance with the will of God who had sent him, stating, **"I can of myself do nothing.**[295] **As I hear, I judge; and my judgment is righteous, because I do not seek my own will but the will of the Father who sent me" (John 5/30)**. He emphasized that the words he conveyed were not of his own authority but were revealed to him as a prophet sent by God, affirming, **"For I have not spoken on my own authority; but the Father who sent me gave me a command, what I should say and what I should speak" (John 12/49)**. In **John 7/17-18**, Jesus further asserted, **"If anyone desires to do His will, he will know whether my teaching is from God or whether I speak on my own. He who speaks on his own authority seeks his own glory, but he who seeks the glory of the One who sent Him is a man of truth; in him there is no falsehood."**

Moreover, Jesus openly acknowledged that God is greater than him, stating, **"I am going to the Father, for my Father is greater than I" (John 14/28)**. His actions were solely aimed at fulfilling the pleasure of God who sent him, as he declared, **"'He who sent me is with me. He has not left me alone, because I always do what pleases Him.' As Jesus spoke these things, many believed in him" (John 8/29-30)**. Throughout his ministry, Jesus emphasized preaching the Kingdom of God, as noted in **Luke 4/43**: **"I must preach the kingdom of God to the other cities also, because for this purpose I have been sent."** He stressed that entering the kingdom of heaven hinges on doing the will of God, stating, **"Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father in heaven"**[296] **(Matthew 7/21)**. He also proclaimed, **"For whoever does**

---

[295] This is what Jesus said of himself, whereas he said about God, **"For with God all things are possible" (Mark 10/27)**.

[296] The word '*Rabbi,*' translated as 'Lord' means 'master' (KJV) or 'teacher' (NKJV). **John 1/38** says, **"Then Jesus turned, and seeing them following,"**

00966552200985
All rights reserved

the will of God is My brother and My sister and mother" (Mark 3/35).[297] In **Mark 13/32**, Jesus explicitly stated that he did not possess knowledge of the final hour of this world: **"But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father."** In **Luke 13/33-34**, Additionally, in **Luke 13/33-34**, he referred to himself as a prophet and lamented the fate of prophets, underscoring his prophetic role: **"Nevertheless I must journey today, tomorrow, and the day following; for it cannot be that a prophet should perish outside of Jerusalem. O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her!"**

When he was teaching in his hometown of Nazareth, the locals were skeptical of his teachings because they knew him as a fellow resident, rather than as a respected prophet. He affirmed his prophethood, stating, **"A prophet is not without honor except in his own country and in his own house" (Matthew 13/57)**. This sentiment is echoed in **Luke 4/24**, where, while in the synagogue in Nazareth, Jesus declared, **"Assuredly, I say to you, no prophet is accepted in his own country."** These statements emphasized his role as a prophet and underscored the challenges he faced in gaining recognition within his own community. Shortly before his resurrection, Jesus' disciples described him as a powerful prophet in **Luke 24/19**, saying, **"The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people."** Their firsthand knowledge of Jesus' life and teachings provided them with a deeper and more intimate understanding of his prophetic mission compared to those who lived centuries later, such as Athanasius, the Church Fathers, and the Bishops of Rome and Greece who participated in the Councils of Nicaea, Ephesus, and Chalcedon.

During Jesus' ministry in the 1st century CE, people predominantly recognized him only as a prophet. For instance, when he entered Jerusalem triumphantly, the crowds referred to him as **"Jesus, the Prophet from Nazareth of Galilee" (Matthew 21/11)**. In a discussion about his identity among a crowd during a public appearance, many expressed their belief that he was a prophet, stating, **"Truly this is the Prophet" (John 7/40)**.

---

said to them, 'What do you seek?' They said to him, '*Rabbi*' (That is, when translated, Teacher), 'where are you staying?'"

[297] **Matthew 12/50** reads, **"For whoever does the will of <u>My Father</u> in heaven is My brother and sister and mother."** Matthew here replaces the word 'God' with 'my Father' for theological purposes. In his book *Exegetische Versuche und Besinnungen* "*Exegetical Experiments and Reflections*", Vol. 1, (Göttingen: Vandenhoeck & Ruprecht, 1960), p. 229, Ernst käsemann rightly states, "Matthew and Luke deliberately changed the text of Mark that was available to them hundreds of times for dogmatic purposes."

00966552200985 All rights reserved

A significant incident occurred at a dinner hosted by a Pharisee named Simon, where a sinful woman washed Jesus' feet with her tears, dried them with her hair, kissed them, and anointed them with perfume. Simon silently questioned Jesus' prophetic credentials, thinking, **"This man, if he were a prophet, would know who and what manner of woman this is who is touching him" (Luke 7/39)**. Simon's doubt pertained to Jesus' prophetic role, not his divine status, as he did not suggest that Jesus was a god or God, but rather a prophet.

Jesus' opponents, particularly the Pharisees and chief priests, denied his prophethood solely because of his Galilean origin. They argued that no prophet had arisen from Galilee, as they said to Nicodemus, who defended Jesus, **"Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee" (John 7/52)**. Moreover, when the scribes and Pharisees asked him during a conversation for a sign as evidence of his prophetic status, he made a statement that involved a miraculous sign similar to that of Prophet Jonah **(Matthew 12/40)**, consistently portraying himself as a prophet and not a god or God. All those who witnessed his miraculous signs acknowledged him as a prophet, recognizing that such signs were from God and not from Christ.[298]

These and many other statements of Jesus, as reported in the Bible, demonstrate that he, in relation to God, was no more than a human being. He was not the Creator but a creation, much like Adam. Notably, Jesus prayed to God on multiple occasions **(Mark 1/35**; **Mark 14/35**; **Luke 5/16)**, a practice inconsistent with divinity since God does not pray to anyone. Furthermore, Jesus expressed gratitude to God, as evidenced in **Matthew 11/25** when he said, **"I thank You, Father, Lord of heaven and earth.'"** Hence, the concept of Christ's divinity finds no support in the words of Jesus as documented in the Gospels. Like the doctrine of the Trinity, the doctrine of the incarnation emerged after Jesus' departure and was incorporated into Christianity from pagan influences. In the religious mythologies preceding Christianity, heroes were often elevated to god-like status. Astonishingly, many attributes attributed to figures like 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 were, in essence, applied to Jesus by Christians.

Islam, in contrast, has liberated its followers from such superstitious beliefs by rejecting the concept of the incarnation and the embodiment or union of God with any of His creations. Islam emphatically states that neither Jesus nor any other human being can be God, categorically

[298] Please refer to the chapter titled "The Life and Mission of Jesus" in this book.

جميع الحقوق محفوظة
00966552200985
All rights reserved

rejecting the notion that God could incarnate or unite with any of His creations. **The Qur'ān 5/75** underscores this: **"Christ, the son of Mary, was no more than a messenger: other messengers passed away before him. His mother was a virtuous woman; they both ate food. See how We manifest to them Our revelations. Then see how they ignore the truth!"** This verse emphasizes that anyone who eats cannot be God, whether it be Jesus, Muḥammad, or any other prophet, as eating signifies need and dependence on external elements. The True God is beyond need and dependence. Besides, the act of eating involves the digestion and elimination of food, which is incongruent with the majesty of God.

Many nations, regardless of their level of development, have rejected the notion that a messenger from God could be a human being who shares basic human experiences such as eating food. Consequently, many prophets faced skepticism and disbelief from their own people based on this pretext. The Qur'ān recounts how the people of Noah dismissed him, saying, **"He is no more than a human being like your, who eats what you eat and drinks what you drink" (23/33)**. Similarly, the Qur'ān reports that the Arabs among whom Prophet Muḥammad emerged sarcastically remarked, **"What sort of a messenger is this [man] who eats food [like all other mortals] and walks in the markets [to earn a living]?!'" (25/7)**. As for those who deify Jesus, they take divergence to an extreme by degrading God Almighty and considering Him as a human who consumes food! If human beings have the ability to engage in a wide range of behaviors, including basic bodily functions like urinating and defecating but are discouraged from doing so in public spaces due to their general perception as actions unfitting for human dignity, why would anyone expect God to engage in activities that do not befit His majesty, such as entering the womb of a woman, being born and breastfed, and performing typical childhood actions like crawling, playing, urinating, and defecating—all on the pretext that God is capable of everything?! As Porphyry of Tyre, a prominent philosopher and scholar from the 3rd century CE, rightly pointed out, "Even if someone among the Greeks were silly enough to think that gods dwelled in statues, his idea would be more sensible than that of the man who believes that the Divine Being entered the womb of the virginal Mary to become her unborn son—and then was born, swaddled, [hauled off] to the place of blood and gall, and all the rest of it."[299]

جميع الحقوق محفوظة
00966552200985
All rights reserved

[299] R. Joseph Hoffmann, *Porphyry's Against the Christians: The Literary Remains* (Amherst, NY: Prometheus Books, 1994), pp. 86-87.

The Qur'ān strongly rejects the doctrine of Christ's divinity, stating, **"They are unbelievers who say, 'God is the Christ, son of Mary.' Christ himself said, 'Children of Israel, worship God, my Lord and your Lord. God will exclude anyone who worships others besides Him from Paradise, and his abode will be the Fire. The wrongdoers will have no helpers." (5/72)**. It firmly refutes the claim of those who ascribe divine attributes to Jesus because of his miraculous birth without a father, affirming, **"To God, Jesus is like Adam, whom He created from dust, then He said to him, 'Be!' and he was." (3/59)**. Even in the Bible, there is a reference to Melchizedek the Priest as being **"without father, without mother, without genealogy, having neither beginning of days nor end of life" (Hebrews 7/3)**. Yet, did anyone deify Melchizedek besides God?! Moreover, if God can create a human being from stones, as Christ mentioned, **"and do not think to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones" (Matthew 3/9)**, then surely He is more than capable of creating a human being from a woman without any form of intercourse taking place.

Therefore, Christ is no more than a prophet and messenger whom God sent to invite the children of Israel to worship Him alone. Consequently, he cannot in any way be considered equal to God. When Christ describes himself as lacking ability, stating, **"I can of myself do nothing" (John 5/30)**, he simultaneously acknowledges that with God **"all things are possible" (Mark 10/27)**. Similarly, when Christ faced temptations **"was in all points tempted as we are" (Hebrews 4/15)**, it is vital to recognize that **"God cannot be tempted by evil" (James 1/13)**. Furthermore, if the Gospels depict Christ being tried before Herod, Pilate, and the priests, it is important to remember that God cannot be put on trial, for as declared in **Jeremiah 49/19**, **"For who is like Me? Who will arraign Me? And who is that shepherd Who will withstand Me?"** When Christ is shown as sleeping in passages such as **Matthew 8/24**, **Luke 8/23**, and **Mark 4/38**, it is essential to remember that God **"neither slumbers nor sleeps" (Psalm 121/4)**. If Christ is depicted as becoming **"weary" (John 4/6)**, God is affirmed as one who **"does not become weary or tired" (Isaiah 40/28)**.

If it is claimed **"that Christ died" (1 Corinthians 15/3**, **John 19/33**, **Romans 5/6, 14/9)** and **"yielded up His spirit" (Matthew 27/50)**, with allegations of him being killed, as in **Acts 5/30**: **"The God of our fathers raised up Jesus whom you murdered"**, it is crucial to note that God is characterized as **"immortal" (Romans 1/23)** and never dies. As evident in **Habakkuk 1/12**, God is declared as "not dying": **"Are you not from of old, O Lord my God, my Holy One? You shall not die."**

00966552200985
All rights reserved

Moreover, God is referred to as the One **"who alone has immortality" (1 Timothy 6/16)**, and His kingdom is described as everlasting: **"He is the living God, and steadfast forever; His kingdom is the one which shall not be destroyed" (Daniel 6/26)**; **"He is the living God and the everlasting King" (Jeremiah 10/10)**. He is quoted saying about Himself, **"Now see that I, even I, am He, and there is no God besides Me; I kill and I make alive… I live forever'" (Deuteronomy 32/39-40)**. In light of **Hebrews 10/31**, it is emphasized that **"It is a fearful thing to fall into the hands of the living God."**

Furthermore, if people are portrayed as seeing Christ and hearing his voice, it is crucial to remember that **"no one has seen God at any time" (John 1/18)**, and they **"have neither heard His voice at any time, nor seen His form" (John 5/37)**. This establishes beyond any doubt that Christ cannot be considered God. Likewise, if Christ **"was led as a sheep to the slaughter; and as a lamb before its shearer is silent, so he opened not his mouth" (Acts 8/32)**, **"a Lamb" (Revelation 17/14)** and **"a Lamb with seven horns and seven eyes" (Revelation 5/6)**—even though Christ himself asserted that man is superior than a sheep **(Matthew 12/12)**—he is in no way like God. Therefore, such comparisons do not equate Christ with God, for **"there is no one like the God of Jeshurun" (Deuteronomy 33/26)** and **"O Lord, there is none like You, nor is there any God besides You" (1 Chronicles 17/20)**.

If we examine passages like **Matthew 17/2** and others that depict Christ as being **"transfigured"** before his disciples, it is essential to remember that **"God does not change" (James 1/17)** and declares, **"I am the Lord, I do not change" (Malachi 3/6)**. When Christ is described as being in need **(Matthew 21/1-3)**[300] and experiencing poverty, as seen in **Matthew 8/20** when he says, **"Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head"**, it is important to acknowledge that **"the kingdom is the Lord's, and He rules over the nations. All the prosperous of the earth shall eat and worship; all those who go down to the dust shall bow before Him" (Psalm 22/28-29)**. If Christ is shown as lacking knowledge of the unseen world, such as the day and the hour of the future judgment **(Mark 13/32)**, the season for figs **(Mark 11/13)**, the identity of the person who touched his clothes **(Mark 5/30)**, the duration of a child's possession by an evil spirit **(Mark 9/21)**, or the location of Lazarus' burial **(John 11/34)**, it is significant to remember that **"the Lord is a God who knows" (1 Samuel 2/3)**,

[300] In **Matthew 21/1-3** we read, **"… then Jesus sent two disciples, saying to them, 'Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me. And if anyone says anything to you, you shall say, "The Lord has need of them," and immediately he will send them.'"** This begs the question: What sort of god is this who needs to ride on a donkey and a colt to move around?!

جميع الحقوق محفوظة 00966552200985 All rights reserved

and even knows the number of **"the very hairs of your head" (Matthew 10/30)**. In cases where **Mark 14/36** and **John 7/1** suggest that Christ feared his enemies and was afraid to face them, it is crucial to acknowledge that God is the One whose **"wrath the earth will tremble, and the nations will not be able to endure His indignation" (Jeremiah 10/10)**, that men are instructed to **"tremble and fear before the God of Daniel" (Daniel 6/26)**, that **"the earth shook; the heavens also dropped rain at the presence of God" (Psalm 68/8)**, that God is **"the great, the mighty, and awesome God" (Nehemiah 9/32)**, and that **"the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome" (Deuteronomy 10/17)**.

Moreover, if Christ's birthplace is depicted as **"a manger" (Luke 2/7)** and his dwelling in a city called **"Nazareth" (Matthew 2/23)**, it should be recognized that God is exalted **"high above all nations, His glory above the heavens. Who is like the Lord our God, Who dwells on high?" (Psalm 113/4-5)**; phrases like **"Glory to God in the highest" (Luke 2/14)** emphasize God's lofty position, and statements such as **"God is in heaven" (Ecclesiastes 5/2)** affirm His highness above His creation; passages like **"The Lord has established His throne in heaven, and His kingdom rules over all" (Psalm 103/19)** and **"His throne is in heaven; His eyes behold" (Psalm 11/4)** further underscore His transcendence. While **"Our God is in heaven; He does whatever He pleases" (Psalm 115/3)**, He **"looks from heaven; He sees all the sons of men" (Psalm 33/13)**. In **2 Chronicles 20/6**, it is inquired, **"O Lord God of our fathers, are You not God in heaven, and do You not rule over all the kingdoms of the nations, and in Your hand is there not power and might, so that no one is able to withstand You?"** These passages collectively demonstrate that God reigns supreme above the heavens. Furthermore, the heavens cannot contain God, as seen in **2 Chronicles 6/18**: **"But will God indeed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!"** and **1 Kings 8/23-27**: **"There is no God in heaven above or on earth below like You… But will God indeed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!"** These and other passages emphasize that God transcends the heavens and is not confined to the earth. Therefore, if God cannot be contained even by the heavens, it is inconceivable that He could be confined within the womb of a woman, a manger, or a tomb cut in the rock?!

Furthermore, if the Gospels' writers recount instances where Christ's enemies humiliated him, **"stripped him and put a scarlet robe on him… twisted a crown of thorns… put it on his head, and a reed in his right hand… bowed the knee before him and mocked him, saying, 'Hail, King of the Jews!'…spat on him, and took the reed and struck him on the head… when they had mocked him, they took the robe off him, put his own clothes on him, and led him away to be**

جميع الحقوق محفوظة
00966552200985
All rights reserved

crucified" (Matthew 27/27-31), it should be acknowledged that God is characterized by **"honor and everlasting power" (1 Timothy 6/16)** and identified as **"holy" (Leviticus 11/44)**. Declarations such as **"power belongs to God" (Psalm 62/11), "strong is the Lord God" (Revelation 18/8)**, and descriptions like **"great power and mighty strength" (Isaiah 40/26)** underscore God's majesty. References to **"the Lord, the Most High, is to be feared" (Psalm 47/2)** and **"dwells in unapproachable light" (1 Timothy 6/16)** further emphasize His transcendence. If the Gospels' writers claim that Jesus proclaimed, **"Do you suppose that I came to give peace on earth? I tell you, not at all, but rather division" (Luke 12/51)**, it is vital to recognize that God **"is not the author of confusion but of peace" (1 Corinthians 14/33)**.

Hence, the Bible presents a clear distinction between the attributes of God and those of His servant and Prophet, Jesus, peace be upon him. The Qur'ān portrays Jesus as a pure and devout prophet, much like other prophets, emphasizing that he is merely a human being and a dedicated servant of God. The Qur'ān states, **"He was but a servant of Ours whom We had graced with prophethood and made an amazing sign of our power for the Israelites" (43/59)** and **"Christ would never disdain to be a servant of God" (4/172)**. Furthermore, **the Qur'ān 19/30** records Jesus' declaration: **"I am the servant of God. He has given me the Scripture and made me a prophet."** In line with this perspective, there are certain Bible verses, such as, **"The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus" (Acts 3/13)**; **"To you first, God, having raised up His Servant Jesus, sent him to bless you" (Acts 3/26)**, and **"Your holy servant Jesus" (Acts 4/27, 30)**. Indeed, all prophets, including Jesus and Muḥammad, are considered servants of God, as affirmed by **Amos 3/7**, **"Surely the Lord God does nothing unless He reveals His secret to His servants the prophets"** and **Daniel 9/6-11**, **"Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land… We have not obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets… the Law of Moses the servant of God"**. The Qur'ān reinforces this concept with verses like **"Remember Our servants Abraham, Isaac, and Jacob: men of strength and vision. We purified them with a pure thought: the remembrance of the life to come. In Our sight, they were indeed among the chosen and the righteous" (38/45-7)**. It also acknowledges Noah, peace be upon him, as **"a truly thankful servant of Ours" (17/3)** and says about Muḥammad, peace be upon him, **"Blessed is He who has sent down the Criterion (i.e., the Qur'ān) to His servant to be a warner to all mankind" (25/1)**.

The Christian Gospels contain numerous monotheistic passages that emphasize the exclusive worship of God, the Creator of the heavens and the earth. For instance, in **Revelation 10/6**, it is stated, **"and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and**

جميع الحقوق محفوظة 00966552200985 All rights reserved

the things that are in it, that there should be delay no longer." Revelation 1/6 emphasizes that God is also recognized as Jesus' God, declaring, **"and has made us kings and priests to His God and Father."** These passages highlight the monotheistic nature of Christian beliefs and the central role of God as the ultimate object of worship in the Christian tradition. Genuine faith should be constructed upon compelling evidence; otherwise, it amounts to nothing more than mere blind faith. We can draw this principle directly from the teachings of Christ, specifically from His statement in the Gospel of **John (7/38)** where Jesus emphasized, **"He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."** The Bible unequivocally portrays Christ as a prophet, a messenger, and a servant of God, devoid of any divine attributes, as previously discussed. Paul, in his epistle to the Romans, underscores the importance of deriving matters of faith directly from Christ himself, stating, **"So faith comes from hearing, and hearing through the word of Christ" (Romans 10/17)**. Moreover, Jesus' ministry was marked by the transparency of his teachings, and this transparency extended to matters of faith, which he never concealed or kept hidden. When questioned by the high priest, Annas, regarding his disciples and his teachings, Jesus responded, **"I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing" (John 18/20)**.

Throughout his life, Jesus never explicitly stated, "I am God, worship me,"[301] nor did he declare himself as God the Son, the Second Person of

[301] This raises a fundamental question: How could Jesus be deserving of worship when he never explicitly requested worship? In contrast, we find repeated declarations in both the Old and New Testaments emphasizing that God alone is the Creator and the Lord who deserves exclusive worship. The Old Testament resounds with such declarations, like **"I am God Almighty" (Genesis 17/1)**, and passages like **"For thus says the Lord, <u>Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain</u>, Who formed it to be inhabited: I am the Lord, and there is no other. I have not spoken in secret, in a dark place of the earth; I did not say to the seed of Jacob, 'Seek Me in vain'; I, the Lord, speak righteousness, I declare things that are right. Assemble yourselves and come; draw near together, you who have escaped from the nations. They have no knowledge, who carry the wood of their carved image, and pray to a god that cannot save… <u>there is no other God besides Me</u>, a just God and a Savior; There is none besides Me. Look to Me, and be saved, all you ends of the earth! For I am God, and there is no other. I have sworn by Myself; The word has gone out of My mouth in righteousness, and shall not return, that <u>to Me every knee shall bow, every tongue shall take an oath.</u>" (Isaiah 45/18-23)**. Even in the New Testament, Jesus himself, as noted in **John 4/23**, declared that **"the true worshippers will worship the Father"**, making it clear

00966552200985
All rights reserved

the Trinity, or God Incarnate. There is no record of him stating that he possessed two distinct natures and wills—human and divine—or just one nature and one will. Nor did he describe himself as the Incarnate Word of God. Moreover, the Gospels' writers did not attribute such claims to him either. Instead, Jesus consistently acknowledged through both his teachings and actions that he was a prophet sent by God, emphasizing that God was his God and the God of all creation. While still on earth, Christ addressed God as **"You, the only true God" (John 17/3)**. Before his ascension to heaven, he referred to God as **"My God and your God" (John 20/17)**, and even after his ascension, he continued to speak of "my God" in passages like **"the temple of my God… the name of my God… the city of my God… from My God" (Revelation 3/12)**. In the hereafter, he will disown those ascribe divine attributes to him and worship him as a god, emphasizing the importance of worshiping the One True God alone, as indicated in **Matthew 7/22-23**, **"Many will say to me in that day, 'Lord, Lord, have we not prophesied in your name, cast out demons in your name, and done many wonders in your name?' And then I will declare to them, 'I never knew you; depart from me, you who practice lawlessness!'"**

While Christians argue that Jesus rightfully claimed divinity, and Jews assert that such a claim was entirely false, the Qur'ān emphasizes that Jesus never made claims to deity. On Judgment Day, according to the Qur'ān, Jesus will disavow any association with divinity and assert that he only conveyed God's command to worship Him: **"Allāh will say to Jesus, [on Judgment Day in the presence of the Christians, by way of reproving them], 'Jesus son of Mary, did you ever say to people to take you and your mother as gods besides Allāh?' 'Glory be to You!' he will reply, 'You are high exalted above all imperfections! It is not for me to say what I have no right to say. Had I ever said this, You would certainly have known it. You know all that is within myself, whereas I do not know what is in Yourself. You have full knowledge of all that is hidden. I told them only what You commanded me to say: "Worship Allāh, my Lord and your Lord." I was witness to what they did as long as I remained in their midst. Then when You raised me up alive to Yourself, You were always watching over them. You are indeed a witness to all things'" (5/116-117)**.

---

that **"they are the kind of worshippers the Father seeks."** The Qur'ān also reinforces this concept in numerous passages, repeatedly calling on people to worship God alone and acknowledge His supreme authority: **"Verily, I am God. There is no God except Me, so worship Me and establish prayer to remember Me" (20/14)**; **"Indeed, this religion of yours is only one, and I am your Lord, so worship Me alone" (21/92)**; **"I have created the jinn and mankind only to worship Me alone" (51-56)**. Numerous other verses, including but not limited to **1/5**, **2/83**, **3/51**, **6/102**, **9/31**, **10/3**, **11/2**, **13/36**, **15/99**, **16/36**, **17/23**, **21/25**, **22/77**, **39/14**, **43/64**, and **106/3** reiterate the call to worship God exclusively.

00966552200985 All rights reserved

John H. Hick, a notable English philosopher of religion and theologian, supports the notion that the historical Jesus did not assert his own divinity, emphasizing that it is highly improbable that Jesus considered himself in such a manner. As he put it, "A further point of broad agreement among New Testament scholars is even more important for understanding the development of Christology. This is that the historical Jesus did not make the claim to deity that later Christian thought was to make for him: he did not understand himself to be God, or God the Son, incarnate… it is extremely unlikely that the historical Jesus thought of himself in any such way. Indeed, he would probably have rejected the idea as blasphemous; one of the sayings attributed to him is, 'Why do you call me good? No one is good but One, that is, God' (Mark 10/18). Of course, no statements about what Jesus did or did not say or think can be made with certainty. But such evidence as there is has led the historians of the period to conclude, with an impressive degree of unanimity, that Jesus did not claim to be God incarnate. This is so generally agreed today that a few representative quotations, drawn from writers who themselves affirm an orthodox Christology, will suffice for our present purpose. Thus, the late Archbishop Michael Ramsey, who was himself a New Testament scholar, wrote that 'Jesus did not claim deity for himself' (Ramsey 1980, 39). His contemporary, the New Testament scholar C.F.D. Moule, said, 'Any case for a "high" Christology that depended on the authenticity of the alleged claims of Jesus about himself, especially in the Fourth Gospel, would indeed be precarious' (Moule 1977, 136). In a major study of the origins of the doctrine of the incarnation James Dunn concludes that 'there was no real evidence in the earliest Jesus tradition of what could fairly be called a consciousness of divinity' (Dunn 1980, 60). Again, Brian Hebblethwaite, a staunch upholder 'of the traditional Nicene-Chalcedonian Christology, acknowledges that 'it is no longer possible to defend the divinity of Jesus by reference to the claims of Jesus' (Hebblethwaite 1987, 74). Yet again, David Brown, another staunch upholder of Chalcedon, says that 'there is good evidence to suggest that [Jesus] never saw himself as a suitable object of worship' and that it is 'impossible to base any claim for Christ's divinity on his consciousness once we abandon the traditional portrait as reflected in a literal understanding of St. John's Gospel' (David Brown 1985, 108)."[302]

[302] John H. Hick, *The Metaphor of God Incarnate*, 1st ed. (London: SCM Press,

جميع الحقوق محفوظة
00966552200985
All rights reserved

French New Testament scholar Charles Guignebert makes a significant observation when he writes, "The Synoptic Gospels, therefore, do not really bear the expression of the three capital dogmas of orthodoxy: incarnation, the divinity of Christ and redemption. Historically, it is impossible to say that they were in the mind of Jesus; it is even necessary, on the contrary, to affirm that they were not there."[303] British Christian theologian and Methodist minister Frances Young adds depth to this discussion by noting, "It was the Greek-speaking Gentile converts who transformed Jesus, the Jewish Messiah of Palestine, into an incarnate divine being."[304] In the preface to the same book, p. ix, we read, "The writers of this book are convinced that another major theological development is called for in this last part of the twentieth century. The need arises from growing knowledge of Christian origins and involves a recognition that Jesus was (as he is presented in Acts 2/21) 'a man approved by God' for a special role within the divine purpose, and that the later conception of him as God incarnate, the Second Person of the Holy Trinity living a human life, is a mythological or poetic way of expressing his significance for us. This recognition is called for in the interests of truth, but it also has increasingly important practical implications for our relationship to the peoples of the other great world religions."[305]

In a poll carried out by London Weekend Television's weekly religion show, "Credo", 19 out of 31 bishops of the Anglican Church stated that Christians are not obligated to believe that Jesus Christ was God.[306] It is clear from the foregoing that it is not only Islam that denies and refutes Jesus' divinity and asserts that he was a servant of God, as well as a prophet and messenger; even biblical texts and many Christian theologians do as well.

The Divine Sonship

This doctrine, much like those previously discussed, is not in conformity with the teachings and sayings of Jesus, who is referred to in the New Testament as "servant of God". The Hebrew word for 'servant' was initially translated in the Septuagint, the earliest Greek translation of the Old Testament from the original Hebrew, as the Greek word **παῖς**,

---

1993), pp. 27-8.

[303] Charles Guignebert, *Manuel d'histoire ancienne du christianisme: les origins* (Paris: Alphonse Picard et fils, 1906), p. 224.

[304] Frances Young, 'Two Roots or a Tangled Mass', in *The Myth of God Incarnate*, 1st ed., ed. by John Hick (Phila., PA: The Westminster Press, 1977), p. 98.

[305] Ibid. 'Preface', p. ix.

[306] "Shock Survey of Anglican Bishops," *London Daily News,* UK, 25 June 1984.

جميع الحقوق محفوظة 00966552200985 All rights reserved

which carries the meanings of both "servant" and "child".[307] Over time, this evolved into **υἱός**, meaning "son".[308] However, in certain translations of the Bible, such as the King James Version (KJV), the original Hebrew word is translated as "son" when referring to Jesus, as seen in **Acts 3/13 (KJV)**: **"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus" (Acts 3/13)** and **Acts 3/26 (KJV)**: **"Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."** On the other hand, same word is translated as "servant" when used for someone else, like Jacob in **Luke 1/54**: **"He has helped His servant Israel,"** David in **Luke 1/69**: **"And has raised up a horn of salvation for us in the house of His servant David,"** and **Acts 4/25**: **"who by the mouth of Your servant David have said."** However, modern Bible translations, such as the New Revised Standard Version (NRSV) consistently render the word as "servant" even when referring to Christ.

A closer examination of ancient biblical manuscripts reveals that the expression "Son of God" does not exist in numerous places, indicating that it was a later interpolation. For instance, the phrase "Son of God", as it appears in **Mark 1/1**, is absent in in Codex Sinaiticus and was later omitted in several English Bible translations, including NIV, NASV, RSV, NRSV, and NCV. Concerning **Acts 8/37**, which includes the phrase "Son of God", the entire verse is missing in the earliest surviving manuscripts, such as Codex Sinaiticus, Codex Vaticanus, and Papyrus 45. Many English Bible translations, such as NET, ISV, GWT, ERV, GNT, CEV, CSB, NASB, BSB, ESV, NLT, NIV, and JB, omit this verse as well. Moreover, in place of "Son of God," many ancient Bible manuscripts, including Codex Sinaiticus, Codex Alexandrinus, Papyrus 5, and the Old Syriac manuscripts, use the phrase "God's Chosen One."[309]

---

[307] Benjamin G. Wright III, *Praise Israel for wisdom and instruction: Essays on Ben Sira and Wisdom, The Letter of Aristeas and the Septuagint* (Leiden, the Netherlands: Brill, 2008), p. 241.

[308] Gerhard Kittel writes, "Thus far there is no clear instance to support the view that in pre-Christian times Judaism used the title 'Son of God' for the Messiah. The Messiah is 'my son' in Ethiopian Enoch 105/2, but this verse was added later since it is not in Greek Enoch and has thus to be disregarded. The Latin of 4 Esr. 7/28; 13/32, 37, 52; 14/9 uses *filius meus* for the Messiah, but the Greek original is undoubtedly παῖς (*pais* – servant) corresponding to Hebrew עַבְדִּי (*abdi* – my servant). Thus, all the apocryphal references which might seem to testify to the Messianic title 'Son of God' fall to the ground." Source: *Theologisches Wörterbuch zum Neuen Testament* "*Theological Dictionary of the New Testament*", Vol. 8, translated & edited by G. W. Bromiley & G. Friedrich, electronic ed. (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1964), p. 361.

[309] For instance, regarding **John 1/34**, we find the phrase "God's Chosen One" instead of "Son of God" in certain ancient manuscripts, including Codex Sinaiticus and Papyrus 6. Some modern English Bible translations, like NIV, NLT, NHEB, and NET Bible faithfully render this alternative phrase as **"Yes, I have seen and I am the witness that he is the Chosen One of God."**

جميع الحقوق محفوظة
00966552200985
All rights reserved

Additionally, "Son of God" is also a misrepresentation of the phrase "the Holy One of God" in numerous places in ancient manuscripts like Codex Sinaiticus and Codex Vaticanus.[310] It is also a distorted translation of the phrase "Son of Man" in numerous places in ancient manuscripts. For example, in **John 9/35**, early manuscripts like Codex Sinaiticus, Codex Vaticanus, and Papyrus 75 read "Son of Man" instead of "Son of God." Furthermore, Bible translations often differ from each other. While some use the phrase "Son of God," others use "Son of Man" in the same verse. Similarly, they vary in the choice of phrases signifying divine sonship for the same incident. For example, the phrase "Son of God" in **Matthew 14/33** is entirely absent in **Mark 6/51** and **John 6/21**.

Furthermore, the phrase "Son of God" is used throughout the Bible to refer not only to Jesus but also to others, including Adam (**Luke 3/38**) and many of the prophets who preceded Jesus. This usage raises a compelling question: If **Hebrews 1/6** designates Jesus as God's firstborn Son, does that not also apply to other figures in the Bible? Consider **Exodus 4/22**, where Israel is referred to as God's firstborn Son: **"Thus says the Lord: 'Israel is My son, My firstborn.'"** In **Psalm 89/20-27**, the same title is attributed to David, **"I have found My servant David; with My holy oil I have anointed him… He shall cry to Me, 'You are my Father, my God, and the rock of my salvation.' Also I will make him My firstborn."** In this context, even if we disregard the fact that Adam was the father of all humanity, it raises the question of which of these four figures should be considered the firstborn Son of God: Jesus, Israel, Ephraim, or David?! In **1 Chronicles, 28/6**, Solomon is also described as the son of God: **"Now He said to me, 'It is your son Solomon who shall build My house and My courts; for I have chosen him to be My son, and I will be his Father.'"** Numerous other verses in the Bible support this perspective.

Evidence indicating that divine paternity is metaphorical and not exclusive to Christ can be found in **Deuteronomy 32/6**: **"Do you thus deal with the Lord, O foolish and unwise people? Is He not your Father, who bought you? Has He not made you and established you?"** Besides, those who declare God's oneness and submit to His will are metaphorically called "children of God": **"You are the children of the Lord your God; you shall not cut yourselves nor shave the front of your head for the dead" (Deuteronomy 14/1)**; **"Have we not all one Father? Has not one God created us?" (Malachi 2/10)**; **"You, O Lord, are our Father; Our Redeemer from Everlasting is Your name" (Isaiah 63/16)**. Jesus himself emphasized this concept, saying, **"Blessed are the peacemakers, for they shall be called sons of God" (Matthew 5/9)**; **"Love your enemies… that you may be sons of your Father in heaven" (Matthew 5/44-5)**. Even angels are referred to as such in **Luke 20/36**!

---

[310] For example, regarding **John 6/69**, we find the phrase "the Holy One of God" instead of "Son of God" in such early manuscripts as Codex Sinaiticus and Codex Vaticanus. Several modern English Bible translations, including NIV, NLT, ESV, BSB, NASB, LSB, and ISV, retain this original phrase, underscoring Jesus as the Holy One.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Collectively, these and numerous other biblical passages underscore a consistent theme: The term "son," even if hypothetically accepted within the Bible, is used metaphorically to represent those who have faith in God, earnestly seek His presence, and faithfully obey His divine will. This profound concept is corroborated by verses like **John 1/12**, which states, "**But as many as received Him, to them He gave the right to become children of God, to those who believe in His name,"** and **Romans 8/14**, which reads, **"For as many as are led by the Spirit of God, these are sons of God."** Furthermore, in **Mark 15/39**, we encounter the testimony of a centurion who, upon witnessing the alleged crucifixion of Jesus, exclaims, **"Truly this Man was the Son of God!"** However, it is crucial to recognize that the centurion's use of the term "son" aligns precisely with the previously explained metaphorical meaning, for he himself clarified the meaning of "Son of God" in the very same context by saying, **"Certainly this was a righteous Man!" (Luke 23/47)**. Thus, according to the New Testament itself, the phrase "Son of God" essentially signifies a "righteous person." This understanding is reinforced by Jesus' himself, as recorded in **Matthew 5/44-45**: **"Love your enemies… that you may be sons of your Father in heaven."** This notion is echoed in various verses like, **"Blessed are the peacemakers, for they shall be called sons of God" (Matthew 5/9)**, **"For as many as are led by the Spirit of God, these are sons of God" (Romans 8/14)**, and **"Do all things without complaining and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world" (Philippians 2 /14-15)**. Moreover, Paul refers to himself in **1 Thessalonians 3/11** as **"our God and Father Himself."** Would Paul, then, also be considered 'God'?! In **Ephesians 4/6**, he also asserts, **"one God and Father of all, who is above all." 1 John 3 /1-2** also reinforces this concept: **"Behold what manner of love the Father has given to us, that we should be called children of God. And that is what we are! The reason the world does not know us is that it did not know Him. Beloved, we are now children of God."**

The preceding discussion makes it evident that when the New Testament employs the phrase "son of God" for Christ, it does so with the same meaning as when applied to Adam, Israel, Ephraim, David, Solomon, the angels, and indeed, countless other people. Just as the Gospel uses the term "son" metaphorically for the righteous, it similarly employs it metaphorically when describing the wicked and sinners. For instance, in **John 8/44**, Jesus accuses certain individuals, saying, **"You are of your father the devil, and the desires of your father you want to do." Acts 13/10** also labels Elymas the sorcerer as **"son of the devil"** due to his deceitful claims of being a prophet. Numerous examples throughout the Bible illustrate the metaphorical use of "son" and "children," including but not limited to, phrases such as:

جميع الحقوق محفوظة
00966552200985
All rights reserved

"In this the children of God and the children of the devil are manifest" (1 John 3/10), **"You are all sons of light and sons of the day" (1 Thessalonians 5/5)**, **"son of peace" (Luke 10/6)**, **"the son of perdition" (John 17/12)**, **"son of hell" (Matthew 23/15)**, **"the son of wickedness" (Psalm 89/22)**, and **"the sons of disobedience" (Colossians 3/6)**. Also, just as the Bible refers to Jesus as the **"Son of the Most High God" (Mark 5/7)**, it also designates the judges of Israel as **"children of the Most High" (Psalm 82/6)** and Jesus' disciples as **"sons of the Most High" (Luke 6/35)**.

Matthew tended to exaggerate and embellish details, as was his usual practice,[311] for he deviated from both **Mark 8/29**, which served as his source, and **Luke 9/20**. When we examine the accounts of Luke and Mark, we discover that Peter addressed Jesus with the words "You are the Messiah." However, in Matthew's rendition of the same statement, he included the additional words "the Son of the Living God," as found in **Matthew 16/16**, **"You are the Christ, the Son of the living God."** Interestingly, this assertion finds a parallel in Hosea's declaration concerning the Children of Israel: **"You are sons of the living God" (Hosea 1/10)**. This means that he phrases "son" and "children" of God in this context clearly refer to those who dutifully obey God's commands.

A careful analysis of these passages leaves no doubt regarding the meaning that Jesus assigned to the word "son". Therefore, in view of this, there can be no justification whatsoever to regard Jesus as the son of God in an exclusive and unique sense as most Christians do today. When Jesus used the phrase "son of God", it carried the same meaning as when applied to Adam, Israel, David, and Solomon. Interestingly, the Bible attributes the title "son of God" to Jesus 13 times, while it labels him "son of man" 83 times. It is noteworthy that the Gospels' writers not only refer to Jesus as the "son of God" but also assign various other titles to him, such as

---

[311] To illustrate these discrepancies, let us consider just three examples: in **Mark 5/2** Jesus meets a demon-possessed man, but in the parallel story in **Matthew 8/28**, Matthew states that there were not just one but two demon-possessed men present. Similarly, in **Mark 10/46**, as Jesus departs from Jericho to Jerusalem, we read that one blind man named Bartimaeus meets him. However, in **Matthew 20/30**, the account mentions that Christ encountered two blind men on his way from Jericho. Another instance occurs in **Mark 7/31-37**, where Jesus heals a man near the Sea of Galilee who was deaf and could hardly speak. In contrast, **Matthew 15/29-31** describes the scene with even greater magnitude, stating that **"great crowds came to him, bringing the lame, the blind, the crippled, the mute and many others, and laid them at his feet; and he healed them."**

00966552200985 All rights reserved

"the son of David" (Matthew 1/1), **"the son of Joseph" (Luke 3/23)**, **"the carpenter's son" (Matthew 13/55)**, **"child of the Holy Spirit" (Matthew 1/18)**, and **"a son of Abraham" (Luke 19/9)**. Mark accurately designates him as **"the Son of Mary" (Mark 6/3)**, revealing his direct lineage.

Besides, according to the New Testament itself, the title "Son of God" is not exclusive to Jesus, and he never declared himself as "the Son of God" in the first person, except for one instance in **John 10/36**. In contrast, he referred to himself as the "son of man" on 82 occasions![312] Even the statement in **John 10/36** was falsely attributed to Jesus by the author or one of the scribes of the Gospel of John, composed between 95 CE and 125 CE. It is interesting to note that the first person to give the title 'Son of God' to Jesus was the Devil, as seen in **Matthew 4/3** and **Luke 4/9**, where the Devil challenges Jesus, saying, **"If you are God's Son, order these stones to turn into bread"** and **"If you are the Son of God, throw Yourself down from here."** Subsequently, other devils echoed this title, as found in passages like **Matthew 8/29: "And suddenly they cried out, saying, "What have we to do with you, Jesus, you Son of God?"**, **Mark 3/11: "and the unclean spirits, whenever they saw him, fell down before him and cried out, saying, 'You are the Son of God.'"**, and **Luke 4/41: "And devils also came out of many, crying out, and saying, You are Christ the Son of God."**

The Qur'ān 2/116 emphatically and unequivocally rejects the concept of divine sonship, stating, **"They say, 'Allāh has a son.' No, indeed! High above is He above the falsehoods they utter! To Him belongs all that is in the heavens and the earth. All are in total submission to Him."** This idea, attributing a son to God, would inherently challenge the perfection of God and suggest His dependence on another being. Such a notion is far removed from the truth.

جميع الحقوق محفوظة
00966552200985
All rights reserved

[312] Examples include: **"The Son of Man indeed goes just as it is written of him" (Mark 14/21)**; **"For as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation" (Luke 11/30)**; and **"Now I say to you, everyone who confesses me before people, the Son of Man will also confess him before the angels of God" (Luke 12/8)**. The fact that **Acts 23/19** informs us that **"God is not a human being who speaks falsely, nor a mortal, who feels regret" (NAB)** clearly proves that Jesus is not God, nor even a god, since he is merely the Son of Man, as the aforesaid passages indicate.

The Original Sin

According to the explanation of this dogma, Adam sinned when he disobeyed God by eating from the forbidden tree of the knowledge of good from evil, as in **Genesis 2/17**.[313] 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. 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. As expressed by Paul, **"And without shedding of blood there is no remission" (Hebrews 9/22)**.[314] This blood, however, 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 savior![315] Moreover, everyone is condemned to suffer eternally in Hellfire because of their inherent sinful nature unless they accept Jesus' atonement for their sins through his sacrificial 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) he conviction that Jesus, by his crucifixion, paid the price for humanity's sins, with salvation being exclusively available to those who believe in his vicarious sacrifice.[316]

Regarding the first part, Rev. J. F. de Groot writes, "Scripture teaches us that Adam's sin passed unto all men (our Blessed lady exempted). For in the words of St. Paul: 'For as by one man's [i.e., Adams'] disobedience many were made sinners, so also by one Man's [i.e., Jesus'] obedience many will be made righteous.'"[317] These words make it plain that all people have inherited Adam's sin. Like many other Christian beliefs, the doctrine of "inherited sin" finds no support in the words of Jesus or of the prophets who came before him, who all taught that every man is accountable for his own actions and that children will not be punished for the sin of their parents. No human being is born sinful, and Jesus himself regarded children as innocent and pure, not born in sin. When the disciples rebuked those who brought the children to him, he **"was greatly displeased and said to them, 'Let the little children come to me, and do not forbid them; for of such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it'" (Mark 10/14-15)**.

---

[313] It is therefore fitting to ask: Why would Adam be punished for such a sin if he did not know right from wrong?

[314] This very text is in contradiction with other biblical texts which state that atonement could be through the offering of flour as in **Leviticus 5/11**, money as in **Exodus 30/15**, and **"ornaments of gold" (Numbers 31/50)**.

[315] **Isaiah 43/11** reads, **"I, even I, am the Lord, and besides Me there is no savior."** This verse clearly states that God is the only savior.

[316] If belief in the crucifixion of Jesus is the only way to salvation for those living in his time and those who believe in him afterward, what would be the case of the sinners who died before Jesus and never had the chance to know him or believe in the crucifixion?!

[317] De Groot, *Catholic Teaching,* p. 140. The biblical reference here is Romans 5/18-19.

جميع الحقوق محفوظة 00966552200985 All rights reserved

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 a person sinful at birth. How unreasonable and hardhearted a person can become by believing in the dogma of inherited sin, as shown by the theological dictum of Saint Augustine that all unbaptized infants are doomed to burn in Hell for all eternity?! Until recently, unbaptized infants were not buried in consecrated grounds in Christendom because they were believed to have died in "original sin".

Islam condemns and rejects the dogma of Original Sin and views children as inherently pure and sinless at birth. According to Islam, sin is not inherited but is acquired through actions—by doing what one should not and failing to do what one should.

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. Australian Baptist missionary and apologetic Rev. William Goldsack (1871-1957), 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?"[318] This view shows complete ignorance of God's justice. God is not a mere judge or king. He is, as the Qur'ān describes Him, **"the Most Gracious, the Most Merciful" (1/3)**. He is not only Just but also Most Merciful and Forgiving: **"May God forgive you. He is the Most Merciful of those who show mercy" (12/92)**.

In Islam, if a person shows true repentance, having a real urge to conquer the evil within himself, Almighty God will certainly 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 has repented and reformed himself, is a sign of vengeance, not justice. By the same token, forgiving a person after punishing him, or after inflicting punishment on someone else instead, cannot be considered forgiveness by any stretch of the imagination.

The God we worship is a God of mercy. If He prescribes a law and demands obedience, this will not be for His own benefit but rather for the benefit of mankind. Besides, if He punishes a person for his sins, He does not do so for His own satisfaction or compensation, as the Christian dogma proclaims, but to curb evil and purify the sinner. God forgives the faults and sins of those who turn away from their sins and mend their ways, without punishing them or inflicting punishment on others on their behalf; and this is not contrary to God's justice. God says in the Qur'ān, **"Your Lord has taken it upon Himself to show mercy. If anyone of you commits a sin in ignorance and then repents and mends his ways, you will find Him All-Forgiving, All-Merciful" (6/54)**.

[318] Goldsack, *The Atonement*, p. 5.

جميع الحقوق محفوظة
00966552200985
All rights reserved

The third part of the Christian doctrine of atonement centers on the idea that Jesus, through his alleged crucifixion at Calvary, bore the penalty for both original sin and other sins, and that salvation hinges on one's faith in the redemptive power of his blood. As J. F. de Groot articulates, "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."[319] However, this doctrine not only questions God's mercy but also His sense of justice.[320] Demanding a blood payment as a prerequisite for forgiveness seems devoid of compassion and inherently unjust. Moreover, punishing an innocent person for the transgressions of others represents the epitome of injustice. Numerous arguments have been presented to challenge the validity of the belief in atonement and crucifixion, and here are just a few of them:

First: The dogma of the crucifixion of Jesus Christ to atone for the original sin is based on a flawed foundation, and anything built on a flawed foundation is itself flawed. The idea that Adam's sin was passed on to his offspring contradicts the verses in the Torah which, according to the New Testament, Jesus came not to destroy but to fulfill. For example, in **Deuteronomy 24/16** we read, **"Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; a person shall be put to death for his own sin"**. In **Ezekiel 18/20** we also find, **"The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself."** According to **Matthew 16/27**, Jesus himself said, **"Then He [God] will repay each according to his works."** This is in agreement with **the Qur'ān** which asserts **"that no soul burdened with sin will bear another's burden, that man will have nothing but what he strives for, and that his striving will soon be seen" (53/38-40)**.

جميع الحقوق محفوظة
00966552200985
All rights reserved

[319] De Groot, *Catholic Teaching,* p. 162.

[320] An interesting question arises here: Was Adam's remorse and repentance, his expulsion from Paradise, the Great Flood, and the numerous sacrifices made to God not a price enough for salvation? What about the sins that are far more horrendous than Adam's eating of the tree? And how could this mystery of salvation have remained unknown to all the prophets only to be later discovered by the Church?

Second: According to **Genesis 5/5**, **"the days that Adam lived were nine hundred and thirty years; and he died."** This proves the falsehood of **Genesis 2/17**, which states, **"for in the day that you eat of it you shall surely die,"** because this did not occur. This also indicates that Adam repented of his sin and sought forgiveness, undertook his religious duties, and God pardoned him. **Ezekiel 18/21-22** states, **"But if a wicked man**[321] **turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die. None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live."** Therefore, because Adam and his wife "lived", they must have "turned from all the sins they had committed." This means that the original sin was not inherited, and thus there was no reason for Jesus to die for the sins of anyone. This fact is in total agreement with the Qur'ān, which states, **"Adam disobeyed his Lord and fell into error. But then his Lord chose him for His grace, accepted his repentance and guided him" (20/121-122)**.

Third: According to the Bible itself, it is not correct to say that Jesus had come to die willingly and deliberately for the sins of mankind. We read in the Bible that he did not wish to die on the cross and that when he learned that his enemies were plotting against his life, he declared, **"My soul is exceedingly sorrowful, even to death" (Mark 14/34)**. After that, he prayed to God, saying, **"Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will" (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 out with a loud voice, saying, '*Eloi, Eloi, lama sabachthani?*' which is translated, 'My God, My God, why have You 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.

جميع الحقوق محفوظة
00966552200985
All rights reserved

[321] If a wicked person's sins are forgiven once he repents and turns to God, wouldn't such a righteous person as Adam, peace be upon him, have more right to have his sin forgiven after seeking God's forgiveness?!

Fifth: According to **Mark 14/50** and **Matthew 26/56**, the crucifixion was not witnessed by any of the disciples of Jesus as **"they all forsook him and fled."**[322] Also, none of the Gospel and Epistle writers witnessed the crucifixion; in other words, there were no credible eyewitnesses. Thus, the sources of the story are doubtful, especially considering that the Canonical Gospels themselves differ as to the exact details of the crucifixion from beginning to end.

Sixth: The idea that the 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 God's will as revealed to us by the prophets. Furthermore, when Jesus was asked about the way to eternal life, his reply was not to believe in him as the savior through the shedding of his blood. Instead, it was: **"If you want to enter into life, keep the commandments" (Matthew 19/17)**. That is, obey God's law.

The Christian scheme of salvation is not only morally and rationally unsound but also contradicts the words of Jesus, who came to rescue people 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 prophets before him. He never said that he came to take the punishment for humanity's sins. 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 incomprehensible that the Bible goes to the extreme and abuses Jesus by making him a curse. Paul told the Galatian believers, **"Christ has redeemed us from the curse of the law, having become a curse for us, for it is written, 'Cursed is everyone who hangs on a tree'" (Galatians 3/13)**.

جميع الحقوق محفوظة
00966552200985
All rights reserved

[322]The fact that we ought to think very highly of Jesus' disciples leaves us with two options: either this text is another interpolation and was not part of the original text, or the disciples fled when they realized the person to be crucified was not Jesus but rather his lookalike. According to the Gospels, Christ was betrayed for 30 pieces of silver by his treasurer! However, Ibn Kathir, in his Qur'ānic exegesis (the Qur'ān 4/157) and others assert that the disciple who allegedly betrayed Christ did not actually do so; instead, he sacrificed himself for Christ. After he had heard Christ say, "Who volunteers to have my likeness cast upon him, and he will be my companion in Heaven?" that disciple expressed his willingness to do so, and so it was. Such a selfless act is indeed worthy of Jesus' disciples.

The doctrine of atonement likewise originated from ancient pagan religions. According to Arthur Findlay in *Rock of Truth,* there are sixteen 'pagan saviors' believed by their followers to have lived and died for the sins of the world. These include Osiris (Egypt, 1700 BC), Bel (Babylon, 1200 BC), Krishna (India, 1000 BC), Andhra (Tibet, 725 BC), Buddha (China, 560 BC), Prometheus (Greece, 547 BC), and Mithra (Persia, 400 BC).[323] The doctrine of atonement not only challenges rational thinking but also, some argue, promotes a troubling attitude where people might neglect virtuous deeds and even engage in wrongful acts 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 apart from the deeds of the law" (Romans 3/28)**. He even claimed that Abraham's deeds were of no benefit to him: **"For if Abraham was justified by works, he has something to boast about, but not before God" (Romans 4/2)**. It was thus Paul who made faith in Christ's crucifixion the sole path to salvation. This raises questions about the potential consequences of such a belief on humanity, for what would the state of mankind, then, be if people were to believe in this concept?! The answer to Paul's claim was made by Jesus himself: **"Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven" (Matthew 5/19)**.

Islam vehemently rejects the doctrine of atonement, asserting that the forgiveness of sins can only be attained through the grace of God, sincere repentance, and a committed effort to abstain from wrongdoing while engaging in virtuous actions. Furthermore, if the sins committed involve infringing on the rights of others, restitution must be made to the rightful owners, and forgiveness should be sought whenever possible.

The Qur'ān assures salvation to those who both profess God's oneness and engage in virtuous deeds. It proclaims, **"Those who submit themselves to God and act righteously will be rewarded by their Lord: they will have nothing to fear, nor will they grieve" (2/112)**; **"Say [Prophet], 'I am but a human being like you. It has been revealed to me that your God is only One God, so whoever hopes to meet his Lord should do righteous deeds and worship none besides his Lord'" (18/110)**. In a similar vein, James' Epistles align with these principles and commandments, underscoring the significance of both faith and deeds. James questions, **"What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?" (James 2/14)**. He goes on to assert that faith, in association with works, is devoid of life: **"Thus also faith by itself, if it does not have works, is dead" (James 2/17)**.

---

[323] Arthur Findlay, *The Rock of Truth*, 22nd ed. (London: The Headquarters Publishing Company, 1986), p. 45.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Christianity's Deviation from Christ's Message and Its Contribution to the Emergence of Atheism

Atheism began to gain traction in Christian societies, especially Western Europe, during the 18th-century Enlightenment for several reasons. The Church's injustices, its exploitation and subjugation of common people in the name of God tarnished its image. Its corruption and suppression of scientific progress, alongside conflicts between Christian beliefs and reason[324] eroded its credibility. Moreover, the arrival of industrialization, coupled with the subsequent expansion of modern sciences, further fueled the decline in religious faith. This shift occurred against the backdrop of the Church's historical resistance to unfettered scientific exploration and its persecution of pioneering scientists.[325] As a result, many individuals found themselves increasingly drawn to the wonders of the material world while harboring a growing aversion to the tenets of the Christian faith.

---

[324] This does not mean, however, that atheism inherently prescribes a better view of reason, as it only feeds on tenuous sophistries, questions the basic rational principles, and conflicts with generally accepted rules and standards.

[325] The Church has, in certain periods of its history, diverged from the merciful teachings of Jesus and deviated from the traditional practices of his early followers whom the Qur'ān (57/27), describes as having been endowed with compassion and mercy merciful (Al-Hadid: 27), subjected scientists to cruel persecution in Medieval Europe in the sixteenth century, and suppressed free scientific inquiry and empirical research so that it would continue to lead and have full control of the masses. This gave rise to a new order, the conflict between science and religion, and led to a rebellion against the Church and thereby religion in general. there have been historical instances of conflicts between scientific discoveries and religious beliefs in the Western world. This, however, was a western experience that does not apply to the case of Islam which has a long history of honoring scientists and scholars. The Church sentenced to death theologian and physician Michael Servetus (1511–1553), whom it declared a heretic after he became the first medical scientist to accurately describe the human body's blood circulation system, thus challenging the Church on numerous points of theology; tried and persecuted mathematician and astronomer Nicolaus Copernicus (1473–1543) for formulating a model of the universe that placed the Sun rather than Earth at its center; condemned and banned the writings and books of Giordano Bruno (1548–1600) and executed him by burning at the stake for his cosmological views which it regarded as heresy in matters of dogmatic theology; tried and persecuted Galileo (1564–1642), a proponent of the Copernican view of the universe, for supporting and offering evidence for his heliocentric view, among other experiments and observations he made. Thousands of scientific manuscripts that conflicted with the dogmas of the Church, including Arabic ones, were burned (Cardinal Francisco Jiménez (1436–1517) alone condemned to the flames in the squares of Granada eighty thousand such manuscripts). The Spanish Inquisition executed, in total, some 31,912 'heretics' between 1480 and 1808. As dogmas of the Church enforced daunting barriers to free enquiry and scientific progress, an elite intellectual class that emphasized human beings' capacity to reason emerged on the scene and consciously sought to displace the Church establishment they saw as standing in their way, thus further eroding the Church's authority. This eventually led to the scientific revolution and the formal separation of church and state in Western Europe. For a serious discussion of this subject, see, Andrew Dickson White's eye-opening book, *A History of the Warfare of Science with Theology in Christendom*.

جميع الحقوق محفوظة 00966552200985 All rights reserved

Furthermore, as material prosperity accumulates and people attain a certain level of it, a natural tendency often emerges—people can become arrogant, falling into the false belief of self-sufficiency and often disregarding God altogether. The Qur'ān poignantly captures this human trait with the verse, **"No indeed! Man transgresses all bounds when he thinks himself self-sufficient!" (96/6-7)**. However, in times of fear and great adversity, they readily acknowledge their vulnerability and turn to divine assistance. The Qur'ān beautifully illustrates this phenomenon: **"It is He who enables you to travel by land and sea. When you embark, and as the ships set sail, while the passengers rejoice at a favorable wind, a raging tempestuous wind overtakes them and the waves come upon them from every side, and they believe they are encompassed [by death], they sincerely call upon God, saying, 'If You save us from this, we will truly be thankful. But when He saves them, they transgress in the land unjustly. Mankind, your rebellion is only against yourselves. [You care only for] the enjoyment of this present life, then you will return to Us and We will inform you of what you have done" (10/22-23)**. Thus, times of extreme stress or fear, such as during war, do not provide fertile ground for the proliferation of atheism. As succinctly put by American President Dwight D. Eisenhower, "There are no atheists in foxholes."[326]

People's inherent inclination to indulge in their desires and their natural aversion to rules and restrictions that curb these desires played a role in the emergence of atheism. This shift occurred despite the clear declaration by Paul that all aspects of the Law had been abolished, with a strong emphasis on salvation through God's grace and faith in Jesus Christ, rather than salvation through strict adherence to the Law. People's desire to avoid suffering even the slightest pangs of conscience and ridding themselves of the fear of facing eschatological punishment also led some to break away from religion altogether and fall into atheism. Instances of hypocrisy or moral failings within religious institutions or among religious leaders also eroded many people's trust in the faith and its teachings.

Scandals within religious organizations also caused disillusionment among many Christians and led some to question or even leave their faith. These scandals took various forms, including financial improprieties, sexual misconduct by clergy or leaders, theological disputes, and issues related to the handling of abuse allegations. Scandals eroded trust in religious institutions and leaders. Christians often turned to their faith and religious leaders for moral guidance and ethical principles. When they found that the leaders they once respected had engaged in unethical or criminal behavior and were implicated in wrongdoing, they questioned the values and teachings of their faith.

---

[326] Proceedings of the 95th National Convention of the American Legion, 113th Congress, 2nd Session, Houston, Texas, 23-29 August 2013 (Washington: U.S. Government Printing Office, 2014), p. 135.

جميع الحقوق محفوظة
00966552200985
All rights reserved

The shift from Christianity to atheism was also influenced by the translation and widespread availability of the Bible. This accessibility granted both laypeople and scholars the opportunity to explore the scriptures, uncovering numerous falsehoods, erroneous doctrines, superstitions, contradictions, and scientific and historical inaccuracies that had been concealed for centuries and known only to the clergy.

Another significant factor in people's decision to leave Christianity was the doctrine of original sin, redemption, and atonement. This doctrine plays a pivotal role in addressing the age-old philosophical conundrum of "the problem of evil and suffering." Christianity asserts that Jesus came to save humanity from the original sin committed by Adam, believed to be the root of all evil and human sinfulness in the world. According to Christian Scripture, Jesus' crucifixion served as an atonement for this original sin, with the underlying assumption that this sacrifice should lead to the eradication of evil from the world. However, the persistence of evil in the world despite Jesus' redemptive work and atoning sacrifice has caused many to question the validity of these core Christian doctrines. This revelation came as a profound shock to adherents of Christianity, prompting a significant number of them to abandon their faith altogether and embrace atheism.

Some people abandoned their Christian beliefs and embraced atheism due to the incomplete and one-sided portrayal of God presented by many churches. These institutions often emphasize God solely as a God of Love[327] while neglecting His other essential attributes, such as wisdom, justice, and power. This perspective contrasts with the Islamic view, which acknowledges that God possesses both attributes of beauty, like love, mercy, compassion, and forgiveness, as well as attributes of majesty and magnificence, such as immense power and strength, among many other attributes. In Islam, it is firmly held that God is All-Wise, and His actions consistently reflect justice, wisdom, love, and mercy. This comprehensive perspective on God's attributes in Islam avoids the selective affirmation of certain attributes to suit personal preferences. The Qur'ān itself emphasizes the multiplicity of God's attributes, declaring, **"Tell My servants that I am the All-forgiving, the All-compassionate, and that My punishment is truly painful" (15/49-50)**. Furthermore, the concept of evil is understood in Islam as stemming from humanity's misuse of the free will bestowed upon them by God.

---

[327] The Bible also contains many passages that describe Him as a bloodthirsty, violent, vengeful, tyrant god who deceives and humiliates His enemies. The following are just a few examples: **"He is our LORD, a strong and mighty warrior" (Psalm 24/8-CEV)**; **"The LORD has avenged him of his enemies" (2 Samuel 18/19)**; **"God will hear and humiliate them" (Psalm 55:19-NASB)**; **"He will be a master of deception and will become arrogant; He will destroy many without warning" (Daniel 8/24-25)**.

00966552200985 All rights reserved

The Qur'ān makes it clear that misfortune often results from human actions: **"Whatever misfortune befalls you is the outcome of your own deeds, yet He overlooks many [of your sins] "42/30)**; **"Corruption has appeared on land and sea as a result of people's actions, so He will make them taste [the consequences of] some of their actions, so that they may return [to the right path]" (30/41)**.

In addition, certain dogmas within the Christian faith are bound to encourage atheism. These dogmas depict God as helpless and oppressive—a God who, through incarnation, became flesh and was subjected to humiliation and insult. They also portray an unjust God who imposed the guilt and condemnation of original sin on all of Adam's descendants, despite their innocence. This theology further suggests that God showed no compassion for His innocent "son," whom He allegedly sent down to be crucified for a sin he did not commit, rather than forgiving Adam for his transgression. Such beliefs can conflict with reason and common sense, leading some to question and ultimately reject Christianity.

Incidentally, diminishing the significance of God by asserting His incarnation in human form played a pivotal role in leading many Christians, including individuals like renowned British philosopher Anthony Flew, toward atheism. Similarly, the elevation of humans beyond their inherent human nature and their worship, along with the veneration of other creatures, has caused religions to erode and lose followers to atheism. This trend is observed even among highly educated individuals, such as scientists, inventors, and intellectuals from diverse religious backgrounds. They often view the act of worshiping a fellow human being, be it Jesus, Buddha,[328] or Krishna, as beneath their elevated intellectual standing. This sentiment extends to the worship of animals like cows, monkeys, mice, and other creatures. In contrast, the genuine teachings of Islam stand apart by strictly prohibiting the ascription of divine attributes to any creature, no matter how highly esteemed they may be. Instead, Islam emphasizes the worship of the One True God, the Lord recognized by figures like Noah, Abraham, Moses, Jesus, Muḥammad, and all other prophets throughout history.

In addition to the factors discussed earlier, the perceived decline in recent times[329] in the commitment of Muslims, who are the true

---

[328] Buddha, born c. 586 BC, did not claim divinity for himself, and Buddhists are at variance concerning him, with some deifying him and others denying his divinity. His first written teachings were committed to writing some 500 years after his death, contrary to the Qur'ān, which was meticulously preserved and written during Prophet Muḥammad's lifetime.

[329] Islam introduced the longest surviving civilization in world history, which continued without the least interruption for 1,200 years. Islam as a religion gave rise to the Islamic civilization. Indeed, it is the only religion that established a civilization, whereas other religions were adopted and embraced by

00966552200985
All rights reserved

adherents of Christ and recipients of the final divine revelation, has played a role in their challenges in drawing new converts to Islam. This struggle arises from their failure to consistently embody the core values and teachings of their faith which covers all aspects of life through their actions. Some potential converts opt not to embrace Islam due to their negative perceptions, which have developed as a result of negative encounters with individuals who identify as Muslims but do not exemplify the faith's principles. This tainted view of Islam understandably affects their willingness to convert. On another front, there are individuals who hesitate to convert because they observe a weakening of religious identity and practice within certain Muslim-majority countries. This decline can be attributed to a complex interplay of factors, including political instability, socioeconomic hardships, and the pervasive influence of cultural norms. These multifaceted challenges within Muslim-majority societies further complicate the task of attracting new adherents to the faith.

The fact that many individuals in the Christian world abandoned their faith did not necessarily lead to an improvement in the overall situation. In the past, the Church had waged a relentless battle against science and

---

civilizations. For instance, while the Western civilization adopted Christianity, the Indian civilization adopted Hinduism. Ashoka, the third Mauryan Emperor of Magadha in the Indian subcontinent from c. 268 to 232 BCE, converted to Buddhism and spread it. When Muslims entered Constantinople in 1453 CE, the dark Middle Ages in Europe came to an end. If you were to sit in the Library of Congress's main reading room and gaze upward, you would see the beautiful domed ceiling with Islam being portrayed as a figure standing next to an alembic with a banner reading "Physics," representing the contributions of Islamic civilization to the world. Indeed, Islamic civilization made significant advancements in fields such as medicine, optics, algebra, and astronomy, which had a lasting impact on global knowledge and influenced subsequent European scholarship during the Renaissance. American geographer and historian Jared Mason Diamond writes, "In the Middle Ages the flow of technology was overwhelmingly from Islam to Europe, rather than from Europe to Islam as it is today. Only after around A.D. 1500 did the net direction of flow begin to reverse." See Jared M. Diamond, *Guns, Germs and Steel: the fact of Human Societies* (New York, NY: W. W. Norton & Company Inc., 1999), p. 253. When Muslims properly practiced their religion, Islam was a world power and Islamic civilization remained the world leader in virtually every field of science from at least 800-1300 CE. As American author James Albert Michener, rightly said, "Many Westerners, accustomed by their history books to believe that Muslims were barbarous infidels, find it difficult to comprehend how profoundly our intellectual life has been influenced by Muslim scholars in the fields of science, medicine, mathematics geography and philosophy." See James Albert Michener, "Islam: The Misunderstood religion," *Reader's Digest,* May 1955, pp. 67-75.

00966552200985 All rights reserved

scientists in the name of religion.[330] However, when secularist and atheistic regimes came to power, they often followed a similar pattern as their religious predecessors. In many cases, they even escalated their acts of violence against opponents in the name of atheistic ideologies, launching campaigns against religious institutions and practitioners as part of their efforts to establish secular and atheistic states. For instance, in the Soviet Union, under the leadership of Joseph Stalin, numerous churches, mosques, synagogues, and monasteries were shuttered, and religious leaders frequently faced arrests, imprisonment, or execution. This persecution affected not only Christians but also Muslims, Jews, and various other religious groups. Similarly, during China's Cultural Revolution from 1966 to 1976, religious practices and institutions, including temples, churches, and mosques, became targets. Religious practitioners were persecuted, and religious texts and artifacts were systematically destroyed. The Khmer Rouge regime in Cambodia, officially atheist, targeted Buddhist monks and religious practitioners, among others. Monasteries were forcibly closed, and many monks endured persecution and violence. In Albania, under the leadership of Enver Hoxha, the state officially adopted atheism, leading to the suppression of religious institutions. Churches and mosques were shut down, and religious individuals faced persecution and execution. In essence, the shift away from religious faith in certain regions did not necessarily lead to an era of improved tolerance or peace, as atheist regimes often displayed similar or even more extreme forms of repression against religion and its practitioners.

---

[330] Islam has a rich history of promoting scientific inquiry and honoring scientists. This tradition is rooted in the Quran and the Prophet's traditions, as well as the broader Islamic culture and history. The Quran encourages the pursuit of knowledge in numerous verses. and often refers to the natural world as "signs" of God and encourages people to study and reflect on these signs as a means of understanding God's creation. Muslim scholars have reached a consensus on the value of knowledge and the importance of acquiring it, as it is a means to deepen one's faith and understanding of God's creation. During the Islamic Golden Age (which corresponds to era known in the West as the Dark Middle Ages), Islamic civilization established universities and educational institutions, such as the House of Wisdom in Baghdad, where scholars engaged in research and scholarly pursuits. Muslim scholars not only played a crucial role in preserving and translating classical Greek, Roman, and Indian texts into Arabic, which helped transmit knowledge from antiquity to the medieval period and beyond, but also made significant contributions to various scientific fields, including astronomy, astrophysics, mathematics, medicine, logic, geography, optics, architecture, and engineering. These are just a few examples of the many contributions made by Muslim scholars and thinkers to various fields of knowledge, which had a lasting impact on world civilization and continue to be studied and appreciated today.

جميع الحقوق محفوظة
00966552200985
All rights reserved

In addition to their persecution of religious institutions, these atheistic communist regimes also implemented purges and repressive measures against scientists, scholars, and intellectuals who refused to adhere to state-sponsored scientific or ideological doctrines. Many instances arose where scientists faced professional challenges if their research conflicted with the prevailing state ideology. A striking example is the Great Purge (1936-1938) orchestrated by Joseph Stalin, during which thousands of individuals, including scholars and scientists, were arrested, executed, or sent to labor camps. This tragic episode illustrates the extent of state control over intellectual pursuits. Similar patterns of repression unfolded in other communist regimes, including North Korea, Cambodia under the Khmer Rouge, and East Germany.

Moreover, some leaders in the 20th century who identified as atheists or promoted atheistic ideologies presided over some of the bloodiest campaigns in human history, resulting in significant violence and egregious human rights abuses. An illustrative case is the reign of terror led by the atheist Cambodian dictator Pol Pot from 1975 to 1979. During this period, he orchestrated a horrific massacre through torture and widespread famine, claiming the lives of approximately one-fourth of Cambodia's total population.[331] Thousands were forcibly displaced from their homes, either sent to labor camps where they suffered starvation or made to dig mass graves, reminiscent of the Nazi regime, and buried alive in what became known as "the killing fields." The atheist dictator even declared his willingness to annihilate all fifty million of Vietnam's inhabitants and sacrifice two million Cambodians in the process.[332] This grim chapter in history serves as a stark reminder that the influence of atheistic ideologies did not immunize some leaders from committing heinous acts of violence and repression on an unprecedented scale.

Mao Zedong, a totalitarian atheist dictator, presided over a leadership marked by a litany of atrocities and policies that inflicted immense suffering and caused the deaths of millions. One particularly grim episode associated with his rule was the Great Leap Forward, which ignited the Great Famine from 1959 to 1961. Historian Frank Dikötter sheds light on the harrowing consequences, stating, "During the time that Mao was enforcing the Great Leap Forward in 1958 in an effort to catch up with the economy of the Western world, he was responsible for overseeing one of the worst catastrophes the world has ever known. At least 45 million people were worked, starved, or beaten to death in China over four years

---

[331] "The Demographic Analysis of Mortality Crises: The Case of Cambodia," in H. Reed and C. Kelley (Eds.) *Forced Migration and Mortality*, Washington, D.C.: National Academy Press. March 2001, p. 102.

[332] Stephen J. Morris, *Why Vietnam Invaded Cambodia* (Stanford, CA.: Stanford University Press, 1999), p. 104.

جميع الحقوق محفوظة
00966552200985
All rights reserved

from 1958 to 1962."[333] Some estimates even go as high as 70 million.[334]

These are just a few glaring examples that underscore the grim outcomes that can emerge when atheism takes center stage. When examining various instances of anti-religious or nonreligious regimes, a compelling case can be made that the suppression of religion in favor of atheism or state secularism often leads to dire consequences: corruption, inequality, poverty, suicide, injustice, and a host of other societal, economic, and political maladies tend to proliferate.

Despite the historical record of atheist regimes perpetrating massacres, genocides, ethnic cleansing, mass killings, and merciless persecutions, atheists sometimes manipulate facts and figures to fit their ideological agendas. They often spread misinformation that religion is the primary cause of wars, whereas an objective analysis of history reveals quite the opposite. Of the 1,763 recorded wars documented by historians Charles Phillips and Alan Axelrod in their *Encyclopedia of Wars*, only 121, or 6.87%, are attributed to religious causes.[335] Notably, the two world wars, the deadliest conflicts in human history, had no religious basis whatsoever.[336]

The Black Book of Communism, which chronicles the horrors inflicted by communist states, reports a staggering toll of 94 million people killed under communist regimes in the 20th century, alongside tens of millions who endured arrest, torture, and forced exile.[337] These 20th-century wars had no religious motivations. As pointed out by American author and political analyst Graham Fuller, the true horrors of the 20th century were largely disconnected from religion, instead stemming from secular or atheist regimes that zealously embraced dogmatic ideologies, often at the cost of millions of lives.

Twentieth-century wars were distinctly unrelated to religion, a point eloquently emphasized by American author and political analyst Graham Fuller. He aptly stated, "The true horrors of the twentieth century have almost nothing to do with religions: two world wars, Franco, Mussolini, Hitler, Lenin, Stalin, Mao, Pol Pot, Rwanda—the deaths of hundreds of millions of people, all involving secular, even atheist regimes that seized upon dogmatic ideas and brutally implemented them at all cost."[338]

---

[333] Frank Dikötter, *The Cultural Revolution: A People's History, 1962-1976* (New York, NY: Bloomsbury Press, 2016), p. 10.

[334] Max Haller, *Ethnic Stratification and Economic Inequality around the World* (New York, NY: Routledge, Taylor & Francis Group, 2016), p. 189.

[335] Charles Phillips and Alan Axelrod, *Encyclopedia of Wars*, Vol. 3 (New York, NY: Facts on File Inc., 2004), pp. 1484–1485.

[336] Karen Armstrong, *Fields of Blood: Religion and the History of Violence* (New York: Alfred A. Knopf, 2014), p. 1.

[337] See Stéphane Courtois et al., *The Black Book of Communism* (Cambridge, MA: Harvard University Press, 1999), Introduction, pp. 1-31.

[338] Graham A. Fuller, *A World without Islam* (New York, NY: Little, Brown and Co., 2010), p. 17.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Notably, instances of aggressive dogmatism can manifest in various fields, including science. An illustrative example comes from American theoretical physicist Steven Weinberg (1933-2021), an agnostic, who, during a 2006 conference at the Salk Institute for Biological Sciences in La Jolla, California, urged humanity to "wake up from the long nightmare of religion" and asserted that "anything we scientists can do to weaken the hold of religion should be done, and may in fact be our greatest contribution to civilization."[339] This stance mirrors a common aspect of fundamentalism and totalitarianism, even when championed in the name of science. This attitude echoes the sentiments of 19th-century Irish physicist John Tyndall, who asserted that all religious theories should "submit to the control of science and relinquish all thought of controlling it."[340]

Although Adolf Hitler (1889-1945), the leader of the German Nazi Party and architect of World War II, intentionally killed millions of civilians and caused the deaths of tens of millions in the war, Richard Dawkins, an outspoken militant atheist and evolutionary biologist, admitted that, by deterministic and atheistic standards, Hitler may not necessarily be accused of being a criminal. He posed the unsettling question, "What's to prevent us from saying Hitler wasn't right? I mean that is a genuinely difficult question."![341] Even more upsetting is the assertion by atheist and neuroscientist Sam Harris, whose scientific ethics permit torture, even of innocent people, and the preemptive killing of those thought to hold dangerous beliefs. Harris declared, "Some propositions are so dangerous that it may even be ethical to kill people for believing them."[342] British anthropologist Sir Arthur Keith, despite being an atheistic evolutionist and an anti-Nazi, arrived at a chilling conclusion: "The German Fuhrer, as I have consistently maintained, is an evolutionist; he has consciously sought to make the practice of Germany conform to the theory of evolution."[343]

Atheism lies at the root of many social ills, such as violence, crime, drug addiction, marital infidelity, child abuse, and even political abuse.

---

[339] *New York Times*, Nov. 21, 2006, quoted in Melanie Philips, *The World Turned Upside Down: The Global Battle over God, Truth, and Power* (New York: Encounter Books, 2010), p. 318.

[340] John Tyndall, *Advancement of Science: The Inaugural Address* (New York: A.K. Butts & Co., 1874), p. 83.

[341] Quoted in Gary Haitel, Origins and Grand Finale (Bloomington, IN: iUniverse LLC, 2014, p. 54.

[342] Sam Harris, *The End of Faith: Religion, Terror, and the Future of Reason* (New York, NY: W. W. Norton & Company, Inc, 2005), 52-53.

[343] Sir Arthur Keith, *Evolution and Ethics* (New York: G.P. Putnam's Sons, 1947), p. 230.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Those who reject the notion of a Creator[344] and disregard His laws may be less inclined to accept laws established by fellow humans, who possess their own subjective whims and inclinations. Consequently, even the strictest laws are more likely to be violated when the fear of divine punishment in the afterlife is absent.[345] This lack of accountability explains why numerous acts of cruelty and murder have been perpetrated with impunity.

Atheism also promotes the idea of maximizing personal enjoyment and fulfillment within the finite time of life, sometimes at the expense of others.[346] In contrast, belief in an afterlife serves, among other things, as a deterrent against pursuing happiness at the unjust expense of others, including family members, as it carries the potential for moral guilt and negative consequences beyond this life. Thus, belief in God can contribute to a more peaceful and law-abiding society by instilling moral values, fostering accountability, and encouraging ethical behavior. Such a society can reduce the burden on courts and law enforcement agencies.

If people are raised with the belief, as some atheists argue, that nothing has inherent value, that there are no universal moral standards, that "survival of the fittest" is "the way the world works", and that they can pursue their desires without restraint, society is bound to descend into chaos, violence, and lawlessness. As leading spokesperson Richard Dawkins acknowledges, the naturalistic worldview of atheism provides no intrinsic basis for morality. He candidly admits the stark realities that arise from this perspective, stating, "All I can say is, that's just tough.

---

[344] Nothing helps one attain good and avoid evil, provides a source of comfort and strength during life's challenges, and alleviates the sufferings of the afflicted better than belief in God and Judgment Day, and the eternal bliss God has prepared for the patient who do righteous deeds, and the terrible punishment He has prepared for the wicked transgressors. Islam teaches that atonement for a wrong committed against a fellow human being can be secured by not only seeking God's forgiveness but also by seeking forgiveness from the other person and redressing the wrong done to the injured party. Advocates of atheism commit gross injustice toward humanity by seeking to deprive people of this only source of true happiness.

[345] Fear of God acts as an internal restraint on individuals' behavior and can be particularly powerful in preventing crime when societal laws and regulations might not be enough of a deterrent. It includes a sense of accountability to a higher power for one's actions, which serves as a strong moral framework that guides individuals away from harmful behaviors and toward virtuous and ethical actions. Fear of divine judgment is bound to discourage people from engaging in criminal activities due to the belief that their actions will have eternal consequences.

[346] According to Islam, personal enjoyment and fulfillment are valid aspects of life, but they should be balanced with empathy, ethical considerations, and respect for the well-being of others.

جميع الحقوق محفوظة
00966552200985
All rights reserved

We have to face up to the truth."[347] In conclusion, the absence of belief in a higher power and the rejection of moral absolutes in atheism can have profound societal implications, potentially leading to a breakdown in moral values and social order.

Evolution[348] is fundamentally founded on atheism, which posits a worldview without a divine presence. Figures like the evolutionary atheist Hitler, who believed in the acceptability of murder, are disturbing examples of the potential moral consequences of atheistic ideologies. Similarly, American serial killer and sex offender Jeffrey Dahmer (1960-1994), responsible for the deaths of seventeen people and gruesome acts of dismemberment, expressed a chilling perspective. When questioned about his actions, he callously remarked, "If a person doesn't think there is a God to be accountable to, then what is the point of trying to modify your behavior to keep it within acceptable ranges? That's how I thought anyway. I always believed the theory of evolution as truth, that we came all just from the slime. When we died, you know, that was it, there is nothing."[349] In a thought-provoking twist on Karl Marx's condemnation of religion as "the opium of the people," a Freudian perspective embraced by Marxism, Nobel laureate Czeslaw Milosz, who himself suffered under Communist rule, presented a different view in his essay "The Discreet Charm of Nihilism." He argued that the roots of twentieth-century dictatorships do not lie in religion but, rather, in its polar opposite: "A true opium of the people is a belief in nothingness after death—the huge solace of thinking that for our betrayals, greed, cowardice, murders, we are not going to be judged."[350] Therefore, it can be asserted that atheism, not religion, is the opiate of the morally corrupt.

Historically, Darwinism, the so-called "theory of evolution", has indeed devalued human life, leading to ideologies that promote the destruction of human lives deemed inferior to others. Those at the forefront in promoting abortion, infanticide, euthanasia, and racial extermination often overtly based their views on Darwinism. As American Award-winning historian Richard Weikart states, "In Hitler's mind Darwinism provided the moral justification for infanticide, euthanasia, genocide, and other policies that had been (and thankfully still are) considered immoral

جميع الحقوق محفوظة
00966552200985
All rights reserved

[347] "Evolution: The Dissent of Darwin," *Psychology Today* (January/February 1997), p.62.

[348] The proponents of this theory claim that man and all living creatures are designed without a designer as a result of the blind chance of Nature's process of random mutation being acted on by natural selection.

[349] Jeffery Dahme, in an interview with Stone Phillips, *Dateline NBC*, Nov. 29, 1994.

[350] Czeslaw Milosz, "The Discreet Charm of Nihilism," *The New York Review of Books*, November 19, 1998. Available at: http://www.nybooks.com/articles/archives/1998/nov/19/discreet-charm-of-nihilism

by more conventional moral standards."[351] American legal scholar Arthur Allen Leff (1935-1981)—himself an avowed atheist—denies the instinctive and intuitive moral sense, the natural moral compass that guides people's ethical judgments and behavior, noting that one can never prove to another person, that a particular set of behaviors is right or that a different set of behaviors is wrong. He said, "[T]here is today no way of 'proving' that napalming babies is bad except by asserting it (in a louder and louder voice), or by defining it as so, early in one's game, and then later slipping it through, in a whisper, as a conclusion."[352] Thus, he provides justification for the actions of murderers and criminals, allowing them to claim that there is no feasible way to establish the normative wrongness of any specific act, regardless of how heinous it may be, or to assert that they have not received adequate teachings discouraging wrongdoing.

A society governed by Social Darwinism, an ideology that applies the principles of natural selection and "survival of the fittest" from Charles Darwin's theory of evolution to human societies, is a "jungle-like" environment where competition and strength are paramount and there is no consideration whatsoever for those who are perceived as weak. Herbert Spencer, a 19th-century philosopher and biologist best known for his contributions to evolutionary theory, Social Darwinism, and his development of the concept of "survival of the fittest", argued that allowing the weak or less fit members of society to face the consequences of their inadequacy was a way to promote societal progress. He believed that interfering with the natural processes of competition and natural selection would hinder human advancement! He asserted, "Beings thus imperfect are nature's failures and are recalled by her laws when found to be such. Along with the rest they are put on trial. If they are sufficiently complete to live, they do live, and it is well they should live. If they are not sufficiently complete to live, they die, and it is best they should die. Whether the incompleteness be in strength, or agility, or perception, or foresight, or self-control, is not heeded in the rigorous proof they are put to."[353] In other words, the idea that social programs and government actions to help the worst off should be rolled back to cleanse the race of undesirables.

Social Darwinism also played a significant role in shaping the worldview of the Nazi leadership, including Adolf Hitler and his

---

[351] Richard Weikart, *From Darwin to Hitler: Evolutionary Ethics, Eugenics, and Racism in Germany* (New York: Palgrave Macmillan, 2014), p. 215.

[352] Arthur A. Leff, "Economic Analysis of Law: Some Realism about Nominalism," *Virginia Law Review*, 60 (1974), pp. 451, 454.

[353] Herbert Spencer, *Social statics: Or the Conditions Essential to Human Happiness Specified, and the First of Them Developed* (New York: D. Appleton and company, 1865), p. 415.

00966552200985
All rights reserved

inner circle, who believed in a racial hierarchy ideology that laid the groundwork for policies like the Aktion T4 program, which involved the systematic killing of people including adults and children with physical and mental disabilities. This is a grim example of the Nazis' genocidal ideology and their willingness to commit mass murder in pursuit of their warped vision of a racially pure society. [354]

Some of those who deny the existence of God would find it easy to deny everything. It would be no surprise if they deny the basic rational principles,[355] absolute moral values;[356] human free will;[357] and teleology.[358] By expressing skepticism about the notion of human free will, prominent figures of the New Atheism movement, such as Richard

---

[354] In Germany an estimated 200.000 people were murdered by gassing, asphyxiation, lethal injections, starvation and drug overdoses. Another 100.000 people, mainly from Eastern Europe, also fell victim to the Aktion T4 program, which was initially conducted with relative secrecy, using euphemisms and administrative procedures to camouflage its true purpose. The victims' families were often told that their loved ones had died of natural causes or illness.

[355] Also called rational axioms, they are the foundational principles of reasoning that are deeply ingrained in human nature by God. These axioms, which are self-evident and form the basis for logical deductions and reasoning, include beliefs in the existence of a Creator, a sense of morality, and a capacity for discerning truth from falsehood. They also include, among other things, the principle of causality, often referred to as the "law of cause and effect," is a fundamental concept that states that every event has a cause, and every cause results in an effect; the "Principle of Non-Contradiction", which means that a proposition and its negation cannot both be true at the same time and in the same context; the concept of "part-whole relationships", which states that the size or magnitude of a part is indeed smaller than that of the whole, and rational-mathematical principles; and intuition, which is the ability to understand or know something without the need for conscious reasoning or deliberate thought processes.

[356] These refer to ethical values that are universally true and unchanging, regardless of cultural, societal, or individual differences. In other words, they are moral principles that are considered to be universally applicable and binding, regardless of context or personal beliefs and include, among other things, human dignity, justice, truthfulness, compassion, and non-violence.

[357] If individuals are not capable of making choices due to a lack of free will, then traditional notions of moral responsibility and blame will be called into question. In this view, some individuals might argue that criminals are not fully responsible for their actions if their choices are entirely determined by factors beyond their control, such as genetics and environment.

[358] Denying teleology means rejecting the idea that there is inherent purpose or design in the natural world and viewing the universe and its components as not being guided by a higher purpose or intelligent design.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Dawkins, Sam Harris, Christopher Hitchens, Daniel Dennett, and Lawrence Krauss, only encourage some deranged criminals to the denial of free will as a justification for their actions and argue that their choices are determined by factors beyond their control.[359]

While Darwin's theory of evolution itself is a concept that promotes racist ideologies, it played a role in influencing the development of Social Darwinism which reinforced and justified racist beliefs and practices and provided a framework that was used to rationalize and reinforce the display of indigenous and non-Western peoples in human zoos during the 19th and early 20th centuries, in a manner that dehumanizes and objectifies them for the entertainment and curiosity of Western audiences. The concept of Social Darwinism, with its focus on competition, survival of the fittest, and hierarchical thinking, provided a supposed scientific basis for racial superiority and discrimination. The display of Ota Benga, a Congolese Mbuti pygmy who was transported to the United States and exhibited at the Bronx Zoo in New York, was inspired by the prevailing racist ideologies of the time, including elements of Social Darwinism. For the Bronx Zoo scientists and others, the Benga exhibit offered a rare opportunity to "educate" the public about the so-called theory of evolution by presenting the African "pygmy" as the "missing link" between humans and apes."[360] The exhibition organizers drew on these racist ideologies to present Ota Benga as an example of what they saw as a "primitive" and "lesser-evolved" human being and exploited his ethnicity and background to support their misguided theories and to attract visitors to the zoo for entertainment. Ota Benga tragically took his own life on March 20, 1916. His experiences, including the humiliation and psychological torment he endured during his time at the Bronx Zoo, contributed to his suffering and mental anguish.

Given Darwin's dim view of human worth, it comes as no surprise that he held racist beliefs. His profound bias against people of African descent is evident in this quote from his book *The Descent of* Man: "At some future period," he writes, "not very distant as measured by centuries, the civilized races of man will almost certainly exterminate, and replace, the savage races throughout the world. At the same time, the anthropomorphous apes… will no doubt be exterminated. The break

---

[359] This does not mean, however, they will be absolved of responsibility for any harm they cause, as the legal systems of most societies are generally built on the principle that individuals are accountable for their actions, regardless of their beliefs about free will.

[360] Eileen Reynolds, "Ota Benga, Captive: The Man the Bronx Zoo Kept in a Cage," New York University, Aug 7, 2015. Available at: https://www.nyu.edu/about/news-publications/news/2015/august/pamela-newkirk-on-ota-benga-at-the-bronx-zoo.html

جميع الحقوق محفوظة 00966552200985 All rights reserved

between man and his nearest allies will then be wider, for it will intervene between man in a more civilized state, as we may hope, even than the Caucasian, and some ape as low as a baboon, instead of as now between the Negro or Australian and the gorilla."[361] An example of this attitude in action is found in Darwin's interaction with some South American Indians during his trip on the ship Beagle. In his book *The Voyage of the Beagle*, Darwin made some racist, condescending remarks about the indigenous people of Tierra del Fuego, describing them as "the most abject and miserable creatures" and "degraded savages",[362] that they were on a very low rung of the evolutionary ladder, and were nothing more than cannibals, almost beasts.

Atheism does not inherently provide a specific moral framework as it considers morality only a relative matter and so it attaches little value, if at all, to it. While atheism and Darwinism maintain that human morality could have developed through a natural evolutionary history and that natural selection can favor certain moral behaviors or tendencies, evidence shows that the concept of morality, or at least behaviors that can be interpreted as having moral implications, did exist among early humans who lived in social groups, and cooperation and mutual support within these groups was crucial for survival. The moral dimensions of many behaviors we value today, such as resource-sharing, group member protection, and the establishment of norms for fairness, can trace their origins to the social dynamics of early human communities. Not all atheists are immoral, but morality as goodness cannot be justified with atheistic presuppositions. An atheist may be morally minded, but he just happens to be living better than his belief about what the nature of man permits. He may have personal moral values, but he cannot have any sense of compelling and universal moral obligation.

---

[361] Charles Darwin, *The Descent of Man* (London: John Murray, 1901), p. 242. The text of *The Descent of Man* clearly contains a racist and white supremacist ideology. In this book, Darwin makes a disturbing link between his belief in white supremacy and his theory of natural selection and justifies violent imperialism: "From the remotest times successful tribes have supplanted other tribes… At the present-day civilized nations are everywhere supplanting barbarous nations" (p. 197). He also offers a biological explanation for it, namely that white people are further evolved, stating that the "western nations of Europe … now so immeasurably surpass their former savage progenitors and stand at the summit of civilization" (p. 217). If atheist ideology played a role in dehumanizing and systematically eliminating certain groups of people, resulting in immense suffering and loss of life, it would be no surprise if it had significant and detrimental consequences for morals and the family.

[362] Charles Darwin, *The Voyage of the Beagle* (New York: P. F. Collier & Son, 1909), pp. 223, 228.

جميع الحقوق محفوظة
00966552200985
All rights reserved

In an atheistic universe, marital promises and commitments mean nothing and are reduced to genetic determinism and environmental factors, especially within the framework of Social Darwinism. Atheist Richard Dawkins stirred the public once when he denounced fidelity in relationships and referred to "jealousy" in a relationship as "immoral and selfish". In his article "Banishing the Green-Eyed Monster," he asks, "Why are we so obsessed with monogamous fidelity in the first place?" He concedes that we need to intellectually "rise above" the sexual jealousy that blind Darwinian evolution has produced in us and happily let our spouses carry on any sexual activity they choose to have outside the marriage bed. "Why should you deny your loved one the pleasure of sexual encounters with others if he or she is that way inclined?" he asked."[363] Dawkins' statement challenges the conventional view of monogamous fidelity and encourages thinking about human behavior in the context of evolutionary principles, which suggests that human behavior, including sexual behavior, has evolved to increase reproductive success. In practice, atheist morality amounts to the strong acting selfishly and allowing the weak to suffer for it, exactly as Darwinism would have them do. That is why atheists are almost entirely for abortion and sexual permissiveness. Atheism bears some responsibility for societal problems such as family breakdown, no-fault divorce, fatherlessness, and the resulting harm inflicted upon children who must cope with deficient or absent parents. These issues are inevitable consequences of the moral relativism embraced by selfish adults who adhere to the motto: "There is no justification for self-sacrificial moral conduct. Pursue your own enjoyment, and do not allow anyone to diminish your happiness with their moral codes."

Atheists such as Richard Dawkins have trouble finding logical reasons to denounce rape as unacceptable behavior. When British broadcaster and author Justin Brierley asked him, "If we had evolved into a society where rape was considered fine, would that mean that rape is fine?" he replied, "I wouldn't, I don't want to answer that question." Justin went on, "Ultimately, your belief that rape is wrong is as arbitrary as the fact that we've evolved five fingers rather than six." Dawkins replied, "You could say that, yeah."[364] It is quite normal for such ideas and evil actions to exist in a chaotic society where its members believe that life has no ultimate meaning and morals have no place in it. Australian philosopher and outspoken atheist Peter Singer remarked, "Life as a whole had no meaning, Life began, as the best available theories tell us, in

[363] Charles Dawkins, "Banishing the Green-Eyed Monster" (a repost), *Rational Response Squad*, October 11, 2009. Available at: https://www.rationalresponders.com/banishing_green_eyed_monster_repost

[364] From an interview with British broadcaster and author Justin Brierley: Justin Brierley, *Unbelievable* (London: SPCK Publishing, 2017), p. 133.

جميع الحقوق محفوظة 00966552200985 All rights reserved

a chance of combination of molecules; it then evolved through random mutations and natural selection. All this just happened; it did not happen for any purpose."[365] American evolutionist, historian and atheistic philosopher William B. Provine (1942-2015) said, "No inherent ethical or moral laws exist, nor are there absolute guiding principles for human society. The universe cares nothing for us and we have no ultimate meaning in life."[366]

Other prominent atheists have made some very troubling statements about rape. "If I could wave a magic wand and get rid of either rape or religion," Sam Harris explains, "I would not hesitate to get rid of religion."[367] He also believes that rape is not only perfectly natural but that it played a beneficial role in human evolution. He stated, "There are many things about us for which we are naturally selected, which we repudiate in moral terms. For instance, there's nothing more natural than rape. Human beings rape, chimpanzees rape, orangutans rape; rape clearly is part of an evolutionary strategy to get your genes into the next generation."[368] Some hedonistic skeptics, such as American atheist David Thorstad, are advocates of pedophilia and pederasty. They are leading founders and supporters of organizations like NAMBLA—the North American Man/Boy Love Association, of which he was a founding member. NAMBLA is widely condemned for its advocacy of adult-child sexual relationships, specifically between adult men and underage boys, and its efforts to undermine the age of consent and child protection laws.

Many atheists defend bestiality as a human right. The atheist philosopher Peter Singer has spent a lifetime justifying the unjustifiable. Among other things, he defends killing newborns for almost any reason until they are two years old, killing the aged if they have dementia (euthanasia), and bestiality. He foresees the inevitable evolutionary passing of the last sexual taboo of bestiality. He attacks such a taboo as prejudiced leftovers of outmoded religious traditions.[369]

---

[365] Peter Singer, Practical Ethics, 2nd ed. (New York, NY, Cambridge University Press, 1993), p. 331.

[366] Provine, William, "Scientists Face It! Science and Religion are Incompatible," *The Scientist*, 1988.

[367] Bethany Saltman, "The Temple of Reason Sam Harris on How Religion Puts the World at Risk," *The Sun* magazine, September 2006. Also available at: https://www.thesunmagazine.org/issues/369/the-temple-of-reason.
He confirms this fact in his book *Letter to a Christian Nation* (New York: Vintage, 2006), p. 29.

[368] ABC Radio National—The Religion Report, Science Fatwah? Part 2: Sam Harris, 20 December 2006. Available at:
https://www.abc.net.au/radionational/archived/religionreport/science-fatwah-part-2-sam-harris/3384358

[369] Neil Levy, "What (if anything) is wrong with bestiality?" Sexual Ethics: An Anthology, ed. Patrick D. Hopkins (Hoboken, NJ: Wiley Blackwell, 2023), pp. 424-430.

00966552200985 All rights reserved

For atheist philosopher Peter Morriss, like Singer, the taboo against bestiality is essentially illogical. Since science has shown that the gap between humans and animals is small, we should "take the plunge and recognize that there are now no good reasons for protecting this particular boundary."[370] It is no wonder, then, that some atheists criticize certain aspects of atheism. For example, Julian Baggini, a British philosopher and author, describes the New Atheist Movement in an article in *Fri tanke*, an online journal published by the Norwegian Humanist Association, as being "destructive".[371]

Atheism inherently lacks a basis for morality. The words 'evil,' 'moral,' bestiality,' and 'incest,' are 'religious words' that have no meaning and no place in atheistic vocabulary. Atheist Richard Dawkins once commented, "In a universe of blind physical forces and genetic replication, some people are going to get hurt, other people are going to get lucky, and you won't find any rhyme or reason in it, nor any justice. The universe we observe has precisely the properties we should expect if there is, at bottom, no design, no purpose, no evil and no good, nothing but a blind, pitiless indifference."[372] In contrast, God often serves as the foundation for moral principles and ethical guidelines. A world without this moral anchor is bound to descend into ethical chaos, where people could justify any action, even actions that are typically considered immoral. In the words of Russian novelist and philosopher Fyodor Dostoevsky, when there is no God to answer to, "everything is permitted."[373] Interestingly, Dawkins admits that "it is pretty hard to defend absolute morals on anything other than religious grounds."[374]

Atheists have no way to ground and justify morality. For if there were no God, as they claim, then there could be no such thing as right and wrong. The basis of happiness in atheism is solely self-interest and material benefits, which are opposed to most moral values, such as honesty, sacrifice, and altruism. Because the Bible was written over a span of many centuries by different authors who came from different regions, time periods, and cultural backgrounds, it does not have a consistent and integrated moral system, while in Islam's primary sources (the Qur'ān and the Prophet's traditions) we find an integrated system of morals pertaining to the individual, the family, society, and the state.

---

[370] Peter Morriss, "Blurred Boundaries," *Inquiry*, 40 (1997), pp. 259–90.
[371] Julian Baggini "The New Atheist Movement is destructive," *Fri tanke*, 19 March 2009. Available at: https://fritanke.no/the-new-atheist-movement-is-destructive/19.8484
[372] Richard Dawkins, *River Out of Eden: A Darwinian View of Life* (New York: Basic, 1995), p. 133.
[373] Quoted in Paul C. Vitz, *Faith of the fatherless: The Psychology of Atheism* (Dallas: Spence Publishing, 1999), p. 137.
[374] Richard Dawkins, *The God Delusion* (Leicester: WF Howes, 2007), p. 344.

00966552200985 All rights reserved

Neither reason, sense, experience, nor philosophy can provide a definitive definition of morals, aesthetic values, right and wrong, benefit and harm. The human body, at its fundamental biological level, does not consist of cells that carry the meanings of ethical values or mathematical equations that establish symbols for concepts like honesty or betrayal, for instance. Moral and ethical concepts such as chastity, purity, immorality, and impurity cannot be reduced to simple exchanges of ions at the neuronal level in the brain. Renowned Austrian physicist Erwin Schrödinger (1887-1961) whose major achievement, the Schrödinger Equation, earned him the Nobel Prize for Physics in 1933, notes, "I am very astonished that the scientific picture of the real world around me is very deficient. It gives a lot of factual information, puts all our experience in a magnificently consistent order, but it is ghastly silent about all and sundry that is really near to our heart, that really matters to us. It cannot tell us a word about red and blue, bitter and sweet, physical pain and physical delight; it knows nothing of beautiful and ugly, good or bad, God and eternity. Science sometimes pretends to answer questions in these domains, but the answers are very often so silly that we are not inclined to take them seriously."[375]

Even though many Darwinists and atheists purport to champion women's rights, the reality is quite the opposite. Less widely known is that many evolutionists, including Darwin, taught that women were biologically and intellectually inferior to men. According to Darwinian theory, women were less evolved than men, and because of their smaller brains, they were "eternally primitive," childlike, more materialistic, and "a real danger to contemporary civilization."[376] The supposed intelligence gap that many leading Darwinists believed existed between human males and females was so large that some leading Darwinists classified men and women as two distinct species—males as *Homo frontalis* and females as *Homo parietalis*![377] The differences were so great that Darwin was amazed that "such different beings belong to the same species."[378]!

---

[375] Erwin Schrödinger, *Nature and the Greeks and Science and Humanism* (Cambridge: Cambridge University Press, 1996), p. 95.

[376] David D. Gilmore, *Misogyny: The Male Malady* (Philadelphia: University of Pennsylvania Press, 2001), p. 125.

[377] Rosaleen Love, "Darwinism and feminism: The 'women question' in *The Life and Work of Olive Schreinr and Charlotte Perkins Gilman*," in Oldroyd and Langham, Eds., *The Wider Domain of Evolutionary Thought*, (Holland: D. Reidel Publishing Company, 1983), pp. 113–131.

[378] Sue V. Rosser, *Biology and Feminism: A Dynamic Interaction* (New York: Twayne Publishers, 1992), p. 59

جميع الحقوق محفوظة
00966552200985
All rights reserved

Darwin not only carried racist, white supremacy views but also was deeply prejudiced against women.[379] In *The Descent of Man* he writes, "The chief distinction in the intellectual powers of the two sexes is shown by man's attaining to a higher eminence, in whatever he takes up, than can woman—whether requiring deep thought, reason, or imagination, or merely the use of the senses and hands… the average of mental power in man must be above that of woman."[380] He further asserts, "Thus man has ultimately become superior to woman. It is, indeed, fortunate that the law of the equal transmission of characters to both sexes prevails with mammals; otherwise, it is probable that man would have become as superior in mental endowment to woman, as the peacock is in ornamental plumage to the peahen."[381]

Darwin's ideas had a major impact on both science and society. Thus, scientists were inspired to use biology, ethnology, and primatology to build support for the position that women have a "manifestly inferior and irreversibly subordinate" status to men.[382] The extent of the doctrine's adverse effects can be judged from the fact that the "biological inferiority of women" concept heavily influenced many theorists that have had a major role in shaping past generations—from Sigmund Freud to Havelock Ellis.[383] John Durant explains that both racism and sexism were central to Darwinism: "Darwin extended this placement by analogy to include not only children and congenital idiots but also women, some of whose powers of intuition, of rapid perception, and perhaps of imitation were 'characteristic of the lower races, and therefore of a past lower state of civilization.'"[384]

Among the more telling indications of Darwin's attitudes toward women were the statements he penned as a young man, which listed what he saw as the advantages of marriage, including a woman whom he described as an "object to be beloved and played with—better than a dog anyhow."[385] In his book *The Descent of Man*, he argued that adult females of most species resembled the young of both sexes and that "males are more evolutionarily advanced than females."[386]

---

[379] Peter Brent writes, "It would be hard to conceive of a more self-indulgent, almost contemptuous, view of the subservience of women to men" than Darwin's attitude." Peter Brent, *Charles Darwin: A Man of Enlarged Curiosity* (New York: Harper and Row, 1981), p. 247.

[380] Darwin, *The Descent of Man*, p. 858.

[381] Ibid., p. 860.

[382] Elaine Morgan, *The Descent of Woman* (New York: Stein and Day, 1972), p. 1.

[383] Gilmore, *Misogyny: The Male Malady*, p. pp. 739–754.

[384] John R. Durant, *The Ascent of Nature in Darwin's Descent of Man* (Princeton, NJ: Princeton University Press, 1985), 295.

[385] Charles Darwin, ed. Nora Barlow, *The Autobiography of Charles Darwin 1809-1882* (New York: W.W. Norton & Company, Inc., 1958), p. 232-233.

[386] Bettyann Kevles, *Females of the Species: Sex and Survival in the Animal Kingdom* (Cambridge, MA: Harvard University Press, 1986), p. 8.

جميع الحقوق محفوظة 00966552200985 All rights reserved

He concluded that since female evolution progressed at a slower rate than male evolution, a woman was "in essence, a stunted man."[387] This degrading view of women rapidly spread to Darwin's scientific and academic contemporaries. For example, his contemporary and disciple anthropologist James McGrigor Allan held that "physically, mentally and morally, a woman is a kind of adult child… it is doubtful if women have contributed one profound original idea of the slightest permanent value to the world."[388] German-Swiss natural scientist Carl Vogt, who accepted many of the conclusions of England's modern naturalist Charles Darwin, also argued that "The grownup Negro partakes, as regards his intellectual faculties, of the nature of the child, the female, and the senile White… Like the child, the Negro has no soaring imagination… The general rule of the slaveholder is, that slaves must be treated like neglected and badly brought up children."[389]

In the late 1800s, the inferiority-of-women doctrine was taken for granted by most scientists to be a major proof of evolution by natural selection. Atheist scientist Stephen Jay Gould claimed that almost all scientists then believed that Blacks, women, and other groups were intellectually inferior and biologically closer to the lower animals.[390] In his book *The Panda's Thumb*, Gould uses a lot of references to leading scientific minds from the late 19th century to show the extreme example of prejudice against women's intelligence. An extreme example that he used to make his point was the reference to a writing done by Gustave Le Bon (1841-1931), a prominent scientist of Darwin's generation. In this piece, Le Bon writes about how women's brains are more similar to a gorilla's than a man's, and that the existence of intelligent women is "as exceptional as the birth of any monstrosity, as, for example, of a gorilla with two heads; consequently, we may neglect them entirely."[391] In his book *The Mismeasure of Man*, Gould writes, "There are a large number of women whose brains are closer in size to those of gorillas than to the most developed male brains. This inferiority is so obvious that no one can contest it for a moment; only its degree is worth discussion."[392]!

---

[387] Stephanie A. Shields, "Functionalism, Darwinism, and the Psychology of Women: A Study in Social Myth," *American Psychologist* 30(1), 1975, pp. 749-754.
[388] J. McGrigor Allan, "On the Real Differences in the Minds of Men and Women," Journal of the Anthropological Society, Vol. 7, 1869, p. 210.
[389] Karl Vogt, *Lectures on Man: His Place in Creation, and in the History of the Earth* (London: Longman, Green, Longman, and Roberts, 1864), p. 192.
[390] Stephen Jay Gould, *The Mismeasure of Man* (New York W.W. Norton & Company, Inc, 1982), p. 56.
[391] Stephen J. Gould, *The Panda's Thumb: More Reflections in Natural History* (New York W.W. Norton & Company, 1982), p. 155.
[392] Stephen J. Gould, The Mismeasure of Man (New York, NY; London: W.W. Norton & Company, Inc, 1996), p. 136.

00966552200985 All rights reserved

There have been many significant negative social ramifications of the adoption of the theory of evolution. Evolutionary theories led to the foundations for Social Darwinism, Nazism, Communism, and racism. Adolf Hitler took the metaphysic of Darwinian theory, and in his book *Mein Kampf* he wrote the following evolutionary racist material, "If nature does not wish that weaker individuals should mate with stronger, she wishes even less that a superior race should intermingle with an inferior. Why? Because, in such a case her efforts, throughout hundreds and thousands of years, to establish an evolutionary higher stage of being, may thus be rendered futile."[393] What is informative about Hitler's use of natural selection is that Darwin himself foresaw such implications and repercussions from his theory. In commenting about the Civil War in America, Darwin said, "In the long run a million horrid deaths would be amply repaid in the cause of humanity."[394] He further stated, "Looking at the world at no distant date, what an endless number of lower races will have been eliminated by the higher civilized races throughout the world."[395]

Hitler unintentionally exposed atheism and dragged it where it was reluctantly, but logically, forced into its consequences. The stripping of people, in every sense of the word, that took place in the concentration camps, brought about the logical outworking of rejecting God and the extermination of morality. While Hitler was relentlessly pursuing the "inferior" of the world, leading the most educated nation of the day, Josef Stalin began his exterminations of the "inferior" on the uneducated masses. Stalin, who once studied for the priesthood, found moral power to be innocuous compared to brute power. Thus, appointed by Lenin to subjugate beliefs inimical to the revolution, he was selected, among other reasons, because of his hatred for God and for things religious. Now, as Russian historians count the numbers murdered, estimates have already reached fifteen million people. One historian has said that while Hitler seduced Germany, Stalin raped Russia—both propelled by an atheistic worldview.[396]

It is noteworthy that more scientists believe in God than atheists would have us believe. To find out what some renowned scientists said about this, the reader may refer to John Clover Monsma's *The Evidence of God in an Expanding Universe—Forty American Scientists Declare Their Affirmative Views on Religion*. The reader may also refer to *50 Nobel Laureates and Other Great Scientists Who Believe in God*, a free eBook, which is an anthology of well-documented quotations compiled by

---

[393] Adolf Hitler, *Mein Kampf*; trans. James Murphy (New York: Hurst and Blackett, 1942), pp. 161-62.
[394] Charles Darwin, "Letter to N. Gray, June 5, 1861," in *Life and Letters of Charles Darwin*, ed. Francis Darwin (New York: Basic Books, 1959), 2:374.
[395] Darwin, "Letter to W. Graham, June 3, 1881," in *Life and Letters*, 1:316.
[396] Ravi Zacharias, *The Real Face of Atheism* (Grand rapids, MI: Baker Books, 2004), pp. 62-63.

00966552200985
All rights reserved

Tihomir Dimitrov.[397] The path from atheism to belief in God is not uncommon and there have been many instances of modern prominent scientists who were known as advocates of atheism or secularism but later underwent a shift in their beliefs and accepted the existence of God. One well-known example of such a transition is the case of Antony G. Flew (1923–2010), a highly respected British philosopher who was a leading advocate of atheism for more than a half-century. Flew's shift toward faith occurred relatively late in his life. In 2007, he wrote a book outlining his reasons for changing his position, *There is a God: How the World's Most Notorious Atheist Changed His Mind*, in collaboration with Roy Abraham Varghes, in which he stated, to the great shock of colleagues and fellow atheists, that he now believed in the existence of God, based on his philosophical reflections and considerations of the complexity of the universe.

Francis Sellers Collins, an American physician-geneticist noted for his discoveries of disease genes and his leadership of the Human Genome Project, also abandoned atheism. His works include his bestselling book *The Language of God: A Scientist Presents Evidence for Belief*, which offers a thoughtful and comprehensive exploration of the intersection between science and faith and encourages readers to consider the possibility that science and faith can complement each other and contribute to a more holistic understanding of the universe and human existence. After three years of trying to "prove evolution" to skeptical professors in his science department, Gary Parker finally realized that the scientific evidence we see in God's world testifies to His existence. In his book *Creation: Facts of Life—How Real Science Reveals the Hand of GOD*, the former atheist and evolutionist describes the proofs he once used to "preach" evolution, but then he explains how the "rest of the evidence" points away from evolution and toward a perfect world created by God.

The life of Dr. John C. Sanford, an American geneticist, took a dramatic turnaround from an atheist to a devout believer in God. In his book *Genetic Entropy and the Mystery of the Genome*, he argues against the theory of evolution and presents his concept of genetic entropy as evidence against naturalistic explanations for the origin and development of life, asserting that life on earth is the result of a purposeful and intelligent creator rather than a product of purely natural processes. The famous atheist French philosopher Jean-Paul Sartre, best known as the leading exponent of existentialism in the 20th century, recognized that belief in God was more in tune with his own feelings than his atheist philosophy. In March 1980, about a month before his death, he was reported to have confessed to his friend, Pierre Victor: "I do not feel that I am the product of chance, a speck of dust in the universe, but someone who was expected, prepared, prefigured. In short, a being whom only a Creator could put here; and this idea of a creating hand refers to God."[398]

---

[397] Available at: https://nobelist.tripod.com/sitebuildercontent/sitebuilderfiles/50-nobelists.pdf

[398] Thomas Molnar. 1982. "Jean-Paul Sartre, RIP: A Late Return," in *National Review*, Vol. 34, Issue 11, (11 June 1982), p. 677. New York: National Review.

00966552200985 All rights reserved

Søren Løvtrup, a Swedish scientist and ardent evolutionist, declares in his book *Darwinism: The Refutation of a Myth*, "I believe that one day the Darwinian myth will be ranked the greatest deceit in the history of science."[399] Mae-Wan Ho and Peter Saunders, both prominent biologists, point out in the preface to their book *Beyond New Darwinism* that "all the signs are that evolution theory is in crisis and that a change is on the way."[400] Referring to a possible mechanism for evolution, Gordon R. Taylor (1911-1981), a British writer and Freudian who was originally trained as a natural scientist, states, "In short, the dogma which has dominated most biological thinking for more than a century is collapsing."[401]

It is a fact that realities of life powerfully reinforce the viability of faith in God. Even atheists confess in their writings that they have pondered the possibility of theism. The jagged edges of reality keep cutting into their atheistic armor, making their philosophy very vulnerable. Darwin thought he may well be labeled a theist because he acknowledged an Intelligent First Cause: "Another source of conviction in the existence of God, connected with the reason and not with the feelings, impresses me as having much more weight. This follows from the extreme difficulty or rather impossibility of conceiving this immense and wonderful universe, including man with his capability of looking far backward and far into futurity, as the result of blind chance or necessity. When thus reflecting I feel compelled to look to a First Cause having an intelligent mind in some degree analogous to that of man; and I deserve to be called a Theist."[402]

The achievements of modern science seem to undermine faith, but for a growing number of scientists, the same discoveries offer support for spirituality and hints of the very nature of God. Dr. Douglas Oliver, a scientist by training, was deeply entrenched in Darwin's theory of evolution and was an ardent atheist. However, his worldview began to crack the more he researched in his area of specialization—herpetology, the study of amphibians and reptiles. It wasn't long before Dr. Oliver had to admit under the tremendous weight of evidence that there had to be a Divine Designer: "I remember how frustrated I became when, as a young atheist, I examined specimens under the microscope. I would often walk away and try to convince myself that I was not seeing examples of extraordinary design, but merely the product of some

---

[399] Søren Løvtrup, *Darwinism: The Refutation of a Myth* (London, Sydney, and New York: Croom Helm, 1987), p. 422.

[400] Mae-Wan Ho and Peter Saunders, *Beyond Neo-Darwinism: An Introduction to the New Evolutionary Paradigm* (London: Academic Press, 1984), p. x.

[401] Gordon Rattray Taylor, *The Great Evolution Mystery* (New York: Harper and Row, 1983), p. 15.

[402] In the Appendix: From the Autobiography of Charles Darwin, Charles Darwin, *On the Origin of Species by Means of Natural Selection*, ed. Joseph Caroll, (Broadview Press Ltd., 2003), p. 433.

جميع الحقوق محفوظة
00966552200985
All rights reserved

random, unexplained mutations. As I progressed in my education, I was especially drawn to the designs of the venomous reptiles, and eventually I completed my PhD with a dissertation on rattlesnake venom. Early in my studies, it became quite evident that the snake's venom and the venom delivery apparatus were extremely complicated and appeared to have been perfectly designed for their specific purpose. The more I researched, the more obvious it became that every aspect of a snake's behavior and physique, not just its venom and delivery system, are designed to aid its survival and to sustain its kind on this planet. As an atheist, I was at a loss for the answers."[403] Allan Rex Sandage, a former atheist and one of the world's leading cosmologists who was the first to establish the uniformity of the expansion of the universe, said, "It was my science that drove me to the conclusion that the world is much more complicated than can be explained by science. It is only through the supernatural that I can understand the mystery of existence."[404]

Astrophysicist and former atheist Dr. Hugh Ross writes, "The discovery of microbial life and creatures perhaps as large as nematodes on Mars—a discovery we can expect as technology continues to advance—will probably be touted as proof of naturalistic evolution when in truth it proves nothing of the kind. It will prove something, however, about the amazing vitality of what God created."[405] The renowned astronomer and former atheist, Fred Hoyle, asserts "I do not believe that any scientists who examined the evidence would fail to draw the inference that the laws of nuclear physics have been deliberately designed with regard to the consequences they produce inside stars."[406] This and other observations from Hoyle prompted astronomer and history of science Professor Owen Gingerich to comment: "Fred Hoyle and I differ on lots of questions, but on this we agree: a common sense and satisfying interpretation of our world suggests the designing hand of a superintelligence."[407]

Oxford-educated John Leslie, who catalogs many anthropic examples in his eye-opening 1989 book *Universes*, said he believes that if ours is the only universe—and there are no scientific data proving any others exist—then the fine-tuning is "genuine evidence ... that God is real."[408] American philosopher and author Stephen C. Meyer writes, "The fine-tuning of the physical laws and constants of the universe and the precise

---

[403] Douglas Oliver, "Designed to Kill in a Fallen World: The Incredible Design of Snake Venom," *Answers Magazine*, 27 May 2009.

[404] Sharon Begley, "Science Finds God," *Newsweek* (July 20, 1998).

[405] Hugh Ross, *The Creator and the Cosmos* (Colorado Springs: Navpress, 1993), 144-46.

[406] Quoted in John Barrow and Frank Tipler, *The Anthropic Cosmological Principle* (Oxford: Oxford University Press, 1986), p. 22.

[407] Owen Gingerich, "Dare a Scientist Believe in Design?" in John M. Templeton, ed. *Evidence of Purpose* (New York: Continuum, 1994), p. 25.

[408] John Leslie, *Universes* (New York: Routledge, 1989), p. 198.

00966552200985 All rights reserved

configuration of its initial conditions, dating back to the very origin of the universe itself, suggest the need for a cause that's intelligent. Theism affirms the existence of an entity that's not only transcendent but intelligent as well— namely, God."[409] Robin Collins, an American scientist with three degrees and two doctorates in mathematics, physics, and philosophy, pointed out, "The extraordinary fine-tuning of the laws and constants of nature, their beauty, their discoverability, their intelligibility—all of this combines to make the God hypothesis the most reasonable choice we have. All other theories fall short."[410]

Renowned British theoretical physicist and cosmologist, Stephen Hawking was not a theist, but he wrote, "It would be very difficult to explain why the universes would have begun in just this way [the Big Bang] except as the act of a God who attended to create beings like us."[411] At a conference held to celebrate his seventieth birthday, Hawking said, "A point of creation would be a place where science broke down. One would have to appeal to religion and the hand of God."[412] Alister Edgar McGrath, a Northern Irish intellectual historian, scientist and a former atheist, admits, "Atheism, I began to realize, rested on a less-than-satisfactory evidential basis. The arguments that had once seemed bold, decisive, and conclusive increasingly turned out to be circular, tentative, and uncertain."[413] Theoretical physicist and militant atheist Lawrence M. Krauss, who is a prominent figure in the atheist and secular humanist communities, admitted in *The Agenda*, the flagship current affairs television program of TVOntario (TVO), Canada, saying, "I can't prove that God does not exist. That's impossible to do."[414] Even militant atheist Richard Dawkins admitted he did not know everything, and therefore allowed for the possibility that he was wrong. In a TV interview, he said he was less than 100 percent certain of his conviction that there is no creator and admitted he could not be sure that God does not exist.[415]

---

[409] Lee Strobel, *The Case for a Creator: A Journalist Investigates Scientific Evidence that Points toward God* (Grand Rapids, MI: Zondervan, 2004), p. 98.
[410] Ibid., p. 183
[411] Stephen Hawking, *A Brief History of Time: From the Big Bang to Black Holes* (London: Bantam Press, 1988), pp. 140-141.
[412] Lisa Grossman, "Why Physicists Can't Avoid a Creation Event," *New Scientist*, 11 January 2012.
[413] Alister McGrath "Challenges from Atheism," in Ravi Zakarias, ed., *Beyond Opinion* (Nashville, TN: Thomas Nelson, 2007), p. 23.
[414] Lawrence M. Krauss: Atheism and the Spirit of Science. Available at: https://www.youtube.com/watch?v=MawwCJ5q-2Y
[415] John Bingham, "Richard Dawkins: I can't be sure God does not exist," *The Telegraph*, 24 February 2012. Also Available at:

جميع الحقوق محفوظة 00966552200985 All rights reserved

It is clear, therefore, that atheists do not have evidence to prove God does not exist. They only conjecture. As **the Qur'ān** states, **"They say, 'There is nothing but our present life; we die, and we live, and nothing but Time destroys us.' Of that they have no knowledge; they merely conjecture" (45/24)**. Another verse reads, **"When you were told, 'Allāh's promise is true and the Hour [of Judgment], about which there is no doubt, will inevitably take place,' you [mockingly] said, 'We do not know what the Hour [of Judgment] is. It is but a vain conjecture, nor are we convinced [it will ever take place]'" (45/32)**. Logically, in order to prove its position, atheism must prove a negative. The burden of proof typically falls on the party making a negative claim. Theists only need to pursue their observation and reflection on the universe but a little way before they find ample evidence to justify the conclusion that the complexity and order observed in the universe, as well as the fine-tuning of physical constants to support life, suggest a purposeful design and constitute direct evidence for a Creator. However, because atheists deny the existence of God, they must exhaust every possible sphere of evidence and explore the universe far and wide before they can justify their negation, for if they do not, they may overlook some of the evidence.

The light bulb, a seemingly straightforward device, possesses a basic yet effective structure. It comprises two metal contacts at its base, linking to an electrical circuit. These contacts are affixed to rigid wires, which, in turn, are connected to a delicate metal filament. Positioned at the bulb's center, this filament is supported by a glass mount. Encased within the bulb is the filament, wires, and an inert gas. When connected to a power source, electricity flows from one contact to the other through the wires and filament. Once the filament heats up, it emits light. The simplicity of this device prompts a thought-provoking observation: it undoubtedly exhibits signs of intelligent design. Those who challenge this assertion must present compelling evidence to the contrary, as they would be contradicting fundamental principles of reason. Furthermore, if such a relatively straightforward human-made device demands acknowledgment of a designer, it logically follows that the universe, with its extraordinary complexity, vastness, and the intricate interplay of countless celestial bodies, galaxies, and physical laws, must also be the result of intelligent designer. English astronomer and cosmologist Sir Fred Hoyle noted, "The chance that higher life forms might have emerged in this way is comparable to the chance that a tornado sweeping through a junkyard might assemble a Boeing 747 from the materials therein."[416]

Atheists reject the existence of God and endeavor to convince others that this assertion, formed on limited knowledge, is an established fact. They often overlook the fact that no individual possesses comprehensive knowledge and that human understanding of the world has inherent

https://www.youtube.com/watch?v=dfk7tW429E4

[416] "Hoyle on Evolution", *Nature*, Vol. 294, No. 5837; November 12, 1981, p. 105.

00966552200985 All rights reserved

limitations. In their attempts to argue against the existence of God, they frequently employ the "argument from ignorance," which entails asserting that because empirical evidence or a conclusive scientific explanation for God's existence is lacking, God must not exist. This is a logical fallacy that can lead to incorrect conclusions because it assumes that if something has not been proven true, it automatically means the opposite is true, which is not a valid logical inference. In fact, lack of knowledge or evidence about something does not, by itself, prove its non-existence. If an individual does not know what is behind a wall, how can he, not recognizing the boundaries of his limited knowledge, claim that there is no creator for the universe, in such an assertive way as though his claim is beyond questioning?!

By contrast, theists have a great deal of logical and scientific evidence testifying to the existence of a Creator, the most obvious of which is the fact that the complex biological systems, the fine-tuning of physical constants, and the beauty and order in nature, among countless other wonders in the universe and the human body, in addition to the basic intuitive, and innate rational principles, imply the existence of an Intelligent Designer or Creator. The existence of the universe itself requires a cause or a reason for its existence. There must be a First Cause, a prime mover, or an uncaused Creator that set everything in motion. Besides, the Creator has not abandoned humanity; He has provided guidance through His books and messengers whom He supported with miracles that serve as signs of the truth of the prophets' mission to guide people to Him by showing them "signs" or proofs of His existence and informing them of what He requires from them, in addition to laws which provide a framework for moral and spiritual guidance, as well as a source of meaning and purpose in life. As the Qur'an states, **"Is, then, he who knows that what has been revealed to you [Muḥammad] from your Lord is the truth like him who is blind? Only those endowed with understanding will pay heed" (13/19)**.

In his famous book *Faith of the Fatherless: The Psychology of Atheism*,[417] Dr. Vitz touches upon the subject of the causal factors regarding atheism: "I assume that the major barriers to belief in God are not rational but—in a general sense—can be called psychological. I do not wish to offend the many distinguished philosophers—both believers and nonbelievers—in this audience, but I am quite convinced that for every person strongly swayed by rational argument there are many, many

[417] In this book, the author highlights a significant observation: his study of several prominent atheists revealed that a substantial majority among them had fathers who were either present but lacking in strength, present but abusive, or entirely absent. Conversely, he also investigated the lives of notable theists from the same cultural and temporal context as these atheists, and in every case, these theists had positive and nurturing relationships with their fathers.

جميع الحقوق محفوظة
00966552200985
All rights reserved

more affected by non-rational psychological factors."[418] It is obvious that when some people struggle with feelings of guilt or conscience, they turn to atheism as a way to alleviate those feelings and try to convince themselves that atheism is a valid worldview.[419]

Besides, as long as narcissism exists, there will always be atheism. When a person becomes excessively narcissistic or overly self-centered, he may engage in pursuits that serve to boost his ego and reinforce his sense of self-importance. However, in the grand scheme of things, there is nothing greater or more significant to rebel against than the Creator Himself. The Qur'ān states, **"Has man not seen that We created him from a mere drop of sperm, yet there he is—an open disputer? He denies Our power [to resurrect the dead] by using false arguments, forgetting how he himself was created. He asks, 'Who could give life to bones that have crumbled to dust?' Say, 'The One who created them the first time will give them life again. He has full knowledge of all creation'" (36/77-79)**.

It is strange indeed that atheists deny the existence of the Creator even though they did not witness their own creation or the creation of the heavens and the earth. The Qur'ān says, **"I did not make them witnesses of the creation of the heavens and the earth, nor of their own creation" (18/51)**; **"God has brought you out of your mothers' wombs devoid of all knowledge, and He has given you hearing, sight and hearts so that you may give thanks" (16/78)**. Vain indeed are those who did not create themselves, the earth they tread upon, or even a fly or anything smaller. As the Qur'ān states, **"Humankind, a parable is set forth, so pay heed to it.**

---

[418] Paul C. Vitz, *Faith of the Fatherless: The Psychology of Atheism* (Dallas, TX: Spence Publishing Co., 1999), p. 5.

[419] Breaking away from faith completely to be free from the constraints of religious rules and obligations cannot be justified, because a person may attain eternal salvation and be spared perpetual punishment by making sincere efforts to lead a righteous and God-conscious life by simply (1) believing in God without associating others with Him, which is bound to preserve a person's dignity by not humiliating himself to a creature like him or inferior to him, and (2) performing prayer, which is a deeply meaningful and beneficial practice that has been proven to have various positive effects on an individual's physical, spiritual, and mental well-being. Thus, the individual will benefit by achieving peace and tranquility, leading a purposeful, positive life, and enjoying mental and physical health. Society will also benefit from his potential good and be reassured that no harm will come through him. Besides, believing in God is a "win-win" situation, as it is bound to lead to happiness in this life and the prospect of eternal salvation in the afterlife. Although this reflects a perspective associated with Pascal's Wager, namely that it is rational to believe in God because the potential benefits of belief (eternal salvation) outweigh the potential costs (nothing lost if God does not exist), attaining eternal salvation in Islam requires a person to believe with certainty that God does exit—a conclusion he can reach by, among other things, contemplating His signs in the universe.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Those you call upon instead of God cannot create a single fly, even if they were to join all their forces to that end; and if a fly snatches anything away from them, they will not be able to retrieve it. Powerless indeed is the seeker and powerless is the sought" (22/73); **"Yet some choose to worship, instead of Him, false deities that cannot create anything but are themselves created, and they can neither harm nor benefit themselves, nor do they have any power over death, life or resurrection!" (25/3)**.

Proofs for the existence of God are many and include, among other things the cosmological argument. This longstanding and significant argument provides evidence for the existence of God based on the existence of the universe and the principle of contingency, which asserts that everything in the universe that is contingent, meaning everything that does not exist by necessity, must have a cause for its existence. The Qur'ān says, **"Have they not pondered upon the kingdom of the heavens and the earth and all the things that God has created in them [to realize that He is the sole Creator and disposer of all affairs] and seen that it may well be that the end of their term might already have drawn near [so that they may take heed and hasten to repent]? In what message after the Qur'ān will they then believe?" (7/158)**; **"Have they not pondered upon themselves [to see how God has so perfectly created them]? God has created the heavens and the earth and all that lies between them for a wise purpose and for a fixed term, after which they will perish on Resurrection Day, yet many people deny they will ever meet their Lord" (30/8)**.

Also, according to the teleological argument, better known as the "argument from design", observations of complex functionality in nature imply the action of a supernatural designer, just as the purposeful construction of human artifacts reveals the hand of the artificer. It emphasizes the precision, order, and fine-tuning observed in the universe and suggests that these characteristics are evidence of a higher intelligence or Creator. It also highlights the complexity found at various levels of the natural world, from subatomic particles to galaxies. The fine-tuning of physical constants, the laws of nature, and the conditions of the universe, which allow for the existence of complex structures, stars, planets, and life itself, suggest purpose and design. Such constants are so precisely balanced that they seem designed to support life, and if were even slightly different, the universe as we know it could not exist, and life itself as we know it would be impossible. The Qur'ān says, **"Such is the handiwork of God, who has perfected everything" (27/88)**; **"the All-Mighty, the All-Merciful, who brings everything into being in the highest perfection" (32/6-7)**; **"No fault will you see in what the Lord of Grace so perfectly creates. Turn up your eyes: can you see any flaw? Then look again, and again: your vision will come back to you dull and weary [having perceived no flaws whatsoever" (67/3-4)**. These and many other verses emphasize the belief in God as the ultimate Creator who has perfected everything in existence.

جميع الحقوق محفوظة
00201552200985
All rights reserved

They consistently highlight the idea that God's creation is flawless and perfectly designed, reflecting His attributes of being All-Mighty and All-Merciful. The repeated call to observe and find flaws in God's creation, only to realize the impossibility of doing so, underscores the notion that the natural world is a manifestation of divine perfection. This concept serves as a reminder of the profound beauty and intricate order found in the universe, inviting people to contemplate the signs of God's wisdom and creative power in every aspect of life.

In fact, everything in the universe, including our own existence, bears witness to the existence of an Intelligent Creator—God. For wherever there is design, there must be a designer, and the greater the intricacy, the higher the intelligence of the creator. Man's complex physical makeup, for instance, is living testimony to a superior Designer. The more we learn about the body's remarkable functions, the greater becomes our reason for awe and admiration at how the body is designed. In 1966, Dr. William W. Akers, a Rice University engineer working with surgeons to build an artificial heart, exclaimed: "The body is the ultimate in technological perfection. Almost any machine you can dream up—no matter how sophisticated—you can look into the body and find one better."[420] The human eye is a remarkable example of intricate design that testifies to the existence of God and His perfect creation. Its complex workings, from the cornea and lens to the retina and optic nerve, allow us to perceive a vast spectrum of colors, shapes, and depths. This precision and sophistication in the eye's design, coupled with its ability to adjust to varying light conditions and focus on objects, point to a deliberate and purposeful creation by a higher intelligence. The eye's astonishing functionality and its capacity to capture the beauty and complexity of the world around us stand as a compelling testament to the existence of a Creator who fashioned this organ with incredible precision and care. However, it is essential to remember that the eye is just one of millions of examples in the natural world that testify to God's existence and His marvelous design. Throughout the universe, from the complexity of DNA to the intricacies of ecosystems, we find countless instances that reflect the beauty and perfection of God's creation, affirming His existence as the ultimate Designer and Sustainer of all that exists.

Atheists hold that randomness and chance played a role in the emergence of the physical constants and critical parameters of our universe! Even the most outspoken atheists, such as Richard Dawkins, Sam Harris, Christopher Hitchens, and Daniel Dennett, themselves acknowledge the fine-tuning argument and recognize its strength. They concede that this argument raises a compelling question, often presented as evidence supporting the existence of purpose or design behind the universe. This is due to the extraordinary precision of the physical

[420] San Fransisco *Examiner & Chronicle*, September 11, 1966, p. 30.

جميع الحقوق محفوظة
00966552200985
All rights reserved

constants and fundamental parameters that permit life as we know it to exist. When the late outspoken neo-atheist Christopher Hitchens was asked about the strongest argument against atheism, he replied, "I think every one of us picks the fine-tuning one as the most intriguing… you have to spend time thinking about it, working on it. It's not a trivial [argument]. We all say that."[421] Reflecting on the evidence of fine-tuning, agnostic cosmologist Paul Davies recognizes that "the impression of design is overwhelming. Science may explain all the processes whereby the universe evolves its own destiny, but that still leaves room for there to be a meaning behind existence."[422] Atheist philosopher of science and academic Bradley Monton reflects that the fine-tuning argument "doesn't stop me from being an atheist, but I don't have any completely definitive objections to it—and I have problems with all the objections that are presented as completely definitive… This is why I consider fine-tuning argument to be somewhat plausible."[423] This obviously caused him to be less certain of his atheism than he would have been had he not heard the arguments.

Under atheism, there is no reason to expect that a life-supporting universe would be unlikely among possibilities. Indeed, many skeptical scientists who have studied this fine-tuning data admit its surprising nature under their worldview. British physicist and author David Deutsch, for example, admits: "If anyone claims not to be surprised by the special features that the universe has, he is hiding his head in the sand. These special features are surprising and unlikely."[424] Renowned British-American physicist and mathematician Freeman Dyson (1923–2020) known for his significant contributions to various fields of science, including quantum mechanics and nuclear physics, remarked, "The more I examine the universe and the details of its architecture, the more evidence I find that the universe in some sense must have known we were coming."[425]

Strangely, atheists make the illogical assertion that a tennis racket has a maker while Earth, a vastly more complex and immense object, has no maker; that the light bulb has a designer and requires design, engineering, and manufacturing while the giant, luminous sun came about by chance; and that shoes have a clear maker who designed and produced them with specific intentions in mind, while humans are the product of natural processes, evolution, and the complex interplay of biological and environmental factors and that human existence is devoid

---

[421] Christopher Hitchens makes a shocking confession. Available at: https://www.youtube.com/watch?v=E9TMwfkDwIY

[422] Paul C. W. Davies, *The Cosmic Blueprint* (London: Unwin Paperbacks, 1989), p. 203.

[423] Bradley Monton, *Seeking God in Science: An Atheist Defends Intelligent Design* (Peterborough, Ontario: Broadview Press, 2009), p. 75.

[424] Andrew Brown, "Probably" probably wrong," *The Guardian*, Thursday 8 January 2009.

[425] Freeman Dyson, *Disturbing the Universe* (Harper & Row, 1979), p. 250.

جميع الحقوق محفوظة
00966552200985
All rights reserved

of inherent purpose! Prominent thinkers admit that biology appears to be designed. Soon after the publication of the *Origin of Species*, Darwin entered a second period of intense theological reflection. His professional colleagues raised important issues, and he dealt directly with the religious themes of intelligent design in nature, the problem of pain, and the divine sovereignty over the world. Regarding design, Darwin confessed to Harvard botanist Asa Gray in a letter he wrote to him on 26 November 1860: "I grieve to say that I cannot honestly go as far as you do about design. I am conscious that I am in an utterly hopeless muddle. I cannot think that the world as we see it is the result of chance; and yet I cannot look at each separate thing as the result of design… Again, I say, I am, and shall ever remain in a hopeless muddle."[426] Late in his life, in a conversation with the Duke of Argyll, the duke commented to Darwin, "It was impossible to look at the numerous, purposeful contrivances in nature and not see that intelligence was their cause." The duke noted, "I shall never forget Mr. Darwin's answer. He looked at me very hard and said, 'Well, that often comes over me with overwhelming force; but at other times,' and he shook his head vaguely, adding, 'it seems to go away.'"[427]

The evidence now is so strong that even most atheists agree that the space-time continuum we call the universe had a beginning. For example, prominent atheist Stephen Hawking observes, "Almost everyone now believes that the universes and time itself had a beginning at the Big Bang."[428] This aligns with the cosmological argument, which asserts that if the universe had a beginning, then it must have had a cause, and that this cause must be God. One way to prove that the universe had a beginning, and therefore a cause, is to refer to the second law of thermodynamics,[429] which disproves the long-held

---

[426] The Correspondence of Charles Darwin, Vol. 8, 1860 (Cambridge & New York: Cambridge University Press, 1993), p. 496.

[427] George Argyll, "What is Science?" *Good Words*. April 1885. 236-245, 244. Quoted in Francis Darwin, *The Life and Letters of Charles Darwin, Including an Autobiographical Chapter*, Vol. 1 (London: John Murray, 1887), p. 316.

[428] Stephen Hawking and Roger Penrose, *The Nature of Space and Time: The Isaac Newton Institute Series of Lectures* (Princeton, NJ: Princeton University Press, 1996), 20.

[429] Arthur Stanley Eddington (1882-1944), a prominent British astrophysicist and mathematician known for his significant contributions to the fields of astrophysics, general relativity, and stellar structure, writes, "The law that entropy always increases—the second law of thermodynamics—holds, I think, the supreme position among the laws of Nature. If someone points out to you that your pet theory of the universe is in disagreement with Maxwell's equations—then so much the worse for Maxwell's equations. If it is found to be contradicted by observation—well, these experimentalists do bungle things sometimes. But if your theory is found to be against the second law of thermodynamics, I can give you no hope; there is nothing for it but to collapse in

00966552200985 All rights reserved

beliefs of atheists that the universe has always existed. This law states that the universe is running out of usable energy. With each passing moment energy is being used up, just like a flashlight with only a finite amount of energy in its batteries. Thus, if the universe were eternal, it would be out of energy by now. Since we still have usable energy right now, the universe must have had a beginning. Paul Davies, a prominent British-Australian physicist and cosmologist, states, "The prediction of a final cosmic heat death not only says something about the future of the universe but also implies something important about the past. It is clear that if the universe is irreversibly running down at a finite rate, then it cannot have existed forever. The reason is simple: if the universe were infinitely old, it would have died already. Something that runs down at a finite rate obviously cannot have existed for eternity. In other words, the universe must have come into existence a finite time ago."[430]

Sir James Jeans (1877-1946), a British physicist and mathematician known for his work in various areas of physics, including astrophysics and quantum mechanics, observes, "The science of thermodynamics explains how everything in nature passes to its final state by a process which is designated the 'increase of entropy.' Entropy must forever increase: it cannot stand still until it has increased so far that it can increase no further. When this stage is reached, further progress will be impossible, and the universe will be dead… Now the entropy of the universe has not yet reached its final maximum: we should not be thinking about it if it had. It is still increasing rapidly, and so must have had a beginning; there must have been what we may describe as a 'creation' at a time not infinitely remote."[431]

Laws of nature, like scientific or physical laws, are not the active agents causing events or phenomena to occur. Instead, they describe the regular patterns or rules that govern how natural processes work. For a law to be meaningful and effective, it must have been created and enforced by an entity or force that possesses power and the intention to impose and enforce that law. The ultimate creator and enforcer of laws is a higher power, the Creator. As English philosopher, William Paley (1743–1805) put it, "It is a perversion of language to assign any law as the efficient, operative cause of anything. A law presupposes an agent; for it is only the mode according to which an agent proceeds: it implies a power; for it is the order, according to which that power acts. Without this agent, without this power, which are both distinct from itself, the law does nothing; is

---

deepest humiliation." Source: Arthur S. Eddington, *The Nature of the Physical World* (New York: The Macmillan Company, 1929), p. 74.

[430] Paul Davies, *The Last Three Minutes: Conjectures about The Ultimate Fate of The Universe* (New York: BasicBooks, 1994), p. 13.

[431] James Jeans, *The Mysterious Universe* (Cambridge: Cambridge University Press, 1930), p. 144.

جميع الحقوق محفوظة
00966552200985
All rights reserved

nothing."[432] A series of remarkable singularity theorems has increasingly tightened the loop around empirically tenable models by showing that under more and more generalized conditions, a beginning is inevitable. Many scientists have shown that any universe that is, on average, in a state of cosmic expansion throughout its history cannot be infinite in the past but must have a beginning. For example, American Alexander Vilenkin, a prominent theoretical physicist and cosmologist known for his work in the fields of cosmology and the study of the universe's origins concluded by saying, "All the evidence we have says that the universe had a beginning."[433] Thus, if it had a beginning, it must have a Creator.

The "providence and care" argument also proves the existence of God, as can be seen in the order and the remarkable degree of complexity, harmony, and purpose in the universe and in human existence. Such order and purpose are not accidental but rather the result of a deliberate and caring Creator, an all-loving and all-powerful God who has subjected everything for humanity's service. The tremendous wisdom and power in forming such a perfect universe for us tells us of His care for us. The unfathomable physical mysteries in the universe tell us of His wisdom, the mathematical precision tells of His perfection, the immense energy speaks of His power, and the symmetry and elegance speak of His love of beauty. These attributes—aesthetic sense, well-directed power, perfection, tremendous wisdom, and care—all point to a transcendent God, not to the unplanned, mindless accidents of blind chance.

A benevolent and caring God is a more reasonable explanation for the observed order, purpose, and instances of providence than a purely naturalistic or atheistic explanation. American Nasa astronomer and planetary scientist John A. O'Keefe noted, "If the Universes had not been made with the utmost exacting precision, we could never have come into existence, It is my view that these circumstances indicate the Universe was created for man to live in."[434] American physicist and Nobel laureate Arno Penzias, stated, "Astronomy leads us to a unique event, a universe which was created out of nothing, one with the very delicate balance needed to provide exactly the conditions required to permit life, and one which has an underlying (one might say 'supernatural') plan. Thus, the observations of modern science seem to lead to the same conclusions as centuries-old intuition."[435]

Reminding humanity of the numerous blessings and favors He has

---

[432] William Paley, *Natural Theology* (Boston: Gould, Kendall and Lincoln, 1848), p. 8.
[433] Lisa Grossman, "Why Physicists Can't Avoid a Creation Event," *New Scientist*, 11 January 2012.
[434] Grant R. Jeffrey, *Creation* (Colorado Springs, CO: WaterBrook Press, 2003), 140.
[435] Henry Margenau & Abraham Varghese, *Cosmos, Bios, Theos: Scientists Reflect on Science, God, and the Origins of the Universe, Life, and Hom Sapiens* (La Salle, IL: Open Court, 1992), p. 78.

جميع الحقوق محفوظة
00966552200985
All rights reserved

bestowed upon them, all of which testify to His providence and care, Almighty God states in Qur'ān, **"Do you not see how God has subjected to you everything in the heavens and placed them all at your disposal, and lavished on you His blessings, both outward and inward? Yet despite all this, some people still argue about God's existence without knowledge, proper guidance, or an enlightening book!" (31/20)**; **"Ask them, 'Tell me, if God were to extend perpetual night over you till the Day of Judgment, is there any deity other than God that could bring you light? Will you not listen?' Say, 'Tell me, if God were to extend perpetual day over you till the Day of Judgment, is there any deity other than God that could bring you night, in which to rest? Will you not, then, see?' It is out of His mercy that He has made for you the night so that you may rest in it and the day so that you may earn your living and seek His bounty and give thanks" (28/71-73)**.

Other proofs for the existence of God include, among many other things, the argument from morality[436] the anthropic principle,[437] the "true dream" argument,[438] and the power of the Qur'ān and Prophet Muḥammad's supplications to expel or protect against demonic forces or negative spiritual influences.[439] The most cogent evidence for the existence of God, however, is the one based on the innate nature or disposition of human beings (*fiṭrah*), the natural inclination of every person to recognize the existence of God and worship Him. According to this argument, every person is born with an innate awareness of the existence of God and a natural inclination toward monotheism. Those who maintain the purity of this innate disposition and act upon its guidance will readily come to realize that Islam represents the truth, even with limited knowledge. (Some people, upon embracing Islam, declare that they have always been Muslim).

Fiṭrah, often described as the innate predisposition to recognize and seek a connection with the Divine, can become more pronounced during moments of extreme adversity or danger. When people find themselves in situations where their well-being or even their lives are at stake, their natural inclination to turn to God becomes more intense. This heightened

---

[436] This argument asserts that the existence of objective morality points to a divine source that provides a moral framework for the universe.

[437] The anthropic principle says that the universe appears "designed" for the sake of human life. It highlights the fine-tuning of the universe for life, which serve as a definitive proof for the existence of God.

[438] True dreams, also referred to as prophetic or spiritually significant dreams, are dreams that suggest the existence of a divine being and contain messages, guidance, or insights of a profound and often spiritual nature.

[439] The efficacy of using Qur'anic verses and supplications to seek protection against jinn (spirits) or to expel them in cases where they are perceived as causing harm has been proven beyond any shadow of doubt. People using them often find strength, comfort, and protection in these spiritual practices.

جميع الحقوق محفوظة
00966552200985
All rights reserved

awareness of their vulnerability and dependence on a higher power can lead individuals to seek divine assistance more fervently and sincerely. As the Qur'ān says, **"It is He who enables you to travel by land and sea. When you embark, and as the ships set sail, while the passengers rejoice at a favorable wind, a raging tempestuous wind overtakes them and the waves come upon them from every side, and they believe they are encompassed [by death], they sincerely call upon God, saying, 'If You save us from this, we will truly be thankful." (10/22)**.

Darwinism, which teaches that humans are descendants of ape-like beasts that lived millions of years ago, has contributed to the spread of atheism. Indeed, teaching it in schools and universities has exposed many people to a naturalistic explanation for the diversity of life on earth without the need for a Creator, potentially leading some to question their religious beliefs and lean toward atheism. The reason for the persistence of the Darwinian philosophy among the masses is that the theory is taught to schoolchildren as an accomplished and unchallengeable fact. When the elders, teachers, and experts in various fields of science believe it to be true, it exerts tremendous social pressure on young pliable minds to follow the established myth. The process of brainwashing of the youth has continued unabated from generation to generation. It has taken its toll as Darwinian seedling has now firmly taken root in the minds of the people who count, the people who make the laws and control the syllabi of the educational institutes.[440]

More than two centuries of intensive investigation since Darwin's time has clearly not verified evolution[441] as a fact and it seems that archaeology remains almost at the beginning of the immense task of reconstructing mankind's history. In the American Scientist review of the book *In Search of Deep Time* by Henry Gee, Peter J. Bowler remarks, "We cannot identify ancestors or 'missing links' and we cannot devise testable theories how particular episodes of evolution came about. Gee is adamant that all the popular stories about how the first amphibians conquered the dry land, how the birds developed wings and feathers for flying, how the dinosaurs went extinct, and how humans evolved from apes are just products of our imagination, driven by prejudices and preconceptions."[442] Famed evolutionist W. Le Gros Clark, notes, "The interpretation of the paleontological evidence of hominid evolution

[440] Khurshid S. Nadvi, Darwinism on Trial (London, TA-HA Publishers, Ltd., 1993), p. 117.
[441] Not all scientists accept evolution as an unquestionable fact. Many concede that it has major fundamental flaws, which disqualify it as a realistic evolutionary mechanism. In some scientists' view, the Darwinian theory is not scientific but philosophical; it was a plausible fiction, a simple deduction, curiously allied with mathematics because of its deductive structure, yet with insufficient experimental basis to warrant its acceptance." See Sharon E. Kingsland, *Modeling Nature* (Chicago: The University of Chicago Press, 1995), p. 138.
[442] Peter J. Bowler, *American Scientist*, Vol. 88, March-April 2000, p. 169.

جميع الحقوق محفوظة
00966552200985
All rights reserved

which has been offered in the preceding chapters is a provisional interpretation. Because of the incompleteness of the evidence, it could hardly be otherwise."[443] *Science News Letter* stated, "The fight is among scientists over just how man did evolve, when he did so and what he looked like."?[444] In *The World Book Encyclopedia* we read, "No one should make the mistake of saying that evolution is fully understood."[445]

The supposed evolutionary process breaks the most universal and best-proved law of physics, the law of increasing entropy, known as the second law of thermodynamics. It applies not only in physical and chemical systems but also in biological and geological systems, in fact, all systems, without exception. The law stipulates that all systems tend to lose order. They go toward disorganization and loss of complexity. The law of increasing entropy therefore precludes evolution, because all evolutionary systems are expected to increase in order and complexity. Physicists Elliott Lieb and Jakob Yngvason explain: "No exception to the second law of thermodynamics has ever been found, not even a tiny one. Like conservation of energy [the 'first law'], the existence of a law so precise and so independent of details of models must have a logical foundation that is independent of the fact that matter is composed of interacting particles."[446] Also, there is no evidence of evolution at the molecular level. Even with DNA sequence data, there is no direct access to the processes of evolution, so objective reconstruction of the vanished past can be achieved only by creative imagination.[447]

Ernst Chain (1906-1979), a German-born British biochemist best known for being a co-recipient of the Nobel Prize in Physiology or Medicine for his work on penicillin, found Darwin's theory of evolution to be "a very feeble attempt" to explain the origin of species based on an assumption that "it can hardly be called a theory."[448] About the same theory, Austrian-British philosopher, Sir Karl Raimund Popper (1902–1994), one of the 20th century's most influential philosophers of science, states, "I have come to the conclusion that Darwinism is not a testable scientific theory, but a metaphysical research program—a possible framework for testable scientific theories… It is metaphysical because it is not testable."[449]

جميع الحقوق محفوظة
00966552200985
All rights reserved

[443] Le Gros Clark, *The Fossil Evidence for Human Evolution*, p. 188.
[444] *Science News Letter*, May 29, 1965, p. 346.
[445] *The World Book Encyclopedia*, 1966, Vol. 6, p. 334.
[446] Elliott Lieb and Jakob Yngvason, "A Fresh Look at Entropy and the Second Law of Thermodynamics," *Physics Today*, Vol. 53, April 2000, p. 32.
[447] N.A. Takahata, "Genetic Perspective on the Origin and History of Humans," *Annual Review of Ecology and Systematics*, Vol. 26, 1995, p. 34.
[448] Ronald W. Clark, *The Life of Ernst Chain: Penicillin and Beyond* (New York: St. Martin's Press, 1985), p. 147.
[449] Karl Popper, *Unended Quest: An Intellectual Autobiography* (London & New York: Routledge, 2005, p. 175.

Darwinists and atheists could have saved themselves a lot of trouble desperately searching for impossible evidence to prove their myth an established fact. As evolutionist, W. Le Gros Clark, states, "The chances of finding the fossil remains of actual ancestors, or even representatives of the local geographical group which provided the actual ancestors, are so fantastically remote as not to be worth consideration."[450] They could have easily uncovered the truth by contemplating God's flawless creation of the universe, marked by its intricate order, complexity, and fine-tuning—an unmistakable sign of purposeful design. Likewise, in the human body, a marvel of biological complexity, where trillions of cells work seamlessly in a highly organized and coordinated manner to sustain life. They could have spared themselves considerable hardship had they taken heed of God's ultimate message to humanity, the Qur'ān, which emphasizes that God has honored humanity through their unique and exceptional creation. This distinction sets them apart from the natural world and elevates them above apes and other creatures that some claim share their ancestry. Humans are endowed with unique qualities and responsibilities that mirror God's overarching purpose and plan. As detailed in the Qur'ān, **"Your Lord said to the angels, 'I am about to create a human being out of clay. When I have formed him and breathed the spirit of life into him, prostrate yourselves before him [as a token of respect and honor].' All the angels prostrated themselves [before Adam], but not Satan, refused to do so out of sheer arrogance and thus became an unbeliever" (38/71-74)**; **"He created Adam from clay, then He made his progeny from an extract of a humble fluid. Then He fashioned him in due proportions and breathed spirit into him; and has endowed you with hearing, sight, and hearts. Yet, you are seldom thankful" (32/7-9)**.

The Qur'ān informs us of God's exaltation of humankind, emphasizing their worth and significance. This perspective differs from the theory of evolution, which posits a common ancestor between humans and apes and other primates. As the Qur'ān emphasizes this concept in a number of passages, such as **"We have bestowed bounties on Adam's descendants, carried them by land and sea, provided them with wholesome things and greatly exalted them above a great many of Our creatures" (17/70)**, **"We have created man in the best form and of the finest stature" (95/4)**, and **"O man, what has lured you away from your Gracious Lord who has formed you and proportioned you, and put you together in whatever form He willed?" (82/6-8)**. The Qur'ān states that God has honored humanity by appointing them as stewards on earth. This emphasizes the idea that they have been entrusted

[450] W. E. Le Gros Clark, *The Fossil Evidence for Human Evolution: An Introduction to the Study of Paleoanthropology* (Chicago: The University of Chicago Press, 1972), p. 41.

00966552200985 All rights reserved

with a sacred responsibility to care for and manage the earth and its resources in accordance with God's will, reflecting God's divine plan for harmony and balance in creation: **"Your Lord said to the angels, 'I am appointing a vicegerent on earth.' They said, 'Will You appoint on it someone who would spread corruption and shed blood, whereas we celebrate Your praises and extol Your holiness?' He said, 'I surely know what you do not know'" (2/30)**. The Qur'ān also mentions that God has created everything exclusively for humankind: **"It is He who has created everything on the earth for you" (2/29)**. Thus, humans represent the pinnacle of God's creation, and everything in the universe is considered to be ultimately for their benefit. This has ethical implications and raises questions about the responsible use of Earth's resources and the treatment of the environment.

Within the framework of Darwinism and the associated atheistic ideology, human life emerges from a series of random chances and the survival of the fittest. This implies that our existence is indebted to our ancestors who prevailed over weaker beings to secure their own destinies. In this view, human life lacks intrinsic value beyond its utility in society. American paleontologist and evolutionary biologist George Simpson (1902-1984) asserted, "Man is only the result of a purposeless and natural process that did not have him in mind."[451] American agnostic scientist Carl Sagan does not see any difference whatsoever between a human being and an inanimate object, such as a rock. Poignantly describing our apparent insignificance in the grand scheme of things, he writes, "There is something stunningly narrow about how the Anthropic Principle is phrased. Yes, only certain laws and constants of nature are consistent with our kind of life. But essentially the same laws and constants are required to make a rock."[452] World-famous cosmologist Stephen Hawking once described our lessened status in more dramatic language. He famously said, "The human race is just a chemical scum on a moderate-sized planet."[453] Among "the ten fundamental (and groundless) assumptions in modern science," writes British biologist Rupert Sheldrake, is the fact that "everything is essentially mechanical. Dogs, for example, are complex mechanisms, rather than living organisms with goals of their own. Even people are machines, 'lumbering robots', in Richard Dawkins's vivid phrase, with brains that are like genetically programmed computers.[454] It should come as no surprise that a society rooted in these foundational beliefs might also endorse practices such as abortion and euthanasia, ultimately grappling with an increase in violent crime. Ideas of this nature carry grave and far-reaching consequences.

---

[451] Jonathan Wells, *Icons of Evolution: Science or Myth? Why Much of What We Teach about Evolution Is Wrong* (Washington, DC: Regnery Publishing Inc., 2000), p. 203.
[452] Carl Sagan, *Pale Blue Dot: A Vision of the Human Future in Space* (New York: Random House Publishing Group, 1994), p. 34.
[453] David Deutsch, *The Fabric of Reality* (London: Penguin, 1998), p. 177-8.
[454] Rupert Sheldrake, *Science Set Free: 10 Paths to New Discovery* (New York: Deepak Chopra Books, 2012), p. 7.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Thus, because atheists lack faith in the existence of God, they do not fully appreciate their own worth as human beings. As the Qur'ān aptly puts it, **"Do not be like those who have forgotten God, so He has made them forget themselves" (59/19)**. By diminishing and undervaluing humans, they not only contradict religious teachings but also disregard observable reality. One may ponder: who, if not humans, plays the most significant role in shaping and even altering the planet Earth? Who, apart from humans, exerts the greatest influence on the environment, both positively and negatively? And among all beings, who possesses free will,[455] willingly sacrifices self-preservation for principles, and boasts distinctive cognitive abilities such as thought and creativity, setting them apart from other species on Earth? Atheists often underestimate the worth of human life and the significance of human existence by narrowly comparing humanity to the vastness of the universe, particularly in light of recent discoveries about its immense size. However, it's worth noting that the Qur'ān predated these findings by over 1,400 years, mentioning such concepts. We didn't need to await the development of astronomy to gain this understanding. As the Qur'ān conveys, **"The creation of the heavens and the earth is indeed far greater than the creation of mankind, yet most people do not know" (40/57)**.

Undoubtedly, one aspect of God's benevolence toward humanity lies in His creation of the heavens and the earth, along with their abundant resources and creatures, all designed for the benefit and service of humanity. The following passages from the Qur'ān illustrate this: **"It is He who has created the heavens and the earth out of nothing and sends down rain from the clouds with which He brings forth various fruits for your sustenance. He has subjected the ships for your service, sailing through the sea by His command, and has subjected the rivers for you. He has also subjected for you the sun and the moon, both constantly pursuing their courses and running in their respective orbits, to be of service to you, and has subjected to your service the night for you to find peace and rest in it, and the day so that you may seek His bounty." (14/32-34)**; **"Do you not see that God has subjected to you everything in the heavens and placed them all at your disposal, and lavished upon you His blessings, both outward and inward? Yet some people still argue about God's [existence] without knowledge, proper guidance, or an enlightening book! When they are told, 'Follow what God has revealed,' they obstinately say, 'We will follow what we found our fathers doing.' Will they still follow their misguided fathers even though Satan invites them to the punishment of the Blazing Fire?!" (31/20-21)**.

---

[455] That is, contrary to the position held by atheists. Sam Harris, for example, states, "Free will is an illusion, our wills are simply not of our own making. Thoughts and intentions emerge from background causes of which we are unaware and over which we exert no conscious control. We do not have the freedom we think we have." See Sam Harris, *Free Will* (New York: Free Press, 2012), p. 5.

جميع الحقوق محفوظة
00966552200985
All rights reserved

As previously discussed, numerous individuals have abandoned Christianity due to biblical passages that clash with modern scientific understanding, beliefs that contradict common sense and reason, and dogmas that are rather challenging from a rational or common-sense perspective. In contrast, Islam, in harmony with the authentic message of Christ and the prophets preceding him, does not contain such inaccuracies and dogmas that have led numerous Christians to embrace atheism.

For these and various other reasons, Islam stands as the unequivocal force capable of addressing atheism as a formidable challenge to humanity on all fronts. Those who have abandoned Christianity and embraced atheism due to the perceived illogical or unreasonable nature of the doctrine of the Trinity will discover in Islam a faith that emphasizes monotheism and the transcendence of God. Similarly, those who have turned to atheism because of the doctrine of incarnation will find Islam to be the sole faith that teaches God's complete separation from His creation. Furthermore, people who hold deep affection for Christ within the Christian tradition will find even greater admiration and reverence for him by choosing to embrace Islam.

Also, while there are many areas of potential conflict between religious texts, including the Bible, and contemporary scientific findings, which led to the eventual rejection of Christianity and other religions, there is not even one single instance of any contradiction whatsoever between a definitive and unambiguous passage in the Qur'ān or the Prophet's traditions and established scientific facts.

In fact, the Qur'ān and the Prophet's traditions contain passages that predate or anticipate certain scientific discoveries, demonstrating their compatibility with modern knowledge. Furthermore, in contrast to the Bible, whose authors were influenced by the erroneous beliefs of their time, including ideas from ancient Greek philosophers such as Aristotle and medical theories from figures like Hippocrates—some of which contained errors and misconceptions by contemporary standards—the authenticity and truth of the Qur'ān shine through as it avoids incorporating passages that reflect such erroneous concepts and beliefs.

The worship of humans, animals, or inanimate objects as deities or objects of adoration, which is often associated with certain forms of idolatry or extreme religious practices, has sometimes led some people to develop negative views and aversions toward religion. In contrast, Islam's teachings strongly reinforce the concept of monotheism and emphasize the exclusive worship and glorification of God. While Christianity primarily centers on moral and ethical principles derived from the teachings of Jesus Christ, lacking an intricate legal code for every facet of life, this characteristic has resulted in individuals turning to man-made laws to structure their lives. Consequently, it has contributed to the separation of religion and state within Christian-majority societies. However, this contrast does not hold true for Islam. Islam offers comprehensive guidance that extends to every dimension of life, encompassing personal behavior and the organization of society.

00966552200985
All rights reserved

This holistic approach ultimately paves the way for happiness and contentment, both in the present world and the afterlife.

The contrast between Islam and Christianity becomes evident in their respective approaches to legislation and their role in daily life. While Christianity focuses on moral and ethical principles rooted in the teachings of Jesus Christ and maintains a separation between religious and civil authorities, Islam stands out with its comprehensive legal framework that covers all aspects of human existence. This distinction is underscored by various aspects of these faiths. In Christianity, the absence of detailed legal regulations is notable. Jesus Christ's response to a request to settle a dispute over an inheritance— **"Man, who made me a judge or an arbitrator over you?" (Luke 12/14)**—clearly emphasizes that His mission did not entail earthly legal authority. Additionally, His statement, **"Render to Caesar the things that are Caesar's, and to God the things that are God's,"** reinforces the separation between religious and civil matters, prioritizing spiritual and moral concerns. The writings of Paul, a prominent figure in the New Testament, acknowledge the incompleteness of Christianity and anticipate the arrival of a perfect religion: **"For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away" (1 Corinthians 13/9-10)**. This suggests an expectation of completeness or perfection in the future, which, according to the Qur'ān, is fulfilled by Islam, which God sent to all humanity: **"This day I have perfected your religion for you and have completed My favor to you and have chosen for you Islam as your religion" (5/3)**.

Islam distinguishes itself as a comprehensive and all-encompassing way of life, extending beyond mere religion. Its divine law offers complete and impeccable guidance for human behavior and governance, making it unparalleled when compared to man-made laws. Islamic law addresses a wide array of areas, including governance, economic transactions, justice, and ethical conduct in political and economic affairs. It also provides a framework for preserving human rights, including the right to practice one's religion, protect life, ensure mental well-being, safeguard wealth, protect honor, and preserve family heritage. Its system of criminal law addresses issues such as theft, murder, adultery, and other offenses. Principles of justice, evidence, and due process are considered integral to this system. Islamic law also outlines the rights of individuals, including the rights of children, relatives, and neighbors and emphasizes ethical and moral conduct in interpersonal relationships. Islamic teachings stress the ethical treatment of animals and environmental conservation and include guidelines for social conduct and etiquette in various aspects of life, such as eating, drinking, dressing, speaking, traveling, and personal hygiene. It also addresses various ordinary everyday situations and actions, including yawning, sneezing, asking for permission, visiting the sick, and other aspects of daily life.

In essence, Islam offers a comprehensive framework that leaves no aspect of life untouched, encompassing beliefs, acts of worship, moral conduct, social interactions, and legal matters. This holistic approach sets it apart from other faiths and establishes it as a complete way of life.

جميع الحقوق محفوظة 00966552200985 All rights reserved

Islam—The Monotheistic Religion of All the Prophets

An objective analysis of the Christian doctrines discussed earlier can lead to only one conclusion: They are both irrational and contrary to the teachings of Jesus. It is sufficient to know that during the years immediately following Jesus' ascension to Heaven, none of his followers considered him other than a prophet of God. The doctrines previously mentioned 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 none besides Him is the rule; associating others in worship with God was an exception to the rule that only came at a later stage in the history of mankind. People worshipped God (Allāh) alone for ten centuries after Adam, and it was only prior to the era of Prophet Noah that idol worship began to be practiced. This was the result of people's excessive love and veneration of some righteous individuals among them who had passed away. They ascribed divine attributes to them, believing that they would bring them closer to God and intercede for them before Him. God then sent Noah to guide his people back to the right path and to call them to the worship of Allāh alone. After that, He sent one prophet after another to various nations to preach the same message: There is no god worthy of worship but Allāh.

The primary mission of all prophets was not only to call people to believe in God as the Supreme Being and accept Him as the Creator, Provider, Sustainer, and Disposer of all affairs, for even the polytheists innately knew that God existed and never doubted this fact. Only a few of them pretended to deny God's existence. Some of them sought closeness to God through good deeds and prayers in difficult times. However, during times of ease, they would do so through the so-called mediators and intercessors. The prophets called them to turn to God and always pray to Him alone without any mediators or intercessors. 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, saying: **"Worship Allāh; you have no other god but Him" (The Qur'ān 7/65)**; **"We sent a messenger to every community, [proclaiming]: 'Worship Allāh and keep away from false gods'" (16/36)**; **"No messenger did We sent to any nation before you [Muḥammad] except that We revealed to him, saying, 'There is no god but Me, so worship Me alone'" (21/25)**. It is clear, therefore, that Islam, which means total submission to God's will, was, in this sense, the same religion preached by all God's prophets and messengers, from Adam to Muḥammad, including Noah, Abraham, Moses, and Jesus. Islam teaches that a Muslim must believe in all God's prophets and messengers without exception. According to Islam, those people who followed the guidance of the prophet of their time and worshipped God alone are all considered Muslims in the sense that they surrendered their will to God, and they will be admitted into Paradise in the hereafter.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Islam has restored the message of monotheism God revealed to His prophets to its original status. Indeed, it is a continuation of this eternal message, which is, in essence, one. God sent His messengers to convey this message to their people. With the passage of time, however, it was misinterpreted and mixed with superstitions, false beliefs, pagan rituals, and wrong practices. This caused a degeneration of the true religion into superstitions and meaningless rituals. Islam, as revealed to Prophet Muḥammad, is a revival of monotheism taught by Jesus and all the prophets before him. It is a universal message that is addressed to all humanity until the end of time and is not specific to a particular people, as was the case with the previous prophets.

Islam rejects all blasphemous theological beliefs and reinstates the true concept of God; He alone is the Creator, the Provider, and Controller of everything in the universe and to whom alone perfection is attributed.[456] This necessitates that He alone is to be worshipped Furthermore, He must be worshipped in the way that He has ordained and not through invented rituals. He is the only one to whom prayers must be directed. Just as confirming God's oneness (monotheism) is the greatest and most important virtue, associating others with God is the gravest sin of all, which He never forgives unless one sincerely repents of it before death. As the Qur'ān states, **"Allāh does not forgive associating others with Him but forgives whatever is short of that to whomever He wills" (4/48)**. This sin will also deprive those who commit it of Paradise and will cause them to dwell eternally in Hell, as was stated by Jesus as quoted in the Qur'ān: **"Children of Israel, worship God, my Lord and your Lord. If anyone worships other deities besides God, God will deny him Paradise, and his abode will be the Fire" (5/72)**. Directing any act of worship to other than God is the one sin that nullifies all good deeds. The Qur'ān confirms: **"Had they worshipped others besides Allāh, their good deeds would have been vain indeed" (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.

These aspects of monotheism are also found in the Bible. In **1 Corinthians 8/4-6**, for instance, we read, **"Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world and that there is no other God but one. For even if there are so-called gods, whether in heaven or on earth (as there are many**

[456]Allāh has the most beautiful names and the loftiest, perfect attributes which must be affirmed for Him in a manner that befits His majesty and glory, without distorting their obvious meanings, thinking that they mean something other than what has been reported in the Qur'ān or Prophet Muḥammad's sayings, without denying their meanings, either completely or by way of interpretation, without qualifying them and without likening them to any of those of His creatures.

00966552200985 All rights reserved

gods and many lords), yet for us there is one God, the Father, of whom are all things, and we for Him." We also read in **Acts 14/13-18**, **"Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to sacrifice with the multitudes. But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out and saying, 'Men, why are you doing these things? We also are men with the same nature as you and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them, who in bygone generations allowed all nations to walk in their own ways. Nevertheless, He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.' And with these sayings, they could scarcely restrain the multitudes from sacrificing to them."**

Anyone who reads the Bible may well notice that some biblical teachings, whose scriptural passages have not been corrupted or tampered with, are implemented only by Muslims. According to the Bible, Christ and the prophets before him prostrated themselves in prayer before God: **"Then Abram fell on his face, and God talked with him, saying: As for Me, behold, My covenant is with you, and you shall be a father of many nations" (Genesis 17/3-4)**; **"And it came to pass, when Abraham's servant heard their words, that he worshipped the Lord, bowing himself to the earth" (Genesis 24/52)**; **"So Moses and Aaron went from the presence of the assembly to the door of the tabernacle of meeting, and they fell on their faces. And the glory of the Lord appeared to them" (Numbers 20/6)**; **"And the Lord spoke to Moses and Aaron, saying, 'Separate yourselves from among this congregation, that I may consume them in a moment.' And they fell upon their faces, and said, 'O God, the God of the spirits of all flesh, shall one man sin, and will you be angry with all the congregation?'" (Numbers 16/20-22)**; **"And Joshua fell on his face to the earth and worshipped, and said to Him, 'What does my Lord say to His servant?' Then the Commander of the Lord's army said to Joshua, 'Take your sandal off your foot, for the place where you stand is holy.' And Joshua did so" (Joshua 5/14-15)**. Jesus himself prayed to God and prostrated to Him: **"He went a little farther and fell on His face and prayed" (Matthew 26/39)**. We also read in **Nehemiah 8/6**, **"And Ezra blessed the Lord, the great God. Then all the people answered, 'Amen, Amen!' while lifting up their hands. And they bowed their heads and worshipped the Lord with their faces to the ground."** Yet, only Muslims do so in their prayers today.

Fasting is also mentioned in the Bible: **"And they mourned and wept and fasted until evening" (2 Samuel 1/12)**; **"Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes" (Daniel 9/3)**; **"'Now, therefore,**

جميع الحقوق محفوظة
00966552200985
All rights reserved

says the Lord, 'Turn to Me with all your heart, With fasting, with weeping, and with mourning'" (Joel 2/12); **"…and fasted seven days" (1 Samuel 31/13)**; **"David therefore pleaded with God for the child, and David fasted and went in and lay all night on the ground" (2 Samuel 12/16)**; **"As they ministered to the Lord and fasted, the Holy Spirit said, 'Now separate to me Barnabas and Saul for the work to which I have called them.' Then, having fasted and prayed, and laid hands on them, they sent them away" (Acts 13/2-3)**; **"However, this kind does not go out except by prayer and fasting" (Matthew 17/21)**. Regarding optional fasts in which Muslims frequently engage, we find the verse, **"I fast twice a week" (Luke 18/12)**. Because fasting is essentially an act of worship that involves complete abstinence from food and drink during specific hours of the day, just like in Islam, and not simply abstaining from certain foods or meals during specific religious observances, as Christians do today, we read in **Esther 4/16**, **"Go, gather all the Jews who are present in Shushan, and fast for me; neither eat nor drink for three days, night or day. My maids and I will fast likewise. And so I will go to the king, which is against the law; and if I perish, I perish!" Luke 5/33** mentions that some people questioned Jesus, saying, **"Why do the disciples of John fast often and make prayers, and likewise those of the Pharisees, but yours eat and drink?"**

Likewise, it is mostly Muslim women who wear the head covering mentioned in **1 Corinthians 11/5**, **1 Timothy 2/9,** and **1 Peter 3/3**, which all Christians admit Mary used to wear, a practice which Christian nuns still observe today. It is amazing to note that even the face-covering veil is mentioned in both the Old and the New Testaments: **"'Who is that man walking through the fields to meet us?' she asked the servant. And he replied, 'It is my master.' So Rebekah covered her face with her veil" (Genesis 24/65, NLT, GNT)**. There are other verses to this effect, such as, **"So she took off her widow's clothes, veiled her face, covered herself, and sat at the entrance to Enaim" (Genesis 38/14-GNT)**; **"You have dove's eyes behind your veil" (Song of Songs 4/1)**; **"Like a piece of pomegranate are your temples behind your veil" (Song of Songs 6/7)**; and **"But those wicked men commanded that her face should be uncovered" (Daniel 13/32)**.

Even the greeting of peace, which only Muslims exchange, was the very greeting Jesus himself used: **"Jesus Himself stood in the midst of them, and said to them, 'Peace to you'" (Luke 24/36)**. Other verses include **Matthew 28/9 (GNT)** and **John 20/21**. Christ even commanded his followers to use such a greeting, as in **Luke 10/5**, **"But whatever house you enter, first say, 'Peace to this house.'"** The Qur'ān commands the faithful to do just the same thing: **"Believers, do not enter houses other than your own until you have asked permission and greeted their inhabitants. That is better for you, so that you may pay heed" (24/27)**; **"But when you enter houses, salute one another with a greeting of peace, a greeting from your Lord full of blessings and purity" (24/61)**.

جميع الحقوق محفوظة 00966552200985 All rights reserved

There are many other religious practices observed today mainly by Muslims, such as ablution before prayer: **"So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them—to him and his descendants throughout their generations" (Exodus 30/21, 40/31)**. Circumcision, a religious ritual practiced by all Muslims today, is mentioned in the Bible. In **Luke 2/21** we read that Jesus was circumcised on the eighth day. The Bible itself states that God commands it, as in **Genesis 17/9-14**.[457] Other religious practices that are enjoined in the Bible and are only observed by Muslims today include offering sacrifices to the Lord **(1 Kings 8/63-66)**, and equal retaliation, both as a punishment that relates to matters affecting life: **"Whoever kills any man shall surely be put to death" (Leviticus 24/17)**, as well as to matters short of life: **"eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, and stripe for stripe" (Exodus 21/24-25)**.

In comparison with others, Muslims are the ones who, more than anyone else, stay away from usury (giving or taking interest) which is forbidden in the Bible: **"If, however, he begets a son who sees all the sins which his father has done, and considers but does not do likewise… who has withdrawn his hand from the poor and not received usury or increase, but has executed My judgments and walked in My statutes—he shall not die for the iniquity of his father; he shall surely live!" (Ezekiel 18/14-17)**.[458] They are also the ones who, more than anyone else, avoid alcohol[459] and music,[460] which are

---

[457] **"And God said to Abraham: 'As for you, you shall keep My covenant, you and your descendants after you throughout their generations. This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant'" (Genesis 17/9-14)**.

[458] We also read in **Exodus 22/25**, **"If you lend money to any of My people who are poor among you, you shall not be like a moneylender to him; you shall not charge him interest."**

[459] There are numerous biblical texts that categorically forbid the consumption of alcohol in both the Old and the New Testaments, such as **Isaiah 5/22**; **Luke 1/15**; **1 Corinthians 5/11**, **6/10**; **Galatians 5/21**; **Ephesians 5/18**; and **1 Peter 4/3-4**. However, because there were some Gospel writers with other inclinations,

00966552200985
All rights reserved

forbidden in the Bible: **"Woe to those who rise early in the morning, that they may follow intoxicating drink; who continue until night, till wine inflames them! the harp and the strings, the tambourine and flute, and wine are in their feasts; But they do not regard the work of the Lord, nor consider the operation of His hands" (Isaiah 5/11-12)**. They are the ones who shun pork, which is also strictly prohibited in the Bible: **"Also the swine is unclean for you… you shall not eat their flesh or touch their dead carcasses" (Deuteronomy 14/8)**; and avoid the consumption of dead animals: **"You shall not eat anything that dies of itself" (Deuteronomy 14/21)**, and blood: **"Only you shall not eat the blood" (Deuteronomy 12/16)**. Shaving the beard and around the sides of the head, divination, soothsaying, tattooing, and making cuts and incisions in the body in mourning for the dead are among the practices the Bible declares prohibited, and which practicing Muslims avoid. In **Leviticus 19/26-28**, for example, we read, **"Nor shall you practice divination or soothsaying. You shall not cut your hair roundwise, nor shave your beard. You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you: I am the Lord" (Leviticus 19/26-28)**.

Hence, it becomes abundantly clear that the genuine followers of Jesus[461] and the prophets who preceded him are, in essence, Muslims who adhere to the teachings of these revered figures. The following excerpts from Laura Vaglieri and Theodore Stoddard collectively shed light on the profound impact of Islam on society and its remarkable spread. They highlight aspects of Islam's liberating influence, its simplicity, and the transformative power it held during its early years:

---

and desires, including their desire to win those accustomed to drinking alcohol over or due to their own desire to drink it themselves, we find other texts that call to drinking alcohol and even encourage addiction. These writers clearly gave precedence to their personal desires over the noble, lofty principles to which prophets called on their people to achieve salvation!

[460] Prophet Muḥammad said, "**From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk [for men], the drinking of alcohol and the use of musical instruments as lawful" (Al-Bukhārī, 5590)**. This prophecy has already been fulfilled. Some Muslims now not only listen to music but also consider it lawful.

[461] Even ordinary Muslims adhere to their religion better than Christian priests do in respect of their religion. Many male members of the clergy, for instance, cover their heads, in total disregard for the teachings of Paul, who claimed that Christ revealed himself to him and appointed him to be His emissary to the Gentiles, particularly his statement, **"For a man indeed ought not to cover his head, since he is the image and glory of God" (1 Corinthians 11/7)**. Orthodox priests also wear black head coverings even though their Holy Book says, **"Let your garments be always white" (Ecclesiastes 9/8)**.

جميع الحقوق محفوظة
00966552200985
All rights reserved

Italian Orientalist Laura Veccia Vaglieri writes,

> Thanks to Islam, 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. Man finally realized his dignity. He humbled himself before the Creator, the Master of all mankind…The spirit was liberated from prejudice, man's will was free from the ties which had kept him bound to the will of other men, or other so-called hidden powers. Priests, false guardians of mysteries, brokers of salvation, and all those who pretended to be mediators between God and man and consequently believed that they had authority over other people's will fell from their pedestals. Man became the servant of God alone and toward other men he had only the obligations of one free man toward other free men. While previously men had suffered from the injustices of social differences, Islam 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 only by his fear of God, his good deeds, and his moral and intellectual qualities.[462]

She further states,

> Neither the use of force nor the efforts of insistent missionaries brought about the rapid spread of Islam. Rather, it was the fact that the Book which was presented by the Muslims to the conquered people, with the freedom to accept it or reject it, was the Book of God, the Word of the Truth, the greatest miracle that Muḥammad could have presented to the faltering ones on earth…While all other religions prescribe for their followers a heavy load of doctrines that are hard both to carry and to understand, Islam is a religion of marvelous easiness and of crystal-clear simplicity.[463]

American historian Theodore Lothrop Stoddard writes,

> The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people alike previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long-established religions, remolding the souls of races, and building up a whole new world—the world of Islam. The closer we examine this development the more extraordinary does it appear. The other great religions won their way slowly, by painful struggle, and finally triumphed with the aid of powerful monarchs converted to the new faith … Not so Islam. Arising in a desert land sparsely inhabited by a nomad race previously undistinguished in human annals, Islam sallied forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous ease, and a couple of generations saw the Fiery Crescent borne victorious from the Pyrenees to the Himalayas and from the deserts of Central Asia to the deserts of Central Africa. This amazing success was due to a number of contributing factors, chief among them being the character of the Arab race, the nature of

[462] Vaglieri, *An Interpretation of Islam,* pp. 34-35.
[463] Ibid., pp. 44-45.

جميع الحقوق محفوظة
00966552200985
All rights reserved

> Mohammed's teaching, and the general state of the contemporary Eastern world … Muhammed, an Arab of the Arabs, was the very incarnation of the soul of his race. Preaching a simple, austere monotheism, free from priestcraft or elaborate doctrinal trappings, he tapped the well-springs of religious zeal always present in the Semitic heart. Forgetting the chronic rivalries and blood feuds which had consumed their energies in internecine strife, and welded into a glowing unity by the fire of their new-found faith, the Arabs poured forth from their deserts to conquer the earth for Allāh, the One True God … The Arabs were no bloodthirsty savages, bent solely on loot and destruction. On the contrary, they were an innately gifted race, eager to learn and appreciative of the cultural gifts which older civilizations had to bestow … For the first three centuries of its existence (circ. 650-1000 CE) the realm of Islam was the most civilized and progressive portion of the world. Studded with splendid cities, gracious mosques, and quiet universities where the wisdom of the ancient world was preserved and appreciated, the Moslem East offered a striking contrast to the Christian West, then sunk in the night of the Dark Ages.[464]

What sets Islam apart from other religions is the unique distinction that its name was bestowed directly by God Almighty Himself. The Qur'ān attests to this by stating, **"The only true faith acceptable to God is Islam" (3/19)**, **"He has named you Muslims" (22/78)**, and **"Your God [mankind] is One God; therefore, submit to Him [in Islam]" (22/34)**. These verses highlight the fundamental principle of submission to God's will. In this context, Islam denotes complete submission to God's will, entailing the observance of His commandments and avoidance of what He prohibits. This distinctive feature distinguishes Islam from religions named after individuals, such as Christianity, Buddhism, and Confucianism, as well as from those named after specific tribes, races, like Judaism, or even those named after particular geographical regions, as seen in the case of Hinduism. It is important to note that Islam, in this profound sense, did not begin with the advent of Prophet Muḥammad, peace be upon him, alone. The Qur'ān elucidates this point by instructing the Prophet to declare, **"Say, 'I am not different from the other messengers'" (46/9)**. Hence, Islam represents the faith of all of God's prophets and messengers, spanning from Adam to Noah, Abraham to Moses, Jesus to Muḥammad, peace be upon them all. In this regard, every one of God's prophets and messengers, including those mentioned, was, in essence, a Muslim, embracing the message of submission to God's divine will and imparting this message to their respective people. It is worth noting that Prophet Muḥammad, uniquely, was entrusted with conveying this message to all of humankind.

❍ ❍ ❍

جميع الحقوق محفوظة
00966552200985
All rights reserved

[464] Theodore Lothrop Stoddard, *The New World of Islam* (New York: Charles Scribner's Sons, 1921), pp. 3-6.

My Final Step Toward Islam: The Influence of Jesus on My Conversion

Even a portion of the information contained in the previous chapters is sufficient for a seeker of truth to perceive the authenticity of Islam and the extent to which Christianity has deviated from and contradicted the real teachings of Prophet Jesus. Yet, I still did 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 the small case I always carried were seven small silver crosses, a supposed image of Jesus and a statue of him. 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!" I must admit that up to that time, I had never touched or read the Qur'ān. I had not seen or touched a copy of it in any language, and the name 'Qur'ān' 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 the verse: **"They said [in boast], 'We killed Christ Jesus, son of Mary, the Messenger of Allāh.' But they did not kill him, nor did they crucify him" (the Qur'ān 4/157)**. Here, I paused in the reading. I repeated several times, **"They did not kill him, nor did they crucify him."** At the precise moment I was reading these statements, I felt that God was answering the question that had previously made me have doubts about His power due to the lack of a logical and convincing answer.

Finding this answer was a challenging journey. To secure a scholarship, I had to compete against numerous other students. I also had to make a long journey to Washington State, adapt to speaking and reading English, and, as a Latin American, ensure that my character was acceptable to the Muslim community in Seattle, all in pursuit of uncovering these two statements. The probability that this information would reach the hands of a Venezuelan in 1978 was rather remote. However, what has been decreed by Allāh must be fulfilled. In those moments while I was still rejoicing over this great news, I prayed to God and asked Him for forgiveness. Elated with joy, I really wanted to fly back home to Venezuela to announce the good news to my family and to the rest of the world!

جميع الحقوق محفوظة
00966552200985
All rights reserved

In a movie-like twist, my beloved prophet, Jesus of Nazareth, whom I prayed to twice daily, was not crucified, and this revelation felt as if the weight of his supposed cross had disappeared, much like buildings and mountains crumble with dynamite. This discovery led me to conclude that this religion must be the true one, after two decades of believing Jesus had been killed, feeling like I had been on a one-way journey with no other options. Now, another avenue had been opened with a more logical answer, and now things were getting clearer as the final piece of the "puzzle" was eventually found. This was the last in a sequence of miracles that Jesus had performed by God's leave. A man who, by the permission of God, restored sight to the blind, walked on water, cleansed the lepers, made the lame walk again, multiplied bread and fish to feed thousands of people, exorcised demons, and raised the dead could not have been crucified! Once again, I reasoned and resolved that 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 (the week immediately before 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 these baseless traditions built upon the irrational concept of God becoming a man and dying for the sins of people. 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 already followed. The course was called "Islamic Teachings". At the end of the summer of 1979, I went back to Seattle, and before the same *imām* who had given me the Islamic literature, I embraced Islam officially by pronouncing the testimony of faith (the *shahādah*). I can still remember the *imām* asking me, "Are you sure you want to embrace Islam?" "Yes," I confidently replied. Then he insisted, "Even if this means 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 Muḥammad is the Messenger of Allāh." I made the testimony in English and then in Arabic by repeating it after the *imām,* thereby taking the final step to Islam.

❍ ❍ ❍

جميع الحقوق محفوظة
00966552200985
All rights reserved

How Islam Affected My Life

Undoubtedly, change necessitates certain adjustments, and my case was no exception. Upon embracing Islam, I made a solemn commitment to Allāh that I would do everything within my capacity to gain a profound understanding of this faith. Still relatively young, having just completed my first year at Oklahoma State University, I married a young Muslim woman. In Stillwater, Oklahoma, the Islamic Center assigned me my first Islamic teacher, Brother Faiz from Palestine (may Allāh bless and reward him for his teachings). He dedicated a significant amount of his time to instructing me in the daily prayers, the other pillars of Islam, the articles of faith, the concepts of life after death, Resurrection Day, and various other topics. The impact of the topic of life after death, in particular, was profound. As a Christian, I had never received such comprehensive teachings about this subject. Death had always remained a mysterious concept for me.

I had been unfamiliar with what would transpire after my burial. In Islam, however, I discovered intricate answers to this question. According to Islamic tradition, when a person passes away, they must be buried following the instructions of Prophet Muḥammad. The deceased's body is thoroughly cleansed and perfumed, then wrapped in two pieces of white cloth before being placed in the ground without a coffin. The body is positioned to face the *qiblah*, the direction of the Kaʿbah in Mecca, modern-day Saudi Arabia. During this process, the dead person can hear the footsteps of those attending their funeral as they depart from the gravesite and become aware of being left alone. Shortly thereafter, two angels come into the grave and pose three questions to the deceased: (1) Who is your Lord? (2) What is your religion? (3) Who is your prophet?

Prophet Muḥammad revealed that believers would effortlessly answer these questions correctly, while unbelievers would not be able to answer them. Furthermore, based on their deeds in life, people will experience either the cool, perfumed breezes of Paradise or the scorching winds of Hellfire. This state persists until the Day of Resurrection.

The knowledge provided by Brother Faiz resolved some of my doubts about people who commit crimes and evade punishment in their worldly lives. It also illuminated why Allāh grants countless opportunities for repentance and new beginnings, showcasing God's ultimate justice and mercy toward His creation. I previously held a different understanding of the concepts of temporary and eternal life as a member of the Catholic Church, where I was taught that Jesus had died to save us. In Islam, however, I learned that every person is accountable for their actions and will be rewarded or punished accordingly. This logical perspective reassured me and put my mind at ease.

This newfound knowledge gradually transformed my previous beliefs and priorities. I dedicated more time to studying my new faith. When my early morning gym workouts began to clash with the morning prayer, I postponed my training to prioritize my prayer. As a former aspiring musician who played the guitar and sang in various music concerts,

00966552200985
All rights reserved

I abandoned music and singing entirely upon embracing Islam. I redirected my focus to learning how to recite the Qur'ān in Arabic, the language in which it was revealed. Balancing marital responsibilities and engineering studies at the age of 21 left me with little time for other activities. Nevertheless, through Allāh's guidance, my connection to my newfound faith grew, and I desired to share what I had learned by teaching.

When I returned to Venezuela, my family had no prior knowledge of Islam. They observed my prayers without criticism or condemnation. I had spent over four years in the US, so the joy of reuniting with my parents, brothers, and sisters prevailed, and they accepted me as I was. Upon returning to work in the Venezuelan oil industry in 1982, I approached my supervisor to request permission for a five-minute break to pray in my office. At that time, I was I was practically the only Venezuelan Muslim in the oil industry. I would pray and ask Allāh for strength and steadfastness, as temptations seemed to lurk everywhere and with increasing frequency. By the grace of Allāh, I managed to stay uncorrupted.

Today, over four decades since I embraced Islam, I find immense happiness in my decision. This contentment deepens as I witness the daily influx of new Muslims around me. All praise is due to Allāh, the Lord of all that exists, for this remarkable journey. Islam stands as the fastest-growing religion globally, boasting the largest number of devout followers, despite the relatively modest resources available to its preachers compared to other faiths, particularly Christianity.

While Islam spreads effortlessly through simple means, Christianity's global influence owes much to the substantial resources fueling its missionary efforts. A straightforward comparison between

the conversion patterns of Islam and Christianity, two global religions with followers worldwide (unlike some faiths confined to specific nations), reveals that Christianity often attracts individuals of modest means, drawn to the Church by the allure of material comforts it provides. This argument finds support in the observable phenomenon where churches and their associated values are being forsaken in wealthier home countries while being actively exported to less affluent nations. On the other hand, converts to Islam come from a wide array of backgrounds, including the marginalized, the poor, the rich, scholars, priests, monks, and even notable public figures, among others. Among these converts are individuals who may potentially risk their worldly possessions or face persecution due to their decision to embrace Islam.

As a result, my faith continues to strengthen, witnessing Allāh's promises gradually coming to fruition. As the Qur'ān declares, **"They seek to extinguish the light of God with their mouths; but God will perfect His light, much as the unbelievers may dislike it. It is He who has sent his Messenger with guidance and the religion of truth to exalt it over every other religion even though the idolaters may dislike it" (61:8-9).**

❍ ❍ ❍

جميع الحقوق محفوظة
00966552200985
All rights reserved

How My Conversion Affected Others' Lives

Having received this great divine gift, I was compelled by an overwhelming desire to share this final message with those who had not yet heard it. Initially, my efforts met with limited success. Some took the matter lightly, while others suggested that I focus on conveying the message to children, as they believed it would be more challenging for older people to change their deeply ingrained beliefs. For a long time, my primary source of support, alongside the assistance of Allāh, was my wife, with whom I shared my faith. In 1990, I returned to the United States to pursue a master's degree in safety engineering. It was during this second trip that I decided to multiply my efforts to propagate Islam. As I continued my studies at Texas A&M University, I followed an Islamic training program that 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. By Allāh's grace, when I returned to Venezuela in 1992, after barely a couple of brief discussions, my parents and my older brother embraced Islam. Soon afterward, two of my sisters, another brother, and a nephew followed suit.

The director of the largest mosque in Caracas approved my proposal for a Sunday program to invite non-Muslims to visit this mosque, the largest in Latin America. I volunteered to coordinate this program with the *imām* of the mosque and our initial effort was a complete success. About 250 people attended my very first public lecture to Venezuelans about Islam, marking a significant moment. It was a unique gathering where, perhaps for the first time in Venezuela, people from diverse backgrounds—including Jews, Christians, atheists, and others—came together to learn about Islam. The program's success was nothing short of remarkable, and I attribute it to the grace of Allāh. Many Venezuelans, inspired by the lecture, embraced Islam. Our Sunday outreach program, initiated during that time, continues to this day, welcoming anyone interested in gaining knowledge about Islam.

As I travel to different places to deliver lectures, I have noticed a growing curiosity and interest in Islam among diverse audiences. Many people have embraced the faith, while many others take available literature to explore Islam at their own pace, reminiscent of my own journey more than four decades ago. Some others, however, remain resistant, citing personal vices that they find difficult to overcome. It is worth mentioning that embracing Islam does not always lead to an immediate, dramatic change in one's life. Instead, it often unfolds as a gradual process. This journey involves deepening one's understanding of the faith and its core principles, drawing closer to Allāh and building

00966552200985 All rights reserved

a closer connection with fellow Muslims over time. During my lectures, I frequently encounter several recurring questions from attendees: (1) Do I have to speak Arabic to be a Muslim? (2) Is it necessary to be an Arab if I want to be a Muslim? And (3) Should I stop believing in Jesus and the Virgin Mary to be a Muslim?

To all these questions, the resounding answer is a definitive "No." Islam is a universal religion and its followers hail from diverse corners of the world. Language does not pose any barrier whatsoever. To embrace Islam, it is essential to believe in Jesus as one of God's most revered prophets and in Mary as the mother of Jesus, whom Allāh exalted above all women of her time.

The initial step to become a Muslim is remarkably straightforward and accessible. There are no complexities or demanding prerequisites, such as elaborate ceremonies or the intervention of intermediaries. The sole requirement to embrace Islam is to sincerely believe in and obey Allāh, the One True God—the Creator and Sustainer of the universe, the One who holds the power of life and death, governs all affairs, and is the only deity deserving of worship, the One who has the most beautiful names and the most glorious attributes and has no associates, who neither begets nor was begotten, and nothing is comparable to Him. Embracing Islam also entails forsaking all forms of paganism.

Once a person pronounces the declaration of faith, bearing witness that none is deserving of worship except Allāh and that Muḥammad is the Messenger of Allāh, everything else can be learned gradually with patience and dedication. Those who pass away after embracing this firm belief are considered Muslims and, by Allāh's grace, are destined for Paradise in the afterlife. By the way, when a person testifies that Muḥammad is the Messenger of Allāh, it does not mean he is the only prophet. Instead, it signifies that he is the final prophet in the line of prophets, starting with Adam.

❍ ❍ ❍

جميع الحقوق محفوظة
00966552200985
All rights reserved

Points of Agreement between the Qur'ān and the Bible Regarding Judgment Day

Although the Church denies the physical resurrection of the dead and physical bliss and torment in the afterlife based on certain corrupted texts, its Holy Book still contains many passages that agree with the Qur'ān by upholding the belief that people will experience physical sensations of pleasure and pain based on their actions in this life. Indeed, belief in such matters can serve as a powerful incentive for good deeds, societal reform, and mental well-being for those who hold such beliefs and can provide psychological comfort and solace to individuals facing hardship, suffering, or grief.

The Bible	The Qur'ān
The Resurrection of the Dead in both the Physical Body and the Soul	
Contrary to the belief held by the Church and in agreement with the Qur'ān, the Bible states that the resurrection includes both the physical body and the soul: "Your dead shall live; together with my dead body they shall arise. Awake and sing, you who dwell in dust" **(Isaiah 26/19)**; "'For as the new heavens and the new earth which I will make shall remain before Me,' says the Lord, 'So shall your descendants and your name remain… And they shall go forth and look upon the corpses of the men who have transgressed against Me. For their worm does not die, and their fire is not quenched. They shall be an abhorrence to all flesh" **(Isaiah 66/22-24);** "And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt" **(Daniel 12/2)**. After Lazarus died and was placed in his grave, his sister Martha said, "I know that he will rise again in the resurrection at the last day" **(John 11/24)**. In **Acts 24/15** we read, "I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust."	"He denies Our power to resurrect the dead by using false arguments, forgetting how he himself was created. He asks, 'Who could give life to bones that have crumbled to dust?' Say, 'The One who brought them into being in the first place will give them life again. He has full knowledge of everything He has created'" **(36/78-79)**; 'What!' they say, 'After we are but bones and dust, will we be brought back to life again?!' Say, 'Be stones or iron, or indeed any other form of creation [which you deem impossible to be brought back to life: Allāh will still resurrect you].' They will [mockingly] say, 'Who will bring us back to life again?' Say, 'The One who brought you out of nothing into being in the first place will restore you to life.' They will then wag their heads derisively at you and ask, [still denying resurrection,] 'When will it happen?' Say, '[It will take place] on the day your Lord will call you [to come out of your graves for judgment] and you will instantly respond by praising Him, thinking you stayed [in the world] only for a little while" **(17/49-52).**
The Beginnings and Horrors of the Day of Judgment	
The Bible confirms the sounding of the Trumpet in connection with the resurrection and Judgment Day: "In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet will sound, and the dead will be raised incorruptible" **(1 Corinthians 15/52)**.	The Qur'ān also mentions the sounding of the Trumpet: "The Trumpet will be blown [again], and they will come forth from their graves, hastening to their Lord" **(36/51)**.

جميع الحقوق محفوظة
00966552200985
All rights reserved

The Bible contains descriptions of apocalyptic events, including horrors accompanied with earthquakes: "And it shall be That he who flees from the noise of the fear Shall fall into the pit, and he who comes up from the midst of the pit Shall be caught in the snare; For the windows from on high are open, And the foundations of the earth are shaken. The earth is violently broken, the earth is split open, the earth is shaken exceedingly. The earth shall reel to and fro like a drunkard, and shall totter like a hut; Its transgression shall be heavy upon it, and it will fall, and not rise again" **(Isaiah 24/18-20)**.	The Qur'ān also contains such descriptions: "When the earth is shaken with its [final] quake, and the earth brings forth the dead buried in it [for judgment]" **(99/1-2)**; "Mankind, fear your Lord and be dutiful to Him, for the earthquake of the Day of Resurrection will be terrible indeed. The day you witness it, every nursing mother will forget the baby at her breast, every pregnant female will miscarry her baby [out of sheer terror], and you will see people reeling as though they were drunk although they will not be drunk, but severe indeed will be God's torment!" **(22/1-2)**.
"All the host of heaven (i.e., the celestial bodies, such as planets) shall be dissolved, and the heavens shall be rolled up like a scroll; All their host shall fall down as the leaf falls from the vine, and as fruit falling from a fig tree" **(Isaiah 34/4)**.	"On that day We will roll up the heavens as one rolls up a written scroll. Just as We began the first creation, We will repeat it. This is a promise binding upon Us. We always keep Our promises" **(21/104)**.
"Let all the inhabitants of the land tremble; for the day of the Lord is coming… A fire devours before them, and behind them a flame burns; the land is like the Garden of Eden before them, and behind them a desolate wilderness; surely nothing shall escape them…The earth quakes before them, the heavens tremble; The sun and moon grow dark, and the stars diminish their brightness. The Lord gives voice before His army… For the day of the Lord is great and very terrible; Who can endure it?... The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the Lord. And it shall come to pass That whoever calls on the name of the Lord Shall be saved" **(Joel 2/1-32).**	The Qur'ān mentions that the sun and all the stars will lose their light on resurrection Day: "When the sun is darkened, and when the stars fall and disperse" **(81/1-2)**; "When the stars lose their light" **(77/8)**. The planets, it mentions, "will be scattered" **(82/2)**. It does not say that they will darken, as in **Isaiah 13/10–1599 (GNV)**: "For the stars of heaven and the planets thereof shall not give their light" simply because planets do not emit light. Like in **(Joel 2/1-32)**, the Qur'ān also mentions the 'smoke' which will be one of the major signs associated with the approach of Resurrection Day: "Wait, then, for the day when the sky brings forth visible smoke that will envelop people." **(44/10)**.
The Bible mentions that people will be brought and gathered together for judgment: "Multitudes, multitudes in the valley of decision! For the day of the Lord is near in the valley of decision. The sun and moon will grow dark, and the stars will diminish their brightness" **(Joel 3/14-15)**.	The Qur'ān mentions the same thing: "[Warn them of] the day when We will blow the mountains away and you will see the earth a levelled plain, and We will gather them all together, leaving none behind. They will be lined up before your Lord [and be told], 'Now you have come to Us just as We created you the first time, yet you thought We would not set a time for you'" **(18/47-48)**.

جميع الحقوق محفوظة
00966552200985
All rights reserved

The Physical Bliss for the Dwellers of Heaven/Paradise	
The faithful will have houses, gardens and spouses for all eternity: "And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life" **(Matthew 19/29)**.	The Qur'ān mentions the same thing: "The God-fearing will be in a secure place, amid gardens and springs, [dressed in] fine silk and rich brocade, [seated] facing one another. Thus will it be. And We will pair them with dark-eyed maidens (houris). They will call there for all kinds of fruits, resting in security; and having died once, they will never die again, and [their Lord] will protect them from the torment of Hell." **(44/51-57)**. Believing women will be far more beautiful than the houris and will have whatever they desire.
In heaven, there will be physical food and drink. As Jesus said, according to **Luke 22/30**: "…you may eat and drink at my table in my kingdom, and sit on thrones." He also said, according to **Luke 14/13-15,** "But when you give a feast, invite the poor, the maimed, the lame, the blind. And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just.' Now when one of those who sat at the table with Him heard these things, he said to Him, 'Blessed is he who shall eat bread in the kingdom of God!'"	The Qur'ān mentions the same delights: "We will provide them with any kind of fruit and meat they desire" **(52/22)**; "'Enter Paradise,' they will be told, 'you and your spouses, rejoicing.' Gold platters and cups containing whatever their hearts desire and whatever delights their eyes will be passed around among them, and they will remain there forever. They will be told, 'This is the Paradise which will be made your own as a reward for your good deeds. There will be many fruits in it for you to eat as you desire" **(43/70-73)**; "[They will be served] fruits of their own choice and the flesh of birds of the kind which they will desire" **(56/20-21)**.
The Bible states that there will be mansions in Heaven. According to **John 14/2,** Jesus said, "In my Father's house are many mansions."	The Qur'ān also mentions mansions in Paradise: "Allāh has promised the believers, both men and women, gardens beneath which rivers flow to remain in them eternally and magnificent mansions in gardens of perpetual bliss" **(9/72)**; "As for those who truly fear their Lord, they will be in lofty mansions built one above the other, beneath which rivers flow" **(39/20)**.
There will be various forms of beauty and luxuries in heaven, including jewelry and precious stones: "You were in Eden, the garden of God; every precious stone was your covering: the sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes was prepared for you on the day you were created" **(Ezekiel 28/13)**.	The Qur'ān also mentions jewelry and precious stones in Paradise: "They will have gardens of perpetual bliss, beneath which rivers flow. Reclining there upon luxuriant canopied couches, they will be adorned with bracelets of gold and will wear green garments of fine green silk and rich brocade. What an excellent reward, and what a wonderful resting place!" **(18/31)**.

جميع الحقوق محفوظة
00966552200985
All rights reserved

The Bible includes references to the comfort and relaxation of the faithful who will be reclining there: "They will come from the east and the west, from the north and the south, and sit down in the kingdom of God" **(Luke 13/29)**. The faithful will also recline in the company of the prophets, and such blessings will encompass both the body and the soul "And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven" **(Matthew 8/11).**	The same thing is mentioned in the Qur'ān: "They and their spouses will be reclining on couches in the shade" **(36/56)**; "[They will be] reclining on couches whose inner linings are of shiny, rich brocade" **(55/54)**; "[They will be] reclining on green cushions and fine rugs" **(55/76)**; **"**They will be comfortably reclining on richly canopied couches, and they will see there neither the scorching heat of the sun nor any biting cold" **(76/13)**.
There will be real running rivers in heaven: "Now a river went out of Eden to water the garden, and from there it parted and became four riverheads" **(Genesis 2/10)**.	The Qur'ān also mentions flowing rivers in Paradise: "Those who believe and do righteous deeds will have gardens under which rivers flow; that is indeed the supreme triumph" **(85/11)**.
The description of the kingdom of God (heaven) in the Bible includes references to the enjoyment of pure and delightful beverages, including wine: Jesus said, "Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God" **(Mark 14/25; Matthew 26/29)**.	The Qur'ān also mentions pure wine for the faithful in Paradise: "In [Paradise] there are rivers of incorruptible water, rivers of milk whose taste will never change, rivers of wine, delightful to those who drink it; and rivers of pure and clear honey" **(47/15)**; "Goblets of pure wine will be passed round, white and delicious to drink, which will cause them neither harm nor intoxicate them" **(37/45-47)**.
The pleasures of heaven include lush gardens and abundant fruits for its inhabitants: "And the Lord God commanded the man, saying, 'Of every tree of the garden you may freely eat'" **(Genesis 2/16);** "And the woman said to the serpent, 'We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, "You shall not eat it"'" **(Genesis 3/2-3)**; "And the woman saw that it was a tree good to eat, and was desirable to the eyes, and a tree desirable to gaze at, and she took from its fruit and ate, and she gave also to her husband with her and he ate" **(Genesis 3/6-ABPE)**.	The Qur'ān also mentions fruit trees in Paradise: "Give good news to those who believe and do good deeds that they will have gardens beneath which rivers flow. Whenever they are given fruit there, they will say, 'This is what we used to eat before.' They will be given similar things [in look but different in taste]. They will also have in it spouses of physical and moral purity, and they will abide there forever" **(2/ 25)**; "In it they have fruit of every kind and forgiveness from their Lord" **(47/15)**.
The Spiritual Bliss for the Faithful in Heaven/Paradise	
They will See God and His Face	
The greatest form of bliss for the faithful will be seeing God's Face in a literal sense, not in a metaphorical or symbolic sense: "And after my skin is destroyed, this I know, that in my flesh I shall see God, Whom I shall see for myself, and my eyes shall behold, and not another" **(Job 19/26-27)**.	The Qur'ān also mentions that the faithful will delight in seeing God's Face: "Some faces on that day will be radiant with joy, looking at their Lord with sheer delight" **(75/22-23)**. People once asked the Prophet, "Messenger of Allāh, shall we see our Lord on Resurrection Day?" He replied,

جميع الحقوق محفوظة 00966552200985 All rights reserved

We also read in The Book of Revelation, also known as the Apocalypse of John, which primarily deals with eschatology (the study of the end times or the final events of human history according to Christian beliefs), "They shall see His face, and His name shall be on their foreheads" **(Revelation 22/4)**. This will be a direct and physical vision of God as a reward for the faithful in the afterlife.	"Do you have any doubt in seeing the full moon on a clear night?" They said, "No, Messenger of Allāh." He said, "Do you have any doubt in seeing the sun when there are no clouds?" They said, "No, Messenger of Allāh." He then said, "So you will see Him in the same way" **(Muslim, 405)**. The deniers of the truth will, however, be deprived of seeing Him on that day **(83/15)**.
They Will Suffer Neither Harm nor Grief	
We read in **Revelation 21/4-8**, "And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away... He who overcomes shall inherit all things, and I will be his God and he shall be My son. But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."	God says in the Qur'ān, "Allāh will save those who were mindful of Him and will set them in their place of safety [Paradise]. No harm will ever touch them, nor will they grieve" **(39/61)**; "They will enter gardens of eternal bliss, where they will be adorned with bracelets of gold and pearls, and their clothing there will be of silk. They will say, 'Praise be to Allāh who has taken away all sorrow from us. Truly our Lord is All-Forgiving, All-Appreciative.'" **(35/33-34).**
Paradise Already Exists, Not Something That Will Be Created in the Future.	
"Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world." **(Matthew 25/34-NIV).**	"Race each other to forgiveness from your Lord and a Heavenly Garden as vast as the heavens and the earth, prepared for the God-fearing" **(3/133)**.
The Dwellers of Hell Will Experience Physical Pain and Profound Spiritual Anguish	
"And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell" **(Matthew 10/28)**; "If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell" **(Matthew 5/29)**; "If your hand or foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire. And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire" **(Matthew 18/8-9)**. See also **Mark 9/43-48**. Tongues will suffer physical pain in the eternal fire: "So it was that the beggar	"We will cast those who reject Our signs into Hell. As often as their skins are burnt out, they will be replaced with new skins so that they may taste the punishment. Surely, Allāh is All-Mighty, All-Wise" **(4/56)**; "The Zaqqūm tree will be food for the evildoers. Like molten brass, it will seethe in their bellies, like boiling. [It will be said], 'Seize them and drag him into the midst of the Blazing Fire; then pour scalding water over their heads as punishment.' [The wicked will be told], 'Taste this. You mighty, noble one! This is the very torment that you [all] used to doubt'" **(44/43-50)**; "The evildoers are in error [in this world] and will burn [in the next]. On that day they will be dragged into the Fire on their faces: Taste now the punishment of the Fire'" **(54/47-48)**.

+00966552200985
All rights reserved

died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame'" **(Luke 16/22-24)**; "Then He will also say to those on the left hand, 'Depart from me, you cursed, into the everlasting fire prepared for the devil and his angels… And these will go away into everlasting punishment, but the righteous into eternal life" **(Matthew 25/41-46)**.	"Garments of fire have been cut out for the unbelievers, scalding water will be poured over their heads, melting all that is in their bellies and their skins, and [they will be beaten] with iron hooked iron rods. Whenever they try to come out of the Fire, they will be driven back into it and told, 'Taste the torment of the Burning Fire.' **(22/19-22)**; "The wicked will remain forever in the torment of Hell. It will not be lightened for them, and they will remain there in utter despair. We did not wrong them; it was they who wronged themselves. They will call out, 'Mālik, ask your Lord to put an end to us!' He will say, 'You are here to stay.' We brought you the truth, but most of you hated the truth!" **(43/74-78)**; "The unbelievers, will remain in the Fire of Hell; it will not be decreed for them to die, nor will the torment be lightened for them. Thus do We repay every ungrateful person" **(35/36)**.
In Hell, Feet and hands will be bound and there will be weeping and gnashing of teeth: "Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth" **(Matthew 22/13)**; "So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth" **(Matthew 13/49-50)**; "There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out" **(Luke 13/28).**	"Lay hold of them and bind their hands to their necks. Then cast them into the fire of Hell to be burned, and then fasten them with a chain seventy cubits long; for, in the worldly life, they did not believe in Allāh, the All-Mighty, **(69/30-33)**; "They will laugh a little [in this world] but will surely weep much [in the next] in return for what they have earned" **(9/82)**; "There they will cry out, 'Lord, take us out! We will do good deeds unlike what we used to do.' [Allāh will say], 'Did We not let you live long enough so that whoever was willing to be warned and repent might be warned? Besides, a warner did come to you. Taste the torment, then. The wrongdoers will have no helpers" **(35/37).**
"Like sheep, they are driven to hell with death as their shepherd. Their forms will decay in the grave, far away from their comfortable homes. But God will buy me back from the power of hell because he will take me. [Selah]" **(Psalm 49/14-15)**.	"The unbelievers will be driven to Hell in groups. When they reach it, its gates will be opened, and its keepers will reprovingly ask them, 'Did messengers from among you not come to you, reciting to you the revelations of your Lord and warning you of the meeting of this day?' 'Yes,' they will say, 'but the sentence of punishment has been justly pronounced on the unbelievers'" **(39/71).**

جميع الحقوق محفوظة
00966552200985
All rights reserved

❍ ❍ ❍

When Religion Is Inculcated by Compulsion

In the Qur'ān, Allāh makes it abundantly clear that no one should be compelled to embrace Islam, a foundational principle of His teachings: **"There is no compulsion in religion. Truth stands out clear from falsehood" (2/256)**; **"Say, 'This is the truth from your Lord, so whoever wills let him believe; and whoever wills let him disbelieve'" (18/29)**. Islam encourages open dialogue and invites people to explore the faith with wisdom and gentle persuasion: **"Invite the way of your Lord with wisdom and fair admonition and argue with them in the kindest way" (16/125)**.

The Catholic Church attained the position it has today as a result of the dreadful massacre 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. Speaking of papal persecution in the Netherlands, American diplomat and historian John Lot Motley, says, "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 million 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."[465]

After the Nicene 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 perpetrate these horrendous crimes stems directly from the Bible. It may seem obvious to anyone who reads it that these individuals were implementing some of the biblical texts. For instance, in **Numbers 31/1 and 17-18** we read, **"And the Lord spoke to Moses, saying: 'Take vengeance on the Midianites for the children of Israel... just as the Lord commanded Moses, and they killed all the males… They also burned with fire all the cities where they dwelt, and all their forts… Now therefore, kill every male among the little**

[465]John Lothrop Motley, *The Rise of the Dutch Republic*, Complete in One Volume (London: Bickers & Sons, 1883), pp. 365-6.

00966552200985 All rights reserved

ones, and kill every woman who has known a man intimately. But keep alive for yourselves all the young girls who have not known a man intimately.'" The Lord said, **"Go after him through the city and kill; do not let your eye spare, nor have any pity. Utterly slay old and young men, maidens and little children and women" (Ezekiel 9/5-6)**.

Joshua said to the people of Israel, **"'Shout, for the Lord has given you the city! … But all the silver and gold, and vessels of bronze and iron, are consecrated to the Lord; they shall come into the treasury of the Lord…' Then the people went up into the city… And they utterly destroyed all that was in the city, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword… they burned the city and all that was in it with fire"**[466] **(Joshua 6/16-24)**. The Lord also allegedly said, **"Now go and attack Amalek, and utterly destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey" (1 Samuel 15/3)**; **"Their children also will be dashed to pieces before their eyes; Their houses will be plundered and their wives ravished" (Isaiah 13/16)**; **"Samaria is held guilty, for she has rebelled against her God. They shall fall by the sword, their infants shall be dashed in pieces, and their women with child ripped open" (Hosea 13/16)**.[467]

---

[466]In response to claims by certain Christian extremists that Islam was spread by the "sword," it's worth noting that the word "sword" is mentioned 406 times in the Bible but not once in the Qur'ān! This observation raises questions about which religion may have historically used force in its propagation. Notably, the Bible contains numerous passages that endorse violence, including statements such as **Jeremiah 48/10**, which says, **"And cursed is he who keeps back his sword from blood."** Some Biblical rules even prescribe severe penalties for seemingly trivial offenses, like stoning someone to death for gathering wood on the Sabbath **(Numbers 15/32-36)**, or cutting off and putting to death any uncircumcised male for breaking the covenant **(Genesis 17/14)**. Similarly, **Leviticus 20/27** prescribes stoning as the punishment for anyone claiming to communicate with the dead

[467]While the Bible endorses violence against women and children, Islam promotes the concept of jihad as a means of protecting the vulnerable, including women and children, rather than harming them, as it is sometimes mistakenly believed. The Qur'ān says, **"And how should you not fight for the cause of God, and for the helpless old men, women, and children?" (The Qur'ān 4/75)**. Jihad, in Islam, is an act of self-defense, not aggression, as expressed in the verse: **"Fight in the cause of God those that fight you but commit no aggression. God does not love the aggressors" (2/190)**. Besides, it is emphasized that there is no compulsion in religion, and people should be free to choose their faith without coercion: **"There is no compulsion in religion. Truth stands out clear from falsehood" (2/256)**; **"Had your Lord pleased, all the people on earth would have believed in Him, without exception. So will you compel people to become believers?" (10/99)**.

00966552200985 All rights reserved

It is indeed regrettable that the Bible includes passages that endorse actions such as the killing of children, the dashing of infants, the ripping open of pregnant women's bellies, the killing of animals, and advocating for environmental destruction. The presence of such verses in the Bible, which are outrageously attributed to God, provides clear proof that this book was subjected to corruption by human hands that invented lies in God's name.[468] God Almighty vehemently warns against telling lies in His name. We read in the Qur'ān, **"Woe to those who write the scripture with their own hands, and then say, 'This is from God,' in order to sell it for a small price. Woe to them because of what their own hands have written, and woe to them for what they have earned" (The Qur'ān 2/79)**.

Coercion has no place in matters of faith because true faith depends on free will and genuine conviction. Religion loses its meaning when it is imposed forcefully upon people. Individuals should have the freedom to choose their religious path, but these choices should be presented objectively, without any bias or compulsion. The historical use of methods like guillotines, saws, axes, and fire to enforce religious doctrines,[469] as seen in the history of the Catholic

---

[468]The inclusion of certain passages in the Bible has undeniably been a source of considerable embarrassment for its "editors." Consequently, they have found themselves compelled to intervene in what is ostensibly the sacred Word of God. Remarkably, they treated this sacred text no differently than any other human-authored work, allowing them to exercise the liberty of adding or deleting passages as they saw fit. A striking instance of such intervention can be found in **1 Samuel 6/19**, where the original text reads, **"Then He struck the men of Beth Shemesh because they had looked into the ark of the Lord. He struck fifty thousand and seventy men of the people."** However, in the English, French, German, and Arabic translations, the reference to "fifty thousand" (Hebrew: **חמשים אלף**) was deleted, leaving behind only "seventy men", supposedly more in keeping with divine mercy, since looking into the Lord's Ark did not seem to justify a collective and indiscriminate massacre! Even in our contemporary era, marked by advanced translation and printing technologies, the Bible remains subject to ongoing modifications. This inevitably begs the question of what the conditions may have been like in ancient times when only priests had access to the Bible!

[469]The Bible ascribes heinous acts of genocide to Prophet David, of which he is entirely innocent. Consider **2 Samuel 29-31**, where it is recounted that, **"David gathered all the people together and went to Rabbah, fought against it, and took it. Then he took their king's crown from his head. Its weight was a talent of gold, with precious stones. And it was set on David's head. Also he brought out the spoil of the city in great abundance. And he brought out the people who were in it, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln. So he did with all the cities of the people of Ammon. Then David and all**

00966552200985
All rights reserved

Church, is incompatible with the Qur'ānic message God has sent to all mankind, **"There is no compulsion in religion. Truth stands out clear from falsehood" (2/256)**. Today, societal issues like drug addiction, crime, corruption, and moral decay underscore the importance of faith and values in people's lives. Adhering solely to ancestral traditions may not lead a nation to success. Therefore, there is a call for an alternative—Islam—that can save lives, rehabilitate those in need, and foster unity within families and society.

The 2002 heartbreaking news of cases of child sex abuse committed by Catholic priests in the United States is only the tip of the iceberg. Astonishingly, high-ranking officials in the Vatican did not respond to this scandal as though such acts were not atrocious crimes but instead tried to cover them up by offering money to silence the victims. One report several years earlier stated that more than 5% of priests in the US committed child sex abuse. Shockingly, this disturbing news took several years to grab the headlines on main TV stations worldwide. According to a draft survey commissioned by the U.S. Conference of Catholic Bishops in 2004, 4,450 out of 110,000 Roman Catholic priests were involved in molesting minors between 1950 and 2002.[470] Despite the Church's official stance advocating for the protection of children's rights, consistently denouncing such heinous acts, and the rejection and condemnation of these transgressions by the majority of priests, the root of the issue, when we examine it without considering individual or collective errors, leads us back to the Holy Bible itself. Regrettably, although the Bible frequently promotes virtuous morals, it also contains numerous passages that endorse immoral behavior, including grossly indecent expressions that promote illicit relations,[471] even though sexual

---

the people returned to Jerusalem." This narrative is also echoed in **1 Chronicles 20/3**: **"And he brought out the people who were in it, and put them to work with saws, with iron picks, and with axes. So David did to all the cities of the people of Ammon. Then David and all the people returned to Jerusalem."** These passages raise profound questions about the compatibility of such inhumane acts of genocide with the teachings of a "Holy Book," and they pose a challenge to the notion of ascribing them to God and His prophets.

[470] Dmitry Chernov and Didier Sornette, *Critical Risks of Different Economic Sectors: Based on the Analysis of More Than 500 Incidents, Accidents and Disasters* (Switzerland: Springer Nature, 2019), p. 239.

[471] The story of the adulterous woman **(John 8/3-11)**, often recounted by many priests as an illustration of Jesus' love and forgiveness, raises important questions for potentially promoting adultery and contributing to the breakdown of families. Not only is it an interpolation as it lacks support from the oldest manuscripts of the Bible, but it perpetuates an extreme form of discrimination against women. The story presents a scenario where only the woman, described as "caught in the act of adultery," is brought to Jesus for judgment, while her male partner in this transgression escaped scrutiny! Adultery, by its very nature,

00966552200985 All rights reserved

explicitness in these verses has been somewhat watered down in some Bible translations. These include, **Ezekiel 16/7-34**, **23/1-22**; **1 Samuel 20/30**; **Song of Songs 1/1-16**, **3/4**, **5/4**, **7/1-13**, **8/1-3**; **Jeremiah 13/22**; **Hosea 2/2**; **Nahum 3/5**; **Judges 16/1**; and **Proverbs 5/18-19**.[472]

The Bible authors promote not only illicit relationships but also marital infidelity. Shockingly, in **Proverbs 7/16-19**, there is a passage that describes a woman who, while cheating on her husband, entices another man with these words: Remarkably **"I have decked my bed with coverings of tapestry, with colored spreads, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us delight ourselves with love. For my husband is not at home."** Even more remarkably, the Bible includes an account where Prophet Hosea is allegedly instructed by the Lord to love a woman who is loved by her husband but is also committing adultery, as seen in **Hosea 3/1 (NASB)**: **"Then the Lord said to me, 'Go again, love a woman who is loved by her husband, yet is committing adultery.'"** Given the dreadful increase in depraved crimes afflicting humanity, we find that the Bible contains passages that encourage such crimes instead of providing solutions to reduce them. In **Judges 19/25-29**, for example, we read, **"But the men would not listen to him. So the man took his concubine and sent her outside to them, and they raped her and abused her throughout the night, and at dawn they let her go. At daybreak the woman went back to the house where her master was staying, fell down at the door and lay there until daylight… He took a knife and cut up his concubine, limb by limb, into twelve parts and sent them into all the areas of Israel." Judges 21/20-21 (NIV)** also states, **"Therefore they instructed the children of Benjamin, saying, 'Go, lie in wait in the vineyards, and watch; and just when the daughters of Shiloh come out to perform their dances, then come out from the vineyards, and every man catch a wife for himself from**

---

involves the actions of both parties, and if one was caught, it stands to reason that the other was equally involved. these concerns are paralleled by other biblical passages, such as **Deuteronomy 25/11-12**, which prescribe harsh punishments with gender-specific consequences. For instance, in the event of a fight between two men where a wife intervenes by grabbing the genitals of the other man, this passage dictates that her hand must be cut off! It is worth noting that, despite criticism, Islam's approach to theft, which involves hand-cutting, is subject to numerous stringent conditions and is not carried out lightly. In contrast, the Bible prescribes severe penalties for theft, including death by stoning, crucifixion, and even enslavement! (See "The Punishment for Theft in the Bible and the Qur'ān" at the end of the Introduction in this book).

[472] Due to the disturbing nature of these passages, only some book names and chapter numbers are mentioned out of respect for readers' sensibilities.

جميع الحقوق محفوظة
00966552200985
All rights reserved

the daughters of Shiloh; then go to the land of Benjamin.'" The Bible seems to facilitate and even encourage sexual assault, by stating that the penalty for sexually assaulting a virgin who is not engaged is no more than paying **"the young woman's father fifty shekels of silver, and she must become his wife" (Deuteronomy 22/28-29)**! This only serves to promote this heinous crime, reward the perpetrator, and cause the rape victim to forfeit her right. According to this passage, anyone who wishes to force a woman to marry him only needs to commit such an odious crime and then give her father fifty pieces of silver!

Many priests and their followers strongly denounce and resist immoral behavior, something that some atheists and secularists actively endorse. However, they often find themselves deeply disappointed because the Bible, which serves as their guiding text, contains passages that promote moral wrongdoing, even accusing Prophet David, albeit indirectly, of engaging in an immoral relationship with Saul's son, Jonathan, saying to him, **"I grieve for you, Jonathan my brother; you were very dear to me. Your love for me was wonderful, more wonderful than that of women" (2 Samuel 1/26-NIV)**! It goes as far as to accuse God's prophets and their sons of adultery and marital infidelity. It allegedly claims that God's Prophet David, peace be upon him, committed adultery with the wife of Uriah the Hittite, his loyal army commander, whom he later betrayed and murdered **(2 Samuel 11/4; 15)**! It alleges that Prophet Lot, peace be upon him, committed incest with both of his daughters and became the father of his own grandchildren **(Genesis 19/30-36)**; that the Prophet Reuben, Jacob's eldest son, committed adultery with his stepmother **(Genesis 35/22)**; that Judah, Jacob's fourth son, committed adultery with his daughter-in-law Tamar who subsequently bore him twin sons, Perez and Zerah **(Genesis 38/13-30)**; that David's son Amnon raped his virgin sister Tamar **(2 Samuel 13/1-14)**;[473] and that Absalom, another son of David, "slept with his father's concubines "in the sight of all Israel" **(2 Samuel 16/21-22)**! 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 God was involved in such outrageous and despicable acts. A book with such lewd content, sexual undertones, and flagrant celebration of moral decay can by no means prevent moral decline in any society. Instead, it will only offer a ready excuse for addicts, adulterers,

[473] That the Bible **(2 Samuel 13/1-14)** describes Jonadab who craftily devised a scheme that enabled his cousin Amnon, the son of Prophet David (!), to rape his own sister Tamar as being **"a very wise man" (2 Samuel 13/3-ABPE),** instead of calling him a wicked evildoer, is absolutely outrageous. The story is not mentioned here as it is morally shocking.

جميع الحقوق محفوظة
00966552200985
All rights reserved

sexual perverts, rapists, and murderers, who will then have reason to argue, saying, "Do you want us to be better than God's prophets?!" Indeed, such interpolated passages have powerfully influenced and corrupted many of those who have read them, but there are also other biblical texts which strictly forbid sexual perversion, adultery, and immoral acts.[474]

جميع الحقوق محفوظة
00966552200985
All rights reserved

[474] According to the Bible itself, stoning to death is the punishment that awaits a girl who engages in premarital sex! In **Deuteronomy 22/13-24**, for instance, we read, **"If any man takes a wife, and goes in to her, and detests her, and charges her with shameful conduct, and brings a bad name on her, and says, 'I took this woman, and when I came to her I found she was not a virgin,'… But if the thing is true, and evidences of virginity are not found for the young woman, then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her to death with stones, because she has done a disgraceful thing in Israel, to play the harlot in her father's house. So you shall put away the evil from among you. If a man is found lying with a woman married to a husband, then both of them shall die—the man that lay with the woman, and the woman; so you shall put away the evil from Israel. If a young woman who is a virgin is betrothed to a husband, and a man finds her in the city and lies with her, then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry out in the city, and the man because he humbled his neighbor's wife; so you shall put away the evil from among you."** In **Leviticus 18/20-30** we read, **"Moreover you shall not lie carnally with your neighbor's wife, to defile yourself with her… You shall not lie with a male as with a woman. It is an abomination. Nor shall you mate with any animal, to defile yourself with it. Nor shall any woman stand before an animal to mate with it. It is perversion. Do not defile yourselves with any of these things; for by all these the nations are defiled, which I am casting out before you. For the land is defiled; therefore, I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants. You shall therefore keep My statutes and My judgments, and shall not commit any of these abominations, either any of your own nation or any stranger who dwells among you… For whoever commits any of these abominations, the persons who commit them shall be cut off from among their people. Therefore, you shall keep My ordinance, so that you do not commit any of these abominable customs which were committed before you, and that you do not defile yourselves by them: I am the Lord your God."** In **Leviticus 20/10-21 (ESV)**, we further read that the LORD said to Moses, **"If a man commits adultery with the wife of his neighbor, both the adulterer and the adulteress shall surely be put to death. If a man lies with his father's wife, he has uncovered his father's nakedness; both of them shall surely be put to death; their blood is upon them. If a man lies with his daughter-in-law, both of them shall surely be put to death; they have committed perversion; their blood is upon them. If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them. If a man takes a woman and her mother also, it is depravity; he and they shall be burned**

I asked some Christians in countries or communities where the Bible is generally accepted as Holy Scripture, "Why are the rates of murder, rape, theft, alcoholism,[475] prostitution, homosexuality, incest, and widespread

---

with fire, that there may be no depravity among you. If a man lies with an animal, he shall surely be put to death, and you shall kill the animal. If a woman approaches any animal and lies with it, you shall kill the woman and the animal; they shall surely be put to death; their blood is upon them. If a man takes his sister, a daughter of his father or a daughter of his mother, and sees her nakedness, and she sees his nakedness, it is a disgrace, and they shall be cut off in the sight of the children of their people. He has uncovered his sister's nakedness, and he shall bear his iniquity. If a man lies with a woman during her menstrual period and uncovers her nakedness, he has made naked her fountain, and she has uncovered the fountain of her blood. Both of them shall be cut off from among their people. You shall not uncover the nakedness of your mother's sister or of your father's sister, for that is to make naked one's relative; they shall bear their iniquity. If a man lies with his uncle's wife, he has uncovered his uncle's nakedness; they shall bear their sin; they shall die childless. If a man takes his brother's wife, it is impurity. He has uncovered his brother's nakedness; they shall be childless.'" When Jesus addressed a large crowd in his Sermon on the Mount, he said, **"You have heard that it was said to those of old, 'You shall not commit adultery.' But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell" (Matthew 5/27-29)**. It is noteworthy that the Bible prohibits not only fornication, as in the Sixth Commandment which says, **"You shall not commit adultery" (Exodus 20/14)**, but also associating with fornicators, as in **1 Corinthians 5/9 (ASV)**, **"Have no company with fornicators."**

[475]One of the flagrant insults and false accusations levelled at Jesus by the Gospels' writers, and which no Muslim would tolerate, lies in describing him as **"a heavy drinker" (Luke 7/34, Matthew 11/19-NASB)**! They irony is that they make such unfounded accusations when the Bible itself says, **"Who has woe? Who has sorrow? … Those who linger long at the wine, those who go in search of mixed wine" (Proverbs 23/29-30)**; **"Woe to men mighty at drinking wine, Woe to men valiant for mixing intoxicating drink," (Isaiah 5/22)**; **"Wine is a mocker, strong drink is a brawler, and whoever is led astray by it is not wise" (Proverbs 20/1)**. The Bible even praises John the Baptist, saying that he **"will be great in the sight of the Lord, and shall drink neither wine nor strong drink" (Luke 1/15)**. Besides, Paul declared that those who drink alcohol will not inherit the kingdom of God: **"nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God" (1 Corinthians 6/10)**; In **Galatians 5/21**, we read, **"Envy, murders, drunkenness, revelries, and the like… those who practice such things will not inherit the kingdom of God."** Paul even warns against associating with wine drinkers: **"But now I have written to you not to keep company with anyone named a brother, who is**

00966552200985 All rights reserved

corruption extremely high compared to countries where the Qur'ān is considered the Holy Book?" Many of them were shocked by this question since they had 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 on seven criminals who raped a woman. I told him that because 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. I told him that, based on official statistics 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 rather shocked even though the number of rape cases was much higher than that, taking into account the number of unreported cases. Only then did he admit the practical effectiveness of Islamic law. How happy I am to have embraced Islam, and I am proud to be a Muslim.

جميع الحقوق محفوظة
00966552200985
All rights reserved

---

sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person" (1 Corinthians 5/11). In **1 Peter 4/3-4** we read, **"For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you."** One can only imagine the terrible state to which mankind would be reduced if it were to believe that such a great prophet as Jesus Christ was a heavy drinker. Indeed, a book which says, **"For in the hand of the Lord there is a cup, and the wine is red; it is fully mixed, and He pours it out" (Psalm 75/8)**, falsely accuses of drinking alcohol such noble prophets as Noah **(Genesis 9/20-26)**, Lot **(Genesis 19/30-38)**, and Isaac **(Genesis 27/37)**, and says that **"the priests and prophets stagger with alcohol and lose themselves in wine" (Isaiah 28/7-NLT)** will never combat problems of addiction plaguing human society today. By no means would such a book help stem the tide of drinking and drunkenness when we find in it such verses as, **"Eat, O friends! Drink, yes, drink deeply, O beloved ones!" (Song of Songs 5/1)**, **"I will bring wine, and we will fill ourselves with intoxicating drink; tomorrow will be as today, and much more abundant'" (Isaiah 56/12)**, **"Wine mixed with water makes a delightfully tasty drink" (2 Maccabees 15/39 - GNT)**; claims that Jesus' act of turning water into wine was his first miracle **(John 2/3-4)**; and even encourages the faithful to spend money on alcohol, as in **Deuteronomy 14/26 (NIV)**, **"Use the silver to buy whatever you like: cattle, sheep, wine or other fermented drink, or anything you wish. Then you and your household shall eat there in the presence of the LORD your God and rejoice."**

An Open Invitation to the Pope and Other World Leaders

In the name of Allāh, the Most Gracious, the Most Merciful. May Allāh's blessing be upon those who follow the right path. I hereby extend a sincere invitation to the Pope and all the leaders of the world, especially those who rule over millions of people belonging to various religions, sects, and ideologies. I invite you all to consider embracing Islam, for it offers a path to salvation from God's punishment and promises the ultimate reward of Paradise. If you happen to be a Jew or a Christian, know that Allāh promises you a double reward upon accepting Islam.[476] Prophet Muḥammad, peace be upon him, conveyed this divine message, saying, "A person among the People of the Book [a Jew or Christian] who believes in his own prophet [Jesus or Moses] and then believes in Prophet Muḥammad [i.e., embraces Islam] will receive a double reward" **(Muslim, 342)**. However, should you choose to decline this invitation, you will be held accountable not just for yourselves but also for all those under your leadership and those who follow your guidance. Like my fellow Muslim brothers and sisters worldwide, I have been entrusted by Allāh with the responsibility of conveying this message to all of humanity to the best of my ability: **"Say: 'People of the Book, come to common terms between us and you—that we worship none but Allāh, that we do not associate any partners with Him, and that we do not take one another as lords besides Allāh.' If they turn away, say, 'Bear witness, then, that we have submitted to Allāh alone'" (The Qur'ān 3/64)**.

Having presented these compelling proofs in this book so that whoever has eyes may see them and whoever has intellect may understand them, a junction has been reached where Allāh Almighty calls on all people to embrace the truth. Once again, I affirm that it is my duty and responsibility as someone who has willingly submitted to the will of Allāh, the One and Only God, the Beneficent, the Merciful, to invite all mankind to give up the worship of false deities, whether they be living beings, inanimate objects or any other thing created by Allāh or fashioned by man, and to repent and wholeheartedly submit to the will of Allāh, the Only True God and the Creator of the universe.

---

[476] In Islam, Christians and Jews are afforded a unique status, prompting Muslims to actively establish connections and engage in dialogues with them **"in the kindest way possible,"** as advised by the Qur'ān **(29/46)**. The Qur'ān **(5/82)** also highlights the special bond between Muslims and Christians, emphasizing the humility demonstrated by Christian priests and monks and their lack of arrogance **(5/82)**.

جميع الحقوق محفوظة
00966552200985
All rights reserved

It is crucial to note that regardless of the wealth, status, and power that non-Muslims may amass in this world, it will not secure their admission into Paradise in the afterlife.[477] Even the most affluent people in this world who reject the final message sent by Allāh to guide humanity will find themselves far less fortunate and dignified in the next life than the most impoverished person on earth who has testified that none is worthy of worship except Allāh and that Muḥammad is His Messenger—the declaration of faith. The Qur'ān says, **"Whoever seeks a religion other than Islam, it will not be accepted from him, and in the hereafter, he will be among the losers" (3/85)**; **"As for those who reject faith, if they had everything on earth, and twice as much again and offered it to ransom themselves from the torment of the Day of Resurrection, it will not be accepted from them and they will have a painful punishment. They will want to get out of the Fire but they will not be able to, and they will suffer everlasting punishment" (5/36-37)**.

While your soul remains within your body, and you can still breathe, speak, and are conscious of your actions, you have the opportunity to turn to Almighty Allāh. If your repentance is sincere, bearing witness that there is no deity but Allāh and that Muḥammad is His Messenger while avoiding any form of idolatry, Allāh, in His grace, will forgive you, even if you are on the verge of Hell. Allāh will then transform your wrongdoings into good deeds and grant you eternal residence in Paradise. This promise is reaffirmed in the Qur'ān: **"Excepted, however, will be those who repent, believe and do righteous deeds, for God will turn their bad deeds into good ones. God is All-Forgiving, All-Merciful" (25/70)**; **"As for those that believe and do good works, We will admit them into gardens beneath which rivers flow, in which they will abide forever. Such is God's true promise: and whose word could be truer than God's?" (4/122)**. This is the promise of Allāh to all who sincerely repent and seek a fresh start.

---

[477]True happiness and inner peace can only be attained by those who find their life's purpose through worshiping Allāh alone. The Qur'ān states, **"Anyone who does righteous deeds, male or female, and is a true believer, We will surely give them a happy life, and We will repay them according to their best deeds" (16/97)**. It further emphasizes, **"Whoever follows My guidance will not go astray, nor fall into misery; but whoever turns away from My reminder will certainly lead a miserable life" (20/123-124)**. These verses shed light on the prevalence of psychological illnesses and even the despair leading some of the world's wealthiest and most renowned celebrities to contemplate suicide.

جميع الحقوق محفوظة
00966552200985
All rights reserved

I conclude this invitation by quoting the following verses from the Qur'ān, in which Allāh extends the opportunity for sincere repentance to all human beings, regardless of the magnitude of their sins. He calls upon sinners to repent, assuring them of His forgiveness. The Almighty says, **"Say, 'My servants who have transgressed against themselves by sinning, do not despair of God's mercy. Surely God forgives all sins. Surely, He is the All-Forgiving, the All-Merciful. Turn in repentance to your Lord and submit to Him before the punishment comes upon you, for then you will not be helped'" (The Qur'ān 39/53-54)**. The time for repentance is indeed limited, as once death arrives, forgiveness becomes unattainable. Divine mercy will certainly encompass those who believe, perform righteous deeds, and remain steadfast in their faith. Allāh affirms, **"I will surely forgive those who repent, believe and do righteous deeds and stay on the right path" (The Qur'ān 20/82)**.

I pray to Allāh, the Creator of the entire universe and the True Guide, to lead all truth seekers with open minds to the right path. I beseech Allāh to guide those who engage in sincere self-reflection and enable them to improve their condition in a manner that pleases Him. Amen

❍ ❍ ❍



Appendix: Comparison Chart

"And to you [Prophet] We have revealed the Book with the truth, confirming the scriptures revealed before it and having final authority over them" (Qur'ān 5/48).

In Islam, the Qur'ān—the final and most authoritative revelation from God to humanity—is the ultimate criterion by which the previous scriptures should be evaluated: It confirms elements of truth in them and corrects any perceived errors, omissions, or alterations that may have occurred in them over time. In the foregoing pages, we have looked at many central points of agreement and disagreement between the Qur'ān and the Bible. This comparison chart, which is the concluding part of the book, is restricted to points of difference and even direct contrasts between them. The reader will, in the shortest time possible, clearly notice the huge difference between the verses of the Qur'ān and the Prophet's traditions, on the one hand, and biblical passages, on the other, concerning, among other subjects, God Almighty, Jesus Christ, the pure Virgin Mary, Jesus' disciples, God's prophets, the angels, Satan, equality, women, slavery, the rights of parents and relatives, the first sin ever committed against God, their view of wisdom and knowledge, which one of them manifests an outright keenness to show people the truth, which one of them is the pure Word of God and the perfect religion, their position on forgiveness and intercession, wealth, and freedom of religion and belief; which one of them truly condemns terrorism; which one is truly supportive of children's right to life, human honor and dignity, the rights of people with disabilities, and animal and environmental rights; which one of them truly enjoins its adherents to observe purity and cleanliness; which one of them is more categorical about the Last Day; and which one of them is perfectly consistent with the facts of modern science. **We can say with absolute certainty that going over this chart in one hour or less will, God willing, spare the truth seeker many years of searching for the truth.**

The Bible	The Qur'ān
Concerning God	
The Bible blasphemes God and shows total disrespect for Him by claiming that He became tired after creating the heavens and the earth and needed to rest: **"Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made" (Genesis 2/3)**. See also **Exodus 20/11**. In **Exodus 31/17**, we read, **"He rested and was refreshed."** It is a fact that rest comes only after fatigue, as in **Job 3/17**: **"And there the weary are at rest."**	The Qur'ān declares God far exalted above being affected by weariness. The Qur'ān says, **"We created the heavens and the earth and everything between them in six days, and no weariness at all affected Us" (Qur'ān 50/38)**; **"Do those who deny the resurrection on Judgment Day not see that Allāh, who created the heavens and the earth and was not in the least wearied by their creation, is able to raise the dead to life?! Yes, indeed! He has power over all things" (46/33)**.

All rights reserved 9786552200985

00966552419955
All rights reserved
جميع الحقوق محفوظة

The Bible blasphemes God and shows utter disrespect for Him by claiming that He needs to sleep and by likening Him to someone who wakes up shouting under the influence of alcohol: **"Then the Lord awoke as one out of sleep, and like a mighty man who shouts because of wine" (Psalm 78/6- KJV)**.	The Qur'ān declares God far exalted above being affected by sleep or even drowsiness, or by anything else, for that matter: **"God—There is no god but He, the Ever-Living, the All-Sustaining. Neither drowsiness nor sleep overtakes Him" (Qur'ān 2/255)**.
The Bible claims that Jacob wrestled with God and defeated Him (!) **(Genesis 32/24-31)** and that **"the LORD was with Judah. And they drove out the inhabitants of the mountains, but they could not drive out the inhabitants of the lowland, because they had chariots of iron" (Judges 1/19)**! Thus, if God could not drive out the inhabitants of the lowland because they had mere old worn-out iron chariots, as the Bible alleges, then what would the case be if He were to face those in possession of nuclear weapons and intercontinental ballistic missiles?!	The Qur'ān ascribes absolute power to God: **"They do not show God the reverence due to Him. God is All-Strong, All-Mighty" (Qur'ān 22/74);** **"He reigns supreme over His creatures, and He is the All-Wise, the All-Aware" (6/18);** **"There is nothing in the heavens or the earth that can frustrate Him. Surely, He is All-knowing, All-powerful" (Qur'ān 35/44).**
The Bible claims that God needs a means of transportation—riding upon cherubs—to move from one place to another: **"He rode upon a cherub, and flew; and He was seen upon the wings of the wind" (2 Samuel 22/11)**, and that He has a rod and a staff: **"You are with me; Your rod and Your staff, they comfort me" (Psalm 23/4)**. It alleges that He needs a place to live in: **"But that night the LORD said to Nathan, 'Go and tell my servant David that I say to him: You are not the one to build a temple for me to live in. From the time I rescued the people of Israel from Egypt until now, I have never lived in a temple; I have traveled around living in a tent. In all my traveling with the people of Israel I never asked any of the leaders that I appointed why they had not built me a temple made of cedar'" (2 Samuel 7/4-7)**.	The Qur'ān states that God is the Self-Sufficient and Self-Subsisting Lord who has absolute power. The existence and sustenance of all things are attributed to Him, and everything relies on Him for its continued existence and well-being: **"All faces on that day will be humbled before the Ever-Living, the Self-Subsisting Lord" (20/111)**; **"Is, then, He who takes charge of the creation's affairs, is fully aware of what they do and keeps count of their actions like the lifeless and powerless idols that cannot do anything of this sort?! Yet they set up other deities besides God. Say to them, 'Name them. Or do you presume that you could inform Allāh of His alleged partners on His earth that He does not know about? Or do you just use empty words for them when they have no real existence?!'" (13/33)**.

The Bible claims that God becomes weary of people's words: **"You have wearied the LORD with your words" (Malachi 2/17).**	The Qur'ān teaches that God never becomes weary of people's words and the sins they commit will in no way harm Him: **"Those who renounce their faith will not harm God in any way." (3/144).**
"How long, O Lord? Will You forget me forever?" (Psalm 13/1).	**"My Lord neither errs nor forgets" (Qur'ān 20/52).**
"O LORD, how long shall I cry, and You will not hear?" (Habakkuk 1/2).	**"Surely, my Lord hears all prayers" (Qur'ān 14/39).**
"Open Your eyes, O LORD, and see" (2 Kings 19/16).	**"God sees everything you do" (Qur'ān 49/18).**
God breaks His promises: **"And break My covenant with them" (Leviticus 26/44); "And I took my staff, Beauty, and cut it in two, that I might break the covenant which I had made with all the people" (Zechariah 11/10).** God deceives and goes back on His promise: **"Then I said, 'Ah, Lord God! Surely You have greatly deceived this people and Jerusalem, saying, "You shall have peace," whereas the sword reaches to the heart'" (Jeremiah 4/10).**	God never breaks His promises: **"That is God's promise. God will never break His promise" (30/6). "This is a true promise which He has made binding on Himself in the Torah, the Gospel and the Qur'ān. No one is truer to his promise than God" (9/111). "In the end, We fulfilled Our promise to them, and We saved them" (21/9); "This is the promise of truth which they have been promised" (46/16).**
God allegedly oppresses and wrongs people: **"I will speak in the bitterness of my soul. I will say to God, 'Do not condemn me; show me why You contend with me. Does it seem good to You that You should oppress?'" (Job 10/1-3);** He also persecutes His prophet: **"You persecute me with all your power" (Job 30/21-GNT); "Know then that God has wronged me, and has surrounded me with His net. If I cry out concerning wrong, I am not heard. If I cry aloud, there is no justice" (Job 19/6-7).**	God does not wrong or oppress anyone: **"God does not wrong people in any way; rather it is people who wrong themselves" (Qur'ān 10/44); "God does not wrong anyone, not even as much as an atom's weight" (4/40); "Your Lord will not wrong anyone at all" (18/49); "Never does your Lord do the least wrong to His creatures" (41/46).**

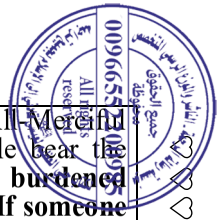
00966552200985
All rights reserved

00966520098... All rights reserved جميع الحقوق محفوظة

God is told to do justice: **"Shall not the Judge of all the earth do right?" (Genesis 18/25)**.	It is God who enjoins justice: **"God enjoins justice" (16/90)**.
God enjoins the faithful to treat justly ONLY those who are pure. King David allegedly addressed God, saying, **"With the pure You will show yourself pure; and with the devious you will show yourself shrewd" (Psalm 18/26)**.	God enjoins the faithful to treat EVERYONE justly: **"Believers, fulfill your duties to God in all your obligations and bear witness to the truth. Do not let your enmity for others make you swerve to wrong and depart from justice. Be just! That is closer to perfect piety" (5/8)**.
"Yet God does not charge them with wrong" (Job 24/12).	**"Never think that God is unaware of what the wrongdoers do" (14/42)**.
The Bible claims that God shows no mercy and does not forgive: **"And as for Me also, My eye will neither spare, nor will I have pity" (Ezekiel 9/10)**; **"Will the Lord cast off forever? And will He be favorable no more?... Has God forgotten to be gracious? Has He in anger shut up His tender mercies?" (Psalm 77/7-9)**; **"'And I will dash them one against another, even the fathers and the sons together,' says the LORD. 'I will not pity nor spare nor have mercy, but will destroy them'" (Jeremiah 13/14)**; **"and without shedding of blood there is no remission" (Hebrews 9/22)**; **"If I sin, then You mark me, and will not acquit me of my iniquity" (Job 10/14)**; **"An Ammonite or Moabite shall not enter the assembly of the LORD; even to the tenth generation none of his descendants shall enter the assembly of the Lord forever" (Deuteronomy 23/3)**; **"'My eye will not spare, Nor will I have pity; I will repay you according to your ways, And your abominations will be in your midst. Then you shall know that I am the LORD who strikes" (Ezekiel 7/9)**; **"Therefore I also will act in fury. My eye will**	God Almighty repeatedly describes Himself in the Holy Qur'ān as being All-Forgiving and All-Merciful: **"God is All-Forgiving, All-Merciful" (2/173)**; **"Say to My servants who have transgressed against themselves for having committed untold sins, 'Do not despair of God's mercy, for God forgives all sins. He is the All-Forgiving, the All-Merciful" (39/53)**; **"Your Lord has decreed mercy for Himself: If any of you does a bad deed in ignorance and then repents and mends his ways, he will find God All-Forgiving and All-Compassionate" (6/54)**; **"Anyone who does evil or wrongs himself and then asks God's forgiveness will find God All-Forgiving, All-Merciful" (4/110).** The Qur'ānic verse **"In the name of God, the Most Beneficent, the Most Merciful"** is mentioned 114 times—that is, as many times as the number of chapters in the Qur'ān. All chapters of the Qur'ān begin with this verse except for Chapter 9, but it is mentioned once more in verse 30 of Chapter 27. This clearly stresses the importance of mercy in Islam. By starting every chapter with this reminder, the Qur'ān emphasizes that God's mercy is not only pervasive but also an essential aspect of His nature. Besides, God Almighty

not spare nor will I have pity; and though they cry in My ears with a loud voice, I will not hear them." (Ezekiel 8/18); "For it was of the LORD to harden their hearts, to meet Israel in battle in order that he might utterly destroy them, that they might receive no mercy, but that he might destroy them, just as the LORD had commanded Moses" (Joshua 11/20). This is the reason why the Bible refers to God as a ferocious lioness and a bear that show no mercy to its prey: **"Like a bear whose cubs have been taken away, I will tear out your heart. I will devour you like a hungry lioness" (Hosea 13/8)**, and that He is **"a man of war" (Exodus 15/3)** and **"a consuming fire" (Hebrews 12/29)**.	describes Himself in the Holy Qur'ān as being **"the best of all those who forgive" (7/155), "the best of those who show mercy" (23/118), "the Most Merciful of the merciful'" (7/151)**. He further states that the purpose of the message of Islam is to spread mercy throughout the world: **"We have only sent you forth, Messenger, as a mercy to all the worlds" (21/107)**. This verse is a profound declaration of the purpose of the message of Islam. It emphasizes the Prophet's role as a mercy not only to his contemporaries but to all creation, encompassing all worlds and all people. The attribute of 'mercy' and its derivatives is mentioned 339 times in the Qur'ān, thereby exceeding all the other noble attributes. The abundance of references to the attribute of "mercy" and its derivatives in the Qur'ān is a testament to the central importance of mercy in Islam.
The Bible claims when Adam and Eve disobeyed God by eating from the Tree of Knowledge, they faced consequences rather than immediate forgiveness. He expelled them from the Garden of Eden, subjected them to various punishments (such as pain in childbirth and toil for Adam), threatened them, and cursed the ground because of their sin! They remained guilty of their sin, and so did their descendants who inherited the fallen sinful nature until Christ came thousands of years later to be crucified as an atonement for such a sin! **"To the woman He said: 'I will greatly multiply your sorrow and your conception. In pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.' Then to Adam He said, 'Because you have heeded the voice of your wife and have eaten from the tree … cursed is the ground for your sake. In toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. In the sweat of your face, you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return'" (Genesis 3/16-19)**	The Qur'ān informs us that because God is All-Forgiving and All-Merciful, He forgave Adam and his wife when they disobeyed him and ate from the tree after they asked Him for forgiveness. Thus, neither they nor their offspring remained guilty of such a sin until Christ came thousands of years later to be crucified as an atonement for it! The Qur'ān says: **"They prayed, 'Our Lord, we have wronged ourselves. If you do not forgive us and have mercy on us, we will surely be among the losers'" (7/23); "Adam disobeyed his Lord and was led astray. Then God chose him for His grace, inspired him to seek repentance, which He accepted, and He guided him" (20/121-122); "Then Adam received certain words of prayer from his Lord. Adam sincerely prayed to God for forgiveness using them, and God forgave him and accepted his repentance, for He is the Acceptor of Repentance, the All-Merciful" (2/37)**

All rights reserved 00966552200985



The Bible claims that God did NOT forgive Adam's sin; moreover, as alleged by Paul in his epistle to the Romans, God made Adam's sin spread to all of humanity: **"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned" (Romans 5/12)**. The Bible further alleges that God punishes the children and their children for the sin of the fathers to the third and fourth generation: **"… visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation" (Exodus 34/7)**.	According to the Qur'ān, God is All-Forgiving, All-Merciful and All-Just. He does not make innocent people bear the guilt of the guilty: **"No person, who is already burdened with his own sins, will bear another's burden. If someone who is weighed down should call upon others for help to bear his load, none of it will be carried by anyone, not even by a close relative! You [Prophet] can only warn those who fear their Lord though they cannot see Him and duly perform their prayers. Only these can truly heed your warnings. Whoever purifies himself does so for his own benefit. To God is the final return" (35/18)**.
The Bible claims that God calls on the faithful to show no mercy to their enemies and the innocent, nor pardon them: **"When the LORD your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you, and when the LORD your God delivers them over to you, you shall conquer them and utterly destroy them. You shall make no covenant with them nor show mercy to them" (Deuteronomy 7/1-2)**. It alleges that God forbids them to pardon even children, women, and the elderly: **"Do not let your eye spare, nor have any pity. Utterly slay old and young men, maidens and little children and women" (Ezekiel 9/5-6)**; It claims that God said, **"Everyone who is found will be thrust through, and everyone who is captured will fall by the sword. Their children also will be dashed to pieces**	The Qur'ān states that God encourages the faithful to pardon even their enemies, let alone those other than them: **"Those who control their rage and pardon other people—God loves those who do good" (3/134)**; **"Show forgiveness, enjoin what is right and turn away from those who behave foolishly toward you" (7/199)**; **"We have not created the heavens and the earth and everything in between except for a purpose. The Day of Judgment is certain to come; therefore, forgive them and overlook what they do with gracious forbearance." (15/85)**; **"Let them forgive and overlook. Do you not wish God to forgive you? God is All-Forgiving, All-Merciful" (24/22)**; **"The true servants of the All-Compassionate are those who walk upon the earth humbly and in a dignified manner, and when the foolish address them with bad words, they reply with words of peace" (25/63)**; **"Good and evil deeds are not equal. Repel evil with what is better; then you will see that one who was once your**

before their eyes; their houses will be plundered and their wives ravished…Also their bows will dash the young men to pieces, and they will have no pity on the fruit of the womb; their eye will not spare children" (Isaiah 13/15-18). It claims that God said, **"'Now go and attack Amalek, and utterly destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.'… He also took Agag king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword… 'Go, and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed'" (1 Samuel 15/3-18)**.	**enemy has become your dearest friend. But none will attain this attribute except those who patiently endure; none will attain it except those who are immensely fortunate" (41/34-35); "Those who shun major sins and gross indecencies and, when angered, are willing to forgive" (42/37); "The repayment of an injury should be an injury proportionate to it. But whoever forgives his offender and seeks reconciliation will find his reward with God. God does not love the wrongdoers" (42/40); "But if someone is steadfast and forgives, that is the most resolute course to follow" (42/43); "But if you overlook their offenses and forgive and pardon them, then know that God is forgiving and compassionate" (64/14)**.
The Bible asserts that, in addition to the plagues and afflictions that the loving and just God inflicted on Pharaoh and his people, He took drastic measures by ordering the death of all the firstborn sons and animals regardless of their innocence or guilt: **"and all the firstborn in the land of Egypt shall die, from the firstborn of the Pharaoh who sits on his throne, to the firstborn of the slave girl who is behind the millstones; all the firstborn of the cattle as well" (Exodus 11/5)**. Other plagues include water which turned into blood and killed all fish and other aquatic life **(Exodus 7/17-21)**, frogs **(Exodus 8/2)**, gnats/lice **(Exodus 8/16)**, flies **(Exodus 8/21)**, plague on livestock **(Exodus 9/3)**, incurable festering boils **(Exodus 9/9)**, hail, thunder, and fire **(Exodus 9/23)**, locusts **(Exodus 10/4),** and thick darkness in all the land of Egypt for three days" **(Exodus 10/22)**.	Nowhere does the Qur'ān mention that in addition to the plagues and afflictions that God inflicted on Pharaoh and his people, He killed all the firstborn sons and the firstborn of all beasts: **"We afflicted Pharaoh and his people with years of famine and scarcity of crops so that they might take heed… So We plagued them with floods, locusts, lice, frogs, and blood—a succession of clear signs, but they persisted in their arrogance, for they were a wicked people. Whenever a plague struck them, they would cry, 'Moses, pray to your Lord for us by virtue of the promise He has made to you: if you remove this plague from us, we will believe in you and let the Israelites go with you.' Yet whenever We removed the plague from them, giving them time to fulfill their promise, they would break their word; so We inflicted Our retribution on them and drowned them in the sea, for they rejected Our signs and paid no heed to them" (7/130-136)**.

All rights reserved 00966552200985

009665320093 All rights reserved

Bible Manuscripts and translations differ regarding the type of plague mentioned in Exodus 8/16. According to the Hebrew Bible and 25 Bible translations, such as NLT, NASB, GNT, CSB, and ISV, it is "gnats", but according to the Samaritan Pentateuch and 15 Bible translations, such as KJV, NKJV, WEB, ASV and ERV, it is "lice"!	Because the Qur'ān is the last, infallible Word of God whose manuscripts have always been identical at all times and places, all its copies, manuscripts, and even translations mention one word, namely, "lice" in Chapter 7, Verse 133. It does not contain any of the differences found in the various manuscripts and translations of the Bible.
The Bible claims that God destroyed with a global flood all living creatures because of Noah's people's sins: **"And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die" (Genesis 6/17)**; **"And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died. So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth." (Genesis 7/21-23)**.	The Qur'ān does not mention a global flood that destroyed all living creatures. The flood inundated only the land where Noah's people lived, destroying only the stubborn unbelievers. This clearly bespeaks God's absolute justice and mercy. The Qur'ān says, **"It was said, 'Land, swallow up your waters" (11/44)**. The Arabic word *ardh*, which means both "earth' and 'land', is clearly understood in this context to mean the land where Noah's people lived. Another example to this effect is the verse, **"Then We said to the Israelites: 'Dwell in the *ardh* (the land)" (17/104)**, which only means 'the Levant'; and the verse **"I will not depart from the *ardh* (the land) until my father gives me permission" (12/80)**; that is, 'the land of Egypt'.
The Bible alleges that God destroyed all the people on the earth with the Flood without prior warning, without asking them to turn to Him, nor giving them the opportunity to repent: **"Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. So the LORD said, 'I will destroy man whom I have created from the face of the**	God destroyed with the Flood only the unbelievers among Noah's people. He did this after He repeatedly warned them and urged them time and again—through His Prophet Noah—to repent and encouraged them in different ways to do so for 950 years, in addition to God's foreknowledge that none of Noah's people would ever believe except those who had already believed: **"We sent Noah to his people, and he remained among them for a thousand years, less fifty. Then the Flood overtook them, while they persisted in wrongdoing" (29/14)**; **"We sent Noah to his people, saying to him, 'Warn your people before a painful punishment befalls them.' He said, 'My people, I am a plain warner to you: worship God,**

earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them'" (Genesis 6/5-7); **"The earth also was corrupt before God, and the earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. And God said to Noah, 'The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth'" (Genesis 6/11-13).**	**fear Him, and obey me. He will forgive your sins, and delay your end until the appointed time. When God's appointed time comes, it cannot be delayed, if only you knew!' He said, 'My Lord! I have called my people day and night, but the more I called them, the further they ran away. Each time I called them to seek Your pardon, they thrust their fingers into their ears, covered themselves with their clothes, persisting in their unbelief and acting very arrogantly. I called them openly, then I preached to them publicly and privately, saying: Seek your Lord's forgiveness; He is ever ready to forgive. He will shower you with abundant rain, supply you with wealth and children, and grant you gardens and rivers'" (71/1-12); "It was revealed to Noah, 'None of your people will believe except those who already have. So do not be distressed by what they do" (11/36).**
The Bible asserts that God saved only Noah and his family from the Flood: **"But I will establish My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons' wives with you" (Genesis 6/18).** In this way, it attaches considerable importance to lineage in total disregard for faith, which ought to be given priority over everything else.	The Qur'ān informs us that God saved all the believers along with Noah from the Flood, and not only Noah and his family. **"And when Our command came and water gushed forth in torrents, We said to Noah, 'Take into the Ark a pair from every species along with your family—except those against whom the decree to drown has already been passed—and the believers.' But none believed with him except for a few" (11/40).** Noah's son was among those who perished when he wronged himself and disobeyed God. The fact that he was the son of a prophet did not benefit him at all, which confirms that man's true value lies in his faith and piety, not his lineage: **"The son said, 'I will seek refuge on a mountain, which will protect me from the water.' Noah replied, 'None will be secure today from God's judgment but those who will enjoy His mercy!' Thereupon the waves rolled between them, and Noah's son was amongst the drowned" (11/43).**

009665522009 85 All rights reserved جميع الحقوق محفوظة

009665212098 All rights reserved

The Bible claims that God hates and punishes without a justifiable reason: **"But Esau I have hated, and laid waste his mountains and his heritage for the jackals of the wilderness" (Malachi 1/3)**.	The attribute of God being All-Loving (*Al-Wadood*) is emphasized throughout the Qur'ān. *Al-Wadood* is one of the many beautiful names or attributes of God, highlighting the concept of His perfect and pure love and affection for His creation: **"Seek forgiveness of your Lord and turn to Him. Surely my Lord is All-Merciful and All-Loving" (11/90)**; **"He is the All-Forgiving, the All-Loving." (85/14)**.
It claims that God becomes angry with everyone for a mistake committed by one single person: **"Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? And that man did not perish alone in his iniquity" (Joshua 22/20)**.	*Al-Haleem*, which means 'The All-Forbearing', 'The All-Clement', is one of God's beautiful names. Just as God is All-Just, He is also All-Clement and All-Forbearing. His forbearance is perfect and beyond compare: **"Know that God is All-Forgiving, All-Forbearing" (2/235)**.
In one of his epistles to the Corinthians, Paul alleges that the Spirit holds power over God and can search even His depths: **"For the Spirit searches all things, yes, the deep things of God" (1 Corinthians 2/10)**. Far exalted be God above such false claims!	God knows everything about His creatures, whereas they cannot encompass Him with their knowledge: **"He knows what lies in front of them and what is behind them, while they cannot encompass Him with their knowledge" (20/110)**. The angels, including Gabriel, know only what He has taught them about Himself: **"They said, 'Glory be to You! We have no knowledge except what You have taught us. Surely, You are the All-knowing, the All-wise'" (2/32)**. Jesus said to the Lord, **"You know all that is within myself, whereas I do not know what is within Yourself. You are the Knower of all unseen things" (5/116)**.
The Bible attributes ignorance to God by claiming He was ignorant of Adam's eating from the tree and of his whereabouts after he hid himself: **"Then the LORD God called to Adam and said to him, 'Where are you?... Have you eaten from the tree of which I commanded you that you should not eat?'" (Genesis 3/9-11)**.	The Qur'ān describes God as being all-Knowing; therefore, when Adam and his wife ate from the tree, He addressed them in a way that clearly pointed to His immense knowledge and full awareness of what they had done: **"Their Lord called out to them, 'Did I not forbid you this tree and say to you that Satan is your open enemy?'" (7/22)**.

Numbers 22/9 describes God as being ignorant: **"Then God came to Balaam and said, 'Who are these men with you?'"**. In **Exodus 12/13** it is alleged that God needed a sign to distinguish the Israelites' houses from those of the Egyptians before striking them: **"The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will come upon you to destroy you when I strike the land of Egypt." Genesis 18/20-21** states that God did not know what was happening on earth and needed to descend to find out: **"Because the outcry against 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 outcry against it that has come to Me; and if not, I will know."** Paul attributes foolishness to God by saying in his first letter to the Corinthians that **"the foolishness of God is wiser than men, and the weakness of God is stronger than men" (1 Corinthians 1/25)**. **Genesis 2/18** describes God as having limited knowledge because it claims that He realized Adam's need for a wife only after creating him: **"Then the LORD God said, 'It is not good for the man to be alone; I will make him a helper suitable for him.'" Jeremiah 19/5** states that there was something that did not enter God's mind, claiming that God said, **"nor did it come into My mind."** Because ignorance results in regret, it is not surprising, then, that the Bible mentions that God regretted creating man **(Genesis 6/6)**, sending a flood that wiped out all life on earth **(Genesis 8/21)**, making Saul king over Israel for not having destroyed animals as he destroyed humans! **(1 Samuel 15/35)**,

"With Him alone are the treasures of all that lies beyond the reach of human perception, that none knows but He. He knows all that land and sea contain. Not even a leaf falls without His knowledge, nor a grain in the earth's deep darkness, nor anything fresh or dry but is recorded in a clear book" (6/59); **"God has knowledge of all things" (5/97)**; **"You do not engage in any matter or recite any of the Qur´an or do any action without Our witnessing you while you are occupied with it" (10/61)**; **"He knows the unseen and the visible, the All-Great, the All-Exalted. It is all alike to Him whether any of you speaks in secret or aloud, whether he seeks to hide under the cover of the night or walks openly in the light of day" (13/9-10)**; **"Your Lord is God, besides whom there is no god. His knowledge encompasses all things" (20/98)**; **"Do you not know that God knows everything in heavens and earth? All is in a Book. That is easy for God" (22/70)**; **"He knows what you conceal and what you reveal" (27/25)**; **"He knows all that is hidden. Not an atom's weight in the heavens or the earth escapes Him; nor is there anything smaller or greater but is recorded in a clear book" (34/3)**; **"He is fully aware of the most furtive of people's glances and whatever secrets their hearts conceal" (40/19)**; **"God knows all that is hidden in the heavens and the earth. God sees everything you do" (49/18)**; **"We have created man and We know the promptings of his innermost self. We are closer to him than his jugular vein" (50/16)**; **"It makes no difference to Him whether you speak in private or aloud,**

(0096522200985 All rights reserved)

destroying Ephraim **(Hosea 11/9)**, and the harm which He said He would do to His people **(Exodus 32/14)**, to mention but a few examples. He allegedly had so many regrets that He said, **"I am weary of repenting" (Jeremiah 6/15)**. Far exalted is God above that!	**for He knows the innermost secrets of your hearts. How could He who has created all creation not know His own creation? He is the All-Subtle, the All-Aware" (67/13-14)**.
The Bible claims that God hides Himself: **"How long, LORD? Will You hide Yourself forever?" (Psalm 89/46)**!	**"We will tell them what they did with full knowledge. We are never absent" (7/7)**; **"He is with you wherever you are. God sees everything you do" (57/4)**. God is high above the heavens but is always with us by virtue of His absolute power and all-encompassing knowledge.
The Bible makes the false claim that the Lord fears Adam as well as the consequences of banishing him from the Garden of Eden, which made Him provide strong security— **"cherubim at the east of the garden of Eden, and a flaming sword which turned every way to guard the way to the tree of life" (Genesis 3/22-24)**!	According to the Holy Qur'ān, God does not fear anyone, nor does He ever fear the consequences of His actions:**"He does not fear the consequences [of what He does]" (91/15)**.
God was afraid of humans' uniting together to build the ancient primitive Tower of Babel and so He went down to diffuse the rebellion against Him by confusing them— making them speak different languages and thus not be able to understand each other: **"Then the LORD came down to see the city and the tower that the sons of men were building. And the LORD said, 'If they have begun to do this as one people speaking the same language, then nothing they devise will be beyond them. Come, let Us go down and confuse their language, so that they will not understand one another's speech'" (Genesis 11/5-7)**. If God feared people's rebellion against His sovereign authority after they built the Tower of Babel, what would His position be regarding those who build soaring towers and towering skyscrapers today?!	The Qur'ān mentions that the multiplicity of human languages is one of the signs that testify to God's power and His grace toward mankind. He did not bring into existence multiple languages because He was afraid of humans' rebellion against Him! The Qur'ān says, **"And among His signs are the creation of the heavens and the earth, and the diversity of your languages and colors. Surely in this there are signs for people who are endowed with knowledge" (30/22)**.

All rights reserved
جميع الحقوق محفوظة
00966552200985

The Bible is influenced by Babylonian and Assyrian myths and legends in its claim that the thunder is the voice of God: **"The LORD thundered from heaven, and the Most High uttered His voice" (2 Samuel 22/14)**.	According to the Qur'ān, thunder is one of the signs testifying to God's creative power: **"The thunder glorifies His praise, as do the angels, in awe of Him. He sends the thunderbolts to strike anyone He pleases, yet they argue about God when He is mighty in His power!" (13/13)**.
God has a treasury that only wreaks destruction—an arsenal for annihilating the human race: **"The LORD has opened His armory, and has brought out the weapons of His indignation; For this is the work of the LORD God of hosts in the land of the Chaldeans" (Jeremiah 50/25)**.	God's treasuries are filled with everything that benefits mankind: **"There is nothing except that its treasuries are with Us, and We send it down only in a precise, well-defined measure" (15/21)**; **"The treasuries of the heavens and the earth belong to God alone, but the hypocrites do not know that" (63/7)**.
The Bible blasphemes God by attributing to Him qualities that do not befit His majesty and depicting Him as being so poor that He has to hire a razor: **"In the same day the Lord will shave with a hired razor, with those from beyond the River, with the king of Assyria, the head and the hair of the legs, and will also remove the beard" (Isaiah 7/20)**.	The Qur'ān describes God as being Independent, Self-Sufficient, and free of all wants and needs: **"Mankind! It is you who stand in need of God, whereas He alone is free of all wants, worthy of all praise" (35/15)**; **"God has heard the words of those who say, 'God is poor and we are rich.' We will write down what they said and their killing of the Prophets unjustly and We will say to them, 'Now taste the torment of burning'" (3/181)**.
Humans feed God, and He eats His fill: **"Now the LORD spoke to Moses, saying, 'Command the children of Israel, and say to them, "My offering, My food for My offerings made by fire as a sweet aroma to Me, you shall be careful to offer to Me at their appointed time." 'And you shall say to them, "This is the offering made by fire which you shall offer to the LORD: two male lambs in their first year without blemish, day by day, as a regular burnt offering. The one lamb you shall offer in the morning, the other lamb you shall offer in the evening, and one-tenth of an ephah of**	God provides food to His creatures, but He does not need to be fed. The Qur'ān says, **"Say [Prophet], 'Am I to take anyone other than God as my protector, the Originator of the heavens and the earth, who feeds and needs not to be fed?!' Say, 'I have been commanded to be the first to surrender to Him, and not to be of those who associate partners with Him'" (6/14)**;

All rights reserved 00966552200985

00966553205
All rights reserved

fine flour as a grain offering mixed with one-fourth of a hin of pressed oil. It is a regular burnt offering which was ordained at Mount Sinai for a sweet aroma, an offering made by fire to the LORD. And its drink offering shall be one-fourth of a hin for each lamb; in a holy place you shall pour out the drink to the LORD as an offering. The other lamb you shall offer in the evening; as the morning grain offering and its drink offering, you shall offer it as an offering made by fire, a sweet aroma to the LORD. And on the Sabbath day two lambs in their first year, without blemish, and two-tenths of an ephah of fine flour as a grain offering, mixed with oil, with its drink offering'" (Numbers 28/1-9); "'To what purpose is the multitude of your sacrifices to Me?' Says the LORD. 'I have had enough of burnt offerings of rams and the fat of fed cattle. I do not delight in the blood of bulls, or of lambs or goats'" (Isaiah 1/11).	**"I have only created the jinn and humans to worship Me; I need no provision from them, nor do I need them to feed Me. God alone is the Munificent Provider, the Lord of Immense Power, the Ever Mighty" (51/56-58).** **"It is He who provides me with food and drink" (26/79);** **"Enjoin prayer on your family and be patiently diligent in observing it. We do not ask you for provision: It is We who provide sustenance for you; and the good outcome in this world and in the hereafter is for the God-fearing" (20/132);** **"Neither their flesh nor their blood reaches God; it is your piety that reaches Him. Thus has He subjected them to your service, so that you may glorify God and give thanks to Him for guiding you to the truth. Give good news to the righteous" (22/37).**
The Bible claims that God and two angels appeared to Abraham in human form and Abraham served them the food he had specially prepared for them: **"Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, 'My Lord, if I have now found favor in Your sight, do not pass on by Your servant. Please let a little water be brought, and wash your feet, and rest yourselves under the tree. And I will bring a morsel of bread, that you may refresh**	It is God who fed Abraham, not the other way around. Abraham himself said, as the Qur'ān says about him, **"It is He who provides me with food and drink" (26/79)**. Those who appeared to Abraham in human form were in reality angels whom God sent to him, and even *they* did not eat the food he had prepared for them! The Qur'ān says, **"Our messengers came to Abraham with good news. They greeted him, saying, 'Peace be with you.' He replied, 'Peace be with you,' and hastened to bring them a roasted calf. When he saw that their hands did not touch the food, he found this strange and grew fearful of them. They said, 'Have no fear, for we have been sent to the people of Lot" (11/69-70)**. Thus, if it did not befit

your hearts. After that you may pass by, inasmuch as you have come to your servant.' They said, 'Do as you have said.' So Abraham hurried into the tent to Sarah and said, 'Quickly, make ready three measures of fine meal; knead it and make cakes.' And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it. So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate… So the LORD went His way as soon as He had finished speaking with Abraham; and Abraham returned to his place" (Genesis 18/1-33). High Exalted be God above all that!	the angels, who are among God's creatures, to eat the food Abraham had prepared, then, *a fortiori*, it would not befit the Creator to eat, simply because eating contradicts divine perfection. The Qur'ān points out that Christ and his mother were not gods because they ate food just like other mortals: **"Christ, son of Mary, was no more than a messenger. Many messengers passed away before him. His mother was a virtuous woman; and they both ate food. See how We make the signs clear to them! See how they turn away from the truth!" (5/75)** The claim that God needs food contradicts His perfection in terms of His existence, self-subsistence, independence, and eternal nature; for if he really needed to eat, how did He, then, manage before He created food?! Such a claim also blasphemes God because anyone who eats needs to get rid of the waste left over from the food he eats! High Exalted be God above all that!
The Bible claims that Moses saw God's back: **"And the LORD said, 'Here is a place by Me, and you shall stand on the rock. So it shall be, while My glory passes by, that I will put you in the cleft of the rock and will cover you with My hand while I pass by. Then I will take away My hand, and you shall see My back; but My face shall not be seen'" (Exodus 33/21-23); "Then Jacob said to Joseph: "God Almighty appeared to me at Luz in the land of Canaan and blessed me" (Genesis 48/3).**	The Qur'ān says, **"When Moses came [to Mount Sinai] at the time We had set for him and his Lord spoke to him, he said, 'My Lord, reveal Yourself to me so that I may see You.' He replied, 'You cannot see Me, but look at the mountain. If it remains firm in its place after revealing Myself to it, only then will you see Me.' When his Lord revealed Himself to the mountain, He levelled it to dust with such intensity that Moses collapsed unconscious. After he recovered, he said, 'Far exalted are You above anything that does not befit Your majesty and greatness! I turn to You in repentance for asking You such a thing, and I am the first to believe'" (7/143).**

009665522009 85 All rights reserved

00966552240985
All rights reserved

The Bible claims that God enjoins taking other gods besides Himself: **"'As for you, O house of Israel,' thus says the Lord GOD: 'Go, serve every one of you his idols'" (Ezekiel 20/39)**; He also commands Aaron to sacrifice a goat to Satan **(Leviticus 16/5-10)**; God praises Amaziah, saying: **"And he (i.e., Uzziah) did what was right in the sight of the LORD, according to all that his father Amaziah had done" (2 Chronicles 26/4)** even though Amaziah served other gods besides God and called others to do the same: **"Now it was so, after Amaziah came from the slaughter of the Edomites, that he brought the gods of the people of Seir, set them up to be his gods, and bowed down before them and burned incense to them" (2 Chronicles 25/14)**. In **1 Samuel 6/5 (KJV)**, we read **"Wherefore ye shall make images of your emerods, and images of your mice that mar the land."** Emerods is an archaic term for hemorrhoids. High Exalted be God above all that!	According to the Qur'ān, God enjoins worshipping none but Him and forbids associating other gods with Him: **"Your Lord has commanded that you worship none but Him" (17/23)**; **"Worship God and associate none with Him" (4/36)**; **"No messenger have We sent to any nation before you [Prophet] except that We revealed to him, saying, 'There is no god but Me. Therefore, worship Me alone'" (21/25)**; **"All judgment rests with God alone. He has commanded you to worship none but Him" (12/40)**; **"God does not forgive associating anyone with Him but He forgives whatever is short of that to whomever He wills" (4/48)**; **"Do not invoke any other god, together with the true God: There is no god but He" (28/88)**.
The Bible claims that stars affect people's destinies: **"The kings came and fought, then the kings of Canaan fought in Taanach, by the waters of Megiddo; they took no spoils of silver. They fought from the heavens; the stars from their courses fought against Sisera" (Judges 5/19-20)**.	The Qur'ān asserts that stars have no influence whatsoever on people's destinies; rather, all things, including stars, are entirely subject to the power of God's will: **"The ultimate return will be to your Lord. It is He who causes people to laugh and weep; it is He who causes death and gives life; it is He who creates the two kinds, the male and the female, from a drop of sperm when it is emitted; it is He who will bring the dead back to life; it is He who enriches and causes to acquire possessions; and it is He who is the Lord of Sirius!" (53/42-49)**.
The Bible claims that God commands insulting others: **"So let him curse, because the LORD has said to him, 'Curse David… and let him curse; for so the LORD has ordered him" (2 Samuel 16/10-11)**, and that His Book	According to the Qur'ān, God forbids the faithful from insulting even the idols that non-Muslims worship: **"Do not insult those they call besides God, lest they, out of spite, insult God in their ignorance" (6/108)**.

contains offensive swear words: **"You son of a perverse, rebellious woman! Do I not know that you have chosen the son of Jesse to your own shame and to the shame of your mother's nakedness?" (1 Samuel 20/30)**; **"The prophet also shall stumble with you in the night; and I will destroy your mother" (Hosea 4/5)**.	He also enjoins them to speak kindly to all people, Muslims and non-Muslims alike: **"Speak kindly to people" (2/83)**.
The Bible alleges that the angels are God's children: **"Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them" (Job 1/6)**.	The angels in the Qur'ān are God's obedient servants, not His children: **"They say, 'The All-Compassionate God has offspring.' Far exalted is He! They are His honored servants who do not speak until He allows them to do so, only acting on His command" (21/27)**.
The Bible attributes millions of children to God by using such phrases indicating sonship to depict their relation to God. Regarding Adam, the Bible states that he was **"the son of God" (Luke 3/38)**, and the same is said of many prophets who preceded Jesus, peace be upon him. For example, if **Hebrews 1/6** considers Jesus to be the firstborn son of God, **Exodus 4/22** indicates that Jacob (Israel) was the firstborn son of God: **"Thus says the LORD: 'Israel is My son, My firstborn.'"** About Ephraim, it asserts that God said, **"For I am a Father to Israel, and Ephraim is My firstborn" (Jeremiah 31/9)**. In **Psalm 89/20-27**, the same title is given to David: **"I have found My servant David; With My holy oil I have anointed him… He shall cry to Me, 'You are my Father, my God, and the rock of my salvation.' Also, I will make him My firstborn."** Even if we overlook the fact that Adam was the father of all humanity, who of the four, then, should be the alleged firstborn son of God—Jesus, Israel, Ephraim, or David?!	The Qur'ān says: **"Say: 'God is One, the Eternal Sustainer of all. He begot none, nor was He begotten, and none is equal to Him'" (112/1-4)**; **"They say, 'God has begotten a son!' Glory be to Him! Self-sufficient is He! To Him belongs all that is in the heavens and all that is in the earth. You have no evidence whatsoever for such a claim. Would you say something about God which you do not know anything about?' Say, 'Those who invent falsehood about God will never succeed.' They will have only a brief enjoyment in this life, but then they will be returned to Us and We will make them taste the terrible punishment for their unbelief" (10/68-70)**; **"And they say: 'God has begotten a son.' Glory be to Him! To Him belongs all that is in the heavens and the earth. All is obedient to Him" (2/116)**; **"They say, 'The All-Merciful has begotten a son'! You have indeed uttered a monstrous falsehood at which the very heavens might crack, the earth split asunder and the mountains crumble**

0096632200985
جميع الحقوق محفوظة
All rights reserved

009665[illegible]
All rights reserved

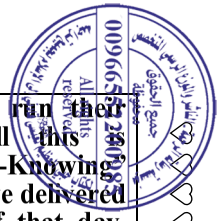
The Bible also considers Solomon "the son of God" **(1 Chronicles 28/6, 22/10)**, calls the judges of Israel "sons of the Most High" **(Psalm 82/6)**, gives the same title to **Jesus' disciples (Luke 6/35)**, calls the Children of Israel "the sons of the Living God" **(Hosea 1/10)**, and says about the peacemakers, **"Blessed are the peacemakers, for they shall be called sons of God" (Matthew 5/9)**. It is noteworthy that the word "son" is only used metaphorically to refer to anyone who believes in God, is righteous and obeys Him. John explains the phrase "children of God" to mean **"those who believe in His name" (John 1/12)**. When the centurion saw the crucified person whom he wrongly thought was Jesus and not his lookalike, breathe his last, he said, **"Truly this Man was the Son of God!" (Mark 15/39)**. The centurion himself explained the meaning of "son of God" with reference to the same incident, saying, **"Certainly this was a righteous Man!" (Luke 23/47)**. Thus, the phrase 'son of God' according to the New Testament itself means 'righteous person'. John confirms this in his first epistle, saying, **"If you know that He is righteous, you know that everyone who practices righteousness is born of Him" (1 John 2/29)**. Although "divine sonship" in the foregoing is only used metaphorically, Christians, use it selectively, claiming that sonship ascribed to prophets, angels and people in general is only metaphorical, while that ascribed to Jesus is literal without any evidence whatsoever but rather in imitation of the ancient pagan religions that adopted the idea of divine sonship!

to dust [in anger] for attributing offspring to Him. It does not befit the All-Merciful God to have a son. There is none in the heavens or on earth but will return to the All-Merciful God [on Judgment Day] in utter submission. He has counted them all precisely and none of them escapes His knowledge; and each one of them will come to Him on Resurrection Day alone" (19/88-95); "Praise be to God who has revealed the Book to His servant and made it flawless, unswerving from the Truth in order to warn with it the unbelievers of His severe punishment and to give the believers who do righteous deeds the good news that they will receive an excellent reward, namely Paradise, in which they will abide forever; and also to warn with it those who say, 'God has offspring" (18/1-4); "Exalted is God who has sent down the Qur'ān that distinguishes truth from falsehood to His servant [Muḥammad] to be a warner to all mankind. It is He to whom belongs the kingdom of the heavens and the earth, who does not have offspring, nor does He have a partner in His kingdom; and He has created all things and ordained them in due proportions" (25/1-2);

"Never has God had any offspring whatsoever, nor has there ever any other god besides Him. Were this otherwise, each god would surely try to overcome one another. Glorified and Exalted is God above what they claim!" (23/91).

The Bible blasphemes God by likening Him to a deeply distressed woman and an abandoned wife: **"For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. For the LORD has called you like a wife deserted and grieved in spirit, like a wife of youth when she is cast off, says your God" (Isaiah 54/5-6-ESV)**.	The Qur'ān declares God far exalted above all that: **"Exalted be the glory of our Lord! He has taken no wife, nor has He begotten any children" (72/3);** **"He is the Originator of the heavens and the earth. How could He have offspring when He has no wife? He has created everything and has full knowledge of all things" (6/101)**.
The Bible reduces God to a state of utter humiliation and claims that He weeps, laments, and sheds tears: **"Hear and pay attention, do not be arrogant, for the LORD has spoken… If you do not listen, I will weep in secret because of your pride; my eyes will weep bitterly, overflowing with tears, because the LORD's flock will be taken captive" (Jeremiah 13/15-17-NIV); "Let my eyes flow with tears night and day, and let them not cease" (Jeremiah 14/17)**. Many Old Testament scholars and commentators assert that it is God who is reduced to this state of humiliation in this and other biblical passages. Commenting on Jeremiah 14/17-22, American Old Testament scholar Terence E. Fretheim writes, "Verses 17-18 introduce another divine lament over the people of Israel (see 9/1, 17-18; 12/7-13; 13/17), a lament that speaks of God's tear-filled eyes over what has happened to the people in these destructive events." See Terence E. Fretheim, *Jeremiah* (Macon, GA: Smyth & Helwys Publishing, 2002), p. 224. The Bible further claims that God said, **"Therefore I will wail for Moab, And I will cry out for all Moab; I will mourn for the men of Kir Heres" (Jeremiah 48/31)**. On page 601, Professor Fretheim comments on his commentary saying, "Because of what	The Qur'ān attributes absolute honor, power and glory to God Almighty and declares Him free from all forms of weakness and humiliation: **"Say, 'Praise be to God who is far exalted above begetting any offspring and having any partners in His kingdom, and who has no weakness, and therefore no need of any protector' And proclaim his immeasurable greatness" (17/111); "All honor and power belong to God alone" (4/139); "Whoever desires might and glory should know that all might and glory belong to God alone" (35/10); "All honor and power belong to God alone. He is the All-Hearing, the All-Knowing" (10/65); "All honor belongs to God, His Messenger, and the believers" (63/8); "Lord, send forth to them a messenger from among them who will recite to them Your revelations, teach them the Book and wisdom, and purify them. You are the All-Mighty, the All-Wise" (2/129); "It is He who forms you in [your mothers'] wombs as He wills. There is no God but Him, the All-Mighty, the All-Wise" (3/6); "There is no deity but God, and assuredly God is the All-Mighty, the All-Wise" (3/62); "Victory is only from God, the Almighty, the Wise" (3/126); "It is Allāh who cleaves the daybreak from the darkness of the night. He has ordained the night for rest for all diurnal**

جميع الحقوق محفوظة All rights reserved 9960122200985



happens to Moab, God too engages in wailing and weeping." The Bible also claims that God said, **"Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen… Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kirharesh… This is the word that the LORD hath spoken concerning Moab since that time" (Isaiah 16/9-13-KJV)**; **"My bowels, my bowels! I am pained at my very heart… suddenly are my tents spoiled, and my curtains in a moment" (Jeremiah 4/19-20-KJV)**. It also claims that God laments, wails, and goes barefoot and naked: **"The word of the LORD that came to Micah…: Because of this I will weep and wail; I will go about barefoot and naked. I will howl like a jackal and moan like an owl" (Micah 1/1-8–NIV)**. In his commentary on this verse, Thomas Crabtree, American pastor of the First Baptist Church in Springfield, Missouri, writes, "God discloses his aching in judgment… God is portrayed by Micah as one distraught with grief. Vivid pictures such as jackals howling and owls crying in the night illustrate intense grief. Micah draws back the veil that allows us to see God's great grief over sin." See Thomas T. Crabtree, *The Zondervan Pastor's Annual* (Grand Rapids, MI: Zondervan Publishing House), 2007, p. 22. The Bible further alleges that God likens Himself to a moth and rottenness: **"Therefore I will be to Ephraim like a moth, and to the house of Judah like rottenness" (Hosea 5/12)**. Commenting on this, American professor of biblical

creatures, and made the sun and the moon run their appointed, precisely calculated courses. All this is determined by Allāh the All-Mighty, the All-Knowing" (6/96); **"When Our decree came to be executed, we delivered Salih through our mercy from the disgrace of that day, together with those who believed with him. Your Lord is the All-Strong, the All-Mighty" (11/66)**; **"Put your trust in the All-Mighty, the All-Compassionate" (26/217)**; **"Moses, I am God, the All-Mighty, the All-Wise" (27/9)**; **"Your Lord will judge between them by His wise judgment. He is the All-Mighty, the All-Knowing" (27/78)**; **"Those endowed with knowledge can see that what has been revealed to you [prophet] from your Lord is the Truth, leading to the path of the All-Mighty, the Praiseworthy" (34/6)**; **"Say, 'Show me those you have joined to Him as partners. No indeed! He is Allāh, the All-Mighty, the All-Wise'" (34/27)**; **"Whatever blessings God bestows on people, none can withhold, and whatever He withholds no one can release. He is the All-Mighty, the All-Wise" (35/2)**; **"Glory be to your Lord—the lord of Honor and power—and far Exalted be He above all the defects and imperfections they attribute to Him!" (37/180)**; **"Or do they have the treasures of the mercy of your Lord, the All-Mighty, the All-Giving?" (38/9)**; **"The revelation of this Book is from God, the All-Mighty, the All-Wise" (39/1)**; **"The revelation of this Book is from God, the All-Mighty, the All-Knowing" (40/2)**; **"Thus does the All-Mighty, the All-Wise God inspires you [Prophet] as He inspired the prophets before you" (42/3)**; **"God is All-Gentle to His servants. He provides for whomever He wills.**

Michael Shepherd writes, "Verses 12-14 of Hosea 5 include both Ephraim and Judah. The LORD himself will be like a moth and rottenness to them." See Michael B. Shepherd, *A Commentary on the Book of the Twelve–The Minor Prophets* (Grand Rapids, MI: Kregel Publication, 2018), p. 65.	**He is the All-Strong, the All-Mighty" (42/19); "He holds greatness in the heavens and earth, and He is the All-Mighty, the All-Wise" (45/37); "All that is in the heavens and the earth gives glory to God. He is the All-Mighty, the All-Wise" (57/1).**
The Bible accuses God of lying when He told Adam and Eve that they would die if they ate from the tree: **"But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die" (Genesis 2/17)**. However, Adam did not die after eating from the tree. In fact, he lived a total of 930 years **(Genesis 5/5)**! In this way, it considers Satan, who told them **"You will not surely die" (Genesis 3/4)**, to be more truthful than God! The Bible also claims that God needs to swear that He will not lie: **"Once have I sworn by my holiness that I will not lie unto David" (Psalm 89/35-KJV)**!	God is always true to His word and never lies. Qur'ānic verses to this effect include the following: **"We are certainly true to Our word" (6/146);** **"God speaks the truth; therefore, follow the faith of Abraham, a man of pure faith" (3/95);** **"Whose word could be truer than God's?" (4/87);** **"Who is truer than God in what He says?" (4/122);** **"Perfected are the words of your Lord in Truth and Justice" (6/115);** **"God and His apostle have spoken the Truth" (33/22).**
The Bible accuses God of enjoining telling lies: **"And the LORD said, 'Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?' So one spoke in this manner, and another spoke in that manner. Then a spirit came forward and stood before the LORD, and said, 'I will persuade him.' The LORD said to him, 'In what way?' So he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And the LORD said, 'You shall persuade him, and also prevail. Go out and do so'" (1 Kings 22/20-22)**. In **2 Thessalonians 2/11**, we read, **"And for this reason God will send them strong delusion, that they should believe the lie."**	God commands the faithful in the Holy Qur'ān to speak the truth: **"Believers, be mindful of God and be among those who speak the truth" (9/119)**. He also promises those who are true to their word an immense reward: **"God will say [on Judgment Day], 'This is the day the truthful will benefit from their truthfulness. They will have gardens beneath which rivers flow, to abide in them for all eternity. God is pleased with them and they are pleased with Him. That is the supreme triumph'" (5/119)**.

All rights reserved 00966552200985

The Bible claims that God commanded the Israelites to tell lies, to strip the Egyptians of their wealth, and to betray the trust, as in **Exodus 3/21-22**: **"And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed. But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So you shall plunder the Egyptians."** We further read in **Exodus 12/35-36**: **"Furthermore, the Israelites acted on Moses' word and asked the Egyptians for articles of silver and gold, and for clothing. And the LORD gave the people such favor in the sight of the Egyptians that they granted their request. In this way they plundered the Egyptians"** See also **Exodus 11/2-3**. The Qur'ān indicates that this happened unjustly but not at God's behest: **"[The Israelites] said [to Moses], 'We did not break our promise to you of our own accord, but we were made to carry the sinful burdens of [the Egyptian] people's ornaments, and so we threw them into the fire, following what As-Sāmirī did'" (20/87)**. Commenting on this verse, renowned Qur'ān exegete Al-Baghawī (d. 1122 CE) writes, "[God] uses [the phrase] 'sinful burdens' because the Israelites took the Egyptians' jewelry on loan before they left Egypt, but they did not return them to them."

According to the Qur'ān, God commands the faithful look after trusts and to deliver them back to their owners: **"God commands you to hand back your trusts to their rightful owners" (4/58)**.
He also forbids them to take other people's property by such unjust means as theft, usurpation and fraud or any other forbidden means such as gambling and usury. The Qur'ān says, **"Do not take one another's property by unjust means" (2/188)**; **"Prophet, if believing women come to you and pledge themselves not to worship anyone but God, nor steal, nor commit adultery, nor kill their children, nor falsely attribute illegitimate children to their husbands, nor disobey you in whatever you command them to do or desist from doing, then accept their pledge and pray to God to forgive them. God is All-Forgiving, All-Merciful" (60/12)**.

Because public interest by its very nature takes precedence over individual interest, Islam subjects the perpetrator to severe punishment but only after a number of stringent conditions attached to this fixed penalty are all met. See the comparison chart regarding the punishment for theft in the Qur'ān and the Bible in the Introduction to the book.

All rights reserved
0096655220098

The Bible claims that God commands the commission of shameful, indecent deeds. In fact, this was the first thing He commanded His prophet Hosea to do: **"Go, take for yourself a wife inclined to infidelity, and children of infidelity" (Hosea 1/2)**. On another occasion, He commanded him to marry a woman who cheated on her husband: **"Then the LORD said to me, 'Go again, love a woman who is loved by her husband, yet is committing adultery'" (Hosea 3/1-NASB)**. God allegedly took David's wives and made them commit adultery: **"Thus says the LORD: 'Behold, I will raise up adversity against you from your own house; and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun'" (2 Samuel 12/11)**. He allegedly ordered His prophet Isaiah to walk naked and barefoot for three years: **"'Go, and remove the sackcloth from your body, and take your sandals off your feet.' And he did so, walking naked and barefoot. Then the LORD said, 'Just as My servant Isaiah has walked naked and barefoot three years for a sign and a wonder against Egypt and Ethiopia, so shall the king of Assyria lead away the Egyptians as prisoners and the Ethiopians as captives, young and old, naked and barefoot, with their buttocks uncovered, to the shame of Egypt'" (Isaiah 20/2-4)**. God also allegedly afflicted sores on the heads of Zion's women and exposed their private parts: **"Therefore the Lord will strike with a scab The crown of the head of the daughters of Zion, and the LORD will uncover their secret parts" (Isaiah 3/17)**;

According to the Qur'ān, God forbids the commission of all manner of shameful and immoral acts: **"Say, 'God does not enjoin acts of indecency. Would you attribute to God something of which you have no knowledge?' Say, 'My Lord commands that you act justly, sincerely turn to Him alone in your prayers and any act of worship, and that you call upon Him alone.' Just as He created you in the first instance, so you will be returned to Him on the Day of Resurrection" (7/28-29)**; **"Do not draw near to adultery, for it is indeed an abomination and an evil way" (17/32)**; **"Do not approach shameful deeds, be they open or secret" (6/151)**; **"Say, 'My Lord has only forbidden indecent, shameful deeds, whether committed openly or in secret, and all manner of sin and wrongful oppression; and He has forbidden you to worship anyone or anything besides Him for which He has not sent down any authority at all and to falsely attribute to Him anything of which you have no knowledge" (7/33)**; **"God enjoins justice, kindness and generosity toward close relatives, and forbids all shameful deeds, all manner of evil deeds and oppression. He admonishes you so that you may take heed" (16/90)**.

Indeed, among the qualities of God's faithful servants whom He lauds and calls "the true servants of the All-Merciful" is that they keep away from adultery and fornication: **"The true servants of the All-Merciful are those who walk upon the earth humbly and when the foolish address them [with insolence or vulgarity as befits their ignorance and foolishness],**

جميع الحقوق محفوظة All rights reserved 1996/2200985

00966552281
All rights reserved

He also allegedly says, **"If she does not, I will strip her as naked as she was on the day she was born… I will strip her naked in front of her lovers, and no one will be able to save her from my power" (Hosea 2/3-10-GNT)**. He also allegedly ascribes different forms of incest to His prophets. Far be it from God's Prophet David to engage in such abominations!	**they respond with words of peace… those who do not call on any other god besides Him, do not kill any person whose life He has forbidden to be taken except in the course of justice and through due process of law, and <u>do not commit unlawful sexual intercourse</u>. Those who do these will face severe punishment" (25/63-68)**.
The Bible claims that God commands drinking alcohol despite the adverse health and social consequences its consumption can lead to: **"Use the silver to buy whatever you like: cattle, sheep, <u>wine or other fermented drink</u>, or anything you wish. Then you and your household shall eat there in the presence of the LORD your God and rejoice" (Deuteronomy 14/26 - NIV)**; **"Go, eat your bread with joy, and drink your wine with a merry heart; for God has already accepted your works" (Ecclesiastes 9/7)**; **"Eat, O friends! Drink, yes, drink deeply, O beloved ones!" (Song of Solomon 5/1)**. God also allegedly drinks alcohol: **"For in the hand of the LORD there is a cup, and the wine is red; It is fully mixed, and He pours it out" (Psalm 75/8)**. High Exalted be God above all that!	According to the Qur'ān, God prohibits alcohol and all intoxicants, for that matter: **"Believers, intoxicants, games of chance, idolatrous practices and divining arrows to predict the future and what ought to be done or avoided are loathsome abominations devised by Satan. Therefore, <u>avoid them altogether</u> so that you may be successful. Satan seeks only to stir up enmity and hatred among you by means of intoxicants and games of chance and to turn you away from the remembrance of God and from your prayers. Will you not, then, desist?" (5/90-91).**
The Bible claims that God deceives prophets: **"As for the prophet, if he speaks a deceiving word, I the LORD am the one who deceives that prophet. I will stretch out my hand against him and destroy him from the midst of my people Israel. They will be punished for their own sins, the inquirer and the prophet alike" (Ezekiel 14/9-10–NAB)**. Besides, He allegedly intentionally gives them worthless statutes: **"Therefore I gave them statutes that were not good, and ordinances through which they could not have life" (Ezekiel 20/25–NAB)**.	According to the Qur'ān, God never deceives prophets, for prophets as divinely appointed individuals who serve as guides to lead people towards the path of truth, righteousness, and God's guidance. Thus, if He deceived them, as the Bible falsely claims, mankind would certainly be led astray. God only lets the wrongdoers who stubbornly reject faith in favor of unbelief go astray: **"God lets the wrongdoers go astray. God does whatever He wills" (14/27)**.

The Bible greatly dishonors God and shows total disrespect for Him by attributing to Him things that do not befit His majesty and greatness. For example, it claims that He said, **"Moab is My washpot; over Edom I will cast My shoe" (Psalm 60/8)**; **"I have held My peace a long time, I have been still and restrained Myself. Now I will cry like a woman in labor, I will pant and gasp at once" (Isaiah 42/14)**. It likens the act of God to that of a cart that is loaded with grain: **"I am weighed down by you, as a cart full of sheaves is weighed down" (Amos 2/13)**. It is rather degrading to think of God as being pressed down like a cart! It dishonors God by claiming that He **"went before [the fleeing Israelites] by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night" (Exodus 13/21)**; that **"smoke went up from His nostrils, and devouring fire from His mouth" (Psalm 18/8)**; that He claps His hands: **"I also will clap my hands, and my anger will be over. I, the LORD, have spoken'" (Ezekiel 21/17-GNT)**; that He whistles to flies and bees: **"And it shall come to pass in that day That the LORD will whistle for the fly That is in the farthest part of the rivers of Egypt, and for the bee that is in the land of Assyria" (Isaiah 7/18)**; and that He is a lamb: **"And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes" (Revelation 5/6)**;

According to the Qur'ān, God Almighty has all perfect attributes and is highly exalted above all forms of defects and imperfections:

"Glory be to Him! Exalted be He, high above what they say about Him!" (17/43);

"Limitless in His glory is God, far above all that which they attribute to Him" (23/91);

"Exalted be your Lord, the Lord of Glory, above what they ascribe to Him" (37/180);

"To God belong the Most Beautiful Names, so call on Him by them and leave those who blaspheme His Names. They will be repaid for their evil deeds" (7/180);

"He is the First and the Last, the Most High and the Most Near. He has knowledge of all things" (57/3);

"God is the only god, the Eternal and Self-Sustainer. Neither slumber nor sleep seizes Him. To Him belongs all that is in the heavens and the earth. No one can intercede with Him except with His permission. He knows what is before them and what is behind them. They know nothing of His knowledge except what He wills. His Throne covers the heavens and the earth, and protecting them does not tire Him at all. He is the All-High, the All-Glorious" (2/255);

All rights reserved 1000552200985

00966550185 All rights reserved

"These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings" (Revelation 17/14). High Exalted be God above all that! It also claims that God has a robe with a train: **"I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple" (Isaiah 6/1)**; that He snatched a baby away from its mother: **"But the child was snatched away and taken to God and his throne" (Revelation 12/5-GNT)**; that He threatened to smear the priests' faces with dung: **"Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it" (Malachi 2/3)**; and that He ordered Moses to return to Egypt to free the Israelites but then He acted treacherously toward him on the way and was about to kill him when Moses' wife, Zipporah, saved his life by resorting to a trick: **"But it came about at the overnight encampment on the way, that the LORD met Moses, and sought to put him to death. Then Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses' feet, and said, 'Surely you are a husband of blood to me!' So He let him go" (Exodus 4/24-26)**!

The Bible shows total disrespect for God by falsely claiming that He acknowledged Jacob's prophethood even though Jacob is alleged in **Genesis 25/33-34** to have taken advantage of his brother Esau's extreme hunger one day and deceived him into selling him his birthright for a bowl of lentil stew (!), and even though he is alleged in

"God is the Light of the heavens and the earth. His light is like a niche in which there is a lamp; the lamp is enclosed within a crystal, so luminous as though a pearl; like radiant star, lit from the oil of a blessed olive tree, located neither to the east nor the west. Its very oil is so pure that it would almost give light of itself although no fire touches it. Light upon light! God guides whomever He wills to His light. God sets forth parables for humanity, and He has knowledge of all things" (24/35);

"Every single creature on the face of the earth is bound to perish. Only the Countenance of your Lord—the Lord of Majesty and Glory—will remain forever" (55/26-27);

"We have not revealed this Qur'ān to you [Prophet] to cause you distress, but only as an admonition to the God-fearing. It is a revelation from God, who has created the earth and the lofty heavens—the All-Compassionate God, who has established Himself upon the Throne. To Him belongs whatever is in the heavens and whatever is on earth, and whatever lies in between them and all that lies under the ground. Whether you speak loudly or quietly, know that nothing whatsoever is hidden from God, for He knows what is secret and what is even more hidden. He is God—there is no god worthy of worship but He. He has the Most Beautiful Names" (20/2-8);

Genesis 27/1-36 to have stolen his brother Esau's blessing: **"Now it came to pass, when Isaac was old and his eyes were so dim that he could not see, that he called Esau his older son and said to him, 'My son.' And he answered him, 'Here I am.' Then he said, 'Behold now, I am old. I do not know the day of my death. Now therefore, please take your weapons, your quiver and your bow, and go out to the field and hunt game for me. And make me savory food, such as I love, and bring it to me that I may eat, that my soul may bless you before I die.' Now Rebekah was listening when Isaac spoke to Esau his son. And Esau went to the field to hunt game and to bring it. So Rebekah spoke to Jacob her son, saying, 'Indeed I heard your father speak to Esau your brother, saying, "Bring me game and make savory food for me, that I may eat it and bless you in the presence of the LORD before my death." Now therefore, my son, obey my voice according to what I command you. Go now to the flock and bring me from there two choice kids of the goats, and I will make savory food from them for your father, such as he loves. Then you shall take it to your father, that he may eat it, and that he may bless you before his death.' And Jacob said to Rebekah his mother, 'Look, Esau my brother is a hairy man, and I am a smooth-skinned man. Perhaps my father will feel me, and I shall seem to be a deceiver to him; and I shall bring a curse on myself and not a blessing.' But his mother said to him, 'Let your curse be on me, my son; only obey my voice, and go, get them for me.' And he**

"He is God—there is no god but He. He is the Knower of the Unseen and the Visible. He is the All-Compassionate, the All-Merciful. He is God—there is no god but He. He is the King, the All-Holy, the Source of Peace, the Granter of Security, the Ever-Watchful Guardian, the Almighty, the Compeller, the Supremely Great. Glory be to God above all they associate with Him. He is God—the Creator, the Originator, the Giver of Form. To Him belong the Most Beautiful Names. Everything in the heavens and earth glorifies Him. He is the All-Mighty, the All-Wise" (59/22-24);

"To those who do not believe in the life to come belong all evil qualities, whereas to God belong the loftiest attributes, and He is the All-Mighty, the All-Wise" (16/60);

"It is He who creates all life out of nothing, and then brings it forth anew after its death, which is even easier for Him. His are the most exalted attributes in the heavens and the earth, and He is the All-Mighty, the All-Wise" (30/27);

"He is the Lord of the heavens and the earth and all that is between them; therefore, worship Him alone and be steadfast in your obedience to Him; for there is none like Him who deserves to be worshiped besides Him nor to be called by the beautiful names that are exclusively His" (19/65);

00966552200985 All rights reserved

00966552290985
All rights reserved

went and got them and brought them to his mother, and his mother made savory food, such as his father loved. Then Rebekah took the choice clothes of her elder son Esau, which were with her in the house, and put them on Jacob her younger son. And she put the skins of the kids of the goats on his hands and on the smooth part of his neck. Then she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob. So he went to his father and said, 'My father.' And he said, 'Here I am. Who are you, my son?' Jacob said to his father, 'I am Esau your firstborn; I have done just as you told me; please arise, sit and eat of my game, that your soul may bless me.' But Isaac said to his son, 'How is it that you have found it so quickly, my son?' And he said, 'Because the LORD your God brought it to me.' Isaac said to Jacob, 'Please come near, that I may feel you, my son, whether you are really my son Esau or not.' So Jacob went near to Isaac his father, and he felt him and said, 'The voice is Jacob's voice, but the hands are the hands of Esau.' and he did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him. Then he said, 'Are you really my son Esau?' He said, 'I am.' He said, 'Bring it near to me, and I will eat of my son's game, so that my soul may bless you.' So he brought it near to him, and he ate; and he brought him wine, and he drank. Then his father Isaac said to him, 'Come near now and kiss me, my son.' And he came near and kissed him; and he smelled the smell of his clothing, and blessed him and said:

"There is nothing like Him; and He is the All-Hearing, the All-Seeing" (42/11);

"Therefore, compare God to none; surely God knows, but you do not know" (16/74).

"Say, 'He is Allāh, the One and Only God; Allāh—the eternally besought of all. He has not begotten anyone, nor was He Himself begotten; and none is equal to Him'" (112/1-4).

Commenting on God's name *Aṣ-Ṣamad* (translated here 'the eternally besought of all', Muslim scholar, historian, and Qur'ān exegete Muḥammad ibn Jarīr Aṭ-Ṭabarī (d. 923 CE), quotes ʿAbdullāh ibn ʿAbbās (d. 687 CE), a companion of Prophet Muḥammad, and the first exegete of the Qur'ān, as saying about such divine name, "He is the Master whose sovereignty is absolutely perfect, the Most Honorable whose honor is absolutely perfect, the Most Magnificent whose magnificence is absolutely perfect, the Most Forbearing whose forbearance is absolutely perfect, the Self-dependent and the rich beyond need whose dependence is absolutely perfect, the Exalted in Might whose power is absolutely perfect, the All-Knowing whose knowledge is absolutely perfect, and the All-Wise whose wisdom is absolutely perfect. He is the One who is perfect in all aspects of honor and authority. He is Allāh, glory be to Him. Such attributes befit none but Him." Muḥammad ibn Jarīr Aṭ-Ṭabarī, *Tafsīr Aṭ-Ṭabarī*, 1st ed. (Cairo: Dar Hajr Publishing, Distribution, and Advertising, 2001), Vol. 24, p. 736).

‘Surely, the smell of my son is like the smell of a field which the LORD has blessed. Therefore, may God give you of the dew of heaven, of the fatness of the earth, and plenty of grain and wine. Let peoples serve you, and nations bow down to you. Be master over your brethren, and let your mother’s sons bow down to you. Cursed be everyone who curses you, and blessed be those who bless you!’ Now it happened, as soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. He also had made savory food, and brought it to his father, and said to his father, ‘Let my father arise and eat of his son’s game, that your soul may bless me.’ And his father Isaac said to him, ‘Who are you?’ So he said, ‘I am your son, your firstborn, Esau.’ Then Isaac trembled exceedingly, and said, ‘Who? Where is the one who hunted game and brought it to me? I ate all of it before you came, and I have blessed him—and indeed he shall be blessed.’ When Esau heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, ‘Bless me—me also, O my father!’ But he said, “Your brother came with deceit and has taken away your blessing.’ And Esau said, ‘Is he not rightly named Jacob? For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!” And he said, ‘Have you not reserved a blessing for me?’” High Exalted be God above all that!

In view of these and other divine names and sublime attributes and actions in the Qur’ān, it is no surprise, then, that Pope John Paul II mentioned this fact in his book *Crossing the Threshold of Hope*, saying, “Some of the most beautiful names in the human language are given to the God of the Koran” (John Paul II, *Crossing the Threshold of Hope*, edited by Vittorio Messori (New York: Random House, Inc., 1995), p. 92.



00966552200922
All rights reserved

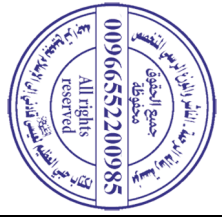
Concerning Jesus Christ	
Paul claims that Christ, peace be upon him, became a curse, and that he was tortured and died a disgraceful death on the cross: **"Christ has redeemed us from the curse of the law, having become a curse for us, for it is written, 'Cursed is everyone who hangs on a tree'" (Galatians 3/13)**.	Christ, peace be upon him, was not a curse; rather, he was a mercy and a sign to people of God' power who created him without a father: **"We will make him a sign to mankind and a mercy from Us. It is a matter already decreed" (19/21)**.
The Bible accuses Jesus of being impure and unclean: **"Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled" (John 18/28)**. See also **Luke 2/22** and **Leviticus 12/2**.	Jesus, peace be upon him, was pure and blessed wherever he was. He said about himself, as the Qur'ān states, **"He (i.e., God) has made me blessed wherever I may be…" (19/31)**.
It accuses Jesus of choosing to have his feet anointed with very expensive perfume rather than having this expensive perfume sold and the money given to the poor **(John 12/3-8)**.	Jesus was generous and much concerned with *zakat* (the prescribed charity) and helping the poor all his life: **"… and He has enjoined upon me prayer and charity as long as I live" (19/31).**
It accuses Jesus of being rude and not dutiful to his mother: **"Jesus said to her, 'Woman, what does your concern have to do with me?'" (John 2/4)**, rudely addressing his mother as **"Woman"** in the same way he addressed the adulterous woman **(John 8/10)** who was brought before him! It also accuses him of denying her in front of the multitudes, saying, **"Who is my mother?"**, then he said what clearly suggested that she did not do the will of God: **"He stretched out his hand toward his disciples and said, "Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother"" (Matthew 12/48-50)**. It also accuses Jesus of being tyrannical and cruel: **"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword" (Matthew 10/34)**, and of killing children: **"I will kill her children with death" (Revelation 2/23)**.	In the Qur'ān, God Almighty defends Jesus, peace be upon him, and absolves him of these charges, namely showing disobedience to his mother and being a tyrant in the land and shedding innocent blood: **"He (i.e., God) has made me dutiful toward my mother, and He has not made me arrogant or wicked" (19/32)**. According to Islam, Jesus Christ, peace be upon him, was born in peace, was raised to heaven in peace and will come again toward the end of time to rule with the religion of peace (Islam), and God will establish peace in his time. He will also die in peace and will be raised from the dead on the Day of Judgment in peace. The Qur'ān says about him: **"God's peace was upon me the day I was born and will be upon me the day I die and on the day I will be raised to life again [on Resurrection Day]" (19/33)**.

The Bible accuses Jesus of intentionally deceiving other than his disciples by using parables so that they would not understand anything and thus not repent and be forgiven. **Mark 4/11-12**, for instance, claims that Jesus said to the disciples, **"To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables, so that 'Seeing they may see and not perceive, and hearing they may hear and not understand; lest they should turn, and their sins be forgiven them.'"**	According to the Qur'ān, Jesus Christ, peace be upon him, was especially keen on guiding people to the right path and making the truth starkly clear: **"When Jesus came [to his people] with all evidence of the truth, he said to them, 'I have brought you wisdom and to make clear to you some of the things about which you differ, so fear God and obey me. God is my Lord and your Lord; therefore, worship Him alone: This is a straight path'" (43/63)**.
The Bible accuses Jesus of having been tested and tempted by the devil. For instance, in **Luke 4/1-13** we read, **"Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, being tempted for forty days by the devil …"**	The devil had no power whatsoever over Jesus and his mother as they were both protected by God in response to the supplication of his grandmother, the wife of 'Imran, who prayed: **"I have named her Mary and I seek Your protection for her and her offspring from the Devil, the one expelled from Your grace" (3/36)**. The Prophet, peace be upon him, said in this respect, "No human being is born without the Devil touching it, whereupon it starts crying loudly because of the Devil's touch, except for Mary and her son" **(Al-Bukhārī, 3359)**.
According to the Bible, the first miracle that Jesus allegedly performed was his turning water to wine at a wedding in Cana of Galilee after his mother allegedly complained to him that the wine supply ran out during the festivities **(John 2/3-11).**	According to the Qur'ān, Jesus' first miracle occurred when he spoke in the cradle shortly after his birth. He did so to protect the honor of his pure and righteous mother, who was facing false accusations from her community **(19/30-33)**. This spared her from the punishment of death by burning, as prescribed **Leviticus 21/9**.

All rights reserved 00965522200985

The writers of the Gospels falsely claim that Jesus' enemies insulted him, spat in his face, slapped him, beat him, kicked him, stripped off his clothes, put a twisted crown of thorns on his head, mocked him, struck him with a reed on the head and nailed him to the cross between two thieves who were crucified with him: **"Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. And they stripped Him and put a scarlet robe on Him. When they had twisted a crown of thorns, they put it on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, 'Hail, King of the Jews!' Then they spat on Him, and took the reed and struck Him on the head. And when they had mocked Him, they took the robe off Him, put His own clothes on Him, and led Him away to be crucified" (Matthew 27/27-31)**. See also **Mark 15/16-32**; **Luke 23/26-37**; and **John 19/17-37**.	According to the Qur'ān, Jesus was not subjected to any sort of humiliation or insult. Instead, he was highly revered and honored both in this world and the next: **"The angels said, 'Mary, God gives you the good news of the birth of a son, through a word from Him (that is, he came into existence with God's command to him with the word, 'Be,' and he was). His name will be the Messiah, Jesus, son of Mary; highly honored will he be in this world and in the next, and one of those near stationed to God.'" (3/45)**. He was by no means crucified: **"They declared, 'We have killed the Christ, Jesus son of Mary, the apostle of God.' They did not kill him, nor did they crucify him, but his likeness was cast on another person, whom they thought was Jesus and so they crucified him in his stead" (4/157)**. In fact, God saved him and lifted him to heaven both in his body and soul alive without the least harm being inflicted on him by any of his enemies. Reminding him of some of His favors to him, God says, **"Remember how I prevented the Israelites from harming you when you brought them manifest signs and the unbelievers among them said, 'This is nothing but sheer magic'" (5/110)**.
The Bible claims that Jesus brought discredit on his noble lineage, accusing all the four women mentioned in his lineage **(Matthew 1/3-6)** of adultery, namely, Tamar, who is accused of incest with her father-in-law, Judah, the fourth of the six sons of Jacob **(Genesis 38/13-18)**; Rahab who is accused of adultery (**Joshua 2/1**); Bathsheba, the wife of Uriah the Hittite, who is equally accused of adultery **(2 Samuel 11/2-5)**; and Ruth the Moabite, also accused of the same evil deed **(Ruth 3/7)**, despite the words in **Deuteronomy 23/2**: **"One of illegitimate birth shall not enter the assembly of the LORD; even to the tenth generation."** What makes Muslims more upset is that even Virgin Mary is falsely accused of adultery, as in **John 8/41**.	The lineage of God's Noble prophet Jesus, peace be upon him, is of the purest and most honorable of lineages. He was one of the descendants of ʿImrān after whom a long chapter (*Sūrah*) in the Qur'ān is named and whom, together with Adam, Noah and Abraham's descendants, God had chosen and exalted above all mankind: **"God exalted Adam and Noah, Abraham's descendants and the descendants of Imran above all mankind" (3/33)**.

00966552200985
All rights reserved

Concerning the Pure Virgin Mary	
The pure Virgin Mary is falsely accused of committing adultery in **John 8/41**: When Jesus said to the Jews, **"You do the deeds of your father" they said to him, "We were not born of fornication,"** implying that he was and that his mother, Mary, committed adultery. The Bible remains silent on this matter and does not attempt to defend the Virgin Mary against such a monstrous falsehood. According to the Seattle Statement of the Anglican-Roman Catholic International Commission, "The suggestion that it originated as an answer to the accusation of illegitimacy leveled at Jesus is unlikely, as that accusation could equally have arisen because it was known that there was something unusual about Jesus' birth (cf. Mark 6/3; John 8/41)." *Mary—Grace and Hope in Christ*, The Seattle Statement of the Anglican-Roman Catholic International Commission, edited by Donald Bolen & Gregory Cameron (New York: Continuum International Pub. Group, 2006), p. 25. It is noteworthy that the Vatican published this passage on its official website (http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/angl-comm-docs/rc_pc_chrstuni_doc_20050516_mary-grace-hope-christ_en.html but subsequently removed it!	The Qur'ān vehemently defends the pure Virgin Mary, describing what was said about her as a monstrous falsehood: **"They denied the Truth and uttered a monstrous falsehood against Mary" (4/156)**; **"And mention the woman who kept her chastity; We breathed into her through Our Angel [Gabriel], and made her and her son a sign to all mankind" (21/91)**; **"And Mary, the daughter of 'Imran, who guarded her chastity, so We breathed into her womb through Our angel [Gabriel], and she believed in the words of her Lord and His scriptures and was truly devout" (66/12)**; **"She said, 'How can I have a child when no man has ever touched me, nor have I ever been unchaste?!'" (19/20)**. The Qur'ān further mentions her good upbringing: **"God answered her prayer, graciously accepted her vow, and afforded her the opportunity to have an excellent upbringing" (3/37)**. The third chapter of the Qur'ān even mentions that God exalted her above all women of her time: **"The angels said, 'Mary, God has chosen you, purified you and exalted you above all other women'" (3/42)**.
There is no book of the New Testament bearing the name of the pure Virgin Mary. 	Chapter 19 of the Qur'ān is named after the Virgin Mary, while there is no chapter in the Qur'ān bearing the name of Prophet Muhammad's mother or any of his wives and daughters. In fact, she is the only woman who is mentioned by name in the Qur'ān. While her name appears 34 times in the Qur'ān, it appears in the New Testament only 18 times. The Qur'ān some of Mary's miracles that are not mentioned in the Gospels, such as the food with which the angels provided her while she was in her sanctuary dedicating herself wholly to the service of God **(3/37)**, the small stream God placed at her feet to drink from, and her shaking the trunk of the palm towards her to drop fresh, ripe dates down to her despite being in the most vulnerable state after giving birth **(19/24-25)**.

Concerning Jesus' Disciples	
The Bible explicitly states that all the disciples betrayed Jesus, **"forsook Him and fled" (Mark 14/50**; **Matthew 26/56)**, and claims that Jesus said to them, **"Why are you fearful, O you of little faith?" (Matthew 8/26)**. See also **Matthew 6/30**, **16/8**; **Mark 4/40** and **Luke 12/28**. It also claims that He describes them as "faithless": **"O faithless and perverse generation" (Matthew 17/17)**; and that they did not have **"faith even as small as a mustard seed" (Matthew 17/19-20)**. It further claims that **"there was also a dispute among them, as to which of them should be considered the greatest" (Luke 22/24)**; that they lacked understanding **(Matthew 15/16, John 8/27)**; that **"their hearts were hardened" (Mark 6/52 - NIV)**; and that they became angry with one another **(Mark 10/41-GNT)**. It claims that Jesus said to Peter, **"O you of little faith, why did you doubt?" (Matthew 14/31)**, and **"Get away from me, Satan! You are an obstacle in my way…" (Matthew 16/23-GNT)**; that Peter denied that he knew Jesus **(Luke 22/34)** and that he even cursed and adamantly denied Christ, swearing falsely that he did not know him **(Matthew 26/74)** even though Peter promised Jesus that he would not deny him **(Matthew 26/35)**; therefore, Jesus will deny Peter and not acknowledge him before God in heaven according to **Matthew 10/32**, nor before God's angels **(Luke 12/9)**. The Bible further states that Peter stripped himself bare before the disciples **(John 21/7)**.	The Qur'ān defends the disciples of Jesus and declares them free from betrayal and weak faith. In the Holy Qur'ān, God stoutly defends the disciples of Jesus Christ, peace be upon him, and absolves them of the false charges of betraying him, of having little faith and of being faithless: **"When Jesus became aware of the Israelites' rejection of his message he asked, 'Who will help me convey God's message and uphold His religion?' The disciples replied, 'We declare our full support for God's religion. We believe in God and bear witness that we have surrendered ourselves to Him.' Then, praying to God, they said, 'Our Lord, we have believed in what You have sent down, and we have followed Your Messenger [Jesus]; count us, therefore, among those who bear witness to the truth'" (3/52-53)**. The Qur'ān further says, **"Believers, be God's helpers by supporting His religion, just as did the disciples when Jesus son of Mary said to them, 'Who will assist me to invite people to God's religion and help me support it?' The disciples replied, 'We will assist you support God's religion…'" (61/14)**; **"Remember the time when I inspired the disciples to believe in Me and My Messenger [Jesus]. 'We do believe,' they declared, 'and bear witness that we have surrendered ourselves to God'" (5/111)**.

00966552200985
All rights reserved
جميع الحقوق محفوظة

The Bible falsely accuses Judas Iscariot, a disciple of Jesus and one of the original Twelve Apostles of Jesus, of betraying Jesus by disclosing his whereabouts to the chief priests and elders for a mere 30 pieces of silver (!) even though he was Jesus' treasurer: **"Then one of the twelve, called Judas Iscariot, went to the chief priests and said, 'What are you willing to give me if I deliver Him to you?' And they counted out to him thirty pieces of silver. So from that time he sought opportunity to betray Him… Then He came to His disciples and said to them, "Are you still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. Rise, let us be going. See, my betrayer is at hand." And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people. Now His betrayer had given them a sign, saying, 'Whomever I kiss, He is the One; seize Him.' Immediately he went up to Jesus and said, 'Greetings, Rabbi!' and kissed Him. But Jesus said to him, 'Friend, why have you come?' Then they came and laid hands on Jesus and took Him" (Matthew 26/14-50)**!!



Jesus' disciple did not betray Jesus, peace be upon him. In his commentary on **Verse 157, Chapter 4** of the Qur'ān, many Qur'ānic exegetes, including renowned exegete Ibn Kathīr, (d. 1373 CE), cite an authentic narration on the authority of ʿAbdullāh ibn ʿAbbās (d. 687 CE), a companion of Prophet Muḥammad, one of the greatest scholars of early Islam and the first exegete of the Qur'ān, stating that Jesus' disciple expressed his willingness to give up his life for the sake of Jesus, and so it was. Such a selfless act is worthy of the disciples of Jesus Christ: "When [Jesus] felt that they would soon enter the house or that he would sooner or later have to go out to them, he said to his companions, 'Who volunteers to have my likeness cast upon him, and he will be my companion in Paradise?' A young man volunteered, but Jesus thought him too young for the task. He asked the question a second and third time, and each time the young man volunteered, prompting Jesus to say, 'Well then, you will be that man.' God cast Jesus' likeness upon him. A hole opened in the roof of the house, and Jesus was made to sleep and ascended to heaven while asleep, as God says, **"Jesus, I will take you and raise you to Myself…" (3/55)**. After Jesus' ascension, those who were in the house came out, and when those surrounding it saw Jesus' lookalike, they thought he was Jesus, so they took him at night, crucified him and put a crown of thorns on his head."

00966552200845
All rights reserved

Concerning God's Prophets, Peace Be upon Them	
Noah drank some wine, became drunk, and uncovered himself inside his tent **(Genesis 9/21)**.	**"God exalted Adam and Noah, Abraham's descendants and the descendants of Imran above all mankind" (3/33)**;
Lot became drunk, committed incest with his own two daughters, and impregnated them: **"Then they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose. Thus, both the daughters of Lot were with child by their father" (Genesis 19/30-36)**.	**"[We also guided] Ishmael, Elisha, Jonah and Lot, and each one of them did He exalt above all the people of their times" (6/86)**; **"To Lot We gave wisdom and knowledge. We delivered him from his city whose people were given to committing abominable deeds; surely, they were wicked and disobedient. We admitted him into Our mercy, for he was one of the righteous" (21/74-75)**.
The Bible accuses Abraham of sacrificing his wife's honor: Hoping to escape the danger of being put to death in Egypt on account of the beauty of his wife Sarah if any of the Egyptians should wish to marry her, Abraham allegedly lied about his relationship with her, telling her to lie for him and say she was his sister, prompting Pharaoh to take her to the royal palace to become one of his wives after hearing of her good looks **(Genesis 12/11-19)**. Strangely enough, she was almost seventy years old at that time **(Genesis 12/4)**! On another occasion, acting out of fear and faithlessness, he repeated the same scheme by saying of Sarah his wife that she was his sister. Once again, the lie backfired. The king of Gerar, Abimelech, took Sarah for a wife, believing her to be Abraham's sister **(Genesis 20/2)**. Oddly enough, Sarah was about 90 years old at that time! **(Genesis 17/17)**!	**"Abraham was a true model of virtue, sincerely obedient and devoted to God, a man of pure faith who strictly adhered to absolute monotheism and was not of those who associate partners with God. He was grateful to God for His favors, and God had chosen him to convey His message, conferred special love and support on him and guided him to the Straight path" (16/120-121)**; **"Only a foolish person would turn away from the religion of pure monotheism which Abraham proclaimed and to which he adhered. We had chosen him as one pure and distinguished in the world, and in the world to come he will surely be among the righteous" (2/130)**; **"Peace be upon Abraham! Thus do we reward the righteous. He was one of Our believing servants" (37/109-111)**.

The Bible alleges that Jesus accused Abraham of failing to convey God's message to the people: **"I am a man who have spoken the truth with you, which I have heard from God; this Abraham did not do" (John 8/40-ABPE)**.	God's Prophet, Abraham, peace be upon him, faithfully conveyed the message of his Lord as best he could: **"And Abraham, who faithfully fulfilled his duty" (53/37)**.
The Bible accuses Abraham's wife, Sarah, who was one of his immediate family members, of lying to God: **"Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing. Therefore, Sarah laughed within herself, saying, 'After I have grown old, shall I have pleasure, my lord being old also?' And the LORD said to Abraham, 'Why did Sarah laugh, saying, "Shall I surely bear a child, since I am old?" Is anything too hard for the LORD? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.' But Sarah denied it, saying, 'I did not laugh,' for she was afraid. And He said, 'No, but you did laugh!'" (Gen. 18/11-15)**.	In the Holy Qur'ān, God commends Sarah by giving her the honor of being addressed by the angels: **"Abraham's wife, Sarah, who was standing behind the screen listening, laughed in astonishment at what she heard; whereupon We gave her the glad tiding—through the angels—of the birth of Isaac and, after Isaac, of his son Jacob. 'How can I bear a child when I am an aged woman, and this husband of mine is well advanced in years? This is a very astonishing thing indeed!' They said, 'Are you astonished at God's command? May God's mercy and blessings be upon you, family of Abraham. He is worthy of all praise and glory'" (11/71-73)**.
Like his father before him, Isaac was allegedly prepared to sacrifice his wife's honor for his own safety. He lied about his beautiful wife being his sister out of fear of someone killing him to take her. Luckily, by God's mercy and the integrity of the foreign king, he and his wife were saved when the real situation was discovered before Rebekah was abducted. **(Genesis 26/7-10)**.	**"We gave Abraham the good news of the birth of his son Isaac, a prophet among the righteous" (37/112)**.

00966552200985
All rights reserved

Jacob allegedly ascribed partners to God by accepting to seek the judgment of the gods of Nahor **(Genesis 31/53-NET)**; bought Esau's birthright for a bowl of lentil soup **(Genesis 25/33-34)**; and cheated him out of the blessing and prophethood of the firstborn by deceiving their father Isaac in pretending to be his brother **(Genesis 27/19-35)**, of which the Lord approved! He also allegedly tricked Laban, the father of his two wives, by inventing the myth that cattle produce striped, speckled, and spotted offspring if they see striped, speckled, and spotted rods while breeding **(Genesis 30/37-39)**. In the commentary on these verses, *The New American Bible* states, "Jacob's stratagem was based on the widespread notion among simple people that visual stimuli can have prenatal effects on the offspring of breeding animals. Thus, the rods on which Jacob had whittled stripes or bands or chevron marks were thought to cause the female goats that looked at them to bear kids with lighter-colored marks on their dark hair, while the gray ewes were thought to bear lambs with dark marks on them simply by visual crossbreeding with the dark goats." *The New American Bible* (Nashville, TN: Catholic Bible Press, 1991), p. 31.	**"And tell of Our servants Abraham, Isaac and Jacob—men of true strength [in obeying Our commands] and of religious understanding. We gave them a specially distinctive quality: the remembrance of the life to come and in Our sight they were indeed among the chosen and the truly good and righteous servants" (38/45-47)**; **"He (i.e., Jacob) was surely possessed of great knowledge We had taught him, but most people do not know it" (12/68)**. 
In the Bible, Jacob is often depicted as a man of little faith who did not bear calamities patiently. He is shown to express dissatisfaction with God's decrees both before and after experiencing trials and tribulations. For instance, when his sons proposed taking Benjamin on a journey, Jacob said, **"If any calamity should befall him (i.e., Benjamin) along the way in which you go, then you would bring down my gray hair with sorrow to the grave" (Genesis 42/38)**. Also, upon hearing the false story of Joseph's alleged death, **Genesis 37/34-35** describes how Jacob tore his clothes, donned sackcloth, and mourned for his son intensely, refusing comfort and declaring, **"For I shall go down into the grave to my son in mourning.' Thus his father wept for him."**	According to the Qur'ān, Jacob, peace be upon him, consistently set a remarkable example of patience and self-restraint in the face of trials and tribulations. When his sons falsely claimed that Joseph had died, his response was **"Sweet patience! God alone can help me bear the loss you speak of" (12/18)**. On another occasion, when his sons returned from Egypt with news of Benjamin's alleged theft, Jacob responded, **"No! You have yourselves contrived a story that is good enough for you. As for me, patience in hard times is most proper for me. Perhaps God will bring them all back to me: He is the All-Knowing, the All-Wise" (12/83)**.

The Bible insults and dishonors Rachel—the wife of God's Prophet Jacob and the mother of God's Prophet Joseph—by accusing her of deceiving her father and stealing his idols that are worshiped instead of God: **"Now Laban had gone to shear his sheep, and Rachel had stolen the household idols that were her father's" (Genesis 31/19)**; and of lying to him: **"Now Rachel had taken Laban's household idols, put them in the saddlebag of her camel, and was sitting on them. And Laban searched everything in the tent but found nothing. Rachel said to her father, 'Sir, do not be angry that I cannot stand up before you; for I am having my period.' So Laban searched, but could not find the household idols" (Genesis 31/34-35)**. It also cruelly insults and dishonors the sons of God's Prophet Jacob (Israel), peace be upon him, by accusing them of incest, claiming that the Prophet Reuben, Jacob's eldest son, committed adultery with his stepmother, Bilhah, his father's secondary wife and the mother of his two brothers she had borne his father **(Genesis 35/22; 49/4)**. Judah, the fourth son of Jacob, allegedly commits adultery with his daughter-in-law, Tamar, and bore him Perez and Zerah **(Genesis 38/13-30)**, all of whom are mentioned in the genealogy of Jesus Christ **(Matthew 1/3)**!	God Almighty praises the family of Jacob (Israel) in the Holy Qur'ān and does not level any false charges whatsoever against his sons, or his family, for that matter: **"These were some of the prophets upon whom God has bestowed His blessings from among the descendants of Adam, and from among the descendants of those whom We carried in the Ark with Noah, and from among the descendants of Abraham and Israel (Jacob), and from those We had guided and chosen. When the revelations of the All-Merciful were recited to them, they fell down prostrating themselves before Him and weeping" (19/58)**; **"Even thus will your Lord bestow prophethood on you and teach you the interpretation of dreams and perfect His favor to you and to the family of Jacob, just as He perfected it to your forefathers Abraham and Isaac before you. Your Lord is All-Knowing, All-Wise" (12/6)**.
Not even once does the Bible mention Joseph's efforts to call people to worship God alone. All it does is recount the story of a young man who was oppressed and plotted against by his brothers but eventually emerged victorious over them. It even accuses Joseph of falling into polytheism as a result of his alleged swearing by the life of Pharaoh: **"But Joseph said to them, 'It is as I spoke to you, saying, "You are spies!" In this manner you shall be tested: By the life of Pharaoh, you shall not leave this place unless your youngest brother comes here. Send one of you, and let him bring your brother; and you shall be kept in prison, that your words may be tested to see whether there is any truth in you; or else, by the life of Pharaoh, surely you are spies!'" (Genesis 42/14-16)**.	Calling people to worship God alone was the most important duty all God's prophets, Joseph included, carried out. The Qur'ān defends Joseph and describes him as being one of God's devoted servants who declared His unity: **"He was truly one of Our faithful and purified servants" (12/24)**. The Qur'ān stresses his endeavors to call people to monotheism and absolves him and his fathers Abraham, Isaac and Jacob, from ascribing partners to God. He called people to monotheism even after he was wrongly put in prison. To the two fellow inmates he encountered in prison, he said, **"I have shunned the faith of a people who disbelieve in God and deny the hereafter, and I follow the faith of my fathers Abraham, Isaac and Jacob; and it is not for us to associate anyone with God as a partner. This is part of God's grace upon us and upon mankind, but most people are ungrateful" (12/37-38)**.

009665220098 All rights reserved

The Bible casts doubt on the validity of Joseph's prophetic dream by implying that it was not fulfilled. It first states that Joseph **"dreamed still another dream and told it to his brothers, and said, 'Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me.' So he told it to his father and his brothers; and his father rebuked him and said to him, 'What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?'" (Genesis 37/9-10)**. Jacob here interpreted the dream saying that he, his wife (Joseph's mother) and Joseph's brothers would bow down to the ground in respect before Joseph. Later on, however, the Bible surprises us by stating that Rachel, Joseph's mother, **(Genesis 46/19)** died long before Jacob and his sons traveled to Egypt to see Joseph who had now become a powerful man second only to Pharaoh: **"And when there was but a little distance to go to Ephrath, Rachel labored in childbirth, and she had hard labor… And so it was, as her soul was departing (for she died), that she called his name Ben-Oni; but his father called him Benjamin. So Rachel died and was buried on the way to Ephrath (that is, Bethlehem)" (Genesis 35/16-19)**. Such a biblical error is too clear to be denied. Joseph's dream, which was essentially a prophecy that should have been fulfilled, was not fulfilled, for the Bible mentions that his mother died before he became well-established in Egypt.

The visions of all the prophets, Joseph's included, are true and are bound to be fulfilled, hence the fulfilment of Joseph's prophetic dream in the Qur'ān. Besides, Joseph's story, as recounted in the Qur'ān, is complete and consistent: It opens with Joseph's prophetic dream: **"We recount to you the best of stories in revealing this Quran to you, even though you were unaware of them before it came. Joseph said to his father, 'Father, I dreamt of eleven stars and the sun and the moon; I saw them prostrate themselves before me'" (12/3-4)**.

The story then concludes with the fulfillment of Joseph's dream: **"He raised his parents on the throne, and they all, his parents included, bowed low to him, with their faces to the ground as a form of great respect and reverence. Then he said to his father, 'Father, this is the interpretation of the dream I had before, which my Lord has now made it all come true" (12/100)**. In this way, the Qur'ān has pointed out and rectified the serious biblical error contradicting the fulfillment of Joseph's dream which required that, according to the prophetic dream, his mother had to be alive to see him well established in the land of Egypt, and indicates and amends the Bible's total disregard for the outcome of Joseph's dream. It this way, it reveals the consistency of the story and the fulfillment of God's promise to His prophets.

00966552200985
All rights reserved

The Bible accuses Moses and Aaron of betrayal and rebellion and claims that God punished them with death and forbade them to enter the Promised Land: **"That same day the LORD said to Moses, 'Go to Moab, to the mountains… Then you will die there on the mountain. You will join your ancestors, just as Aaron, your brother, died on Mount Hor and joined his ancestors. For both of you betrayed me with the Israelites… So you will see the land from a distance, but you may not enter the land I am giving to the people of Israel'" (Deuteronomy 32/48-52-NLT)**.	The Holy Qur'ān defends and praises the two great and honorable prophets Moses and Aaron, peace be upon them: **"Peace be on Moses and Aaron! Thus do We reward the righteous. They were two of Our believing servants" (37/120-122)**.
The Bible accuses Moses of showing utter disrespect for God: **"So Moses returned to the LORD and said, 'Lord, why have You brought trouble on this people? Why is it You have sent me?'" (Exodus 5/22)**; **"So Moses said to the LORD, 'Why have You afflicted Your servant? And why have I not found favor in Your sight, that You have laid the burden of all these people on me? Did I conceive all these people? Did I beget them, that You should say to me, "Carry them in your bosom, as a guardian carries a nursing child,' to the land which You swore to their fathers?"'" (Numbers 11/11-12)**.	**"Believers, do not be like those who gave offence to Moses; God cleared him of their allegations, and he was highly honored with God" (33/69)**; **"Moses, I have chosen you above all people of your time, by sending you as a messenger to the Israelites and by speaking to you without an intermediary. Hold fast, therefore, to the Torah I have given you and be among the grateful" (7/144)**; **"Mention [to them, Prophet] in this Qur'ān the account of Moses. He was a chosen man and was a messenger and a prophet" (19/51)**.
It accuses Moses of showing unwillingness to submit to God's command to him to convey His message: **"'Now, go! I will help you to speak, and I will tell you what to say.' But Moses answered, 'No, Lord, please send someone else.' At this the LORD became angry with Moses" (Exodus 4/12-14-GNT)**.	Moses fully submitted to God's command to him to convey His message" **"'Go to Pharaoh; he has transgressed all bounds.' Moses prayed, 'Lord, put courage into my heart, make my task easy, and free my tongue from its impediment so that people may understand what I say. Assign me a helper from my family: Aaron, my brother. Grant me strength through him and let him share my task, so that together we may glorify You much and remember You much. You are surely watching over us'" (20/24-35)**.

00966552200985
All rights reserved
جميع الحقوق محفوظة

It also accuses Moses of deliberately and premeditatedly killing the Egyptian man and makes no mention whatsoever of his being remorseful for what he had done: **"So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand" (Exodus 2/12)**.	Moses did not kill the Egyptian deliberately, yet he felt remorse and asked God's forgiveness: **"He entered the town unnoticed by its people, and found two men fighting with one another, one of his own people, the other an enemy. The Israelite appealed for Moses' help against his enemy, whereupon Moses struck him with his fist and killed him. 'This is the work of Satan,' he said. 'He truly is an outright and misleading enemy.' He said, 'My Lord, I have wronged myself. Forgive me!' So God forgave him, for He is the All-Forgiving, the All-Merciful" (28/15-16)**.
Moses put his hand into his bosom before Pharaoh; and when he took it out, it was diseased, covered with white spots: **"'Now put your hand in your bosom.' And he put his hand in his bosom, and when he took it out, behold, his hand was leprous, like snow" (Exodus 4/6)**.	Moses put his hand into his bosom before Pharaoh; and when he took it out, it revealed a truly amazing miracle, yet his hand was quite unharmed: **"Now put your hand in your bosom, then take it out. It will come out shining white without blemish or disease (28/32)**.
The miracle of the frogs has no merit in confirming the prophethood of Moses and Aaron, peace be upon them, for the Bible claims that Pharaoh's magicians were also able to perform it, which only serves to confuse truth and falsehood: **"And the LORD said to Moses, 'Tell Aaron, "Stretch out your hand with your staff over the rivers and canals and ponds and cause the frogs to come up onto the land of Egypt."' So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. But the magicians did the same thing by their magic arts, and they also brought frogs up onto the land of Egypt" (Exodus 8/5-7)**.	God specifically supported His Prophets Moses and Aaron, peace be upon them, with the miracle of the frogs, which He sent against Pharaoh and his people: **"We, therefore, plagued them with the flood that inundated their homes and farms, and with locusts, lice, frogs and blood, as manifest signs attesting to Moses' truthfulness, which all came in succession one after the other; but they arrogantly rejected faith, for they were a sinful people who persisted in their disobedience" (7/133)**.

00966552200985
جميع الحقوق محفوظة
All rights reserved

The Bible accuses God's Prophet Aaron, peace be upon him, of fashioning the gold calf and making the Israelites worship it in the absence of Moses: **"Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, 'Come, make us gods that shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.' And Aaron said to them, 'Break off the golden earrings which are in the ears of your wives, your sons, and your daughters, and bring them to me.' So all the people broke off the golden earrings which were in their ears, and brought them to Aaron. And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, 'This is your god, O Israel, that brought you out of the land of Egypt!'" (Exodus 32/1-4)**.	In the Qur'ān, God defends Aaron and absolves him completely of this false allegation, pointing out that he faithfully discharged his duty by calling the Israelites to worship God alone and warning them against worshipping the calf, and that it was As-Sāmirī who introduced the worship of the calf: **"[God] said, 'We have tested your people in your absence and As-Sāmirī has led them astray.' Moses returned to his people, angry and grieved. 'My people,' he said, 'did your Lord not make you a gracious promise? Did the fulfillment [of the covenant] seem too long to you, or did you want the anger of the Lord to fall on you, so you broke your promise to me?' They replied, 'We did not break our promise to you of our own accord, but we were made to carry the sinful burdens of [the Egyptian] people's ornaments, and so we threw them into the fire, following what As-Sāmirī did.' As-Sāmirī made them [a statue of] a calf, which had a lowing sound. 'This,' they said [to each other], 'is your god and the god of Moses whom he has forgotten.' Did they not see that it did not respond to them and that it could neither harm nor benefit them? Aaron had already told them before [Moses' return], 'My people, this is only a test for you. Your Lord is the Merciful. Follow me and do as I bid you" (20/85-90)**.
David allegedly named one of his sons Beeliada, which means 'Baal knows', after the pagan god Baal **(1 Chronicles 14/7)**. He allegedly disrespected the Lord and addressed him rudely, saying: **"Awake! Why do You sleep, O Lord? Arise!" (Psalm 44/23)**. According to the Bible, he betrayed Uriah the Hittite, his neighbor and loyal army commander, and committed adultery with his wife when Uriah was serving in David's army abroad. He even secretly ordered to have him put into a frontline position in battle that would create a greater chance for him to be killed even though Uriah was so loyal to him that he would	In the Qur'ān, God Almighty defends David and Solomon, saying: **"Bear patiently what these idolaters say [Prophet] and remember Our servant David, who was endowed with great strength. He frequently turned to Us in penitence. We subjected the mountains to join him in praising Us and extolling Our limitless glory in the evening and at sunrise, and the birds, too, in all their flocks, all echoing his praise. We made his kingdom strong and well established, and We bestowed on him wisdom and sound judgment" (38/17-20)**;

All rights reserved 00966552200985

00966552709955
All rights reserved

prefer guarding David over taking a rest after his return from defending David's kingdom **(2 Samuel 11/4; 15)**! He also murdered his five stepsons **(2 Samuel 21/8-9)**; and broke the solemn oath he made in the Lord's name and acted treacherously, for while on his deathbed, he instructed his son Solomon to assassinate Shimei the son of Gera, even though he had given him his solemn promise in the name of the Lord that he would not have him killed, saying, **"And see, you have with you Shimei the son of Gera, a Benjamite from Bahurim, who cursed me with a malicious curse in the day when I went to Mahanaim. But he came down to meet me at the Jordan, and I swore to him by the LORD, saying, 'I will not put you to death with the sword.' Now therefore, do not hold him guiltless, for you are a wise man and know what you ought to do to him; but bring his gray hair down to the grave with blood" (1 Kings 2/8-9)**. The way he allegedly obtained his first wife Michal is shocking. King Saul had proposed a hundred foreskins of the Philistines as the price of his daughter, Michal; but David, in wanton cruelty, killed two hundred for this purpose **(1 Samuel 18/27)** even though Michal was still married to Paltiel son of Laish. David allegedly forcibly took her from her husband, Paltiel son of Laish, who went with her all the way to Bahurim, weeping behind her; and it was only at the orders of Abner, the commander-in-chief of King Saul's army, whom he feared, that he was obliged to go back; otherwise, he would have gladly accompanied her further still, through his great affection for her **(2 Samuel 3/13-16)**.

"We bestowed Our favor upon David. We said, 'Mountains, and you birds, echo Allāh's praises with him,' which they did; and We made iron pliant to him, saying, 'Make full-length coats of mail and measure their links precisely and with care. Do righteous deeds, you and your household. I see whatever you do'" (34/10-11);
"We bestowed knowledge on David and Solomon, and they both said, 'Praise be to Allāh who has exalted us above many of His faithful servants.' Solomon inherited David's knowledge and succeeded him as prophet and king. He said [to the Children of Israel, acknowledging the favors Allāh had bestowed on him and his father,] 'People, Allāh has endowed us with the ability to understand the language of birds and granted us all types of favors and blessings. This is indeed a manifest divine favor'" (27/15-16);
"And tell o David and Solomon, when both gave judgment concerning the field into which some people's sheep had strayed and grazed by night. We were witness to their judgment. We gave Solomon insight into the case. Yet We gave sound judgment and knowledge to both of them. And We caused the mountains to join David in extolling Our limitless glory, and likewise the birds. We are indeed able to do all things" (21/78-79);

"Your Lord is best aware of all who dwell in the heavens and the earth. We have exalted some prophets above others, and to David We gave the Psalms" (17/55);

David allegedly placed the Ammonites **"under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln" (2 Samuel 12/31)**. In *Commentary on the Old Testament*, Vol. 2 (Peabody, Massachusetts: Hendrickson Publishers, Inc., 2006), p. 632, we read, "That is, he sawed them in pieces with the saw and with iron harrows and axes… and 'made them pass through brick-kilns,' i.e., burnt them in brick-kilns." The Bible further claims that he was brought a young virgin to lie in his arms and keep him warm in his old age **(1 Kings 1/1-3)**; that he leapt and danced before the Lord, so much so that his wife Michal despised him **(2 Samuel 6/16)**; that he exposed himself before his servants' slave girls the way a vulgar fool might do **(2 Samuel 6/20)**; that he showed homosexual tendencies **(2 Samuel 1/26)**; and that he pretended to be insane: **"Now David took these words to heart, and was very much afraid of Achish the king of Gath. So he changed his behavior before them, pretended madness in their hands, scratched on the doors of the gate, and let his saliva fall down on his beard. Then Achish said to his servants, 'Look, you see the man is insane. Why have you brought him to me?'" (1 Samuel 21/12-14)**. He allegedly likened himself to a dead dog and a flea in contrast with the king of Israel, to whom he said, **"After whom has the king of Israel come out? Whom do you pursue? A dead dog? A flea?" (1 Samuel 24/14)**; and consumed forbidden food, for **"he entered the house of God and ate the showbread which was not lawful for him to eat" (Matthew 12/4)**. Far be it from God's Prophet David to behave in such a manner!

"By God's will they routed them. David slew Goliath, and God bestowed on him sovereignty and wisdom and taught him what He pleased. Had God not defeated some by the might of others, the earth would have been utterly corrupted. But God is bountiful to mankind" (2/251);

"We bestowed on [Abraham] Isaac and Jacob, and We guided each of them as We had guided Noah before them. Among his offspring were [the Prophets] David, Solomon, Job, Joseph, Moses and Aaron. Thus do We reward those who do good" (6/84).

The Prophet, peace be upon him, said, "The prayer that is dearest to God is David's and the fast that is dearest to God is David's. He would sleep half the night, get up to pray for a third of it, then sleep the remaining sixth; and he would fast on alternate days" **(Al-Bukhārī, 1114)**.

He once said to Abū Mūsā, one of his companions, "If only you had seen [how pleased I was] when I was listening to your recitation last night. You have indeed been endowed with a sweet melodious voice like that of Prophet David!" **(Muslim, 1802)**.

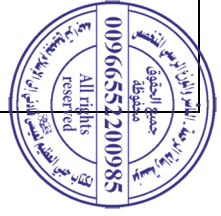
He also said, "No one has ever eaten better food than what he eats as a result of the labor of his hands. God's Prophet David used to eat from the earnings of his own hands" **(Al-Bukhārī, 2048)**.

009665520098 5
All rights reserved
جميع الحقوق محفوظة

The Bible accuses God's Prophet Solomon of having a thousand women who turned his heart away from the Lord, of building temples for their gods, and of committing unbelief and apostasy, as in **1 Kings 11/3-10**: **"And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it was so, when Solomon was old, that his wives turned his heart after other gods; and his heart was not loyal to the LORD his God, as was the heart of his father David. For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. Solomon did evil in the sight of the LORD, and did not fully follow the LORD, as did his father David. Then Solomon built a high place for Chemosh the abomination of Moab, on the hill that is east of Jerusalem, and for Molech the abomination of the people of Ammon. And he did likewise for all his foreign wives, who burned incense and sacrificed to their gods. So the LORD became angry with Solomon, because his heart had turned from the LORD God of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not go after other gods; but he did not keep what the LORD had commanded."**. The Bible further attributes to Solomon in **Ecclesiastes 3/19-21** the statement that man's creation is meaningless and that human beings and animals are the same and there is no difference whatsoever between them.

God Almighty defends His Prophet Solomon, peace be upon him, in the Holy Qur'ān and absolves him from the charge of unbelief: **"Solomon was not an unbeliever" (2/102)**.

God Almighty also praises him highly: **"We gave David Solomon as a son. How excellent a servant Solomon was! He frequently turned to Us. When well-bred, swift light-footed horses were displayed before him at dusk, he said, 'I am truly in love with [these] fine things out of remembrance of my Lord,' [and when] they disappeared into the distance, he said, 'Bring them back to me' and [lovingly] stroke their legs and necks. We tested Solomon by placing upon his throne a lifeless body, then he repented and turned to Us. He prayed, 'My Lord, forgive me and grant me a kingdom the like of which will never be granted to anyone after me. Truly You are the Bountiful Giver.' We granted his prayer and subjected to him the wind, blowing gently at his command wherever he directed it, and the devils, too, including every kind of builder and diver, and others bound together in fetters due to their rebellious and evil acts. 'This is Our gift,' We said to him, 'for you give or withhold without Our calling you to account for whatever you give or withhold.' In the life to come he will indeed have a status of closeness to Us and an excellent place of destination" (30/40)**.



The Bible implicitly accuses Prophet Solomon of being involved in financial corruption, claiming that he was a corrupt ruler who took advantage of his position and power and received gifts at the expense of ethical principles. It states that the Queen of Sheba **"gave the king one hundred and twenty talents of gold, spices in great quantity, and precious stones. There never again came such abundance of spices as the queen of Sheba gave to King Solomon" (1 kings 10/10)**. If financial corruption is one of the most difficult problems—if not the most difficult problem in the view of many—besetting humanity today, how can societies that consider the Bible to be the unerring, infallible Word of God possibly fight it? In fact, a biblical text such as this will only make those heavily involved in corruption and abusing public money protest saying, "Would you like us to be better than Prophet Solomon?"!! Far be it from such an honorable prophet to sink into such depths of degradation and engage in such unethical ways! It also accuses Prophet Samuel of appointing his sons as judges over Israel, and so they made money dishonestly, accepted bribes, and perverted justice. Then he was displeased with the request of the elders of Israel to remove them from their posts! It further claims that the Lord considered the elders' just request wrong, being a complaint that was directed not against Solomon but against Him! **(1 Samuel 8/1-7)**.

In the Holy Qur'ān, God Almighty defends His Prophet Solomon, peace be upon him, and absolves him from financial corruption and the practice of taking bribes. He declares that Solomon's main mission was to call people to profess the Oneness of God Almighty, which pervaded all his actions without exception. This required him to refuse to receive gifts if doing so was at the expense of his principles and his calling people to profess the Oneness of God Almighty. His rejection of the expensive gifts of the Queen of Sheba is a case in point. The Qur'ān relates this incident thus: **"She said, 'Council, a gracious letter has been delivered to me. It is from Solomon, and it reads: In the name of Allāh, the All-Compassionate, the All-Merciful. Do not exalt yourselves above me, but come to me in total submission to God'" (27/29-31)**;

The Qur'ān also says, **"When her envoys came to Solomon with the gifts, he said, 'Do you mean to add to my wealth? What Allāh has given me is far greater than what He has given you. No, rather, it is you people who rejoice in such gifts'" (27/36)**.

All rights reserved
جميع الحقوق محفوظة
00966552200985

00966552029555
All rights reserved

The Bible accuses Prophet Solomon of having Adonijah, an elder brother of his, killed only because the latter asked him to let him marry Abishag the Shunammite **(1 Kings 2/21)** in order to strengthen his claim for the throne: **"'Now therefore, as the LORD lives, who has confirmed me and set me on the throne of David my father, and who has established a house for me, as He promised, Adonijah shall be put to death today!' So King Solomon sent by the hand of Benaiah the son of Jehoiada; and he struck him down, and he died" (1 Kings 2/24-25)**. The Bible further tells us that Solomon conscripted for slave labor the non-Israelite peoples whom the Israelites were unable to destroy completely, including the Amorites, Hittites, Perizzites, and Jebusites: **"All the people who were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who were not of the children of Israel—that is, their descendants who were left in the land after them, whom the children of Israel had not been able to destroy completely—from these Solomon raised forced labor, as it is to this day" (1 Kings 9/20-21)**.	Despite the tremendous strength and the great kingdom that God Almighty bestowed upon Solomon, he still respected even the rights of weak creatures, such as ants: **"Solomon's forces of the jinn, humans and birds, were all rallied and marshalled for him in their journeys, all perfectly organized and lined in orderly ranks at his behest. The procession moved on, and when Solomon and his soldiers came to the Valley of the Ants, one of the ants said upon spotting the approaching army, 'Go into your dwellings as quickly as you can, ants, lest Solomon and his army crush you underfoot without being aware of you.' Thereupon Solomon smiled, amused at what she said, and prayed, 'Enable me, Lord, to be thankful for the favors which You have bestowed on me and my parents, and to do good deeds that will please You; and admit me, by Your mercy, among Your righteous servants'" (27/17-19)**. This means that if Prophet Solomon was aware of their presence as he passed with his soldiers by the Valley of the Ants, they would certainly be out of harm's way.
David's son, Amnon, allegedly raped his virgin sister, Tamar **(2 Samuel 13/11-14)** at the advice of Jonadab whom the Bible describes as being **"a very wise man" (2 Samuel 13/3-ABPE)**! Worse yet, David never denounced this! Absalom, the son of David, committed open adultery with his father's concubines in the sight of all Israel **(2 Samuel 16/22)**, and killed his brother Amnon **(2 Samuel 13/28)**—an evil act David did not condemn! He also allegedly fought his father and sought to kill him **(2 Samuel 15/13-14; 17/1-14)**.	There is no mention in the Holy Qur'ān of any form of disrespect whatsoever shown to any member of the family of David, peace be upon him, whether they are his offspring or wives or even followers. **"They (i.e., the jinn) made for him whatever he pleased: prayer halls and palaces, statutes, dishes as large as watering troughs and firmly anchored cauldrons. We said, 'Work righteousness, House of David, and give thanks to Me for My favors.' Yet few of My servants are truly thankful" (34/13)**.

Job is accused of running out of patience and of rejecting God's will **(Job 10/1-22)**, and of blaspheming against the Lord: **"Who is the Almighty, that we should serve him? What would we gain by praying to him?... It is said, 'God stores up the punishment of the wicked for their children.' Let him repay the wicked, so that they themselves will experience it" (Job 21/15-19 - NIV)**.	In the Holy Qur'ān, God Almighty dismisses the unjust description of Prophet Job, peace be upon him, defends him and absolves him of such falsehood, and considers him to be the epitome of patience: **"We found him steadfast and patient in adversity. What excellent a servant of Ours he was! He constantly turned to Us" (38/44)**.
Zechariah did not believe God's miracle regarding the birth of John, so God punished him with dumbness for nine months: **"And Zacharias said to the angel, 'How shall I know this? For I am an old man, and my wife is well advanced in years.' And the angel answered and said to him, 'I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings. But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time'" (Luke 1/18-20)**.	In the Qur'ān, God Almighty defends Zechariah: **"Zechariah said, 'Give me a sign that this will happen so that my heart may be set fully at rest.' 'Your sign is that for three days and nights,' He replied, 'you will find yourself unable to speak to people, though otherwise in perfect health'" (19/10)**. This clearly indicates that God Almighty did not enable him to speak for three days, though otherwise sound and healthy, as a sign that the miracle would come true. Therefore, his inability to speak was by no means a punishment.
God's Prophet Elijah, peace be upon him, is accused of showing disrespect for God Almighty by addressing Him rudely thus: **"LORD God, why did you do such a terrible thing to this woman? She's letting me stay here, and now you have let her son die" (1 Kings 17/20 - CEV)**.	In the Holy Qur'ān, God Almighty defends His Prophet Elijah (Elias) and describes him as a righteous man: **"Elijah was one of the messengers. He said to his people, 'Will you not fear God? Would you call upon Baal and forsake the Best Creator—your Lord and the Lord of your forefathers?' But they denied him, and will thus be delivered up to punishment. Not so Allāh's true servants. We bestowed on Elijah the praise of later generations: 'Allāh's peace be on Elijah.' Thus do We reward those who do good. He was truly one of Our believing servants" (37/123-132)**.

All rights reserved 009665522000985

00966555209895
All rights reserved

The Bible accuses Elisha of lying about God by saying that King Ben-Hadad of Syria would recover even though God had revealed to him that he was going to die: **"And Elisha said to him, 'Go, say to him, "You shall certainly recover."' However, the LORD has shown me that he will really die" (2 kings 8/10)**. He is also accused of cursing in the name of the Lord a group of small boys who made fun of him, calling him 'baldhead', so God sent against them two bears that came out of the woods and mauled forty-two of them! **(2 Kings 2/23-24)**.	In the Holy Qur'ān, God praises Prophet Elisha by stating that he was one of those whom God had favored over the worlds, and among the truly good and righteous: **"We also guided Ishmael, Elisha, Jonah and Lot, and each one of them did We exalt above all the people of their times" (6/86)**; **"Also remember Ishmael, Elisha and Dhul-Kifl; All of them were among the truly good and righteous" (38/48)**.
The Bible insults the prophets of the Children of Israel, may God's peace and blessings be upon them, by describing them as foolish and likening them to foxes: **"Thus says the LORD God: 'Woe to the foolish prophets, who follow their own spirit and have seen nothing! O Israel, your prophets are like foxes in the deserts'" (Ezekiel 13/3-4)**. Far be it from the prophets of Israel to be like that!	In the Qur'ān, God defends the prophets of Israel, and honors them greatly, together with all the other prophets. He does not ascribe obscene practices to them, and considers it one of the basic requirements in Islam to believe in them and in all the prophets and show them due respect: **"Say: 'We believe in God and that which has been revealed to us; in what was revealed to Abraham, Ishmael, Isaac, Jacob, and the prophets from among the descendants of Jacob (the Tribes); to Moses and Jesus and the other prophets by their Lord. We make no distinction among any of them, and to Him we submit ourselves'" (2/136)**.
The Bible accuses Prophet Ezekiel of encouraging women to engage in immorality and commit adultery **(Ezekiel 16/33-34)** and claims that the Lord commanded him to eat his food as he would barley cakes after having baked it over dried human excrement in the sight of the people **(Ezekiel 4/12-NIV)**! It also accuses Jeremiah of losing trust in the Lord: **"And I said, 'My strength and my hope Have perished from the LORD'" (Lamentations 3/18)**. It accuses a prophet of lying to another prophet by falsely claiming to	God Almighty highly praises all His prophets in the Holy Qur'ān and confers great respect on all of them: **"We sent Our messengers with manifest signs and proofs, and We sent down with them the scriptures and the balance of justice, so that people might conduct themselves with fairness" (57/25)**; **"We also made them role models so that they might direct others by Our command, and We inspired them to do good deeds, to be constant in prayer and to pay the prescribed charity; and it is Us alone that**

have received divine revelations: **"He said to him, 'I too am a prophet as you are, and an angel spoke to me by the word of the LORD, saying, "Bring him back with you to your house, that he may eat bread and drink water."' He was lying to him" (1 Kings 13/18)**, and attributes madness to a prophet: **"But he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet" (2 Peter 2/16)**. Paul describes the previous prophets' teachings as being weak and useless: **"For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, for the law made nothing perfect…" (Hebrews 7/18-19)**. Jesus allegedly describes all the prophets before him as thieves: **"All who ever came before me are thieves and robbers, but the sheep did not hear them" (John 10/8)**. God allegedly attributes wickedness and lies to His prophets: **"'For both prophet and priest are profane; yes, in My house I have found their wickedness… And I have seen folly in the prophets of Samaria; they prophesied by Baal and caused My people Israel to err. Also, I have seen a horrible thing in the prophets of Jerusalem: they commit adultery and walk in lies; they also strengthen the hands of evildoers, so that no one turns back from his wickedness. All of them are like Sodom to Me, and her inhabitants like Gomorrah.' Therefore, thus says the LORD of hosts concerning the prophets, 'Behold, I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem they worshipped" (21/73)**; **"They always hastened to do good deeds and called out with mixed feelings of hope for Our mercy and fear of Our punishment; and they were always humbly submissive to Us" (21/90)**. Besides, God directs His Prophet Muḥammad, peace be upon him, in the Qur'ān to follow in their footsteps: **"These are the ones whom God has guided. Follow, then, their guidance" (6/90)**; **"Surely in them you, believers, have a good example for whoever hopes to attain Allāh's good pleasure and to be saved from His punishment on the Last Day. But if anyone turns away should know that Allāh is self-sufficient and worthy of all praise" (60/6)**. Had the Qur'ān been from other than God and had Muḥammad, peace be upon him, not been a true prophet, Islam's Prophet would have remained silent on the accusations levelled at the prophets in the Bible; besides, he would have even taken advantage of such accusations to prove that he was the only true prophet to the exclusion of all else. The Qur'ān has thus saved humankind by clearing the names of God's prophets whose image was distorted by many texts of the Bible. One can only imagine the grim state of humanity if the false descriptions of prophets in the Bible were followed. The Qur'ān says, **"Those who disbelieve in God and His messengers and seek to make a distinction between belief in Him and belief in His messengers and say, 'We believe in some but we deny others,' thus seeking to pursue a path in between, are in truth unbelievers, and We have prepared for the unbelievers a humiliating punishment. But as for those who believe in**

جميع الحقوق محفوظة All rights reserved 00966552200985

profaneness has gone out into all the land.' Thus says the LORD of hosts, 'Do not listen to the words of the prophets who prophesy to you. They make you worthless; they speak a vision of their own heart, from the mouth of the LORD.'" (Jeremiah 23/11-16); "The prophets prophesy falsely, and the priests rule by their own power; and My people love to have it so" (Jeremiah 5/31); "Because from the least even to the greatest everyone is given to covetousness; from the prophet even to the priest everyone deals falsely" (Jeremiah 8/10); "The prophets are prophesying falsehood in My name. I have neither sent them nor commanded them, nor spoken to them; they are prophesying to you a false vision, divination, futility, and the deception of their own minds" (Jeremiah 14/14). Apologist David E. O'Brien states, "There's hardly a person in the Old Testament (i.e., a prophet or any other person, for that matter) who would even be allowed to join most of our churches without some major modifications in behavior." David E. O'Brien, *Today's Handbook for Solving Bible Difficulties* (Bloomington, Minnesota: Bethany House, 1990), p. 233. On page 260 he further says, "Keep in mind the fact that very. few of God's chosen instruments were without fault, or even serious sin. Moses was a murderer. David was an adulterer and a murderer. Jacob was a con-man and Abraham was a liar. Jonah was a racist who rebelled at the idea that God would forgive the Assyrians. And what about Peter's impulsiveness and the contentious spirits displayed by James and John?"

God and His messengers and make no distinction between them by believing in all of them, We will surely grant them their rewards in full. God is All-Forgiving, All-Merciful" (4/150-152); "Such was the argument with which We gave Abraham against his people. We raise whom We will to an exalted rank. Your Lord is All-Wise, All-Knowing. We gave him Isaac and Jacob and guided both as We had guided Noah before them. Among his descendants were David, Solomon, Job, Joseph, Moses and Aaron. Thus do we reward the righteous. We also guided Zechariah, John, Jesus and Elijah; each one of them was of the righteous; and Ishmael, Elisha, Jonah and Lot. Each one of them did We exalt above all the people of their times. We equally guided some of their fathers, descendants and brothers, and We chose them and guided them to the right path" (6/83-87); "God knows best whom to entrust with His message" (6/124); "God chooses messengers from both angels and from mankind; God is All-Hearing, All-Seeing" (22/75). Indeed, blaspheming God's prophets is tantamount to blaspheming God Himself and accusing Him of not choosing His prophets carefully; for had He truly failed to do so, would He have succeeded in choosing those who are far below them in rank among the scribes and writers of His Books? High Exalted be God above all that!

00966552200985
All rights reserved
جميع الحقوق محفوظة

Concerning the Israelite King Saul	
The Bible implicitly declares Saul an unbeliever as a result of his visiting a witch **(1 Samuel 28/6-15)**. It claims that he objected to God's choosing David a prophet and attempted to kill him: **"Saul told his son Jonathan and all his servants to put David to death" (1 Samuel 19/1)**. It claims that he prophesied in the nude: **"He stripped off his clothes and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Therefore, they say, 'Is Saul also among the prophets?'" (1 Samuel 19/24)**; that he married his younger daughter, Michal, off to another man, even though she and David had not been divorced **(1 Samuel 25/44; 2 Samuel 3/14-16)**; and that he committed suicide **(1 Samuel 31/4; 2 Samuel 1/4-11; 1 Chronicles 10/4)**. It further alleges that he named his son Merib-baal which means 'Baal is my advocate', thus honoring the name of the pagan god Baal **(1 Chronicles 8/34)**.	The Qur'ān holds King Saul in high regard and praises him highly: **"Their prophet said to them, 'God has appointed Saul to be your king.' They replied: 'Why should he be given the kingship, when we are more deserving of it than he? Besides, he has not been given abundant wealth.' He said, 'God has chosen him to rule over you and endowed him with knowledge and physical strength. God grants kinship to whomever He wills. God is All-Bountiful, All-Knowing.' Their prophet further said to them, 'The sign of the divine endorsement of Saul's kinship over you is that he will restore to you the Ark of the Covenant, in which there is peace and tranquility from your Lord and a remnant of what the family of Moses and the family of Aaron left behind, borne by the angels. That will be a sign for you if you are true believers'" (2/247-248)**.
Concerning the Angels	
God allegedly attributes foolishness to the angels: **"Behold, he put no trust in his servants; and his angels he charged with folly" (Job 4/18-KJV).**	God praises the angels highly and describes them as being **"honorable and virtuous" (18/16)**.
The Bible accuses the angel of telling lies by stating that he once said to Tobias, **"I am an Israelite… one of your distant relatives" (Tobit 5/5-GNT)**, but on another occasion, he said to Tobias's father, Tobit, **"My name is Azarias, and I am the son of the older Ananias, one of your relatives" (Tobit 5/12-GNT)**.	Telling lies is a sin and an act of disobedience to God, but the angels **"never disobey God's commands and promptly carry out what they are ordered to do" (66/6)**.
The Bible confuses the attributes of God Almighty with the attributes of the angels and the actions of God Almighty with the actions of the angels.	The Qur'ān does not confuse the attributes of God Almighty with the attributes of the angels and the actions of God Almighty with the actions of the angels. To God alone belong the loftiest attributes.

009665522009855 All rights reserved

009665522009 All rights reserved جميع الحقوق محفوظة

Concerning Satan	
The Bible praises Satan and confers grand titles, including divine titles, upon him, saying that he is **"the ruler of this world" (John 12/31, 16/11)**; **"the god of this world" (2 Corinthians 4/4)**, and **"the prince of the power of the air" (Ephesians 2/2)**. Just as it describes Jesus as **"the bright morning star" (Revelation 22/16)**, so too it describes Satan as **"the bright morning star" (Isaiah 14/12-CEV)**! It also refers to God as "the spirit" **(John 4/24)** and to Satan as "the spirit" **(Mark 9/20)** as well! The Bible further portrays Satan as God's equal and ally! It states that Satan managed to influence God and incite Him to harm Job without any reason and that they both sought to seduce Job away from his faith: **"Then the LORD said to Satan, 'Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil? And still he holds fast to his integrity, although <u>you incited Me against him, to destroy him without cause</u>.' So Satan answered the LORD and said, 'Skin for skin! Yes, all that a man has he will give for his life. But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!' And the LORD said to Satan, 'Behold, he is in your hand, but spare his life'" (Job 2/3-6)**.	God denounces Satan in the Qur'ān and warns against him: **"Say [Prophet] to my faithful servants to say the gentlest words when speaking to one another, for Satan is ever ready to sow discord and enmity among them. Satan is an outright and sworn enemy to man" (17/53)**; **"Satan is your enemy, so treat him as an enemy and beware of obeying him. He only calls on his followers to deceive them, so that they will be among the inmates of the Fire" (35/6)**. The Qur'ān portrays Satan as a reprehensible, contemptible creature who has been expelled from God's grace. His cunning is rather weak. God granted him respite until Resurrection Day to judge him then, and he is too despicable to be considered equal to God Almighty in any way. The Almighty says addressing the accursed Satan: **"Get down from Paradise! Disgraced will you henceforth be" (7/13)**; **"Get out of Paradise, despised and disgraced! I will assuredly fill Hell with you and all those who follow you" (7/18)**; **"Satan's cunning is weak indeed" (4/76)**; **"They call upon none but the rebellious Satan, whom God excluded from His mercy, for he had said, 'I swear that I will entice a certain number of Your servants and lead them astray, fill them with vain desires, order them to slit the ears of livestock in idolatrous sacrifice and alter God's creation.' Those who obey and take Satan for a supporter rather than God have surely suffered a manifest loss" (4/117-119)**.

God also allegedly conspired with Satan to delude and destroy the Israelite King Ahab: **"And the Lord said, 'Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?' So one spoke in this manner, and another spoke in that manner. Then a spirit came forward and stood before the Lord, and said, 'I will persuade him.' The Lord said to him, 'In what way?' So he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And the Lord said, 'You shall persuade him, and also prevail. Go out and do so.' Therefore look! The Lord has put a lying spirit in the mouth of all these prophets of yours, and the Lord has declared disaster against you" (1 Kings 22/20-23)**.	God also directs the faithful to seek refuge in Him from Satan: **"If a prompting from Satan stirs you up, seek refuge with God. He is All-Hearing, All-Knowing" (7/200)**; **"Whenever you recite the Qur'ān, seek refuge in God from Satan, the one expelled from God's grace" (16/98)**. These and many other verses clearly prove that the Qur'ān is the Word of God and that it bears no relation to Satan in any way. If we assume this were true, would Satan criticize himself so strongly as he is criticized in the Qur'ān? Would he say, "Whenever you recite the Qur'ān, seek refuge in God from me"?!
The Bible considers Satan's statement truer than God's statement (!), in that Satan's promise to Eve and Adam, **"You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil" (Genesis 3/4-5)** came true, as they did not die after eating from the tree, while God's statement to Adam: **"but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die" (Genesis 2/17)** did not come true, for Adam lived 930 years after eating from the tree, as in **Genesis 5/5**! In this way, the Bible claims that God acknowledged the fulfillment of Satan's promise to Adam and Eve in **Genesis 3/4-5** above and He allegedly said, **"Look, the human beings have become like us, knowing both good and evil" (Genesis 3/22-NLT)**.	According to the Qur'ān, Satan whispers lies into people's hearts and is a liar and a deceiver: **"Then Satan deceitfully whispered evil thoughts to Adam and Eve so that he might reveal to them their intimate parts that had remained hidden from them. 'Your Lord,' he said to them, 'has only forbidden you that tree lest you might become angels or immortals.' He swore to them, saying, 'I am giving you sincere advice.' Thus, he deluded them and tempted them into eating of the tree. When they did, their intimate parts became exposed to them, and they began to cover their bodies with the leaves of Paradise to conceal what was revealed of their intimate parts. Their Lord called out to them, saying, 'Did I not forbid you to approach that tree and say to you that Satan is your open enemy?'" (7/20-22)**.

All rights reserved 00966532200985

00966552200983
All rights reserved
جميع الحقوق محفوظة

Concerning Equality	
God is the Lord and God of Israel only: **"For thus says the LORD of hosts, the God of Israel" (Jeremiah 16/9)**; **"Indeed, now I know that there is no God in all the earth, but in Israel" (2 Kings 5/15)**.	God is the Lord and God of all mankind without exception: **"All praise is due to God, Lord of all the worlds" (1/2)**; **"Say, 'I seek refuge in the Lord of mankind, the King of mankind, the God of mankind" (114/1-3)**.
According to the Bible, there is a time gap of 850 years between Noah and Abraham! There is no mention of the advent of any prophets during this period. Besides, the Bible does not contain a statement to the effect that God sent prophets to all the peoples of the earth. As for the passage in **Mark 16/15**, **"And He said to them, 'Go into all the world and preach the gospel to every creature'"**, it is an interpolation which is not found in ancient manuscripts, such as Codex Sinaiticus, Codex Vaticanus, and Codex Alexandrinus. Most scholars still agree that **Mark 16/9-20** is not original and that it was added by a later copyist. For instance, American New Testament scholar and Lutheran pastor Donald Juel (1942-2003) states, "The Gospel of Mark, according to the almost unanimous testimony of the oldest Greek manuscripts, ends with 16/8." Donald Juel, *An Introduction to New Testament Literature*, (Nashville, TN: Abingdon, 1978), p. 168. American Presbyterian theologian Eugene Peterson writes, "Mark 16/9-20 is contained only in later manuscripts." Eugene Peterson, *The Message* (Colorado Springs, CO: NavPress, 1998), p. 115. American New Testament scholar and professor of biblical studies Robert H. Gundry assures his readers that "The earliest and best manuscripts end with Mark 16/8, and the rest hopelessly disagree concerning what follows." Robert H. Gundry, *A Survey of the New Testament* (Grand Rapids, MI: Zondervan Publishing House 1981), p. 196. According to **Matthew 15/24**, Jesus himself said, **"I was not sent except to the lost sheep of the house of Israel."** He also advised his twelve disciples thus: **"Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel'" (Matthew 10/5-6).**	God sent His prophets to all peoples, and not only to the Israelites: **"We have sent you [Prophet] with the truth as a bearer of good news and a warner; there is no community to which a warner has not come" (35/24)**; **"We sent among every people a messenger, saying to them, 'Worship Allāh and shun false gods'" (16/36)**. Not only that, but God Almighty is so gracious that He sent forth more than a messenger to a single community: **"Mention to them [Prophet] a story to draw lessons from—that of the inhabitants of the town when the messengers came to them. We first sent them two messengers but they rejected them both, so We reinforced them with a third. They said, 'We are God's messengers to you'" (36/13-14)**. The Qur'ān makes it clear that God's prophets were not only among the Children of Israel but also from others, such as Hud whom He sent to the people of ʿĀd and Ṣāliḥ whom He sent to the Thamūd: **"We have revealed to you [Prophet] as We revealed to Noah and the prophets after him, and as We revealed to Abraham, Ishmael, Isaac, Jacob, the prophets from among the descendants of Jacob sent to the twelves tribes of Israel (the Tribes), Jesus, Job, Jonah, Aaron and Solomon. To David We gave the Psalms. We also revealed to messengers whose stories We have already related to you, as well as to other messengers whose stories We have not related to you; and to Moses God spoke directly" (4/163-165)**. Despite all this, God will not judge those who have not received His message through His prophets in the hereafter until He subjects them to a test. the Almighty says, **"We never punish a people until We send them a messenger to warn them" (17/15)**.

The Bible claims that God instructs nations to prostrate to the Jews and lick the dust of their feet: **"They shall bow down to you with their faces to the earth, and lick up the dust of your feet" (Isaiah 49/23)**; **"Strangers shall stand and feed your flocks, and the sons of the foreigner hall be your plowmen and your vinedressers… You shall eat the riches of the Gentiles, and in their glory you shall boast" (Isaiah 61/5-6)**. Isaac allegedly said to Jacob (Israel), **"Let peoples serve you, and nations bow down to you" (Genesis 27/29)**. The Bible further insults Ham, the father of one-third of the human race, including the Africans, to justify their slavery. Ham's youngest son Canaan was punished, through no fault of his own, by a divine curse condemning him and his descendants to eternal slavery to become the servants of the children of Japheth and Shem: **"The sons of Noah who went out of the boat were Shem, Ham, and Japheth. (Ham was the father of Canaan.) These three sons of Noah were the ancestors of all the people on earth. Noah, who was a farmer, was the first man to plant a vineyard. After he drank some of the wine, he became drunk, took off his clothes, and lay naked in his tent. When Ham, the father of Canaan, saw that his father was naked, he went out and told his two brothers. Then Shem and Japheth took a robe and held it behind them on their shoulders. They walked backward into the tent and covered their father, keeping their faces turned away so as not to see him naked. When Noah sobered up and learned what his youngest son had done to him, he said, 'A curse on Canaan! He will be a slave**

The Qur'ān does justice to the Jews by mentioning, among other things, that God had previously exalted them above all other nations of their time: **"To the Israelites We gave the Book and bestowed on them judgment and prophethood. We provided them with wholesome things and favored them above all other nations of their time" (45/16)**; **"Children of Israel, remember the favor I bestowed upon you, and that I exalted you above all other nations" (2/47)**; **"We chose the Israelites knowingly over all other peoples of their time" (44/32)**. The Qur'ān further mentions that God Almighty bestowed His blessings on the Children of Israel, made them leaders, and granted them victory over their enemies for having so patiently endured the harm they had suffered at the hands of Pharaoh and for having steadfastly followed His commands: **"It was Our will to be gracious to those [Israelites] who were oppressed in the land, and to make them leaders, and to make them the inheritors" (28/5)**. Sure enough, God honored His promise to them: **"We gave the persecuted people dominion over the eastern and the western lands which We had blessed. Thus was your Lord's gracious word fulfilled for the Israelites because of their patience" (7/137)**. Although Prophet Muḥammad, peace be upon him, was an Arab, we do not find even a single instance in the Qur'ān where God explicitly mentions the Arabs, while we find that He explicitly mentions 'Israel' and 'the Children of Israel' and even addresses them directly more than 40 times. Many of the stories of the Qur'ān talk about the Children of Israel and their prophets, but this by no means suggests that the rest of

0096552200985 All rights reserved

to his brothers. Give praise to the LORD, the God of Shem! Canaan will be the slave of Shem. May God cause Japheth to increase! May his descendants live with the people of Shem! Canaan will be the slave of Japheth'" (Genesis 9/18-27). In **Jubilees 10/29-34**, Cannan was sent into Egypt and was thus associated with Africa. The story was used by advocates of slavery as justification for the enslavement of Africans. Paul says in his epistle to the Galatians, **"Nevertheless what does the Scripture say? 'Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.' So then, brethren, we are not children of the bondwoman but of the free" (Galatians 4/30-31)**. He also said, **"You and I are Jews by birth, not 'sinners' like the Gentiles" (Galatians 2/15-NLT)**. He further mentioned **"the power of God for salvation to everyone who believes, first to the Jew, then to the Greek" (Romans 1/16-BSB)**. The writer of the Gospel of Matthew portrays Jesus as a racist by claiming that he called all nations of the earth, the Jews only excepted, dogs and pigs. For instance, he accuses him of instructing his disciples not to convey his message to the pigs, meaning the Gentiles: **"Do not give what is holy to the dogs; nor cast your pearls before swine" (Matthew 7/6)**. Matthew and Mark further claim that he said to the woman who sought his healing for her demon-possessed daughter, **"It is not good to take the children's bread (i.e., the Jews) and throw it to the little dogs (i.e., the Gentiles—all nations other than the Jews)" (Matthew 15/26; Mark 7/27)**.

the peoples of the earth are degraded and debased, or that the Israelites alone were entitled to receive divine guidance, to the exclusion of all else. In the sight of God, the standard whereby honor is attained is not that of race and ethnicity but that of piety, which can be achieved by doing what God commands and avoiding what He forbids: **"Mankind, We have created you from a male and a female and made you into nations and tribes so that you may know one another. The noblest among you in God's sight are the most pious of you" (The Qur'ān 49/13)**; **"When the trumpet is sounded, there will be no ties of kinship between them on that day, nor will they ask about one another" (23/101)**. Prophet Muḥammad, peace be upon him, said, "Whoever is slowed down by his actions will not be hastened forward by his lineage" **(Muslim, 6803)**. He also said, "Mankind, your Lord is One and your father is one. An Arab is not better than a non-Arab, nor is a non-Arab better than an Arab; nor is a white person better than a black person or a black person better than a white person except through piety" **(Aḥmad, 23105)**; "God has removed from you the pride of the pre-Islamic period and boasting about lineage. A person is either a pious believer or a miserable sinner. All people are descended from Adam, and Adam was made from mere dust" **(At-Tirmidhī, 4126)**; "God does not look at your forms or your wealth; rather, He looks at your deeds and hearts" **(Ibn Mājah, 4233)**.

00966552200985
All rights reserved

Only 144,000 of the Jewish men will enter Heaven (Paradise): **"And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel" (Revelation 7/4)**. The same thing is also mentioned in **Revelation 14/1-5**.	**"They say, 'None will enter Paradise but Jews and Christians.' These are their wishful fancies. Say to them, 'Produce your proof if what you say is true.' Not so! All who submit themselves completely to God and do good will find their reward with their Lord. They will have nothing to fear or to regret" (2/111-112)**.
The Lord commands the Jews in the Bible to engage in usurious transactions when dealing with the Gentiles but forbids them to do so when dealing with fellow Jews: **"To a foreigner you may charge interest, but to your brother you shall not charge interest" (Deuteronomy 23/20)**.	Engaging in usurious transactions is forbidden under any circumstances and regardless of whom one is dealing with. God says in the Qur'ān, **"God has made trade lawful and made usury unlawful" (2/275)**.
The flesh of animals that die of themselves is forbidden only to the Jews: **"You shall not eat anything that dies of itself; you may give it to the alien who is within your gates, that he may eat it, or you may sell it to a foreigner; for you are a holy people to the LORD your God" (Deuteronomy 14/21)**.	The flesh of animals that die of themselves is forbidden to all nations without exception: **"Forbidden to you is the flesh of animals that die of themselves, outpoured blood, the flesh of pigs and sacrificial animals over which any name other than God's is invoked, the flesh of animals that die of strangulation, those struck to death, those that fall to their death, those gored to death, those that are killed and partly eaten by a wild animal—unless any of these animals are slaughtered while still alive—and those that are sacrificed to other than God" (5/3)**.
Giving false testimony is forbidden only against Jewish neighbors, as the Ninth Commandment states: **"You shall not bear false witness against your neighbor" (Exodus 20/16)**; This means it is permissible to give false testimony against non-Jewish neighbors. This commandment is situated within the context of the covenant between God and the Israelites, and it is traditionally understood to have been delivered to the Jewish people by Moses on Mount Sinai. Some scholars argue that this commandment was primarily intended to govern the relationships and interactions among members of the Jewish community.	Bearing false witness is forbidden against everyone, and bearing true witness is required even if it is against oneself or against one's relatives, no matter how close they may be: **"Believers, uphold justice and bear true witness for the sake of God, even if it is against yourselves, your parents, or your close relatives. Be they rich or poor, God can best take care of both. Do not, then, follow your desires, lest you swerve from justice. If you distort your testimony or decline to give it, know that God is indeed aware of what you do" (4/135)**.

All rights reserved 00966532200985

00966552220900
All rights reserved

Concerning Women	
The Bible does the first woman injustice by claiming that she was the one who was deceived by Satan and was thus to blame for the original sin. Paul says, **"And Adam was not deceived, but the woman being deceived, fell into transgression" (1 Timothy 2/14)**; **"Sin began with a woman, and we must all die because of her" (Sirach 25/24–GNT)**.	The Qur'ān states that both Adam and his wife shared responsibility for the original sin, but then they turned to God and He forgave them: **"Satan tempted them both and made an evil suggestion to them to disobey God, and thus caused them to leave the state of bliss in which they had been" (2/36)**; **"They said, 'Our Lord, we have wronged ourselves; if You do not forgive us and have mercy upon us, we will surely be among the losers'" (7/23)**..
The Bible states that the labor pains women go through are due to the Lord's just punishment for Eve's original sin which, Paul claims, she alone was to blame for it: **"And Adam was not deceived, but the woman being deceived, fell into transgression" (1 Timothy 2/14)**. In **Genesis 3/16**, we read: **"To the woman He said: 'I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you.'"**	Pregnancy discomforts and the pain of childbirth entitle mothers in Islam to gratitude and appreciation far greater than that shown to fathers and gives precedence to honoring them over honoring fathers: **"We have enjoined man to show kindness to his parents. With much pain his mother bears him, and with much pain she brings him into the world" (46/15)**. A man asked the Prophet, "Of all people, who deserves my best treatment?" "Your mother," he replied. The man asked him two more times and each time he replied, "Your mother." The man asked again, "Then who?" He replied, "Then your father" **(Muslim, 6452)**.
The Bible deprives women of inheritance if there are male heirs: **"The daughters of Zelophehad… stood before Moses…, saying: 'Our father died in the wilderness; but he was not in the company of those who gathered together against the LORD, in company with Korah, but he died in his own sin; and he had no sons. Why should the name of our father be removed from among his family because he had no son? Give us a possession among our father's brothers.' So Moses brought their case before the LORD.**	Islam grants women their rights to inheritance whether or not there are male heirs: **"Men shall have a share in what parents and relatives leave behind, and women shall have a share in what parents and relatives leave behind, whether it is little or much. This is ordained by God" (4/7)**. In fact, a female inherits more than a male in 16 cases, while he inherits more than her in four cases only. She also receives a share of inheritance equal to his in numerous other cases, and in some other cases, she inherits everything while he does not inherit

And the LORD spoke to Moses, saying: 'The daughters of Zelophehad speak what is right; you shall surely give them a possession of inheritance among their father's brothers, and cause the inheritance of their father to pass to them. And you shall speak to the children of Israel, saying: 'If a man dies and has no son, then you shall cause his inheritance to pass to his daughter. and you shall speak to the children of Israel, saying: 'If a man dies and has no son, then you shall cause his inheritance to pass to his daughter" (Numbers 27/1-8). Even if they inherit when they have no male siblings, they may marry only within the family of their father's tribe **(Numbers 36/8-9)**.	anything at all, even though it is the groom who must pay the dowry to the bride, not the other way around, as is the case in many cultures around the world. **The Qur'ān** addresses men thus: **"Give the women you marry their dowries upon marriage graciously" (4/4)**. In Islam, it is generally the responsibility of a husband, father, or male family members to provide financial support to women in the family, such as daughters, mothers, sisters, and wives. If she has no male relatives, then it is the government's duty to support her. Besides, just as there are things that only women are forbidden to do, so, too, there are things that only men are forbidden to do, such as wearing gold and silk.
The Bible endangers women's lives by making them drink water mixed with dust from the floor of the tabernacle in order to exonerate themselves from their husbands' accusation of them of adultery: **"The priest shall take holy water in an earthen vessel, and take some of the dust that is on the floor of the tabernacle and put it into the water. Then the priest shall stand the woman before the LORD, uncover the woman's head, and put the offering for remembering in her hands, which is the grain offering of jealousy. And the priest shall have in his hand the bitter water that brings a curse. And the priest shall put her under oath, and say to the woman, 'If no man has lain with you, and if you have not gone astray to uncleanness while under your husband's authority, be free from this bitter water that brings a curse. But if you have gone astray while under your husband's authority, and if you have defiled yourself and some**	Islam stresses the importance of preserving women's dignity and honor. If a husband accuses his wife of adultery but without supportive evidence, it preserves the wife's right and does not readily accept his allegation, as she may be entirely innocent. In such a case, it does not require her to drink contaminated water to prove her innocence. Instead, it grants husband and wife an equal right to resort to mutual repudiation, in which case the husband swears four times that his accusation is true, followed by a fifth oath in which he invokes the wrath of God upon himself if he is lying. The wife may then neutralize this claim by responding with four oaths of her own, the fifth of which calls upon her the wrath of God if her husband is telling the truth. If she refuses to take the oath, she is presumed guilty of adultery, but if she takes the oath, she is declared innocent and permanently divorced from her husband. **The Qur'ān (24/4-9)** says: **"As for those who accuse chaste women of adultery and cannot produce four witnesses, flog them with eighty**

00966552200985
جميع الحقوق محفوظة
All rights reserved

00966552000
All rights reserved

man other than your husband has lain with you' — then the priest shall put the woman under the oath of the curse, and he shall say to the woman—'the LORD make you a curse and an oath among your people, when the LORD makes your thigh rot and your belly swell; and may this water that causes the curse go into your stomach, and make your belly swell and your thigh rot.' … And he shall make the woman drink the bitter water that brings a curse, and the water that brings the curse shall enter her to become bitter" (Numbers 5/17-24). Is, then, requiring women to drink water mixed with dust and not expecting them to fall ill to prove their innocence an extreme form of injustice and abuse?!	**stripes; and do not accept their testimony ever after; for they are indeed transgressors. Excepted are those who afterward repent and make amends; for God is All-Forgiving, All-Merciful. As for those who accuse their wives of adultery but have no witnesses except themselves, let each of them call God four times to witness that he is indeed telling the truth; and the fifth time, that God's curse be upon him if he is telling a lie. However, punishment is averted from her if she calls God four times to witness that he is indeed telling a lie; and the fifth time, that God's wrath be upon her if he is telling the truth" (24/4-9).** Women in sixteenth-century Europe definitely needed a religious text like this one to exonerate them, especially when they were accused without sufficient evidence of Satanic witchcraft and were, as a result, unjustly sentenced to death!
A man inherits his deceased brother's widow and marries her against her will :**"If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her" (Deuteronomy 25/5).** Matthew goes as far as to accuse Jesus Christ—In reply to a question the Sadducees, asked him—of wholeheartedly approving the marriage of a woman to her seven brothers after each one's death if they die childless, without showing any disapproval whatsoever to such a practice **(Matthew 22/23-30)**!	God Almighty forbids the faithful from marrying a woman off against her will to a relative of her deceased husband or to any other person, and from depriving her of her right to marriage: **"believers, it is unlawful for you to treat your deceased relatives' wives as inherited property by force, or oppress your wives to force them to give up a part of what you have given them to obtain a divorce unless they are found guilty of adultery. Treat them honorably and with kindness. If you dislike them, it may well be that you dislike a thing which God has meant for your own abundant good" (4/19).**
It deprives divorced women of their rights: **"… and whoever marries a woman who is divorced commits adultery" (Matthew 5/32).**	It protects women's rights, including their right to maintenance: **"Divorced women, too, shall have a right to| maintenance in a goodly manner: this is a duty incumbent on the God-fearing" (2/241).**

The Bible discriminates against women by stating that the impurity resulting from the delivery of a female is double that of the male: **"If a woman has conceived, and borne a male child, then she shall be unclean seven days… She shall then continue in the blood of her purification thirty-three days… But if she bears a female child, then she shall be unclean two weeks, as in her customary impurity, and she shall continue in the blood of her purification sixty-six days" (Leviticus 12/2-5)**. It forbids women from speaking in the church altogether: **"Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church" (1 Corinthians 14/34-35)**, and from teaching: **"And I do not permit a woman to teach or to have authority over a man, but to be in silence" (1 Timothy 2/12)**. A woman cannot make a vow without her husband's permission either: **"If indeed she takes a husband, while bound by her vows or by a rash utterance from her lips by which she bound herself… Every vow and every binding oath to afflict her soul, her husband may confirm it, or her husband may make it void" (Numbers 30/6-13)**.

The Bible also states that just as God is the head of Christ, a man is the head of a woman and that she is not the glory of God, while man is: **"But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God… For a man indeed** God Almighty says, **"The rights of the wives with regard to their husbands are equal to the husbands' rights with regard to them, according to what is just" (2/228)**; **"Allāh answered their prayers, saying, I will not let the deeds of any one of you go to waste, male or female; you are both the same in that respect" (3/195)**; **"But the believers who do good works, be they men or women, will enter Paradise. They will not suffer the least injustice" (4/124)**. Islam safeguards women's position and considers them among the signs of God: **"Among His Signs is that He has created spouses for you of your own kind so that you might find comfort and tranquility in them, and He has placed mutual affection and compassion between you" (30/21)**. Islam also considers them a divine gift: **"He gives daughters to whomever He wishes and sons to whomever He pleases" (42/49)**, and a delight to the eyes: **"Lord, grant us joy in our wives and children and make us a model for the righteous" (25/74)**. It regards female infanticide a foolish act and a monstrous sin and crime, considers the birth of baby girls 'good news' at which the Muslim home rejoice, and severely criticizes those who complain about having them born to them: **"When good news is brought to one of them, of the birth of a female child, his face darkens, and he is filled with suppressed anger. He hides away from people because of the contempt he feels for her and the grief that her birth has allegedly brought him, being at a loss as to what to do with her—whether to keep her despite the disgrace which he feels or bury her alive. Evil indeed is their judgment!" (16/58-59)**.

All rights reserved 00966552200985

00966552209985
All rights reserved
جميع الحقوق محفوظة

ought not to cover his head, since he is the image and glory of God; but woman is the glory of man… Nor was man created for the woman, but woman for the man" (1 Corinthians 11/3-9). It also commands women to submit themselves completely to their husbands as they do to the Lord, even though total submission must be shown only to God! In **Ephesians 5/22-24 (ESV)**, we read, **"Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands."**

The Bible allows men to sell their daughters: **"And if a man sells his daughter to be a female slave, she shall not go out as the male slaves do" (Exodus 21/7)**. In **Ecclesiastes 7/28**, we read, **"One man among a thousand I have found, but a woman among all these I have not found."** The Bible also claims that women are 'wickedness': **"there was a woman sitting inside the basket. 'This is wickedness,' he said" (Zechariah 5/7-8–BSB)** and **"more bitter than death" (Ecclesiastes 7/26)**. In **Sirach 25/13-26 (GNT)**, we read, **"No troubles are as serious as the troubles that women cause… No poison is deadlier than the poison of a snake, and no anger is deadlier than the anger of a woman. I would rather live in the same house with a lion or a dragon than with a bad wife. When a wife is in a bad mood, her expression changes until she looks like an angry bear… Compared**

God enjoins husbands to provide decent accommodation for their wives within the limits of their financial capacity: **"Let them live where you live, according to your means" (65/6)**, and to treat them honorably and kindly: **"Treat them honorably and with kindness. If you dislike them, it may well be that you dislike a thing which God has meant for your own abundant good" (4/19)**. Islam stresses that the relationship between a man and a woman should be based on a solemn contract by which he pledges himself to fulfil his duties toward her, including maintenance and care: **"They have received a solemn pledge from you" (4/21)**. God addresses them equally in the Qur'ān: **"For all men and women who have submitted themselves to Allāh, who believe in Allāh, who obey Allāh, who are true to their faith and word, who exercise patience, who fear Allāh and humble themselves before Him, who give in charity, who fast, who guard their chastity and who remember Allāh much—for them all Allāh has prepared forgiveness and an immense reward" (33/35)**; **"Those who abuse and affront believing men and women without their having done any wrong bear the guilt of calumny and a manifest sin" (33/58)**. Men and women are entitled to the same reward and have the same rights and duties except in matters pertaining specifically to each of them. Prophet Muḥammad, peace be upon him, said, "Women are the twin halves of men" **(At-Tirmidhī, 113)**. In fact, women are mentioned 24 times in the Qur'ān, just as men are. Islam gives precedence to honoring mothers over honoring fathers: A man once asked Prophet Muḥammad, peace be upon him,

with the troubles caused by a woman, any other trouble looks small. May such women suffer the fate of sinners! A quiet man living with a nagging wife is like an old man climbing up a sandy hill… Sin began with a woman, and we must all die because of her. Don't let a bad wife have her way, any more than you would allow water to leak from your cistern… If she won't do as you tell her, divorce her." We also read in **Sirach 42/13-14 (GNT)**, **"Women hurt other women just as moths damage clothing. A man's wickedness is better than a woman's goodness; women bring shame and disgrace."** The Bible commands that pregnant women be ripped open: **"Their infants shall be dashed in pieces, and their women with child ripped open" (Hosea 13/16)**; deprives them of their innate right to marriage by encouraging men to eliminate or at least diminish sex drive through castration to serve God: **"there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept it, let him accept it" (Matthew 19/12)**. **Deuteronomy 21/10-14** instructs that a female war captive must be humiliated and have her head shaved off before someone marries her. The Bible calls her a heifer: **"And he said to them: 'If you had not plowed with my heifer, you would not have solved my riddle!'" (Judges 14/18)**, and a cow: **"Hear this word, you cows of Bashan, who are on the mountain of Samaria" (Amos 4/1)**.

"Of all people, who deserves my best treatment?" "Your mother," he replied. The man asked, "Then who?" The Prophet again said, "Your mother." The man further asked, "Then who?" The Prophet replied, "Your mother." The man asked again, "Then who?" He replied, "Then your father" **(Muslim, 6452)**. Taking good care of mothers paves the way to Paradise. The Prophet said to a man who consulted him about going into battle to fight while he had a mother, "Serve her and take good of her instead, for Paradise lies beneath her feet" **(An-Nasā'ī, 3106)**. The Prophet would urge people to love daughters and not hate them: "Do not hate daughters, for they are the affable ones that keep you amused and the dear ones" **(Aḥmad, 16922)**. To those who have daughters, he announced the following good news: "Whoever has two daughters or two sisters and treats them well as long as they are with him will be together with me in Paradise like these two," raising his index and middle finger by way of illustration" **(Ibn Abī Shaybah, 21179)**. He also said, "If anyone has a daughter born to him and he does not bury her alive and does not humiliate her or favor his sons over her, Allāh will admit him into Paradise because of her" **(Aḥmad, 1966)**. Those who take good care of widows will have their status raised highly: "A person who looks after a widow or a poor person will have rewards similar to someone who fights for God's cause or someone who performs optional prayers all night and fasts all day" **(Muslim, 7417)**.

All rights reserved 00966552200985

00966552200
All rights reserved

Concerning the Rights of Parents and Relatives

The Bible falsely accuses Jesus, peace be upon him, of calling others to hate and disobey their parents: **"If anyone comes to me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be my disciple" (Luke 14/26)**.

It falsely accuses him of affronting his own mother by rudely saying to her, **"Woman, what does your concern have to do with me?" (John 2/4)**, using the same word "Woman!" when he addressed the adulterous woman who was brought before him **(John 8/10)**!

It falsely accuses him of treating her with contempt in front of the multitudes, saying that she did not do the will of God (Far be it from her to be as such!): **While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him. Then one said to him, 'Look, your mother and your brothers are standing outside, seeking to speak with you.' But he answered and said to the one who told him, 'Who is my mother and who are my brothers?' And he stretched out his hand toward his disciples and said, 'Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother'" (Matthew 12/46-50)**.

It also accuses him of enjoining children not to bury their dead parents: **"Then another of his disciples said to him, 'Lord, let me first go and bury my father.' But Jesus said to him, 'Follow me, and let the dead bury their own dead'" (Matthew 8/21-22)**!

The Qur'ān considers the virtue of honoring one's parents as a matter of the utmost importance and mentions it side by side with worshipping God alone, which is the greatest divine command of all: **"Your Lord has commanded that you worship none but Him and that you show kindness to your parents. If either or both of them attain old age in your care, say no word of contempt to them, nor rebuke them; but always speak gently to them. Behave humbly toward them, out of mercy and pray, 'Lord, show mercy to them for having patiently cared for me and looked after me when I was small'" (17/23-24)**. It enjoins treating parents kindly even if they press one to associate partners with God, which is the most monstrous sin in God's sight: **"We have enjoined man to show kindness to his parents; his mother bears him in hardship upon hardship, and his weaning takes two years: Give thanks to Me and to your parents; to Me is the ultimate return. If they press you to associate something with Me about which you have no knowledge, do not obey them; but even then be kind to them in this world. Then to Me will be the ultimate return of you and I will inform you all about your deeds" (31/14-15)**. It considers showing disobedience to them one of the gravest of the major sins, second only to that of associating partners with God. The Prophet asked his companions three times, "Shall I inform you of the gravest of the major sins?" "Yes," they replied. Then he said, "Associating partners with God and showing disobedience to parents" **(Al-Bukhārī, 2602)**. A man once came to him and said, "I have come to make you a pledge that I will migrate although I have left my parents in tears." The Prophet said, "Go back to them and make them laugh as you made them cry" **(Aḥmad, 6474)**.

Even when the Bible commands honoring parents, it restricts the reward for doing so only to this world: **"Honor your father and mother. Then you will live a long, full life in the land the LORD your God is giving you" (Exodus 20/12-NLT)**. The punishment for cursing parents, which is the death penalty according to the Bible, is confined only to this world: **"For God commanded, saying, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.'" (Matthew 15/4)**; **"If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, when they have chastened him, will not heed them, then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city. And they shall say to the elders of his city, 'This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.' Then all the men of his city shall stone him to death with stones; so you shall put away the evil from among you, and all Israel shall hear and fear" (Deuteronomy 21/18-21)**.	Reward or punishment for upholding or severing the bonds of kinship (particularly being dutiful or otherwise to parents) take place both in this world and the next. The Prophet said, "Anyone who wants to have his provision expanded and his term of life prolonged should maintain ties of kinship" **(Muslim, 6476)**. In addition to this reward in this life, there is yet another reward in the life to come. The Qur'ān says, **"We have enjoined man to show kindness to his parents. With much pain his mother bears him, and with much pain she brings him into the world. His bearing and weaning period is thirty months. At length, when he attains full strength and reaches forty years, he prays, 'Inspire me, Lord, to give thanks for the favors You have bestowed on me and on my parents, and to do good deeds that You will accept from me. Make my offspring righteous. To You I turn, and to Your will I totally submit.' These are the ones whose good deeds We will accept and whose evil deeds We will overlook. They will be among the dwellers of Paradise, in fulfilment of the true promise they have been given" (46/15-16)**. The Prophet, peace be upon him, warned, "There is no wrong action more likely to bring punishment in this world in addition to what is stored up in the next world than oppression and severing ties of kinship" **(Muslim, 2560)**.
The Bible falsely claims that Jesus' mission was to turn close relatives against one another and make family members hate one another: **"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's enemies will be those of his own household" (Matthew 10/34-36)**.	Islam enjoins its adherents to maintain bonds of kinship and sternly warns against severing them. The Among the qualities of those endowed with insight and benefit from the Qur'ān, God mentions that they **"maintain whatever ties God has ordered to be maintained" (13/21)**. The Prophet also said, "Those who sever ties of kinship will not enter Paradise" **(Muslim, 6473)**.

جميع الحقوق محفوظة All rights reserved 00966552200985

009665522[illegible]
All rights reserved

Concerning the First Sin Ever Committed against God	
The Bible asserts that the first sin committed against God was seeking knowledge! Adam and Eve allegedly sinned against God simply because they ate from **"the tree of the knowledge of good and evil" (Genesis 2/9)** in their attempt to gain knowledge and wisdom. This serves to convey the dangerous message that seeking knowledge is a crime, which can have serious real-world consequences!	The Qur'ān mentions that the first sin committed against God was racism, which arose out of Satan's contempt for Adam, making him proudly refuse to obey God's command to prostrate to him, disdainfully saying, **"I am better than him! You created me from fire, but You only created him from clay" (7/12)**. Humanity badly needs to follow the teachings of Islam which vehemently condemns racism and promotes equality among all individuals.
Concerning Wisdom and Knowledge	
"And the LORD God commanded the man, saying, 'Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die'" (Genesis 2/16-17). "For in much wisdom is much grief, and he who increases knowledge increases sorrow" (Ecclesiastes 1/18); "What happens to fools is going to happen to me, too. So what have I gained from being so wise?" (Ecclesiastes 2/15–GNT); "The scripture says, 'I will destroy the wisdom of the wise and set aside the understanding of the scholars'" (1 Corinthians 1/19–GNT); "For God has chosen the foolish of the world to shame the wise" (1 Corinthians 1/27–ABPE); "it pleased God through the foolishness of the message preached to save those who believe" (1 Corinthians 1/21).	**"Say, 'My Lord, increase my knowledge'" (20/114); "God will raise to high ranks those of you who believe and those endowed with knowledge. God is aware of what you do" (58/11); "He grants wisdom to whomsoever He wills; those who receive the gift of wisdom have been granted abundant good." (2/269); "Of all His servants, only those endowed with knowledge of God stand truly in awe of Him" (35/28)**. Knowledge of good and evil is a religious duty and preventing people from acquiring such knowledge is a crime. The Qur'ān says, **"As for those who hide the clear proofs and the guidance We have revealed to mankind after We had proclaimed them in the Book, these God will exclude from His mercy, and all creation will invoke God to exclude them from His grace" (2/159)**.

Concerning Keenness to Show People the Truth to Attain Salvation	
The Bible accuses Jesus of deliberately deceiving other than his disciples by using parables so that they would not understand anything and thus not repent to have their sins forgiven. Far be it from Jesus Christ, peace be upon him, to do so! The author of Mark claims that he said to them, **"To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables, so that 'Seeing they may see and not perceive, and hearing they may hear and not understand; lest they should turn, and their sins be forgiven them'" (Mark 4/11-12).**	The Qur'ān stresses the Prophet's keenness to guide people to the truth: **"Do not destroy yourself with grief if they turn away from you, do not believe in this Qur'ān and stubbornly refuse to follow its teachings" (18/6); "Perhaps you will fret yourself to death on account of their unbelief" (26/3); "Do not, therefore, destroy yourself, with grief for these unbelievers because of their having strayed from the truth. God knows what they do" (35/8). "Do not be saddened by those who rush headlong into unbelief" (3/176).**
Concerning the Preservation of the Holy Scriptures	
The Bible is shrouded in uncertainty and suffers from serious shortcomings: **"If it is well written and to the point, that is what I wanted; if it is <u>poorly done and mediocre</u>, that is the best I could do" (2 Maccabees 15/38-NABRE).**	In the very first chapter of the Qur'ān, following the Opening Chapter, God forcefully makes this categorical assertion: **"This is the [Divine] Book. There is no doubt about it—a guide for the righteous" (2/2).**
Humans have been entrusted to safeguard it, but they have failed to do so: **"First of all, the Jews were entrusted with the whole revelation of God. True, some of them were unfaithful" (Romans 3/2-3-NLT).**	God has taken it upon Himself to guard it and protect it against all forms of corruption: **"It is We Who have sent down the Reminder (i.e., the Qur'ān) and We Who will preserve it" (15/9).**
<u>Explicit Corruption:</u> **"How can you say, 'We are wise, and the law of the LORD is with us?' Look, the false pen of the scribe certainly works falsehood" (Jeremiah 8/8); "And the oracle of the LORD you shall mention no more. For every man's word shall be his oracle, for you have**	**<u>Explicit Preservation:</u>** **"This Qur'ān is indeed a sublime and mighty book that none can possibly produce its like or refute its compelling arguments. Falsehood cannot approach it from any direction at all. It is a revelation from the All-Wise, the All-Praiseworthy God" (41/41-42); "This Qur'ān could not**

00966532200985
جميع الحقوق محفوظة
All rights reserved

perverted the words of the living God, the LORD of hosts, our God" (Jeremiah 23/36); "And in vain they worship Me, teaching as doctrines the commandments of men" (Matthew 15/9; Mark 7/7); "you who received the law as delivered by angels and did not keep it" (Acts 7/53-ESV); "For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner?" (Romans 3/7); "And they say, 'Who is seeing us? And who is knowing us?' Your perversion!" (Isaiah 29/15-16 – LSV); "What can mere mortals do to me? All day long they twist my words" (Psalm 56/4-5–NIV); "They see false visions and speak lying divinations. They claim, 'Thus declares the LORD,' when the LORD did not send them; yet they wait for the fulfillment of their message. Haven't you seen a false vision and spoken a lying divination when you proclaim, 'Thus declares the LORD,' even though I have not spoken?" (Ezekiel 13/6-7); "For they prophesy falsely to you in My name; I have not sent them, says the LORD" (Jeremiah 29/9). Thus, the previous divinely revealed scriptures were abrogated, underwent considerable changes and distortions, and were only for the people to whom they were sent.	**possibly have been produced by anyone other than Allah. It is a confirmation of the scriptures which were revealed before it and a detailed explanation of the laws and religious duties prescribed for mankind. There is no doubt, therefore, that it is from the Lord of all the worlds" (10/37); "Will they not ponder on the Qur'ān? Had it been from other than Allāh, they would have surely found in it many contradictions" (4/82); "It is for Us to gather this Qur'ān in your heart [Prophet] by having you memorize it, and to enable you to recite it after that. Therefore, if [Gabriel] recites the Qur'ān to you, listen attentively to his recitation until he is finished, then recite it as he has recited it to you. Then afterward it is for Us to make its meaning clear to you" (75/17-19).** The following verse warns Prophet Muḥammad in strong terms and even threaten him with death if he were to fabricate any saying in the name of God—but only hypothetically, as he would never even think of doing so: **"Had he falsely attributed some statements to Us, We would have seized him by the right hand; then We would have cut off his aorta, and none of you could have saved him" (69/44-47).** The Qur'ān abrogated all the divinely revealed scriptures before it, is free from the distortions and perversions they have undergone, and is a divine message to all nations.
German biblical scholar Robert Kehl-Zeller says, "No other book has ever undergone as many changes, errors and corruptions as the Bible has." Robert Kehl-Zeller, *Die Wahrheit über die Bibel* "The Truth about the Bible" (Langenthal, Switzerland: Gesellschaft für echten religiösen Pluralismus, 1980), p. 8.	In stark contrast to this, Scottish Orientalist Sir William Muir says, "There is probably no other book in the world which has remained twelve [now over fourteen] centuries with so pure a text." Sir William Muir, *The Life of Mahomet*, Vol. I (London: Smith, Elder & Co., 1861), pp. xiv-xv.

Concerning the Perfect Religion	
"For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away" (1 Corinthians 13/9-10).	**"This day I have perfected your religion for you and have completed My favor to you and have chosen for you Islam as your religion" (5/3)**.
Concerning Forgiveness and Intercession	
The Bible grants humans the right to forgive sins. It claims that Jesus breathed on the disciples, explaining that action as being their reception of the Holy Spirit, and said to them, **"Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained'" (John 20/22-23)**.	According to Islam, God alone can forgive sins: **"… no one can forgive sins except God" (3/135)**. All supplications are to be directed to Him alone and forgiveness is to be sought from Him directly without applying for the intervention of anyone else: **"If My servants ask you [Prophet] about Me, tell them that I am near. I answer the prayer of those who call upon Me. Let them, then, obey Me and believe in Me so that they may be rightly guided" (2/186)**.
Concerning Wealth	
The Bible claims that the rich will not enter the kingdom of God—the eternal heavenly kingdom or Paradise: **"And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Matthew 19/24)**. It obliquely suggests that Ananias and his wife, Sapphira, whose dreadful case is recorded in Acts of the Apostles Chapter 5, should have donated all the money they possessed to the apostles and should not have saved anything for themselves. Had they done so, they would not have been punished by sudden death **(Acts 5/1-11)**!	Wealth will not prevent a person from entering Paradise as long as he gives the poor and needy their due from it as God commands him to do: **"Seek, with what God has given you, the home of the hereafter [by giving to charity], without forgetting your share of lawful worldly enjoyment. Be good to others as God has been good to you" (28/77)**; **"Ask [them, Prophet], 'Who has forbidden the adornments and lawful provisions God has brought forth for His servants?' Say, 'They are for the enjoyment of the believers in this worldly life, but they will be theirs alone on Resurrection Day." (7/32)**.

00966532200985
All rights reserved

00966552200838
All rights reserved

Concerning Freedom of Religion and Belief	
"Then many of the people of the land became Jews, because fear of the Jews fell upon them" (Esther 8/17); "and whoever would not seek the LORD God of Israel was to be put to death, whether small or great, whether man or woman" (2 Chronicles 15/13).	**"There is no compulsion in religion. Truth stands out clear from falsehood" (2/256); "Had your Lord so willed, all people on earth would have believed. Would you, then, compel people to believe?" (10/99); "Say, 'This is the truth from your Lord, so let him who wills, believe in it, and let him who wills, reject it'" (18/29).**
Concerning Terrorism	
The Bible enjoins the commission of acts of genocide and mass murder against innocent people **"But of the cities of these peoples which the LORD your God gives you as an inheritance, you shall let nothing that breathes remain alive, but you shall utterly destroy them: the Hittite and the Amorite and the Canaanite and the Perizzite and the Hivite and the Jebusite, just as the LORD your God has commanded you" (Deuteronomy 20/16-17); "The descendants of Esau dispossessed them and destroyed them… the hand of the LORD was against them, to destroy them from the midst of the camp until they were consumed… a people as great and numerous and tall as the Anakim. But the LORD destroyed them before them, and they dispossessed them and dwelt in their place… And the LORD our God delivered him over to us; so we defeated him, his sons, and all his people. We took all his cities at that time, and we utterly destroyed the men, women, and little ones of every city; we left none remaining" (Deuteronomy 2/12-34);**	Islam vehemently forbids all forms of oppression, aggression, and terrorizing innocent people, regardless of their religious beliefs and ideological affiliations. God says in the Qur'ān, **"Commit no aggression. God does not love the aggressors" (2/190).** It sternly warns against killing innocent people. The following Qur'ānic verse is unparalleled in any other religion to the effect that whoever kills a human being **"will be regarded as having killed all mankind, and whoever saves a human life will be regarded as having saved all mankind" (5/32).** Islam calls on its followers to display a high degree of benevolent feeling toward those who do not fight Muslims because of their faith: **"God does not forbid you, believers, to deal kindly and fairly with those who have neither fought you because of your religion nor driven you from your homes. God loves those who act justly" (60/8).**

"And we utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women, and children of every city" (Deuteronomy 3/6); **"And the LORD spoke to Moses, saying: 'Take vengeance on the Midianites for the children of Israel.' … And they warred against the Midianites, just as the LORD commanded Moses, and they killed all the males… They also burned with fire all the cities where they dwelt, and all their forts… Now therefore, kill every male among the little ones, and kill every woman who has known a man intimately. But keep alive for yourselves all the young girls who have not known a man intimately" (Numbers 31/1-18)**. The Bible claims that Joshua said to the Israelites, **"Shout, for the LORD has given you the city! … But all the silver and gold, and vessels of bronze and iron, are consecrated to the LORD; they shall come into the treasury of the LORD.'… Then the people went up into the city… And they utterly destroyed all that was in the city, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword… they burned the city and all that was in it with fire" (Joshua 6/16-24)**. The Bible contains many authoritative texts that sanction violence, killing, and bloodshed and give divine approval to acts of war and genocide, which only incite people to acts of violence and carnage. In **Joshua 11/11-12**, we read, **"And they struck all the people who were in it with the edge of the sword, utterly destroying them. There was none left breathing. Then he burned**

The Qur'ān unequivocally urges Muslims to show tolerance toward others: **"Even if you stretch forth your hand toward me to kill me, I will never stretch out my hand toward you to kill you; for I fear God, the Lord of all the worlds" (5/28)**. It also sternly warns against taking the life of believers: **"If anyone deliberately kills another believer, his punishment will be Hell, to abide there for a very long time; God will also be angry with him, will exclude him from His mercy and will prepare for him a terrible punishment" (4/93)**. This punishment is to be meted out to anyone guilty of killing a monotheist believer at any time and place, whether he was a follower of Noah, a follower of Moses, a follower of Jesus, a follower of Muḥammad, or a follower of any other prophet sent by God. Islam also forbids the unlawful taking of human life, regardless of people's religion. The Qur'ān says, **"Do not kill any person whose life He has forbidden to be taken" (6/151)**.

Not only that, God reveals the sheer enormity of the sin of taking human life unlawfully by mentioning it side by side with ascribing partners to Him, which is a sin He never forgives unless those who commit it sincerely repent of it: **"[The true servants of the All-Compassionate are] those who do not worship other gods besides Him, do not kill any person whose life He has forbidden to be taken except in the course of justice and through due process of law, and do not commit unlawful sexual intercourse.**

All rights reserved 0096555220985

00966552088 All rights reserved

Hazor with fire. So all the cities of those kings, and all their kings, Joshua took and struck with the edge of the sword. He utterly destroyed them, as Moses the servant of the LORD had commanded." **Jeremiah 48/10** states, **"And cursed is he who keeps back his sword from blood."** In **Deuteronomy 13/12-16**, we read, **"If you hear someone in one of your cities, which the LORD your God gives you to dwell in, saying, 'Corrupt men have gone out from among you and enticed the inhabitants of their city, saying, "Let us go and serve other gods"' —which you have not known—then you shall inquire, search out, and ask diligently. And if it is indeed true and certain that such an abomination was committed among you, you shall surely strike the inhabitants of that city with the edge of the sword, utterly destroying it, all that is in it and its livestock—with the edge of the sword. And you shall gather all its plunder into the middle of the street, and completely burn with fire the city and all its plunder, for the LORD your God. It shall be a heap forever; it shall not be built again."**

Paul, to whom, together with his disciples, most of the books of the New Testament are attributed, is in favor of such genocidal acts and considers human and animal oppression and the destruction of the environment to be acts of righteousness and a sign of true faith! In his epistle to the Hebrews, he says about those who allegedly committed such acts (although Muslims believe they bear no guilt of the appalling atrocities falsely attributed to them), **Whoever does that will face severe punishment. Their punishment will be multiplied on the Day of Judgment, and they will remain in it eternally in disgrace, except those who repent, believe and do righteous deeds; in that case, God will replace their evil deeds with good ones, for God is All-Forgiving, All-Merciful" (25/68-70)**.

Prophet Muḥammad, peace be upon him, said, "A believer will continue to find ample scope in his religion as long as he does not kill anyone unlawfully" **(Al-Bukhārī, 6862)**. Islam stresses that true Muslims are those who do not harm other people regardless of their religion. The Prophet, peace be upon him, said, "A true Muslim is one from the harm of whose tongue and hand people are safe, and a true believer is one with whom people trust their lives and property" **(An-Nasā'ī, 4979)**. He also said, "If anyone points a weapon toward his brother, the angels will invoke God's curse upon him even if he is his real brother so long as he does not abandon pointing it" **(Muslim, 6618)**.

Due to the enormity of the sin of taking human life, the Prophet, peace be upon him, warned, "The first cases to be decided among people on the Day of Resurrection will be those involving bloodshed" **(Muslim, 4335)**. Just as Islam generally forbids killing non-Muslims, so too it vehemently forbids killing non-Muslims who are granted the pledge of protection by Muslims and criminalize such act. The Prophet, peace be upon him, said, "Whoever kills a person who is granted the pledge of protection by Muslims will not smell

"through faith subdued kingdoms, worked righteousness" (Hebrews 11/33)! Luke goes as far as to claim that Jesus called for killing his enemies simply because they rejected him as king over them. **"But those my enemies, who would not that I should reign over them, bring here, and slay them before me" (Luke 19/27)**. It is further alleged that Jesus not only killed his enemies but also said awful things, such as **"I did not come to bring peace but a sword" (Matthew 10/34)**, and **"I came to send fire on the earth, and how I wish it were already kindled!... Do you suppose that I came to give peace on earth? I tell you, not at all, but rather division" (Luke 12/49, 51)**. He is also falsely accused of killing children, claiming that he said, **"I will kill her children with death" (Revelation 2/23)**. Far be it from Jesus, peace be upon him, to behave in such a manner!	the fragrance of Paradise even though its fragrance may be smelt at a distance of a forty years' journey" **(Al-Bukhārī, 3097)**. Islam not only requires its adherents to refrain from harming others but also expects them to be kind to people and to spare them harm altogether—an act which it considers to be one of the means of attaining divine forgiveness. The Prophet, peace be upon him, once mentioned that while a man was walking along a road, he found a thorny branch of a tree lying on it. He removed it, and so God approved this action of his and forgave him **(Al-Bukhārī, 644)**. It is noteworthy that the word "peace" and its derivatives appears in the Qur'ān 140 times, whereas the word "battle" with all its derivatives appears only 6 times. Also, the word "sword" is mentioned 406 times in the Bible, while it does not appear even once in the Qur'ān, nor does any of its synonyms appear even once in it. Which of the two religions, then, was spread by the sword?!
The Bible states that God enjoins the faithful to show no compassion even for children, women, and the elderly, and that He commands them to kill them all, dash them to death, and rip open pregnant women: **"Now go and attack Amalek, and utterly destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey" (1 Samuel 15/3)**; **"Go and strike the inhabitants of Jabesh Gilead with the edge of the sword, including the women and children" (Judges 21/10)**; **"Their children also will be dashed to pieces before their eyes.**	Contrary to the teachings of the Bible, Islam has prescribed Jihad to defend the weak and vulnerable, such as women and children, and not to kill them and dash them to death: **"How should you not fight for the cause of God, and for the helpless old men, women, and children?" (4/75)**. The first caliph Abū Bakr, who faithfully followed the Prophet's advice regarding human rights—particularly the rights of children, women, and the elderly—as well as environmental and animal rights, even in the most difficult circumstances, once advised his soldiers before dispatching them to the front, saying, "Do not betray anyone, do not

All rights reserved 9960532200985

Their houses will be plundered and their wives ravished" (Isaiah 13/16); **"Samaria is held guilty, for she has rebelled against her God. They shall fall by the sword, their infants shall be dashed in pieces, and their women with child ripped open" (Hosea 13/16)**; **"Happy the one who takes and dashes your little ones against the rock!" (Psalm 137/9)**.

It also accuses God's Prophet Elisha of cursing in the name of the Lord a group of small boys who made fun of him, calling him 'baldhead'. Thereupon God sent against them two bears that came out of the woods and tore to pieces forty-two of them! In **2 Kings 2/23-24**, we read: **"Then he went up from there to Bethel; and as he was going up the road, some youths came from the city and mocked him, and said to him, 'Go up, you baldhead! Go up, you baldhead!' So he turned around and looked at them, and pronounced a curse on them in the name of the LORD. And two female bears came out of the woods and mauled forty-two of the youths."**



embezzle any part of the booty, do not practice treachery or mutilation. Do not kill children, old men, and women. Do not uproot or burn palm trees or cut down fruitful trees. Do not slaughter any sheep, cattle, or camels except for food. You will come across some people who have devoted themselves to worship in monasteries; leave them alone to do what they have dedicated their lives to doing" (Aṭ-Ṭabarī, *History of Nations and Kings*, p. 963). The Qur'ān has elevated the status of the innocent infant girls who are buried alive by listing the accountability for the crime committed against them among the great events which will overwhelm the universe in total upheaval on Resurrection Day: **"When the sun is darkened, when the stars fall and disperse, when the mountains are blown away, when pregnant she-camels are left untended, when the wild beasts are gathered together, when the seas are set ablaze, when souls are reunited with their bodies, when the baby girls who were buried alive are asked for what crime they were killed" (81/1-9)**. Even today the crime of female infanticide continues to be committed. In countries where the one-child-per family policy is implemented, the fetus is often killed if the ultrasound scan performed for fetal gender identifies the fetus as a girl. Estimates indicate that 46 million pregnancies are voluntarily terminated worldwide each year. Islam strictly forbids killing and even abortion and prescribes the payment of blood money even if the killer is the mother herself.

Concerning Children's Right to Life	
The Bible contains verses that relate to cannibalistic activity, showing parents killing and even eating their children because of hunger, without disapproving or forbidding such repulsive acts, which only serves to justify killing children, especially females, for fear of poverty and in times of economic crisis: **"You shall eat the fruit of your own body, the flesh of your sons and your daughters whom the Lord your God has given you, in the siege and desperate straits in which your enemy shall distress you… he will not give any of them the flesh of his children whom he will eat, because he has nothing left in the siege and desperate straits in which your enemy shall distress you at all your gates… her placenta which comes out from between her feet and her children whom she bears; for she will eat them secretly for lack of everything in the siege and desperate straits in which your enemy shall distress you at all your gates" (Deuteronomy 28/53-57); "Then, as the king of Israel was passing by on the wall, a woman cried out to him, saying, 'Help, my lord, O king!'… the king said to her, 'What is troubling you?' And she answered, 'This woman said to me, "Give your son, that we may eat him today, and we will eat my son tomorrow." So we boiled my son, and ate him. And I said to her on the next day, "Give your son, that we may eat him"; but she has hidden her son'" (2 Kings 6/26-29).**	The Qur'ān strongly defends the right of children to life and forbids killing them for fear of poverty: **"Do not kill your children for fear of poverty. We will provide for them and for you. To kill them is a grievous sin" (17/31); "Say, 'Come, I will tell you what your Lord has forbidden you: Do not worship anyone besides Him; do not fail to honor your parents; do not to kill your children because of poverty, for it is We who provide sustenance for them as well as for you; do not commit shameful, abominable acts, whether openly or in secret; do not kill any person whose life He has forbidden to be taken except in the course of justice and through due process of law. This has He enjoined upon you so that you may comprehend His commands and follow them" (6/151); "Prophet, if believing women come to you and pledge themselves not to worship anyone but Allāh, nor steal, nor commit adultery, nor kill their children for fear of poverty or otherwise, nor falsely attribute illegitimate children to their husbands, nor disobey you in whatever you command them to do or desist from doing, then accept their pledge as long as they have solemnly promised to observe its terms; and pray to Allāh to forgive them. Allāh is All-Forgiving, All-Merciful" (60/12); "Losers indeed are those who, out of sheer ignorance and foolishness, kill their own children" (6/140).**

00966552200985 All rights reserved

Concerning Human Honor and Dignity	
"I said in my heart, 'Concerning the condition of the sons of men, God tests them, that they may see that <u>they themselves are like animals</u>.' For what happens to the sons of men also happens to animals; one thing befalls them: as one dies, so dies the other. Surely, they all have one breath; <u>man has no advantage over animals</u>, for all is vanity" (Ecclesiastes 3/18-19); **"How much less man, who is a maggot, and a son of man, who is a worm?" (Job 25/6)** **"This is the law when a man dies in a tent: All who come into the tent and all who are in the tent shall be unclean seven days" (Numbers 19/14)!** 	**"We have bestowed bounties on Adam's descendants, carried them by land and sea, provided them with wholesome things and greatly exalted them above a great many of Our creatures" (17/70); "Your Lord said to the angels 'I am about to create a human being from clay. When <u>I have formed him and had a spirit of My Own creation breathed into him</u>, <u>prostrate yourselves before him</u>.' All the angels prostrated themselves, except Satan who was too proud and became an unbeliever. 'Satan,' Allāh said, 'what prevented you from prostrating yourself before <u>Adam whom I have created with My own hands</u>? Are you too proud, or do you think yourself superior?'" (38/71-75).** Prostrating to the ground, as a mode of expressing respect but not as an act of worship, was permitted in the laws of God's previous prophets **(Genesis 19/1; Genesis 33/3; Exodus 18/7)**, a practice which was only abrogated and forbidden in the final divine message—Islam, which epitomizes the highest and purest form of monotheism. Indeed, Islam forbids even mere bowing to fellow human beings: "Messenger of God," a man asked the Prophet, "when a man meets a brother or a friend of his, can he bow down to him?" "No," he said **(At-Tirmidhī, 2800)**.

The Bible alleges that God disdained Adam and his wife when they disobeyed Him by eating from the tree of knowledge and punished them by banishing them from Paradise besides inflicting other punishments on them. He also threatened them and cursed the ground because of their sin **(Genesis 3/16-19)**! They remained guilty of such a sin, and so did their descendants who inherited the fallen sinful nature until Christ came thousands of years later to be crucified as an atonement for such a sin (!) **Romans 5/12** and **Titus 2/14**.	According to the Qur'ān, the descent of Adam and his wife from Paradise onto earth was a form of honor for them to fulfill the duty of vicegerency on earth, with their descendants succeeding one another to develop it, and not as a punishment for their sin, as God had already forgiven them before sending them out of it: **"Your Lord said to the angels, 'I am appointing a vicegerent on earth.' They said, 'Will You appoint on it someone who would spread corruption and shed blood, whereas we celebrate Your praises and extol Your holiness?' He said, 'I surely know what you do not know'" (2/30)**.
"But vain man is void of understanding, yea, man is born as a wild ass's colt" (Job 11/12-ASV).	**"We have created man in the best form and of the finest stature" (95/4)**; **"O man, what has lured you away from your Gracious Lord who has formed you and proportioned you, and put you together in whatever form He willed?" (82/6-8)**.
The Bible claims that every human being is born guilty of a sin he has not committed (Original Sin), as a result of Adam's sin of eating from 'the tree of knowledge', as in **Genesis 2/16-17**, **"And the LORD God commanded the man, saying, 'Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die'"**, and **Genesis 3/6**, **"So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate."** Paul claims that Adam's sin harmed all his descendants: **"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned" (Romans 5/12)**.	According to the Qur'ān, every human being is born with an innate tendency to believe in his Creator and submit to His will: **"So stand firm in your devotion to the pure faith—the natural predisposition God has instilled in humankind. There is no changing God's creation. That is the right religion" (30/30)**. God said in a sacred *ḥadīth*, "I have created all My slaves pure monotheists, but then it is the devils that turn them away from the right religion, forbidding them what I have permitted them and commanding them to worship besides Me what I do not sanction" **(Muslim, 7156)**. The Prophet said, "Every child is born with a natural tendency to submit to God (which is what the word 'Muslim' means in Arabic), but then his parents make him Jewish, Christian, or Zoroastrian" **(Al-Bukhārī, 1334)**. Children are born sinless, hence the Prophet's saying, "Whoever makes the pilgrimage and avoids, while in a state of consecration, intimate relations and sins, will return home as sinless as the day he was born" **(Al-Bukhārī, 1799)**.

00966552200985 جميع الحقوق محفوظة All rights reserved

00966552200[illegible]
All rights reserved

Concerning Slavery	
Slavery spread widely and thrived and grew to monstrous proportions in the world because it was greatly encouraged as an institution by pagan religions as well as by the Bible itself. In his epistle to the **Colossians (3/22)**, Paul says, **"Slaves, obey your human masters in all things, not only when they are watching you because you want to gain their approval; but do it with a sincere heart because of your reverence for the Lord" (GNT)**. In his **first epistle to Timothy (6/1)**, he also says, **"Those who are slaves must consider their masters worthy of all respect, so that no one will speak evil of the name of God and of our teaching" (GNT)**. Other passages include, among many others, **"Slaves are to submit themselves to their masters and please them in all things. They must not talk back to them" (Titus 2/9)** and **"Slaves, in reverent fear of God submit yourselves to your masters, not only to those who are good and considerate, but also to those who are harsh" (1 Peter 2/18–NIV)**. The Old Testament also contains numerous passages that sanctify slavery, such as **Genesis 9/25-27**, **Exodus 21/2-7**, **Deuteronomy 20/11**, **Leviticus 25/44-46**, and **Joshua 16/10**.	With the advent of Prophet Muḥammad, peace be upon him, Freeing slaves became one of the most meritorious acts that bring one nearer to God as well as one of the best acts in the sight of God. The Qur'ān says, **"But he has not braved the steep ascent. What will make you realize what the steep ascent is? It is freeing slaves" (90/11-13)**. The Prophet said, "If anyone frees a slave, God will save from Hell every limb of his body in return for every limb of the slave's body, even his intimate parts for his" **(Muslim, 3751)**. Islam encourages the liberation of slaves. It has assigned a portion of the prescribed charity (*zakāt*) for the freeing of slaves and has prescribed the freeing of slaves as a means of making atonement for unintentional murder, deliberately breaking an oath, having sexual intercourse during the day in the month of Ramaḍān, and when a husband declares his wife unlawful to him by saying that she is like the back of his mother to him (which was a common form of divorce among Arabs before the advent of Islam). While the Bible is replete with passages that promote slavery, there is no single passage in the Qur'ān or Prophet Muḥammad's traditions that sanctify and encourage slavery at all.
The Bible not only sanctions slavery but also degrades slaves and considers them worthless: **"If a man beats his male or female slave with a club and the slave dies as a result, the owner must be punished. But if the slave recovers within a day or two, then the owner shall not be punished, since the slave is his property" (Exodus 21/20-21–NLT)**; **"And that slave who knew his master's will and didn't prepare himself or do it will be severely beaten" (Luke 12/47–HCSB)**.	Islam encourages the faithful to liberate slaves and protect them in a number of ways. For example, it requires them to set them free if they are subjected to any form of degradation. Prophet Muḥammad, peace be upon him, said, **"If anyone slaps his slave or beats him, he must set him free as expiation for so doing" (Muslim, 4252)**.

Concerning the Rights of People with Disabilities	
The Bible discriminates against people with disabilities in matters of worship and entitlement to divine reward. For instance, it considers them unqualified to offer sacrifices to God, as in **Leviticus 21/16-23**: **"And the LORD spoke to Moses, saying, 'Speak to Aaron, saying: No man of your descendants in succeeding generations, who has any defect, may approach to offer the bread of his God. For any man who has a defect shall not approach: a man blind or lame, who has a marred face or any limb too long, a man who has a broken foot or broken hand, or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch. No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the LORD. He has a defect; he shall not come near to offer the bread of his God. He may eat the bread of his God, both the most holy and the holy; only he shall not go near the veil or approach the altar, because he has a defect, lest he profane My sanctuaries; for I the LORD sanctify them.'"**	In the Holy Qur'ān, God Almighty considers people with disabilities and healthy people equal as far as their entitlement to divine reward is concerned: **"The believers who stay at home—apart from those that suffer from a disability—are not the equals of those who fight for the cause of God with their goods and their persons. God has exalted in rank those who fight with their goods and their persons above those who stay at home. God has promised all a good reward; but far richer is the recompense of those who fight for Him" (4/95)**. Islam takes the condition of people with disabilities into account and eases their burdens: **"No blame attaches to the blind, the lame, and the sick …" (24/61)**.
The Bible insults and degrades people with disabilities by, for instance, bringing public attention and shame to the condition of those with leprosy instead of treating them without destroying their dignity. In **Leviticus 13/45**, we read, **"Now the leper on whom the sore is, his clothes shall be torn and his head bare; and he shall cover his mustache, and cry, 'Unclean! Unclean!'"**. It is worth noting that leprosy, a chronic infectious disease that mainly affects the skin, eyes, upper respiratory tract, and peripheral nerves which, if left untreated, may cause progressive and permanent disabilities.	in the Qur'ān, God honors people with disabilities, even going as far as to reproach the Prophet for the sake of a blind man who, unable to see that he was busy inviting a group of influential Quraysh leaders to Islam, interrupted him several times. Seeing that the opportunity of winning pagan notables over was slipping away, he turned away from him. The following Qur'ānic verses were then revealed to reproach the Prophet for so doing even though the blind man did not see him frowning: **"He frowned and turned away when the blind man came to him. How could you tell? He might have sought to purify himself. He might have been reminded and the reminder might have profited him. But to the one who considered himself self-sufficient you were all attention. Yet the fault would not be yours if he remained uncleansed. As to him who comes to you with zeal and with a feeling of fear in his heart, him you ignore." (80/1-10)**.

All rights reserved

009665522008 85
All rights reserved
جميع الحقوق محفوظة

Animal and Environmental Rights

The Bible is replete with passages that promote animal cruelty and even the perpetration of mass killing of animals: **"They devoted the city to the LORD and destroyed with the sword every living thing in it—men and women, young and old, cattle, sheep and donkeys" (Joshua 6/21-NIV)**; **"Now go and attack Amalek, and utterly destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey" (1 Samuel 15/3)**; **"But every firstborn of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break its neck" (Exodus 13/13)**; **"And it shall be that the elders of the city nearest to the slain man will take a heifer which has not been worked and which has not pulled with a yoke… and they shall break the heifer's neck there in the valley" (Deuteronomy 21/3-4)**. Even Samson, whom the Bible praises for his faith, stating that he was chosen by God to lead Israel for a time, is alleged to have burned animals alive: **"Then Samson went out and caught three hundred foxes. And he took torches, turned the foxes tail-to-tail, and fastened a torch between each pair of tails. Then he lit the torches and released the foxes into the standing grain of the Philistines, burning up the piles of grain and the standing grain, as well as the vineyards and olive groves" (Judges 15/4-5)**. It is not surprising, therefore, to see thousands of bulls barbarically slaughtered in bullrings in many non-Muslim countries each year in the name of fun. Animal cruelty is demonstrated in many other "forms of entertainment", such as blood fiestas, cockfighting, and lion cub petting.

Many chapters of the Qur'ān bear the names of animals, such as "The Cow", "The Grazing Livestock", and "The Elephant". God supported Solomon with the miracle of understanding the language of ants **(27/18-19)** and communicating with birds, as he did with a hoopoe **(27/20-28)**. The Prophet said, "A woman was doomed to Hell because of a cat that she had tied, neither giving it food nor releasing it and letting it eat from the vermin of the earth" **(Muslim, 5804)**. He also mentioned that a prostitute was forgiven when she gave a drink of water to a dog with its tongue hanging because of thirst on a hot day. **(Muslim. 5812)**. "Messenger of God," he was asked, "will we be rewarded for showing kindness to animals?" He replied, "There is a reward for showing kindness to every living thing" **(Al-Bukhārī, 2323)**. He warned, "If anyone kills a sparrow or anything bigger without a just cause, God will hold him accountable for it on Judgment Day" **(Al-Bayhaqī, 18501)**. He used to warn against instigating fights between animals **(At-Tirmidhī, 1709)**, using them as targets for fun **(Muslim, 5015)**, branding them on their faces **(Muslim, 5507)**, and starving, overworking, or abusing them in any way. A camel saw the Prophet and started to groan and tears filled its eyes and streaked its face. He tenderly stroked it and it quieted down. Then he said to its owner, "Don't you fear God in respect of this beast which God has placed in your possession? This camel is complaining to me that you starve it and overwork it" **(Abū Dāwūd, 2550)**. He also advised, "Fear God regarding these animals that cannot speak [to express their distress]" **(Abū Dāwūd, 2549)** and forbade even cursing animals **(Aḥmad, 21299)**.

In **Deuteronomy 22/6-7**, we read: **"If you happen to find a bird's nest in a tree or on the ground, and there are young ones or eggs in it with the mother sitting in the nest, do not take the mother with the young. You may take the young, but let the mother go."**	In stark contrast to this, once the Prophet, peace be upon him, saw a mother bird frantically flapping its wings in desperation after someone had taken its two chicks away, of which he strongly disapproved, saying, "Return her chicks to her" **(Abū Dāwūd, 5263)**.
The Bible not only encourages the killing of babies, children, and domesticated animals but also endorses the destruction of the environment. About the fall of Jericho, we read in **Joshua 6/16-24**, **"Joshua commanded the army, 'Shout! For the LORD has given you the city! The city and all that is in it are to be devoted a to the LORD…' so everyone charged straight in, and they took the city. They devoted the city to the LORD and destroyed with the sword every living thing in it… Then they burned the whole city and everything in it" (NIV)**. Concerning the fall and destruction of Ai, we read in **Joshua 8/1-19**, **"Now the LORD said to Joshua: 'Do not be afraid, nor be dismayed; take all the people of war with you, and arise, go up to Ai. See, I have given into your hand the king of Ai, his people, his city, and his land. And you shall do to Ai and its king as you did to Jericho and its king…' So Joshua arose… and commanded them, saying:'… And it will be, when you have taken the city, that you shall set the city on fire. According to the commandment of the LORD you shall do. See, I have commanded you.'… and they entered the city and took it, and hurried to set the city on fire."** In **Joshua 8/28**, we read, **"So Joshua burned Ai and made it a heap forever, a desolation to this day."**	Islam urges its adherents to preserve the environment and not destroy it. God warns in the Qur'ān, **"Do not corrupt the earth after it has been well ordered" (7/56)**. He also says, **"There are some people whose views on the affairs of this life may please you. They even call on God to witness whatever is in their hearts, yet they are the fiercest of your adversaries. When they leave you, they go throughout the land, spreading corruption and destroying crops and animals. God does not love corruption" (2/204-205)**. Urging Muslims to protect the environment and living creatures, the Prophet, peace be upon him, said, "No Muslim plants a tree or sows a seed and then a bird, a human being, or an animal eats from it, but that it will be counted as a charitable gift for him" **(Muslim, 1553)**. He also said, "If you recognize that Resurrection Day is about to take place while you are holding a sapling [to plant in the soil], go ahead and plant it if you can before it takes place" **(Aḥmad, 12689)**. In this saying, Muslims are encouraged to plant trees for the benefit of future generations even if there is no immediate benefit. Islam forbids causing harm in all its forms. The Prophet, peace be upon him, said, "No harm should be sustained or incurred upon others" **(Ibn Mājah, 2408)**. Environmental harm is no reception. Muslims are charged with the responsibility of protecting the natural world and not causing "corruption on earth" **(Qur'ān 2/27, 5/32)**.

00966552220985 All rights reserved

00966552209985
All rights reserved
جميع الحقوق محفوظة

Regarding the destruction of Midian, we read in **Numbers 31/1-10**, **"Take vengeance on the Midianites for the children of Israel. Afterward you shall be gathered to your people' So Moses spoke to the people, saying, 'Arm some of yourselves for war, and let them go against the Midianites to take vengeance for the LORD on Midian. A thousand from each tribe of all the tribes of Israel you shall send to the war.' Then Moses sent them to the war… And they warred against the Midianites, just as the LORD commanded Moses… They also burned with fire all the cities where they dwelt, and all their forts."** In **2 kings 3/17-19**, we read, **"Thus says the LORD: … Also you shall attack every fortified city and every choice city, and shall cut down every good tree, and stop up every spring of water, and ruin every good piece of land with stones."** Regarding the fate of idolatrous cities whose inhabitants serve other gods, we read in **Deuteronomy 13/15-16**, **"You shall surely strike the inhabitants of that city with the edge of the sword, utterly destroying it, all that is in it and its livestock—with the edge of the sword. And you shall gather all its plunder into the middle of the street, and completely burn with fire the city and all its plunder, for the LORD your God. It shall be a heap forever; it shall not be built again."** Threats facing the environment and life on planet Earth will become so extremely serious that human survival will in turn become imminently at stake if people continue to believe in the sanctity of such texts, especially given the proliferation of atomic and hydrogen bombs and other lethal weapons of mass destruction!

by destroying either its order or its beauty. "If anyone cuts a lote-tree," the Prophet once warned, "God will lower his head in the Fire." Commenting on this tradition, the famed traditionist Abū Dāwūd said, "This tradition is abridged and means: If anyone cuts down a lote-tree in a desert, by the shade of which travelers shelter themselves, without just cause, God will lower his head in the fire of Hell" **(Abū Dāwūd, 5234)**. He also said, "Do not cut down trees, for they save the lives of livestock in times of drought" **(ʿAbdur-Razzāq, 8939)**. Islam forbids unethical and excessive exploitation of the environment, even during times of wars. The Prophet would always advise his followers before going into battle, saying, "Do not kill women, children, or old men. Do not cut down trees or palms, and do not destroy houses" **(Al-Bayhaqī, 18529)**. He also enjoined Muslims not to curse inanimate objects. When a man once cursed the wind he said to him, "Do not curse the wind, for it is ordered to blow. If anyone curses something that is undeserving of the curse, the curse returns upon its utterer" **(At-Tirmidhī, 1982)**. Islam forbids the extravagant use of environmental resources, and the determination of Islam to minimize waste is taken to a higher level in the following tradition: The Prophet, once passed by Saʿd while the latter was performing ablutions. Seeing that he was overusing water, the Prophet asked him, "What is this extravagance, Saʿd?" Saʿd replied, "Can there be extravagance with water even when performing ablutions?" "Yes," the Prophet replied, "[Do not overuse water] even if you are on the banks of a flowing river" **(Aḥmad, 7045)**.

Concerning Purity and Cleanliness

The Christian faith does not attach much importance to personal hygiene and physical purity, nor does it encourage or require its adherents to observe it, claiming that moral and spiritual purity is alone sufficient. The New Testament calls for the "circumcision of the heart", not physical circumcision. Paul often warned against circumcision which God has commanded, as in **Genesis 17/9-14**: **"And God said to Abraham: 'As for you, you shall keep My covenant, you and your descendants after you throughout their generations. This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."** Paul warned against it even though God reaffirmed it through Moses, as in **Leviticus 12/1-3**: **"Then the LORD spoke to Moses, saying, 'Speak to the children of Israel, saying: If a woman has conceived, and borne a male child, then she shall be unclean seven days; as in**

Islam attaches considerable importance to moral and spiritual cleanliness as well as physical cleanliness (personal hygiene). One of the manifestations of the high value Islam places on purity is that the Qur'ān mentions it side by side with the greatest divine command, namely declaring God's unity and oneness and worshipping Him alone. Addressing the Prophet, God said, **"Arise and warn; glorify your Lord's greatness; purify your garments" (74/2-4)**. The Qur'ān states that God Almighty loves people who cleanse and purify themselves: **"God loves those who purify themselves" (9/108)**. If some religions attach some importance to cleanliness, Islam considers it to be "half the faith" **(Muslim, 487)**, as the Prophet said. Islam stipulates that for the prayer to be valid, one must perform ablutions and ensures that one's body, clothing, and the place of prayer are all clean. The Qur'ān states, **"We enjoined Abraham and Ishmael to purify My House (the Kaʿbah) for the sake of those who circle it, those who abide in its vicinity to engage in devotions and those who perform prayers there" (2/125)**. The Prophet emphasized the importance of preventing urine splashing on one's body or clothing while urinating and the importance of cleaning oneself after urinating, and preventing splash back of urine **(Ad-Dāraquṭnī, 452)**. The Qur'ān says, **"Believers, when you are about to pray, wash your faces and hands up to the elbows, pass your wet hands lightly over your heads and wash your feet up to the ankles. If you are in a state of major ritual impurity, purify themselves. But if you are too ill to use water, or on a journey, or have relieved**

00966552200985 All rights reserved

009665520[illegible]
All rights reserved

the days of her customary impurity she shall be unclean. And on the eighth day the flesh of his foreskin shall be circumcised.'" Jesus, peace be upon him, often declared that he had not come to abolish Moses' Law: **"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Therefore, anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven" (Matthew 5/17-20-NIV)**. He also said in **Luke 16/17**, **"And it is easier for heaven and earth to pass away than for one tittle of the law to fail."** Besides, Jesus himself was circumcised, as in **Luke 2/21**. Despite all this, however, Paul warned against circumcision. In his epistle to the Galatians, he said, **"Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing" (Galatians 5/2)**! He also said in his first epistle to the Corinthians, **"A man who was circumcised before he became a believer should not try to reverse it. And the man who was uncircumcised when he became a believer should not be circumcised now" (1 Corinthians 7/18-NLT)**. He further said in his epistle to the Galatians, **"For in yourselves or have had intimate contact with your wives and you cannot find water, then resort to pure earth and perform 'dry ablutions', by striking both hands on it and then wiping your faces and hands. God does not want to place any burden on you, but He wants to purify you and to perfect His blessing upon so that you may give thanks" (5/6)**. The Prophet said, "God does not accept any prayer without purification" **(Muslim, 488)**. Islam has prescribed ablutions before engaging in a number of acts, such as circling the Kaʿbah (the cube-shaped structure inside the Grand Mosque in Mecca) **(Muslim, 2954)**; and before touching and reading: **"None can touch it except the purified" (the Qur'ān, 56/79)**. The Prophet's instruction in the letter he sent to ʿAmr ibn Ḥazm contained the words, "Only the purified can touch the Qur'ān" **(Mālik, 469)**. Islam recommends ablutions before going to bed. The Prophet, peace be upon him, said, "Whenever you intend to go to bed, perform ablutions as you normally would for the prayer" **(Al-Bukhārī, 248)**. It requires Muslims to have a ritual bath after intimate relations, as the Qur'ān says, **"If you are in a state of major ritual impurity, purify themselves" (5/6)**; recommends new Muslims to take a bath: just as the Prophet said **(Abū Dāwūd, 355)**; and before performing the pilgrimage (**At-Tirmidhī, 826**). It also requires women to take a ritual bath after the end of their monthly period. God says in the Qur'ān, **"They ask you [Prophet] about menstruation. Say, 'It is an impurity, so do not have sexual relations with them during the menstrual period until their menses end and they have purified themselves. Once they cleanse themselves, you may have intercourse**

Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation" (Galatians 6/15). Paul also said in his epistle to the Romans, **"For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision. Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law? For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God" (Romans 2/25—29)**. The advantages of circumcision have been proven and studies have shown that uncircumcised males have low penile hygiene owing to the proliferation of bacteria and accumulation of smegma under the foreskin. There is no mention of oral cleanliness and hygiene in the New Testament either, and all it speaks of is moral, not physical, oral cleanliness. It claims that Jesus said, **"Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man" (Matthew 15/11)**; **"Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated? But those things which proceed out of the mouth come from the heart, and they defile a man" (Matthew 15/17-18)**.

with them only in the place that God has permitted you. God loves those who always turn to Him in repentance and those who keep themselves clean" (2/222). The Prophet instructed a woman who asked him if she could pray during her menses, saying, "When your menstrual period starts, stop praying; and when it ends, perform a ritual bath [and pray]" **(Al-Bukhārī, 318)**. Islam requires women to have a ritual bath when their postnatal bleeding ends **(Muslim, 2861)**, strongly recommends washing the body of the deceased **(Al-Bukhārī, 1233)**, taking a bath after performing the ritual washing of the deceased **(Ibn Mājah, 1510)**, and taking a ritual bath before attending the Friday prayer **(Al-Bukhārī, 866)**. It has set a maximum period of seven days during which one may go without bathing, unless there is a situation requiring a ritual bath (such as ritual impurity after intimate relations) **(Al-Bukhārī, 886)**. Islam enjoins many practices related to personal hygiene, known as the practices dictated by human pure nature, including trimming the moustache, , maintaining oral hygiene by using the *siwāk* (a natural toothbrush made from the twigs of the Salvadora persica tree), snuffing up water gently into the nose during the ablutions, clipping the nails, washing the skin folds at the knuckles, removing armpit and pubic hair, and cleaning the private parts thoroughly with water after answering nature's call **(Muslim, 557)**. It prescribes male circumcision **(Al-Bukhārī, 5889)**, recommends wearing perfume **(Al-Bukhārī, 872)**, forbids intercourse during menstruation due to the harm it is bound to cause, commands women to take a ritual bath when their monthly period is over **(Qur'ān 2/222)**, enjoins their husbands to have

00966502200985 All rights reserved

00966558802[illegible]
All rights reserved

It is clear, therefore, that the New Testament (including the four Gospels, the Acts of the Apostles, the Epistles, and the Book of Revelation "the Apocalypse of John"), as opposed to the two primary sources of Islamic law, namely the Qur'ān and the Prophet's traditions, seriously lack laws pertaining to physical cleanliness and purity.	intercourse with them only in the place that God has permitted them **(Qur'ān 2/223),** and forbids them to engage in anal intercourse **(Abū Dāwūd, 2166)**. It sternly warns against polluting public and private places, such as shady areas, roads, and water sources **(Muslim, 571)**.
There are no explicit biblical injunctions requiring the faithful to look after their hair other than commanding them to let their hair grow long: **"All the days of the vow of his separation no razor shall come upon his head; until the days are fulfilled for which he separated himself to the LORD, he shall be holy. Then he shall let the locks of the hair of his head grow" (Numbers 6/5)**.	Islam enjoins its followers to properly care for their hair and beards (for males). Seeing a man with wild, disheveled hair once, the Prophet, peace be upon him, advised him to find something with which to tidy his hair **(Abū Dāwūd, 4062)**. He also said "Whoever has hair should take good care of it" **(Abū Dāwūd, 4163)**.
Although handwashing is a healthy habit that has been scientifically proven to prevent the spread of germs, there are passages in the Bible that encourage doing just the opposite and erroneously accuse Jesus of sanctioning eating with unwashed hands: **"Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying, 'Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.' He answered and said to them, 'Why do you also transgress the commandment of God because of your tradition?... <u>to eat with unwashed hands does not defile a man</u>'" (Matthew 15/1-20)**. It also falsely claims that Jesus himself ate without washing his hands: **"When Jesus had finished speaking, a Pharisee invited him to eat with him; so he went in and reclined at the table. But the Pharisee was surprised when he noticed that Jesus did not first wash before the meal" (Luke 11/37-38-NIV)**.	Islam enjoins its adherents to wash their hands before and after eating. The Prophet's wife ʿĀ'ishah said, "If God's Messenger, peace be upon him, wanted to sleep while in a state of major ritual impurity, he would perform ablutions; and if he wanted to eat, he would wash his hands" **(An-Nasā'ī, 255)**. Abū Hurayrah said, "God's Messenger, peace be upon him, ate some meat from lamb shoulder, then he rinsed out his mouth and washed his hands before he prayed" **(Ibn Mājah, 519)**. Once he warned, "If anyone goes to bed with grease on his hands [after a meal] without washing it off, he can only blame himself if he suffers some harm" **(Abū Dāwūd, 3852)**. The Prophet also warned against putting one's hands in a vessel of water after waking up from sleep unless one washes them first: "When you get up, do not dip your hands in water of a vessel until you pour water over them and wash them three times, for you do not know where your hands were while asleep" **(Muslim, 595)**.

It falsely claims that Jesus, peace be upon him, was against washing cups, pitchers, copper vessels, and couches. In **Mark 7/1-4)**, we read, **"Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem. Now when they saw some of his disciples eat bread with defiled, that is, with unwashed hands, they found fault. For the Pharisees and all the Jews do not eat unless they wash their hands in a special way, holding the tradition of the elders. When they come from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, like the washing of cups, pitchers, copper vessels, and couches."** Then when **"the Pharisees and scribes asked Him, "Why do your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?" (Mark 7/5)**, Mark put words into Jesus' mouth, falsely claiming that he replied, saying, **"For laying aside the commandment of God, you hold the tradition of men—the washing of pitchers and cups, and many other such things you do" (Mark 7/8)**!	Islam encourages its followers to wash dishes. "If a dog laps up water from a vessel belonging to any of you, he must empty it out and then wash it seven times, using earth the first time," said the Prophet **(Muslim, 603)**. (To explore the scientific significance of this Prophetic tradition, please refer to the "Scientific Facts" section in this chart). Islam requires them to maintain standards of cleanliness not only inside the house but also outside and around it and in public places. "Keep your courtyards and open spaces clean," the Prophet once advised **(Aṭ-Ṭabarānī, 4057)**. He pointed out that the lowest manifestation of a person's faith is that he should at the very least remove waste and harmful objects from the road **(Muslim, 117)**. Since it is a good act to do so, it is better not to litter in the first instance. He ordered that mosques should be built in different localities and be cleaned and perfumed" **(Aḥmad, 25987)**. When ʿUmar appointed Abū Mūsā governor of Basra, the latter said to its citizens, "The Leader of the Faithful has sent me to teach you about your religion and to clean your streets for you" **(Ibn Abī Shaybah, 21665)**.
Some New Testament passages violate the Mosaic Law (God's Law in the Old Testament) by commanding the faithful to eat what God forbids and declares unclean in it: **"There is nothing unclean of itself; but to him who considers anything to be unclean, to him it is unclean" (Romans 14/14)**; **"Peter went up on the housetop to pray, about the sixth hour. Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance and saw heaven**	The Qur'ān accords with the laws that God revealed to His previous prophets in that it considers all types of impurities forbidden to consume: **"Forbidden to you is the flesh of animals that die of themselves, outpoured blood, the flesh of pigs and sacrificial animals over which any name other than God's is invoked, the flesh of animals that die of strangulation, those struck to death, those that fall to their death, those gored to death, those that are killed and partly eaten by a wild animal—unless any of these**

جميع الحقوق محفوظة All rights reserved 9786052200985

opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth. In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. And a voice came to him, 'Rise, Peter; kill and eat.' But Peter said, 'Not so, Lord! For I have never eaten anything common or unclean.' And a voice spoke to him again the second time, 'What God has cleansed you must not call common.' This was done three times. And the object was taken up into heaven again" (Acts 10/9-16). It asserts that the Lord commands consuming such impurities as human urine and feces, claiming that He ordered His Prophet Ezekiel to do so: **"Eat the food as you would a loaf of barley bread; bake it in the sight of the people, using human excrement for fuel. The LORD said, 'In this way the people of Israel will eat defiled food among the nations where I will drive them'" (Ezekiel 4/12-13-NIV)**. This should be done for 390 days: **"During the number of days that you lie on your side, three hundred and ninety days, you shall eat it" (Ezekiel 4/9)**! In **Isaiah 36/12 (NIV)**, we read, **"But the commander replied, 'Was it only to your master and you that my master sent me to say these things, and not to the people sitting on the wall—who, like you, will have to eat their own excrement and drink their own urine?'"** We further read in **2 Kings 18/27**, **"But the commander replied, 'Was it only to your master and you that my master sent me to say these things, and not to the people sitting on the wall—who, like you, will have to eat their own excrement and drink their own urine?'" (NIV)**.

animals are slaughtered while still alive—and those that are scarified to other than God" (5/3).

Islam goes as far as to declare forbidden the meat of grazing animals that feed on filth (such as dung and human waste), drinking their milk **(At-Tirmidhī, 1826)**, and even riding them (**Abū Dāwūd, 2558)**.

The Prophet, peace be upon him, also enjoined Muslims not to join the congregational prayer in the mosque after eating anything with strong, unpleasant smell that is likely to offend fellow worshippers, such as raw garlic and onions: "Whoever has eaten raw garlic or onion due to hunger or for some other reason should not come near our mosque" **(Al-Bukhārī, 76)**.

He also forbade blowing on food or drink **(At-Tirmidhī, 1888)** and drinking directly from the mouth of a waterskin **(At-Tirmidhī, 1827)**.

Islam encourages and enjoins all such acts and considers them acts of worship that are bound to bring those who do them nearer to God. It is worth mentioning that Islam calls its adherents to observe not only physical cleanliness but also moral cleanliness. Indeed, no religion on the face of the earth comes anywhere near Islam as far as cleanliness of the body and soul is concerned

00966552200985
All rights reserved
جميع الحقوق محفوظة

Concerning The Last Day

Although there are many biblical passages that speak of the Last Day and Heaven and Hell, they are very few as their number is by no means commensurate with the importance of the subject matter. Despite the importance of Resurrection Day, there is no explicit mention of it in the books of the Bible preceding the Book of Daniel, with the exception of The Samaritan Torah (Samaritan Pentateuch) which mentions it in **Deuteronomy 32/34-39** thus: **"Is this not laid up in store with Me, sealed up among My treasures? Vengeance is Mine, and recompense; their foot shall slip in due time; for the day of their calamity is at hand, and the things to come hasten upon them.' "For the LORD will judge His people and have compassion on His servants, when He sees that their power is gone, and there is no one remaining, bond or free. He will say: 'Where are their gods, the rock in which they sought refuge? Who ate the fat of their sacrifices, and drank the wine of their drink offering? Let them rise and help you, and be your refuge. 'Now see that I, even I, am He, and there is no God besides Me; I kill and I make alive; I wound and I heal; nor is there any who can deliver from My hand."** That is why the Sadducees, a first-century Jewish sect that followed the Hebrew Bible literally, did not believe that people would be raised to life again on Judgment Day despite their belief in God simply because there is no mention of resurrection in it. As for the rest of the books of

The Qur'ān and the Prophet's traditions provide an abundantly clear and detailed picture of the Last Day, such as the questioning the dead in their graves carried out by the angels assigned this task, punishment or bliss in the grave, the blowing of the Trumpet (The first one will cause everyone to die except those whom God wishes otherwise, and with the second one all the dead will come back to life to stand before God for judgment), the resurrection of the dead, the gathering and standing before God, the judgment, the scales for weighing people's good and bad deeds, people receiving their records of deeds, the bridge set over the Fire, Paradise and Hell along with their graphic description of bliss or punishment God has prepared in them, and the minor and major signs of the approach of Resurrection Day, God's repayment of the righteous and the wicked according to their deeds, and the ultimate outcome that will be assigned to each. Divine justice regarding the rights of God and the rights of His creatures clearly pervades every aspect of that day. Because of the considerable importance of belief in the Last Day, it is frequently mentioned in the Qur'ān and the Prophet's traditions. Examples of Qur'ānic verses to this effect include the following: **"He will surely resurrect you all and gather you together on the Day of Judgment, about which there is no doubt. Whose word could be truer than God's?" (4/87)**; **"On that day people will come forward in separate groups to see the result of their deeds. Whoever does an atom's weight of good will see it,**

All rights reserved 00966532200985

00966552208985
All rights reserved

the Bible, the Day of Resurrection is rather shrouded in a great deal of doubt and confusion, in that some of them—which are the most common of all—generally affirm the existence of Resurrection Day but without providing any details at all, and others that cast doubt on life after death, as in **Job 14/14 (GNT)**: **"If a man dies, can he come back to life?"** There are also others that show that human life is purposeless and meaningless, as in **Ecclesiastes 3/19-21**: **"For what happens to the sons of men also happens to animals; one thing befalls them: as one dies, so dies the other. Surely, they all have one breath; man has no advantage over animals, for all is vanity. All go to one place: all are from the dust, and all return to dust. Who knows the spirit of the sons of men, which goes upward, and the spirit of the animal, which goes down to the earth?"** Such differing views are to a large extent due to the fact that the many authors in very different places and times who wrote and edited the books of the Bible held different and conflicting views on this and other matters.	**and whoever does an atom's weight of evil will see it" (99/6-8)**; **"The record of deeds will be laid open, and you will see the wicked filled with dread at what is in it and will say, 'Woe betide us! What a record is this! It leaves out nothing, small or great: all is noted down!' They will find everything they ever did present before them. Your Lord will wrong none" (18/49)**; **"Paradise will be brought within sight of the God-fearing, and Hell will be placed in full view of those who have strayed away from the right path" (26/90-91)**. Many of the chapters of the Qur'ān are named after Resurrection Day and matters related to it, such as "The Inevitable Hour", "The Striking Disaster", "The Earthquake", "The Day of Loss and Gain", and "The Overwhelming Event". Apart from a few short chapters of the Qur'ān, none of them fails to mention Resurrection Day time and again. This serves to encourage the righteous to do more good deeds, to warn the wicked so that they may desist from their evil deeds, and to give solace to the afflicted and the miserable and help them bear their misfortunes patiently.
The Bible contains passages that deny physical pleasure in the afterlife. **"for the kingdom of God is not eating and drinking" (Romans 14/17)**. According to **Matthew 22/30**, Jesus allegedly said, "**For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven."** The Bible does, however, contain many other passages which, like the Qur'ānic verses assert, affirm that the dwellers of Paradise (Heaven) will enjoy both	The Qur'ān frequently mentions that the believers, both men and women, will enjoy physical and spiritual pleasure in Paradise, with the spiritual pleasure being greater than the physical one, but the greatest form of spiritual pleasure they will enjoy will be the attainment of God's good pleasure. The Almighty says, **"God has promised believers, men and women, gardens under which rivers flow, to dwell in them for all eternity, and beautiful mansions**

spiritual and real physical pleasure. The Bible mentions that the believers among the followers of Jesus and other prophets, for that matter, will have food and drink, gardens, and purified wives, among other forms of physical pleasure in Heaven (Paradise) in which they will abide for all eternity. For instance, according to **Matthew 19/29**, Jesus said, **"And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for my name's sake, shall receive a hundredfold, and inherit eternal life."** (Please refer the chart titled "Points of Agreement between the Qur'ān and the Bible Regarding Judgment Day" in the Chapter "How My Conversion Affected Others' Lives" on page 11 of this book).	**in gardens of everlasting bliss. But the greatest bliss is the good pleasure of God. That is the supreme achievement" (9/72); "The God-fearing will be in a place of security, amid gardens and running springs, dressed in fine silk and rich brocade, and seated facing one another. Thus will it be; and We will pair them with fair maidens with beautiful wide dark eyes. They will call there for all kinds of fruits, in complete security. They will never taste death there after their first death, and their Lord will protect them from the torment of the Fire. That will be the ultimate triumph indeed!" (44/51-57).**
Some biblical texts confine God's reward to this world only, such as having a long and good life and enjoying an abundance of the best things in this life as a reward for such good deeds as honoring one's parents: **"Honor your father and mother. Then you will live a long, full life in the land the LORD your God is giving you" (Exodus 20/12-NLT); "Honor your father and your mother, as the LORD your God has commanded you, that your days may be long, and that it may be well with you in the land which the LORD your God is giving you" (Deuteronomy 5/16); "'Honor your father and mother,' which is the first commandment with promise: 'that it may be well with you and you may live long on the earth'" (Ephesians 6/2-3).**	Divine reward for good deeds is not restricted to the life of the world. Rather, it includes both this world and the next: **"Therefore God gave them the reward of this life and the best reward of the next; God loves the righteous" (3/148); "As for those who emigrated for God's cause after having suffered injustice, We will surely provide them with a good abode in this world; yet better still is their reward in the life to come" (16/41); "To those who do good deeds, male or female, and are true believers, We will surely give a happy life and reward them according to their best deeds" (16/97).** Similarly, divine punishment for evil deeds may be inflicted both in this life and the next: **"Whoever turns away from My message will lead a miserable life, and We will raise him up blind on Resurrection Day.**

All rights reserved 00966555220985

00966552202928
All rights reserved
جميع الحقوق محفوظة

The Bible clearly asserts that Jesus Christ will judge everyone who has ever lived in the afterlife and determine the eternity of every single human being, as in **John 5/22**: **"For the Father judges no one, but has committed all judgment to the Son."** It claims that Peter said about Jesus, **"And he [i.e., Jesus] commanded us to preach to the people, and to testify that it is he who was ordained by God to be Judge of the living and the dead" (Acts 10/42)**. It also states that Paul said about Jesus, **"because he has appointed a day on which he will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising him from the dead" (Acts 17/31)**. All this, however, is in direct contradiction to what Jesus himself said, namely, **"I judge no one" (John 8/15)**.	According to the Qur'ān, God will be the sole judge in the life to come. No one other than Him has the right to do so, not even Prophet, Muḥammad to whom He said, **"Whether We show you part of the punishment with which We have threatened them or cause you to die even before witnessing it, in either case, <u>your duty is only to convey the message, and it is for Us to judge them</u>" (13/40)**. None of God's prophets will be responsible for judging people on Resurrection Day either, as judgment will be God's exclusive prerogative on that day. When the arrogant leaders among Noah's people said to him, **"How can we believe you, Noah, when only the weak and the poor in our midst follow you?!'** he replied, **'What do I know of what they do? [My mission is only to call them to faith.] <u>It is for my Lord to bring them to account</u>" (26/111-113)**.
The Bible contradicts itself: It includes passages to the effect that judgment on Resurrection Day will be based on faith only, not on deeds, as stated by Paul in **Romans 3/28 (CEV)**, **"We see that people are acceptable to God because they have faith, and not because they obey the Law."** It contains other passages which contradict the above assertion, stating that judgment will be based on both faith and deeds, some of which are made by Paul himself. For instance, in his epistle to the Romans, we read, **"… the righteous judgment of God, who will render to each one according to his deeds" (Romans 2/5-6)**. Other examples include the following: **"But I say to you that for every idle word men may speak, they will give account of it in the day of judgment" (Matthew 12/36)**;	There are no contradictory statements in the Qur'ān regarding the fact that faith should go hand in hand with good deeds, as they are both necessary for salvation. As the Qur'ān says, **"Give good news to the believers who do good deeds that they will have gardens under which rivers flow" (2/25)**; **"Those who believe and do good deeds will be admitted into Paradise, to abide there for all eternity" (2/82)**; **"Those who submit themselves to God and act righteously will be rewarded by their Lord: they will have nothing whatsoever to fear [in the hereafter], nor will they grieve [for whatever they leave behind in this life]"" (2/112)**; **"God has promised those who believe and do good deeds forgiveness and a great reward" (5/9)**;

"And the dead were judged according to what they had done, as recorded in the books" (Revelation 20/12-NLT); "Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation" (John 5/28-29); "And the world is passing away, and the lust of it; but he who does the will of God abides forever" (1 John 2/17); "And so the Lord knows how to rescue godly people from their trials and how to keep the wicked under punishment for the Day of Judgment, especially those who follow their filthy bodily lusts and despise God's authority" (2 Peter 2/9-10-GNT). That faith and good deeds should go hand in hand is found in James' epistle, which reveals total agreement between Jesus' teachings and Islam regarding this point: **"What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?… So also faith of itself, if it does not have works, is dead… a person is justified by works and not by faith alone… just as a body without a spirit is dead, so also faith without works is dead" (James 2/14-26-NAB)**. That the Bible has contradictory statements regarding this point proves that, in addition to the dim or faint traces of divine revelation, it contains numerous passages that are purely a human product and definitely not divinely inspired.

"Those who believe, do good deeds, duly perform the prescribed prayers and pay the prescribed *zakāt* will have their reward with their Lord, and they will have nothing whatsoever to fear [in the hereafter], nor will they grieve [for whatever they leave behind in this life]" (2/277); "Those who believe and do good are destined for happiness and a blissful end" (13/29); "To those who do good deeds, male or female, and are true believers, We will surely give a happy life and reward them according to their best deeds" (16/97); "As for those who believe and do good deeds, We do not let the reward of anyone who does a good deed go to waste" (18/30); "Those who believe and do righteous deeds will have the Gardens Paradise for their abode" (18/107); "Say [Prophet], 'I am but a human being like yourselves. It is revealed to me that your God is one God. So let him who hopes to meet his Lord do good deeds and worship none besides his Lord" (18/110); "The All-Compassionate God will certainly bestow His love on those who believe and do righteous deeds" (19/96); "As for those who believe and do good deeds, We will certainly absolve them of their sins and reward them according to their best deeds" (29/7); "Those who believe and do good deeds will be lodged in the Gardens of Paradise as a reward for what they have done" (32/19); "I swear by the passage of time that man is surely in a state of loss, except for those who believe and do good deeds and exhort one another to hold fast to the truth, and exhort one another to steadfastness" (103/1-3).

00966552200985 All rights reserved

00966552220[illegible]
All rights reserved

Concerning Scientific Facts	
The Bible contradicts many established scientific facts, including the following:It clearly mentions that God created the universe (the heavens and the earth) in six 24-hour days ("ordinary" days as defined in **Genesis 1** by an evening and morning: (6 x 24 = 144 hours!), and not in extended periods of time, as evidenced by the verse: **"So the evening and the morning were the first day" (Genesis 1/5)**. This clearly contradicts modern scientific understanding which suggests that the universe was created over extended periods of time, and not in six 24-hour periods! Those apologists who seek to escape this dilemma by asserting that a day means an era forget to mention that **Genesis 1/16** plainly states that God made two great lights: the greater light (the sun) to rule the day, and the lesser light (the moon) to rule the night. This is obviously time as we know it—time with days that are 24-hour long and daylight prevailing about half the time.	The Qur'ān does not contradict or clash with modern science. In fact, it contains scientific facts that have only recently been discovered in modern times with the use of highly sophisticated equipment. These include the following: The Qur'ān states that God created the universe in six days as they are with Him, i.e., in six successive extended periods of time. He did not create them in six 24-hour periods as we understand them. This is evidenced by the fact that the word "day" is not qualified by the phrase "morning and evening", as in the Bible. In fact, the Qur'ān mentions the relativity of time over 13 centuries before Einstein discovered the theory of relativity. For example, the Almighty says, **"Indeed, a single day with God is like a thousand years in your reckoning" (22/47)**. See also **(32/5)**. He also says, **"The angels and Gabriel ascend to Him in a day whose length is fifty thousand years!" (70/4)**.
The Bible contradicts proven historical facts by stating that there were 76 generations from Adam to Jesus (2,000 years), as in **Luke 3/23–38**. Based on recorded genealogy information in the Bible, God created mankind only 4161 years before Christ's birth according to the Hebrew Bible, 5270 years according to the Septuagint, and 4305 years according to the Samaritan Torah. Modern science, however, has confirmed the existence of ancient human skeletal remains before such a period and established that the universe is about 13.7 billion years old.	The Qur'ān does not contain the errors made by biblical writers. According to Islam, humans have been around for a very long time indeed, as evidenced by The Prophet's statement, "My followers in comparison to the other nations is like a white hair on the skin of a black bull" **(Al-Bukhārī, 6529)**. In fact, the age of the universe is much greater than that of mankind because man was created only after a long period following the creation of the earth and a much longer period after the creation of the universe, for the earth was only created in the last third of the age of the universe.

The Bible mentions that there is only a five 24-day period between the creation of the earth and the creation of mankind; that is, 5 x 24 = 120 hours, based on the Bible's assertion that the earth was created on the first day **(Genesis 1/1)** and that man was created on the sixth day **(Genesis 1/26)**. Multiple scientific sources, however, conclusively prove that the period between the creation of the earth and that of man is very long indeed.	The Qur'ān is compatible with modern science by stating that God Almighty created the earth and the universe much longer before He created man: **"Was there not a very long period of time before man appeared—a time when he was not yet a thing to be thought of?" (76/1)**.
The Bible contradicts modern science by asserting that the earth was created on the first day **(Genesis 1/2)** before the sun and the stars which, it claims, were created on the fourth day **(Genesis 1/16)**! According to modern science, the stars existed about 13.3 billion years before the earth and everything on it. As Dr. Bucaille says, "The Earth and Moon emanated, as we know, from their original star, the Sun. To place the creation of the Sun and Moon after the creation of the Earth is contrary to the most firmly established ideas on the formation of the elements of the Solar System." Bucaille, *The Bible, the Qur'ān and Science*, p. 44. American apologist Benjamin Smith admits the conflict between science and the Bible: "I can honestly say, if the Bible says the Sun was made on Day 4 after the Earth, then all hope of reconciling Genesis to astronomy is lost." Benjamin D. Smith Jr., *Genesis, Science, and the Beginning*, p. 28.	The Qur'ān mentions that the sky and the stars in it were created before the earth, which is in perfect harmony with modern science. The Qur'ān says, **"Are you harder to create or the heaven He has built? He raised it high and perfectly formed it, making its night dark and its day bright. <u>After that He spread out the earth</u>" (79/27-30)**. The Qur'an does allude to the round shape of the earth, as mentioned elsewhere here, and this does not contradict the fact that God spread out the earth because Earth is a great body, and if a round shape is extremely huge, any part of it would still look spread out to those on it: Even if we spend our entire life moving upon it, it will always look spread out in front of us.
In line with the beliefs that dominated ancient cultures, the Bible erroneously holds that water was the origin of the universe, as in **2 Peter 3/5 (HCSB)**: **"They willfully ignore this: Long ago the heavens and the earth were brought about <u>from water</u> and through water by the word of God."**	The science of modern cosmology indicates that, at one point in time, the entire universe was nothing but a cloud of 'smoke'. **The Qur'ān (41/11)** has already mentioned this fact: **"Then He turned to heaven, which was then just smoke, and said to it and to the earth, 'Submit to Me willingly or unwillingly.' They said, 'We submit willingly.'"**

All rights reserved 00966532200985

The Bible presumes that all the Earth's waters originated from the waters above the dome of the sky: **"Then God said, 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. So the evening and the morning were the second day. Then God said, 'Let the waters under the heavens be gathered together into one place, and let the dry land appear'; and it was so. And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good."** In ancient Hebrew cosmology, it was believed that the firmament, seen as the sky from Earth, is a fixed upside-down container over the Earth, colored blue from the heavenly waters above it. This led the biblical writers to believe that it is the waters above the dome of the sky which holds them back that give the sky its blue color!	The latest scientific studies accord with the Qur'ān in affirming that water which forms our seas and oceans, and their offspring lakes and rivers, among other water bodies, must have come from Earth's interior. The Qur'ān says in this respect, **"After that He smoothed out the earth and brought forth from it its water and vegetation" (79/30-31)**. 
In flat contradiction to archaeological and historical evidence, Noah's Flood covered the entire earth and all the high mountains: **"And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered" (Genesis 7/19)**.	There is no statement in the Qur'ān to the effect that Noah's Flood covered the whole earth. The Qur'ān states that the Flood destroyed only the unbelievers among Noah's people: **"'Noah," God said, 'disembark with peace from Us and with Our blessings on you and on many nations that will descend from the believers who are with you [in the Ark]. As for other nations from their unbelieving descendants, We will allow them to enjoy life for a little while, then We will make them suffer a painful punishment'" (11/48)**.

The Bible contradicts the facts of modern science by claiming that the heavens are supported by pillars: **"The pillars of the heavens tremble and are astounded at his rebuke" (Job/26/11-ISV)**. In *Eerdmans Commentary on the Bible* regarding this verse, we read, "The pillars of heaven in V. 11 are the mountains supporting heaven" James D.G. Dunn & John W. Rogerson, *Eerdmans Commentary on the Bible* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing, 2003), p. 348.	Modern science accords with the Qur'ān in stating that the heavens are not supported by pillars: The Almighty says in the Qur'ān, **"It is God who has raised the heavens without any pillars—as you can see—and established Himself upon the Throne. He has made the sun and the moon subservient to His creatures, each running its course until an appointed time. He directs all affairs and makes clear His signs so that you may believe with certainty in the meeting with your Lord" (13/2)**.
The Bible claims that the earth rests on pillars, as in **1 Samuel 2/8**: **"For the pillars of the earth are the LORD's, and He has set the world upon them."** Other passages include, **"He shakes the earth out of its place, and its pillars tremble" (Job 9/6)**, and **"The earth and all its inhabitants are dissolved; I set up its pillars firmly. Selah" (Psalm 75/3)**. It also asserts that the mountains are mere protrusions rising above the surface of the earth, and that their bottoms can be seen from below the sea level: **"The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever" (Jonah 2/5-6 - KJV)**. Modern science has now proven that mountains have roots that extend downward into the mantle beneath a mountain range, and that the roots are, in general, about 5.6 times deeper than the height of the range.	Modern science accords with the Qur'ān in affirming that mountains have deep roots into the Earth's crust that serve to stabilize it—a concept that was stated in the Qur'ān over 1400 years ahead of science. They are not pillars or supports for holding up the earth, as the Bible claims. **The Qur'ān (78/6-7)** compares this role of the mountains to that of "pegs": **"Have We not made the mountains its pegs?"** The key Arabic word is *awtād* which means stakes or pegs, like those used to anchor a tent to the ground. In this way, the mountain has a form like wedge-shaped pegs or stakes rooted deep into the earth and they keep the land from shaking; most of a properly set peg is buried beneath the ground's surface, like a mountain's roots. In geological terms, a mountain has deep roots into the Earth's crust and acts to stabilize it across the planet and keep the continental plates fastened. The Qur'ān says: **"He has made the mountains firmly set [in the earth]" (79/32)**; **"He has placed firmly embedded mountains in the earth, so it would not move under you" (31/10)**. The fact that mountains have roots was, as English geologist Simon Lamb states, "one of the great geological discoveries of the 19th and 20th centuries." Simon Lamb et al., *Violent Earth* (London & New York: Dorling Kindersley Ltd., 2011), p. 46.

All rights reserved 00966555220985

The Bible states that the earth is square because it has four corners: **"He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah From the four corners of the earth" (Isaiah 11/12)**; **"After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth…" (Revelation 7/1)**; **"and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea" (Revelation 20/8)**; **"Son of man, this is what the Lord GOD says to the land of Israel: An end! The end has come on the four corners of the earth" (Ezekiel 7/2-CSB)**. It asserts that the earth has foundations and a cornerstone: "**Where were you when I laid the foundations of the earth?... On what were its foundations set or who laid its cornerstone…?" (Job 38/4-6)**. It also alludes to the wrong assumption that the earth is flat, as in **Daniel 4/11: "The tree grew and became strong; Its height reached to the heavens, and it could be seen to the ends of all the earth"** and **Matthew 4/8: "Again, the devil took him up on an exceedingly high mountain, and showed him all the kingdoms of the world and their glory."** The false statements in Daniel and Matthew above clearly indicate that their authors believed that the earth is flat, not round. If the earth has corners, as alleged here, how could the earth be anything other than flat? By the same token, if the world was round, how could all the people of the earth see the tree? The supposed flat earth also floats on water, as **Psalm 136/6 (ABPE)** claims: **"To him who spread out the earth upon the waters, for his mercies are to eternity."**!

The Qur'ān refers to the spherical shape of the earth: **"He wraps the night around the day and wraps the day around the night" (39/5)**. The Arabic verb '*kawwara*' in this verse is used for the act of wrapping one thing around another, the way a turban is wound around the head. This information about the day and the night wrapping each other up includes accurate information about the shape of the earth. This can only happen if the earth is round. An interesting point that is worthy of note here is that the Qur'ān mentions that God is **"the Lord of the easts and wests" (70/40)**.

The fact that the words 'east' and 'west' are used in the plural form here means that it refers to different points of the dawning and closing of the day. It is a fact that the axis of the earth's rotation is not perpendicular, but is inclined at an angle of 23° 27', to the plane of its orbit. Due to this angle and the spherical shape of the earth, the light rays from the sun do not always strike it at the same angle. This means that the sun rises and sets at different points on the eastern and western horizons. If it were flat, as the Bible asserts, it would have only one east and one west. The Qur'ān also alludes to Earth's spherical shape: **"After that He smoothed out the earth" (79/30)**. In this verse, the Arabic verb for the phrase "smoothed out" is "*daḥā*", which means, among other things "to spread out". The concept of roundness is also present in other words derived from this word. Words derived from the root of this word are also used for an ostrich making a nest, cleaning stones from where it is about to lie down, the place where it lays its eggs, and the egg itself. Indeed, the Earth is round in a manner reminiscent of an egg. Besides, it has water inside it, as has been confirmed by recent studies: **"He brought forth from it its water and vegetation" (79-31)**. Thus, it is by no means flat, nor does it float on water, as the Bible erroneously presumes.

Based on the assumption that the earth is flat, the Bible makes the false assertion that the sun does not rise and set at different places around the earth and that the whole world has sunrise and sunset at the same time: **"the sun rises, and the sun goes down, and hastens to the place where it arose" (Ecclesiastes 1/5)**. In fact, it is the earth that changes its position, not the sun. The sun rotates on its axis as it orbits around the center of our Milky Way Galaxy, and the sunrise that greets us each morning and the sunset we see each evening are the result of the Earth's rotation on its axis and not because of the sun's movement around the earth, as the Bible claims.	Modern science accords with the Qur'ān in affirming that the sun rises and sets at different points on the eastern and western horizons and not at the same time for everyone on earth, as the Bible claims. The Qur'ān, mentions that God is **"the Lord of the easts and wests" (70/40)**. The fact that the words 'east' and 'west' are used in the plural form here means that it refers to different points of the dawning and closing of the day. It is a fact that the axis of the earth's rotation is not perpendicular, but is inclined at an angle of 23° 27', to the plane of its orbit. Due to this angle and the spherical shape of the earth, the light
The Bible contradicts basic scientific concepts by claiming that the sun dwells in a tent (אֹהֶל): **"In the heavens God has pitched a tent for the sun" (Psalm 19/4-NIV)**.	The Qur'ān mentions that the sun and the moon are in constant motion, each one of them rotating around its axis. God says in **the Qur'ān**, **"It is He who has created the night and the day, and the sun and the moon: each moves swiftly in an orbit of its own" (21/33)**.
The Bible depicts the earth as motionless in a fixed position, as in **Psalm 104/5**: **"You who laid the foundations of the earth, so that it should not be moved forever."** The Church threatened mathematician and astronomer Galileo Galilei (1564-1642) with torture and death if he didn't recant his conviction that the earth was in orbit around the sun and eventually sentenced him to life imprisonment for his findings that threatened the cosmology of Christendom and contradicted certain biblical passages, such as **Joshua 10/13**: **"So the sun stood still in the midst of heaven, and did not hasten to go down for about a whole day.**	The earth is not stationary but is in a state of constant motion. The Qur'ān alludes to Earth's rotation: **"You see the mountains, thinking them to be firmly fixed, but they go past like clouds. Such is the handiwork of God who has ordered all things to perfection. He surely has full knowledge of what you do" (27/88)**. Scientific research has proven that we and everything else—including earth's mountains, oceans, and the atmosphere—are spinning along with the earth at the same constant speed. Thus, the apparent rising and setting of the sun is caused by the earth's rotation on its axis and not by the movement of the sun, as the Bible claims.

All rights reserved 00966552200985

00966552009

Stars are so small that one star allegedly led the Magi to Jesus' Bethlehem birthplace **(Matthew 2/1-10)**. In **Revelation 6/13, 15**, we are told that the stars of the sky fell to the earth like green figs falling from a tree shaken by a strong wind, so much so that people hid themselves in the caves and among the rocks of the mountains! It seems that the Bible writers did not know that stars are huge, many times larger than the earth, although they look tiny because they are so far away from us. That is why they presumed that earth, along with its seas and vegetation, was created in three days **(Genesis 1/2-13)**, while the sun, which is 332,000 times larger than Earth, and the stars that are millions of times larger than Earth, was made in one single day **(Genesis 1/14-19)**!	Contrary to the Bible's assertions, stars are so huge and so far away that the distances between them and Earth are measured in light years, which corresponds to the distance travelled by light in one year. That's about nine trillion km! In fact, they are many light years away from Earth that we only see the positions in which they occupied and then moved away from as their light takes a number of light years to reach us. In Chapter 56 of the Qur'ān, God Almighty draws our attention to this matter in this way, by swearing by the position of stars, and not by the stars themselves: **"I swear by the positions of the stars [in the sky]—and it is surely a mighty oath, if you but knew it" (56/75-76)**.
The Bible contradicts contemporary scientific facts as it claims that light is part of the cosmic structure and is not linked to the sun and stars, and that light and darkness are two separate and distinct entities, whereas the fact of the matter is that darkness is nothing more than the absence of light. In **Genesis 1/2-4** we read: **"The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, 'Let there be light'; and there was light. And God saw the light, that it was good; and God divided the light from the darkness."** In **Job 38/19**, we read, **"Where is the way to the dwelling of light? And darkness, where is its place?"** We now know, however, that darkness is nothing more than the absence of light.	Modern science perfectly accords with the Qur'ān in affirming that the daylight over half of the Earth's surface constitutes a thin layer of light above it: **"Another sign for them is the night: We strip the daylight from it, and they are plunged in darkness" (36/37)**, which clearly indicates that darkness is the default state of the universe. This fact is confirmed by the verses: **"Were We to open for them a gateway to heaven and they ascended through it higher and higher, they would surely say, 'Our eyes have been covered over [and cannot see anything]; rather, we must have been bewitched'" (15/14-15)**. The verb used in the verse denotes ascension in the daytime. This points to the established fact that, contrary to widely held belief, after ascending into space and leaving the earth's atmosphere, one would be plunged into pitch darkness.

The Bible falsely asserts that planets are luminous and emit their own light: **"Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision. The sun and moon will grow dark, and the stars will diminish their brightness" (Joel 3/14–15)**; **"For the stars of heaven and the planets thereof shall not give their light" (Isaiah 13/10 – 1599 Geneva Bible (GNV)**.	The Qur'ān mentions that stars are luminous and emit light; as for the planets, it only says that they will be scattered and strewn about only on Judgment Day. It does not say that "the planets will cease emitting their light", as the Bible claims, for they are not luminous anyway: **"When the planets will be scattered [on Resurrection Day]" (82/2)**.
Luke stands alone in his assertion that the sun allegedly eclipsed because of the death of Christ, thus laying bare both a doctrinal and scientific error. In **Luke 23/44-46** we read, **"It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, 'Father, into your hands I commend my spirit'; and when he had said this, he breathed his last" (NAB)**. This alleged crucifixion occurred during the Jewish Passover that coincides with the full moon **(Matthew 26/2)**. The eclipse of the sun that occurred at Jesus' alleged death was not of an order known to modern astronomers. Eclipses of the sun as we know them happen only at a new moon; this happened at full moon, the time of the Jewish Passover! The verb "eclipsed" (**εκλιποντος**) is used in such ancient manuscripts as Codex Sinaiticus, Codex Vaticanus and Papyrus 75.	It is a scientific fact that solar and lunar eclipses do not occur because of anyone's death, and science accords with what Islam has to say in this respect. When Prophet Muḥammad' beloved son, Ibrāhīm, died, a solar eclipse occurred, and people attributed this incident and rather rare phenomenon to his death. Whereupon the Prophet, peace be upon him, summoned people and announced, "The sun and the moon are two of God's signs. They do not eclipse for anyone's death or birth" **(Al-Bukhārī, 1044)**.

009665522009 85
All rights reserved
جميع الحقوق محفوظة



The Bible claims that rainwater does not return to the sky, thereby contradicting the principle of water cycle, the process of water evaporating from the surface of the earth, rising into the atmosphere, cooling and condensing into rain or snow in clouds, and falling again to the surface as precipitation. In **Isaiah 55/10**, we read, **"For as the rain comes down, and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater."** It also claims that **"He causes the vapors to ascend from the ends of the earth; He makes lightning for the rain; He brings the wind out of His treasuries" (Psalm 135/7)**. The suggestion here is that clouds come from beyond the visible world and do not form as a result of the evaporation of water in our oceans, lakes, and rivers!!	The Qur'ān mentions the role the sun plays in causing rainfall, as its heat provides energy to evaporate water from the earth's surface: **"We have set up [the sun] as a blazing lamp and We send down from the clouds rainwater in abundance, by which We bring forth all kinds of grains and plants, and gardens thick with trees" (78/13-16)**. It mentions the sky's function of 'returning' without specifying what it 'returns', allowing a multiplicity of things that it returns. Rain, for instance, is 'returned' to the earth by the clouds in the atmosphere, in what is known as the hydrologic cycle: **"By the sky which ever returns [the rain]" (86/11)**. The Qur'ān mentions the role the wind play in the formation of rain clouds: **"We send the fertilizing winds, then cause the rain to descend from the sky, therewith providing you with water [in abundance]" (15/22)**. This verse points out that the first stage in rain formation is the wind. Modern meteorological findings have demonstrated the role winds play in the rain formation process.
The Bible gives an erroneous description of clouds by stating that God fills them with water, as someone would fill a waterskin with water, and they carry it over great distances without splitting open under the weight of water which they contain and without anything falling from them: **"He wraps up the waters in his clouds, yet the clouds do not burst under their weight" (Job 26/8 - NIV)**. In **Job 38/37**, the clouds are literally called the "waterskins of the heavens," comparing them with sacks made of animal skins, for containing water, which must be tilted to be emptied: **"Who can number the clouds by wisdom? Or who can tilt the waterskins of the heavens"(Job 38/37- ESV)**.	In perfect harmony with science, the Qur'ān states that cumulonimbus clouds produce rain as soon as the water droplets within them condense onto one another, causing them to grow and become too heavy to stay suspended in them. **The Qur'ān 24/43** says, **"Do you not see that God causes the clouds to move onward, then joins them together, then piles them up on top of each other, and you see the rain coming forth from their midst. And He sends down from the sky hail from dense masses of clouds as huge as mountains, striking with it whomever He wills and turning it away from whomever He wills. The flash of lightning in the clouds is so bright it almost takes away the onlookers' sight."**

The Bible asserts that the mustard seed is the smallest of all seeds: **"The Kingdom of heaven is like this. A man takes a mustard seed and sows it in his field. It is the smallest of all seeds" (Matthew 13/31-32-GNT); "'What shall we say the Kingdom of God is like?' asked Jesus. 'What parable shall we use to explain it? It is like this. A man takes a mustard seed, the smallest seed in the world, and plants it in the ground'" (Mark 4/30-31-GNT)**.	The Qur'ān informs us of what is even smaller than the atom at a time when no one knew anything about it. Modern science has revealed that the atom, previously regarded as the smallest particle, can actually be split and that there are smaller particles than it. This fact was revealed in the Qur'ān over 1,400 years ago: **"Not even an atom's weight in the heavens or the earth escapes your Lord. Nor is there anything smaller or larger than that but is recorded in a Clear Book" (10/61)**.
The Bible falsely asserts that dew falls from a height like rain: **"It is like the dew on Mount Hermon, falling on the hills of Zion." (Psalm 133/3-GNT); "By His knowledge the depths were broken up, and clouds drop down the dew" (Proverbs 3/20); "Therefore may God give you of the dew of heaven" (Genesis 27/28)**. We now know that dew does not "fall" from the sky. Rather, it forms when the temperature of a surface cools down to a temperature that is cooler than the dew point of the air next to it. This and other scientific errors may be attributed to the fact that the views of the Bible writers reflect the false ideas current in their own times. British apologist Arthur Rigg admitted that until 1818, even an approximately satisfactory account of the cause of dew "was not to be found" and that the then prevailing thought was that "dew was an imperceptible gentle rain from a cloudless sky." Arthur Rigg, *The Harmony of the Bible with Experimental Physical science* (London: Bell and Daldy, 1869), p. 40.	Unlike the Bible, the Qur'ān does not say that dew "falls" from the sky like rain, as evidenced by the fact that the Qur'ān makes a clear distinction between rain, which descends from above, and dew: **"The case of charity on the part of those who spend their wealth solely seeking the good pleasure of God and for strengthening their faith is like the case of a garden on high, fertile ground. If it is hit by heavy rain, it yields up twice its normal produce; and even if no rain falls upon it, dew is sufficient for it. God sees everything you do" (2/265)**. This proves beyond a shadow of a doubt that the source of the Holy Qur'ān is divine revelation and not the culture that prevailed at the time it was revealed.

009665522009 85 All rights reserved جميع الحقوق محفوظة

00966552006...
جميع الحقوق محفوظة
All rights reserved

The Bible mentions that the fetus is formed in its mother's bowels: **"Hear to me, ye islands, and attend ye people from far off; Jehovah called me from the belly; from my mother's bowels he made mention of my name" (Isaiah 49/1 - SLT)**. The original Hebrew clearly mentions the phrase "**ממעי אמי**", which means "my mother's bowels": שמעו איים אלי והקשיבו לאמים מרחוק יהוה מבטן קראני **ממעי אמי** הזכיר שמי	The Qur'ān does not contain the scientific error that the fetus is formed in its mother's bowels. Indeed, it was way ahead of science in revealing the precise place of the fetus in the womb. It mentions the three layers of darkness surrounding the human embryo: **"He creates you stage by stage in your mothers' wombs in three veils of darkness" (39/6)**. Modern science has identified these layers of darkness as (1) the anterior abdominal wall, (2) the uterine wall, and (3) the amniotic sac.
The Bible contradicts modern science regarding the stages of embryo development: **"Did You not pour me out like milk, and curdle me like cheese, clothe me with skin and flesh, and knit me together with bones and sinews?" (Job 10/10-11)**; **"In the time of ten months I was compacted in blood, of the seed of man, and the pleasure of sleep concurring" (Wisdom 7/2 - DRA)**. The Bible here is evidently influenced by the ancient Aristotelian hematogenous theory of reproduction which states that the fetus is modeled from menstrual blood coagulated by the entire seminal fluid: The nature of milk and the menstrual fluid is one and the same and the action of semen upon the substance of the menstrual fluid is the same as that of rennet upon milk, which transforms it into solid curds! The Bible also contradicts modern science by asserting that fetal development starts with the formation of the skin and the flesh, followed by the bones and sinews: **"Did You not pour me out like milk, and curdle me like cheese, clothe me with skin and flesh, and knit me together with bones and sinews?" (Job 10/10-11)**;	Modern science accords with the Qur'ān in affirming that only part of the seminal fluid participates in the fertilization process: says, **"Was [man] not once a mere drop of sperm emitted forth?!" (75/37)**. This is further confirmed by the Prophet's saying that "not from all the male's semen comes the child" **(Muslim, 3509)**. Modern embryology has now shown that only one of the millions of sperm cells released into the vagina penetrates the egg cell and fertilizes it. Modern science also agrees with the Qur'ān in stating that menstrual blood has no active role to play in the formation of the fetus, as the Bible claims. Further, contrary to the biblical narrative, recent research has shown that the fetal development takes place in just the way it is described in the Qur'ān. First, the embryo's cartilage tissue ossifies. Then, muscular cells that are selected from amongst the tissue around the bones come together and wrap around the bones. See Keith L. Moore, *The Developing Human*, 3rd ed. (Philadelphia: W. B. Saunders Company, 1982), p. 364a. In short, the phases of human embryonic development, as described in the Qur'ān, are in perfect harmony with the findings of modern embryology: **"Then We make [Adam's descendants] from a sperm-drop, securely settled in the woman's womb; which We then make into a clot of blood clinging to the womb wall; then We turn it into a chewed-like embryonic lump of flesh; and We make from the lump bones; then We clothe the bones in flesh; and then We bring it forth as a new creation. Blessed be Allāh, the best of creators" (23/12-14).**

The above biblical texts were clearly influenced by the false Aristotle's theory of reproduction to the effect that the embryo comes into existence through the menstrual blood of the mother and that the male semen only functions as coagulant of this blood. See Aristotle's *De partibus animalium I; and, De generatione animalium I* "On the Generation of Animals", translated by D. M. Balme (Oxford: Clarendon Press, 1972), p. 715b. Curiously enough, this false scientific theory was adopted by the Church Fathers, including Tertullian (c. 155 CE–c. 220 CE) in his book *De Carne Christi*, "On the Flesh of Christ." Alexander Roberts & James Donaldson, *Ante-Nicene Christian Library: Translations of the Writings of the Fathers down to A.D. 325, Vol. XV, The Writings of Tertullian*, Vol. II (Edinburgh: T. and T. Clark: 1867), p. 204. This false scientific theory continued to be taught until 1864 CE!	The Qur'ān mentions that it is the father's sperm chromosome and genetic contribution that determines the baby's gender: **"He creates the pairs, male and female, from a [drop of] sperm when it is emitted" (53/45-46)**. Modern science has confirmed this fact, stating that each parent contributes one gene toward the gender of the offspring. Women can only contribute an X because they have two Xs. Men can contribute either an X or a Y because they have both. If the father contributes an X, the baby will be a girl. If he contributes a Y, it be will be a boy, all by God's will.
The views of the writers as expressed in the Bible reflect the erroneous beliefs and concepts prevailing in their times by either completely ignoring the stages of fetal development, as in **Wisdom 7/2**, or by mentioning some stages in the wrong order, as in **Job 10/10**. See these biblical passages above.	Advanced microscopic research conducted by virtue of new technological developments has revealed that the fetus goes through several developmental stages, a fact which the Qur'ān mentioned over 14 centuries ago: **"Why do you deny the greatness of God when He created you in gradual stages?!" (71/13-14)**.
The Bible contradicts self-evident scientific truths: **"A wise man's heart is at his right hand, but a fool's heart at his left" (Ecclesiastes 10/2)**! 	Because the heart is slightly on the left side of the body, the Prophet, peace be upon him, recommended sleeping, saying, "Lie down on your right side" **(Al-Bukhārī, 248)**. Experimental studies have concluded that the stomach empties its contents into the intestines much faster when one is sleeping on the right side. Sleeping on the right side offers the greatest health benefits. Because the left lung is slightly smaller to make room for the heart in the left chest, undue pressure is prevented from being put on the heart. In this posture, the liver is comfortably settled in its position and does not become suspended, and the stomach sits comfortably above it. This is much easier for the process of gastric emptying. This position also helps facilitates the function of the left bronchi in rapidly getting rid of the mucus secretions accumulated in them.

The Bible falsely suggests that sorrow caused by anxiety and fear leads to sleep: **"When he rose up from prayer, and had come to his disciples, he found them sleeping from sorrow" (Luke 22/45)**. Sleep here was an escape from fear, anxiety, or grief (Mark Heber Miller, *Nazarene Commentary: 21st Century Version of the Christian Scriptures, A New Translation of the Greek New Testament*, Vol. 1, Bloomington, IN: Xlibris, 2010, p. 232). The disciples were anticipating something awful and were wrecked by anxiety and grief at the prospect of Jesus' impending alleged death that they fell asleep. This is an obvious scientific error, for during times of stress and fear, the adrenal glands secrete adrenaline, a hormone which keeps the body in a constant state of alertness. In no way can a person relax and sleep in such a situation!	Sleeping due to fear is quite contrary to the ordinary course of nature and can only happen by a divine miracle and with divine intervention, as in the following incident related by the Qur'ān, where Muslims experienced great fear: **"Remember when you called on your Lord for help and He responded to you, 'I will reinforce you with a thousand angels in succession to fight alongside you.' Allāh only did this to give you the good news of victory and so that your hearts would be at rest. Victory comes from no one but Allāh. Allāh is All-Mighty, All-Wise. And remember when you were weary and worried about your fate [in this battle] and He made sleep overcome you, making you feel secure, and sent down rain on you from the sky to purify you, free you from Satan's evil thoughts, strengthen your hearts with faith, and steady your footsteps" (8/9-11)**.
Although there are many biblical passages that strictly forbid the consumption of alcohol, Paul contradicts them by claiming that alcohol has health benefits, whereas the matter of the fact is that it has serious and far-reaching health implications and social consequences. In his first Epistle to Timothy, Paul says, **"No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities" (1 Timothy 5/23)**. According to the latest WHO estimates, alcohol consumption contributed to 3 million deaths in 2016 globally and was responsible for 51% of the global burden of disease and injury. Alcohol consumption is associated with an increased risk of many health conditions and is the main and sufficient cause for several disorders, including alcohol dependence, liver cirrhosis, and several other non-communicable diseases and mental health conditions. Alcohol use is among the leading	Islam strictly forbids alcohol, whose harmful effect on health and social life has been proven beyond any doubt: **"Believers, intoxicants, games of chance, idolatrous practices and divining arrows to predict the future and what ought to be done or avoided are loathsome abominations devised by Satan. Therefore, avoid them altogether so that you may be successful. Satan seeks only to stir up enmity and hatred among you by means of intoxicants and games of chance and to turn you away from the remembrance of God and from your prayers. Will you not, then, desist?" (5/90-91)**. Contrary to the Bible's claim, Islam stresses that alcohol is not a remedy. Prophet Muḥammad, peace be upon him, warned against it, saying, "It is by no means a cure, but rather a disease" **(Muslim, 5097)**. He even categorically and emphatically declared it forbidden by saying, "Whatever intoxicates in large quantities is forbidden in small

risk factors for premature mortality and disability because of its causal relationship with multiple health conditions, which also include non-intentional injuries and suicides. World Health Organization, Global status report on alcohol and health 2018, 27 Sept. 2018. https://www.who.int/publications/i/item/9789241565639	quantities" **(At-Tirmidhī, 1866)**. He vehemently warned against it, going as far as to call it "the root of all evil" **(Ibn Ḥibbān, 5251)**. The harmful use of alcohol causes a high burden of disease, has significant social and economic consequences, and can result in harm to other people.
Among the errors in the field of climate science, the Bible tells us of a dream in which the king of Egypt saw **"seven thin heads blighted by the east wind" (Genesis 41/6)**! We now know that the wind that blows over Egypt and dries up the fruits is a southern desert wind; as Reformed British Old Testament scholar and writer Gordon J. Wenham confirms, "in Canaan the grain shrivels up in the east wind **(Genesis 41/6, 23, 27)**, whereas in Egypt it is the south wind that is hot and drying." Gordon Wenham, *World Biblical Commentary*, Vol. 2, Genesis 16-50 (Nashville, Tennessee: Thomas Nelson Publishers, 1994), p. xxviii. It seems that the biblical writers had in mind the destructive east wind in Palestine mentioned in **Ezekiel 17/10**: **"Behold, it is planted, Will it thrive? Will it not utterly wither when the east wind touches it?"** See also **Hosea 13/15** and **Jonah 4/8**. This clearly betrayed the writers' ignorance of the fact that the wind directions differ from one region to another!	While the Qur'ān does not contain the scientific error in **Genesis 41/6**, it particularly mentions the now proven scientific fact that grains will be well-preserved and be spared decay if kept in their ears: **"'Joseph, man of truth, tell us the true meaning in which seven fat cows were devoured by seven lean ones, and of seven green ears of grain and seven others that were withered, so that I may return to the people of the court and let them know.' Joseph replied, 'Sow for seven consecutive years as usual, but let the grain that you harvest remain untouched in its ear, except for a little that you may eat; for, after that period of seven good years there will be seven years of hardship, which will consume all but a little of what you have stored up for them. After that will come a year in which people will have abundant rain and in which they shall press [grapes and olives]'" (12/46-49)**. In a paper Dr. Abdel-Majid Belabed, Director of University Center for Applied Research, Muḥammad I University, Oujda, Morocco, presented at the Eighth International Conference on Scientific Miracles in the Qur'ān and Sunnah, Kuwait (26-29 November, 2006), he confirmed that scientific findings revealed that keeping grains in their ears is the best method for preserving them for a long time.

All rights reserved 0096655220985

Of the many anachronisms in the Bible, the biblical use of the word "Pharaoh" as a title for Egypt's ruler is but an anachronism when applied to Joseph's time in the eighteenth-century BC: **"Then the chief butler told his dream to Joseph, and said to him, 'Behold, in my dream a vine was before me, and in the vine were three branches; it was as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes. Then Pharaoh's cup was in my hand; and I took the grapes and pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand.' And Joseph said to him, 'This is the interpretation of it: The three branches are three days'" (Genesis 40/9-12)**; **"And Pharaoh said to Joseph, 'I have had a dream, and there is no one who can interpret it'" (Genesis 41/15)**; **"Then Joseph said to Pharaoh, 'The dreams of Pharaoh are one; God has shown Pharaoh what He is about to do'" (Genesis 41/25)**; **"So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt" (Genesis 50/7)**. Commenting on such anachronism in the Bible, French Egyptologist Jean Vercoutter writes, "The mention of 'Pharaoh' in the time of Joseph is as anachronistic as the use of the word 'Elysée' to refer to the palace of the King of France during the reign of Louis XIV." *Encyclopedia Universalis*, Vol. 12 (Paris: Encyclopedia Universalis, 1973), p. 915.

The Qur'ān is in perfect harmony with modern science in that it does not have any anachronisms or historical inaccuracies. It states, for instance, that the ruler of Egypt during the time of Joseph was a "King" and never a "Pharaoh": **"The king said, 'I saw [in a dream] seven fat cows being devoured by seven emaciated ones, and seven green ears of wheat next to seven others dry and withered. Tell me the meaning of my vision, my nobles, if you can interpret dreams'" (12/43)**; **"The king said, 'Bring him to me. I will take him for my special service'" (12/54)**; **"They said, 'The king's drinking cup is missing" (12/72)**; **"At length he took out the drinking cup from his brother's bag. Thus did We help Joseph devise this scheme to enable his full brother to stay with him. Had God not willed, Joseph could not have kept his full brother as a slave for theft under the king's law. We exalt whomever We will to a lofty station, and above those who have knowledge there is One who is All-Knowing" (12/76)**. History reveals that it was the Hyksos kings who ruled Egypt during the time of Joseph in the 18th century BC, and not the pharaohs. During the time of Moses, however, the title "Pharaoh" was used for a local Egyptian ruler. In fact, the title "Pharaoh" was not applied to the rulers of Egypt until after 1500 BC, hence the Qur'ān's reference to the Egyptian ruler during the times of Moses 67 times as "Pharaoh", as in **28/3**: **"We recount to you in this Qur'ān part of the story of Moses and Pharaoh, setting forth the truth for people who believe."**

009665522009 85 All rights reserved

The Bible contradicts historical facts by asserting that domesticated camels were the means of transporting goods and people in the time of Jacob. It states that Joseph's brothers **"sat down to eat a meal. Then they lifted their eyes and looked, and there was a company of Ishmaelites, coming from Gilead with their camels (וּגְמַלֵיהֶם), bearing spices, balm, and myrrh, on their way to carry them down to Egypt" (Genesis 37/25)**. Historians, however, point out that camels were not domesticated for use in the desert transport of people and goods in Canaan in the time of Jacob, let alone in Abraham's time, as allegedly stated in **(Genesis 12/16)**. It was donkeys that were the means of transporting goods and people at that time. Pointing out this anachronism, *The New American Bible* states in a footnote with reference to **Genesis 12/16**: "Domesticated camels did not come into common use in the ancient Near East until the end of the second millennium B.C." This confirms the Bible's historical error that camels were used for riding and carrying goods in that period. Archaeological research shows that camels were not domesticated in the land of Canaan until the 10th century B.C.E.—about a thousand years after the time of Abraham. This clearly suggests that camels in this and other biblical stories are anachronistic. Such explicit historical error confirms the fact that, among other things, the present Torah was not written until a long period after the occurrence of the events mentioned in it. In other words, in the stories of the patriarchs (Abraham, Isaac Jacob) we read about camels although the stories happened before

The Qur'ān does not mention that camels were used for transporting people and goods during the time of Abraham, Isaac, Jacob, Joseph and Moses, peace be upon them. In fact, it states that *ʿīr* (donkeys) were the common mode of transport used by the brothers of Joseph, peace be upon him, at the time. As the Qur'ān states, **"After Joseph had provided them with food supplies, he slipped the king's drinking cup, which he also used as a grain measure, into his full brother's bag. Then a crier called out after them, saying, 'You, owners of the grain-laden *ʿīr*! You are thieves!' (12/70)**; **"If you do not believe us, father, ask the people of Egypt and whoever was with us in the *ʿīr* in which we were together. We are certainly telling the truth"' (12/82)**; **"When the *ʿīr* with which Jacob's sons were travelling set out from Egypt for the Levant, Jacob said to the people around him, 'You may think I am senile, but I do indeed sense the smell of Joseph"' (12/94)**. Both renowned linguist Zayn Ad-Dīn Ar-Rāzī (d. circa 1268) in his monumental dictionary of Arabic *Mukhtār Aṣ-Ṣiḥāḥ*, p. 194, and lexicographer Ibn Mandhūr (d. 1311) in his classic Arabic lexicon *Lisān Al-ʿArab*, Vol. 4, p. 620 state that the Arabic word *ʿīr* in these passages means 'donkeys'. The Hebrew word **עיר**, which is pronounced in the same way as its Arabic counterpart and means 'donkey', is also used in **Isaiah 30/6** in the plural form: **נֹשְׂאִים עַל־כֶּתֶף עֲיָרִים חֵילָם "They carry their riches on the backs of donkeys."**

00966552200985 All rights reserved

00966552700995
All rights reserved

the camels were domesticated in the Levant region and before the trade routes of camel caravans opened. The reason is that the books were written later, in the days of the camel trade, by people who did not know it was a relatively recent development. The Bible states in other places that Joseph's brothers used donkeys as a mode of transport, a fact which was confirmed by the Qur'ān. For example, we read in **Genesis 42/25-26**, **"Then Joseph gave a command to fill their sacks with grain, to restore every man's money to his sack, and to give them provisions for the journey. Thus he did for them. So they loaded their donkeys with the grain and departed from there."** We further read in **Genesis 43/18**, **"Now the men were afraid because they were brought into Joseph's house; and they said, 'It is because of the money, which was returned in our sacks the first time, that we are brought in, so that he may make a case against us and seize us, to take us as slaves with our donkeys.'"**.	The other Hebrew word בְּעִיר 'donkey', which is pronounced *ba'īr* both in Arabic and Hebrew is also mentioned in the story of Joseph in the Bible in the plural form. For example, in **Genesis 45/17**, we read, **וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֱמֹר אֶל־אַחֶיךָ זֹאת עֲשׂוּ טַעֲנוּ אֶת־בְּעִירְכֶם** **"So the king said to Joseph: Tell your brothers to load their donkeys…" (CEV)**. In his commentary on the Qur'ānic verse, **"They said, 'The King's drinking-cup is missing. Whoever brings it back will have *ḥimlu ba'īr*. I pledge my word for it'" (12/72)**, Muslim scholar and historian Imām Muḥammad ibn Jarīr Aṭ-Ṭabarī quotes Mujāhid ibn Jabr (642–722 CE), one of the major early Muslim scholars, as saying that the phrase *ḥimlu ba'īr* in this verse means 'a donkey-load [of grains].' It is well documented that donkeys were the main means of transporting goods and people in that period.
The Bible asserts that the Israelites who went with Jacob down into Egypt numbered seventy men and women according to **Genesis 46/27** and **Exodus 1/5** and seventy-five men and women according to **Acts 7/14**, and that by the time they left it with Moses 215 years later the number of fighting men over the age of twenty, exclusive of Levites, amounted to 603,550 according to **Numbers 1/46** and about 600,000 according to **Exodus 12/37**. Now if this was only the number of fighting men over the age of twenty, then the number of men and women, as well as those under the age of twenty and the older men not qualified for warfare, in addition to the Levites should	The Holy Qur'ān is in perfect harmony with reality, common sense, and historical facts in stating that the number of the Israelites who left Egypt with Prophet Moses, peace be upon him, was few. It does not overstate their number as the Bible does. God Almighty says, **"We inspired Moses, saying, 'Leave with My servants at night, for you will surely be pursued.' [When Pharaoh learnt of the Children of Israel's night flight,] he sent heralds to mobilize troops from various cities. 'These,' he said, 'are but a small band of people who have really enraged us'" (26/52-55)**.

logically be over two million. How, then, could it be that in the space of 215 years, they had increased from 70 or 75 individuals to a population of more than two millions?! Besides, how could the number of men possibly increase so dramatically considering that Pharaoh ordered all newborn Hebrew boys to be killed and that there were only two midwives to serve all the nation **(Exodus 1/15-22)**?! More astonishingly still, how could Pharaoh and his people assume absolute control over such a huge number of people for a long time, and why would he venture to sending his army to chase the Israelites to bring them back? In view of the staggering number of the Israelites in Egypt, would it not be more plausible if we said that it was Pharaoh and his soldiers who fled the country instead of the Israelites?! This and other glaring errors have led atheists to attack the Bible and question and discredit the historicity of the Exodus and all the incidents associated with the Israelites, for that matter. There are gross exaggerations in much of what the Bible's writers have included in it. Numbers are vastly overstated in the Bible: **"As the host of heaven cannot be numbered, nor the sand of the sea measured, so will I multiply the descendants of David My servant and the Levites who minister to Me" (Jeremiah 33/22)**. In another place, the Bible asserts that God promised He would make Abraham's descendants as numerous as **"the dust of the earth" (Genesis 28/14)**. Such stupefying and ridiculously huge numbers which run into the trillions would require new, extremely advanced calculators to handle and calculate them!

Because the Holy Qur'ān is the final Word of God Almighty that is flawless and is the ultimate authority that confirms the truth of the divinely revealed books before it, is a guardian over them—abrogating their laws and superseding them—it is free from the errors the previously revealed scriptures contain. Archaeologists and scholars claim this mass migration is just a story, not history. Others oppose this conclusion, defending the biblical account simply because the story of the Exodus has been central to Jewish collective memory for as long as the Bible itself has been part of that memory and that it has an importance in Jewish experience that transcends the issue of whether or not it registers real historical experience. Even those who want to salvage some history in the biblical account maintain that, at best, it probably preserves a greatly exaggerated memory of the escape of a small group of Israelites. In his scholarly book, *The Exodus. How It Happened and Why It Matters*, American biblical scholar and theologian Richard Friedman, argues that the biblical account of millions fleeing Egypt may be an exaggeration, but that the Exodus itself is not a myth. He contends that the Exodus involved only a few thousand people, and that the historicity of the biblical account of the Israelites' exodus from Egypt would not be questioned and discredited if the number of Israelites fleeing Egypt was not exaggerated. See generally Chapter Two: The Mystery of Egypt: How Do two Million People Disappear? Richard Elliott Friedman, *The Exodus. How It Happened and Why It Matters*, 1st ed. (New York, NY: HarperOne, 2017), pp. 25-83.

All rights reserved 00966552200985

00966552005 All rights reserved

The Bible makes no mention whatsoever of the fact that Pharaoh claimed divinity for himself and sought to be worshipped. Therefore, we find that when: **"Afterward Moses and Aaron went in and told Pharaoh, 'Thus says the LORD God of Israel: "Let My people go, that they may hold a feast to Me in the wilderness"'" (Exodus 5/1)**; **"Pharaoh replied, 'Moses and Aaron, why are you distracting the people from their tasks? Get back to work!'" (Exodus 5/4-NLT)**. The last words were not addressed to Moses and Aaron, but to the Israelites. Pharaoh declared he would not let the Israelites go when Moses asked him to release them simply because he had subjected them to increasing cruelty under bondage and forced labor and he did not want the unending, exhausting, and degrading labor they did for him to stop, and not because of his objection to their worshipping the Lord, holding festivals in His honor and sacrificing to Him! The Bible not only remains silent on Pharaoh's claim to divine authority, but, worse yet, makes Moses a god to Pharaoh: **"And the LORD said unto Moses, 'See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet'" (Exodus 7/1 - KJV)**.	In total agreement with recent scientific discoveries, the Holy Qur'ān states that Pharaoh claimed divinity for himself and sought to be worshipped. The Qur'ān states, **"'Nobles,' said Pharaoh, 'you have no other god that I know of except myself'" (28/38)**. We also read in the Qur'ān that Pharaoh threatened Moses, saying, **"If you choose to worship any deity other than me, I will most certainly throw you into prison" (26/29)**. God Almighty further mentions in the Qur'ān that Pharaoh, **"gathered [his people] and proclaimed, 'I am your supreme Lord'" (79/23-24)**. It is a generally accepted historical fact, especially after deciphering the hieroglyphs used by ancient Egyptians, that the ancient Egyptians had a complex and sophisticated system of government, with the pharaohs serving as both political and religious leaders. One of the most significant titles of the pharaohs was the Horus Name, a symbolic title that was believed to embody the divine authority of the ruler. The Horus Name, which was used as a symbolic representation of the pharaoh's divine authority, was based on the god Horus, who was the god of kinship and the patron of the pharaohs. The pharaoh was considered to be a god—the living incarnation of the god Horus, which was depicted as a god that would often wear the head of a falcon
The Bible makes no mention of the survival of Pharaoh's body. All it mentions is that God parted the Sea so that Moses and the Israelites could pass through on dry ground, and then he brought the sea back upon the Egyptian army, destroying them in utter defeat, which is also mentioned in the Qur'ān. In **Exodus 14/15-28**, we read, **"And the LORD said to Moses, '… lift up your rod, and stretch out your hand over the sea and divide it. And the children of**	The Holy Qur'ān mentioned, at a time when no one knew anything about the science of archeology or about the existence of the mummified remains of pharaohs, that God saved the body of the Pharaoh of the Exodus. His body must have been washed ashore and mummified in the usual manner on the same day Pharaoh drowned, for had his body remained in the water for a long time, it would not have been possible to be embalmed. In this way, God saved his body to serve as a sign for later generations.

Israel shall go on dry ground through the midst of the sea. And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen. Then the Egyptians shall know that I am the LORD, when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen.'… Moses stretched out his hand over the sea; and the LORD… made the sea into dry land, and the waters were divided. So the children of Israel went into the midst of the sea… the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen… Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea. Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained."	The Qur'ān says, **"We then brought the Children of Israel across the sea, and Pharaoh and his troops pursued them in arrogance and aggression, until, when he was about to drown, Pharaoh cried out, 'Now I believe that there is no God except the God in whom the Israelites believe, and to Him I surrender myself.' Only now? When you had always been a rebelled and a wrongdoer? Today We will save only your body so that you may be a sign to those who will come after you. Many people are indeed heedless of Our signs" (10/90-92)**. However, neither at the time of the revelation of the Qur'ān, nor even a thousand years later, did anyone have had any knowledge regarding Pharaoh's body; it remained unknown to the Muslim world. It was only until the end of the 19th century that his preserved body was discovered in the ancient city of Thebes, whose ruins lie within the modern Egyptian city of Luxor today. Pharaoh's body, which still serves as a sign for people to this day, is on display in the Royal Mummies Hall in the Egyptian Museum in Cairo.
The Bible mentions the incident of the challenge between Pharaoh's magicians and God's Prophet Moses, peace be upon him, but it does not say anything about the magicians' believing in God after they saw the miracle of Moses' staff turning into a real snake, by God's will, as one would normally expect to happen in such a situation, especially given their knowledge and experience whereby they could readily tell the difference between magic and reality, and thus between truth and falsehood. Nor does it mention Pharaoh's expected reaction to that by inflicting severe punishment on them for believing in God Almighty:	The Qur'ān mentions the challenge between Pharaoh's magicians and Moses, the magicians' open profession of faith in God after witnessing the miracle of Moses' rod turning into a snake, by God's will and how Pharaoh resorted to various threats of torture and cruel death: **"Pharaoh said, 'Have you come to drive us out of our land with your magic, Moses? We will bring you magic like it, so let's set a time that neither of us will fail to keep in a mutually agreed-upon place.' He said, 'Meet me on the day of the festival, and let the people be gathered before noon.' Pharaoh withdrew, decided on his scheme, then returned;**

جميع الحقوق محفوظة All rights reserved 0096622200985

"Then the LORD spoke to Moses and Aaron, saying, 'When Pharaoh speaks to you, saying, "Show a miracle for yourselves," then you shall say to Aaron, "Take your rod and cast it before Pharaoh, and let it become a serpent."' So Moses and Aaron went in to Pharaoh, and they did so, just as the LORD commanded. And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. But Pharaoh also called the wise men and the sorcerers; so the magicians of Egypt, they also did in like manner with their enchantments. For every man threw down his rod, and they became serpents. But Aaron's rod swallowed up their rods. And Pharaoh's heart grew hard, and he did not heed them, as the LORD had said" (Exodus 7/8-13).

Contrary to the Qur'anic narrative, the Holy Bible, totally ignores the fact that the then Pharaoh used to cut off people's hands and feet from opposite sides and crucify them. Dr. A. Youssef published the text of the inscription engraved on a stela in the Temple of Amada in Nubia, dating back to the fourth year of the reign of Merneptah, about 1220 BC, stating, with reference to the manner he threatened to torture the magicians if they believed in Moses' God, that the Qur'ān "describes almost literally those methods of persecution mentioned in the Amada text." A. A. Youssef, "Merneptah's Fourth year Text at Amada", *Annales du Service des Antiquités de l'Égypte*, Vol. 58, 1964, pp. 273-280.

'Woe to you!' said Moses to them, 'Do not invent lies against God, lest He destroy you with a punishment. Whoever invents lies is bound to fail.' The magicians conferred among themselves, whispering to one another. They said, 'These are two magicians who want to drive you out of your land with their magic and destroy your best traditions, so gather your resources and line up for the contest. Those who win today will surely triumph.' They said, 'Moses, either you throw, or we will be the first to throw.' He said, 'No, you throw.' And lo! By their sorcery their ropes and staffs seemed to him to be moving about rapidly. Moses was much alarmed. We said, 'Have no fear. You will surely win. Throw down what is in your right hand. It will swallow up their handiwork. Their handiwork is just a magician's trick. Magicians do not prosper wherever they go.' The magicians threw themselves down in prostration, saying, 'We now believe in the Lord of Aaron and Moses.' Pharaoh said, 'How dare you believe him before I give you permission? He must be your chief who taught you magic. I will cut off your hands and feet on opposite sides and crucify you on palm trunks. Then you will learn whose punishment is more terrible and more lasting.' They said, 'Never will we prefer you to the clear proof that has come to us. Nor to Him who created us, so decree whatever you will. You can decree only for this worldly life. We have believed in our Lord, so that He may forgive us our sins and the magic that you forced us to use. Better is God's reward, and more lasting'" (20/57-73).

All rights reserved 00966552200985

The Bible makes no mention of the pharaohs' use of baked mud in the construction of their buildings. It only mentions that they used bricks made of mud mixed with straw or stubble after it dried naturally, as in **Exodus 5/6-14**: **"So the same day Pharaoh commanded the taskmasters of the people and their officers, saying, 'You shall no longer give the people straw to make brick as before. Let them go and gather straw for themselves. And you shall lay on them the quota of bricks which they made before. You shall not reduce it. For they are idle; therefore, they cry out, saying, "Let us go and sacrifice to our God." Let more work be laid on the men, that they may labor in it, and let them not regard false words.' And the taskmasters of the people and their officers went out and spoke to the people, saying, 'Thus says Pharaoh: "I will not give you straw. Go, get yourselves straw where you can find it; yet none of your work will be reduced."' So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters forced them to hurry, saying, 'Fulfill your work, your daily quota, as when there was straw.' Also the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten and were asked, 'Why have you not fulfilled your task in making brick both yesterday and today, as before?'"**

009665522009 85 All rights reserved

Until recently, when it was commonly believed that the pyramids in Egypt were constructed from enormous blocks of solid stone, cut by hand from far away quarries and hauled across the searing desert sands, we find that the Qur'ān informs us of the way massive buildings at that time were built. **The Qur'ān (28/38)** says, **"Pharaoh said, 'Council, I do not know of any other god for you apart from me. Haman, light a fire for me to bake bricks out of clay and then build me a lofty tower so that I may climb up to Moses' God, though I consider him a blatant liar.'"** Scientists, including American professor of materials science and engineering Michel Barsoum, French materials scientist Joseph Davidovits, and Italian Professor of materials science and technology Mario Collepardi have proven after extensive research that the Egyptian pyramids were made of a very early form of concrete made from a mixture of limestone, clay, and the Nile River water. These and other materials were mixed together with the Nile soil and cast into tight stone molds and then heated at high temperatures, turning them into stone-like volcano rocks, not older than 4700 years, which marked the early beginnings of pyramid construction in history. This fact was only confirmed in 2006 as a result of rigorous laboratory research, while the Qur'ān mentioned it over 1,400 years ago. Surprisingly, the name "Haman" whom Pharaoh asked to build a tower in the verse above was not known until the decoding of Egyptian hieroglyphics in the 19th century. It was then found out that he was the person who directed construction work under Pharaoh's command. A point most worthy of note is that such information could not have been known by anyone else at the time the Qur'ān mentioned it.

00966552206086
All rights reserved
جميع الحقوق محفوظة

There is no mention of the word monk or monasticism in the Bible Indeed, history has revealed that monasticism emerged in the late 3rd century and had become an established institution in the Christian church by the 4th century. The first Christian monks, who had developed an enthusiasm for asceticism, appeared in Egypt and Syria and included St. Anthony, the founder and father of Christian monasticism (Robert C. Broderick, *The Catholic Encyclopedia*, Nashville, Tenn.: Thomas Nelson Publishers, 1987, p. 179).	The Qur'ān makes mention of monasticism, stating that it was a later innovation in Christianity. Such information was part of the unknown past, which God revealed to His Prophet, Muḥammad, peace be upon him: **"As for monasticism, We did not prescribe it for them; rather, they invented it themselves, seeking thereby God's good pleasure; but even so they did not observe it as it should have been observed, so We granted those of them who believed their due reward, but many of them were rebellious transgressors" (57/27)**.
The Bible claims that ants are rather disorganized and have no leader to direct them. We read in **Proverbs 6/6-7**, **"Go to the ant, you sluggard; consider its ways and be wise! It has no commander, no overseer or ruler" (NIV)**.	Modern science accords with the Qur'ān in affirming that ants have a language of their own and a leader that issues instructions to them: **"When [Solomon and his army] came to the Valley of the Ants, an ant said, 'Go into your dwellings, ants, lest Solomon and his troops should unwittingly crush you'" (27/18)**.
The Bible asserts that God created light, the day and the night on the first day **(Genesis 1/3-5)** before the sun, the moon, and the stars which He created on the fourth day **(Genesis 1/14-18)**! It is illogical to mention the result (light) on the first day when the cause of this light was created three days later. Moreover, the fact that the existence of evening and morning is placed on the first day is purely imaginary; the existence of evening and morning as elements of a single day is only conceivable after the creation of the earth and its rotation under the light of its own star, the Sun! The Bible also states that plants were created on day three **(Genesis 1/11-12)**, the day before the sun was created **(Genesis 1/16)**! If so, how did plants survive without	Modern science accords with the Qur'ān in affirming that the *nāṣiyah* **(96/16)**, which connotes what we call the prefrontal cortex, the anterior part of the frontal lobe, located just behind the forehead at the front of the frontal lobe) is an executive control center which performs complex executive functions such as decision-making and plays a predominant role in deception, lying, and moral cognition. If modern research stresses the importance of regularly repositioning patients with a medical condition that confines them to a bed for a long time to help prevent pressure ulcers, we find that the Qur'ān alluded to this fact over 1400 ago **(18/18)**. The Qur'ān is in perfect harmony with modern science by stating that each person has a unique smell **(12/94)**, which is indeed as distinctive as fingerprints; that the skin is the source of pain sensation **(4/56)**, which, as modern science

sunlight for the process of photosynthesis? We now know that plants cannot grow without photosynthesis, the process by which plants turn carbon dioxide and water into food using energy obtained from sunlight. The Bible falsely asserts that the sun and the moon were created with the stars at the same time: **"Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also" (Genesis 1/16)**. According to modern science, however, stars in the universe formed billions of years before the sun and the moon! In **Genesis 1/16-17**, we read, **"He made the stars also. God set them in the firmament of the heavens to give light on the earth."** This claim is utterly false because stars do not give much light to Earth.

It claims that the clouds are the dust of the Lord's feet: **"The LORD has His way in the whirlwind and in the storm, and the clouds are the dust of His feet" (Nahum 1/3)**, whereas the fact of the matter is that the clouds are formed from the evaporation of water from such surface of water bodies as seas, oceans, rivers, and lakes. It is also scientifically incorrect to refer to clouds as dust. The Lord, it claims, **"dwells in the thick cloud" (1 Kings 8/12–NASB)**, but we now know that clouds can extend in altitude from a few hundred meters above sea level to 12,000 m. It asserts that the height of the clouds above the earth's surface, which does not exceed 12,000 meters, is equal to the huge distance between the heavens and the earth: **"Though his height mount up to the heavens, and his head reach to the clouds" (Job 20/6-ESV)**.

has established, can only be experienced because of the pain receptors (nociceptors) present in the skin; that everything —including the heavens and earth which were not created yet— were in an interwoven and inseparable condition at one single point, then this point exploded violently, causing its matter to disunite (the Big Bang) **(21/30)**; that the universe is continuously expanding **(51/47)**; that the sky and the Earth's atmosphere it includes provide a well-protected canopy **(21/32)** that serve to protect us from harm. Modern science has now confirmed that the gases that make up Earth's atmosphere soak up every one of the deadly rays produced by the fusion-driven furnace within the sun. The Qur'ān also makes mention of the intense tightening in the chest and breathlessness, known medically as dyspnea, which is experienced at high altitudes **(6/125)**; and the orbits of the sun and the moon **(21/33)**— contrary to the erroneous theory that the sun is fixed, which was advanced by Polish astronomer Nicolaus Copernicus and survived well into the 21st century!

Well before Aristotle, scientists believed that rainfall was insufficient to feed springs and rivers and so spring water was purified seawater from deep within the earth. This erroneous concept continued to prevail until the year 1580, when French scientist Bernard Palissy (1510-1589) proposed the theory of the hydrologic cycle, stating that underground springs are formed by the penetration of rainwater into the earth, a fact which was mentioned in the Qur'ān **(23/18)** over 14 centuries ago.

All rights reserved 00966552200985

00966552408985
All rights reserved
جميع الحقوق محفوظة

The Bible mistakenly claims that the wind blows in a circle: **"The wind blows toward the south and shifts toward the north. Round and round it blows. It blows in a full circle" (Ecclesiastes 1/6-GWT**). It seems that the author of the Book of Ecclesiastes was influenced by the culture of his time. In his book *Mesopotamian Cosmic Geography*, American archeologist and professor of Assyriology Wayne Horowitz notes that "two Assyrian texts speak of *kippatu* 'circles' of the winds", and states that "In *The Tukulti-Ninurta Epic,* the Assyrian king exercises control over the *kippal šār* erbetti 'circle of the four winds.'" Wayne Horowitz, *Mesopotamian Cosmic Geography* (Winona Lake, IN: Eisenbrauns, 1998), pp. 260-261.

According to the Book of Genesis, during Noah's flood, the floodwaters covered even the highest mountains on the earth, even though they did not rise higher than fifteen cubits (that is approximately 7 m) above the ground, as in **Genesis 7/20**: **"The waters prevailed fifteen cubits upward, and the mountains were covered."** This shows that the author of the Book of Genesis was undoubtedly ignorant of the fact that mountains can be thousands of meters high and that Mt. Everest, the world's highest, reaches a height of 8,848 m! Also, by stating that **"… like a cypress tree towering into the clouds" (Sirach 50/10-GNT)**, the writer of Sirach betrayed his complete ignorance of the fact that the cypress tree grows to a height of no more than 30 meters and that low-level clouds are about 2,000 meters! The Lord is forgetful, it claims, and so He placed a rainbow in the sky to perpetually remind Him of the covenant

The Qur'ān **(86/12)** also mentions many other facts, such as the innumerable faults, or fractures in the earth's crust which modern science has confirmed can span hundreds of kilometers long; the fact that iron came down from outer space **(57/25)**; the fact that mountains stabilize the earth because of their roots which project deeper beneath the crust in the same way pegs are used to securely anchor a tent to the ground **(78/7, 31/10)**; the quivering of soil particles when rain falls on it and penetrates its layers, the swelling of the soil, followed by the sprouting forth of the earth—a process that is strikingly parallel to that provided by modern science **(41/39)**; the fact that in places where two different seas meet, there is a barrier between them that divides them so that each sea has its own temperature, salinity, and density **(55/19-20)**; and that there is also a boundary between seas and rivers which prevents saline and fresh water from mixing **(25/53)**. When scientists, who had always thought that corals could be found only in seawater, expressed their puzzlement at the Qur'ān's statement that such ornaments as corals can be extracted from freshwater as well as seawater, scientific discoveries proved the validity and cogency of the Qur'ānic statement in **35/12**. According to an article published in *The Guardian* on Fri 22 April 2016, "scientists were astonished to find 600-mile-long coral reef that was thriving below the freshwater "plume", or outflow, of the Amazon." Scientists were 'flabbergasted' to discover the Amazon reef because they had previously thought that corals thrive only "in clear, sunlit, salt water." (https://www.theguardian.com/environment/2016/apr/22/huge-coral-reef-discovered-at-amazon-river-mouth)

He had made with Noah to the effect that He would not again destroy the world with a flood: **"And God said: 'This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations: I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.' And God said to Noah, 'This is the sign of the covenant which I have established between Me and all flesh that is on the earth'" (Genesis 9/12-17)**. Without this visible witness and reminder, it would seem that God was liable to forget the contract and drown the world again! Another problem with this story is that it claims that the rainbow did not exist before the Noachian flood!

The Bible also makes the scientific claim that all creatures without exception are terrified of humans: **"So God blessed Noah and his sons, and said to them: 'Be fruitful and multiply, and fill the earth. And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand" (Genesis 9/1-2)**.

Scientific facts in the Qur'ān also include its mention of the internal waves that cover the deep dark waters of seas and oceans **(24/40)**; the role of the wind in fertilizing plants by carrying the pollen from them to others of the same species, and its "fecundating" role in the formation of rain **(15/22)**; and the fact that some twirls can have fire in them (fire twirls or tornadoes) **(2/266)**.

Although Prophet Muḥammad, peace be upon him, had never seen any colored mountains due to their remoteness from the Arabian Peninsula, he was only informed about them through divine revelations **(35/27)**. The Qur'ān alludes to the fact that chloroplasts in tree leaves contain the photosynthetic pigment chlorophyll that captures sunlight and converts it into sugars that can be used by cells. The entire process is called photosynthesis and it all depends on the little green chlorophyll molecules in each chloroplast **(6/99)**. It points out that all kinds of fruits are in pairs **(13/3)**; that all things are in pairs **(51/49)**; and that the constituents of milk are secreted by the mammary glands which are nourished by the product of food digestion brought to them by the bloodstream. The initial event that sets the whole process in motion is the conjunction of the contents of the intestine and blood at the level of the intestinal wall itself **(16/66)**. One remarkable feature of the Qur'ān is its consistent order of mentioning the senses of hearing and sight. In verses such as **6/46**, **16/78**, **17/36**, and **76/2**, the Qur'ān consistently places the sense of hearing before that of sight. This order aligns perfectly with modern scientific knowledge, which confirms that the sense of hearing is the first to develop in the embryo.

(09665)2200985 All rights reserved

00966552200985
All rights reserved
جميع الحقوق محفوظة

This assertion is simply inconsistent with reality, for tigers, particularly Bengal tigers, jaguars, lions, grizzly bears, crocodiles, and sharks, to mention but a few examples, are by no means afraid of humans, but will certainly attack them savagely and even maul them to death if they come across them. The Bible also makes the baseless, unscientific claims that ostriches abandon and neglect their eggs and deal cruelly with their young: **"The wings of the ostrich wave proudly, but are her wings and pinions like the kindly stork's? For she leaves her eggs on the ground, and warms them in the dust; she forgets that a foot may crush them, or that a wild beast may break them. She treats her young harshly, as though they were not hers; her labor is in vain, without concern, because God deprived her of wisdom, and did not endow her with understanding" (Job 39/13-17)**; that snakes eat dust all the days of their lives, which is obviously a false and baseless statement: **"So the LORD God said to the serpent: 'Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life" (Genesis 3/14)**; and that snakes kill with their tongues, thus contradicting the fact that they actually kill by injecting venom through their fangs: **"He will suck the poison of cobras; The viper's tongue will slay him" (Job 20/16)**. In their critical commentary on this verse, Hebrew scholars Samuel Driver and George Gray affirm that this "is, of course, physiologically incorrect." Samuel Rolles Driver & George Buchanan Gray, *A Critical and Exegetical Commentary on the Book of Job*, Vol. (New York: Charles Scribner's Sons, 1921), p. 178.

Moreover, it is noteworthy that the auditory center in the brain is situated toward the front, while the visual center is located towards the rear. This alignment in the Qur'ānic text is not only logical but also scientifically accurate. Interestingly, when the Qur'ān refers to both the organs of sight and hearing together, as seen in verses **5/45**, **7/179**, and **7/195**, it reverses the order, mentioning the eyes before the ears. This sequence is also entirely logical, as the eyes are positioned towards the front of the head, whereas the ears are situated further back. **The Qur'ān (22/73)** asserts that we cannot reclaim what a fly may snatch from us. This statement aligns with modern scientific findings regarding the feeding habits of flies. Flies externally digest their food by secreting digestive enzymes onto food particles, causing them to dissolve. They then utilize their proboscises to suck up the resulting liquid food. Consequently, anything taken away by flies cannot be retrieved because it undergoes a transformation into a different substance even before it is ingested. This scientific insight reinforces the Quranic assertion that such losses are irrecoverable.

The Qur'ān stresses the importance of breastfeeding and specifies its optimal duration **(2/233)**. Scientific research has extensively documented the manifold benefits and protective qualities of human milk and the act of breastfeeding. This aligns with the consensus, including that of esteemed organizations such as the World Health Organization, which corroborates that the optimal period for breastfeeding a child is two years. Modern science also accords with the Qur'ān in affirming that honey has healing and highly beneficial properties **(16/69)**;

It is worth noting here that most English Bible translations have retained the exact meaning of the Hebrew word לָשׁוֹן 'tongue'. These include **English Standard Bible (ESV)**, **King James Version (KJV)**, **New King James Version (NKJV)**, **New American Standard Bible (NASB)**, **Legacy Standard Bible (LSB)**, **American Standard Version (ASV)**, **Aramaic Bible in Plain English (ABPE)**, **Brenton Septuagint Translation (BST)**, **Douay-Rheims Bible (DRB)**, **English Revised Bible (ERV)**, **Literal Standard Version (LSV)**, **New Revised Standard Version (NRSV)**, **Webster's Bible Translation (WBT)**, **World English Bible (WEB)**, and **Young's Literal Translation (YLT)**. Other English translations, however, having realized the scientific error in this verse, have replaced the word 'tongue' with 'fangs'. These include **New International Version (NIV)**, **Berean Standard Bible (BSB)**, **Christian Standard Bible (CSB)**, **Holman Christian Standard Bible (HCSB)**, **Contemporary English Version (CEV)**, **God's Word Translation (GWT)**, **International Standard Version (ISV)**, **Majority Standard Bible (MSB)**, **New American Bible (NAB)**, and **NET Bible (NET)**.

It falsely claims that hyraxes and hares are unclean because they are ruminants: **"the rock hyrax, because it chews the cud but does not have cloven hooves, is unclean to you; the hare, because it chews the cud but does not have cloven hooves, is unclean to you" (Leviticus 11/5-6)**, and that it is the female ants that are responsible for defending the colony against any danger or sudden attacks, including their issuing instructions to the rest of the colony members to warn them of any imminent danger **(27/18)**. It is interesting to note that, according to modern science, ants are equipped with a strong external skeleton (exoskeleton) to protect and support their fragile bodies. Being inflexible, the ant's exoskeleton gets crushed when pressed just as glass does! In this verse, the Qur'ān uses a verb which denotes the crushing sound like that made by glass when stepped on—to ears that can hear it.

Prophet Muḥammad, peace be upon him, made mention of several scientific facts, which have only recently been validated. For instance, he mentioned the presence of 360 joints in the human body **(Muslim, 11)** and the remarkable fact that the coccyx, also known as the tailbone, remains completely immune to decay. According to his teachings, we are created from this very bone, and it will play a crucial role in our recreation on Resurrection Day **(Muslim, 7364)**. Modern scientific studies have confirmed that the initiation of cell formation and organization in the developing fetus is orchestrated by structures known as the primitive streak and the primitive node, both of which are situated in the coccyx. German embryologist Hans Spemann (1869-1941), Nobel laureate for his groundbreaking work on the organizer effect in embryonic development, conducted experiments demonstrating that the primitive streak and node are the primary organizers of embryo development. Consequently,

جميع الحقوق محفوظة All rights reserved 00966552200985

00966552700985
All rights reserved

whereas the fact of the matter is that hyraxes and hares are not ruminants. *The New American Bible* admits this error thus: "According to modern zoology, the rock hyrax (Hyrax syriacus) is classified as an ungulate, and the hare as a rodent; neither is a ruminant. They appear to chew their food as the true ruminants do, and it is upon this appearance that the classification in the text is based." *The New American Bible* (Nashville, TN: Catholic Bible Press, 1991), p. 100. The Bible makes the false assertion that camels do not have split hooves: **"Nevertheless, of those that chew the cud or have cloven hooves, you shall not eat, such as these: the camel, the hare, and the rock hyrax; for they chew the cud but do not have cloven hooves; they are unclean for you" (Deuteronomy 14/7)**. It is a fact, however, that camels do have split hooves, with two toes on each leg, and are not among the one-toed hoofed animals, such as horses.

Other unscientific statements in the Bible include the claim that sheep will produce striped, speckled, or spotted offspring if they mate in front of striped branches—a belief that is not based on scientific facts but ingrained in popular culture: **"Now Jacob took for himself rods of green poplar and of the almond and chestnut trees, peeled white strips in them, and exposed the white which was in the rods. And the rods which he had peeled, he set before the flocks in the gutters, in the watering troughs where the flocks came to drink, so that they should conceive when they came to drink. So the flocks conceived before the rods, and the flocks brought forth streaked, speckled, and spotted" (Genesis 30/37-39)**; it is established that cell formation and organization hinge upon the presence of these structures within the coccyx, and without their existence, cellular differentiation cannot occur. Furthermore, the coccyx, housing the primary organizer, has proven to be remarkably resilient. Despite various attempts to destroy it, such as chemical dissolution, burning, physical pounding, and exposure to different forms of radiation, the primary organizer remains unscathed. This reaffirms the notion that humans can indeed be recreated from their coccyx, containing the crucial primitive streak and node, which hold the potential for such extraordinary regeneration.

The Prophet, peace be upon him, issued a directive to eliminate geckos, referring to them as "noxious little creatures" **(Muslim, 1535)**. Empirical research has uncovered the significant health risks associated with both direct and indirect contact with geckos. Such interactions can lead to the transmission of intestinal diseases caused by parasites like Cryptosporidium and bacterial diseases carried by these creatures, such as salmonella, which can result in severe illness in humans. Moreover, studies have revealed that geckos harbor bacteria with high antibiotic resistance, posing a health threat to humans. Another intriguing facet of the Prophet's teachings relates to his instruction to eliminate kites, among other harmful creatures **(Muslim, 2815)**. Substantiated evidence supports this directive, as kites have been observed intentionally igniting fires by grasping smoldering twigs in their talons and dropping them onto dry grass. This behavior, documented in a recent research article published in the *Journal of Ethnobiology*, is described as

that partridges take the eggs of other birds and then abandon them: **"As a partridge that broods but does not hatch, so is he who gets riches, but not by right; it will leave him in the midst of his days, And at his end he will be a fool" (Jeremiah 17/11)**; that the eagle carries its young on its wings: **"As an eagle stirs up its nest, hovers over its young, spreading out its wings, taking them up, carrying them on its wings" (Deuteronomy 32/11)**; that eagles have hair: **"At that moment the word was fulfilled concerning King Nebukadnetsar, and he was chased from the children of men and he ate green grass like an ox and he was made wet from the dew of Heaven until his hair grew like that of an eagle and his talons like those of a fowl" (Daniel 4/33-ABPE)**; that snails melt as they move along: **"Let them be like a snail which melts away as it goes" (Psalm 58/8)**; that drinking water alone is harmful: **"Just as it is harmful to drink wine or water alone …" (2 Maccabees 15/39-CEB)**; that all plants are edible (even a lay person knows that there are also inedible plants as well as poisonous plants that can cause severe illness and even death if they are eaten): **"And God said, 'See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food" (Genesis 1/29)**; and that all land animals and birds are herbivorous: **"Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so" (Genesis 1/30)**.

a tactic employed by these "arsonist" raptors in Australia to start or propagate fires, driving their prey out of hiding in the blazing grasslands (*Journal of Ethnobiology* Vol. 37, No. 4, December 2017, pp. 700–718).

A scientific fact worthy of mention can be deducted from Prophet Muḥammad's statement, "If a dog laps up water from a vessel belonging to any of you, he must empty it out and then wash it seven times, using earth in the first wash" **(Muslim, 603)**. Science has now proved that the saliva of dogs contains a number of bacteria and viruses that are potentially harmful to humans. According to *Journal of Medicine and Life* (JML), dogs are a major reservoir for zoonotic infections and transmit several viral and bacterial diseases to humans by infected saliva, contaminated urine or feces and direct contact with the dog. Viral infections such as rabies and norovirus and bacterial infections such as Pasteurella, Salmonella, and Brucella are the most common viral and bacterial zoonotic infections transmitted to humans by dogs." https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5319273

A recent report published by the World Health Organization (WHO) on 19 January 2023, states that "in up to 99% of cases, domestic dogs are responsible for rabies virus transmission to humans." https://www.who.int/news-room/fact-sheets/detail/rabies. NBC's *Today Show*, reported, on 12 Aug. 2108, an incident in which bacteria linked to dog saliva killed a woman from South Milwaukee and severely injured a man from Wisconsin. https://www.today.com/health/what-bacteria-linked-dog-saliva-infection-kills-grandmother-t135494

009665522009 85 All rights reserved

00966552208985
All rights reserved

The Bible makes the false assertion that **"it is pleasant for the eyes to see the sun" (Ecclesiastes 11/7)**, but we now know that looking directly at the sun at any time can damage the retina of the eye and can even cause blindness. It falsely asserts that just as the sun strikes man during the day and harms him, so too the moon strikes man at night and harms him: **"The sun shall not strike you by day, nor the moon by night" (Psalm 121/6)**. Commenting on this verse, American theologian and clergyman Albert Barnes states that "the psalmist here refers to some prevalent myth about the influence of the moon, as endangering life or health and producing various kinds of disease, especially lunacy—an idea which gave origin to that name." Albert Barnes, Vol. III, *Notes, Critical, Explanatory, and Practical, on the Book of Psalms* (New York: Harper & Bros., 1867), p. 234). Incidentally, "the term 'lunatic' derives from the Latin word *lunaticus*, which originally referred mainly to epilepsy and madness, as diseases thought to be caused by the moon"! Karen M Wright and Mick McKeown, *Essentials of Mental Health Nursing* (Los Angeles: SAGE, 2018, p. 706. The psalmist here seems to have been influenced by the myths and superstitious beliefs prevalent in such ancient civilizations as the Assyrian and Babylonian civilizations.

The Bible also claims that men undergo the monthly cycle that women experience: **"The LORD said to Moses and Aaron: Speak to the Israelites and tell them: When any man has a genital discharge, he is thereby unclean. Such is his uncleanness from this discharge, whether his body**

The Prophet's statement, "The earth has been made for me [and my followers] a place of worship and [its soil] a means of purification" **(Al-Bukhārī, 333)** points out to another scientific fact. This means that Muslims may perform their prayers anywhere on earth, not necessarily in a mosque, depending on their circumstances, and that in case water is not available or they cannot use it for a legitimate reason to perform ablutions for prayer, they may resort to "dry ablutions" by means of clean pure sand or clean dry dust, striking both palms on it and passing their palms over their faces and the back of their hands. Studies have shown that there are antiviral and antimicrobial agents in the earth's soil, such as Tetracycline, which acts as an effective disinfectant against certain types of bacteria. Dr. Klaus Kümmerer, professor of sustainable chemistry and material resources at Leuphana University of Lüneburg, Germany, points out that Tetracycline "is produced by bacteria occurring naturally in soils." Klaus Kümmerer, *Pharmaceuticals in the Environment*, 2nd ed. (Berlin: Springer-Verlag 2004), p. 228. Dr. Sylvia Mader, a well-known author in the field of biology, also states that "most antibiotics are produced naturally by soil microorganisms." Sylvia S. *Mader, Inquiry into life* (Dubuque, IA: W.C. brown Co., 1982), p. 502. Dr. Patricia Lynn Keen, professor of energy management at the University of British Columbia, Canada, confirms that "the vast majority of antibiotics in clinical use today are derived from soil organisms." Patricia Lynn Keen et al., *Antimicrobial Resistance in the Environment* (Hoboken, New Jersey: Wiley-Blackwell, 2012), p. 174.

drains freely with the discharge or is blocked up from the discharge. His uncleanness is on him all the days that his body discharges or is blocked up from his discharge; this is his uncleanness. Any bed on which the man with the discharge lies is unclean, and any article on which he sits is unclean. Anyone who touches his bed shall wash his garments, bathe in water, and be unclean until evening. Whoever sits on an article on which the man with the discharge was sitting shall wash his garments, bathe in water, and be unclean until evening. Whoever touches the body of the man with the discharge shall wash his garments, bathe in water, and be unclean until evening. If the man with the discharge spits on a clean person, the latter shall wash his garments, bathe in water, and be unclean until evening. Any saddle on which the man with the discharge rides is unclean. Whoever touches anything that was under him shall be unclean until evening; whoever carries any such thing shall wash his garments, bathe in water, and be unclean until evening. Anyone whom the man with the discharge touches with his unrinsed hands shall wash his garments, bathe in water, and be unclean until evening. Earthenware touched by the man with the discharge shall be broken; and every wooden article shall be rinsed with water. When a man with a discharge becomes clean of his discharge, he shall count seven days for his purification. Then he shall wash his garments and bathe his body in fresh water, and so he will be clean. On the eighth day he shall

Noteworthy, the vast majority of antibiotics in clinical use today are derived from soil bacteria. For example, antibiotic penicillin came from the fungus Penicillium found in soil, and vancomycin is made from the *Amycolatopsis orientalis* bacteria found in soil. It is therefore not surprising that soil is also a major reservoir of antimicrobial resistance (AMR) as antibiotic production. A metagenomics study of Fosberg at al. (2012) found multiple examples of resistance genes in the soil that had 100 percent homology across all major classes of antibiotics to those found in clinical isolates. Richard G, Limoges et al., *Bacteriophages: Practical Applications for Nature's Biocontrol* (Switzerland: Springer International Publishing AG, 2017), p. 27.

The Prophet, peace be upon him, also mentioned that "lightning passes and returns in the twinkling of an eye" **(Muslim, 435)**. Meteorological studies have confirmed that a typical cloud-to-ground lightning goes through the downward phase, in which the beam passes through the clouds toward the earth, and the upward phase, in which the spark returns toward the cloud, all in the blink of an eye! He also informed us that the Arabian Peninsula will turn into gardens with flowing rivers again just as it used to be **(Muslim, 2292)**. New satellite images have now established that the Arabian Desert used to be meadows and rivers. NASA's Landsat Thematic Mapper (TM) images show sand-buried rivers in the 'Empty Quarter' in the Arabian desert. According to the British newspaper The *Daily Mail* 2 May 2012, the Arabian desert "once flowed with lakes, rivers and life

All rights reserved 9960552200985

00966552029925
All rights reserved

take two turtledoves or two pigeons, and going before the LORD, to the entrance of the tent of meeting, he shall give them to the priest, who shall offer them up, the one as a purification offering and the other as a burnt offering. Thus shall the priest make atonement before the LORD for the man because of his discharge" (Leviticus 15/1-15-NAB). Although dangerous germs and bacteria can be transmitted through blood, a fact which has been established by modern science, the Bible claims that blood serves to cleanse a leprous house: **"And he shall cleanse the house with the blood of the bird and the running water and the living bird, with the cedar wood, the hyssop, and the scarlet'" (Leviticus 14/52)**. Strange as it may sound, defending the Bible's prohibition of the consumption of blood in **Leviticus 17/11-13**—a fact which is also mentioned in **the Holy Qur'ān in 2/173**, **5/3**, and **16/115**—Dutch biologist, preacher and Christian apologist Ben Hobrink admits the fact that "blood is an ideal breeding ground for germs", pointing out that the danger of keeping and eating blood has been demonstrated scientifically, but he seems to have forgotten to mention that his Holy Book which he defends calls for cleansing a leprous house with the blood of a bird, as stated in **Leviticus 14/33-52** mentioned above! See generally Chapter 4: "Nutrition", Ben Hobrink, *Modern Science in the Bible* (New York: Howard Books, 2011). Another unscientific claim can be found in **Ecclesiastes 1/7**: **"All the rivers run into the sea, yet the sea is not full; to the place from which the rivers come, there they return again."**

The Prophet's statement to Muʿādh, one of his companions, "If you live long enough, Muʿādh, you will soon see this place filled with gardens" **(Muslim, 5900)** bears witness to the miraculous nature of Prophet's sayings. Tabūk, once an arid region, has now become filled with gardens and the region of Tabūk is now one of the most important agricultural regions in Saudi Arabia.

The Prophet's instructions to his companions to build a mosque in Sanaa, Yemen, and to use Mount Dhīn **(Aṭ-Ṭabarānī, 831)** as the reference point for the prayer direction provide very precise measurements indeed although the distance between it and the Kaʿbah in Mecca, which Muslim face in their prayers, is 815 km! Satellite images have been used to demonstrate that a straight line can be readily drawn from the prayer niche of Sanaa Mosque to the summit of Mount Dhīn, onto the middle of the Kaʿbah between the Black Stone and its Yemeni Corner!

The Prophet, peace be upon him, also said, "By the One in Whose Hand is the soul of Muḥammad, the distance between the two gateposts of the gates of Paradise is like that between Mecca and Hajar, or between Mecca and Busra" **(Muslim, 433)**. Satellite imagery and precise digital aerial surveys have revealed that the distance between Mecca and Hajar (which lies far east of the Arabian Peninsula, now Qatar and Bahrain) and that between Mecca and Busra (a subdistrict of Daraa Governorate in present-day Syria) is exactly the same, namely 1273 km!

This verse makes it abundantly clear that the author of Ecclesiastes erroneously believed that the river water returns to the river after it flows into the sea! He did not know that water cycles continuously as the sun's radiation causes it to evaporate, rise into the atmosphere, condense, and then fall as precipitation.

Examples of biblical errors in the field of geography include, among other things, the following statement in the testimony of John the Baptist: **"All this happened in Bethany on the east side of the Jordan River, where John was baptizing" (John 1/28-GNT)**. Origen of Alexandria (c. 185 – c. 254 CE), one of the greatest Christian theologians, admits that there is no 'Bethany' near the Jordan River where John the Baptist was baptizing, but the only Bethany was where Lazarus lived with his sisters, Mary and Martha **(John 11/1)**, which is 180 furlongs (about 40 km) away from the River Jordan. For this reason, we find that later Christian copyists, having admitted that the reading 'Bethany' is wrong, used the reading 'Bethabara' (Βηθαβαρᾶ) instead of 'Bethany' (βηθανια), thus relying on even the less ancient manuscripts which use the reading 'Bethabara' (!), such as Codex Borgianus, designated by T or 029 (fifth century), Uncial 083 (sixth century), and the Codex Mosquensis I designated by K or 018 (ninth century); and totally ignoring the much older manuscripts that use the reading 'Bethany', such as Papyrus 5, Papyrus 66, and Papyrus 75 (third century), Codex Vaticanus (fourth century), and Codex Alexandrinus (fifth century), hence the different readings used in the various Bible translations.

Islam was the first to introduce quarantine regulations, and Prophet Muḥammad, peace be upon him, stressed the necessity of quarantining to contain infectious disease outbreaks: "If you are in a land which has been struck by the plague, do not leave it; and if it has broken out in a land in which you are not staying, do not go to it" **(At-Tirmidhī, 1059)**. In another tradition, he warned: "Do not put a patient together with a healthy person [as a precaution]" **(Muslim, 5743)**.

Pointing out the miraculous properties of Zamzam water, he once observed: "Zamzam water serves the purpose for which it is drunk" **(Ibn Mājah, 3136)**. Scientific studies have demonstrated the superiority of Zamzam water over other types of water. In one comparative study between the chemical composition of potable water and Zamzam water, conducted by Dr. N. Zuhair and Professor Rita Khounganian at the King Abdul Aziz City of Science and Technology (KACST), Riyadh, KSA, it was found that Zamzam water showed highly significant readings in all inorganic elements.

He also pointed out the healing properties of truffles: "Truffles are a type of manna [which God sent down to Moses], and the truffle water-extract provides a cure for eye diseases" **(Al-Bukhārī, 4364)**. Empirical research has indicated that water extracted from truffles, among other things, prevents the occurrence of fibrosis in cases of trachoma, a bacterial eye infection also known as granular conjunctivitis, which leads to abnormal growth of blood vessels that can extend down from the conjunctiva into the upper part of the cornea, leading to vision loss.

009655200985
All rights reserved

009665520092
All rights reserved

The English Bible translations that use the reading 'Bethany' include **ASV**, **BBE**, **CEV**, **Darby** (**DRB**), **EMTV**, **ESV**, **RV**, **GWT**, **WNT**, **GNB**, and **ISV**; while those that use the reading 'Bethabara' include **GLB**, **GSB**, **KJV**, **YLT**, **KJVA**, **LITV** and **MKJV**. The writer of the Book of Jonah exaggerates the size of the ancient city of Nineveh: **"Now Nineveh was an exceedingly great city, a three-day journey in extent" (Jonah 3/3)**. A three-day journey means covering a distance of 80 km. This clearly contradicts the facts of geography, for Nineveh extended over a distance of 5 km from north to south, and not over a distance of 80 km, as the Bible asserts. The Bible's declaration that Jerusalem is the geographic center of the earth is greatly exaggerated: **"Thus says the Lord GOD: 'This is Jerusalem; I have set her in the midst of the nations and the countries all around her" (Ezekiel 5/5)**. This and other biblical passages made people believe for many centuries that Jerusalem was the center of the world and led to the practice of placing Jerusalem at the center of medieval maps, with the countries set around it! One such map was the 1581 cloverleaf configuration of the world which was drawn by German theologian, pastor, and cartographer Heinrich Bünting (1545–1606) in his book *Itinerarium Sacrae Scripturae* (*Travel Book of the Holy Scripture*). The map pictures Europe, Asia, and Africa as three petals divided by three seas and joined at the center by Jerusalem which serves as the hinge, clasp, and focus of the world. Heinrich Bünting, *Itinerarium Sacrae Scripturae* (Stockholm: Andrea Gutterwiss, 1595), cloverleaf map.

Proofs of the truth, originality, and rationality of the Muslim faith and the genuineness and authenticity of its sources (the Qur'ān and the *Sunnah*) lie, among other things, in the fact that God commands us to do only those things which are beneficial at both personal and social levels and prohibits us to do only those things which are harmful both to the individual and to society. Examples include, but are not restricted to, the various acts of worship, such as the frequent minor and major ritual ablutions which laboratory studies have proven to limit the spread of germs on different areas of the body.

The Muslim prayer has been proven to benefit one's mental and physical health. It successfully treats many mental disorders, and it is a daily 'light sport' whose repetitive physical movements reduce chances of lower back pain and increase joint elasticity if performed properly, according to new research published by the British newspaper *The Independent* (Peter Walker, 8 March 2017). The study found that not only does quiet prayer eliminate physical anxiety, but that proper knee and back angles can be an effective clinical treatment. Among other benefits, it improves cardiac performance, boosts blood circulation, helps in curing varicose veins and joint pains, and strengthens and tones up muscles.

https://www.independent.co.uk/life-style/health-and-families/health-news/islamic-prayer-ritual-muslim-reduce-back-pain-joint-elasticity-health-body-study-a7618776.html

Among the errors in the field of geology and Earth sciences, the Bible suggests that the Earth's crust is so fragile that the earth split at the joyful sound of singers and musicians: **"All the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth split open at their sound" (1 Kings 1/40-NHEB)**! Among the biblical errors in the area of geography and history is the assertion that the Earth is so small that Jesus' message reached all its parts during Paul's time: **"But I say, have they not heard? Yes indeed: 'Their sound has gone out to all the earth, and their words to the ends of the world'" (Romans 10/18)**. We further read in **Genesis 41/57** that **"the whole world came to Egypt to Joseph to buy grain, for famine had gripped the whole world" (Genesis 41/57-NAB)**! This assertion is of course factually wrong from both a scientific and a historical point of view. Scientifically speaking, the biblical writers here were woefully ignorant of the immense vastness of the size of the Earth, which was obviously not what they had in mind, as it was impossible for people at that time to travel to Egypt from the farthest point of Asia or Europe or even farther away in times of famine to buy food from it due to the difficulty of communication through which they would find out about the availability of food stored up in Egypt. Besides, people from the distant countries that were ravaged by famine would not have enough supplies to last them for a journey of several months to Egypt. According to historical records, famine never hit the entire world during the time of Joseph, either.

As well as reminding Muslims of the dire pangs of hunger the poor suffer, thus motivating them to meet their needs by giving them the prescribed charity (*zakāt*) due on their wealth, fasting has been proven to have numerous medical benefits, most notably detoxifying—or cleansing the body of toxins.

The Prophet's warning not to sleep on the stomach, stating that God hates such a sleeping posture **(Abū Dāwūd, 5036)**, reveals another scientific fact. Studies have shown that this sleeping position is taxing for one's back and neck, which can lead to poor sleep and discomfort throughout the day. Sleeping on one's stomach places a strain on one's back and spine because most of one's weight is in the middle of the body. This makes it difficult to maintain a neutral spine position when sleeping and prevents one from taking full breaths as a result of lying on one's core breathing muscle, the diaphragm. Besides, since stomach sleepers lie face down, they need to turn their heads to the side. This puts their head and spine out of alignment, twisting their necks. Among other things, this can cause chronic low back pain, neck pain and headaches, and accumulate into irreversible arthritic changes over time. As time goes by, neck problems can develop, such as a raptured or herniated disk, which can irritate the nerves and cause pain, weakness, numbness, or changes in sensation.

His recommendation to take the midday siesta, saying, "Take the midday siesta, for the devils do not do so" **(*Ṣaḥīḥ Al-Jāmi'*, 4431)** is also worthy of note. The midday siesta has been proven to have numerous health benefits such as boosting memory, relieving stress, lowering blood pressure, calming nerves, enhancing creativity, and boosting willpower.

جميع الحقوق محفوظة All rights reserved 9960552200985

00966555209955
All rights reserved

The Bible also contains many glaring arithmetic errors. For example, in **Ezra 1/7-11**, we read, **"King Cyrus also brought out the articles of the house of the LORD, which Nebuchadnezzar had taken from Jerusalem and put in the temple of his gods; and Cyrus king of Persia brought them out by the hand of Mithredath the treasurer, and counted them out to Sheshbazzar the prince of Judah. This is the number of them: thirty gold platters, one thousand silver platters, twenty-nine knives, thirty gold basins, four hundred and ten silver basins of a similar kind, and one thousand other articles. All the articles of gold and silver were four hundred."** Here the writer of the Book of Ezra is telling us that the total number of items listed equals 5,400, whereas the actual total number is only 2,499, as follows: **30 + 1000 + 29 + 30 + 410 + 1,000 = 2,499**.

The divinely inspired author of the Book of Joshua apparently has problems with mathematics. He says in verse 32 that there are 29 cities of the tribe of the children of Judah, but he goes on to list 38 cities in verses 21-32 (some biblical scholars make them thirty-six): **"The cities at the limits of the tribe of the children of Judah, toward the border of Edom in the South, were Kabzeel, Eder, Jagur, Kinah, Dimonah, Adadah, Kedesh, Hazor, Ithnan, Ziph, Telem, Bealoth, Hazor, Hadattah, Kerioth, Hezron (which is Hazor), Amam, Shema, Moladah, Hazar Gaddah, Heshmon, Beth Pelet, Hazar Shual, Beersheba, Bizjothjah, Baalah, Ijim, Ezem, Eltolad, Chesil, Hormah, Ziklag, Madmannah, Sansannah, Lebaoth, Shilhim, Ain, and Rimmon: all the cities are twenty-nine, with their villages" (Joshua 15/21-32).**

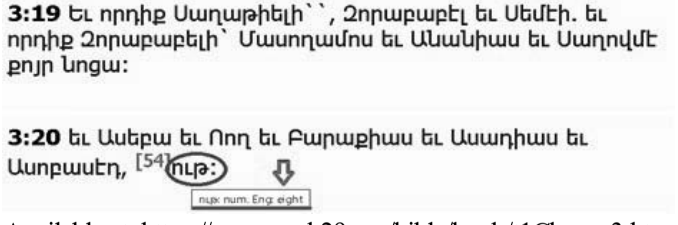
He stressed the importance of oral hygiene and highly recommended the use of *siwāk*, a natural toothbrush made from the twigs of the *Salvadora persica* tree, stating that it "cleanses the mouth and is pleasing to the Lord" **(Al-Bukhārī, 27)**. Numerous studies have provided scientific evidence of its usefulness in the treatment of plaques, biliousness, and bacterial and fungal infections, among other things.

He also alluded to the harm that may result from the failure to put out lamps—and turn off all dangerous sources of light, for that matter. "Do not keep the fire burning in your homes when you go to bed," he warned **(Abū Dāwūd, 5242)**. As well as posing a potential risk of starting a fire, lamps, and many sources of light, for that matter, have proven to cause various health problems, in addition to affecting sleep quality and brain activity, and influencing sleep cycles, circadian rhythm (the cyclical 24-hour period of human biological activity), and the production of melatonin (a hormone that occurs naturally in your body and helps control one's sleep patterns).

Islam also promotes good health by enjoining its adherents to consume the meat of animals that are slaughtered according to Islamic law by cutting the trachea, the esophagus, and both the carotid arteries and jugular veins to hasten the bleeding and death of the animal. This slaughter method is not only humane but also scientifically the best, and by no means cruel, as some mistakenly think. With a single stroke of a very sharp knife, the jugular veins and the esophagus are cut to interrupt the flow of blood to the brain and thereby render the animal unconscious almost immediately. This acts as a powerful painkiller that disables the sensory center.

Having detected this embarrassing arithmetic error, the Peshitta, the Syriac version of the Bible, rectified it by changing the number 29 to 36 (see Syriac text below) in order to be consistent with the actual number of cities listed in the passage!
ܠܟܘܡ ܡܐܐ ܫܬܝܢ ܘܬܫܥ ܡܕܝܢܬܐ ܕܐܬܝ ܠܗ ܠܝܫܘܥ ܘܠܟܠܒ ܥܡ ܫܒܛܝܗܘܢ ܘܥܡ ܫܒܛܝ ܒܢܝ ܐܝܣܪܝܠ ܕܐܬܘ

Another unmistakable mathematical error occurs in **1 Chronicles 3/19-20**: **"The sons of Zerubbabel were Meshullam, Hananiah, Shelomith their sister, and Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-Hesed—five in all."** Adding up the number of people listed here gives a sum of seven sons and 1 daughter; that is, 8 persons, not five! After this arithmetic error was discovered, the Armenian translation of the Bible rectified it by changing the number 5 to 8, as shown below in the Armenian translation of the Bible **(1 Chronicles 3/19-20)**:



Available at: https://www.arak29.org/bible/book/t1Chron_3.htm

Another obvious arithmetic error occurs in **1 Chronicles 3/22**: **"The son of Shechaniah was Shemaiah. The sons of Shemaiah were Hattush, Igal, Bariah, Neariah, and Shaphat—six in all."** Adding up the number of people listed here gives a sum of five, not six!

Of the many contradictions, we read in **2 Kings 8/26 (KJV)**: **"Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel."**, but in **2 Chronicles 22/2 (KJV)**, we read,

Because God is the Creator of all things, He knows full well what is bound to benefit or harm His creatures: **"How could He who has created all things not know His own creation, when He alone is the Most Subtle in His wisdom, the All Aware?!" (67/14)**.

Islam also opens our eyes to the adverse effects of wastefulness and overindulging in food and drink. God Almighty says, **"Eat and drink, but do not waste. He does not love the wasteful" (7/31)**. The Prophet, peace be upon him, said in this respect, "No human being has ever filled a container worse than his stomach. A few morsels would suffice to keep up one's strength, but if one must eat more, then one should fill [one's stomach] with one-third of food and one-third of drink and leave one-third empty for easy breathing" **(At-Tirmidhī, 2420)**. The harmful effects of overeating are well known in medical circles. Studies have shown that it causes a number of medical problems and conditions, such as gout, atherosclerosis, kidney stones, obesity, insomnia, indigestion, and enlarged abdominal viscera. Overeating can also cause hypochlorhydria (low stomach acid), leaving the undigested food to ferment in the digestive tract. This leads to gut bacteria overgrowth in the small intestine and can leave one vulnerable to overgrowth of other common bacteria, including H. pylori, which is associated with chronic gastritis and peptic ulcer disease.

00966592008
جميع الحقوق محفوظة
All rights reserved

"Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri." Since this is a glaring contradiction and a grave error, as the text makes Ahaziah two years older than his own father (Jehoram) about whom we read in **2 Chronicles 21/20**, **"He was thirty-two years old when he became king. He reigned in Jerusalem eight years and, to no one's sorrow, departed"** (see also **2 kings 8/17**), many churches around the world changed Ahaziah's age in **2 Chronicles 22/2** from forty-two to twenty-two years in many translations of the Bible including **Darby Bible Translation (DBT)**:

> Ahaziah was twenty-two years old when he began to reign; and he reigned one year in Jerusalem; and his mother's name was Athaliah, daughter of Omri.

Other modern English Bible translations that have made this change also include **NIV**, **NLT**, **ESV**, **BSB**, **NASB**, **LSB**, **CSB**, **HCSB**, **ABPE**, **BST**, **CEV**, and **ISV**. However, this error (that is the number 'forty-two') has remained unchanged in many other translations including **King James Version (KJV)**:

> 2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* Athaliah the daughter of Omri.

Other modern English Bible translations that have retained the error also include **JWB**, **TCB**, **KJV**, **WEB**, **ASV**, **ERV**, **WBT**, **GNT**, **GEB**, and **GWT**.

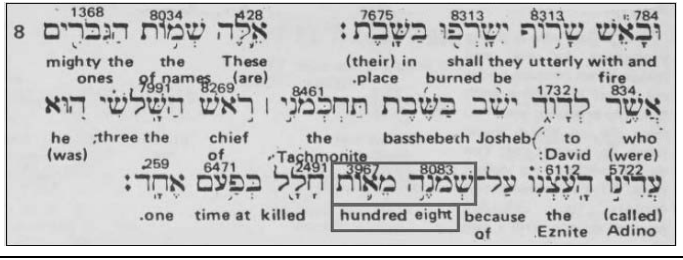
The fact that Prophet Muḥammad, peace be upon him, warned against breathing into drinking vessels and blowing on food or drink **(At-Tirmidhī, 1889)** reveals yet another scientific fact. Blowing on food and drink involves ridding the body of carbon dioxide, which is the waste product of cellular respiration. Moreover, the mouth, being a warm, wet environment, is the perfect breeding ground for microbes, including germs like fungus and bacteria.

Islam warns against tattoos. The Prophet said, "God has cursed tattooists and those who seek to be tattooed" **(Muslim, 267)**. Studies have confirmed that tattooing can result in numerous complications, such as superficial and deep local infections, systemic infections, allergic reactions, and photodermatitis (sun poisoning). Skin diseases localized on the tattooed area, such as eczema and psoriasis can also be occasionally seen. N Khunger, et al., "Complications of Tattoos and Tattoo Removal," *Journal of Cutaneous and Aesthetic Surgery*, V. 8(1), Jan-Mar 2015, pp. 30-36).

The Prophet's instructions to wash off the urine of a baby girl who is not yet on solids and only sprinkle water over the area affected by the urine of a baby boy who is not yet on solids **(Abū Dāwūd, 376)** reveal a scientific fact as well.

00966532200985 All rights reserved

There is another obvious contradiction between **2 Samuel 23/8** and **1 Chronicles 11/11**. How many men did the chief of David's captains kill at one time? The answer is 800 according to **2 Samuel 23/8**: **"These are the names of the mighty men whom David had: Josheb-Basshebeth the Tachmonite, chief among the captains. He was called Adino the Eznite, because he had killed eight hundred men at one time."** However, the answer according to **1 Chronicles 11/11** is 300: **"And this is the number of the mighty men whom David had: Jashobeam the son of a Hachmonite, chief of the captains; he had lifted up his spear against three hundred, killed by him at one time."** British theologian and Bible commentator Adam Clarke recognizes that the text in **2 Samuel 23/8** was corrupted when commenting on it by stating, "Three hundred is the reading in Chronicles, and it seems to be the true one" Adam Clarke, *The Holy Bible, Containing the Old and New Testaments*, Vol. 2 (New York: G. Lane & C. B. Tippett, 1846), p. 374. The error in the Hebrew text of **2 Samuel 23/8** is shown below.



Although the Prophet, peace be upon him, did not have an analytical or experimental laboratory, modern studies have shown that the incidence of bacteriuria (presence of bacteria in urine) is higher in female infants than in male infants. The structure of the lower urinary tract is believed to account for the increased incidence of bacteriuria in females' urine. The short urethra in females provides a ready pathway for invasion of organisms. In addition, the closure of the urethra at the end of micturition may return contaminated bacteria to the bladder. The longer male urethra and the antibacterial properties of prostatic secretions inhibit the entry and growth of pathogens (Marilyn J. Hockenberry & David Wilson, *Wong's Nursing Care of Infants and Children*, 9th ed. (Missouri: Mosby Elsevier, 2011), p. 1144.

Allāh Almighty says, **"We will show them Our signs across the horizons and within themselves until they clearly see that it is the truth. Does it not suffice that your Lord is the witness of all things?" (41/53)**; **"Those endowed with knowledge can see that what has been revealed to you [Prophet] by your Lord is indeed the truth and that it guides to the way leading to the All-Mighty, the Praiseworthy" (34/6); "Say to them [Prophet] 'The One Who has sent [the Qur'ān] down is He Who knows all hidden secrets in the heavens and earth. He is All-Forgiving, All-Compassionate'" (25/6)**.

00966552000988
All rights reserved
جميع الحقوق محفوظة

English textual critic, theologian, biblical scholar, Hebrew scholar, and clergyman Benjamin Kennicott (1718–1783) also mentions this great corruption in the Hebrew text in the first part of his dissertation, *The State of the Printed Hebrew Text of the Old Testament Considered*, Part 1, (Oxford: Theatre, 1753), p. 101. Aware of the considerable number of errors and contradictions in the Bible that cannot be simply ignored, apologists desperately try to justify them in one way or another by saying, for example, that, among other things, those portions of the Bible which make scientific claims that are questionable and or verifiably false must not be interpreted literally but rather figuratively; that people within the biblical narrative lived two or three thousand years ago and the Bible is not supposed to be a book of absolute scientific and historical precision; that the Bible is meant only as a reflection of God's purposes and will, so the science and history is the understanding of the author's day and is limited and thus the Bible is susceptible to errors in these areas; and that the biblical authors are human and thus subject to human error. By so saying, they turn a blind eye to the fact that the Bible's authors claim that their writings were inspired by God, as the Holy Spirit moved them along: **"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for [c]instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work." (2 Timothy 3/16-17)**; **"for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit." (2 Peter 1/21)**.

See *The Bible, The Qur'ān and Science* by prominent French medical doctor, and author Maurice Bucaille who said at the end of it, "Whereas monumental errors are to be found in the Bible, I could not find a single error in the Qur'ān. I had to stop and ask myself: If a man was the author of the Qur'ān, how could he have written facts in the seventh century A.D. that today are shown to be in keeping with modern scientific knowledge?" Maurice Bucaille, *The Bible, the Qur'ān and Science—The Holy Scriptures Examined in the Light of Modern Knowledge*, translated from French by Alastair D. Pannell and the author (Paris: Seghers Publisher, 1989), p. 129.

Many other contemporary scholars like Dr. Keith Moore, Dr. Gerald C. Goeringer, Dr. Marshall Johnson, Dr. Tagatat Tejasen, Dr. Alfred Kroner, Dr. William W. Hay, Dr. Yoshihide Kozai, Dr. T.V.N Persaus, and Dr. Joe Leigh Simpson have also addressed the issue of miraculous signs in the Qur'ān and confirmed that the Qur'ān's assertions are totally in keeping with the well-established facts of modern science.

Also, follow the following links to watch engaging videos about:

Czech Atheist Scientist Converts to Islam:
https://www.youtube.com/watch?v=OTXMBv8O3EA

American Ex-Atheist Professor of Mathematics Dr. Jeffery Lang: My Journey to Islam:
https://www.youtube.com/watch?v=3H_C0BMyGCA

All rights reserved 00966552200985

00966552200981
All rights reserved

A description of the mode of inspiration was provided in the papal encyclical letter issued by Pope Leo XIII on November 18, 1893. Leo's view of biblical inspiration was that "by supernatural power, [God] so moved and impelled them to write—He so assisted them when writing—that the things which He ordered, and those only, they, first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture." By the laws of logic, if God is the "author" of Scripture and God is perfect, without error, humans as the "writers" of Scripture would also share in this perfection of "inerrancy" when writing. The fact of the matter is that even though there are some grains of truth in the Bible, it is by no means divinely inspired for many reasons; otherwise, God would not have allowed errors to creep into His revelation. Besides teaching a false and blasphemous theology, it contains immoral teachings and indecent stories; palpable contradictions and inconsistencies; and errors of almost every description: historical, geographical, chronological, theological, astronomical, and mathematical, to mention but a few.	Dr Laurence Brown: Journey to Islam: https://www.youtube.com/watch?v=_J5_VETwfew The Miracle of the Qur'ān convinces Dr. McBride it is from God: https://www.youtube.com/watch?v=oMRBWuQzUZY Scientists' comments on Qur'ān: https://www.youtube.com/watch?v=GekM2e4umb4 Forty-Year Christian Minister and College Professor Accepts Islam: https://www.youtube.com/watch?v=8efNU97ovwg Former Christian pastor Samuel Shropshire: Journey to Islam: https://www.youtube.com/watch?v=tZ_4ibqsTiY British scientist Professor Arthur J. Ellison, head of the Department of Electrical and Electronic Engineering, University of London, accepts Islam: https://www.youtube.com/watch?v=hMtlkwpBlFI&ab_channel=AlfarouqChannel Canadian Professor Keith Moore: The Qur'ān on Embryology:https://www.youtube.com/watch?v=J_Dllu42eEA&ab_channel=FoAllah
The books of the Bible were clearly influenced by the myths, legends, and superstitions that were prevalent at the time they were written. In a lecture on "The Qur'ān and Modern Science", given in June 1978 at the Commonwealth Institute, London, French Dr. Maurice Bucaille states, "Exegetes in Christian and Jewish communities think that the religious teachings were inspired to the authors of	The Qur'ān was not influenced by the myths, legends, and philosophical speculations that were prevalent at the time of its revelations. In a lecture on "The Qur'ān and Modern Science", given in June 1978 at the Commonwealth Institute, London, Dr. Maurice Bucaille states, "If we consider the ideas prevalent at the time of revelation, they appear to be clearly marked more than being myths and philosophical

the Bible, but considering the things which are not religious teachings, the fact is that they wrote according to the ideas, superstitions, and myths of their times." His statement appears at 00:02:53 in the following link: https://www.youtube.com/watch?v=xQlqj3bt2Vc

Gerald A. Larue, emeritus professor of biblical history and archaeology at the University of Southern California, and chairman of the Religion and Biblical Criticism Research Project, had this to say, "The views of the writers as expressed in the Bible reflect the ideas, beliefs, and concepts current in their own times and are limited by the extent of knowledge in those times. Because the Bible was produced during a one-thousand-year time span, there are variants in attitudes and some contradictions." Gerald A. Larue, "The Bible as a political weapon", *Free Inquiry*, Summer, 1983, p. 39. Professor Larue was a former ordained minister who became an agnostic after he was convinced that the Bible is an unreliable authority due to the numerous contradictions it contains.

When inerrancy was discussed at Vatican II (1962-65), Austrian Cardinal Franz König could dare to read off a list of historical errors in the Bible and affirm that "the Biblical Books are deficient in accuracy as regards both historical and scientific matters." A. Grillmeier, "Dogmatic Constitution on Divine Revelation, Chapter III," in *Commentary on the Documents of Vatican II*, ed. H. Vorgrimler, Vol. 3 (New York: Herder and Herder, 1969), p. 205.

speculation than by facts such as those observed and studied nowadays. The same thing can be said about other topics as well. Such ancient and wrong notions never appeared in the Qur'ān." His statement appears at 00:02:50 in the following link: https://www.youtube.com/watch?v=jl2Vt99Fvx4&list

He further says, "In order to carry out a valid comparison, one must remember that there existed a host of superstitions and myths about this topic in days of old and emphasize the absence of any reference in the Qur'ān to the mistaken ideas prevalent at the time of [divine] communication to man." His statement appears at 00:02:28 in the following link: https://www.youtube.com/watch?v=8gy6h0r2C9s&list

It is worth noting that the Qur'ān is, first and foremost, a book of guidance, as it provides guidance on how to live a virtuous and meaningful life to attain happiness in this life and eternal bliss in the next. Although it is not a book of science, it contains interesting scientific information that not only was well ahead of its time, but also has later been given evidence and affirmed by modern science. Although it was revealed to Prophet Muhammad, peace be upon him, over 1,400 centuries ago, all the scientific facts that are laid out in over 1,000 of its verses in various scientific areas such as cosmology, embryology, geology, oceanography, meteorology, and astronomy, do not contradict the facts and discoveries of modern science, while we hardly find a single science book today that was written a century or even half a century ago free from scientific errors.

All rights reserved 0096655220985







جميع الحقوق محفوظة لمؤسسة رسالة الرحمة

Risaalat Ar-Rahmah (Message of Mercy)

All rights reserved

00966552200985

Risalat Ar-Rahmah (The Message of Mercy) Corporation
Mercy@myloveforjesus.com
00966552200985
The official publisher and distributor
of My Great Love for Jesus Led Me to Islam in all its translations
and its sole legal translator into all languages
مؤسسة رسالة الرحمة
جميع الحقوق محفوظة
00966552200985
All rights reserved

"I learned to love Jesus more than my own parents."

"Such was Jesus, Son of Mary. That is the whole truth which they doubt" (The Qur'ān 19/34). **"We made Mary's son and his mother a sign"** (The Qur'ān 23/50). Jesus was born in peace, will come back in peace, will die in peace, and will be raised to life in peace. The Qur'ān 19/33 records him as saying, **"Peace be upon me the day I was born, the day I die, and the day I am raised up again alive."**

Jesus is mentioned 25 times in the Qur'ān, whereas Prophet Muḥammad is mentioned only 5 times. An entire chapter of the Qur'ān, called *Al-Mā'idah*, is named after one of Jesus' miracles, which occurred after praying to God to send down a table spread with food from heaven. This miracle is not mentioned in any of the four Gospels, nor is that of his speaking to people while still in his cradle, nor that of making a figure out of clay, breathing into it only to become a bird by God's leave, which is far greater than that of his resurrecting the dead. Even failing to invoke God's peace upon Jesus when his name is mentioned is frowned upon in Islam, as this amounts to showing total disrespect for him. Muslims do not accept that Jesus be depicted in movies and plays because they hold him in deep reverence, as they do regarding all God's prophets, and is, in their sight, too great and too revered for anyone to play his role as a prophet. Muslims also use the same greeting of peace that Jesus himself used, as in Matthew 28/9.

It is interesting to note that while no single book of the Gospels bears pure Mary's name, Chapter 19 of the Qur'ān is named after her, bearing in mind that no chapter in the Qur'ān is named after Prophet Muḥammad's mother or any of his wives or daughters. It is also noteworthy that Mary is the only woman whose name is mentioned in the Qur'ān, and that the third chapter in the Qur'ān—which is the third longest after "The Cow" and "Women"—bears the name of her family (The Family of 'Imrān). This chapter also mentions that God had chosen her over all women of the world: **"The angels said, 'Mary, Allāh has chosen you, purified you and exalted you above all women of the world'"** (The Qur'ān 3/42). Many Muslims name their daughters after Mary out of genuine love and deep respect for her, and Muslim women, in general, are the ones who wear the head covering that she herself wore.

The Qur'ān mentions that, of all people in the world, fair-minded Christians are the closest in affection to the Muslims: **"You will find the nearest in affection of them to the believers those who say, 'We are Christians.' That is because there are priests and monks among them and because they are not arrogant"** (The Qur'ān 5/82).

myloveforjesus@hotmail.com
00966552200985