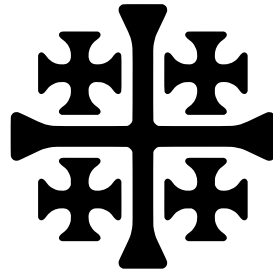


Because We Love You

Islam or Christianity: Searching for the Truth



By a Christian who loves you



Because We Love You

Islam or Christianity: Searching for the Truth



*“And you shall know the truth, and the truth
shall set you free.” [John 8: 32].*



By a Christian who loves you

For the greater glory of God and the salvation of humanity

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All glory, honor, and praise be to our Lord and Saviour Jesus Christ, the Light of the World.

This book is dedicated to the glory of God and the spreading of His truth to every nation, tongue, and people — that all may come to know the love, mercy, and salvation found in the Messiah Jesus.

It is freely given for those who seek to know God in truth and sincerity.

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“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [John 3: 16].

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Because We Love You Academy

Preface

My dear readers, allow me to begin my words with an apology for concealing my identity. Yours sincerely lives in a country where love is forbidden, freedom is suffocated, and the truth is disguised behind a thousand masks. Only his sincere love for his Muslim brothers and sisters led him to write. His burning desire to save their souls ignited his being, illuminating his lines with fire and light. The Sacred Truth commanded him to write, and so he obeyed and wrote.

How will these lines move the readers? Some will embrace them with heavenly joy, much like lovers falling into each other's arms after a long wait. Others will curse the author, tear the pages he wrote, and burn them, just as time slowly consumes the days of our lives. Still, others will forget these lines altogether, for they have already been buried by the thorns of this world while they still breathe, settling for merely existing instead of truly living.

Nevertheless, the writer took his pen and wrote, faithfully following the commandment of his master, teacher, and Lord Jesus Christ: "If by this book you could save only one soul through faith in me; truly I tell you, your love would not be lost".

Amen

Introduction

Truth is one of the most essential values in existence. It gives meaning to our lives and brings much-needed peace. Truth allows us to live with serenity in a world plunged into the darkness of a thousand realities, each in contradiction with the other. One of the defining characteristics of truth is its universality. It is not subjective or personal. Neither time nor place can alter it; otherwise, it would create severe inner conflicts within ourselves due to the various contradictory verities we encounter.

Here comes the question: What is The Truth? How do we recognize it in a world filled with different religions, philosophies, and theories? The answer lies in examining the life of the founder of that religion or philosophy, studying his teachings and his death, for it is through these elements that The Truth is revealed:

$$\textbf{Life + Teaching + Death = Truth}$$

If the life of the founder was ordinary, his teachings were already known by others in history, and his death was like that of anyone else—familiar, if we may say—then we are looking at a normal human being. His time and teachings on earth were temporal, and his experiences were derived from the world surrounding him.

On the other hand, if the life of the founder was extraordinary, his teachings were unprecedented, his death was heroic and redemptive, and his resurrection was unique, wondrous, and distinctive, then we are looking at an unusual human being. We are left with a choice: either accept this as a heavenly event embodying The Absolute Truth, or unjustly reject it due to the stubborn ignorance that

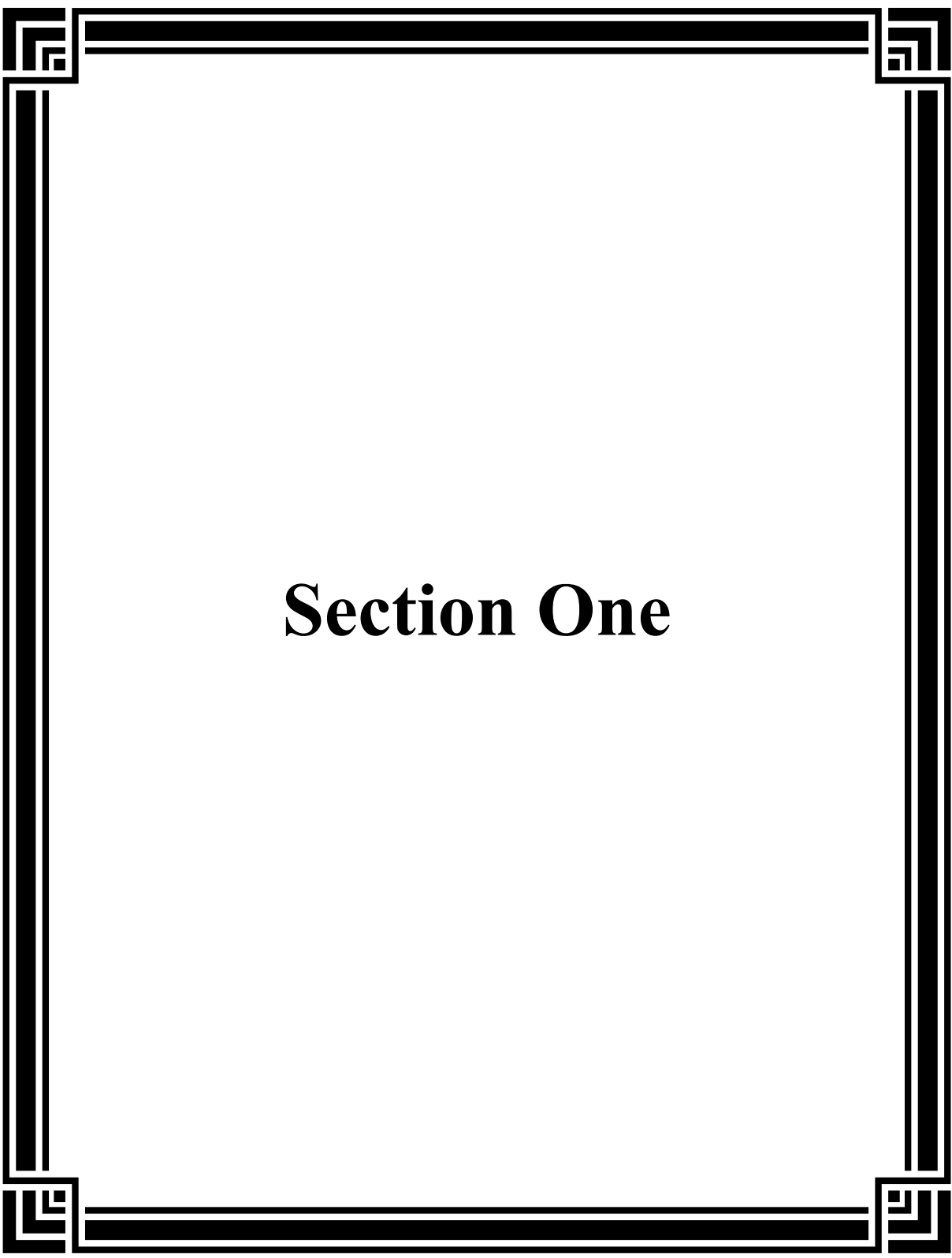
strangles a person, blinding their sight and vision, rendering them unable to see, hear, or understand.

If The Truth is of no concern to you, put this book aside; it is not for you. It is only for those who love the truth, seek it, and are even willing to walk on thorns to attain it. So, let us begin our search with those who long for The Truth and are determined to find it.

Logic and philosophy teach us the “law of non-contradiction,” which states that two contradictory propositions cannot be both true. Only one of the two propositions can be valid, while the other must be false. Furthermore, the oneness of God asserts the existence of **only one Heavenly Religion**. God is one, and therefore, there must be only one true religion to represent Him.

For instance, Christianity declares that Christ died on the cross, while Islam states that He did not—against historical evidence. One religion must be right, and the other must be wrong, for a proposition and its antithesis cannot both be true at the same time. From this, we conclude that it is impossible to believe in the existence of several heavenly religions. There must be only one Heavenly Religion that contains The Absolute Truth. How can we believe in heavenly religions that contradict one another?

We wonder, if we applied the equation of life, teachings, and death mentioned above to both Christ and Muhammad, would we not uncover the true religion between them? Let us begin by comparing the two religions, basing our study on the Bible, the Quran, the book of the interpretation of Al-Jalalayn (by the two Jalal-ad-Dins, Al-Mahalli and Jalal-ad-Din Al-Suyuti), and the Hadiths—the traditions or sayings of the Prophet Muhammad—in explaining the Quranic Verses so that the research remains clearly objective.



Section One



Chapter One

A Comparison Between the Lives of Muhammad and Jesus Christ

The Natural Birth of Muhammad and the Miraculous, Supernatural Birth of the Lord Jesus Christ:

Muhammad: Muhammad was born from a pagan mother called “Aminah” in the year 570 AD, a natural birth.

Jesus Christ: Jesus Christ was born between the year 3–6 BC. from the nonpareil the Virgin Mary. A miraculous birth that was possible only through the Holy Spirit.

The Quran itself testifies to this miraculous birth as in the Surah⁽¹⁾ mentioned:

*“And (remember) her who guarded her chastity: We breathed into her of **Our Spirit**, and We made her and her son a sign for all mankind.”* [Surah The Prophets, 21 Al-Anbiya, Verse 91].

“The angels said to Mary, O Mary God gives you good news of a word from him. His name will be Christ Jesus (The Messiah Isa) the son of Mary ... Lord, she said, how can I bear a child when no man has touched me? He replied: Even thus God creates whom he will. When

⁽¹⁾ **Surah:** A Hebrew word for chapter.

he decrees a thing, he only needs to say to it: ‘Be’ and it is” [The family of Imran, 3, Al Imran Verse 45–47] [The Women, 4, Al Nisa’, Verse 171].

*“And Mary the daughter of ‘Imran, who guarded her chastity; and we breathed into her **vagina** (“**Farjaha**” in Arabic) of **Our Spirit**; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout (obedient servant)”* [Surah The Banning, 66, Al-Tahrim, Verse 12].

Who blew? The answer: God. Where did God breathe? The answer: In Maryam’s vagina! Indeed, it is a disgraceful matter for the Quran to attribute such an act, and such an inability to God Almighty.

Would it not have been more worthy of attributing to God the “virginal conception” without actually having to blow on the virgin’s vagina? Just like it happened in Christianity⁽¹⁾.

This miraculous birth of Jesus Christ drew the attention of the entire world. For God did not set foot in this world as the rest of mankind, through natural birth, the Roman Empire was shaken with His birth when:

“Caesar Augustus issued a decree that a census should be taken of the entire Roman world; This was the first census that took place while Quirinius was governor of Syria. And everyone went to their town to register.

So, Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem, the town of David, because he belonged to the

⁽¹⁾ You can find our commentary on this Verse in more detail in Chapter Fourteen of the Second Section of this book.

house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son.

She wrapped him in cloths and placed him in a manger because there was no guest room available for them.” [Luke 2: 1–7].

And thus, the prophecy of Isaiah foretold about 750 BC was fulfilled: *“Therefore, the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel (God is with us)”* [Isaiah 7: 14].

And the prophecy of Micah, which predicted that the birth of The Messiah shall take place in the city of Bethlehem, was also fulfilled: *“And you, Bethlehem Ephrathah, from you will come He who will lead my people, and his origin is from the days of old.”* [Micah 5: 2].

With His miraculous birth, the stars moved, and the Magi celebrated: *“Where is the one who has been born, King of the Jews? We saw his star when it rose and have come to worship him”* [Matthew 2: 2].

With His miraculous birth, the heavens opened up, allowing the angels to descend to earth and announce the good news to the whole world as the angel proclaimed: *“Do not be afraid. I bring you good news that will cause great joy for all the people. Today in the town of David, a Savior has been born to you; he is the Messiah, the Lord. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger. Suddenly, a great company of the heavenly host appeared with the angel, praising God and saying, ‘Glory to God in the highest heaven, and on earth peace to those on whom his favor rests’”* [Luke 2: 10–14].

With His miraculous birth, history was divided into two parts: before and after the birth of Christ; as if the Lord of the heavens were commanding the people of the earth to always remember the birth of His Incarnate Word and to reference it in every event that takes place on earth including the census of the years, the births, and the laws.

One might ask if any similar wonders happened during the birth of the Prophet of Islam. If the answer to this question is no, then one might ask why not? Is he not considered by Muslims the greatest of all creation, the most honorable among messengers, and the last of the prophets?



Chapter Two

The Personal Qualities of Muhammad and His Titles

Muhammad: some of the titles given to Muhammad are: The Messenger, the seal (meaning the last) of all prophets, and the greatest creation of all. It is worthy to point out that all these characteristics are inferior to the Quran's attributes to Christ.

Jesus Christ: He is The Word and The Spirit of God.

“Christ Jesus (Isa) the son of Mary was (no more than) a messenger of God, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him” [Surah The Women, 4 Al-Nisa, Verse 171].

“Behold! the angels said: ‘O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah ...’” [Surah The Family of Imran, 3 Al-e-Imran, Verse 45].

We ask, does the Spirit of God differ from God? Is it not that His Word is eternal? Here we would like to remind our Muslim brothers and sisters, male and female, of “**John Damascene**” 675–749 AD, one of the great theologians of the Church, when he confuted Muslims by proving the divinity of Christ, through the Quran, when he said:

“The Quran is the word of God (according to Muslims). And Jesus Christ the son of Mary, is the word of God, according to the Quran. Since the Quran is the word of God; it is then eternal and not created, otherwise it would lose its sanctity. Since Christ is also the Word of God; He is therefore eternal and not a created being. The only eternal being in existence is God, as everything else is created. Christ is eternal because he is the word of God. Christ is therefore God. God incarnate, the Son of God”.

We also remind them of the dialogue between a Christian monk named “**Sophronius**” and a Muslim sheikh named “**Abu Bakr**”:

- You believe in the Quran which says:
 “***Christ Jesus (Isa) the son of Mary was (no more than) a messenger of God, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him***” [The Women, 4 An-Nisa, Verse 171].
- Yes, because the Quran was revealed by Allah.
- So, you believe that God has a spirit and a word.
- Yes, I believe that because it is mentioned in the Quran.
- Okay. Tell me: Are God’s spirit and word eternal or created?
- Eternal, of course.
- So, God was never devoid of His word and spirit.
- Never.
- Tell me: Do you not worship God?
- I worship God alone, the Almighty and the Majestic.

- And do you worship Him with His spirit and His Word? or without them?
- *I worship Him with His Spirit and His Word, but I do not make them three gods, but one God.*
- This is my faith and the faith of every Christian, and to this was my intention, to lead you to know the Trinity, the Father who is God, the Son who is His Word, and their Holy Spirit. And we do not make them three, that is why we conclude our Doxology: In the name (not names) of the Father, and of the Son and of the Holy Spirit, **One God, Amen**".

In addition, we ask: Does the writer of the Quran not realize that through the use of the terms “Christ” or “the Word” or “the Spirit of God”, he acknowledges the divinity of Christ? And by using the phrase “Isa, son of Mary”, the Quran acknowledges the incarnation of God’s Divine Word?

The terms **Christ** or **the Word** or **The Spirit of God** are all names that indicate the divinity of Christ in Christianity. The expression **Isa, son of Mary**, means that Jesus of Nazareth is born in history, in time, and is incarnate from the Virgin Mary, without a man.

So according to the Quran, The Messiah, The Word, The Spirit of God, is the same Isa who was born from the Virgin Mary. Meaning, He is God incarnate; Isa is Christ, the word of God and His spirit.

However, we are surprised by the Quranic writer’s change of the Lord’s name. He calls Him “Issa,” referring to “Esau,” who was not favored by God (Romans 9: 10–13), (Malachi 1: 2–3), instead of “يَسُوعَ Yassou/Jesus,” whose name means “God saves”.

Therefore, we see the angel Gabriel commanding the Virgin Mary to name the Holy One born to her “Jesus”: *“You will conceive in your womb and bear a son, and you shall call his name Jesus”* [Luke 1: 31], Similarly, Saint Joseph the Righteous is commanded: *“(Mary) will bear a son, and you shall call his name Jesus, for he will save his people from their sins”* [Matthew 1: 21].

The reason, then, is spiritual. The author of the Quran refuses to acknowledge Christ as the Savior of the world from sin, so he calls Him “Issa”. However, in Hebrew, the name “Jesus/Joshua” is “Yeshua” or “Yahoshua”. This name has absolutely nothing to do with the name “Esau,” which means “hair” or “hairy”! Is there a more fitting description of the Antichrist than this?



Chapter Three

Muhammad and His Submission to the Original Sin

Muhammad: Muhammad is a sinner. He committed a lot of transgressions that burdened him greatly. They broke his back. This is mentioned in the Quran. That is why Muhammad needed forgiveness and permanent guidance by God:

*“Know, therefore, that there is no god but Allah, and **implore him to forgive your sins**, and to forgive the true believers, men and women. For Allah knows how you move about and how you dwell in your homes (resting places)”* [Surah Muhammad, 47, Verse 19].

*“**Ask forgiveness for your sin**, and celebrate the Praises of your Lord in the evening and in the morning.”* [Surah The Forgiver, Verse 55].

“So That Allah may forgive you your past and future sins; and fulfill His favor to you; and guide you on the Straight Way.” [Surah The Victory, 48 Al-Fath, Verse 2].

*“Have we not (God) lifted up your heart and relieved you of **the burden which weighed down your back?**”* [Surah Solace, 94 Al-Inshirah, Verses 2–3].

“And He (God) found you in error [astray, lost, wandering] and He gave you guidance.” [Surah The Morning Hours, 93 Al-Dhuha, Verse 7].

Abu Hurairah (a contemporary of Muhammad) stated, “I heard the Messenger of Allah say: ‘***God is my witness; I ask forgiveness from Allah more than seventy times a day.***’” [Sahih Al-Bukhari 6307].

We wonder, how grave and numerous are the sins of Muhammad; so that he had to ask forgiveness from Allah seventy times a day? And since Muhammad is just a sinful human being, and is not different from humans in any aspect, the Quran proves it:

“I am only a human being like you.” [Surah The Cave, 18, Al-Kahf, Verse 110].

Therefore, he is unable to intercede for himself, or for anyone else, and the proof is from the Quran:

“It is the same whether or not you beg forgiveness for them. If seventy times you beg forgiveness for them (O’ Muhammad), God will not forgive them” [Surah The Repentance, 9, Al-Tawbah, Verse 80].

While the intercession of Christ is universal and effective, no matter how great the sins are: “*If anyone sins, we have an intercessor/advocate with the father, Jesus Christ the righteous one. He is expiation for our sins, and not for our sins only, but for those of the whole world.*” [1 John 2: 1–2].

Jesus Christ: He is without sin. He was born and lived without sin. The Quran recognizes the purity and sanctity of Christ:

“I have named her Mary, and I commend her and her offspring to your protection from the Evil One, the Rejected.” [Surah The Family of Imran, 3 Al-e-Imran, Verse 36].

*“Behold! Allah said: “O Isa [Jesus] I am about to claim you back and lift you up to me. and **clear you** [of the falsehoods] **of those who blaspheme** [unbelievers]; and I will exalt your followers above those who reject faith, to the Day of Resurrection: Then to me you shall all return, and I will judge among you of the matters wherein your dispute.”* [Surah The Family of Imran, 3 Al-e-Imran, Verse 55].

Christ affirmed that He is free of sin in the Gospel of John when He says: *“Can any of you prove me guilty of sin? If I am telling the truth, why don’t you believe me”* [John 8: 46].

The angel Gabriel explained to us why Christ is without sin: *“The Holy Spirit will come upon you and the power of the most high will overshadow you. Therefore, the child to be born will be called holy, the Son of God.”* [Luke 1: 35].

We wonder, who is without sin and who is divine but the holy God alone? Christ was not of human seed. He did not inherit the fallen human nature that mankind inherited, including Muhammad, but he took Adam’s human nature before the fall so that he **“Carried”** our nature but without sin.

Muhammad and his mother were stained by sin: Since their births, Satan touched (Nakhasa) Muhammad and his mother, staining both of them with the original sin that affects all humans.

Jesus and His mother were not stained by sin: *“I have named her Mary, and I commend her and her offspring to your protection from the Evil One, the Rejected.”* [Surah The Family of Imran, 3 Al-e-Imran, Verse 36].

The formula in the Quran resembles that of the Book of Genesis where God foretells that the Offspring of the Woman (indicating Christ and His Mother) will crush the Demon’s head (Genesis 3: 15).

Here is the woman of Imran,—allegedly the mother of the Virgin Mary as per the Quran—imploping God to protect the Virgin and her Son from original sin.

The Mother, Mary, had to be sinless to receive in her womb God the Holy, who was without sin and never coexisted with sin. God “preserved/kept” The Virgin Mary from original sin. This dogma is known in the Catholic church as “The Immaculate Conception”.

Al-Bukhari—one of the most reliable scholars in Islam—explained the Verse mentioned above using a prophetic saying:

“Abu Hurairah said: I heard Allah’s Messenger saying, ‘***There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child.***’” [Sahih Al-Bukhari Part 5: 166, also Sahih Muslim and Al Tabari].

According to the Quran and the Hadiths, only the Virgin Mary (Maryam) and her son “Al Massih”, “Isa”, were not touched by Satan. In fact, they were both born without the stain of original sin.

Therefore, they are superior to all human beings without any exception, including prophets or messengers. One might ask: why are they an exception? Is it not because this child, who is born of the Virgin, is the Word and Spirit of God (Surah al-nissaa’ 4: 171), hence, Satan is incapable of defiling Him of Sin?



Chapter Four

The Status of Muhammad's Mother in the Quran

The Quran does not mention at all Muhammad's parents. It does not decree that he and his mother were "A Sign for humankind". In addition to that, The Quran never mentioned Muhammad's mother by name, as it did with Mary Mother of Jesus. "Maryam" is the only woman mentioned by name in the Quran! Why? The status of Jesus and his mother in the Quran:

"We breathed into her of Our spirit, and We made her and her son a sign for all mankind/peoples." [Surah The Prophets, 21 Al-Anbiya, Verse 91].

"And (We wish) to appoint him as a Sign unto men and a Mercy from us" [Surah Mary, 19 Maryam, Verse 21].

"And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs" [Surah The Believers, 23 Al-Mu'minoun, Verse 50].

One might ask, why did God not make his beloved Messenger or his mother or any of his wives and daughters a sign for the people and all the generations? Why are the Virgin Maryam and her son of all people a sign for the world? And why the virgin Mary is the only woman mentioned by name in the Quran? And why is the Virgin Mary superior to all women of the world?

“Behold! The angels said: ‘O Mary! Allah has chosen you and purified you, chosen you above the women of all nations.’” [Surah The Family of Imran, 3 Al-e-Imran, Verse 42].

Why did God choose the Virgin “Maryam” and cleanse her from all sins? Is it not because she is the mother of the Word incarnate so that she must be holy to conceive of The Holy One?



Chapter Five

The Human Weaknesses of Muhammad and His Mother

Muhammad: He lived in paganism for 40 years before he became a monotheist claiming prophecy. He worshiped idols as his gods. He followed the ethics and beliefs of paganism. This is recognized by the Quran:

“You knew not (before) what was Revelation, and what was Faith,” [Surah Council, Consultation, 42 Ash-Shura, Verse 52].

When asked about his identity, Muhammad explicitly answered: *“I am a human being like you; I was well disciplined by God.”* [Sayings of the stories, pg. 78; Al-Shukani in his Collected benefits of the Hadiths, P 1020, and Al Fatni’s Guideline for discussion, P 87]. On the other hand, Muhammad’s mother “Aminah”, lived and died in paganism.

Jesus Christ: Christ was born pure from the womb of His mother. He is the Spirit and Word of God. Since His birth, He spoke declaring His glory as stated in the Quran:

“But she pointed to the babe. They said: ‘How can we talk to one who is a child in the cradle?’ He said: ‘I am indeed a servant of Allah: He has given me revelation and made me a Prophet’. And He has made me blessed wheresoever I be, and has enjoined on me Prayer and Charity as long as I live; (He) has made me kind to my mother, and not

overbearing or miserable. So, peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)!” [Mary,

19 Maryam, Verse 29–33].



Chapter Six

Muhammad and Miracles

Muhammad: He did not work any miracles during his life as he noted in his personal confessions and as recognized by the Quran.

If Muhammad were truly a miracle worker, the Quran would have mentioned his miracles and saved him from embarrassment before his opponents. This proves the falsity of the hadiths that attributed miracles to Muhammad more than 200 years after his death, portraying him as a superhuman imitating Christ and the prophets.

As indicated by many Quranic Verses, the god of Muhammad has repeatedly witnessed Muhammad's inability to perform miracles:

“They say: We shall not believe in you, until you cause a spring to gush forth for us from the earth (like Moses) Or (until) you have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water. Or you cause the sky to fall in pieces, as you have said, against us; or you bring down Allah and the angels in our midst (before us) or until you build a house of gold or ascend to heaven nor will we believe in your ascent until you have sent down for us a book which we can read. Say: Glory be to my lord Am I not but a mere man, an apostle?” [Surah The Night Journey, 17 Al-Isra', Verses 90–92].

“They say: ‘Why is not a sign sent down to him from his Lord?’ Say: Allah has certainly power to send down a sign, but most of them do not understand,” [Surah The Cattle, 6 Al-Anaam, Verse 37].

“They ask: ‘Why has no sign been sent down to him by his Lord?’ Say: God alone has knowledge of what is hidden. Wait if you will. I too am waiting with you,” [Surah Jonah, 10 Yunus, Verse 20].

“And the Unbelievers say: ‘Why is not a sign sent down to him from his Lord?’ But you are only a Warner, and to every people a guide.” [Surah The Thunder, 13 Ar-Rad, Verse 7].

“The Unbelievers say: ‘Why is not a sign sent down to him from his Lord?’ Say: Truly Allah leaves in error (astray) whom he will; and guides to Himself those who turn to him,” [Surah The Thunder, 13 Ar-Rad, Verse 27].

“And we were prevented from sending signs only because (a weak pretext: the ancients thought they were false!), only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of warning.” [Surah The Night Journey, 17 Al-Isra, Verse 59].

“They say: ‘Why are not Signs sent down to him from his Lord?’ Say: ‘The signs are indeed in the hands of Allah: and I am only a plain (clear) Warner.’ And is it not enough for them that we have sent down to you the Book which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who believe,” [Surah The Spider, 29 Al-Ankaboot, Verses 50–51].

Because of Muhammad’s inability to perform miracles, the Quran was regarded as the only miracle in Islam. Called the **“Inimitability of the Quran”**.

“Say: ‘If the whole of mankind and Jinns were to gather together to produce the like of this Quran, they could not produce the like thereof, even if they backed up each other with help and support.’” [Surah

The Night Journey, 17 Al-Isra, Verse 88].

“Or if they say, ‘He invented it himself.’ Say, ‘Then bring me one surah like it ... if what you say be true.’” [Surah Jonah, 10, Yunus, Verse 38].

“Then let them bring (produce) a hadith like it, if they are truthful.” [Surah The Mountain, 52, Al Tour Verse 34].

The strange thing is that Islam insists on this Quranic challenge even though it is invalid according to the testimony of the Messenger of Islam, and the Sunnah. The prophetic hadiths proved that “Omar ibn al-Khattab”, for example, came with Verses similar to the Verses of the Quran before they were revealed, as he used to express his opinion and advice, and what he used to say, was later revealed as holy Verses in the Quran!

This is conclusive evidence that the Quran is a man-made book, and not a divine one, because humans could produce Verses exactly and similar to the Verses of the Quran:

“Al-Sayuti” in his book “Al-Itqan fi Ulum Al-Quran” says: “Ibn Mardawayh narrated on the authority of Mujahid who said: ***‘Umar used to speak his opinion, then later on, the Quran reveals it.’***”.

There is another hadith No. 3692 narrated by Al-Turmudhi on the authority of Ibn Omar, and Al-Sayuti in his book “Al-Itqan fi Uloum Al-Quran,” Vol. 1, P. 101: *“Never has a matter been revealed (in the Quran) to the people and they have said about it; except that the Quran has been revealed it in the manner of what Omar said.”*

Also, “God placed the truth on the tongue of Omar and in his heart. Ibn Omar said, *‘Never has a matter been sent down to the people and they said about it, and Omar said about it, or Ibn al-Khattab said about it, except that the Quran was revealed about it in the manner of what Omar said.’*” [Narrator: Abdullah bin Omar, hadith narrator: Al-Albani, source: Sahih al-Turmudhi, page or number 3682, conclusion of the hadith’s ruling: Sahih, Documentation/Verification/Referencing: Narrated by al-Turmudhi].

Let us cite some examples as proof of the authenticity of these hadiths, starting with the testimony of Muhammad, the Messenger of Islam. We read: “*So blessed be God, the best of creators*” [Surah The Believers, 23, Al-Mu’minoun, Verse 14].

“It is narrated that when Omar ibn al-Khattab heard the beginning of the above surah, until to the Verse that it reads: ‘*Then We caused it to grow into another creation* (by breathing the spirit)’ he Omar said: ‘*Blessed be Allah, the best of creators*’. (Immediately) The Messenger of God said: ‘***This is how it was revealed.***’” [This Hadith was narrated by Al-Tabarani in Al-Kubair (12244), and in Al-Awsat (5658) from the hadith of Ibn Abbas. Al-Haythami included it in Al-Majma’ 9/68, and Ibn Hatim included it in his interpretation].

Another example: “Narrated by Ibn Abi Hatim on the authority of Abd al-Rahman ibn Abi Leila: “A Jew met Omar and said: Gabriel, whom your companion (Muhammad) mentions, is an enemy of ours, so Omar said: ‘*Whoever is the enemy of Allah, and His angels and His messengers and Jibreel (Angel Gabriel) and Mikal (Angel Michael),—so surely God is the enemy to the unbelievers.*’ So, it was revealed as it came out from the mouth of Omar” [Surah The Cow, 2, Al-Baqarah, Verse 97] [Narrated by Ibn Hatim in his interpretation No. 961].

Another example: “When (Muhammad) consulted the Companions regarding the story of ‘Al-Ifk’⁽¹⁾; Omar said: ‘Who married her to you, O

⁽¹⁾ Story of lying, which accused “Aisha”, and the Companion “Safwan bin Al-Mu’atil” of committing adultery.

Messenger of Allah?’ (Muhammad answered) ‘God did’. He (Omar) said: ‘Do you think that your Lord deceived you with this marriage? Glory be to You; this is a monstrous slander.’ So, it was revealed just like that.” [Surah The Light, 24, Al-Nur, Verse

16] [Al-Sayuti’s book “The History of the Caliphs,” P. 226–227].

There are many other examples that there is no room to mention them all in this book, such as: Allowing Muslims to have sexual intercourse with their wife/wives during (Ramadan) the month of fasting: “*They ask you about wine and gambling*” [Surah The Cow, 2, Al-Baqarah, Verse 219] [Surah The Women, 4, Al Nisa’ Verse 34].

Narrated `Umar bin Al-Khattab:

“My Lord agreed with me in three things: I said, ‘O Allah’s Messenger, I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: ‘*And take you (people) the station of Abraham as a place of prayer*’⁽¹⁾. And as regards the (Verse of) the veiling of the women, I said, ‘O Allah’s Messenger! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.’ So the Verse of the veiling of the women was revealed⁽²⁾. Once the wives of the Prophet made a united front against the Prophet and I said to them, ‘*It may be if he (the Prophet) divorced you (all), that his Lord (Allah) will give him instead of you wives better than you.*’ So this Verse (the same as I had said) was revealed⁽³⁾.” [Sahih al-Bukhari No. 402] [Sahih Muslim No. 2399].

After all what is been said, Muslims ought to speak of, not the “**Inimitability of the Quran**” but rather of the “**Inability/Disability of the Quran**”. Well, it is

⁽¹⁾ Surah The Women, An-Nisa, Verse 4. And Surah The Cow, Al-Baqarah, Verse 125.

⁽²⁾ Surah The Light, Al-Nour, Verse 31. And Surah The Allies, Al Ahzab, Verse 59.

⁽³⁾ Surah The Prohibition, Al-Tahrim, Verse 5.

well known that the “**Inimitability of the Quran**” is purely verbal because it was written in the style of Assonance (“Al Saja” in Arabic) which is the resemblance of sound between syllables of nearby words, arising from the rhyming of two or more stressed vowels.

It is an art of rhetoric known before Islam, that is why we really wonder, why do Islamic jurists brag about it as if the Quran were the first rhymed book? And when was eloquence considered a sign of Revelation? Many eloquent orators passed through history; were they all prophets? Sometimes, an infidel is more eloquent than a believer!

“There are some (men) whose speech about this world’s life May dazzle you, and he calls Allah to witness (vouch for) about what is in their hearts; yet (in fact) they are the most contentious of enemies.”

[Surah The Cow, 2, Al-Baqara, Verse 204].

This verbal “miracle”, which Muhammad brought forth, did not convince the Arabs of the Quran and the validity of Islam: *“When Our messages (Signs, Surahs, or revelation) are recited to them, they say: We have heard this (before): if we wished, we could say (words) the like of it: these are nothing but tales of the ancients.”* [Surah The Spoils of War, 8, Al-Anfal, Verse 31].

It is true that there are myths and legends in the Quran taken from ancient civilizations, for example, The story of the seven boys mentioned in (Surah The Cave, 18, Al-Kahf Verse 9–26), taken from Christian folklore, that spread in the city of Ephesus since the year 250 AD⁽¹⁾.

The story of the “Isra’ wal Mi’raj” (Surah The Night Journey, 17, Al-Isra’, Verse 1), attributed to Muhammad, is taken from the Zoroastrian religion, which

⁽¹⁾ Please return to the second section of this book, Chapter Thirteen.

believes that its founder, Zoroaster (500–426 BC), ascended to heaven on a winged horse.

Archaeologists found a Sumerian tablet dating back to about 2000 years before Christ, which tells the story of the Sumerian King of Kish, “Etana” who ascends to heaven, on an eagle, to request the plant of birth/the seed of procreation, from the gods so he might have a son; For he was barren.

Also, (Surah The Elephant, 105, Al-Feel), with its five Verses, tells a fairy tale about an Ethiopian king named “Abraha,” who marched with his army and elephants to demolish the Kaaba, to make the Arabs make a pilgrimage to the “Al-Qalis Church” that he built in Yemen, instead of making the pilgrimage to the Kaaba. So, God punished him and his army, by having “The Ababils birds” throw clay stones at them, and his army was scattered!

This story, which reached the Arabian Peninsula before the birth of Muhammad, was copied by the Quran from the Assyrian civilization, which believed that flocks of fighting birds “Ababile” may participate in battles, by throwing stones at the heads of the enemies, to spread terror among their ranks, in order to disperse them, and overpower them.

The Jews and Christians living in the Arabian Peninsula, were fully aware of these legends, so they did not believe in Muhammad’s call to Islam, that is why they confronted him with the truth: “*These are nothing but **tales/legends of the ancients***” [Surah Spoils of War, 8, Al-Anfal, Verse 31].

Christ “Al Massih Isa” and His miracles in the Quran, The Quran explicitly admits that Al-Massih made numerous and great miracles: “*We gave Isa the son of Mary veritable (Clear) Signs and strengthened him with the Holy Spirit,*” [Surah The Cow, 2, Al-Baqara, Verse 87].

Some of the miracles of Isa mentioned in the Quran include, **descending a table of food from heaven** above to His disciples to believe in Him: *“Jesus the son of Mary said: ‘O Lord! Send down to us from heaven a table spread with food, that it may mark a feast for the first and for the last of us – a solemn festival and a sign from you; provide for our sustenance, for you are the best Sustainer (of our needs).’”* [Surah The Table Spread, 5, Al-Maeda, Verse 114].

Speaking in the cradle: *“So, peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life again”* [Surah Mary, 19 Maryam, Verse 33].

Giving sight to the blind, healing lepers, and bringing the dead back to life: *“And by my permission (leave) you healed those born blind, and the lepers, by My leave. And behold! By my permission you restored the dead to life.”* [Surah The Table Spread, 5 Al-Maeda, Verse 110].

Knowing the unknown: *“And I declare to you what you eat, and what you store in your houses.”* [Surah The Family of Imran, 3, Al-e-Imran, Verse 49].

In Islam, it is God alone who has this privilege, not granted to any human being, even to Muhammad: *“Nor was God to reveal to you the unseen”* [Surah The Family of Imran, 3, Al-Imran, Verse 179], So, Christ’s enjoyment of this gift, is clear evidence of his divinity: *“And with Him (God alone) are the keys of the unseen, none knows them but He”* [Surah The Cattle, 6, Al Anaam, Verse 59].

Creation: *“Then Allah will say: O Isa the son of Maryam! Recount My favor to you and to your mother. Behold! I strengthened you with the Holy Spirit, you spoke to the people in the cradle and when of old age ... you create (in Arabic: تَخْلُقُ “Takhlūqu” you CREATE) out of clay, as it were, the figure of a bird, by My leave, and you breathe into it and it becomes a bird by My permission.”* [Surah The Table Spread, 5 Al-Maeda, Verse 110].

*”I have come to you, with a Sign from your Lord, in that **I create** for you (in Arabic: “**Akhluqu**” اَخْلُقُ) out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah’s leave.”* [Surah The Family of Imran, 3 Al-e-Imran, Verse 49].

The Quran testifies to the various miracles of Isa. He also predicted the future and created life out of clay and breathed the spirit into it. And who is able to resurrect the dead and give life to decomposed bones but God alone?

“He says, who can give life to (dry) bones and decomposed ones? Say, He will give them life Who created them for the first time! For He is Well-Versed in every kind of creation.” [Surah Yasin 36, Verses 78–79].

What is the meaning of the verb “Create”? Is it not causing beings to exist out of nothing? The only one capable of creation is God Himself. Otherwise, there would be two creators: Allah and Isa (Jesus), which is impossible. Why was Christ alone able to create, even with God’s permission? Why this exception?

Creation is an essential characteristic of divinity that belongs to God alone, and the Quran confirms this in many of its surahs: (Surah The Bees 16, Al-Nahl, Verse 20), (Surah The Criterion 25, Al-Furqan, Verse 3), (Surah The Family of Imran 3, Al-Imran, Verse 49), (Surah The Creation, Al-Khalq, or The Believers, Al-Mou’minoos 23, Verse 191), (Surah The Thunder, Al-Raad 13, Verse 16), (Surah The Pilgrimage, Al-Hajj 22, Verse 73).

The Quran essentially linked divinity to the ability to create. Therefore, God did not grant this ability to any human being, not even to any of the prophets, not even to Muhammad, who was supposed to perform the greatest miracles because he was the last of the prophets! However, we do not read in the Quran or the in Hadith that he was able to create anything.

We will settle this issue with our fellows the Muslims as follows: If we ask a Muslim: Who is the Creator? He will answer: He is God. If we then ask him: Christ in the Quran “creates” from clay in the form of a bird ... So, Christ is God because he is the Creator.

Here the Muslim becomes startled and confused, because of his inability to contradict the Quran, or not to acknowledge Christ’s ability to create, so he answers: “Yes, Christ creates, but ‘*by God’s leave/permission,*’ as stated in the Quran.

Here comes our response that cannot be refuted: “If God permits someone to share in creation with Him, then God has a partner!” That is, if God accepts that Christ share with him the attribute of creation; this means one of two things: Either God has a partner in divinity because of Christ’s ability to create. Or Christ is God because he is the Creator, and there is no Creator but God alone.

Of course, Muslims will never accept that God could ever have a partner, so would they accept Christ as God then? Let us elaborate on this subject of creation even more in the hope that the Muslims might see the truth. The god of the Quran states:

“And (remember) her (Mary) who guarded her chastity: We breathed into her of Our Spirit, and We made her and her son a sign for all peoples.” [Surah The Prophets, 21, Al-Anbiya, Verse 91] [Al Tahrim, 66 The Banning, Verse 12].

The breath of God gave life, and the breath of Christ gave life. Christ performs the same divine act, and creates a bird from clay, and breathes into it the breath of life, and the bird becomes a living soul. Same action, same result, same Creator.

Christ, according to the Quran, dealt with the human body as if it were the work of his hands: He creates eyes for those born blind, He cleanses lepers, He heals the sick ... He also dealt with the soul as if he were its creator, disposing of it as he wished; reviving the dead with it, bestowing life with it, offering it and taking it back at any time he wished, and as he pleases.

Ask yourself, Muslim: Who has authority over the soul? Is it not its creator? And whoever says to a thing: “*Be and it is,*” is it not God alone who is capable of everything?

Christ was commanding, and the command was fulfilled immediately: “*Be healed, Be pure, Come out, Take up your bed and walk, Rise from the dead ...*” So how could Christ be just an ordinary person or merely a prophet and apostle, “*And no more than a messenger: many were the messenger that passed away before him*” [Surah The Table Spread, 5 Al-Maeda, Verse 75].

How could Christ not be God, when He is the Spirit of God and He is His Word. Is your spirit different from who you are? Is your word separate from you? Was any person or prophet able to perform the works of Christ or perform the miracles that He performed?

And for those who emphasize the word “with my permission” (“*Bi Izni*” In Arabic); to show that Christ is lower than God; we answer: Yes, Jesus worked all his miracles “with God’s permission.” and by the will of God, which He does not contradict, for He and the Father are oneself, and they both have the same will.

Through this obedience, he teaches us to be like him. “*Every kingdom divided against itself is desolate*” [Matthew 12: 25], The food and drink of Christ is to do the will of His Father who sent Him (John 4: 34).

In addition to that we draw the attention of the Muslims to the fact that twice the Quran declares that Allah is the best of “**Creators**”, not in the dual (the better of two creators), but the best of at least three: “*Blessed Allah the best of Creators*” ﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾ [Surah The Believers, Al-Mu’ minoun 23, Verse 14] [The Ranks 37 Al-Safaat Verse 125]; Again, one might wonder about the reason behind God permitting Isa to create, as a unique exception?

God created Adam from clay and breathed spirit into him to become a living soul. And Jesus/Isa according to the Quran, did the same act of creation, in the same manner, exactly as God, when he created a bird from clay and breathed into the bird the spirit of life the same deed of creation, the same result, a living creature, and the same creator. Why was possible only to Jesus? This was possible as “Isa” is the Spirit and Word of God.

We must remind our dear Muslims that God has three attributes or powers that He does not concede to anyone, even to the prophets, namely: creation, judgment, and forgiveness of sins.

And Christ enjoyed all of them, as confirmed in the Bible. The Quran ascribed to Christ one of them: Creation, as in (Surah The Table, 5, Al-Maidah, Verse 110) and (Surah Al-Imran, 3, Verse 49).

And the “Hadeeth” ascribed to Christ the attribute of judgment: “*The Hour will not come until the son of Mary descends upon you as a just judge.*” Based on the Quranic Verse: “*And surely (Isa/Jesus) is a sign of the Hour (of Judgment): therefore, have no doubt about it, and follow Me this is a Straight path (The straightway).*” [Surah Ornaments of God, 43 Az-Zukhruf, Verse 61].

If Jesus were just an ordinary man or a prophet as Muslims believe; why would God accept “*with His permission*” to waive His divine attributes and capabilities that are His alone; for the benefit of an ordinary person?

The Answer would be, Because Christ is God himself incarnate in the body and is not an ordinary person or a messenger like all the other messengers, as Muslims mistakenly believe. The proof lies in the Quran itself. Who is Christ in the Quran?

Christ in the Quran:

1. He is the only one who was born without a father, from a virgin, and by the Holy Spirit, distinct from all human beings; (Surah The prophets, 21, Al-Anbiya', Verse 91), (Surah Maryam, 19, Verse 20–21).
 2. He is the only Word and Spirit of God, that is, He is the true expression of God's essence and the eternity of His being; (Surah Family of Al Imran, 3, Verse 45), (Surah The Women, 4, AL-Nisa', Verse 171).
 3. He is the only one without sin (opposite of Muhammad); (Surah The Family of Al Imran, 3, Verses 36–45).
 4. He is the only one who is perfect and completely infallible from all filth and sin, as Satan was not able to stain him with original sin at his birth, and he was *"Distinguished/Held in Honor, in this world and the hereafter."* [Surat Al Imran, Verses 36–45].
 5. He is the only one who heals without supplication, revives without the need for prayer, and raises the dead with a word from His mouth; (Surah The Table Spread, 5, Al-Ma'idah, Verse 110).
 6. He is the only one who shares with God the attribute of creation, as He created by His command, commanding anything, *"Be, and it is"*; (Surah The Table Spread, 5, Al-Ma'idah, Verse 110), (Surah The Family of Imran, 3, Al-Imran, Verse 49).
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7. He is the only one who knows the unseen, which only God alone knows; (Surah The Family of Imran, 3, Al Imran 49).
8. He is the only judge of mankind; The Quran acknowledges, that Jesus Christ is the sign of “*The Hour*” (Surah The Ornaments, 43, Al-Zukhruf, Verse 61).
9. The hadiths confirm that He is the “*just judge*” over all humanity on the last day. Therefore, He is the atoner of the world, the judge of all mankind; (Narrator: Abu Hurairah. Narrator: Al-Albani. Source: Sahih Al-Turmudhi No. 2233), (Narrated by Al-Bukhari No. 2222), (Sahih Muslim No. 155).
10. He is the only one among all the prophets who spoke in the cradle, as he did not need anyone to teach him anything, not even speech; (Surah Mary, 19, Maryam, Verses 29–33).
11. He is along with his mother, the Virgin Mary “*A sign for all mankind.*”; (Surah The Prophets, 21, Al-Anbiya’, Verse 91), (Surah Maryam, Verse 21), (Surah The Believers, 23, Al-Mu’minoun, Verse 50).

Christ, according to the Quran, is the only One who is capable of all things, He is omnipotent, so how can Christ be considered just an ordinary human messenger like the rest of the prophets and humans?

And still Muslims wonder, in spite of all these facts, why do Christian’s worship Christ? And they accuse them falsely and slanderously that they abandoned the Creator and worshiped a creature! Well. Give us one person throughout history who is like Christ and did the works of Christ, to agree with you that Christ was just an ordinary human being.

But if you are unable to do so, why would you not understand and believe? Christ is a healing God, in contrast to the god of Islam who is the source of ailment and the origin of evil to man:

“If God afflicts you with harm (misfortune) none can remove it but He. And if He bestows on you a favor, none can withhold His bounty (or repel his grace) He brings it to whom He pleases of his servants; and He is the forgiving the merciful.” [Surah Jonah, 10, Younus Verse 107].

If God is the sender of illness, and he is the only one who can remove it, will the prayer of the sick person benefit him? Would it convince God to change his mind? The Muslim believes that God afflicts humans with diseases in order to cleanse them from their sins because they sinned against Him.

This cleansing, according to Islam, puts man in a better position on the Day of Judgment! What a contradiction between the Quran and the Bible. Whoever reads the Book of Life will find it replete with Christ's miracles, such as healing the sick, the lame, the blind, expelling demons, reviving the dead, and complete control over the elements of nature, such as calming storms and winds ... More than that, Christ promised his believers, and demanded of them to perform miracles just as he did.

The Prophet of Islam never dared to command such a thing from his followers due to his complete inability to perform any miracles.

He is just a mere human being and not a God like Christ to command his followers: *“Heal the sick, raise the dead, cleanse the lepers, and cast out demons ...”* [Matthew 10: 8], The Lord Jesus even commanded His disciples to perform greater miracles than those He performed; (John 12: 14).

The Acts of the Apostles book is full of signs of the Lord's apostles and disciples, while we have not heard of any miracle performed by any of Muhammad's companions.

We all witness every day countless miracles that happen in the name of Jesus Christ through the Saints. One wonders about the miracles in Islam. Why is it that no one has heard of miracles done by Muhammad during his lifetime or after his death? Where are the miracles in Islam today?

Is it not strange that Isa performed miracles at the sight of all people, unlike Prophet Muhammad, who did not perform one single miracle before anyone, but in secret and at night? To illustrate, there is the Surah of Isra' (The miraculous night journey):

“Glory to (Allah) Who did take His servant for a journey by night from the Sacred Mosque to the farthest Mosque (Al Aqsa Mosque), whose precincts We did bless.” [The Night Journey, 17 Al-Isra', Verse 1].

Did any human see Muhammad flying on the back of Buraq (a creature in Islamic tradition that carries prophets) from Arabia to Jerusalem at night? No one did! Plus, Al Aqsa Mosque, was built by the Umayyad caliph “Abd El Malek Bin Marwan” in 691 AD. Fifty-nine years after Muhammad’s death! How could the prophet of Islam visit a mosque that was not built yet?

So, *“Whoever has ears, let them hear.”* [Matthew 11: 15].



Chapter Seven

Muhammad and the Blind Man

Muhammad: How did Muhammad treat him? The blind companion, “Abdullah bin Um Maktoum”, came to Muhammad without knowing that he was busy talking to the nobles of Bani Quraysh, the most influential tribe in Mecca and asked him: “*Teach me what God taught you*” Muhammad was bothered by him, so he did not answer him and headed to his house. God reproached Muhammad for his behavior as per the “surah Abasa”:

“He (Muhammad) frowned and turned away (turned his back), when the blind man came towards him (interrupting) But how could you tell? He might have sought to purify himself or he might have been forewarned, and might have profited from our warning. But to the wealthy you were all attention.” [Surah He frowned, 80, Abasa, Verse 1–10].

To explain this Verse, Allah scolded Muhammad, and asked him, why he frowned and ignored the blind man while this man sought to learn from his knowledge. There was no need to humiliate this blind man and ignore him.

By not answering him and by heading to his house, Muhammad expressed his anger, resentment, and contempt towards him. But to wealthy people, he gave all his attention.

Jesus Christ: How did Christ treat him? Unlike Muhammad, Jesus did not turn him away; rather, He opened his eyes, as we read:

“And you (Isa) healed those born blind.” [Surah The Table Spread, 5 Al-Maeda, Verse 110].

“They came to Bethsaida, and some people brought a blind man and begged Jesus to touch him. He took the blind man by the hand and led him outside the village. When he had spit on the man’s eyes and put his hands on him ... Then his eyes were opened, his sight was restored, and he saw everything clearly.” [Mark 8: 22–25].

“Then they came to Jericho ... a blind man, Bartimaeus (which means son of Timaeus) was sitting by the roadside begging. When he heard that it was Jesus of Nazareth, he began to shout, Jesus, Son of David, have mercy on me! ... Jesus stopped and said, ‘Call him’ ... ‘What do you want me to do for you?’ Jesus asked him. The blind man said, Rabbi, I want to see. ‘Go,’ said Jesus, ‘your faith has healed you.’ Immediately he received his sight and followed Jesus along the road.” [Mark 10: 46–52].

“As Jesus went on from there, two blind men followed him, calling out, ‘Have mercy on us, Son of David!’ When he had gone indoors, the blind men came to him, and he asked them, ‘Do you believe that I am able to do this?’ ‘Yes, Lord,’ they replied. Then he touched their eyes and said, ‘According to your faith, let it be done to you.’” [Matthew 9: 27–30].

“As he went along, he saw a man blind from birth. His disciples asked him, ‘Rabbi, who sinned, this man or his parents, that he was born blind? Neither this man nor his parents sinned,’ said Jesus, ‘but this happened so that the works of God might be displayed in him. As long as it is day, we must do the works of him who sent me. Night is coming,

when no one can work. While I am in the world, I am the light of the world.’ After saying this, he spits on the ground, made some mud with the saliva, and put it on the man’s eyes. ‘Go,’ he told him, ‘wash in the Pool of Siloam’ (this word means “Sent”) So, the man went and washed, and came home seeing.” [John 9: 1–7].

Who is the prophet of mercy? The one who frowned and turned his back on the blind? Or the one who healed him and was merciful to him?



Chapter Eight

Muhammad and the Adulterous

According to what is mentioned in Sahih Al-Bukhari, Sahih Muslim, and Sunan Abu Dawood, Book 40, Traditions (4422–4491):

“A woman of Ghamid came to the Prophet and said: ‘*I have committed fornication.*’ He said: ‘*Go back.*’ She returned, and on the next day she came to him again, and said: ‘*Perhaps you want to send me back as you did to Ma’iz b. Malik. I swear by Allah, I am pregnant.*’ He said to her: ‘*Go back.*’ She then returned and came to him the next day. He said to her: ‘*Go back until you give birth to a child.*’ She then returned. When she gave birth to a child, she brought the child to him, and said: ‘*Here it is! I have given birth to it.*’ He said: ‘*Go back, and suckle him until you wean him.*’ When she had weaned him, she brought him to him with something in his hand which he was eating. The boy was then given to a certain man of the Muslims and he commanded regarding her. **So a pit was dug for her, and he gave orders about her and she was stoned to death.** Khalid was one of those who were throwing stones at her. He threw a stone at her. **When a drop blood fell on his cheeks, he abused her.** The Prophet said to him: ‘*Gently, Khalid. By Him in whose hand my soul is, she has reported to such an extent that if one who wrongfully takes extra tax were to repent to a like extent, he would be forgiven.*’ Then giving command regarding her, prayed over her and she was buried.” [Sunan Abi Dawud, No. 4442].

With all sorrow we ask: Where is God's justice and wisdom in a sinner, stoning another sinner? and an adulterer to judge another adulterer? Shall we condemn others while we ourselves are condemned? Why did Muhammad and his God not accept this woman's repentance? Isn't God the Forgiving, the Merciful? Why wasn't the adulterous man punished as the adulterous woman was? Should the victim be punished and the criminal be free?

Would the woman who is "*deficient in mind and in faith/religion*," according to Muhammad's belief be punished, while the man who is perfect be left without any discipline? Where is one's conscience in leaving a child alone in this world without a mother? and how did the tears of this child not move Muhammad's heart as he watched his mother being stoned to death before his eyes? Is this a prophet or a murderer?

Jesus Christ and the Adulterous: Compare the tragic incident mentioned above with Christ's conduct towards an adulterous woman 600 years earlier:

"The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, 'Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?' They were using this question as a trap to have an excuse to accuse him. But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, 'Let any one of you who is without sin be the first to throw a stone at her.'" [John 8: 3–7].

Brothers, who is the compassionate one? The one who forgave the woman and was merciful, or the one who punished her and asked that she be stoned.



Chapter Nine

The fall of Muhammad into Polytheism “Al Shirk”

Muhammad: According to the Quran and the Traditions (Hadith), Satan tempted Muhammad, who was keen on pleasing the polytheists from his tribe “Bani Quraysh”. And so, the Devil deceived him by inspiring to him a satanic Verse, that he mistook to be a divine revelation.

This fact alone is sufficient to disprove Muhammad’s claim to be a prophet, for he lacks the “Prophetic Infallibility” that each true prophet should possess.

Muhammad himself admitted that he had fabricated words about God: “I have **fabricated things against God and have imputed to Him words which He has not spoken.**” [Al-Tabari’s History, Part 6, P. 111].

*“Have you seen ‘Lat’ and ‘Uzza.’ And another, the third (goddess), ‘Manat’?” [Surah The Star, 53, An-Najm, Verses 19–20], “Those high Grenouks (a long-necked white bird, meaning: divinities), **their intercession is certainly to be attained.**”*

Many people such as Al-Tabari, Ibn Abi Hatim, Al-Bazar, and Ibn Mardawayh narrated this incident, which tells how Muhammad in order to find favor with the paganist people of Mecca Bani Quraysh; was ready to worship with them and praise their divinities. These gods were considered the daughters of the god moon. Their names were Lat, Uzza, and Manat (Nabataean gods) The people of Quraysh rejoiced that there was a Verse to recognize their gods.

The angel “Jibril” (Gabriel) intervened and drew Muhammad’s attention that he (Muhammad) was fooled by Satan saying to him: *“O Muhammad, what have you done? you recited to people what I did not bring to you on behalf of God, and you said what He did not say to you.”* Muhammad was deeply saddened and said: *“I slandered God and said about God what He did not say.”* [Attabari, in his book “Jami’ Al Bayan on the interpretation of the Quran”].

Muhammad was in great fear of Allah, and Allah had to intervene, to erase the satanic Verse, and replace it with another. This incident was justified through the claim that Allah allowed Satan to whisper to all preceding prophets as well, misguiding them and altering god’s revelations given to them!

“Never did We send a messenger or a prophet before you, with whose words (or wishes) Satan did not temper (when a prophet frames a desire, or speaks, Satan threw some «vanity» into his desire and speech), but God abrogates the interjections of Satan (He will cancel anything vain) that Satan throws in and Allah will confirm (and re-establish) His Verses (Signs, revelation) for Allah is all Knowing and Wise.” [Surah The Pilgrimage, 22, Al-Hajj, Verse 52].

“Should Satan cause you to forget this (revelation) then after the recollection do not sit with the unjust.” [Surah The Cattle, 6 Al-Anaam, Verse 68].

“And if (at any time) an incitement to discord is made to you by Satan, seek refuge in Allah. He is the One Who hears and knows all things.” [Surah Detailed, 41, Fussilat, Verse 36] [Surah The Elevated Places, 7, Al A’raf Verse 200].

“And say ‘O my Lord! I seek refuge in you from the suggestions of Satan. And I seek refuge in you O my Lord! Lest they should come near me.’” [Surah The Believers, 23, Al-Mu’minoun, Verses 97–98].

“When you read the Quran, seek refuge in God from the accursed Satan.” [Surah The Bee, 16 An-Nahl, Verse 98].

Thus, the Quran and its god acknowledge that Satan was able to deceive Muhammad, causing him to fall into the temptation of polytheism, and making him speak devilish words, and attribute them to God without his knowledge.

It is no surprise at all if you know that the Quran itself renders Muhammad the reverence due to God alone. As a matter of fact, it calls for his “praise and worship” just as a believer glorifies God and offers praise to Him!

Also, responding to the supplication, is shared by Muhammad with God, even though it is destined solely to God: *“That you may believe in God and His Messenger (Muhammad), and that you may assist him, revere/honor Him, and praise Him morning and evening.”* [Surah The Victory, 48, Al-Fateh Verse 9].

“O, you who believe, answer the call of god and his Messenger when he calls you to that which gives you life.” [Surah The Spoils of War, 8, Al-Anfal Verse 24].

Even when a Muslim is performing the obligatory daily prayers, if God or Muhammad calls him, he must abandon the prayer and respond to the situation with obedience to the supplication of the Prophet of Islam and his God (Al Bukhari on the authority of Abu Saeed bin Al-Mualla).

At any rate, in order for us to believe such a strange and an unprecedented claim that Allah allowed Satan to whisper to all preceding prophets as well, misguiding them and altering God’s revelations given to them; We kindly ask our Muslim brothers and sisters, to provide us with the name of only one prophet whose words were tempered by Satan, the fact that obligated God himself to intervene in order to correct the prophet’s speech!

Jesus Christ: As for him, He did not fall into temptation (Matthew 4: 1 and following). He defeated Satan that was unable to touch Him, or speak on His behalf, or deceive Him, or even control Him. Satan fears Jesus Christ and recognizes his divinity and sanctity. Satan trembles and acknowledges Christ's divine authority over him.

“Jesus said to him, ‘Away from me, Satan! For it is written: «Worship the Lord your God, and serve him only». Then the devil left him, and angels came and attended him.” [Matthew 4: 10–11].

“He replied, ‘I saw Satan fall like lightning from heaven.” [Luke 10: 18].

“Now is the time for judgment on this world; now the prince of this world will be driven out.” [John 12: 31].

“I will not say much more to you, for the prince of this world is coming. He has no hold over me.” [John 14: 30].

“Just then a man in their synagogue who was possessed by an impure spirit cried out, ‘What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are. You are the Holy One of God!’” [Mark 1: 23–24].

“But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you.” [Matthew 12: 28].

Satan recognizes the authority of Christ over him, and the fact that He is capable of destroying him. Moreover, Satan is aware of the identity of Christ. He well knows that Christ is the Holy One.



Chapter Ten

Muhammad as the Man of War

Muhammad: being undoubtedly a man of war, his hands were stained with the blood of innocent men and women. He was known for saying:

*“I was ordered to **fight against the people so that they testify that there is only one God, and that Muhammad is the Messenger of Allah.** If they do this, then their **blood and property** are secured except by the rights of Islam, and their accountability is left to Allah.”*

*“God made **my livelihood** under the shadow of **my spear** (meaning: I earn my living from my spear).”*

*“People of Quraysh, by the one in whose hands is my soul (life) **I came to you with slaughter** «لَقَدْ جِئْتُكُمْ بِالذَّبْحِ».”*

These sayings are reported in Musnad Ahmad (11–609), Sahih Al-Bukhari, in the section of the Acts of Worship, the Classification of Ibn Abi Shaybah, Sahih Ibn Hibban, al-Bayhaqi and Abu Naim.

Muhammad led 27 invasions as per the Biography of Ibn Hisham 4: 394. These invasions were named after him. “The invasions of Muhammad Ibn Abd Allah.” (The servant of God). Muhammad also sent between 38 and 56 military expeditions in the period of 10 years, a rate of one military mission every 43 days. Could a Messenger like this, who carried out all these battles and wars, be called

“the Messenger of Peace” and “of Compassion?”, Or does the love of “religion” eliminate the Ten Commandments and the respect for human life?

One might ask what the meaning of the word ‘invasion’ is. Does it not mean attacking the other in his home to rob and steal from him? Here is a list of some of these invasions:

1. **The battle of Uhud:** Muhammed was wounded during this invasion, which ended with the defeat of the Muslims.

In it, Muhammad killed with his own hands “Ubayy bin Khalaf al-Jumahi” because he did not believe in his prophetic calling, the latter had a strong enmity for Muhammad, as he repeated during this battle, “*Where is Muhammad, I would not have survived, if he had survived.*” (i.e. I will kill you as long as I live, for you will not spare my life as long as you live).

Muhammad became so angry and spiteful toward “Ubay”, that he prevented his fighters from killing him, commanding them:

“*Leave him*’ (to me). And when he approached ‘Ubay’, the prophet peace be upon him, took the spear from (one of the Muslim fighters) ‘Al-Harith bin Al-Sammah’ and **swung it** (the spear) **violently** that we flew away from him like flies flying off the back of a camel (meaning, Muhammad took the spear from Al-Harith’s hand with such force and speed that it terrified the fighters around him). And he said: ‘*Rather, I will kill you, God willing.*’ Then he met him and **stabbed him in the neck**, causing him to fall off his horse repeatedly, and started to roll ... this is how the enemy of Allah died while his companions were returning with him to Mecca.”.

The Muslims were so impressed by the strength and nobility of their Prophet in killing “Ubayy”! that the poet of the Messenger of Islam, “Hassan Ibn Thabit”, wrote a poem to commemorate this disgraceful incident, praising the killer, Muhammad, and disparaging the one killed “Ubay ibn Khalaf al-Jumahi”!

References: (The Biography of the Prophet by Ibn Hisham, Part Two, Page 82), (Al-Rawd al-Anf, The Biography of the Prophet by Ibn Ishaq, edited by Al-Suhayli), (Al-Raheeq Al-Makhtum by Sheikh Safi Al-Rahman Al-Mubarakfoori Page 235).

2. **The invasion of Banu Nadir:** After a siege of six nights, Muhammad defeated this Jewish tribe and expelled it from its land. He also seized its money, weapons, and properties. The people of Banu Nadir should have been thankful since God did not torture them at the hands of Muhammad, as they only had to evacuate the land.

“And had it not been that Allah had decreed for them the exile (Banishment), He would certainly have punished them in this world and in the Hereafter they shall (certainly) have the Punishment of the Fire. That is because they resisted Allah and His Messenger (in opposition to Allah and Muhammad) and if anyone resists Allah, verily Allah is severe in Punishment (Retribution).” [Surah The Exile/The Banishment, 59, Al-Hashr, Verses 3–4].

3. **The battle of Badr:** Muhammad himself led this battle. He made parents fight their children and children fight their parents. Similarly, brothers fought each other. During this invasion, Abu Ubaydah ibn al-Jarrah killed his own father, while Mus’ab ibn Umair killed his brother, Obaid bin Umair. Moreover, Hamza, the uncle of the Prophet, Ali, the cousin of the Prophet, and Ubaydah ibn Al-Harith killed Utba, Shaybah, and Walid ibn Utba. Abu

Bakr almost killed his own son, Abdulrahman (See the Commentary «Tafsir» of the Quran by Ibn Kathir 8: 86).

To encourage Muslims to revere these men (killers!) Muhammad honored them with a Quranic Verse: *“You shall not find any people who believe in Allah and the Last Day, befriending (loving) those who resist Allah and His Messenger, even though they were their (own) fathers or their sons, or their brothers, or their kinsfolk.”* [Surah She That Disputes/The pleading one, 58, Al-Mujadila, Verse 22].

Muhammad also asserted that Allah Himself assisted him with his victory over this peaceful convoy: *“Remember your Lord inspired the angels (with the message) I am with you so make firm those who Believe I will cast (instill) terror into the hearts of the Unbelievers (So terrorism is quite Islamic and applies the Quran). therefore smite above the (their) necks and strike all their finger-tips off. This is because they opposed (acted adversely against, resisted) Allah and His Messenger and whoever opposes Allah and His Messenger, then surely Allah is severe in punishment.”*

[Surah Spoils of War/Booty, 8, Al-Anfal, Verses 12–13; also Verse 60].

Allah allegedly sent his angels from heaven, from above, to support Muslims in the battle of Badr so that they could kill and defeat the enemy leading to a victory that was achievable by Allah! But strangely, How is it that the angels in the Quran descend from heaven to fight with the believers, and they have never descended once to distribute food to the hungry Muslims?

Not only that, but in this disastrous campaign, Muhammad legitimized the recruitment of adolescents and young boys for war, encouraging them to kill, fight, steal and seek spoils of wars!

“While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansari boys, and I wished I had been stronger than they. One of them called my attention saying, ‘*O Uncle! Do you know Abu Jahl?*’ I said, ‘*Yes, What do you want from him, O my nephew?*’ He said, ‘*I have been informed that he abuses Allah’s Messenger. By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his fate.*’ I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abu Jahl walking amongst the people. I said (to the boys), ‘*Look! This is the man you asked me about.*’ So, both of them attacked him with their swords and struck him to death and returned to Allah’s Apostle to inform him of that. Allah’s Messenger asked, ‘*Which of you has killed him?*’ Each of them said, ‘*I Have killed him.*’ Allah’s Messenger asked, ‘*Have you cleaned your swords?*’ They said, ‘*No.*’ He then looked at their swords and said, ‘*No doubt, you both have killed him and the spoils of the deceased will be given to Mu`adh bin `Amr bin Al-Jamuh.*’ The two boys were Mu`adh bin `Afra and Mu`adh bin `Amr bin Al-Jamuh.” [Sahih Al-Bukhari Hadith No.

3141], [Sahih Muslim Hadith No. 1752].

4. **The battle of Khaybar:** Muhammad marched swiftly and quietly into the city of Khaybar and invaded it in the morning by surprise as its men were heading to work.

Ibn Hisham confirms the events of this battle in the Biography of the Prophet 4: 69 from Ibn Malik on behalf of Anas the servant of Muhammad: “And we have been welcomed by the

workers of Khaybar, who were heading to work holding their tools of agriculture. When they saw the Messenger of Allah and the army, they said: '*Muhammad and his army, run for your lives*', the Messenger of God said: '*Allahu Akbar (Allah is Greater). Khaybar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned.*'".

Because of this battle, the phrase "**Allahu Akbar**" (Allah is Greater), became the slogan when attacking and killing the infidels. As in every invasion, Muhammad chooses to himself the most beautiful woman from the invaded tribe.

Ibn Hisham, the author of the Prophet's biography, says in 4: 70: "*The Messenger of Allah acquired women as spoils of war, including Safiya bint Huyai ibn Akhtab: whom he chose for himself.*". We read in Sahih Al-Bukhari paragraph 4211 and in Sahih Muslim paragraph 1365 that:

"The Prophet came to Khaybar and when Allah made him victorious and he conquered the town by breaking the enemy's defense, the beauty of Safiya bint Huyai bin Akhtab was mentioned to him and her husband had been killed while she was a bride. Allah's Messenger selected her for himself and he set out in her company till he reached Sadd-ar-Rawha' where he mated with her."

"The Prophet stayed with Safia bint Huyay on the road to Khaybar for three days." [Sahih Al-Bukhari, No. 4212].

"And the Prophet stayed between Khaybar and Medina for three nights, mating with Safiya." [Sahih al-Bukhari, No. 4213].

That is, Muhammad had sex with Safia for three consecutive nights while he was on his way to Medina. He could not control his lust until he reaches his destination, but on the same night, before reaching Medina, he raped the poor Safia. He committed this horrendous act before proposing marriage to her, and conversion to Islam.

We also read in Sahih al-Bukhari Hadith No. 4200 and 371, Book of Sales; about the most horrible, appalling, and most despicable act of human trafficking in the entire history of religions:

“On the authority of Thabit, on the authority of Anas, he said: Safiya was amongst the captives, she first came in the state of ‘Dahyah al-Kalbi’, but later on, she belonged to the Prophet may God’s prayers and peace be upon him. For when the prophet gathered all the captives, ‘Dahyah al-Kalbi’ came to the prophet and asked to take one of the captives for himself, the messenger of God said to him: *‘Go get one.’* But afterwards, it was said to the prophet: *‘O Messenger of God, «Safiya» is the lady of «Qurayzah» and «Al-Nadir» (two Jewish tribes), and she is only suitable for you.’* So, the Prophet summoned ‘Dahyah’ and said to him: *‘Take another **slave girl** from the captivity.’* And the Prophet, may God bless him and grant him peace, **bought ‘Safiya’ from ‘Dahyah’** for seven heads.”.

So, “Safiya” was a bride, newly wed to “Kenana ibn al-Rabih”. During the battle of Khaybar, Muhammad killed her brother, her husband, and her father, and chose her for himself without waiting for her to heal from this tragic loss. He actually

mated with her for three consecutive nights, on the same day that her family was killed, without waiting for her tears to dry up.

Is this act not considered rape par excellence? And more than that, Muhammad had to appease “Dahya” by giving him “seven heads”, that is, “seven slave-women”, in exchange for giving up Safia!

Isn't this bartering considered human trafficking? Treating people like cattle. One might wonder would any Muslim girl accept the fate of “Safiya”? that is to be raped as she was? To end up in bed with the man who killed her father, her brother, and her husband. Would she be able to love such a man? “Safiya” answered this question:

“The Messenger of Allah was one of the people I bitterly hated, killing my husband, father, and brother.” [Sahih Ibn Hubban 11–607], [Al Albany, Al Silsilah Al Sahihah 6, P. 695].

Is it possible after this that the Quran says: *“Certainly, you have in the Messenger of Allah an excellent exemplar (example of conduct to follow) for him who hopes in Allah and the Final Day, and remember Allah much.”* [Surah The Coalition, 33, Al-Ahzab, Verse 21], No comment is needed, really. I just leave you to digest this if you dare to.

5. **The battle of Banu Qurayza:** this battle is considered one of the worst and most merciless invasions of Muhammad's.

He declared war on this tribe which refused to participate in his wars against his enemies. He also claimed that the angel Gabriel ordered him to invade that tribe:

“God Almighty ordered you, Muhammad, to march to Banu Qurayza.” [The Biography of the Prophet by Ibn Hisham 3: 436].

“When Muhammad and his army arrived at Banu Qurayza, he shouted at them: ‘*O brothers of monkeys and pigs, were you shamed by Allah who brought down his curse upon you?*’” [The Biography of the Prophet by Ibn Hisham 3: 437].

Muhammad besieged this tribe for 25 nights until it surrendered to him. “He took around 600–900 of its men and imprisoned them in the house of Usama ibn Zaid. As for the women and children, he imprisoned them in the house of bint al-Harith al Najariah. Muhammad went to ‘Saad ibn Muaz,’ an enemy to this tribe, and asked for his ruling. Saad said: ‘*My ruling is that their women shall be taken as slaves, their properties shall be confiscated, and their men killed.*’ The Prophet said: ‘*Allahu Akbar (Allah is Great), you ruled by the rule of God from above the seven heavens.*’ Accordingly, Muhammad ordered his army to dig trenches to be the tombs for the men of this tribe. **He killed the men of Banu Qurayza, who were around 600–700.** Some say 800–900 were killed.” [The biography of the Prophet by Ibn Hisham 3: 444–445].

“Around 600–900 young men were dragged one after the other to be beheaded in front of Muhammad and to be buried in the trenches. As for the women and children of Banu Qurayza, they became slaves to the Muslims. Some were sold; others were bought or exchanged with like merchandise.” [The biography of the Prophet by Ibn Hisham 3: 443].

This was also mentioned in Sahih Muslim, the Book of Jihad and Expeditions, the chapter on the *Permissibility of Fighting who*

Breaks the Covenant. Muhammad continued human trafficking during this campaign as well, and all Sunni and Shiite references confirm this fact:

“The Messenger of God sold the captives of the Banu Qurayzah, people of war and peace, so he sent them in thirds: a third to ‘Najd’, a third to ‘Tihamah’, and these were polytheists, people of idols, and a third to ‘Al Sham’ (Damascus), and among them were pagans and non-pagans, and among them were children with their mothers. They were sold for horses, weapons, camels, and money, and among them were Young and old.

For there is nothing wrong with selling captives, and there is nothing wrong with selling the people of war and peace, and the funeral prayer is not offered over them if they die.” [It was mentioned by Imam Al-Shafi’i in the book *Al-Umm* and the book *Biography of Al-Awza’i*, Hadith No. 2158], [Al-Bayhaqi mentioned it in his book *Al-Sunan Al-Kubra* 9, P. 128–129 and in the chapter on selling captives from the people of polytheism 18, P. 418].

Ibn Hisham also mentioned it in the *Biography of the Prophet*, Vol. 3, P. 256: “The Messenger of God, Saad bin Zaid Al-Ashhali, sent captives from the Banu Qurayza to Najd, and he bought for them horses and a lot of weapons, which the Messenger of God distributed among the Muslims.”.

It is worth noting that when Jesus refused to establish a worldly kingdom to rule it, for his kingdom is not of this world; (John 6: 14–15 and 18: 36), (Mark 6: 45), (Matthew 14: 22).

While we see Muhammad, through his conquests and wars, making great efforts to establish the kingdom of Islam on earth and calling his followers to holy jihad to achieve this goal.

The reader should know and learn that these invasions were not a war against the enemies of Islam, as some might believe, but were, in fact, a systematic genocide of the original inhabitants of Al-Medina—both Jews and Christians. The goal was “The Spoils of War,” meaning greed, envy, and theft.

A gang of murderers ended the existence of the peoples of the Arabian Peninsula, uprooting them from the land they had lived in for centuries, never to return.

These mass liquidations and systematic, documented crimes began by distorting the image of these peoples religiously and socially—by declaring them infidels—then inciting Muslims to kill their men, sexually exploit their women under the rule of “right-hand possession, Milk Al-Yameen,” enslave their children, rob their money, and confiscate their property in the name of Islam.

Aisha’s hadith exposes everything when she said:

“The Prophet’s family was never satiated, until Khaybar was conquered.” [Sahih Al-Bukhari, No. 4242] [Musnad Ibn Abbas, P. 452] [Ibn Hibban, No. 684].

Khaybar was a rich agricultural region with palm trees, fertile lands, and a huge food supply. After the conquest, these resources—including properties, people, and agricultural crops—were forcibly seized.

As a result, the first lady of her tribe and people, Safiyya bint Huyayy, became part of the spoils—a war captive, a sex slave intended for sexual pleasure:

Ibn Ishaq said: “When the Messenger of Allah, peace be upon him, conquered the fortress of Banu Abi al-Huqayq, Bilal brought Safiyya bint Huyayy ibn Akhtab and another woman with her to the Messenger. On the way, Bilal passed by some dead Jews. When the woman who was with Safiyya saw them,

she cried out, slapped her face, and threw dirt on her head (in shock at seeing her family, children, and tribe members killed and covered in blood before her eyes).” Can you imagine the extent of her pain? Can you imagine being taken as a prisoner of war, then forced to see the shattered bodies of those you love?

When the Messenger of Allah (peace and blessings be upon him) saw her, he said: “Keep this devil away from me!” (Wow. Really, we should be amazed by Muhammad’s kindness and gentleness! What an incredible prophet from God!) He ordered Safiyyah to be placed behind him, and he threw his cloak over her. The Muslims knew that the Messenger of Allah had chosen her for himself.

(Muhammad cursed Safiyyah’s companion because she cried over the slaughter of her family. Then he chose Safiyyah to rape her since she had become his property by the ruling of “*The Right-Hand Possession*,” according to the Quran), Then he said to Bilal, “Has mercy been taken away from you, Bilal? How could you let these two women pass by their murdered men?” [Ibn Hisham, *The Biography of the Prophet*, Part 2, P. 336].

I ask the readers of this book to please help me analyze the character of Muhammad in this hadith. I find in him a strange and bizarre mixture of sadism, narcissism, brutality, and a schizophrenic personality that I have never seen in any historical figure before.

Let us continue to examine the effects of Muhammad’s assaults. The sons of Khaybar, Banu Qurayzah, and Banu Nadir—all Jewish tribes—became slaves to the Al-Mujahidin. Death became more merciful than humiliation!

Therefore, Al-Zubayr ibn Bata, a Jewish elder from Banu Qurayzah, asked the Muslim Thabit ibn Qays to kill him after seeing what had happened to his family and to his tribe, saying:

“I ask you, Thabit, to please allow me to join my people, for by God, there is no good in life after these people’s death. I will not be patient for the sake of Allah until I meet my beloved ones.” [The Biography of the Prophet by Ibn Hisham, Part 2, P. 243].

And so, Al-Zubayr ibn Bata was killed by Al-Zubayr ibn Al-Awwam

When Abu Bakr Al-Siddiq heard his words, “until I meet my beloved ones,” he said, “By Allah, he will meet them in the fires of Hell, for all eternity.” [Subul al-Huda wa al-Rashad fi Sirat Khayr al-Ibad, by Muhammad ibn Yusuf al-Salihi al-Shami].

It appears that Muhammad’s companions were no better than him. Like their teacher, they despised non-Muslims, looked down on them, and considered any kind of religious or social differences to be a crime and a burden. They regarded the shedding of blood as both a religious and moral obligation.

Is this a victory? Or is it a complete moral degeneration and a total religious collapse? Is this the religion described as a “blessing”? Is this the prophet described as a “Mercy to all mankind”? Is it not he who planned and carried out all these genocides, and the one who gained and enjoyed the bounties of the tribes that he eradicated from the face of the earth?

Is this a history to be glorified and to be proud of? Or is this a bloody, barbaric, oppressive, and unjust history—shameful for its baseness and tyranny?

All of these atrocities have happened in the past, are happening today, and will happen in the future in the name of Islam. Islam was not merely a cover for committing these hideous crimes but rather the instrument by which these crimes were committed. The Quran was, and still is, the main source of Islamic religious terrorism from its inception until today.

So, please take heed of these historical and religious facts—for your own sake, for the safety of your families, and for the future of your beloved countries. Otherwise, you will regret it when regret is of no use. Forewarned is forearmed! He who warns is excused.

In addition to these mass wars, several individual killings were ordered by Muhammad personally to eliminate his opponents and the ones who did not believe in his prophecies. For example:

- **The beheading of “Kaeb ibn al-Ashraf.” by treachery:** He was beheaded for criticizing Muhammad in his poems. Muhammad was so mad at him that he said: “Who is ready to kill for me Kaeb ibn al-Ashraf who has really hurt Allah and His Messenger?” Muhammad bin Maslama said: “O Allah’s Messenger! Do you like me to kill him?” Muhammad replied affirmatively: “Yes.” Then bin Maslama asked the prophet: “Give me permission to say (To deceive him and to lie to him).” The prophet said: “Say” ... So bin Maslama went on talking to him in this way till he got the chance to kill him.

As a matter of fact, bin Maslama brought with him Kaeb’s breastfeeding sibling, and both of them deceived Kaeb by asking him to lend them some money. When Kaeb believed and trusted them; one of them grabbed him by the hair, and the other cut off his head (Sahih Al-Bukhari 3: 1103, The Book of Jihad «Fighting for the cause of Allah», Chapter of *Lying in the war*. Also, Sahih Muslim).

- **The killing of “Asmaa’ bint Marwan.”:** She was also killed while breastfeeding her child because she spoke badly of Islam and “harmed” the Prophet in her poems and provoked people against him. The Prophet of Allah said: “who is to kill for me ‘Asmaa’ bint Marwan?” Umair Bin Uday (who supposedly was blind) answered him: “I am, Messenger of God”. He

went into her house. While her children were around her asleep and as she was breastfeeding one of them, he touched her with his hands, moved one of her children away from her, and inserted the sword into her chest.

Then the next day, while praying, The Prophet asked him: “Did you kill ‘Asmaa’ bint Marwan?” He answered: “Yes, am I held accountable for her, Messenger of God?”, The Prophet answered: two goats shall not fight upon it.” (Al-Maqrizi Vol. 1: P. 120). The Prophet of Islam absolved Umair bin Uday of any responsibility for killing this woman, noting that even a goat did not deserve to be responsible for it. It was known that goats fight each other for the simplest reasons.

- **The killing of “Banu Ourayza”:** Narrated by: Al-Bukhari 1: 69–4: 234, and Muslim 5: 101 and 1671 on behalf of Anas bin Malik:

“He ordered that their arms and legs be cut off and burn out the eyes with heated nails. Moreover, the people of Banu Ourayza were thrown outside until they died of heat and thirst. This was their punishment for turning away from Islam, killing the shepherds of the Prophet, and stealing his cattle even after the Prophet had treated them well.”.

- **The splitting of the old woman, “Umm Qirfah” into halves by two camels:** Umm Qirfah is Fatima bint Rabia bin Badr bin Amr al Faraziah. She is from Banu Furazah tribe. She used to rouse the people against Muhammad with her poems. She was one of the most beloved Arab poets, a model in pride and grade so much so that it was said that she was “more beloved than Umm Qirfah Whenever her tribe quarreled, she would send her veil on a spear, and people would reconcile with each other. Muhammad sent his adopted son, “Zaid bin Haritha” to kill her in secret. Zaid tied her legs with a rope onto two camels that dragged her until she was cut into two

halves. She was then an old woman. Zaid took her head back to the city with him so that everyone knew of her death.

References: (Dr. Abed Al-Salam Al Tarmani, Events of Islamic History in the Order of the Years: Volume I), (The biography of the nobles by Al-Thahabi).

- **The assassination of Abu Rafeh Ibin Alhukaik:** Muhammad was enraged by his political opponent, “Abu Rafi’ Ibn Alhuqayq,” because he was turning the parties of the city of Mecca, and its master’s against him. For that, Muhammad decided to assassinate him.

Exactly in the manner of the mafia leaders in liquidating their opponents, Muhammad appealed to the men of his organized crime gang:

“Who’s going to get Abu Rafi’, for he has harmed God and his messenger.”, The companion Abdullah bin Atik said: *“I am, O’ messenger of God.”*. So, let us read together how this assassination took place, from the mouth of the hit man personally, the killer Abdullah bin Atik:

Allah’s Messenger sent a group of Ansari men to kill Abu-Rafi’. One of them set out and entered their (i.e. the enemies) fort. That man said, “I hid myself in a stable for their animals. They closed the fort gate. Later they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abu Rafi’ and said, ‘O Abu Rafi’’. When he replied me, I proceeded towards the voice and hit him. He shouted and I came out to come back, pretending to be a helper. I said, ‘O Abu Rafi’’, changing the tone of my voice. He asked me, ‘What do you want; woe to your mother?’ I asked him, ‘What has

happened to you?’ He said, ‘I don’t know who came to me and hit me.’ Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, ‘I will not leave till I hear the wailing of the women.’ So, I did not leave till I heard the women bewailing Abu Rafi`, the merchant pf Hijaz. Then I got up, feeling no ailment (and we proceeded), till we came upon the Prophet and informed him.” [Sahih al-Bukhari, No. 3022], [Abd al-Razzaq in al-Musannaf], [Ibn Ishaq, and other historians of the Prophet’s biography].

These are the morals and the ethics of the prophet of Islam, and this is a sample of his criminal behavior to be added to his criminal record. This is the prophet who—supposedly—was sent by God as a mercy to all mankind!

But the terrible tragedy is that, with these assassinations, Muhammad, set himself as an example for all Muslims to follow, by inciting them to assassinate anyone who insults him, or slanders him, or criticizes him, or offends him, or reproaches him, or detracts from his dignity or demeans him in any way.

His prideful character is truly merciless, alien to the humility, meekness, kindness, and forgiveness that true prophets should have and should demonstrate.

If you ever study the Islamic history, you will learn that when Muhammad conquered Mecca, he granted safety to all people in it except for ten individuals: six men, and four women. The reason is that they criticized him and doubted his prophetic calling. So, he commanded: *“Kill them, even if you find them hanging from the curtains of the Kaaba.”* On the top of the list was “Abdullah Bin Abi Al Sarh”.

Do we wonder then why we witness the followers of Muhammad wreaking havoc in every country they live in, for the slightest criticism or insult inflicted on their prophet? They are ready and willing at any time to murder anyone who reproaches their prophet with a word, or a drawing, or a picture, or even an idea. No free-thinking person is safe from their psychological evil.

Through these individual assassinations, freedom of thought, freedom of expression, freedom of conscience was also assassinated. For Muhammad succeeded in brainwashing the Muslims, to kill anyone who dares to oppose him, or questioning his actions, or his criminal Verses in his Quran.

And Muslims, due to their spiritual blindness, believed him and followed him unquestionably. That's why, for a Muslim, the greatest goal in life is to follow in Muhammad's footsteps.

To imitate him in all that he does, in his behavior, in his ethics, and in the way he thinks. Meaning, to become a terrorist. Just like him. This is the surest way to inherit paradise and all its sensual pleasures. Hard to believe? Well, read the Quran and you will believe it:

“Certainly, you have in the apostle of Allah an excellent exemplar for him who hopes in Allah and the last day and remembers Allah much.” [The Allies, 33, Al Ahzab, Verse 21].

Imitating Muhammad's life is the beginning of terrorism in Islam. But the source of terrorism is the Quran itself, as we will prove in the second section of this book, chapter eight. We see that the only way out for our beloved Muslims; is to pray for them, and evangelize them in order for them to see the light, and break free from the terror of Islam.

Jesus Christ: During his glorious life on earth, Jesus Christ did not kill or fight anyone. He never waged any war against any nation, nor did he call for the assassination of his opponents as the prophet of Islam did. He was truly love incarnate on earth, demanding only unconditional mercy and forgiveness to all, even to enemies. I recommend that you read the Gospel to learn who is truly “the king of Heaven” and who is the man of this world.

We read in the Gospel of Luke about Christ’s refusal to punish the Samaritans who did not accept Him or receive Him in one of their villages: *“When his two disciples James and John saw this, they said: ‘Lord, do you want us to call down fire from heaven to consume them?’ Jesus turned and rebuked them”* [Luke 9: 55–56].

He also refused to fight to liberate Israel from the domination of Rome: *“Render to Caesar what is Caesar’s, and to God what is God’s.”* [Matthew 22: 21].

Christ never retaliated with violence to any threat. He never sought a violent physical confrontation, rather he avoided it, teaching his disciples to follow his example. He was against violence. Truly, he was the opposite of Muhammad and his followers:

“After this, Jesus moved about within Galilee; and did not wish to travel in Judea, because the Jews were trying to kill him.” [John 7: 1].

“So, they picked up stones to throw at him, but Jesus hid and went out of the temple area” [John 8: 59].

“Then the Pharisees came out, plotting against him to destroy him. When Jesus knew, he departed from there” [Matthew 12: 14–15].

“And all who were in the synagogue were filled with rage when they heard these words. So, they rose up and pushed him outside the

city, and led him to the edge of the mountain on which their city was built, to throw him away, but he passed through them and went away.”

[Luke 4: 28–30].

“And if they do not accept you or listen to your words, then get out of that house or that city, shaking the dust off your feet.” [Matthew 10: 14].

“And when they have driven you into this city, flee to the other.”

[Matthew 10: 23].

And that is exactly what the apostles and the disciples of Christ did as it is written in the Acts of the Apostles: (Acts 8: 1–4, 9: 28–30, 13: 50–51, 14: 5–7).

The Pharisees accused the Lord Christ of performing miracles in the spirit of the Lord of Demons, even though he had the Holy Spirit of God in him. However, he did not harm them, but rather interacted with them with all respect (Matthew 12: 24).

Jesus’ relatives and loved ones came out to seize him, because they were saying, “*He has lost his senses*”, and was crazy. However, he did not insult them, but rather accepted this wound with love (Mark 3: 21).

Many mocked the Lord God, even on the cross (Matthew 27: 39–44). He did not wipe them out of existence as your Prophet did to those who mocked him. After all this, can you still not see the difference between darkness and light, and between truth and falsehood?

My Brothers and sisters, please read the Gospel. And don’t believe the hateful speech of your imams, ordering you not to read it because of “*the satanic attraction*” in it. This attraction is from God the Father for the sake of the

salvation of your souls: “*No one can come to me unless the Father who sent me draw him.*” [John 6: 44].

Children of truth are never fearful or doubtful, for they are certain of what they believe, and in whom, they believe.



Chapter Eleven

Muhammad and his Love for Material Wealth

Muhammad: He was one of the richest men of the Arabian Province. He used to take for himself and his god fifth of the spoils of wars (“Ghanaem” in Arabic) and invasions such as land, properties, money, women, slaves, animals and weapons.

It is known in the Arabic language that the word “Ghanima/Spoils” means: stealing someone else’s property and seizing it unlawfully by force or war. And here is the unscrupulous god of Islam, permits the Muslim, in the Quran, to commit all these crimes, transgressions, and sins (Surah 8, Al-Anfal, Spoils of War), explicitly permits Muhammad and his gangsters, to steal Other people’s money and possessions, through wars, invasions, and Islamic conquests:

*“They ask you about the spoils of war. Say: (such) **spoils belong to Allah and the Messenger** therefore have fear of God and end your disputes. Obey Allah and His Messenger, if you do believe.”* [Surah The Spoils of War, 8, Al-Anfal, Verse 1].

“What Allah has bestowed on His Messenger (and taken away) from the people of the townships, belongs to Allah and to His Messenger, to kindred and orphans, the needy and the wayfarer ... So, take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is severe in Punishment.” [Surah The Exile, The Banishment, 59, Al-Hashr, Verse 7].

The great interpreter of the Quran, “Ibn al-Qayyim al-Jawziyyah,” in his book, “Zad al-Ma’ad Fi Hadyi Khair Al ‘Ibaad”. He brags, ignorantly and impudently, about the Muslims’ theft of the lands and the people, So, he says in his ill-fated book mentioned above, in the chapter: “Al Tafadul Bayna Anwa’ Al Makaseb.” Or “The Differentiation between Types of Gains”:

“The money from spoils of wars is the best money and gains. It is ‘Halal’ and permissible because it is the provision that God has given to His Messenger, may God bless him and grant him peace. For he is the one who said: ‘**God made my livelihood under the shadow of my spear,**’ (meaning: I earn my living from my spear).

Also, it is the best kind of gain because it was taken and acquired by the pride of Islam and the might of the sword, there is no gain more blessed than this kind of gain. Affirming this, Allah says in His Holy Book (the Quran): ‘*Enjoy/Eat therefore the good and lawful things which you have gained in war, and fear God, God is forgiving and merciful*’ [Surah The Spoils of War, 8, Al Anfal, Verse 69].”

But seriously, is the god of Islam truly “**Forgiving and Merciful**”? Why were people not forgiven for their disbelief in Islam then? Why did he incite the Muslims to attack them in the safety of their homes, when none of them has ever posed any danger or harm to him or to them?

How can he be merciful when he plundered and looted the fruits of their labor, took their women captive, raped their children, and sold them as slaves in the slave market, all of this because they were only non-Muslims!

Even worse than that, he rewards the criminal, the thief, and the murderer, who is his Messenger Muhammad for these heinous actions, by giving him a fifth

of the spoils, and stolen goods of all kinds: “*And know that out of all the spoils (the booty) that you may acquire (in war), a fifth share is assigned to Allah ... For Allah has power over all things.*” [Surah The Spoils of War, 8, Al-Anfal, Verse 41].

Know, O Muslim, that the god who demands of you a fifth of the spoils of war for himself and his messenger is a false god, and his messenger is a thief and a robber.

Truly, the proverb which says, “If you learn religion from foxes, you will believe that stealing chicken is a virtue,” is true.

Well, God is a spirit; and the spirit needs neither money nor women nor any of the spoils of war. Accordingly, would not the fifth of the spoils be for the Prophet of Islam alone?

We wonder, was the goal of the conquests to spread Islam, or giving Muhammad one fifth of the spoils, and one fifth of money, and one fifth of possessions, and one fifth of the women captives? Truly “*The love of money is the root of all evil.*” [1 Timothy 6: 10].

Jesus Christ: Throughout his entire life on earth, he never desired any material wealth or sought after illusory worldly fame. He did not seek to take for himself any spoils, properties, slaves, or animals. He had no place to lay his head due to his material poverty:

“Jesus replied, ‘Foxes have dens and birds have nests, but the Son of Man has no place to lay his head.’” [Matthew 8: 19–20; Luke 9: 57–58].

Christ did not have a “denarius” in his pocket. When the Pharisees came to ask him about the legitimacy of paying tribute to Caesar, he asked them to give him a denarius: “*But Jesus, knowing their evil intent, said, ‘You hypocrites, why*

are you trying to trap me? Show me the coin used for paying the tax.’ They brought him a denarius, and he asked them, ‘Whose image is this? And whose inscription?’ ‘Caesar’s,’ they replied. Then he said to them, ‘So give back to Caesar what is Caesar’s, and to God what is God’s.’” [Matthew 22: 18–21].

So, “*Whoever has ears, let them hear.*” [Matthew 11: 15].



Chapter Twelve

Muhammad and his Love for the Pleasures of the World

Muhammad: He married often, 9 times, some argue, 12 times. “*He loved perfume food and women,*” as Aisha who was the closest of his wives to his heart, stated.

Who was Aisha? She was the daughter of Abu Bakr al-Taymiyyah, the future first successor of Muhammad. She is his eldest daughter and the only virgin whom the Prophet married. Here is the story of this marriage narrated by Aisha herself:

“The Prophet engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, ‘Best wishes and Allah’s Blessing and a good luck.’ Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah’s Apostle came to me in the

forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.” [Sahih Al-Bukhari 3894], [Sahih Muslim 1422].

Ashamed and with sorrow, one might ask, how could a father accept the marriage of his young daughter to an old man? Similarly, one might wonder about the kind of human being Muhammad was to have sexual relations with a minor girl. Would he not be considered a child molester, a pedophile, nowadays? Does he not deserve the most severe punishment for such an act?

The scholars of Islam justify this act by claiming that this happened with the consent of Aisha. This unjust justification is accepted neither by conscience nor by logic. Any father with a living beating heart would not accept such an act and would not allow the marriage of his daughter at the age of nine, knowing that she would not be mature enough, physically or mentally, to make lifetime decisions such as marrying an old man who is her grandfather’s age.

This tragic marriage certainly left a great impact on Aisha. What made her pain even more profound were Verses 50 and 51 of Surah Al-Ahzab, which allowed Muhammad, uniquely among all Muslims, to fully live out his sexual desires by permitting him to ask any woman he liked to “give” herself to him without the need for a marriage contract, witnesses, or dowry, contrary to the usual provisions of the Quran.

These two Verses also allow Muhammad to have intercourse with any of his wives according to his desires, without being restricted by a specific number of wives. These suspicious Verses of questionable divine origin; prompted Aisha to direct her harsh remark to the Prophet of Islam, Muhammad: “*What I see is that your Lord only hastens to satisfy your desires/lust.*” [Sahih Al-Bukhari, Vol. 6, P. 295].

Here are the two shameful Verses 50 and 51 of Surah The Coalition, 33, Al-Ahzab: *“and any believing woman who has offered herself to the Prophet if the Prophet wishes to marry her, a privilege [exclusively] for you and not the rest of the believers ... You, may make any of them wait, and invite any of them as you wish, but you will not be at fault if you invite one whom you had previously set aside.”* [Surah The Coalition, 33 Al-Ahzab, Verse 51].

The outcome or the fruits of these two Verses, were the authentic prophetic hadiths which narrate a shameful and disgraceful incident about the Prophet of Islam, who used to roam the streets looking for any beautiful woman. If he found her, he would immediately ask her to “give” herself to him. Now if she refused, he would caress her, and sexually harasses her.

This shameful habit gave the Prophet of Islam the worst reputation among Arab men, and the evidence of what is stated above, is “Umaima bint al-Numan,” one of the women he harassed, her nick name was “Al-Jauniyya” for she was of the tribe of “Jaun”:

“We went out with the Prophet to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet said, *‘Sit here,’* and went in (the garden). The Jauniyya (a lady from Bani Jaun) had been brought and lodged in a house in a date-palm garden in the home of Umaima bint An-Nu`man bin Sharahil, and her wet nurse was with her. When the Prophet entered upon her, he said to her, *‘Give me yourself (in marriage) as a gift.’* She said, *‘Can a princess give herself in marriage to an ordinary man?’* The Prophet raised his hand to pat her so that she might become tranquil. She said, *‘I seek refuge with Allah from you.’* He said, *‘You have sought refuge with One Who gives refuge.’ ...*” [Al-Bukhari, No. 5255].

Here is Muhammad, brazenly acting on these two Verses, ordering one of the beautiful women to marry him immediately! Of course, she refused. Then he started touching her, and it was natural for her to become terrified of him and scream: *“I seek refuge with Allah from you.”*

Then, after she sought refuge in God, Muhammad had no choice but to leave her, while he was in the state of humiliation. This is the fate of the man who suffers from the delusion of grandeur, not accepting “No” for an answer.

To support our judgment on Muhammad, we will cite a Quranic Verse that describes his narcissistic personality, which is rare among humans, as it imposes its desires and will, aiming to control the destinies of people even after death:

“And it is not for you to harm the Messenger of Allah, nor shall you ever wed his wives after him, this would surely be a grave offense in the sight of Allah.” [Surah The Coalition, 33, al-Ahzab, Verse 53].

It reached Muhammad, that one of his companions, whose name is “Talha Ibn Ubayd Allah”, saying: “If the Messenger of Allah, may Allah bless him and grant him peace, were to die, I would marry Aisha, who is my cousin.”.

Jealousy flared up in Muhammad’s heart, especially since Aisha was the wife he loved the most. He revealed the Verse forbidding Muslims to marry any of his wives after his death, imposing mandatory celibacy on poor Aisha—and the rest of his wives—even though she was in the prime of her youth at only 18 years old when the Prophet died.

But as for Muhammad, during his lifetime; he indulged himself in the pleasures and delights of this world without restraint. Muhammad married more than a dozen women at a time, let alone his concubines “Malikat Al Yamin” which included the maids and the women taken as spoils of war.

“O Prophet! We have made lawful for you the wives to whom you have paid their dowries; and those whom your right hand possesses (slave girls, prisoners of war) whom God has given you as booty ... this privilege is yours alone being granted to no other believer. We well know what we ordained for them (believers) concerning their wives and whom their right hand possess so that none may blame you and Allah is forgiving merciful.” [Surah The Coalition, 33, Al-Ahzab, Verse 50].

“Maria the Copt”: “Maria the Copt came to the Messenger of God with her sister Sirin. The Messenger of God took Maria for himself and gave Sirin to Hassan ibn Thabit. Maria bore Ibrahim to the Messenger of God.” [Al-Tabaqat al-Kubra by Ibn Sa'd, vol. 8, P. 212].

And “Rayhana bint Zayd,” who “was in the possession of the Messenger of God until she died, **and he did not marry her.**” [Al-Tabaqat al-Kubra by Ibn Sa'd, vol. 8, P. 130].

If this reality indicates anything, it indicates Muhammad's serious psychological and sexual disturbance, which, unfortunately, he transmitted to his followers in the name of religion.

The lust of the Prophet for women knew no limit. Contemporary people used to say about him: *“The only thing he cares for is coitus.”* [Tafsir al-Tabari, Vol. 5, P. 193].

And Allah Himself had to intervene to control his prophet's lust and put an end to his countless marriages. So, he forbade him from marrying again and kept him under his supervision to make sure that he obeyed Him:

“It is unlawful for you to marry more women, nor to change (your present wives) them for other women, even though their beauty attracts you, except what your right hand possesses (as handmaidens, slave

girls, captives of war) *and Allah is watchful over all things.*” [Surah The Coalition, 33, Al-Ahzab, Verse 52].

One might wonder about the feelings and the dignity of a wife when Muhammad or a Muslim man rejects her and replaces her with a prettier or a younger woman? is she like a piece of furniture or like a shirt that one changes or replaces? Where is the respect of Islam for women when the god of Muhammad orders that wives be paid? Would wives not be considered as maids or even prostitutes under such laws?

Of course, these questions did not occur to Muhammad, as all that occupied his heart was satisfying his desires, to the point that he subjugated his God and his Quran for this purpose. So, we see Muhammad revealing in his Quran Verse after Verse, just to justify his whims, and to allow him to satisfy his sexual instincts however he wished (Surah The Prohibition, 66, Al-Tahrim, Verses 1–2).

These are the reasons for the revelation of these two Verses according to the book “Tafsir Al-Jalalayn” which we quote literally:

“Al-Hakim and Al-Nisa’i narrated with a sound chain of transmission, on the authority of Anas: That the Messenger of Allah had a female slave⁽¹⁾ whom he would have sexual intercourse with. ‘Aisha’ and ‘Hafsa’ (his two wives) kept on nagging him⁽²⁾, until he made her forbidden to himself (until he decided to carry out their

⁽¹⁾ Muhammad had a female slave from among his female slaves whose name was “Maria Al-Qibtiyya” from Egypt, whom he would exploit for his sexual pleasure.

⁽²⁾ They urged the Prophet to stop having sex with her because she was a beautiful woman, which aroused their jealousy.

request to please them, so Maria became forbidden to him). Then Allah revealed (reprimanding and blaming Muhammad):

‘O Prophet, why do you forbid (yourself) what Allah has made lawful for you; you seek to please your wives; And Allah is Forgiving, Merciful.’ [Surah The Prohibition, 66, Al-Tahrim, Verse 1].”

Sheikh Al-Albani, commenting on the hadith, said:

Its transmission chain is authentic. That Hafsa, the Mother of the Believers (one of Muhammad’s wives), visited her father one day, and it was her day (her night that she should spend with the Prophet in bed. For Muhammed assigned a specific night to each of his wives). When the Prophet, may Allah bless him and grant him peace, came and did not see her, he sent for his slave girl, ‘Mariyah Al-Qibtiyyah’, and he had intercourse with her in Hafsa’s house (In her bed).

Hafsa came in that state (red-handed) and said: ‘O Messenger of Allah, are you doing this in my house and on my day?’ (embarrassed), He said: ‘she is prohibited to me⁽¹⁾, Do not tell anyone about this,’ but Hafsa went to Aisha and told her about this, so Allah revealed in His Book: *‘O Prophet, why do you prohibit (yourself) what Allah has made lawful for you?’*” [From the Islamic website: Islamweb.Net, Fatwas Section. Fatwa No. 115216].

So, Muhammad returned to Maria to enjoy her sexually. Hafsa confronted him saying: ‘What about your promise to me?’, And here immediately after, Muhammad’s God rushes to his rescue from this predicament, to allow him to

⁽¹⁾ Meaning that he made a promise to Hafsa that he would not sleep with Maria anymore, now because of his embarrassment, he asked her not to speak of this to anyone.

continue enjoying the beautiful Maria, so Muhammad and his God reveal the second Verse of Surah The Prohibition (At-Tahrim), Which releases the Prophet from his promise to his wife Hafsa:

“Allah has given you absolution from such oaths. And Allah is your Master, and He is the Knowing, the Wise.” [Surah The Prohibition, 66, Al-Tahrim, Verse 2].

Here we repeat what the astute and shrewd Aisha discovered about the matter of Muhammad’s prophethood: *“What I see is that your Lord only hastens to satisfy your lust and desires.”* [Sahih Al-Bukhari, Vol. 6, P. 295].

The great immoral catastrophe takes place when the Prophet of Islam violates the two great commandments of God: *“Do not commit adultery”* and *“Do not desire your neighbor’s wife”*.

As an adoptive father and father-in-law, Muhammad visited the house of his adopted son (previously a slave), “Zaid ibn Harithah”, and saw his wife, “Zaynab bint Jahsh” as the air was swaying her dress and lifting her hair, revealing the beauty of her body. Muhammad admired her beauty, and in a loud voice, expressed his sudden attraction towards her: *“Glory to Allah who upturns the hearts,”* which means *“Glory to God, who changes the hearts.”* Zaid ibn Harithah had to divorce his wife so that Muhammad could marry her:

“Then when Zaid accomplished his want of her (dissolved his marriage with her), We gave her to you in marriage so that it should become legitimate for believers to wed the wives of their adopted sons when they accomplish their want of them (and divorce them) And Allah’s command must be fulfilled.” [Surah The Coalition, 33, Al-Ahzab, Verse 37].

The god of Muhammad allowed the father to marry his daughter-in-law while his adoptive son was still alive. Such an act would not embarrass Muslims in the way that Allah commanded it.

Additionally, Muhammad is a model to all Muslims as expressed in surah 33 of Al-Ahzab, Verse 21 in the Quran. Various Muslim historians tried to justify this act. However, neither the companions (Al Sahabah) nor any other Muslim dared to act like Muhammad, as it was a moral outrage. Some people tried to downplay this act as a justification for the prohibition of adoption in Islam.

At this point, we ask: how can Islam forbid adoption, while there are millions of orphaned and homeless children in many Muslim countries who suffer badly because they couldn't implement this act of mercy? Put differently, why did Muhammad have to destroy the life of his son who divorced his wife, to prevent adoption in Islam? Would it not have been better and nobler if Muhammad and his god prevented adoption through a Quranic Verse without causing any harm to anyone? Doesn't this Verse appear to serve Muhammad's personal interests and satisfy his physical desires? Doesn't the Quran appear to be the divine legislator of his prophet's sensual pleasures?

How can you, O Muslim men and women, believe in a prophet who had several wives, enjoyed dozens of concubines and slave girls, in addition to those who offered themselves to him, yet you see him covet and abduct his son's only wife under the pretext of preventing the greatest humanitarian act in existence—adoption?

Do you not see in this heinous act the ugliest example of abuse of power? Do you not see in this arbitrary deed an unjust act against a weak person who does not dare refuse his master's request?

For God's sake, tell us: Do you feel any kind of reverence, piety, or peace when you read (Surah Al-Ahzab, The Confederates 33, Verse 37)?

If the answer is no, why are you still languishing in the darkness of your spiritual death, the humiliation of fear, and the tragedies of misguidance? Rise up against your humiliating life, spread your wings, and soar into the sky of truth, freedom, and peace before it's too late, for life waits for no one.

Jesus Christ: Jesus Christ never touched a woman in his whole life. He considered marriage a sacred and a divine sacrament. As a matter of fact, Christian men can marry only one woman until their death, thus preserving the dignity of women, the sanctity of the family, and its unity (Matthew 19: 1–13).

Unlike Muhammad, who lusted after his adopted son's wife, later marrying her, Our Lord and Savior Jesus Christ teaches in his Gospel: "*But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.*" [Matthew 5: 28], This profound teaching illustrates the moral superiority and exalted nature of our Lord Jesus Christ's message above all others.



Chapter Thirteen

The World Awaited Jesus Christ

Muhammad: No one, no prophet, not even one single book in history predicted the coming of Muhammad, but the Quran and against all historical facts claims that the Bible did:

“Those who follow the apostle (Muhammad), the illiterate prophet whom they find written down with them in The Torah and The Injil (The Gospel).” [Surah The elevated Places, 7, Al Araf Verse 157].

Biographies and traditions were written at least 200 years after the presumed death of Muhammad. As for the Bible, it did not foretell Muhammad (as we shall see in section two of this book, chapter 20), and certainly not by name. The New Testament, however, predicted the coming of a false prophet, “The Anti-Christ.” (Matthew 7: 15–20; 1 John 4: 1–4), So, was he Muhammad?

Jesus Christ: Mankind was awaiting the coming of Jesus Christ. More than 300 prophecies from the Old Testament came true upon His coming. These prophecies were written from the days of Moses the Prophet, around 1295 BC until the Prophet Malachi 450 BC.

All these prophecies were signs from God to ensure that Jesus was The Christ. He alone was the person to fulfill these prophecies and no one else. Here are some signs or prophecies that speak of the coming of Jesus Christ:

1. **Christ was God's incarnate Word:** he was conceived in the womb of a virgin who, with her offspring, shall defeat the Devil: *"And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."* [Genesis 3: 15], This Verse was fulfilled in the New Testament in (Matthew 1: 20) and (Galatians 4: 4).
2. **Descendant of David:** *"The days are coming, declares the Lord, when I will raise up for David a righteous Branch, a King who will reign wisely and do what is just and right in the land ... he will be called: The Lord Our Salvation."* [Jeremiah 23: 5–6], [Micah 5: 2], [Genesis 49: 10]. Being accomplished in the New Testament in (Luke 2: 23; 18: 38–39), (Acts 13: 22), (Revelation 22: 16).
3. **He was born of a virgin:** *"Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel (God is with us)."* [Isaiah 7: 14], This Verse corresponds to its equivalent Verses in the New Testament in: (Matthew 1: 22–23) and (Luke 1: 26–53).
4. **This child was God:** *"For a Child was born for us, a Son has been given to us; and He shall be called (He will be): Wonderful, Counselor, Almighty God, Father of eternity, Prince of Peace, for the Kingdom and hegemony on the House of David."* [Isaiah 9: 5], This Verse corresponds to its equivalent Verses in the New Testament in (John 1: 1) and (John 1: 14), and in the Annunciation to the Virgin Mary (Luke 1: 26–38).
5. **This God was born in Bethlehem:** *"And you, Bethlehem Ephratha, from you will come He who will lead my people, and his origin is from the days of old!"* [Micah 5: 2], This Verse corresponds to its equivalent Verses in the New Testament in (John 17: 5), (John 17: 24), and (Colossians 1: 17).
6. **He was filled with the Holy Spirit, bearing a divine message:** *"A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit."*

The Spirit of the Lord will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the Lord ... for the earth will be filled with the knowledge of the Lord as the waters cover the sea” [Isaiah 11: 1–9], [Isaiah 61: 2]. These Verses were fulfilled in the New Testament:

“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free ...” [Luke 4: 18–19].

7. **He preached in Galilee:** *“... but in the future he will honor Galilee of the nations, by the Way of the Sea, beyond the Jordan—The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned.”* [Isaiah 9: 1], These Verses correspond to their equivalent Verses in the New Testament in (Matthew 4: 12–17).
8. **The salvation of Christ reached all nations:** *“Arise, shine, for your light has come, and the glory of the Lord rises upon you. See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and his glory appears over you. Nations will come to your light, and kings to the brightness of your dawn”* [Isaiah 60: 1–3]. This Verse corresponds to its equivalent Verse in the New Testament in (Acts 13: 47).
9. **He taught in parables:** *“I will open my mouth with a parable; I will utter hidden things, things from of old.”* [Psalm 78: 2], This Verse corresponds to its equivalent Verses in the New Testament in (Matthew 13–34).
10. **He would become a stumbling stone for the Jews:** *“The stone the builders rejected has become the cornerstone.”* [Psalm 118: 22], which corresponds to its equivalent Verses in the New Testament (1 Peter 2–7), (Romans 9: 32–33).

11. **He entered Jerusalem riding on a colt:** *“Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.”* [Zechariah 9: 9], This Verse corresponds to its equivalent Verses in the New Testament in (Matthew 21: 6) and (Luke 19: 35–37).
12. **Risen from the dead:** *“For you will not leave my soul among the dead or allow your holy one to rot in the grave.”* [Psalm 16: 10], [Psalm 30: 3], [Psalm 41: 10], [Psalm 118: 17], [Hosea 6: 2]. Corresponding to their equivalent Verses in the New Testament in (Matthew 28: 1–10), (Mark 16: 1–20), (Luke 24: 1–9), (John 30: 1–31).
13. **He ascended to heaven:** *“When you ascended on high, you took many captives; you received gifts from people, even from the rebellious that you, Lord God, might dwell there.”* [Psalm 68: 18]. This Verse corresponds to its equivalent Verses in the New Testament in (Acts 1: 9).
14. **He sits at the right hand of Might:** *“The LORD says to my lord: Sit at my right hand until I make your enemies a footstool for your feet.”* [Psalm 110: 1]. This Verse was accomplished in the New Testament in (Matthew 22: 44):

“While the Pharisees were gathered together, Jesus asked them, ‘What do you think about the Messiah? Whose son is he?’ ‘The son of David,’ they replied. He said to them, ‘How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says, ‘The Lord said to my Lord: ‘Sit at my right hand until I put your enemies under your feet.’ If then David calls him ‘Lord,’ how can he be his son?’ No one could say a word in reply, and from that day on no one dared to ask him any more questions.” [Matthew 22: 41–46].

Why did no one dare to ask Him anything anymore? It is because he openly acknowledged before all people that He is the Lord God, the Savior of Israel.

In a single day—the final 24 hours of His life on earth—Jesus of Nazareth fulfilled over twenty-nine prophecies:

1. **Betrayed by a friend:** *“Even my close friend, someone I trusted, one who shared my bread, has turned against me,”* [Psalm 41: 9], [Psalm 55: 12–14]. These Verses matches its realization in the New Testament in (Matthew 26: 24–25).
 2. **Sold for 30 pieces of silver:** *“I told them, ‘If you think it best, give me my pay; but if not, keep it.’ So, they paid me thirty pieces of silver,”* [Zechariah 11: 12]. This Verse was fulfilled in the New Testament (Matthew 26: 15).
 3. **This money will be thrown back in God’s house:** *“And the lord said to me: Throw it to the potter the handsome price at which they valued me! So I took the thirty pieces of silver and threw them to the potter at the house of the Lord,”* [Zechariah 11: 13], This Verse matches its realization in the New Testament in (Matthew 27: 5).
 4. **With this amount a potter’s field is bought:** *“And the lord said to me: Throw it to the potter the handsome price at which they valued me,”* [Zechariah 11: 12–13], This Verse matches its realization in the New Testament in (Matthew 27: 7).
 5. **Forsaken by his disciples:** *“Then all his disciples deserted him and ran away.”* [Zechariah 13: 7], This Verse matches its realization in the New Testament in (Mark 14: 50).
 6. **Accused by false witnesses:** *“Ruthless witnesses come forward; they question me on things I know nothing about,”* [Psalm 35: 11], This Verse matches its realization in the New Testament in (Matthew 26: 59–60).
 7. **He kept silent before his accusers:** *“He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth,”* [Isaiah 53: 7], Which matches its realization in the New Testament in (Matthew 27: 12).
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8. **Wounded and bruised for our sake:** *“But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed,”* [Isaiah 53: 5], [Zechariah 13: 6]. These Verses match their realization in the New Testament in (Matthew 27: 26).
9. **Smitten and spit upon:** *“I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting.”* [Isaiah 50: 6], [Micah 5: 1]. are matched by their realization in the New Testament in (Matthew 26: 27) and (Luke 22: 23).
10. **Mocked:** *“All who see me mock me ... You relied on the lord they say why does he not save you?”* [Psalm 22: 7–9 and 109: 24–25], Which matches its realization in the New Testament in (Matthew 22: 7–9), (Matthew 27: 41–43).
11. **He fell under the weight of his cross:** *“My knees give way from fasting; my body is thin and gaunt. I am an object of scorn to my accusers; when they see me, they shake their heads.”* [Psalm 109: 24–25], This Verse corresponds to its equivalent Verse in the New Testament in (John 19: 17).
12. **His hands and feet were pierced:** *“Dogs surround me, a pack of villains encircles me; they pierce my hands and my feet.”* [Psalm 22: 16], [Zechariah 12: 10]. These Verses match their realization in the New Testament in (Luke 23: 33).
13. **Crucified between two thieves:** *“Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many and made intercession for the transgressors”* [Isaiah 53: 12], Which matches its realization in the New Testament in (Matthew 27: 38).
14. **He willingly forgives those who crucified Him:** *“Therefore I will give him a portion among the great, and he will divide the spoils with the strong,*

because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many and made intercession for the transgressors” [Isaiah 53: 12], This Verse corresponds to its equivalent Verse in the New Testament in (Luke 23: 34).

15. **He was despised and rejected by mankind:** “*We despised him and rejected him,*” [Isaiah 53: 3], This Verse matches its realization in the New Testament in (John 1: 11), (John 7: 5) and (Matthew 21: 24–43).
16. **Hated for no reason:** “*Those who hate me without a cause are more than the hairs of my head,*” [Psalm 69: 4; 35: 19; 38: 19], These Verses correspond to their equivalent Verses in the New Testament in (John 15: 25).
17. **Friends stood afar off:** “*My friends and my loved ones stood aloof from my plague.—avoided me because of my wounds—; my neighbors stay far away,*” [Psalm 38: 11], This Verse matches its realization in the New Testament in (Matthew 27: 55–56) and (Luke 23: 49).
18. **People shook their heads:** “*I am an object of scorn to my accusers; when they see me, they shake their heads,*” [Psalm 109: 25; 22: 1], These Verses correspond to their equivalent Verses in the New Testament in (Matthew 7: 27–39).
19. **Stared Upon and Mocked:** “*All my bones can be seen; people stare and look at me,*” [Psalm 22: 17], This Verse matches its realization in the New Testament in (Luke 23: 53).
20. **Garments parted and lots cast:** “*They divide my clothes among them and cast lots for my garment,*” [Psalm 22: 18], This Verse matches its realization in the New Testament in (John 19: 23–24).

21. **To suffer thirst:** “*They put gall in my food and they gave me vinegar for my thirst,*” [Psalm 69: 22], This Verse matches its realization in the New Testament in (John 19: 48).
22. **Gall and vinegar offered to him:** “*They put gall in my food and gave me vinegar for my thirst,*” [Psalm 69: 22], This Verse corresponds to its achievement in the New Testament in (Matthew 27: 34) and (John 19: 28–29).
23. **His forsaken cry:** “*My God, my God, why have you forsaken me? Why are you so far from saving me so far from my cries of anguish?*” [Psalm 22: 1], This Verse matches its realization in the New Testament in (Matthew 27: 46).
24. **Committed himself to God:** “*Into your hands I commit my spirit (Human Spirit); deliver me, LORD, my faithful God,*” [Psalm 31: 5], This Verse matches its realization in the New Testament in (Luke 23: 46).
25. **Bones not broken:** “*He keeps all his bones; not one of them is broken.*” [Psalm 34: 20], Which matches its realization in the New Testament in (John 19: 33).
26. **Heartbroken:** “*I am poured out like water. My heart has turned to wax; it has melted within me,*” [Psalm 22: 15], This Verse matches its realization in the New Testament in (John 19: 34).
27. **His side pierced:** “*They will look on me, the one they have pierced, and they will mourn for Him as one mourns for an only child, and grieve bitterly for Him as one grieves for a firstborn son,*” [Zechariah 12: 10], This Verse corresponds to its equivalent Verse in the New Testament in (John 19: 34).
28. **Darkness over the Earth:** “*And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.*” [Amos 8: 9], This Verse matches its realization in the New Testament in (Matthew 27: 45).

29. **Buried in a rich man's tomb:** *"He was assigned a grave with the wicked, and with the rich in His death, though He had done no violence, nor was any deceit in His mouth,"* [Isaiah 53: 9], This Verse matches its realization in the New Testament in (Matthew 27: 57–60).

Hundreds of years before the advent of Christ, the Holy Spirit of God, through the prophet Isaiah, foretold the salvific sufferings of Christ and described them with an accurate and amazing description, as if the prophet Isaiah were standing before the cross and before the crucified one. The Holy Spirit explained to us the meaning and the value of Christ's redemptive sufferings for all mankind.

Here the prophet is describing the crucified Jesus of Nazareth *"The suffering and triumph of the servant of the lord."*, in Isaiah 53: 1–12:

"... There was no stately bearing in him to make us look at him, nor appearance that would attract us to him (Because of scourging and crucifixion). he was spurned (despised) and rejected (abandoned) by men (On the cross the crowds mocked him, and all of his disciples left him and fled). A man of suffering accustomed to infirmity. One of those from whom men hide their faces. Spurned and we hold him in no esteem. Yet it was our infirmities that he bore, our suffering that he endured (Christ felt the pain caused by every person's sin, from Adam to the second coming. Is there anything more terrible than these pains?). while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins. Upon him was the chastisement that makes us whole, by his stripes we were healed (He died to pay our debt, his death saved us from spiritual death and granted us eternal life).

We had all gone astray like sheep, each following his own way (All have sinned and fall short of the glory of God). But the lord laid upon him the guilt of us all. Though He was harshly treated, he submitted, and humbly did not open his mouth.

Like a lamb led to the slaughter, or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away. And who would have thought any more of his destiny? when he was cut off from the land of the living and smitten for the sin of his people (With his complete consent and out of his love for us, he died on the cross for our sins). A grave was assigned him among the wicked, and he was buried with the rich⁽¹⁾. ... He gives his life as an offering of sin ... and the will of the lord shall be accomplished through him. Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear ... because he surrendered himself to death (He willingly gave his life) and was counted among the wicked;⁽²⁾ and he shall take away the sins of many, and win pardon for their offenses.” [Isaiah 53: 1–12].

That is why the Lord God, Jesus Christ said: *“This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.”* [Luke 24: 44].

⁽¹⁾ In the tomb of the rich man Joseph of Arimathea: *“Late in the afternoon a wealthy man from Arimathea, a disciple of Jesus, arrived. His name was Joseph. ... Joseph took the body and wrapped it in clean linens, put it in his own tomb, a new tomb only recently cut into the rock, and rolled a large stone across the entrance. Then he went off.”* [Matthew 27: 57–60].

⁽²⁾ He was crucified between two thieves, sharing the fate of evil men: *“Two other men, both criminals, were also led out with him to be executed.”* [Luke 23: 32].

Indeed, all prophecies were made in him alone without the rest of mankind, so we knew and confirmed that “*Jesus of Nazareth is Christ.*” [Acts 9: 22], So “*Do you not understand?*” [The Cow, 2, Al Baqara Verse 44].

Amen



Chapter Fourteen

The Limited Knowledge of Muhammad and That of his False god

Muhammad: Both him and his god are limited in knowledge, as we read:

*“They ask you concerning the Spirit Say: ‘The Spirit comes by command of my Lord and **only a little of knowledge that is given to you,**”* [Surah The Night Journey, 17, Al-Isra’, Verse 85].

*“Say: ‘I am not the first of the messengers **nor do I know what will be done with me or with you.** I only follow what is revealed to me. And I am but a plain Warner.’”* [Surah The wind Curved Sandhills, 46, Al-Ahqaf, Verse 9].

Ibn Abbas’s narration says: The Banu Quraysh, on the advice of the Jews, dispatched Al-Nadr ibn Al-Harith and Uqbah ibn Abi Mu‘ayt to ask Muhammad three questions to test his prophethood. If he knew the answers, the tribe would declare its Islam:

1. *What was the matter with the young men of the cave? How many were they?*
2. *Who is the wandering man who reached the east and the west of the earth?*
3. *What is the soul?*

They gave him a full day to answer their questions, but he was absent for fifteen days due to the interruption of revelation when he was most in need of it. He returned with strange and bizarre excuses—and, of course, no answers.

The first excuse for the interruption of revelation was his failure to say “God willing” when he promised his people that he would return with his answers, a matter that was not pleasing to his god. So, this Quranic verse was revealed:

“And do not say of anything, ‘I will do it tomorrow,’ without adding: ‘If Allah wills.’ And when you forget, remember your Lord.”

[Surah Al-Kahf, The Cave 18, Verses 23–24].

The second excuse for the interruption of revelation was the presence of a puppy at Muhammad’s house belonging to his two grandsons, Al-Hasan and Al-Husayn. Angels do not enter houses in which there are dogs because they are considered impure in Islam. Therefore, it was difficult for the angel Gabriel to give Muhammad the correct answers (Sunan Abi Dawud, No. 4158; Al-Tirmidhi, No. 2806; Sahih al-Jami‘, Al-Albani, P. 68).

As for Muhammad’s absurd answers in the Quran, they were:

1. **The answer to the first question:** *How many were the youths of the cave?*

“They will say, ‘Three, their fourth being their dog.’ And they will say, ‘Five, their sixth being their dog.’ And they will say, ‘Seven, their eighth being their dog.’ Say, ‘My Lord knows best their number.’” [Surah Al-Kahf, The Cave 18, Verse 22].

But since God knows the number of the youths, why didn’t He inform His great Prophet of the number, saving him from his predicament and encouraging Banu Quraysh to convert to Islam?

2. **The answer to the second question:** *Who was the wandering man who reached the east and west of the earth?*

Muhammad devoted sixteen verses of Surah Al-Kahf in the Quran to this man without mentioning his name or who he was, because he did not

know him. Muhammad evaded answering this question by including mythical stories about the rising and setting of the sun and about Gog and Magog (For more details on this issue, please refer to Section Two, Chapter Fourteen of this book).

3. **The answer to the third question:** *What is the soul?*

“They ask you concerning the Spirit (of inspiration). Say: ‘The Spirit comes by command of my Lord, and only a little of knowledge has been given to you.’” [Surah Al-Isra’, The Night Journey 17, Verse 85].

Now, what happened to Al-Nadr ibn Al-Harith and Uqbah ibn Abi Mu‘ayt? Muhammad never forgot how embarrassed he was because of his inability to answer the questions they posed to him. He remained resentful of them until:

“It was the day (battle) of Badr, and they were taken captive with seventy other captives. The Prophet ordered the prisoners to be reviewed. He looked at the two wicked men with a look that signaled death. He took them out from among the people, handed one of them over to Asim ibn Thabit and the other to Ali ibn Abi Talib. The Prophet (peace and blessings be upon him) ordered them to be beheaded.

As for Al-Nadr ibn Al-Harith, he remained silent and endured the ordeal. As for the other, he was a coward and said: ‘Am I among the people, O Muhammad?’ Muhammad said: ‘Yes.’ Uqbah ibn Abi Mu‘ayt said: ‘Yes?’ (expressing his astonishment at the Prophet of Islam’s impudence, lack of mercy, and refusal to forgive and pardon when he was able to). Muhammad said: ‘Because you harmed Allah and His Messenger, may Allah bless him and grant him peace.’ His neck was struck; may Allah’s curse be upon him.” [Islam Web, from Ubay ibn Khalaf and Uqbah ibn Abi Mu‘ayt].

Muhammad admitted his limited knowledge in spiritual matters, a fact that explains his inability to answer the Jews' question about the spirit. But, when you ask him about coitus and earthly pleasures, you see him talking at length!

He also admitted to not knowing how his fate and the fate of his followers would be! We lovingly ask the Muslims about the wisdom of following a prophet who is ignorant of his fate and the fate of those who believe in him.

*“Say: ‘I have no power to acquire benefits or to avert evil from myself except by the will of Allah. Had I possessed knowledge of what is hidden (of the unseen), I would have availed myself of much of good (multiplied all good), and no evil (harm) would have touched me. But **I am no more than a warner**, and a bringer of glad tidings to those who believe.’”* [Surah The Heights, 7, Al-Araf, Verse 188].

“Say: ‘I do not tell you that I possess God’s treasures or know what is hidden. Nor do I claim to be an angel. I follow only what is revealed to me.’” [Surah The Cattle, 6, Al-Anaam, Verse 50], [Hud, 11, Verse 31].

Even the god of Muhammad himself was limited in knowledge, and here is the evidence: *“O Prophet! Rouse (urge) the Believers to the fight. If there are twenty among you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding.”* [Surah The spoils of war, 8, Al-Anfal, Verse 65].

The Muslim fighters objected to this Verse as they were weak and unable to defeat 200 infidels with only 20 fighters. So, the god of Muhammad answered:

“Now Allah has lightened your burden (task), and He knew that there is weakness in you. So, if there be of you a hundred steadfast, they will vanquish two hundred, and if there be of you a thousand, they will

vanquish two thousand, by Allah's permission and Allah is with those who patiently persevere." [Surah The Spoils of War, 8, Al-Anfal, Verse 66].

The god of Muhammad did not know the weakness of his men and that none of them was capable of defeating ten of the infidels. Accordingly, He had to abrogate Verse 65 and replace it with Verse 66, which, paraphrased, says: *"Now I realize your weakness, which I did not realize or understand before. I will lighten your task; so instead of having each one of you kill ten of the infidels, the number is reduced to only two infidels."*

"And We did not decree your former Qibla⁽¹⁾, only in order that we might know the messenger's true adherents and those who were to disown him." [Surah The Cow, 2, Al-Baqara, Verse 143].

"Then We raised them up, that we might know which of the two parties was best at calculating the term of years they had tarried!" [Surah The Cave, 18, Al-Kahf, Verse 12].

God did not know for how many years the seven boys were asleep and how many they were. many opinions arose, differing from each other regarding the exact number of years. God had to wake up the boys so that they would inform Him. Which of the two parties was right? The answer was 309 years.

"And Satan indeed found true his conjecture concerning them. So, they followed him, except a party of the believers. And he (Satan) had no authority over them but that we may know those who believe in the Hereafter from those who were in doubt concerning it and your Lord is the preserver of all things." [Surah Saba', 34, Verses 20–21].

⁽¹⁾ Change the direction of prayers of the Muslims by appointing a new site for the Qibla.

Satan seduced his followers. True believers, however, did not follow him. God gave him power over his followers in order to recognize the believers from the infidel. Without Satan's intervention he could not tell them apart.

“And We sent him (on a mission) to a hundred thousand or more.” [Surah The ranks, 37, Al-Safaat, Verse 147], Does the god of the Quran not know the final number of men to whom the Prophet Jonah was sent?

“One Day We will ask Hell, are you filled to the full? It will say, are there any more?” [Qaf, 50, Verse 30], Does God not know whether Hell is full or not?

“And Muhammad is no more than a messenger: many were the messenger that passed away before him. If then he dies or is killed (were slain), will you turn back upon your heels?” [Surah The Family of Imran, 3, Al-e-Imran, Verse 144], Does the divine who knows all, know not the fate of His Prophet would be?

Jesus Christ: As the Quran testifies, he knows what lies in the human heart and mind as His knowledge has no limit, contrary to Muhammad and his god:

“To know him: and I declare to you what you eat, and what you store in your houses.” [Surah The Family of Imran, 3, Al-e-Imran, Verse 49].

“Knowing their thoughts Jesus said why do you entertain evil thoughts in your hearts?” [Matthew 9: 4].

“Jesus knew their thoughts and said to them, every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand.” [Matthew 12: 25].

“They discussed this among themselves and said, it is because we didn't bring any bread. Aware of their discussion, Jesus asked, you of

little faith, why are you talking among yourselves about having no bread?” [Matthew 16: 7–8].

“But Jesus, knowing their evil intent, said, you hypocrites, why are you trying to trap me?” [Matthew 22: 18].

“Aware of this, Jesus said to them, why are you bothering this woman? She has done a beautiful thing to me.” [Matthew 26: 10].

The Many Prophecies Spoken by Our Lord and Savior Jesus Christ Fulfilled in the New Testament:

1. The Lord Jesus Christ predicted His pain, death and resurrection many times: (Matthew 16: 21), (Matthew 17: 22–23), (Matthew 20: 18–19), (Matthew 23: 32), (Matthew 26: 2), (Matthew 26: 32), (John 3: 14–17), (John 12: 24), (John 13: 3), and (John 16: 20–22).
2. He also predicted the fall of Jerusalem and its destruction by the Romans: *“Truly I tell you; all this will come on this generation ... Look, your house is left to you desolate.”* [Matthew 23: 36–38].

““Do you see all these things?” he asked. ‘Truly I tell you, not one stone here will be left on another; everyone will be thrown down.’” [Matthew 24: 2].
3. He predicted that Judas Iscariot would be the one to hand Him over to the Jews: (Matthew 26: 24), (John 13: 10) and (John 13: 21–32).
4. He predicted that Peter and the disciples would deny Him: *““Truly I tell you,’ Jesus answered, ‘this very night, before the rooster crows, you will disown me three times”* [Matthew 26: 34], also, (John 13: 38) and (John 16: 32).
5. He predicted the martyrdom of Jacob, and the persecution of his brother: *“Jesus said to them, ‘You will indeed drink from my cup.’”* [Matthew 20: 23],

Indeed, John and Jacob drank from His cup: the cup of persecution for the sake of Christ, in (Matthew 20: 23) and (Acts 12: 2).

6. He predicted the death of Lazarus. *“Lazarus is dead, and for your sake I am glad I was not there, so that you may believe.”* [John 11: 14].
7. He knew the whereabouts of his disciple Nathanael before He even met him: *“‘How do you know me?’ Nathanael asked. Jesus answered, ‘I saw you while you were still under the fig tree before Philip called you.’”* [John 1: 48].
8. He predicted the fate of the Christians in the world: *“I am sending you out like sheep among wolves ... Be on your guard; you will be handed over to the local councils and be flogged in the synagogues. On my account you will be brought before governors and kings as witnesses to them and to the Gentiles ... You will be hated by everyone because of me, but the one who stands firm to the end will be saved.”* [Matthew 10: 16–22].
9. *“If the world hates you, keep in mind that it hated me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. Remember what I told you: ‘A servant is not greater than his master.’ If they persecuted me, they will persecute you also ... They will treat you this way because of my name ...”* [John 15: 18–21].

“The time is coming when anyone who kills you will think they are offering a service to God They will do such things because they have not known the Father or me. I have told you this, so that when their time comes you will remember that I warned you about them. I did not tell you this from the beginning because I was with you” [John 16: 2–4].

“In this world you will have trouble. But take heart! I have overcome the world.” [John 16: 33].

10. Finally, the chapter on the prophecies of The Lord Jesus Christ from the end of times in the Gospel of Matthew 24: 3–31.

After all, how does one follow Muhammad while he is ignorant of his destiny and the fate of his followers as per (Surah The Sandhills, 46, Al-Ahqaf, Verse 9) in the Quran? How does one not follow Christ who is all-knowing as He knows what is in the heart and mind of men, and who is the giver of eternal life through His crucifixion and resurrection?

One explanation is frankly heredity. Born a Muslim, you cannot help not to be one, try your best to be faithful to your “religion”; everything and everyone encourages you: mass media, school curriculum, social pressure, family ties.

A second reason is that you hear only negative things about the religion of the “Christians,” and you are convinced that “although their religion is bad and somehow polytheistic, they are good people!” This last thought is actually problematic: How can that be?

The third explanation: if you stop going to the mosque or if you think of leaving Islam, you are condemned not only to lose everything but also to lose your life.

A fourth explanation is that it is easier for promiscuous or immoral people to follow Muhammad than follow Christ. For Islam offers them the desires of their flesh: polygamy, violent jihad, rejecting wives, taking female captives, awaiting an aphrodisiac paradise, vengeance: “*an eye for an eye*”.

We see that the only way out of this harsh prison; is to pray for our beloved Muslims, and evangelize them in order for them to see the light and break free of the chains of Islam.



Chapter Fifteen

Christ is The Atoner of the World

Muhammad: The Quran gave Muhammad several names and titles, which included Muhammad, Ahmad, the Bearer of good tidings, the Warner, the Messenger of Allah ... However, the Quran never attributes to him the title of atoner, because judgment/atonement is for God alone, for He alone is the Holy Creator, with no sin upon Him. And He alone can forgive sins.

Jesus Christ: The Quran and the Islamic Traditions (Hadith) testify that Al Massih Isa is the atoner of the world:

“And surely (Isa/Jesus) is a sign of the Hour (of Judgment): therefore, have no doubt about it, and follow Me this is a Straight path”

[Surah Ornaments of God, 43, Az-Zukhruf, Verse 61].

Here is the explanation of the above Verse according to al-Jalalayn commentary: “‘He’ refers to Isa. ‘Is a sign for The Hour’ refers to the hour of resurrection and of universal judgment. So ‘Have no doubt.’ ...”.

“Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled? But to Allah do all questions go back (for decision)” [Surah The Cow, 2, Al-Baqara, Verse 210].

At this point, we ask ourselves, who will be carried on the clouds of heaven surrounded by the angels of God and will return everything to God?

The Traditions (Hadith) also explicitly state that Muhammad said: *“The hour shall not come until the Son of Maryam descends amongst you as a just ruler.”* And we ask: How can Christ be a *“Just Judge/Ruler”* if He is not God, and omniscient just like God?

Muhammad also says in the Traditions (Hadith): *“The Hour shall not come until Jesus, the Son of Mary, comes as the atoner of the worlds.”*:

“‘Abu Hurairah’ said that the Prophet also said: ‘By Him in whose hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler. He will break the cross, kill the pig, and abolish the Jizya. Then there will be abundance of money and nobody will accept charitable gifts.’” [Narrator: Abu Hurairah. Source: Sahih Al-Turmudhi No. 2233], [Narrated by Al-Bukhari No. 2222], [Sahih Muslim No. 155].

Also, “Attabari” and “Ibn Katheer”, both Muslim scholars affirm that these sayings are correct and true and attributed all of them to the prophet of Islam.

The Bible also clearly reveals the identity of the atoner of the world:

“The high priest said to him, “‘I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God.’ ‘You have said so,’ Jesus replied. ‘But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.’” [Matthew 26: 63–64].

“Isa al-Masih” is the one that the Quran spoke of in Surah 2, Al-Baqara, Verse 210, as the one who knows the hour of judgment and resurrection, as He is its master.

So, *“Follow me this the Straight Way.”*



Conclusion

At the conclusion of this first chapter, we ask our Muslim brothers and sisters the following questions:

1. Why is Isa the Messiah alone born a miraculous birth by the Holy Spirit of a virgin, and not “the greatest creation of all” Muhammad?

Is it not because “Al Masih Isa” is different in nature from Muhammad? Is it not because the essence of Isa is divine, being “the Word of Allah and a Spirit from Him,” and the essence of Muhammad is human?

2. Why is Isa alone the Word of God and the spirit of Him, and is not the last of the prophets and messengers? Is it not because the baby of the Virgin is God’s Word, and thus is the Spirit of God?

3. Why is it that Isa and his mother alone are without sin, whereas the devil touched Muhammad and his mother, his wives, and every other human being?

Is it not because the Virgin Mary’s child is the incarnation of God’s Word, and Satan dared not, and even could not touch this divine entity to provoke sin in Him or in His mother?

4. Why were Isa and his mother alone “*a sign for the nations*” or “*the generations*” (as the word “*Alamin*” means in Aramaic “*the centuries*”), but not Muhammad and his mother Aaminah?

Is it not because the Son of Maryam is the Spirit of God in the flesh, and his mother is a virgin?

5. Why did Isa alone perform miracles and still makes them? Why could He alone, according to the Quran, “*create*” a life of mud and ashes, Yet Muhammad and all the prophets of the earth could not create anything? Is it not because Christ is the master of life, and the Spirit of God?
6. Why was not the spirit of God in Muhammad? Why did he not have the power of God and the works of God? Wasn’t it more appropriating of his god to put in him, all his abilities and powers as he did with Christ?
7. Mainly, since Muhammad—supposedly—was the last of the prophets, and thus represents the last chance for mankind’s salvation? So, why did he not enjoy Gods might and powers as Jesus did? Every day we witness countless miracles where even the Muslims themselves see Christ and receive graces in the name of Christ through his saints.

We wonder about the miracles in Islam today. Why have we not heard of one miracle performed by Muhammad during his lifetime or after death?

8. Why did Christ not fall in the temptations of the devil, while this same devil put Muhammad in the most difficult of traps: the trap of polytheism; the devil threw on the tongue of Mohammed the words of a trap that have nothing to do with God, satanic words of polytheism, contrary to God and monotheism:

“These are AL-Lat, Al-Uzzah, and Manat, are the highest divinities and their intercession is certainly required.”.

That was a horrible, blasphemous recognition of the daughters of the moon, Nabataean divinities, as true gods!

9. Why did Christ know not the corruption of the tomb, according to the Quran, but God raised him to heaven, whereas Allah did not receive his “beloved” in the glory of paradise?

Muhammad did not promise his followers life, rather doomed death:

*“Surely You will **die** (Muhammad) and they too are **doomed to die**.”*

[Surah The Companies, 39, Al Zumar Verse 30].

Whereas Christ assured Christians and everyone who believes in him:

“Because I live, you also will live.” [John 14: 19].

“I am the resurrection and the life” [John 11: 25].

Biographers tell us even that Muhammad’s body started to decompose after his death. So, his companions (Al Sahabah, the closest men to him) were obliged to bury him, as they despaired of his resurrection which they had in vain hoped for! But the man was simply not Christ! How could he resurrect himself from the dead?

Do not Muslims visit the grave of the Prophet every year, to receive his blessings from his buried bones? why the tomb of Christ is empty? Is it not because He has risen from the dead, and He lives forever?

Do we believe in the living or the dead? Why does Christ alone have the power to judge mankind, but not Muhammad, the most honorable of all creation?

Is it not because Christ is really the Lord, and God alone has the right to judge, while Muhammad is a sinner like all people? Actually, much more and worse than most people! Most of us never killed, never organized wars or took female captives, never had more than one wife, never commanded that people’s heads be cut off, never married a nine year old child, never drove people out of their homeland.

Muhammad's immoral life violated every law of God's commandments: By inviting people to worship his fake racist male chauvinist god, Muhammad violated the first commandment of God, which commands that we worship the true God alone: *"I am the Lord your God, you shall have no other gods before me."*

Unfortunately, the "Allah" of the Quran is a caricature of God, and an owner of an eternal house of prostitution in aphrodisiac heaven of lust and orgies!

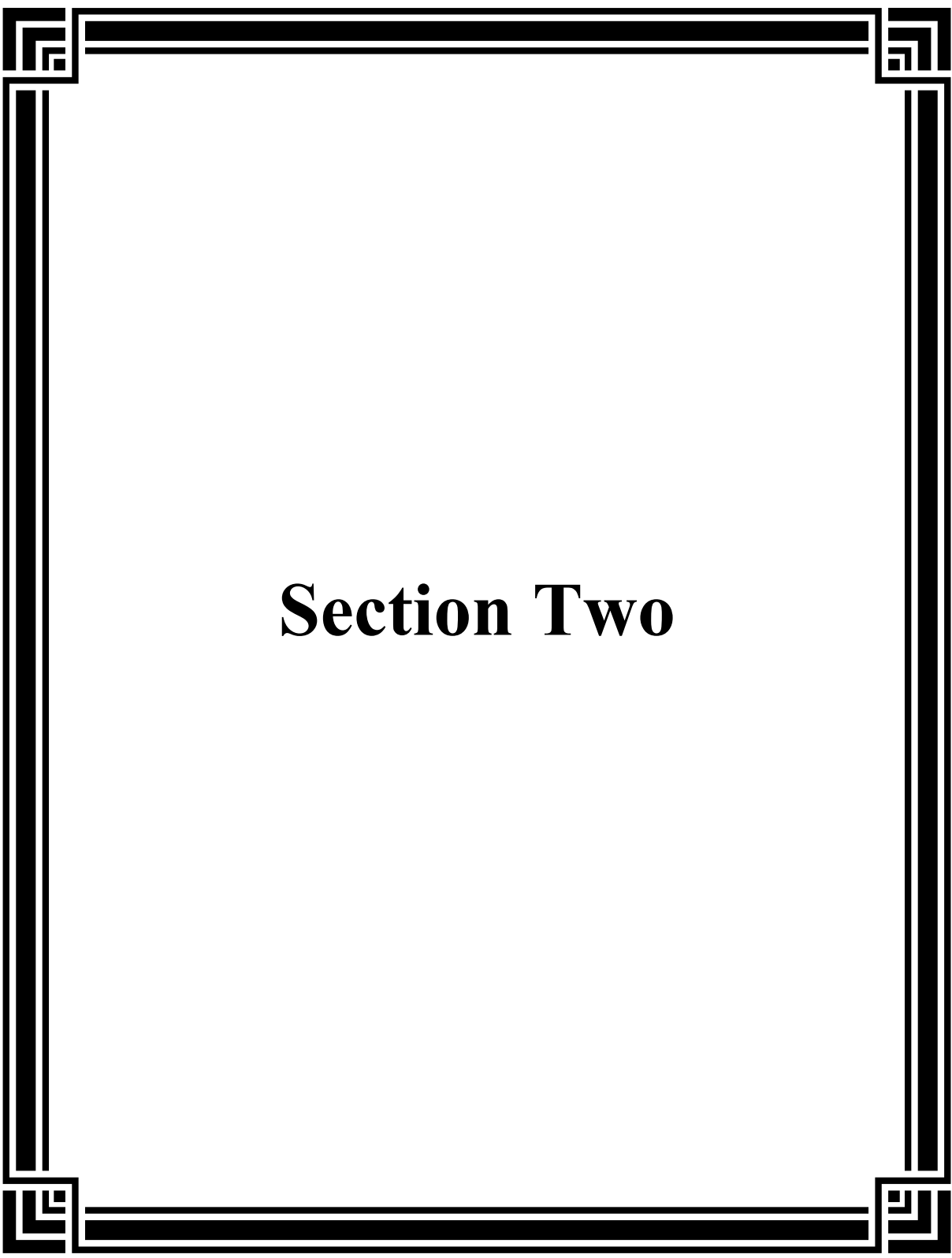
- God said, ***"Do not kill,"*** and Muhammad killed thousands with his unjust wars.
- God said, ***"Do not commit adultery,"*** and Muhammad committed adultery with his multiple wives and with his "Malikaat Al Yameen" the women he had from the spoils of war, and by permitting polygamy.
- God said, ***"Do not steal,"*** and Mohammed stole the stones and land of the innocent, and owned people through the spoils he earned by the sword.
- God said, ***"You do not witness falsehood,"*** and Muhammad has falsely testified against Jews and Christians by accusing them of polytheism and claiming that their books are distorted whereas they are not.
- God said, ***"Do not lust for your neighbor's wife,"*** and Muhammad was lustful for the wife of his adoptive son and many others.
- God said, ***"Do not desire the possession of others,"*** and Muhammad was an expert in this field with the spoils of his heinous invasions.

So, I pray to God for you, my brothers and sisters, so that you see the light that the companion "Obaidullah ibn Jahesh" saw when he emigrated with Muhammad to Ethiopia, where he knew of Jesus Christ and converted to Christianity. He passed by his Muslim brothers, saying:

“We have seen (The Truth) and you have not yet seen.” [Biography of
Ibn Ishaq al-Rawd al-Anef 2/347].

In any event, I leave the answers to these questions and many subsequent questions for you to answer, my Muslim brothers and sisters, and I pray to the Heavenly Father to enlighten your hearts and your eyes: *“Then you will know **The Truth**, and The Truth will set you free.”* [John 8: 32].

Amen



Section Two



Chapter One

Comparison Between the Teachings of Muhammad and of Christ

*“Say, we believe in the revelation which has come down to us and in that which came down to you; **Our Allah and your Allah is one;** and it is to Him we bow.”* [Surah The Spider, 29 Al-Ankaboot, Verse 46].

In this Verse, the Quran addresses those it calls “*the People of the Book*,” “*Ahl Al-Kitab*” namely the “Jews,” the writers of the “Torah,” and the “Christians,” the writers of the “Gospel”.

From the beginning, we would like to correct the information of the author of the Quran by emphasizing an important fact:

“The Christian faith is not a ‘religion of the Book’ Christianity is the religion of the ‘Word’ of God, not a written and mute word, but incarnate and living” [Catechism of the Catholic Church, P. 108].

Now we will address the most important section of our book, which is the teaching section that creates a man in its image and likeness, so we ask:

Is the God of the Bible the same as the god of the Quran? Are we worshipping the same God? The god of the Quran denies the doctrines of Trinity, Incarnation, Redemption, and the indwelling of the Holy Spirit in men. It denies the divinity of Christ; it denies His death on the Cross as well as all the evangelical

ethics. Muslims consider that the Gospel in our hands today is distorted and that the true Gospel is missing!

The teachings of the Quran are in complete contradiction with those of Christ. If the “*Gospel*,” is the “*Good News*” for the whole world for offering the message of salvation to all of us; The Quran then is the opposite. It is the “*Bad News*” because it denies this life-giving message, and depriving us all of it. Is it possible, after all, that both presentations of God and His law are one and the same?

We see that the great spiritual tragedy of Muslims lies in their lack of faith in the true God. What makes most of them reject the God of Christianity is that they do not imagine or accept the fact that they could be loved by Him to the extent that God came to earth through Jesus Christ.

On the other hand, frankly speaking, Muhammad and his law follow human instincts, whereas Jesus and his Gospel oppose them: Jesus refrains from hatred, violence, vengeance, lust (See Matthew chapters 5–7).

Unfortunately, we say: Muslims do not believe that God loves them. For “Allah” in Islam is “greater” and “Man” in the Quran is “small.” So, it is not worth it for Allah to be incarnate and to die for the sake of his miserable servants and slaves, especially the bad ones!

“*God Almighty*” is seen as far from his creatures, outstanding, high, distant, aloof. “*Emmanuel*,”; God-with-us, does not exist in Islam. The contradiction between the Muslim God and the Christian God is a dark tragedy, which only the light of Christ dispels, as we shall see.



Chapter Two

The god of the Quran and the Doctrine of the Trinity

“Say Allah is One; Allah, the Eternal, He begot none, nor was He begotten; And none is equal to him” [Surah Absoluteness, 112, Al-Ikhlās, Verses 1–3].

God is one and only one in Islam, isolated in his divinity and separated from all his creatures. He is “*Allahu Akbar*” (Allah is greater). the transcendent God, superior to his creation, impossible to reach him. For man is the most minor being.

The god of “Al Jihad” the holy war, demanding his followers to fight for his cause, to defend his dignity even at the expense of killing, oppressing, and hating the others. He is impatient, being Quick to punish. A Narrow-minded deity who favors and lifts up the nation of Islam above all others. Racist, Merciful only to Muslims.

There is no spiritual birth nor procreation In God’s self, even if this birth is eternal and purely spiritual. The Quran is entirely ignorant of God’s spiritual relationship within Himself and of spiritual birth within himself. The only birth he knows is the physical birth of a woman.

“Creator of the heavens and the earth: How can he have a son when he has no consort?” [The Cattle, 6, Al-Anaam, Verse 101].

How can this being, be a God, when he is unaware of the spiritual sonship? He considers that as long as there is a son, there must be a woman or a concubine!

Even the “*jinn*” (An intelligent spirit of lower rank than the angels) have the same faith! “*And Exalted is the Majesty of our Lord: He has taken neither a wife nor a son*” [Surah The Jinn, 72 Al-Jinn, Verse 33], Hence, we understand the explicit accusation of blasphemy pronounced by the Quran against the Christians for their faith in the “Son of God” Jesus Christ.

Actually, these questions are not the fundamental ideological problems between Christians and Muslims only. They have also created conflict with our brethren, the Jews, for the past 20 centuries. As always, the Quran adopts the Jewish viewpoints, and Muslims imagine that this is a typical, genuine, original Islamic attitude or position, whereas it is Jewish.

To be honest, we have to admit, as a difference, that Jews do accept a spiritual fatherhood in God, but only for them! Thus, considering “fatherhood” and “filiation” only in the physiological sense, the Islamic viewpoint constitutes a regression, even in relation to Judaism. Here are the texts of the Quran denying fatherhood in Allah:

“It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter (decrees a thing), He needs only say, ‘Be’, and it is.” [Surah Mary, 19, Maryam, Verse 35].

“And they assign to him a part of his servants (They assign to him offspring from among his servants. They attribute to some of his servants a share with him in his godhead)! Truly is man a blasphemous ingrate avowed!” [Surah Ornaments of Gold, 43, Al-Zukhruf, Verse 15].

“Indeed, you have put forth a thing most monstrous (Jews and Christians)! At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin, that they should invoke a son for (Allah) Most Gracious. For it is not consonant (Not worthy of Him) with the majesty of (Allah) Most Gracious that He should beget a son. Not one of the beings in the heavens and the earth but must come to (Allah) Most Gracious as a servant (including Jesus Christ. Unfortunately, this is the highest degree or level, a Muslim aspires to in his relationship with his God, to be merely his servant.). He does take an account of them (all), and has numbered them (all) exactly. And every one of them will come to Him singly on the Day of Judgment.”

[Surah Mary, 19, Maryam, Verses 89–95].

We also see the Quran openly accusing the “Nazarenes” of blasphemy for believing in the Holy Trinity, for in its eyes, Christians worship three different and separate Gods:

“They do blaspheme who say that Allah/God is one of three (in a triad. The third person in a three) There is but one God. If they do not desist from what they say, a painful punishment shall befall those among them who disbelieve.” [Surah The Table Spread, 5, Al-Maeda, Verse 73].

“Say not three. Desist, it is better for you; Allah is only one God, far be it from His glory that He should have a son.” [Surah The Women, 4, An-Nisa, Verse 171].

“Had it been our will to take a woman (had we wished to take a diversion/a pastime) We should surely have taken her from the things nearest to Us, if We would do!” [Surah The Prophets, 21, Al-Anbiya, Verse 17].

In other words, according to the explanation of Al-Jalalayn:

“If God wanted to have a wife or a child, he would choose his wife from heaven, ‘the Houries’ or from the angels, and he would have done the same if he had wanted a son. For it is not appropriate for God to marry a human woman to have a child!” [Quran 21: 17, Tafsir Al-Jalalayn].

Is this possible? Isn’t God’s spiritual nature completely incompatible with sexual relations? It is as if the god of the Quran is saying:

“I have the potential to give birth to a child from a woman, but I do not want to! If I change my mind, I will choose her from heaven, not from earth!”.

Did the god of the Quran really understand Christianity’s Godhead as Christians do? Do Christians believe that God the Father married the Virgin Mary to give birth to the Son, Jesus Christ? Of course not, and this is another proof of His lack of divinity.

And what about “The Holy Triune Unity of God” or “The Holy Trinity” Do we, Christians, worship three Gods? The Father, The Son, and The Holy Spirit? Actually, the two Triads criticized by the Quran are not the Christian Trinity, one of them would have been:

Allah + Isa + Maryam His Mother

Never has this been the Christian faith. Some mention “the Marianists” as a Christian sect worshipping the Virgin Mary. But we do not find any trace of such heresy in antiquity.

The other thing criticized by the Quran is “three” implying a triad. But we believe in the Trinity, a composed word from Latin “triune unity” implying “Father (spiritually), Son (Word), and Holy Spirit.”

The expression means: “*God, His Word, and His Spirit.*” It is clear that the Quran invented a Trinitarian god and attached it to Christianity, whereas in reality, this god has no connection to Christianity whatsoever.

The One Only God of the Bible: Every time Christians make the sign of the cross to bless themselves, “*In the name of the Father and the Son and the Holy Spirit, one God. Amen*”, they proclaim their faith in “***The Holy Triune Unity of God***”, Who is equal in one divine substance: “*The Father, The Son, and The Holy Spirit.*”, Meaning: “*The Father, His Word, and His Spirit.*”.

“One God” is implied in the expression of the Gospel of Matthew: “*Baptizing them in the **name of** the Father and of the Son and of the Holy Spirit,*” and not “*in the **names of** ...*”. [Matthew 20: 19].

So, Father, Son, and Holy Spirit is one divine Self, one Lord, one authority, one will. They are one Substance, one Nature, one Essence—God, His Word, and His Spirit—without separation, division, or fragmentation; one God in a perfect, natural, uncreated, eternal union, equal in substance and essence. A person may approach the Holy Trinity on three levels:

1. **The first level:** *The Trinity in itself*

Regarding this approach, we say with a certain humility, that it is impossible. Man, being a created being and limited in abilities, and knowledge, makes it impossible for him to understand and perceive the One and Only Divine Self existing in three Persons.

For the part does not contain the whole. Therefore, man here needs “divine revelation” to relatively fathom the essence of God. This is what God did throughout the Holy Bible, as He revealed Himself as a Trinity throughout the entire history of revelation.

Then came the complete revelation of the divine incarnation through Jesus Christ, who fully revealed God’s essence in His person, and through His words, deeds, thoughts, redemption, death, and resurrection.

He also revealed the Trinity in his birth, baptism, and transfiguration, and in his teaching and prayers to God the Father. This does not mean that man can now realize the Divine Self in its entirety, as “astonishment”—as the Church Fathers put it—before the Divine Self will continue forever, even after death.

But this person can realize some of its lights, especially through the “relational approach,” for God is a love relationship:

The Father gives all of Himself to the Son, and the Son gives all of Himself to the Father through the Holy Spirit, who accepts this gift of love from them and gives it to them along with all of Himself.

Before creation, how did God live? He lived love in the Trinity. God is an everlasting fellowship of love, and love is not alone and does not exist alone. So, God, being love, is a Trinity. Whoever wants to understand relatively the identity of the Triune God should begin with “the human love relationship.”

Therefore, we believe that the best, highest, and clearest icon of Trinitarian love is the “human family,” which is united by love despite the fact that its members are distinct from one another.

In marriage, for example, the spouses become one body, united by love, even though they are two people distinct from each other. We repeat that these examples are only simile and approximate. The union of persons in the Holy Trinity exceeds our limited mental understanding.

2. **The second level:** *The Trinity in the plan of salvation*

That is, God's intervention in the history of man for the sake of the salvation of mankind. Starting with creation, then the prophets and the Holy Book, then birth and incarnation, then redemption, then resurrection, then ascension and the descent of the Holy Spirit on humans. All these interventions and actions are Trinitarian.

The Trinitarian fellowship is clear in the plan of salvation. Take birth and the incarnation, for example, it is a Trinitarian act: The Father sent the Son to be incarnated in the womb of the Virgin Mary, by the power of the Holy Spirit.

In all of these divine actions, we find the common work of the Trinity evident in all of them. Each hypostasis has a role, but the plan is one, the project is one, and the will is one.

3. **The Third level:** *The Personal experience*

Every true and living experience of faith is an experience of the Holy Trinity. When I met the living and risen Christ, did I not meet him through The Holy Spirit? For “*no one can say: Jesus is Lord except by the inspiration of the Holy Spirit*” [1 Corinthians 12: 3].

“For those who are led by the Spirit of God are the children of God. The Spirit you received does not make you slaves, so that you live in fear again;

rather, the Spirit you received brought about your adoption to sonship. And by him we cry, ‘Abba, Father.’” [The Epistle to the Romans 8: 14–15].

Our life in Christ through the Holy Spirit is a life of sonship to God the Father. We simultaneously experience, God the *Father* who is “**For us**” for he created us out of pure love. We experience God the *Son*, “*Emmanuel*,” who is “**With us**.” We experience God, the *Holy Spirit*, who He is “**In us**.” The Christian believer’s relationship with God is therefore a Trinitarian relationship.

With all these previous clarifications, we will try as much as possible, and to the extent of the grace bestowed by the “Spirit of Holiness,” to come closer to understanding the divine essence or the “divine, holy Trinitarian unity” that is equal in essence: the Father, the Word, and the Spirit. That is, the Father, His Word, and His Spirit.

To understand the doctrine of the Holy Trinity; we have first to state the following:

“In order to articulate the dogma of the Trinity, the Church had to develop her own terminology with the help of certain notions of philosophical origin: ‘*substance*’, ‘*person*’ or ‘*hypostasis*’, ‘*relation*’ and so on. In doing this, she did not submit the faith to human wisdom, but gave a new and unprecedented meaning to these terms, which from then on would be used to signify an ineffable mystery, ‘*infinitely beyond all that we can humanly understand*.’” [Catechism of the Catholic Church, P. 251].

“The Church uses (I) the term ‘*substance*’ (rendered also at times by ‘*essence*’ or ‘*nature*’) to designate the divine being in its unity. (II) the term ‘*person*’ or ‘*hypostasis*’ to designate the Father, Son and Holy Spirit in the real distinction among them, and (III) the term ‘*relation*’

to designate the fact that their distinction lies in the relationship of each to the others.” [Catechism of the Catholic Church, P. 252].

“The Trinity is One. We do not confess three Gods, but one God in three persons, the ‘*consubstantial Trinity*’. The divine persons do not share the one divinity among themselves but each of them is God whole and entire: ‘*The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God.*’ In the words of the Fourth Lateran Council (1215), ‘*Each of the persons is that supreme reality, viz., the divine substance, essence or nature.*’” [Catechism of the Catholic Church, P. 253].

“The divine persons are really distinct from one another. ‘*God is one but not solitary.*’ ‘*Father*’, ‘*Son*’, ‘*Holy Spirit*’ are not simply names designating modalities of the divine being, for they are really distinct from one another: ‘*He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son.*’ They are distinct from one another in their relations of origin: ‘*It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds.*’ The divine Unity is Triune.” [Catechism of the Catholic Church, P. 254].

As we will also explain later in the example of the candle; there is a distinction between the candle’s fire, its light, and its heat. Fire does not have the same properties as light, nor does light have the same properties as heat, yet the elements of a candle are all in unity, they all are one candle.

Now, to explain this distinction in the one divine entity; the Church uses the word “*relationship*”:

“... They are distinct from one another in their relations of origin: *‘It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds.’* ...” [Catechism of the Catholic Church, P. 254].

The Father, for example, is not begotten from the Son, or from the Holy Spirit, but rather from the Father, the Son is begotten, and the Holy Spirit emanates, that is why he is called “*The Father*.”. Therefore,

“The real distinction of the persons from one another resides solely in the relationships which relate them to one another: *‘In the relational names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three persons in view of their relations, we believe in one nature or substance.’*” [Catechism of the Catholic Church, P. 255].

“I give you but one divinity and power, existing one in three, and containing the three in a distinct way. Divinity without disparity of substance or nature, without superior degree that raises up or inferior degree that casts down ... the infinite co-naturality of three infinities. Each person considered in himself is entirely God ... the three considered together ...”. [Catechism of the Catholic Church, P. 256].

— Saint Gregory of Nazianzus.

A further explanation of the term “Hypostasis” is essential to understanding the one Triune Divine Self.

In Greek, the word “Hypostasis” is composed of two parts: “Hypo,” meaning “beneath,” and “Stasis,” meaning “self.” So, the meaning of “Hypostasis” is “That Upon the Self Resides/Rests,” or “what something is based on”.

The word “Hypostasis” in Arabic is derived from the Syriac language and also means “What the Divine Essence resides” or “The Bearing Essence.” In Christian theology, this word expresses the distinct existence in roles of the Father, the Son, and the Holy Spirit while maintaining the unity of the divine essence.

God is one in three persons, and each person is fully divine while maintaining the unity of the divine self. “Essence” refers to the divine nature shared by the Father, the Son, and the Holy Spirit. “Hypostasis” refers to the Father, the Son, and the Holy Spirit as having distinct roles within this one divine nature. Three hypostases, but one God, one essence, one self, one nature.

So, the definition of “Hypostasis” is: the distinction in roles within the one Divine Self, Essence, or Nature.

- **Let us give an example of this for further clarification:**

“The essence of man” consists of body, soul, and spirit. The body has its role, the soul has its role, and the spirit has its role. These three elements constitute the oneness of man—the “one essence of man.” Likewise, the essence of God is Father, Son, and Holy Spirit, and each of these persons has His role within the one Divine Being.

We will understand this distinction more clearly as we continue.

Based on the above explanation we deduct that: “The Holy Trinity” is not three Gods. He is not three different patterns of the same God. He is not three different Substances in the same one divine self. The trinity is one. We do not confess three Gods. But one God in three persons. The “Consubstantial Trinity”. The divine persons share the one divinity among themselves, and the one hypostasis/person is not a part of God. But each of them is fully God.

The Trinity cannot be three gods because the three persons/ hypostases, have one self, one nature, and one essence. Each of them is God whole and entire: “*The three Hypostases the Father the Son, and the Holy Spirit, are one in the one God’s self.*” [First Council of Nicaea 325 AD].

“*The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God.*” [The Catechism of the Catholic Church, P. 253].

When we, the Christians, profess that God the Father, the Son, and the Holy Spirit are equal in Substance, we do not mean that each of them has his own Divine Essence, and has a different Substance. But rather all they have the very same exact One Essence and Substance.

Let us not forget that the English (and Roman languages) “Trinity” is the only correct word, as it comes from “Triune Unity”, One God in three aspects: His self, His Word, and His Spirit.

1. God in His **being** as Creator, originator, and caretaker is designated in The Bible as “**The Father**,”. A very moving attribute, seeing God not only as a Creator but a Father as well.
2. “**The Son**” of God is **His Word**, that by which he created the heavens and the earth (John 1: 1), (The Women, 4, an-nissaa’, Verse 171).
3. “**The Holy Spirit**,” comes from the Greek. But the original Aramaic and Hebrew is: “**Spirit of the Holiness**”, the Holiness being God Himself.

So, we have again: “God as kindness and fatherly love; His Word; His Spirit. Strictly One God” without division nor separation. Can you separate the fragrance of a rose from the rose itself?

Yes. We admit it is not easy to comprehend God's Essence. How can we fathom Him, The Absolute, The Holy, The Infinite, when man the finite, is a mystery to himself?

Nonetheless, we will try as much as we can with the help of the Holy Spirit to understand the Divine Essence, or "The Holy Triune Unity of God": The Father, the Word, the Spirit.

The Bible or the divine Revelation did not separate in the One Divine Self, between God-Kindness (Fatherly Love), His Word and His Holy Spirit: "*The Father and I are one*" [John 10: 30], Not two. "*Believe me that I am in the Father and the Father is in me.*" [John 14: 11], This is what is called in theology "Mutual Containment."; Meaning: one in one equal one: $1 \times 1 \times 1 = 1$, Not $1 + 1 + 1 = 1$ or 3, as Islam falsely believes it to be. For there are no additions in God's Divine self.

"*In the beginning was the Word, and the Word was with God, and **the Word was God.***" [John 1: 1], Not a "god," but God Himself in His entirety. "*For in Christ all the fullness of the Divinity (or: Godship) dwells in bodily form.*" [Colossians 2: 9], Jesus Christ is God incarnate. In Him lives the fullness of Deity in bodily form. "*But when the kindness and love of **God our Savior** appeared, **He saved us**, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit.*" [Titus 3: 4-5].

So, salvation was not the work of Christ alone, but the work of God as a Triune Unity. "*Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of **God**, which he **bought with his own blood.***" [Acts 20: 28].

It is the Triune God who redeemed his people, not only Christ, for there is no separation between the Father and the son and the Holy Spirit.

*“None of the rulers of this age understood it, for if they had; they would not **have crucified the Lord of glory.**”* [1 Corinthians 2: 8].

And “*the Lord of glory*” is God, crucified in the human nature of Christ, fully united with His Divinity. The second hypostasis united with the two hypostases of the Father and of the Holy Spirit, is the one who was crucified.

Likewise, the “*Spirit of the holiness*” (רוח הקודש) is the Spirit of God Himself, the Spirit of the Holy. “*The Spirit of the truth*” [John 15: 26], The Spirit of Christ the lord who said “*I am the truth*” [John 14: 5], He is one with the Father and the Son without separation:

*“Whoever does not have **the Spirit of Christ** does not belong to him.”* [Romans 8: 9].

*“Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out: **Abba, Father.**”* [Galatians 4: 6].

*“Through your prayers and support from the **Spirit of Jesus Christ.**”* [Philippians 1: 19].

*“**The Spirit of Christ** in them.”* [1 Peter 1: 11].

*“When they came to the border of Mysia, they tried to enter Bithynia, but **the Spirit of Jesus** would not allow them to.”* [Acts 16: 7].

“The Holy Spirit” is not called so because He is distinct from the Father and the Son “in the spirituality of substance.” The three aspects of God have only one divine nature: “*God is Spirit.*” [John 4: 24].

The Holy Spirit is called “the Spirit” in absolute. He is God’s Spirit who works in invisible ways, like the wind (John 3: 8). He is “***The Spirit of Holiness***” who sanctifies us and makes us compatible with the Father’s will and thus we become Christians.

What confirms the divinity of the Spirit of God, proving that He is one with the Father and the Son; is the following biblical Verses:

- The Holy Spirit is described as “uncreated” and “eternal” because He is God:

“How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!” [Hebrews 9: 14].

“And I will ask the Father, and He will give you another Advocate to help you and be with you forever.” [John 14: 16].

- The Holy Spirit is also described as “omnipresent” for He is present everywhere because He is God:

“Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there.” [Psalms 139: 7–8].

- The Holy Spirit is described as “all-knowing,” for he knows everything because He is God:

“These are the things God has revealed to us by His Spirit. The Spirit searches all things, even the deep things of God. For who knows a person’s thoughts except for their own spirit within them? In the same way no, one knows the thoughts of God except the Spirit of God.” [1 Corinthians 2: 10–11].

Knows the future: *“But when he, the Spirit of truth, comes, He will guide you into all the truth.”* [John 16: 13].

Omniscient: *“Who has directed the Spirit of the Lord or has instructed Him as his counselor? Whom did He consult to gain knowledge? Who taught Him the path of judgement or showed Him the way of understanding?”* [Isaiah 40: 13–14].

- The Holy Spirit is also described as “omnipotent,” being all-powerful, because He is God:

Plays a role in creation: *“and the Spirit of God was hovering over the waters.”* [Genesis 1: 2].

“For the Spirit of God has made me, the breath of the Almighty keeps me alive” [Job 33: 4].

“When you send forth your breath they are created, and you renew the face of the earth” [Psalm 104: 30].

“From the four winds come O Spirit, and breathe into these slain that they may come to life. I will open your graves and have you rise from them. I will put my Spirit in you that you may live.”

[Ezekiel 37: 11–14].

He has a role in the incarnation and birth of Christ (Luke 1: 35), his life and mission (Luke 4: 8), his miracles (Matthew 12: 28), and his death and resurrection. The Holy Spirit is simply God. To lie to him is to lie to God. See the episode of the couple Ananias and Sapphira, who lied to God by lying to the Holy Spirit (Acts 5: 1–5).

The Holy Spirit is the author of the Bible, speaking through the prophets and apostles, the protector, counselor, advocate of the Church, the leader of human

history until the coming of Christ. He is God bestowed/conferred to mankind. He is a spiritual living person, not a power nor a gift, nor an idea, nor an imagination. He cannot be limited to biblical symbols like the dove during the baptism of Jesus, or like the tongues of fire upon the advent of the Holy Spirit on the Apostles on the Day of Pentecost.

He is rather in truth a “*Spiritual Divine Person*”, In this sense, man can: Make the Holy Spirit rejoice, or he can grieve Him (Ephesians 4: 30), resist Him (Acts 7: 51), lie to Him (Acts 5: 1–10), or insult Him (Hebrews 10: 26–29), or blaspheme against Him (Matthew 12: 31).

The Holy Spirit by being a spiritual living person, Jesus Christ referred to Him in the third person pronoun: “**He**”. In this context, **He**, the Holy Spirit speaks, **He** says, and **He** commands: (Acts 8: 29, 10: 20 and 13: 2; 1 Timothy 4: 1), **He** teaches, and **He** reminds (John 14: 26), **He** attests (John 15: 26), **He** disciplines (John 16: 8–11), **He** guides (John 16: 13), and **He** forbids (Acts 16: 6–7).

All these are divine actions of the One God who sanctifies and inspires: always the same and One God. Christian theologians wanted to explain the Trinity to the people who were living under Greek culture and philosophy. So, they said that there was **One Divine nature** “*Physis – φύσις*”, and **Three Persons** “*Hypostases – υπόστασις*” of this One Divine Nature.

God is One Divine Self in three Hypostases. Yes, we know that nothing is simpler and clearer than the New Testament itself: One God, His Word, His Spirit (that of the Holiness). But, despite this knowledge, we still need to clarify by the grace of God, the term “Hypostasis” in our humble attempt to understand the “Divine Self,” or “The Holy Triune Unity” as revealed in The Holy Bible.

What is the meaning of “**Hypostasis**”? The word “hypostasis” is a Greek term. It is composed of two parts: “**Hypo-**” meaning “*under*”. And “**Stasis**” meaning “*standing*”. So, it means: “*under the standing*”.

Theologically it means: “*that in which the divine essence resides*”. It is a component of the components of the divine essence. Or an element of the elements that make up the self/the entity, so to speak.

The hypostases are not three attributes in one divine self; but rather they are a declaration of the unique, distinctive and incomparable type of God’s oneness. God alone is one self in three hypostases, God’s oneness is hypostatic.

In Christian theology, the term “**Hypostasis**”? means: The Distinction in roles within The One Divine Self/Essence/Nature. The Father has a role, The Son has a role, and The Holy Spirit has a role. The role of the Father is to be the Father. The role of the Son is to be the son. The role of the Spirit of the Father, and of the Son, is to be the Spirit of the Holy one, the Spirit of Holiness, the Spirit of God.

Each has a role while being coequal, coeternal, consubstantial, without division. There is a distinction in the Trinity, that is, in God’s essence, at the level of roles: The Father is the one who generates, the Son is the One who is begotten, and the Holy Spirit is the One who proceeds.

There is also a distinction in terms of God’s salvific plan: in creation, for example, the Father, by specialization is the Creator, but not in isolation from His Word and Spirit. He created everything by His Word and Spirit.

The Son, the Eternal Word, is by specialization the Savior through His incarnation, redemption on the cross, and resurrection. But he is not apart from

the Father who sent him, or without the Holy Spirit who dwelt in the Virgin Mary to realize the incarnation.

The Holy Spirit, by specialization is the one who sanctifies us, renews us, and nourishes us spiritually to grow in the Lord, but certainly all of this would not have been possible had it not been for the Son who sent the Spirit to us, and had it not been for the Father who accepted the Son's mission and sent him to us.

Each hypostasis is self-contained/self-standing, but always inseparably from the other two hypostases. The three hypostases are distinct from one another, that's why we say, "*three hypostases*".

If it had not been for this distinction, they would have been one hypostasis. And this is not multiplicity, for multiplicity is the existence of more than one self, and more than one essence, and more than one nature, in the same being.

Whereas The Holy Trinity is three Hypostases in **one divine self**. One God. God the Father, the Son, The Holy Spirit, who share the one and the same divine nature and essence, equal in the eternal divine essence.

Therefore, we Christians believe that the Father is God, the Son is God, and the Holy Spirit is God. We consider that the Son, for example, is at the same time "God" in terms of essence, nature, and eternity, He is God for He is consubstantial in essence, and He is "the Son of God" in terms of role. The word "Son of God" is nothing but a reflection of his role in the divine self, a reflection of his role in terms of God's salvific plan. Truly, the Three Persons are "God" in His entirety.

The Quran for example, is one book even though it is composed of 114 chapters. We do not say that there are 114 Qurans, but rather one Quran. And we ask: Is the nature and essence of these surahs different from the nature and essence

of the Quran? of course not. In the Muslim's view, they are still divine, heavenly surahs of the same nature as the Quran. But is surah number one is the same surah number two, or surah number two is the same surah number three? Of course not. Each one of them is distinct from the other.

Now, so are the hypostases in God. The hypostatic is the mystery of God, or the mystery of the divine being in Christianity. But since God is one divine self; why talk about hypostasis? The answer is:

1. Because the Holy Bible, The Divine Revelation, talked about it, as we will demonstrate by the end of this chapter.
2. Because there are **Divine Acts WITHIN The Divine Self**, such as the birth of the Son of the Father, or the emanation of the Holy Spirit from the Father and the Son, so the use of the word "hypostasis" is called for in terms of the distinction of roles in the One Divine Essence.

The role of the Father is to be the father who begets, but not being begotten. The role of the Son is to be begotten of the Father. The role of the Spirit of the Father and of the Son is to be the Holy Spirit emanating from them.

3. Because there also are Divine Acts **outside** The Divine Self, such as the acts of creation, incarnation, redemption, resurrection, revelation, inspiration, and miracles. For such acts, the use of the word "hypostasis" is required by "**specialization**" only. That is to attribute one action to one hypostasis, because it is more apparent in that hypostasis than in the other two.

For example, when we say, "the Word became flesh," we refer here **especially** to the Son or the second hypostasis of the Holy Trinity. This hypostasis was incarnate. He did something outside of the Divine Self. The

Incarnation act appeared more clearly in the Son more than in the Father and in the Holy Spirit.

This with the emphasis that it is not only the “Word” that was incarnate, but the “Word of God” was incarnate, for there is no separation among the three hypostases.

The same applies to the ‘Anointment’ and “Sending out” of the Holy Spirit to the Son as we read in Luke 4: 18 and in Isiah 61: 1. These two acts were not done only by the Holy Spirit; the Holy Trinity shared in these two actions, for there is no separation in the three hypostases.

Therefore, the distinction between the Father, the Son, and the Holy Spirit is a distinction in roles, with no fundamental qualitative difference. Therefore, only for “specialization” purposes, we say “The Incarnation of Christ” or “The Crucifixion of Christ” or “The Coming of Christ”.

We do not mean by this specialization, the exodus or the separation of the Son, of the Divine Self, but only to refer to a divine act, manifesting more in the person of Christ than in the rest of the hypostases.

This emphasizes that every divine act within or outside the Divine Self is an act that encompasses all of God. All the Divine Self. By this fundamental Divine Unity, we attest that there is no separation and no division within the same God, for He is a Spirit, and the spirit is indivisible.

If only we could stop our research at this point, but through the divine revelation that showed us the truth of the One God, One Divine Essence in three hypostases, and for the sake of our Muslim brethren, we will try to bring the concept of the Divine “Holy Trinity” closer to their minds and hearts to the best of our ability, resorting to some **approximate simulated examples** to clarify the

truth of the divine Trinity, although these examples do not fully express this divine truth that is boundless, and that cannot be compared to any earthly material thing; that is why our Holy Book states:

“We ought not to think that the divinity is like an image fashioned from gold, silver, or stone” [Acts 17: 29].

What do you say that the sun is fire, light, and heat, and yet the sun is one, not three suns? The light is not foreign to the sun or something other than the sun, but it is the light of the sun. The heat is not foreign to the sun or something other than the sun, but it is the heat of the sun. Fire, light and heat are one unit. The disk of the sun is just an example of the triune unity.

The Muslim looked at the sun from afar and saw it merely as a single body, The Christian, through divine revelation in the Holy Book, contemplated the depths of this sun and discovered that within it are fire, light, and heat—three distinct realities, yet one and the same sun.

What about the characters of the Arabic language? Do you know, my Muslim brothers and sisters, that Arabic language is the only Trinitarian language in existence? Take, for example, the letter “A” (“Alef,” in Arabic) It is a single letter, but when you say it, you use three characters: *A, L, F*.

This is the case with each letter in the Arabic language, whereas the English language is binary, and Coptic is quadruplet. Your language, my Muslim brothers, the language of God, the language of the Quran, and the language of the people of Paradise—according to your beliefs—is a triad based on the Trinity. Why then you do not believe in the Holy Triune unity of God? Another example:

- When you light a candle, you get its fire, light, and heat simultaneously.

- No element precedes over the other nor existed before the other in time.
- These three altogether form a candle. If one is missing, the candle is no more.
- Though a candle is made of three components, it is still one candle, not three.
- Yet, each of its three elements is distinct from the other. Fire is not light. And light is not heat.

Likewise, there is a distinction in terms of the roles, between the Father, the Son, and the Spirit of Holiness:

“They are distinct from one another in their relations of origin: ‘*It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds.*’ The divine Unity is Triune.” [The Catechism of the Catholic Church, P. 254].

This distinction exists at the level of hypostasis, not at the level of nature or essence—and Scripture provides abundant testimony to this truth.

God Himself left a wondrous witness to His triune reality within mankind, which He fashioned in His own image, He imprinted upon us a reflection of His triune being.

Humanity, created in the image of God, bears within itself a trinity: man is a rational self, living by the spirit. This is the immortal essence that endures beyond the death of the body. Man is self, intellect, and spirit—three inseparable aspects of one human being.

Let us explain this more clearly: Man possesses one human self. This self has both mind and spirit. These three—self, mind, and spirit—together form a single person, not three.

- Likewise, God is one divine being, whom we call the Father.
- This divine being possesses a mind, which we call the Son.
- And a Spirit, which we call the Holy Spirit.
- Thus, God, as a being who has both mind and spirit, is one God, not three.

For the mind is the mind of God, the Spirit is the Spirit of God, and the Being is the Being of God, when we speak of God, we say: He is a living, rational being.

If God were without reason or spirit, He would not be God—just as a human being without reason or spirit is not truly human.

Let it be said again for emphasis: Man has one self. This self possesses intellect and spirit, These three—self, intellect, and spirit—constitute one being, one person, one essence.

By the same token, there is also one divine self whom we call the Father. This self is endowed with intellect whom we call the son/the Logos. And this same self has a spirit whom we call the Holy Spirit. God, in His Essence, Intellect, and Spirit, is one. For the intellect is the intellect of God, the spirit is the spirit of God, and the self is the entity of God. Without our intellect and our spirit, we are not! And God without His intellect and His spirit, He is not.

God is the Triune Unity of the Father, the Son and the Holy Spirit. The One God the Father who is self-existent, His Intellect/Word/Logos who is the Son, who lives by the Holy Spirit. Theologically, we express this fact and truth by saying:

1. ***God the Father*** is God in Essence, the Origin/self-existent, in terms of hypostasis. distinct from the Son and the Holy Spirit by Fatherhood. Meaning, the first hypostasis does not originate from another hypostasis, but

rather the other two originate from Him. That is why He is called “the Father”.

2. **God the Son** is God in Essence, and was born from all eternity of the Father in terms of hypostasis, so much like the birth of light from a fire. distinct from the Father and the Holy Spirit by Sonship. That is why He is called “The Son”.

The hypostasis of the Son is the hypostasis of the intellect or the Word/Logos in the Holy Trinity. By the term “Word/Logos” we do not mean the alphabetical letters that form our grammar. But rather we mean the “Logos,” the intellect of God, the knowledge of God, the wisdom of God. The Bible is full of words, do we consider every word in it to be a god? Of course not.

And when we say that the Son is “the mind of God,” or “the Word of God,” we do not mean that the Father and the Spirit have no mind without the Son. Every hypostasis is a divine person, rational and complete in His divinity.

This Logos/Word is not separated from the divine self. When you, for example state: “*I resolved this matter with my reason/intellect.*” Are you the one who solved the problem? Or your intellect alone apart from you? Can you separate one from the other?

The answer is: You, in your entirety, along with your intellect, have resolved the problem. There is no separation between the self and the mind. Likewise, there is no separation between God’s self and His Word/Logos.

3. **God the Holy Spirit** is God in essence, emanating from the Father and the Son in terms of hypostasis, so much like the emanation of heat from fire and light. this eternal emanation is the distinction between the Holy Spirit and the Father and the Son. This is the distinction in the Holy Trinity.

The characteristics of the Father are those of the Son, and of the Holy Spirit, except for one: that the Father is Father, and the Son is Son, and the Spirit is Spirit, and this applies to each hypostasis.

None of the hypostases is ever separate in His essence from each other, but rather has been from all eternity in a perfect and complete spiritual unity. No division, no separation, nor partition in the hypostases; for the Spiritual Divine Self is of concern here. The Spirit is never subject to any kind of separation or partition, as we all know.

One God existing in Himself, speaking His Word, and living in the Holy Spirit, without separation or division, but in a union that is wholly Eternal and Uncreated. God is unmatched, the one being in three hypostases.

And to the one who asks, “How can God be the Father, the Son, and the Holy Spirit at the same time?”

We answer: Look within yourself. You are a father to your son, and a son to your father, and you live because you have a spirit within you. You are, therefore, father, son, and spirit in one self—and yet you are not three beings, but one, so it is with God: He is Father, Son, and Holy Spirit simultaneously—one divine self, one essence, one God.

We know that “*God is One but not solitary (alone).*” [The Catechism of the Catholic Church, P. 254], but “*Because God is love.*” [1 John 4: 8, 16], and love does not exist alone in isolation. Jesus Christ conversed with the Father before being crucified: “*Because you loved me before the creation of the world.*” [John 17: 24].

Love can only exist in a “relationship with,” It is a living everlasting relationship with someone. Jesus Christ conversed with the Father before being crucified: “*Because you loved me before the creation of the world.*” [John 17: 24].

With this eternal love, the Father loved the Son in the Holy Spirit, and revealed this same love, not through the oneness of the hypostases, but through being one self in three hypostases. One God self-contained/self-standing, his Word being his Logos, alive in the Spirit of his holiness.

God out of love for us, and in order to have a genuine relationship with him, He revealed himself to us. For we do not worship an unknown God, nor could we have a relationship with a being who's self and attributes are concealed.

The “Holy Trinity” isn’t a human idea—if it were, we’d have it all figured out by now. Instead, it remains a divine mystery Jesus Christ revealed in full, never watered down, calling us to trust a truth that transcends our understanding.

If one supposes—God forbid—that Jesus was a liar or impostor, he would never have unveiled the mystery of the Trinity or urged people to take up their cross, love their enemies, and embrace poverty and meekness. He would have avoided preaching forgiveness to those who wronged us, calling instead for slogans that placate human pride. Yet Jesus proclaimed these hard truths plainly and lived them without compromise, insisting on self-denial and humility. Such countercultural demands betray an authority no mere charlatan could ever claim.

The issue of the Divine Unity of the Holy Trinity is also a question of faith. We cannot know God without experiencing His love and believing in Him: *“Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I too will love them and **reveal myself to them**”* [John 14: 21], In order to understand the truth of this “Holy Trinitarian Unity” we must resort to the Divine Biblical Revelation:

Monotheism in the Old Testament:

(Deuteronomy 4:6), (Joshua 1:8, 36:2), (2 Samuel 7:22), (1 Kings 8:6), (2 Kings 19:15, 19:19), (1 Chronicles 17:20), (2 Chronicles 3:30), (Nehemiah 9:6), (Tobias 10:5), (Psalm 35:18, 51:4, 86:10), (Isaiah 37:16, 37:20, 44:6, 45:6–14, 46:9, 46:11, 48:3, 48:12), (Hosea 13:4), (Joel 2:72), (Malachi 2:10), (Daniel 3:45, 14:40), (Sirach 1:8, 36:2).

Monotheism in the New Testament:

(Matthew 4:10), (Mark 2:7, 12:29–32, 12:32), (Luke 18:19), (John 5:44, 10:30, 17:3, 17:11, 22:17, 22:23), (Romans 3:30, 16:27), (1 Corinthians 8:6, 12:6), (Ephesians 4:4–6), (1 Timothy 1:17, 2:5), (James 2:19), (Jude 1:5), (Revelation 15:4).

These two biblical Verses that resemble “*Ashahadatein*” (the two testimonies) for the Muslims will be—God’s willing—the only true testimony they will ever bear: “*I bear witness that there is no God but God, and that the Messiah is the Son of God.*” For He is of God’s essence and nature.

The Trinity in the Old Testament:

(Genesis 1: 1–3, 3: 22, 10: 7), and (Genesis 18: 1–5), in which Abraham addresses the three men in the singular form “*Sir*,” a reference to the oneness of God in the Holy Trinity. in this appearance, God prepares the mind of man to accept the divine incarnation as he did when he spoke to Moses in the bush (Genesis 3: 2–6),

and when he appeared as a man wrestling with Jacob, so the latter refused to leave him unless he first blesses him (Genesis 32: 26–27).

Also, (Isaiah 11: 1), and (Isaiah 48: 16), which states: “*And now the Sovereign LORD (Father) has sent me (Son), endowed with his Spirit (Holy Spirit).*”.

“The Lord (The Father) says to my lord (The Son): ‘Sit at my right hand until I make your enemies a footstool for your feet’” [Psalm 110: 1].

“In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.” [Daniel 7: 13–14].

The book of Deuteronomy affirms that God alone is *“riding in the heavens to help you and on the clouds in his majesty”* [Deuteronomy 33: 26], The same description is quoted by Jesus Christ in (Mark 14: 62) and (Matthew 26: 64).

“Who has gone up to heaven and come down? Whose hands have gathered up the wind? Who has wrapped up the waters in a cloak? Who has established all the ends of the earth? What is his name, and what is the name of his son? Surely you know!” [Proverbs 30: 4].

“And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD.” [Isaiah 11: 2].

“Come near me and listen to this: From the first announcement I have not spoken in secret; at the time it happens, I am there. And now the Sovereign Lord has sent me, endowed with his Spirit.” [Isaiah 48: 16].

The Trinity in the New Testament:

“The Holy Spirit will come on you, and the power of the Most High will overshadow you. So, the Holy One to be born will be called the Son of God.” [Luke 1: 35].

“As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, ‘This is my Son, whom I love; with him I am well pleased.’” [Matthew 3: 16–17].

“When the Advocate (the Holy Spirit) comes, whom I (the Son) will

send to you from the Father (God the Father)—the Spirit of truth who goes out from the Father—he will testify about me.” [John 15: 26].

“Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” [Matthew 28: 19], and not baptize them in the ***names*** of the Father, Son and Holy Spirit as we mentioned before. Christians do not worship three gods as the Quran wrongly imagines; they worship One God, His Word, and His Spirit in One Divine Nature.

My Muslim brothers and sisters, the Divine Unity of God is a Jewish-Christian doctrine many centuries before the birth of Islam: *“There is no God but Allah”*; of course, there is no God but God. Thus, our Trinitarian Christian invocation says: *“In the name of the Father, the Son, and the Holy Spirit, the One God,”* Amen. We do not say the three gods.

This Trinitarian Christian proclamation of the Trinity is parallel to the Islamic salutation *“In the name of Allah, the Merciful the Compassionate (Al-Rahman Al-Rahim)”* which is a tautology, a useless repetition if one takes the Arabic sense, even though it is Allah’s most repeated attribute, mentioned 114

times in the Quran, in 113 Surahs. In Aramaic, they would mean “*the loving, the beloved one*,” from “*Rahm*”, mother’s womb.

God the son (*Al-Rahman*): in the singular and refers to the Son who gave mercy to the world by his sacrifice on the Cross. The Merciful (*Al-Rahim*): refers to the **Holy Spirit**, the Spirit of abundance and the Spirit of life through which the mercy of God extends to every human being in every time and place. If not, then what is the wisdom of this Islamic salutation as a triad of God? Why is it not a quadruplet or hexagonal?

If *Al-Rahman* was not a fundamental characteristic of God, and *Al-Rahim* (the Merciful) was not another essential property of God, then there would have been no justification at all for repeating twice two words derived from the same root “*Rahm*⁽¹⁾” “mercy” twice. There must be Divine wisdom concerning the essence of God and the relationship of God with the believers through the Trinitarian Islamic salutation. Otherwise, there is no need for its Trinity.

After all, we are poor creatures, and it is impossible for us to completely understand God’s essence. Already—as stated earlier—many things in creation and man are still mysteries for us up to the present day, after centuries of research.

At any rate, the Quran ends this debate by stating: “*If the All-Merciful had a child, I would be the first to worship.*” [The ornament of gold, 43 Al-zukhruf 81], and thus, we leave our readers with this wonderful thought.

Peace

⁽¹⁾ **Important Note:** “*Rahman*” comes from “*rahm* – رَحْمَ”, woman’s maternal womb! and so is “*Raheem*”. The Trinity is the mystery of God. The mystery of the Divine Self.



Chapter Three

The god of the Quran and the Doctrine of Incarnation

The Quran does not recognize at all the doctrine of the Incarnation, because it is unworthy of God to become incarnate. An eternal being shall not associate with space and time. Therefore, the Quran categorically rejects the doctrine of the Divine Incarnation, and considers Jesus Christ to be just a human being and a prophet like the rest of the prophets, with some unique attributes, qualities, and prerogatives.

So, as stated earlier, **Emanuel (God is with us) does not exist in Islam**, even though the Quran acknowledges and believes in the incarnation of the Spirit of God: “*Then We sent her (The Virgin Mary) our angel, and he appeared before her as a man in all respects.*” [Surah of Mary, 19, Maryam, Verse 17].

If the Spirit of God was incarnated as stated above; why would not the Word of God get incarnated also? Unfortunately, Muslim scholars did not pay heed to this truth mentioned in their own book, so they rejected the doctrine of incarnation and considered Christians as “Polytheists,” “Unbelievers,” and “Infidels” for worshipping Jesus Christ as the incarnate God:

“Christ the son of Mary was no more than a messenger; many were the messengers that passed away before him. His mother was a woman of truth (saintly woman) They had both to eat their (daily) food

(earthly food) *See how we make plain to them our revelation. See how they ignore the truth*” [The Table Spread, 5, Al-Maeda, Verse 75–76].

“Jesus is like Adam in the sight of God. He created him from dust and then said to him: Be, and he was” [The Family of Imran, 3, Al-e-Imran, Verse 59].

So, the similitude of Jesus before Allah is as that of Adam; Jesus is created,—not begotten from all eternity as we believe—by God just like Adam or anybody else!

“He (Jesus Christ) said: ‘I am indeed a servant of Allah: He has given me revelation and made me a prophet.’” [Mary, 19, Maryam, Verse 30].

“And behold! Allah will say: ‘O Jesus the son of Mary! Didst thou say unto men, «worship me and my mother as gods in derogation of Allah»?’ He will say: ‘Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden ...’” [The Table Spread, 5, Al-Maeda, Verses 116–117].

“They have indeed disbelieved who declare: God is the Messiah, son of Mary. Say: ‘Who then has the least power against God, if He had willed to destroy the Messiah, son of Mary, and his mother, and all those who are on the earth?’ ...” [The Table Spread, 5, Al-Maeda, Verse 17].

Now we can understand the grudge of the Quran against the Christians, and the pretext of considering them idolaters because they “worship” a human being whom they would have divinized (not without his mother!), whereas Christian faith is exactly the opposite:

We believe that the Word of God became flesh, not that the flesh became the Word of God, *“The Word became flesh and made his dwelling among us.”* [John 1: 14].

“The Christ does not disdain to be a servant of God, nor do the angels, who are nearest to him. Those who through arrogance disdain His worship, He will gather them all together unto Himself to (answer).” [The Women, 4, An-Nisa, Verse 172].

“They do blaspheme who say: Allah is Christ the son of Mary.”
[The Table Spread, 5, Al-Maeda, Verse 72].

“They make of their clerics and their monks and of the Messiah⁽¹⁾, the son of Mary, lords besides God, though they were commanded to worship but One God only: there is no God but Him. Praise and glory to Him. Far is He from having the partners they associate with Him.”
[Repentance, 9, Al-Taubah, Verse 31].

“The Jews say ‘Uzair’ (Ezra) son of God, and the Christians call Christ The Son of God. That is a saying from their mouth, by this they imitate the saying of those who disbelieved before. May Allah destroy them, how they are deluded away from the Truth!” [Repentance, 9, At-Taubah, Verse 30].

But in any case, we would lovingly need to tell our Muslim brothers, that the Jews never worshiped Ezra. This accusation is invalid. We do not know from where the Quran attributed this to the Jewish people; as it also accused the

⁽¹⁾ **Important Note:** the title “*Al-Masih – المسيح*” Messiah, given to Isa in the Quran, is an empty one. He is a Messiah who does not save, does not redeem, a mere prophet (Quran 4: 157), contrary to the suffering Messiah in Isaiah 53 and the Gospel “*The Good News*”.

Christians, for example, of worshipping three gods; and objected against our belief in the deity of Christ; when supposedly, he was “*Like Adam, God created him from dust*”! How false is this claim! Do Muslims not read their Quran? Didn’t the Quran itself acknowledge that Christ is “God’s Word”? The Quran did not say that Christ is “A Word of/from God” Rather, “God’s Word”:

*“The Messiah, **Jesus son of Mary**, was only a messenger of Allah, and **His word** which He conveyed unto Mary, and a **spirit from Him**.”*

[The Women, 4, An-Nisa, Verse 171].

According to the Quran, Christ is God’s Word, and not like Adam, a word of/from God. There is a vast difference between the two phrases:

1. The one who is a **word of/from God**, is a created being. And created by a word uttered by God. God says to a being: “*Be, and he is*”.

“By the word of the LORD the heavens were made” [Psalm 33: 6].

2. While He who is **God’s Word**, is “begotten, not made, of one essence with the Father” Same nature, and same divine attributes.

God does not employ “the created” in the process of creation. Christ Jesus is begotten, not made/created, that’s why: “*Through Him All things were made; without Him nothing was made that has been made.*” [John 1: 3], Therefore, Christ the Word, is the only Creator.

Christ is God’s Word, that is, God is a speaking being, He has a word. And by virtue of Christ being “The Word”; He is the speaking mind of God. The Bible borrowed the expression in (1 Corinthians 1: 24), (John 1: 1), to indicate the visible divine entity of the invisible God (Hebrews 1: 3, 11: 13). God and His Word are one. There is no time gap between them, proving the eternity of Christ the Word. Therefore: “*the Word was God.*” [John 1: 1].

Adam has absolutely nothing to do with the birth, he is a creation. He was created by a word that came out of the mouth of God. He was created from the clay and dust of the earth, so he was called Adam. All the prophets came from Adam the created one.

While Christ was spiritually born from all eternity from the Heavenly Father, He was not created, for He was the Creator. In the fullness of time, when His birth date came to be, he was born of the Virgin Mary and of the Holy Spirit in a unique miraculous way, in which no one was born before or after him. This proves that this baby was outside the human circle. Does this birth apply to Adam, to compare him to Christ?

- Adam fell in sin, while Christ was sinless.
- Adam died, while Christ is the living God forever and ever.
- All of God's first creatures were like Adam: without a father or a mother.

Was there one person who was spiritually born of the Father from all eternity like Christ was? Or being born of a virgin by the Holy Spirit? And did Divinity dwell in the humanity of Adam and was united with it as was the case of Jesus Christ? So, how could you consider Christ as Adam, or even as a mere prophet?

My beloved, we worship Christ, not because he is born without a human father, nor because he performed miracles; But we worship him because he was the visible incarnation of God in the flesh. So, please take Christianity from Christians, not from your Quran, which has no knowledge of, and is not aware of the truths of our Christian faith.

Yet, you want absolutely to follow the Quran? Fair enough! Take seriously (Verse 81 of the surah "ornaments of Gold, 43 al-Zukhruf) in which Muhammad

accepts to worship God's son: *"If The Lord of mercy had a son, I would be the first to worship him."*, well, since Muhammad was the first worshipper, you should follow in his footsteps and accept the adoration of Jesus the Son of God.

And for those who may legitimately ask, "Why, in the first place, did Christ use the likeness of 'son'/'Son of Go' in the Gospel to reveal His identity?" We answer:

Jesus lived in a Jewish religious milieu. Now, Jews used to consider God as "their Father" and themselves as (exclusive) "children of God." This is why, instead of talking about the abstract "Incarnation of the Word of God;" Jesus said that He was "the son of God," but unique. Jews were so "by adoption", whereas Jesus was "by nature".

Therefore, for clarity, we are obligated to explain the identity of Christ and the meaning of the sonship of Christ, and his relationship with God the Father, so the minds and hearts of our beloved brothers and sisters would no longer be confused. The God of the Gospel and the Doctrine of the Incarnation:

Who is Christ? He is God in terms of essence. And He is the Son of God in terms of hypostasis. He is the incarnate God, the visible God, in terms of incarnation. So, He is God in person apparent in the flesh. We call him "The Son of God" because He has no human father, and because His sonship to the "Father" (Divine Nature) is spiritual, not carnal, not physiological, not implying sex, Immortal, Eternal and Divine in essence. He is born of God from all eternity, much like the birth of light from fire, or the birth of words from thought, or the birth of water from the spring.

Could you separate the light from the fire, the word from the thought, or water from the fountain? Does one exist without the other? He is the "eternal

Word of God.” of the same God’s self. We do not worship a person outside the divine self to be accused of polytheism! We do not associate with God, or in worshipping God, another self or being. Christ, according to our belief, is God, but incarnate. This is with reference to the fact that, the Jews were children of God by adoption, while Christ is the “Son of God” by nature.

The term “Son of God” is therefore, a spiritual term, that has a spiritual connotations and meanings, pertaining to the spiritual relationship, between the Father and the Son.

“The title ‘Son of God’ signifies the unique and eternal relationship of Jesus Christ to God his Father: he is the only Son of the Father (cf. Jn 1: 14, 18; 3: 16, 18); he is God himself (cf. Jn 1: 1). To be a Christian, one must believe that Jesus Christ is the Son of God (cf. Acts 8: 37; 1 Jn 2: 23).” [Catechism of the Catholic Church, P. 454].

This title also means that **Christ is the word of God:** that is, the mind of God the “Logos”. As we explained in the previous chapter.

And that the birth of Christ, the Word, from God is **a self-birth:** that is, from the same God. Christ, and God the Father, are one and have the same self, and the same essence.

It is **a spiritual birth:** it is not physical, nor reproductive, or sexual, or temporal in nature. for “God is a spirit,” and the spirit does not mate or reproduce.

It is **a timeless birth:** there is no precedence of existence in it. Since eternity, the Father and the Son have existed together, in a complete and a perfect union, without separation, or division, or fragmentation. While in human birth, the father’s existence precedes the existence of his child.

It is a **continuous birth from all eternity**: human birth, for example, takes place at a certain time, and then ends. While the birth of the Son from the Father in the Holy Trinity, did not take place at a certain time, then it ended. The Son is begotten of the Father from all eternity continuously, and without interruption, not for a single moment. That is why we say in our creed: “Begotten (continuously) of the Father before all ages” and we do not say: “He who was born of the Father”.

It is a **birth without separation**: like the birth of thought from reason, or light from fire. Thought is always present in the mind, even if you write down your thoughts on paper, and send your thoughts through a letter, or a book even to the ends of the earth. Your thoughts never leave your mind. The “Son of God,” is God himself in Christian theology:

“The Word was God.” [John 1: 1].

And *“The Word became flesh and made His dwelling among us.”*

[John 1: 14], So that we may know, by the incarnation, God’s love for us (1 John 4: 9), (John 3: 16).

By his incarnation, Christ revealed to all men: “You no longer need prophets or anyone else to speak on my behalf or in my name. I am God coming to you personally to reveal to you who I AM. To unveil my identity to you, and the extent of my love for you, through my salvation. My plan for you is eternal life, and it is impossible for my will to fail by sin, that is why I became incarnate.”.

Through his incarnation, God’s purpose in creation was fulfilled. This is known as “the fullness of the Christian Revelation”. But why was the Incarnation of the divine heavenly nature necessary? Why God himself entered our world, and not any other being? Like an angel, for example, or a righteous one?

1. The Incarnation must be Divine to grant man the immortality he has lost in sin, and God alone grants eternity: When Adam committed his transgression against God, he committed a spiritual suicide. He died spiritually. Can a person who committed suicide, bring himself back to life?

Therefore, man needed God, who alone could grant him life again, to save him from his spiritual death, and restore to him the eternity that he had lost through sin, so Incarnation came to be.

Man needed a Divine Savior, to create for him and in him a new nature that does not die, in place of the dead corrupt nature that has become his after the sin.

A sinner, even if he/she repents of his/her sin, the inclination to sin is still in them. They need new blood, and the blood of all human beings is corrupt because of sin. Therefore, the divine incarnation was necessary to change this corrupt and fallen nature in man. This is what we obtained by the redemption of Christ through baptism. And that is why we read in Philippians: *“Who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.”* [Philippians 3: 21].

We must not forget that Adam was created in the image and likeness of God (Genesis 1: 26–27). This is God’s will for humanity: that we be endowed with consciousness, will, and freedom, in order for us to live in His *“likeness”*.

So, God created us in His *“image”* so that we might willingly live in His *“likeness”*; that we might love like Him, be merciful like Him, forgive like Him, so that we might be in constant fellowship with Him. We all know that *“God is love”* [1 John 4: 8], He created us in the image and likeness of His love so that we might love and receive love.

For “love alone is the deepest identity of man.” That means I cannot be God’s image through knowledge, or wisdom, or strength, or anything else. Love is the essence of God. I was created in the “image” of His essence in order to love. I fulfill myself through love, and without it, I fall and remain alienated from my true self. Without love, I would feel that there is something missing in me, that there is something deformed within me.

The more I grow in love, the more I become myself, the more human I become. This is where holiness in Christianity begins, and this is where my Christian perfection begins. That is why love is no longer optional for me as a human being. Rather, it has become my wholeness, my essence, my identity, the purpose of my existence, and the image of God within me.

But Adam failed this test of love. He failed the test of freedom. He became unable to live in the image of God—unable to love. That is why he needed salvation to be able to fulfill this purpose of his existence. Thus, incarnation and redemption were necessary. The reality of incarnation is far deeper and more sublime than some people think.

Adam failed this test of freedom and became unable to live in the “likeness” of God. Thus, he became in need of salvation in order to have the ability to achieve this purpose of his existence. Therefore, incarnation and redemption were necessary. The reality of incarnation is far greater, deeper, and more sublime than what some people might think.

And what is worth mentioning here is that God did not punish us for Adam’s sin, for we were all in Adam, and we all became in his image vulnerable to sin because he represents us all. Just like a seed in the ground that is struck by weevils, so its fruits naturally bear weakness and frailty.

Glory be to God did not abandon us to our weakness and illness, but rather provided us with healing medicine through the incarnation of his only-

begotten Son and his redemption on the cross, thus saving us from the death, which we inherited from Adam.

2. It was important that God himself must be Incarnate, for the atonement of our sins to be a universal, eternal, and absolute expiation, for every human being in every time and place:

Divine Reparation alone is able to forgive the sins of all human beings of every age and time, while atonement, whether human or angelic, is limited and incomplete.

3. God must himself be Incarnate, for he alone is sinless: It is mandatory for the one who is to die for the salvation of the world, to be without sin. It is futile for a sinner to die for another sinner. For both are indebted by sin, and condemned by it to death. Man is incapable of saving himself; therefore, God being sinless, was Incarnate to save mankind. He alone is the Holy One to redeem the world.

Muslims might ask: why was it destined for Jesus to die? Couldn't He redeem humanity without the cross? We answer that question with another question:

Why does the concept of sacrifice exist in Islam? Why would God offer a sacrifice for Abraham in place of his son Isaac? Couldn't God just grant him forgiveness without having to resort to a replacement sacrifice? And had Abraham rejected the Lamb, God's sacrifice; who was destined to be slaughtered instead? Was it not his son Isaac? *"And we ransomed him with a great sacrifice"* [The Ranks, 37, Assafat, Verse 107].

Beloved friends. How is the animal *"great"*? Who is *"Great"* but God? Is not *"Great"* one of "The 99 Names of Allah" in Islam? This "Great Sacrifice" was completed on the cross, and on our behalf, by the "Great" lord Jesus Christ, the true lamb of God, bearer the sins of the world.

A sacrifice is a must because of sin and its deadly consequences. He who does not understand the concept of sin will not perceive or appreciate the meaning of the cross. Indeed, one of the most dangerous aspects of Islamic thought, is its lack of sense of sin, and its impact on the universe.

4. God Must Himself be Incarnate because who will raise the body of Jesus from the tomb if Jesus Christ was not God? Redemption necessitates death, because the nature of sin is deadly. Christ raised himself from the dead. He raised his human nature by his divine nature.

We die against our will. It is a fact that we cannot avoid death. And when we die, we are incapable of bringing us back to life. No human being, not even any prophet, was able to bring himself back to life, by himself. This miracle alone is sufficient to prove that Jesus is God.

Christ gave up his life willingly, then he rose himself up by his divine power, for He is the one who said: “*Destroy this temple, and **I will raise it up in three days** ... As for him, he meant the temple of his body. When he rose from the dead, his disciples remembered that he said that, so they believed in the book and in the word that Jesus spoke.*” [John 2: 19–22].

“*No one takes it (My life) from me, but I lay it down of my own accord. **I have authority to lay it down and authority to take it up again.** This command I received from my Father*” [John 10: 18], For his authority is absolute: “*I have been given **all authority** in heaven and on earth*” [Matthew 18: 28].

The divinity that is in Christ Jesus is called God, and He is God. Christ did not leave heaven when he became incarnate, but he remained God: “*No one has ascended to heaven except the one who came down from heaven*” [John 3: 13], he is omnipresent; present in every place and time: “*Where two or three are gathered in my name, there am I in the midst of them*” [Matthew 18: 20].

The sending of Christ by God the Father is an “*Inner Sending out*,” without separation. Meaning, without separating Christ from the divine essence. where it is unnecessary to separate the sender from the one sent out. Exactly as the sun sends its rays without being separated from them; Or as a person sends his thoughts to a place, he visited a long time ago; those thoughts did not leave the person. Or as the writer expresses his unseen ideas on paper; without his thoughts ever being separated from the mind.

God did not want us to know Him as a Creator only, but by Incarnation, He wanted us to know Him as a Savior also. With the Incarnation, God loved us, and freed us from the bondage of sin, and gave us, by His death and resurrection, the eternal life we lost in sin.

5. Incarnation is a necessity to know God. For it is impossible for us as human-beings, to love someone or something we do not know. So, God became incarnate so that we might know Him and love Him.

If it were not for the incarnation, man would have worshipped God out of fear of Him, and His divine greatness alone, and it would have been impossible for him to love Him.

We are physical, sensory creatures, who long for the knowledge of God and do not reach it: As a matter of fact, getting to know God, is a pure spiritual knowledge. But our senses limit us, so we cried out to the Lord, “Why do we not see you, Lord? How do we truly know you, Lord? Who will quench our hunger, our thirst, and our longing for you, Lord?”

“What are your thoughts about sinners? Do you reject them and judge them as we do? How do you feel towards the ill, the blind, the leper, the paralyzed, and the hungry? What is the fate of the dead in your presence?”

And God heard our righteous cries, and was Incarnate, and we heard Him say: *“Jesus said to them, ‘It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but the sinners.’”* [Mark 2: 17].

What an unexpected surprise. What a piece of good news for every sinner! We saw Him approach mercifully the adulteress, and gently say to her: *“Then neither do I condemn you, go in peace, and leave your life of sin”* [John 8: 11].

And we felt his strong touch healing the sick (Matthew 8: 15) and giving back the blind their eyesight (John 9: 6), and healing the leper (Matthew 8: 3) and the paralyzed man (Matthew 9: 6). So, we learned that His will is to heal us, not to hurt us with sicknesses and disease.

And our eyes were tearful towards His infinite compassion for the widow of “Nain”; Whom He brought back dignity and life to her, by bringing the life back to her only son (Luke 7: 11–17).

And for the hungry crowds as He fed them until they were satisfied (Matthew 15: 32–37). So, we realized that He truly feels our pain, and truly cares about His children.

We witnessed Him, raising the dead: *“Lazarus, come out!”* [John 11: 43], Then we became certain, that he only came to give us His life, life eternal, and that death was not from Him.

We rejoiced in God because God is you, Jesus Christ. All the qualities that man desired in God were found in you, Jesus Christ. We thank the heavens. For God is Jesus Christ.

Thus *“who was from the beginning, whom we have heard, whom we have seen with our eyes, whom we have touched with our hands. this we proclaim concerning the Word of life”* [1 John 1: 1], Now, the finite can know the infinite, love The Unfathomed, and establish a lasting relationship with

The Unlimitable. By Incarnation, God decided to reach mankind when it was impossible for humans to reach Him.

This is how we, as human beings, had the privilege to get to know God, the Absolute Truth as He is, not as we think He is. Finally, we found rest after being lost in the darkness of ignorance, loss, and misguidance.

6. The Incarnation is a natural result of God's Perfect and Unconditional Love that is not related to our actions: We sinned, and "*the wages of sin is death*" [Romans 6: 23], For sin by nature, carries death within.

Therefore, he who sins separates himself from God the source of all life. Just like a branch that separates itself from the tree, its inevitable fate is to dry up and die. This is exactly what Adam did in the Garden of Eden. By sinning he entered by choice the realm of death, and the judgement he received was not an unjust one, but an inevitable result of his sinful action.

We, like Adam, have violated the first commandment of God and chose and continue to choose, our good and evil apart from God. We still eat from the tree that "*for when we eat from it, we will certainly die*" [Genesis 2: 17], Thus, we lost eternal life.

This hostile condition we were in, tore out the heart of God "*so He emptied Himself by taking the very nature of a servant, being made in human likeness*" [Philippians 2: 7].

And he "*Demonstrated his own love for us in this, while we were still sinners, Christ died for us*" [Romans 5: 8], He gave us back through the Incarnation, and the Redemption on the cross, what we have lost: "*The gift of God is eternal life in Christ Jesus our Lord.*" [Romans 6: 23], for free. Is this not love, brethren? With the birth or incarnation of Christ, love became a human.

7. Incarnation is a natural result of God's credibility of His law (The Old Testament): By the Son's obedience to the provisions of the law until death; He declared the sanctity of the law, He acknowledged its Legitimacy and its Divine Source, and paid the price that man had to pay. This is how God's law received its legitimate rights, and man acquired Divine Sonship.

"The old has gone, the new is here! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation" [2 Corinthians 5: 17–19].

How great is your birth, O Jesus, and how wonderful is your Incarnation and redemption! Before your law came into existence; I lived a sinful life without knowing I was a sinner.

After your laws came about, I was found guilty! The law condemned me, and convicted me of my sins, and sentenced me to death, so I was imprisoned behind its bars, waiting for Your just judgment. I turned to the law in tears screaming, "Save me, free me." It answered me coldly; "it is not my concern to save you. My task is to condemn you and judge you."

Then I cried to you from the depths of my despair: "What a wretched man I am! Who will rescue me from this body that is subject to death?" (Romans 7: 24), and you heard my cry, and took my flesh, and entered my prison, and joined in my case, you who is innocent of all sin, "*Thanks be to God, who delivers me through Jesus Christ our Lord!*" [Romans 7: 25].

I asked you astounded, "Why are you behind the bars of the law, O Lord, and there is no sin in you?" You answered me, "I am here for you. To represent you before the just court of the law; and I have obtained this representation by my incarnation, so I was born under the law to liberate you

from its right judgment against you.” And I saw you on the cross on my behalf, and you stayed on it until you said: *“It is finished.”* [John 19: 30]

In other words: “I have completed all my love: I have given all my divine love to mankind, and I have saved man with love.” To this end, *“the Word became flesh”* [John 1: 14].

Christ became incarnate and took our human body to reveal to us His love for us in our weakness. He did not put on this body to take it off later, but this Incarnation marked/sealed the Holy Triune Divine Self with the humanity of Jesus Christ forever. Humanity is united with Divinity forever and ever.

Our nature, which Christ took on through the incarnation; he seated at the right hand of the Father when he ascended into heaven. Thus, the Holy Trinity was humanized, and in this lies the entire dignity of man.

“How great is the mystery of our faith. He (The incarnate God the Messiah) appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory” [1 Timothy 3: 16]

The Catholic Church, in its sacred teaching, answers the question: Why did the Son of God become a man?

“The Word became flesh for us in order to save us by reconciling us with God, who ‘loved us and sent his Son to be the expiation for our sins’: ‘the Father has sent his Son as the Saviour of the world’, and ‘he was revealed to take away sins’:

Sick, our nature demanded to be healed; fallen, to be raised up; dead, to rise again. We had lost the possession of the good; it was necessary for it to be given back to us. Closed in the darkness, it was necessary to bring us the light; captives, we awaited a

Saviour; prisoners, help; slaves, a liberator. Are these things minor or insignificant? Did they not move God to descend to human nature and visit it, since humanity was in so miserable and unhappy a state?” [Catechism of the Catholic Church, P. 457].

The Word became flesh so that thus we might know God’s love: *‘In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.’ ‘For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.’*”

[Catechism of the Catholic Church, P. 458].

“The Word became flesh to be our model of holiness: *‘Take my yoke upon you, and learn from me.’ ‘I am the way, and the truth, and the life; no one comes to the Father, but by me.’* On the mountain of the Transfiguration, the Father commands: *‘Listen to him!’* Jesus is the model for the Beatitudes and the norm of the new law: *‘Love one another as I have loved you.’* This love implies an effective offering of oneself, after his example.”

[Catechism of the Catholic Church, P. 459].

“The Word became flesh to make us *‘partakers of the divine nature’*: *‘For this is why the Word became man, and the Son of God became the Son of man: so that man, by entering into communion with the Word and thus receiving divine sonship, might become a son of God.’ ‘For the Son of God became man so that we might become God.’ ‘The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that he, made man, might make men gods.’*” [Catechism of the Catholic

Church, P. 460].

And for those who may ask, why did God not forgive Adam, since he is a God of love and mercy without the need for his son to be Incarnated and die?

We answer: had God just forgiven Adam his sin, and as we know, Adam represents all of humanity, then this act would have become a principle for God to forgive everyone who sins without penalty or punishment. It would mean putting both the good and the evil on the same scale, resulting in:

1. The persistence of the wicked in their evils as there is no deterrent punishment.
2. Thwarting the attempts of the righteous to be good and to do good, encouraging them to adopt a path of evil because they feel that God is unjust. For him, the wicked and the righteous are treated the same. This would make God a god over a sinful creation, all evil and corrupt.
3. God would not have forgiven a sin whose punishment He had already predetermined. *“If you eat from the tree of the knowledge of good and evil surely you will die”* [Genesis 2: 17], His authority and His credibility will be lost.
4. When we ask God to forgive man’s sin, for the sake of his mercy, while overlooking his justice; we lose faith in the perfection of God’s attributes. Just as God is merciful, so He is just and Holy. God, in His justice, rejects sin and punishes its perpetrators.

The faith in the three personal Divine attributes of God takes root only when practically applied, and not in the mere recognition of their existence in God’s self. There is no meaning for these three attributes if they are not put into practice.

Whoever asks God for the forgiveness of sins without punishment, insults God, his justice, sanctity, and love, He detracts God’s worth, and does not honor him. Love imposes justice and punishment.

Justice presupposes love. God is loving, because He is just. A father who does not treat all his children fairly, is not a loving father. A judge who does not punish criminals is neither just nor loving.

The Incarnation of God was not surprising to us, for humanity was waiting for it. As a matter of fact, the purpose of the whole Revelation of the Bible is Christ, the Incarnation of Christ, the death of Christ, the Resurrection of Christ, and the Salvation of Christ.

God, through His prophets, gave specific signs as to how we would recognize Christ when He entered our world. There were more than 300 prophecies or signs that were all fulfilled in Jesus of Nazareth only. Here is the prophet Isaiah 750 years before the Incarnation event stating:

*“Therefore, the Lord himself will give you a sign: The virgin will conceive and give birth to a son and will call him **Emmanuel** (God with us).”* [Isiah 7: 14].

*“For to us a child is born, to us a son is given, and the government will be on his shoulders. **And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.**”* [Isiah 9: 6].

The prophet Micah, 720 years before the Incarnation event, determined the geographical location of the birth of Christ, Bethlehem, and identified him as the Son of David, who was born in this city:

*“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, **whose origins are from of old, from ancient times**”* [Micah 5: 2].

The Prophets revealed that a son, a human Son, would be born for us. But He is different from the rest of mankind because He is God Almighty. So, it is a wonder that the world did not know, and the world will never know another like him. This Son is God, the Eternal Father, the God of Peace, Everlasting.

How did that happen? Jesus Christ, the second hypostasis,—everlastingly united with The Hypostasis of the Father, and that of the Holy Spirit—took from the Blessed Virgin Mary his human nature; He got his body from her without leaving his Divinity, without being separated from the Father or from the Holy Spirit.

This is similar to the light that comes out of the fire without leaving it, and like ideas that come out of the mind without leaving the mind. So, The Virgin Mary is the mother of Christ's humanity in which the whole fullness of the Deity dwells and lives bodily (Colossians 2: 9).

The Trinity is Eternal, without precedence, None of the three hypostases existed without or before the other in time, as we clarified before in the example of "The Candle".

We try to explain this Divine Mystery with the following formula: An unlimited divine person, united with a limited human nature = Unlimited God Incarnate. This is the Christ, the Incarnate God whom we worship.

We do not worship a deified human being, but rather we worship the incarnate God. We worship the divine person, Jesus Christ, who took on a human body/a human nature of the virgin Mary, in the fullness of time. Christ is not a man who lived as God, but God who lived as a man. He is not a deified man, but God incarnate. He is of the essence of God, and the nature of God.

In Christian theology, we don't describe Jesus Christ as "Man and God" but rather we take out the conjunction to say, Jesus is "The incarnate God". For there is not a single moment, where Christ was a mere human being; and another where he was mere Divinity. At all times He was "The incarnate God". When Jesus eats, drinks, sleeps, performs miracles, and raises the dead, he is always God incarnate.

We are talking about one **divine person**, Christ the Word. We are referring to **the hypostasis of the incarnate divine word**, whose divine nature is united with human nature, in a complete union without separation.

To clarify this important matter further, we state that: The "person" performs the actions, not his nature. The human person, for example, eats, drinks, sleeps, and dies, not the nature of the human person. His nature means his essence, that he is only a human.

Likewise, Christ, as a "Divine Person", is the one who performed all His actions during His life on earth, not His human nature. Nature does not perform any action because it is only the essence of being. So, When Jesus was eating, drinking, sleeping, performing miracles, or raising the dead; the "Divine Person" was actually performing all these actions, not his nature.

Christ is one person/one hypostasis with two natures: In Christ, there is a Divine nature. He is fully God. And In Christ, there is a Human nature. He is fully man. The incarnate Word does not have two persons or two hypostases, one divine and the other is human, certainly not.

Christ is one person/one hypostasis with two natures. He is fully "The Incarnate God". His human nature is made up of a human spirit, a human soul, and a human body. For He is fully man. The Holy Bible affirms this fact, as does

the teaching of the One, Holy, Catholic, and Apostolic Church, in the following paragraphs:

“Apollinarius of Laodicea asserted that in Christ the divine Word had replaced the soul or spirit. Against this error the Church confessed that the eternal Son also assumed a rational, human soul.” [Catechism of the Catholic Church, P. 471].

“The Monophysites affirmed that the human nature had ceased to exist as such in Christ when the divine person of God’s Son assumed it. Faced with this heresy, the fourth ecumenical council, at Chalcedon in 451, confessed:

Following the holy Fathers, we unanimously teach and confess one and the same Son, our Lord Jesus Christ: the same perfect in divinity and perfect in humanity, the same truly God and truly man, composed of rational soul and body; consubstantial with the Father as to his divinity and consubstantial with us as to his humanity; *‘like us in all things but sin’* ...” [Catechism of the Catholic Church, P. 467].

“Since the Word became flesh in assuming a true humanity, Christ’s body was finite ...” [Catechism of the Catholic Church, P. 476].

“... it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter, in man ...” [Catechism of the Catholic Church, P. 365].

“Sometimes the soul is distinguished from the spirit: St. Paul for instance prays that God may sanctify his people *‘wholly’*, with *‘spirit and soul and body’* kept sound and blameless at the Lord’s coming.

Sometimes the soul is distinguished from the spirit: St. Paul for instance prays that God may sanctify his people ‘*wholly*’, with ‘*spirit and soul and body*’ kept sound and blameless at the Lord’s coming (1 Thessalonians 5: 23) ...”. [Catechism of the Catholic Church, P. 367].

For a more complete knowledge of the nature of this true human humanity assumed by the Lord Jesus Christ, consisting of a body, soul and spirit, we refer the reader to reading paragraphs 355–367 of the Catechism of the Catholic Church, on the subject of “man”. Both natures are united together in a complete and a perfect union, in essence and in hypostasis. “*Two natures, one person,*” as Pope Leo the Great put it.

“Thus, the infinite difference between God and man, between the Creator and the creature, is preserved. The human remains human, and the divine remains divine.

The human in Jesus is not absorbed or diminished by the divine. It exists entirely as it is, and yet it is supported by the Divine Person, The Word The Logos.” [Pope Benedict XVI in his book: Jesus of Nazareth].

So, both natures are united together without abolition, or mingling, without change, or transformation, and without separation:

- **Without abolition:** In this union, each nature kept its own characteristics without preferring one nature over another: That is, the human nature of Christ did not abolish, replace or cancel his divine nature, and vice versa.
- **Without transformation or change:** that is, God did not transform into a human being when he became incarnate. The divinity did not change when united in humanity. For In this union, each nature retained its characteristics.

The Divine nature remained Divine with all its characteristics and qualities, and the human nature remained human or manlike with all its characteristics and qualities, except for sin, but in a perfect, complete and absolute union.

The closest example to this is us. Every human being has his spirit united with his body. This spirit is united with all his body and not just with a part of it. Every cell in the body is a living cell in the spirit, yet the spirit remains spirit, and the body remains flesh. In Christ, too, his divinity permeated his humanity and vice versa, with each nature preserving its own characteristics.

- **Without mixing or mingling:** That is between Divinity and humanity, and between body and soul. It is not like liquids mixing. In Christ, the Divine nature was not combined with His human nature. The material body does not mix with the non-material soul because if the body is fed, the soul will not be saturated, but if you pray with your spirit, your spirit will be satisfied, but your body will not; it remains hungry and in need of food.
- **Without change:** The physical body does not change to acquire the attributes of the soul, and the spirit does not acquire the qualities of the body. You cannot touch or see your spirit while you can touch and see your body. Also in Christ, His Divine nature has not changed into His human nature and was not affected by the influences of human nature.
- **Without a transformation between the two natures:** The body does not become a spirit. Otherwise, man becomes an angel. And the soul does not turn into a body that you can restrict within the frameworks of time and space.

The Muslim is mistaken if he believes that God in Christianity was transformed into a human, or that man became God in Christ. This is not our

belief. We did not humanize God to become a human, nor did we deify man to become God. **God did not change through incarnation.** Our belief is that God, the one divine person, took on a human nature, united with the human nature in a complete, perfect and absolute union, without mixing or mingling the divinity with the humanity. That is, the divinity remained divinity, and the humanity remained humanity.

All the fullness of the divinity dwelt in the human nature of Christ, without transforming his divinity into humanity. Also, this union, did not change the humanity of Jesus into divinity, or diminishing any of the two natures in any way.

Neither of the two natures was transformed into something else, but through the incarnation they were united together in a complete, perfect, and absolute union without separation.

- **Without separation:** That is to say that the Divinity of Christ was not separated from His human nature (Colossians 2: 9), not even for a moment, even during his death on the cross; otherwise, the doctrine of redemption would have been lost, and the salvation of humanity would not have been achieved in Christ crucified.

But if Christ is God, **how can God die?** How does Christ die despite his Divinity? Who ran the world when God died on the cross? The body of Jesus Christ is the one that died on the cross. The death of Christ meant the separation of his human soul from his human body; it does not mean the separation of his divinity from his humanity.

Truly, Jesus Christ is fully God, but he is truly fully man also. Consequently, as a man, He is endowed with a body, soul, and spirit just like any other human.

If one component was lacking in his humanity; then the doctrine of redemption would be lost, for he would no longer be considered a human.

So, when Christ said on the cross, “*Father, into your hands, I commit my spirit*” [Luke 23: 46], He entrusted his human spirit, which he had obtained by Incarnation, and not his divine one, the Divine Spirit (The Holy Spirit) was not and could not be committed.

The human spirit of Jesus was separated from his human body, and thus death occurred; but his divinity was not separated from his humanity, meaning from His body, or from his soul, or from his spirit. As a matter of fact—and as strange as it may seem—Jesus Christ entrusted His human spirit into his own hands. He committed his human spirit into his Holy Spirit.

To go deeper into this important event, we say: It is the human nature united with the divine nature that has died. Christ as one divine person, as one divine hypostasis in His two natures, is the one who died.

Christ, by His two natures, is one divine person. He is not two persons, one is human and the other is divine; but rather He is one divine person. Christ, with both his divine and his human nature, is the one who died. The Council of Constantinople in 553 AD recognized that:

“*there is but one hypostasis [or person], which is our Lord Jesus Christ, one of the Trinity.*’ Thus everything in Christ’s human nature is to be attributed to his divine person as its proper subject, not only his miracles but also his sufferings and even his death: ‘*He who was crucified in the flesh, our Lord Jesus Christ, is true God, Lord of glory, and one of the Holy Trinity.*’” [The Catechism of the Catholic Church, P. 468].

So how did Jesus die? Jesus' human soul separated from his human body, and thus death occurred. However, the divinity was not separated from the human nature by death; Meaning the divinity was not separated from the body, soul, and human soul of Christ. Rather, the divinity remained united with this humanity, as it was before death.

The divinity remained united with the spirit and the soul of Christ separately, even though after their separation from the body through death, and the divinity remained united with the body that was in the tomb separately too, even though it was separated from the human spirit and soul by death. With the following example, we will explain this non-separation of the divine nature even in death:

If you take a paper, a symbol of humanity, and you cover it in oil, which is here, a symbol of divinity, the oil that is the divine nature, leaks into every part of this paper. The paper absorbs the oil completely. If you tear the paper or divide it into two halves—and the tearing here is a symbol of death—will the oil, be removed from either half of the paper? Of course not.

This is somehow what happened when the Lord Jesus Christ died on the cross, as his human spirit departed his human body and died as each one of us dies. This is with a reminder, that the human spirit does not die, neither does the human soul, that's why we believe that the resurrection is for the body only.

So, the human spirit and soul of Christ did not die and remained united with His divinity. And, of course, the divine Holy Spirit who is in Christ; is immortal and always united with his divinity. and the evidence of this union is that with this living spirit, he managed during his death to descend to "Sheol"—The dwelling of the dead in the Old Testament—and save the souls of the righteous who were imprisoned in it.

“Put to death in the flesh, he was brought to life in the spirit. In it he also went to preach to the spirits in prison” [1 Peter 3: 19].

If the spirit of Christ was an ordinary as our human spirit, not united with his divinity after death; then Christ’s spirit would have been unable to free the righteous prisoners from hell, and it would have been impossible to free itself from the prison of hell, as was the case of the righteous ones.

To bring the concept of the incarnation and redemption closer to the minds of our Muslim brothers and sisters, we will use the comparison between the Word of God, Jesus Christ, and the Word of God, presumably found in the Quran, according to the Islamic belief.

Muslims believe that the Quran is the eternal and everlasting Word of God, with no beginning or end. The Quran was not created and cannot be destroyed, so they claim. So, they believe in the divine nature of the Quran.

But the Quran also has a material nature, because the eternal word of God, which does not die and cannot be destroyed; has become a book made of paper, ink, and glue called the Quran. If you cannot destroy the divine nature of the word of God in the Quran, you can destroy or burn the material word of God printed in the Book of the Quran. The Quran is the eternal Word of God, yet it can be burnt; and Christ is the eternal Word of God and yet He dies.

If the Muslim says: “***God cannot be Incarnate,***” we answer that the Quran is the eternal Word of God, yet it entered into history, and became written (or “incarnate”), at some point in time. Christ, who is the Eternal word of God, entered into history when He took a human body from the Virgin Mary. His Incarnation took place within time and space.

If someone burns the Quran, he burns the physical nature of God's Word. The printed word is burned in the book, and does not affect the nature of this eternal divine word. Likewise, when Christ, the divine person died, his divinity remained alive and did not die.

A legitimate question to ask is: Cannot God be incarnate if he wanted to? Is he not omnipotent? Or would we like to limit him to our limitations and create him in our image and likeness? But unfortunately, you, the Muslim, believe in a God with limited powers, because He is unable to be incarnated and at the same time remain a God. He is therefore not omnipotent, and therefore, not worthy of worship. If God wants to die for the salvation of mankind, has he no right to do so, provided he does not lose his Divine Nature?

Imagine, my Muslim brother, that you are a king wearing your royal gown and crown, and suddenly you saw your son drowning in a swamp of mud, would you not immediately throw away your royal gown, and willingly descend in that swamp to save your son whom you love? Will your royal majesty prevent you from doing this? Of course not, being a king will not stop you from rescuing your beloved child, for all that matters to you is the salvation of your son.

This is exactly what God did, and this is what we call the Mystery of the Incarnation and the Mystery of Redemption. If you, the weak, selfish, limited, and loving human king, would throw yourself in the mud to save your son; how about our Father in heaven with His absolute and unlimited love?

But since Christians believe that "Christ the Word" died on the cross with his humanity, united with his divinity in a complete union without separation—and thus the humanity of Jesus gained an unlimited value and worth—Why did the Divine nature in Jesus not suffer death in the same way just as his body did?

The answer is that Divinity is not subject to the same natural laws that the material body is subject to, for example, when the blacksmith works with a piece of iron heated by fire, we see the iron expanding and melting due to the intense heat. But is fire affected by this expanding? Or does it dissolve as iron does? Of course not. That's because fire and iron do not share, and are not subject to the same natural laws.

Or when, for example, the sun's light falls on a swamp, is its light polluted by the pollution of the swamp? Of course not, on the contrary, the light affects the water of the swamp and purifies it, but the polluted water will not affect it.

Or when **a person** is slapped and insulted, does he not, **as a person**, feel the pain of the insult? And does not the slapping have a more substantial effect on the soul and spirit of that person, more than on his body? Yes, of course.

But despite the union of the body, soul, and spirit in this man, the slapping action fell mainly on his body united with his soul and spirit. The soul cannot be slapped, and likewise the spirit cannot be slapped.

So, all the acts of beating, flogging, crucifixion, and death occurred on the divine person of Jesus Christ, united to his human nature without separation. By this, we do not mean that only the humanity of Christ—without his divinity—offered the redemption of mankind. The human nature of Christ is wholly united with his divine nature, **both united natures offered redemption.**

There is no dichotomy or separation between them, not a single moment, not a blink of an eye. It is precisely because of this union, that we believe that **God was the one who suffered and died on the cross.**

“Thus everything in Christ’s human nature is to be attributed to his divine person as its proper subject, not only his miracles but also his sufferings and even his death” [The Catechism of the Catholic Church, P. 468].

The redemption accomplished was a divine redemption, the blood shed was a Divine blood, and the redeemer was God himself in his entirety, for example, if a person dies, we say: This man died. He, as a person died. That is, he died wholly, body, soul and spirit. Even though, only his body died, not his spirit or soul.

So, when Christ died on the cross, the **Divine Person** with both divine and human natures died. Of course, this divine redemption, as inexplicable and mind-boggling as it may be, took place in a mysterious way, that the human mind cannot grasp in all its dimensions, and details, or express it in words.

The Muslim may also ask how come Jesus of Nazareth is Lord when his body died and remained in the grave for three days? Did not death separate the body of Jesus, which is a part of his Divine Being, from His Divinity, and thereby barring Him from the unity with his Divinity?

The answer is: When Jesus died, a separation took place between his body and his human soul. So, as the Divinity of Christ did not separate for a second from the Divine spirit of Christ; so too His Divine nature did not separate, even for one moment, from its humanity, that is, from the body of Jesus Christ even during death.

There is an additional sign of proof of the continuity of the union of Divinity with humanity: the body of Christ during death body did not decompose in the least. Death did not affect the body of Christ as it does our bodies. Death did not cause any change in the body of Christ until the moment of His resurrection.

On the third day, the Divinity of Christ united Christ's human soul with His body, and Christ rose victorious over death. In other words, on the third day, Christ, by the power of his divinity, restored his human spirit to his human body, and was united with to his human body.

Life returned to the body, and thus the resurrection took place. "*So, who ran the universe during the death of the Lord God on the Cross?*" The answer: Christ himself was the one who ran the world. For death does not mean non-existence. If a person dies, does he cease to exist? Of course not. He still exists. His spirit is still alive, his soul is still alive. Only his body has died. If death does not negate human existence, is it conceivable that death would negate divine existence?

Therefore, we affirm that when Christ died, the eternal divine person still filled the universe. The second person of the Trinity did not cease to exist. The eternal divine person did not die. The second person of the Trinity has not ceased to exist. Yes, the Son assumed a human nature, but as a divine person, he was not limited by this human nature, for example, when Jesus Christ was an infant in his mother's arms; he was, as a hypostasis or a divine person, still managing and running the world.

The same logic applies to the death of Christ. That's why He said: "*Destroy this temple, and I will raise it up in three days ... As for him, he meant the temple of his body. When he rose from the dead, his disciples remembered that he said that, so they believed in the book and in the word that Jesus spoke.*" [John 2: 19–22].

Can a dead person bring himself back to life? Also, When Christ died on the cross, he did not disappear from the universe. He was still alive. Therefore, he was able to descend into hell and save the souls of the righteous, from Adam to the right thief, and bring them all into the Kingdom of Heaven.

While he was still hanging on the cross, he destroyed the gates of Hades and granted eternal life to all who received the “good news” in the resting place of the dead/Sheol. Are these the actions of a dead person?

The Son, in his union with the Father and the Holy Spirit, the one God, was the one who ran the universe. The mystery of Christ’s death, his descent into hell, his resurrection from the dead, and his ascension to heaven, are all events that really occurred in history, but they all have an eschatological dimension, that is, outside of time.

Therefore, man cannot fully understand these events in their entirety and in all their dimensions, because they belong to the world of eternity as well. It is certain that we cannot understand “The Incarnate Divine Person”. unless we first believe that Christ the Lord has two natures: A Divine Nature and a Human Nature.

Christ is God in the flesh; that’s why we worship him: “*Great is the secret of Godliness (The incarnation of God). ... God appeared in the flesh, was proclaimed righteous in the spirit and was exalted in glory.*” [1 Timothy 3: 16].

The identity of Jesus Christ is not understood if we separate his humanity from his divinity.

“The Son is the image of the invisible God. For in him all things were created: things in heaven and on earth, visible and invisible ... all things have been created through him and for him. He is before all things, and in him all things hold together ... all his fullness dwell in him. And through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross” [Colossians 1: 15–20].

The Bible, both the Old and the New Testaments, confirms the fact that Christ has two natures, human and divine:

The Prophet said: “*Behold, the virgin will conceive and give birth to a son (Humanity). We call his name Emmanuel [God is with us] (Divinity).*” [Isaiah 7: 14].

Inspired by the Holy Spirit, the prophet Isaiah, a Jew, wrote about Christ. He wrote about a son, a person, but this person is God with us: “*A son is born to us, and a son is given, and the leadership is on his shoulder (Humanity). And His name is called Wonderful Counselor, Mighty God, Eternal Father and Prince of Peace (Divinity).*” [Isaiah 9: 6].

A son was to be born to us, but this son was not like any other. He is the Almighty God, the father of eternity; He contains time, and time does not contain Him because he is the Creator of time.

The names that the prophet Isaiah gave to this coming incarnate Son; are all divine names that are not given to humans:

- “***Wonderful***,”: God alone is “*wonderous*”. This is one of His names (Judges 13: 18). Christ is “*wonderous*” indeed, as how is he born, when he is the Almighty God? He is amazing because he is the holy God incarnate, the one who is sinless (Hebrews 4: 15).
- “***Counselor***”: God alone is the Counselor who has no counselor (Romans 11: 34).
- “***Mighty God***,”: God alone is the Almighty God (Genesis 1: 17).
- “***Eternal Father***”: Only God is the Eternal Father (Malachi 2: 10).

So, Christ is God according to the testimony of God the Father Himself, and there is no testimony that is superior to the testimony of God. The Quran itself testifies to this fact:

“Say: What thing is the weightiest (greatest) in testimony? Say, God is my witness and your witness.” [Surah The Cattle, 6, Al-An’am, Verse 19] [Surah Yunus, 10, Verse 29] [Surah The Thunder, 13, Ar-Raad, Verse 43].

“And you, Bethlehem Ephratha, from you will come He who will lead my people (Humanity). and his origin is from the days of old (Divinity)!” [Micah 5: 2].

Here is the Prophet Micah talking about a king who will be born in Bethlehem, namely, Jesus Christ. This Christ is from ancient times, from eternity. Who is from eternity but God?

And here is the New Testament confirming the Divine Revelation in the Old Testament, so we read in the Gospel of John: *“In the beginning was the Word, and the Word was with God, and the Word was God (Divinity).”* [John 1: 1], John the Evangelist explicitly declared the eternity of the Word and the Divine nature of the Word.

“And the Word became flesh and made his dwelling among us” [John 1: 14], This eternal Word, with the Divine essence, became a man and assumed a body. *“We saw His glory.”* He was a reality and not imagination. He ate, drank, and slept like humans. He was a perfect person, but at the same time, he was God himself appearing in human form and nature.

“Regarding his Son, who as to his earthly life (Humanity) was a descendant of David, and who through the Spirit of holiness was

appointed the Son of God (Divinity) in power by his resurrection from the dead: Jesus Christ our Lord.” [Romans 1: 3–4].

Here is the Apostle Paul, who declared by Divine revelation that Christ was a descendant of David as regards to the flesh, that is, as regards to his human nature. And He is the Son of God from the point of view of the Spirit, so the Spirit of Christ is the Spirit of the Holy, the Spirit of God.

Jesus Christ was a distinguished and unique being, because He alone was a God-made man. God appeared in the flesh. So, we do not deify a human being, but we believe in what the Divine revelation affirmed that God Himself “*emptied himself taking the form of a human being,*” [1 Philippians 2: 7].

This is what we call “The Divine Dispensation” He who does not believe in this “Divine Dispensation” does not believe in God’s love for mankind. God, who created this entire universe with his love, is no wonder if he incarnated to save man with his love.

Through this same faith, we also understand the Human and Divine expressions of Christ in the Gospel, like saying by his **Human Nature**:

1. “*Why do you call me good? Jesus answered. No one is good except God alone.*” [Luke 18: 19], This was the answer of Christ to the rich young man, which because of it some might think that Jesus openly is denying his divinity, but the opposite is true.

By this inquiring Jesus is affirming His Godhead. For He is asking the young man to well understand the implications of his statement. Christ is asking the man: “No one is good but God alone. God is good. Do you believe that I am God, and so you obey me in all that I ask of you? Do you understand the title you just bestowed on me? Or is your speech a courtesy only?”

It was a custom of the Jews to bestow divine titles on their teachers out of respect for them but without really meaning them. So, Christ wanted to clarify the truth of this young man's feelings, Note, Jesus Christ did not say, "Do not call me good, only God is good".

He asked, "***Why do you call me good?***" The Lord wanted to reveal the truthfulness of this rich young man's faith. Note that our lord called himself "The Good Shepherd" (John 10: 11). A characteristic attributed only to God.

2. ***Another question:*** "*The Son can do nothing by himself; he can do only what he sees his Father doing, because **whatever the Father does, the Son also does***" [John 5: 19], Christ is one with the Father in essence. That is, they have the same divine essence.

Therefore, ontologically, it is impossible for any Hypostasis to do anything alone, and in isolation from the other two hypostases. Every action in the Trinity, is performed by the Trinity with its three hypostases. Whatever the Father wills, the Son wills, and **whatever the Father does, the Son does.**

Can any human being dare to say: "Everything that God does, I also do exactly the same"? of course not. Because he is a limited person.

As for Christ, since He is God, He attributes God's actions to himself. The Verse is clear, declaring the divine power of the Son, denying any weakness in Him: "*Whatever the Father does, the Son also does*" [John 5: 19], The Son is omnipotent just like the Father.

Meaning that the Son is all-powerful. It is impossible for the Son to do something against the will of the Father, or to ask for something contrary to the will of the Father, for they are one self. The Father, the Son, and the Holy Spirit, have the same say, deeds, will, and intentions.

In addition to that we note, that Christ said this Verse to teach us obedience to God the Father, for Jesus is our teacher and our mentor, and we are the disciples.

3. *“As for that day and that hour, no one knows them, neither the angels of the heavens, nor the Son, but the Father alone.”* [Mark 13: 32], Some may ask: How can Jesus be God if He has limited knowledge? Here he is frankly declaring that he has no knowledge of the hour of judgment, i.e. the hour of his return.

Firstly, we say that, for Jesus not to know, or not to declare to us the hour of His second coming. does not negate His divinity nor diminishes it. For the incarnation has not changed the divine nature of Christ. By incarnation, Christ *“emptied himself by taking on the form of a servant”* [Philippians 2: 7].

And He as a human, was *“growing in wisdom, stature, and grace”* [Luke 2: 52], But at the same time, we have to say that In fact, Jesus Christ knew all along, the exact date of his second coming. How can he not, when he is the master of the hour and the judge of mankind?

“The Father judges no one. Instead, he has given the Son absolute authority to judge” [John 5: 22].

“Jesus said to them, ‘Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel’”. [Matthew 19: 28].

“Are you the Messiah, the Son of the Blessed One? I am, said Jesus. And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven. The high priest tore his clothes.” [Mark 14: 61–64].

“From thence he shall come again, with glory, to judge the quick and the dead.” [The Nicene Creed].

In addition, Christ spoke in details in the Gospel (Matthew 24), about the signs of the Hour, and what will happen before it? Then he said: *“Then the end will come.”*, how is it possible that He is ignorant of the Hour when He knows all its details, and the moment of its occurrence? Can someone list all the things placed on a table, but not be aware of the table itself?

The Father does everything through the Son (John 1: 3), and one of those things is the hour, how can the Son be ignorant of what is determined by Him?

Also, *“the Son knows the Father”* [Matthew 11: 27], how can he who knows the greater knowledge, the Father, be ignorant of the lower knowledge, the hour of his coming? It is truly that *“In Him (Christ) are hidden all the treasures of wisdom and knowledge”* [Colossians 2: 3]

“All things are naked and exposed to the eyes of him to whom we must render an account” [Hebrews 4: 13], One of these open things is knowing the hour.

“By its union to the divine wisdom in the person of the Word incarnate, Christ enjoyed in his human knowledge the fullness of understanding of the eternal plans he had come to reveal. What he admitted to not knowing (Mark 13: 32) in this area, he elsewhere declared himself not sent to reveal (Acts 1: 7).” [The Catechism of the Catholic Church, P. 474].

It was not part of Christ’s message on earth, to inform people of the date of the hour of judgement day, so as not to cause panic in their hearts and confusion in their lifestyles. And because knowing it negatively affects our spiritual vigil (Mark 13: 33–37).

That is why, Christ assured his disciples that knowing the hour is not useful to them (Acts 1: 7). His message was the salvation of mankind, and this salvation was accomplished to the fullest.

4. **Another difficulty:** “*Father, if you wish, let this cup pass from me, but let your will be done, not mine*” [Luke 22: 42] [Matthew 26: 39].

What a wonderful prayer in which “Christ transforms the natural will of man from objection to cooperation, since the opposition of human nature to God is found in its entirety in Jesus Himself. The obstinacy of all of us and all the resistance of God is here, and Jesus in his strife draws the resisting nature towards the Most High, towards its true self, and thus restores man to his greatness”.

In this regard, the Dominican Brother Christophe Schönborn says: “The passage from the conflict between the two wills to the communion between them is achieved through the cross of obedience. And this crossing took place in Gethsemane through the agony of Jesus.

Thus, the prayer: not my will, but yours, is really the prayer of the Son to the Father, and in it the natural human will was drawn in its entirety into the ‘I,’ of the Son, whose essence was expressed by saying: ‘*Not I, but You*’ in the total surrender of the ‘I,’ to the ‘*Thou*’, to God the Father. This ‘I,’ has accepted in itself the objection of humanity, and transformed it, so that we are now all present in obedience to the Son, who brings us all together into the state of filiation” [Pope Benedict XVI in his book: *Jesus of Nazareth*].

So, it is normal for Jesus to “feel anguish and distress” during his agony in the Garden of Olives, saying His disciples: “*My soul is sorrowful to death.*” [Mark 14: 33–34], offering “*prayers and supplication with loud cries and tears to the one who was able to save him from death*” [Hebrews 5: 7], so much that “*an angel from heaven appeared to Him to strengthen Him*” [Luke 22: 43].

Christ, by virtue of his human nature, resembled man in everything except sin. As humans, we feel deeply disturbed and terrified, stunned and bewildered before death. Likewise, Jesus felt the same turmoil before death. Death is humiliation. Rather it is a painful and humiliating fact, which man rejects, yet man dies, submitting to it!

“Death is transformed by Christ. Jesus, the Son of God, also himself suffered the death that is part of the human condition. Yet, despite his anguish as he faced death, he accepted it in an act of complete and free submission to his Father’s will. The obedience of Jesus has transformed the curse of death into a blessing.”

[Catechism of the Catholic Church, P. 1009].

Fear is neither a sin nor a weakness. Rather, it becomes so if it leads to cowardice. Courage is not the absence of fear, but doing right despite it. Fear is a natural human feeling, just like sadness, which is neither a sin nor a weakness. Rather, it becomes so if it leads to despair.

Christ experienced “the horror of death,” but this fear did not prevent Him from fully carrying out his mission of salvation. And Jesus was sad at Getsemany, but he was not desperate:

Jesus prays: “*My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will ...*” [Matthew 26: 39]. Thus, he expresses the horror that death represented for his human nature, by accepting in his human will that the Father’s will be done, he accepts his death as redemptive, for “*He himself bore our sins’ in his body on the cross.*” [1 Peter 2: 24].

Christ, through the mystery of redemption, bore all the consequences of our sins, and the first consequence of sin is death! So, he died. The second consequence of sin is fear and dread of death. So, Christ representing our humanity, he experienced this feeling, but in a different and a deeper way.

For Jesus' awe of death, is not **an awe of the unknown** as is the case with humans, that is, it is not an awe of death itself, but rather **an awe of the known**—as we will explain shortly—for Christ is fully aware of what he will face on the cross, so he expressed his awe before it.

As a matter of fact, fear was the first feeling that Adam felt as soon as he disobeyed God. So, he and his wife hid behind one of the trees in paradise, fleeing from the face of the Father.

And the third consequence of sin is grief, due to the miserable state in which humankind has fallen, after the rebellion against the Father. Christ felt this grief, so he sighed, saying: "*My soul is sorrowful to death.*" [Matthew 26: 38].

Christ experienced in his humanity, these three human conditions, because he is fully human. He felt what we feel, for in His humanity; He represents Mankind. crying out on our behalf and in our name, "*My God, my God, why have you forsaken me?*" [Matthew 27: 46]. He is asking now on our behalf, for the cup of being separated from God by sin; to be away from us. For being separated from God by sin, is dreadful, and terrifying indeed.

Yes. Jesus felt the turmoil that a human being feels at the approach of death, and he felt the same turmoil before the tomb of Lazarus (John 11: 33), and when he announced the betrayal of Judas Iscariot (John 13: 21).

"All the power of destruction and wickedness, and opposition to God; now overwhelms, this power which he must assume and accept in himself, and because he is the Son, he can see very clearly the filthy tide of evil, all the lies, the pride, all the deceit and ferocity of evil disguised as life, and constantly working to destroy the human-being, distort and destroy life. The Son, feels inwardly the terror, the disgust, the deceit he must drink of this '*cup*' which is reserved for him, and in which all the power of sin and death

he has to accept in himself, in order to be stripped of its power and be vanquished.

The sorrow of Jesus is something far more profound than the ordinary sorrow of every person facing death: it is the same confrontation between light and darkness, between life and death, it is the true tragedy of decision that characterizes human history. In this sense, we can apply what happened on the Mount of Olives to ourselves personally, so one of us says: My sin too was poured into that cup of terror. And we hear the words that ‘Pascal’ (A French philosopher) heard from the agonizing Jesus on the Mount of Olives: *‘Those drops of blood I have poured out for you.’*” [Pope Benedict XVI in his book: Jesus of Nazareth].

And despite all the important facts mentioned above, we find ourselves obligated to announce another important fact concerning the divinity of Jesus Christ. the one person of Jesus Christ in two natures:

He who has life in Himself, and he who has the authority and power to give up and retrieve his life, and can raise the dead with just a word, does not fear death at all:

“For just as the Father has life in himself, so also He gave to his Son the possession of life in Himself.” [John 5: 26].

“I give myself to my satisfaction, and no one takes it from me, I have the power to lay it down, and I have the power to obtain it again.” [John 10: 17–18].

“Lazarus, to you I say arise. Come out.” [John 11: 43].

“Young man I tell you arise.” [Luke 7: 14].

“He took the girl by the hand and called to her; ‘child arise,’ her breath returned and she immediately arose.” [Matthew 9: 25].

The divine will of the Son is the same as the will of the Father for they are one: *“I and the Father are one.”* [John 10: 30]. And the human will of the Son was always subject to the will of the Father.

Therefore, it is impossible for the Son to do something against the will of the Father, or to ask for something contrary to the will of the Father; in this context he said: *“The son cannot do anything on his own.”* [John 5: 19].

If the Son asks the Father to take the Cup of the Cross away from him—as some wrongly believe—does he not ask at the same time that mankind should not be saved, thus asking for something contrary to the Father’s will?

Therefore, the Lord Jesus Christ did not mean by removing the cup to abolish the salvation of mankind or to ward off death from him. Dying for mankind was his first demand, and he only came to fulfill this message. He was born to die for the salvation of the world. He cannot contradict himself with the excuse that he has a human nature:

“But I have a baptism to undergo, and what constraint I am under until it is completed!” [Luke 12: 50].

In fact, Christ rejoiced in the cross, because he has already foreseen the results of the cross. Namely, the salvation of his children, seeing them around him in the heavenly kingdom, rejoicing in eternal life:

*“Jesus, whom for the sake of the **joy** that lay before him, he endured the cross, despising its shame”* [Hebrews 12: 2].

Furthermore, by fearing death, what kind of a spiritual message Jesus is offering his followers? To fear death as well, while his Gospel and his salvation are about abolishing death, and granting us eternal life? So, what is the meaning of this Verse? The Lord Jesus is imploring his Father to help him bear the intense grief of the Father over each of his children who perished by sin.

Jesus also asks the Father to help him bear the pains, the evils, the effects and the consequences of sin of all mankind from the beginning of creation until his second coming. Not only will he feel their torments; he will also bear the consequences of sin by his death on the cross.

He is also beseeching the Father to sustain him in enduring his holy wrath on sin that destroys humanity which is created in his own image.

He also asks Him, in particular, to help Him endure the “*cup*” of the Holy Father’s wrath over the sin that eternally destroys the human soul created in His image and likeness.

The word “*cup*” in both the Old and New Testaments means “the cup of God’s wrath”:

“A third angel followed them and said in a loud voice: ‘If anyone worships the beast and its image and receives its mark on their forehead or on their hand, they too will drink the wine of God’s fury, which has been poured full strength into the cup of his wrath. They will be tormented with burning sulfur in the presence of the holy angels and of the Lamb. And the smoke of their torment will rise for ever and ever. There will be no rest day or night for those who worship the beast and its image, or for anyone who receives the mark of its name.’” [Revelation 14: 9–11].

“This is what the Lord, the God of Israel, said to me: ‘Take from my hand this cup filled with the wine of my wrath and make all the nations to whom I send you drink it. When they drink it, they will stagger and go mad because of the sword I will send among them.’ So I took the cup from the Lord’s hand and made all the nations to whom he sent me drink it ... Then tell them, ‘This is what the Lord Almighty, the God of Israel, says: Drink, get

drunk and vomit, and fall to rise no more because of the sword I will send among you.’ But if they refuse to take the cup from your hand and drink, tell them, ‘This is what the Lord Almighty says: You must drink it!’” [Jeremiah 25: 15–17, 27–28].

“In the hand of the Lord is a cup full of foaming wine mixed with spices; he pours it out, and all the wicked of the earth drink it down to its very dregs.” [Psalm 75: 8].

“Awake, awake! Rise up, Jerusalem, you who have drunk from the hand of the Lord the cup of his wrath, you who have drained to its dregs the goblet that makes people stagger. This is what your Sovereign Lord says, your God, who defends his people: ‘See, I have taken out of your hand the cup that made you stagger; from that cup, the goblet of my wrath, you will never drink again’” [Isaiah 51: 17, 22].

So, the “*cup*” that Christ wants to quickly pass away is “the cup of God’s wrath,” which is poured out on the wicked and sinners as a result of their sins—the sins with which they have willfully destroyed themselves, others, and the world. They will drink this cup “*for ever and ever*” in hell.

On the cross, Christ will experience, with the fullness of His being, “the cup of hell,” meaning the cup of the Father’s anger on sin that the sinners are drinking from eternally. This Father, whom Jesus loves from all eternity—this Father whom Jesus obeys from all eternity—this Father whom Jesus has never angered from all eternity—Jesus on the cross will feel His Father’s wrath. This is what Jesus dreads most, and what affected Him more than anything else.

That is why He asked the Father to quickly pass away the “cup of His (God’s) wrath” from Him. This “cup of God’s wrath” on sin—Jesus will

drink it on our behalf and in our place, because had He not, we would have drunk this cup forever: “*And the smoke of their torment will rise for ever and ever*” [Revelation 14: 11].

Out of mercy and love for us, Jesus saved us from sin and its effects, which are spiritual death that causes God’s wrath. Thus this biblical verse was fulfilled:

“*See, I have taken out of your hand the cup that made you stagger; from that cup, the goblet of my wrath, you will never drink again.*” [Isaiah 51: 17, 22].

So, on the cross, Christ will feel the Father weeping for His children who voluntarily perished in hell away from Him. The Father weeps for his children who voluntarily choose to perished in hell away from him.

The Lord Jesus will experience all of these Divine/Human griefs and torments that he alone can bear with the help of his Father. For all this, Jesus asks that this “*hour*” pass quickly.

Simultaneously, by this request, the lord Jesus is teaching us to trust in God constantly, particularly amid our ordeals and trials. In the darkest circumstances of our lives, we should emulate Jesus and continue to call God, “*Father*”. After all, our life is in the hands of our *Abba*, The Father, The Almighty, May His will be done in us, not ours.

5. “*My God, my God, why have you forsaken me?*” [Matthew 27: 46], is he not God? How can God shout or scream: “*My God,*”?

This cry on the cross carries within it the most sublime spiritual values. But its mystery is revealed only to those who are poor in the spirit, who are malleable and always willing to heed the promptings of the spirit and the teaching of the apostolic church.

To the contrary, the literalists, “the one-Verse fragmented Bible interpreters” who study Biblical passages in isolation from its whole context; misunderstands this cry to be a cry of hopelessness, dereliction and rejection.

They erroneously believe that when Jesus cried out “My God My God why have you forsaken me?”; he was in despair in his final moment. They erroneously reason that God the Father is holy. He refutes sin. So how could he accept his son while he is ransoming all the sins of humanity on the cross?

On the other hand, he who reads, interprets and understands the scriptures properly, in its entirety; especially the psalm 22 in context; he would note the following:

- A. Psalm 22 which begins with the cry “*My God My God why have you forsaken me?*” is a prayer.
- B. The author of this psalm is King David who wrote it in a state of severe anguish, for he felt that God had forsaken him, abandoned him, and rejected him.
- C. This psalm begins with a cry of desolation, but it ends with a certain, joyful, and comforting hope that all nations will come to the knowledge of the lord and will worship him.
- D. In his psalm, David proclaims prophecies that cannot be applied to him:

“I am ... scorned by everyone, despised by people. All who see me mock me, they curl their lips and jeer; they shake their heads at me ... my throat is as dry as dust; my tongue sticks to the roof of my mouth. You have left me for dead in the dust. They pierced my hands and feet. All my bones can be seen ... they divide my garment among themselves. they cast lots for my clothing.” [Psalm 22: 6–18].

All these prophecies have been fulfilled by the crucifixion of Christ. They are not related to David in any manner. Through this prayer, Jesus was drawing the attention of the Jews and the world to the fact that the prophecies in this psalm were fulfilled by him alone, therefore he alone is the awaited Messiah. So, on the cross Jesus was not only praying this psalm. But also fulfilling it, this fact is so powerful and meaningful spiritually.

- E. Psalm 22 clearly refutes the incorrect interpretation which considers that God the Father abandoned his son on the cross and hid his face from him.

As a matter of fact, Verse 25 of this psalm; ascertains that the Father had answered his son's prayer by raising him from the dead, and by prophesying that all the nations of the earth will realize, and recognize Jesus as the Messiah the savior; and spread his message of salvation to all mankind:

“For God has not spurned or disdained the misery of this poor wretch, He did not turn away from me, but heard me when I cried out.” [Psalm 22: 24].

“All the ends of the earth will remember and turn to the LORD, and all the families of the nations will bow down before him, for dominion belongs to the LORD and he rules over the nations. All the rich of the earth will feast and worship; all who go down to the dust will kneel before him—those who cannot keep themselves alive.” [Psalm 22: 27–30].

Who needs better proof than the divine revelation, to rest in the truth? Behold. At the foot of the cross, the Father's response to his son's prayer begins to take place:

The second our Lord Jesus “*gave up his spirit ... the veil of the sanctuary was torn in two from top to bottom ... tombs were opened and the bodies of many saints who had fallen asleep were raised and coming forth from their tombs after his resurrection ... The centurion and the men with him ... when they saw the earthquake and all that was happening, they said, truly, this was the Son of God.*” [Matthew 27: 50–54].

Right by the cross; the Gentiles, the pagan nations, acknowledge Jesus as Lord and God; fulfilling the prophesy stated in Verse 28 of the “*Responsorial Psalm*” as the church rightly named it. This same apostolic church, in its holy teaching paragraph 2606, revealed the mysterious meaning of Jesus’ cry on the cross:

“All the troubles, for all time, of humanity enslaved by sin and death, all the petitions and intercessions of salvation history are summed up in this cry of the incarnate Word. Here the Father accepts them and, beyond all hope, answers them by raising his Son. Thus is fulfilled and brought to completion the drama of prayer in the economy of creation and salvation. The Psalter gives us the key to prayer in Christ. In the ‘*today*’ of the Resurrection the Father says: ‘*You are my Son, today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.*’

The Letter to the Hebrews expresses in dramatic terms how the prayer of Jesus accomplished the victory of salvation: ‘*In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly*

fear. Although he was a Son, he learned obedience through what he suffered, and being made perfect, he became the source of eternal salvation to all who obey him.”. [Catechism of the Catholic Church, P. 2606].

Each and every sin committed by every human-being in any place and at any time, any pain that touched any being because of sin; from Adam until the end of time, every divine sorrow that tore up and will tear up the Father’s heart from the dawn of creation until the second coming will be felt by the Son on the cross. Not only that, but the Lord will redeem each and every sin ever committed in this world, by his blood. He will bear in his entirety, body, soul, and spirit the consequences of sin which is death. No wonder, in order “*to strengthen him, an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like clotted drops of blood falling on the ground.*” [Luke 22: 43–44].

When Jesus cried out “*My God My God why have you forsaken me?*” he summarized in this cry all the pains and sorrows of humanity caused by sin. This cry became the cry of every being in his misery, wretchedness and his feeling of being abandoned neglected and even forgotten by God himself; because of his sins.

Scholars teach us that Jesus quoted the beginning of Psalm 22 on the Cross to instruct us that this Psalm was fulfilled in him. So, in reality, He was just praying. But this does not mean that Christ’s Divinity has abandoned His Humanity. Nor that the Father had left the Son or separated from Him. It is impossible for the Father to leave the Son at the Hour of the Cross or to hide His face from His Son:

- **Firstly**, because this indicates a deficiency in the love of God the Father towards His Son. We humans never leave our children in their time of need. Or turn our back to them. But rather, as fathers, we do our utmost to help them ... How much more would the heavenly Father—who is absolute love—do for Christ, His only-begotten Son, while hanging on the cross?
- **Secondly**, such a behavior harms the complete unity of the Trinity, in which there is neither division nor partition. We cannot erase one side of a coin and keep the other side of it, and still call it money. The scent of a rose does not leave the rose itself.

So, this phrase does not mean that the Divinity of Christ has left his humanity, nor that the Father has left the Son or got separated from Him because Christ said: “*Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves.*” [John 14: 11], But this phrase means that **the Father let the Son feel and bear the Holy Divine wrath on sin temporarily**, as a planned instrument for the salvation of mankind. That is regarding the soul.

With regards to the body, He let him feel the physical torment. It was possible that the Son not feel the pain of the cross through the power of His Divinity. But if this had happened, the crucifixion would have been a sham or a comedy. And therefore, the price of sin would not have been paid with pain, and redemption and would not have been accomplished.

The Divinity did not interfere with the humanity to ease the sufferings of Christ. Christ wanted to bear these sufferings, to be like us in everything. Christ was not supposed to suffer and die. Pain and death are the results of

sin. And He is without sin, but he willingly endured pain and death, to become one of us, and to complete the work of salvation.

All this happened in agreement with the Son who had a burning desire for crucifixion and for the salvation of mankind: “*But I have a baptism to undergo, and what constraint I am under until it is completed!*” [Luke 12: 50].

He also said, “*Yet not as I will, but as you will*” [Matthew 26: 39]. “*I,*” and “*you*” do not imply two different beings, but Divine and Human natures. The latter, as we see in Jesus’ agony at Gethsemane, is always submissive to the divine will. So, this “*forsaking*” was planned, in accord and love between the Father and the Son in the Divine nature. It was not a “**Hypostatical abandonment**” (on the level of Hypostasis, nature, essence, or self) but rather a planned one.

Suppose a child was taken by his father to undergo surgery. His father took him by the hand, and the doctor started the operation. The child screamed with pain, “Why did you leave me, Dad?”, In fact, the father did not leave him; he held him tightly but left him to the pain and left him in love, aware of the healing that surgery would soon bring. The phrase “left me” indicates that the pain of the crucifixion was real, and the pain of Divine anger on sins was real penitence.

The phrase “*why have you forsaken me*” was not a form of protest or complaint, but merely a recording of the Son’s pain and proof of the pain’s authenticity. It was also a declaration that redemption through the “torment of the Cross” was accomplished.

And the teaching of the Catholic Church, paragraph 603, makes it clear that this cry of Christ was, in fact, our cry through Christ. Christ, as our Redeemer and representative before God the Father through his incarnation cried out on our behalf: “*Abba, why have you forsaken me?*”

We feel that God “The Father” abandons us when we commit sins, and eventually the Father, leaves us out of his respect for our free will. Christ on the cross felt this abandonment and suffered from it, Catechism of the Catholic church paragraph 603:

“Jesus did not experience reprobation as if he himself had sinned. But in the redeeming love that always united him to the Father, he assumed us in the state of our waywardness of sin, to the point that he could say in our name from the cross: *‘My God, my God, why have you forsaken me?’*” [Catechism of the Catholic Church, P. 603].

So, the agonizing cry that Jesus shouted at the cross was the cry of the sinful humanity that turned away from God and left him to go through the terrible experience of the spiritual death or in other words, the separation from God, the source of all life. Christ on the cross, being the representative of humanity, felt the pain, the pain of the Father, and His anger at sin, so He let him cry out on our behalf: *“My God, my God, why have you forsaken me?”* · [Matthew 27: 46].

6. Another difficulty: *“The Father is greater than me”* [John 14: 28], The Father is not greater than the Son, for they are one in essence, nature, and divinity, and there is no division in them. In this particular chapter, John 14, Jesus declares in advance and clearly His divinity, so we may not misunderstand Verse 28:

“He who has seen me has seen the Father” [John 14: 9].
“Believe me, I am in the Father and the Father is in me.” [John 14: 11].

The Father and the Son are one self, one nature, and one essence: *“Verily, I tell you ... I will do whatever you ask in my name ... If you ask me for anything in my name, I will do it.”* [John 14: 13–14]. Who answers people’s prayers in every place and time? Isn’t God alone? Immediately after Verse

28, Christ reveals that He possesses absolute knowledge, just like the Father, to confirm His divinity:

“I have already told you about the matter before it happens, so that when it happens you may believe that I am He.” [John 14: 29].

“I and the Father are one” [John 10: 30].

“He who has seen me has seen the Father” [John 9: 14].

“I am in the Father and The Father is in me” [John 11: 14].

“Everything that the Father has is mine” [John 16: 15].

“In him dwells the whole fullness of deity bodily” [Colossians 2: 9].

“He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

But about the Son he says, “Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom. You have loved righteousness and hated wickedness; He also says, “In the beginning, LORD, you laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but you remain; they will all wear out like a garment. You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end.” To which of the angels did God ever say, “Sit at my right hand until I make your enemies a footstool for your feet?” [Hebrews 1: 3–14].

The Divinity of Christ is so clear in these biblical passages. So, what is the meaning of the Verse *“The Father is greater than me?”* Christ said that

the Father is greater than he is because he was Incarnate. So, by the virtue of “Specialization” that Jesus uttered these words. The Incarnation led Christ to “*empty himself, and take a nature of a slave*” [Philippians 7: 2].

As a human, He was subjected to hunger, thirst, exhaustion, and sleep deprivation. Jesus wept and grew in wisdom, stature and grace. His body suffered the beating, slapping, flogging, crucifixion, death, and resurrection. But God the Father, being a spirit, did not experience the suffering. “*God is Spirit.*” [John 4: 24], The spirit cannot be crucified, or die, or rise from the dead.

Christ, as a result of the Incarnation, is in a non-glorified state/form; He is not in the glorified grandeur of the Father, so the meaning of the Verse is: The state or the condition of my Father in his glory is greater than my state in my humanity.

Moreover, the Father is greater than the Son in terms of fatherhood and its dignity. The son, in his sonship, is in the condition of one who obeys. And the Father, in his fatherhood, must have his will and demands respected. In his sonship, Christ obeyed the Father until he was crucified, completely fulfilling His will.

A son honors his father if he says: My father is greater than me, or my father is more important than me. The father is greater than his son in position and status only.

This declaration does not detract from the humanity of the son or his dignity, as the son still has the nature and essence of his father. He is a human being, like his father, equal in substance and nature. A son may have the same shape, color, gender, and even his father’s blood type, but he says that his father is greater than him in honor of the paternal role.

To understand this Verse, we must place it in the context of the entire text. In this evangelistic passage, the Lord addresses his disciples, saying:

“You are now grieving, because I will part with you and be crucified and die, but in this way, I will redeem you and redeem the whole world and save you all from the authority of sin and death”.

On the other hand, by my resurrection, I will restore to myself the divine glory that I voluntarily abandoned, and gave up for you. That glory which I had “before the foundation of the world” for I am eternal and everlasting. So, if you truly love me, then rejoice that I am going to my Father. As for my Father, this glory never left him, and in this sense “*the Father is greater than me*” [John 5: 17], And in this same glory, Christ will come again to judge the world on the day of judgment.

7. “*I am ascending to my Father and your Father, to my God and your God.*” [John 20: 17], Jesus did not say, “I am ascending to our Father and our God.” Jesus is distinguishing between Himself and us. **He said, “To my Father,” Christ is the Son of the Father**—spiritually, of course—**by nature and divinity and substance**. Therefore, he is called “*the only Son*” in the Bible (John 1: 18), (John 3: 16–18), and (1 John 1: 4) He has a unique existential relation with God, that of the Incarnation of His Word.

He said, “*Your Father*,” because we have become children of God through his death and resurrection, also through his love for us, and by believing in him. We are children of God by adoption (Letters to the Romans and to the Galatians).

*“Yet to all who did receive him, to those who believed in his name, he gave the right to become **children of God.**”* [John 1: 12].

“See what great love the Father has lavished on 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. Dear friends, now we are children of God.” [1 John 3: 1–2].

So, Christ said that God is “his Father” in a special sense; and “our father” in a different sense. With regards to “*My God and your God.*”: He is your “*God,*” because He created you from nothing.

For my part, he is “My God” in my human nature. Christ, as our Redeemer and representative before God the Father through the incarnation; “The Father” became his God. So, Christ in our name, by the virtue of being our representative by his human nature, uttered the word “*My God.*” He speaks as one person in two natures.

Moreover, Christ, gave up his heavenly glory and took the image of the servant in the likeness of man, as explained in (Philippians 2: 7–8). With this human difference, God the Son called God the Father “*my God.*” Then he said, “*and your God,*” because Christ is speaking here as the representative of mankind, so he is called “*Son of Man*” He said, “*and your God,*” to distinguish between the two relationships.

The proof that he was speaking in human terms is his saying to Mary Magdalene: “*Go instead to my brothers*” [John 20: 17], For they are brothers in humanity, not in divinity. Christ likened us as humans in everything except sin. This was to make atonement of their sins (Hebrews 2: 17).

And the Apostle Paul called him a “*human being*” when he spoke of the mediation between God and men (1 Timothy 2: 5). The same expression was used in the first letter to the Corinthians 15: 47. All of this to affirm the Humanity of Jesus Christ united by his Divinity.

Just as the Human Nature of Christ was clearly established in the previous texts; so also, his Divine Nature is clear throughout the whole Bible in his speech and his deeds. We quote some Verses that confirm the Divinity of Christ:

*“I told you that you would die in your sins; if you do not believe that **I Am** (I Am who I Am), you will indeed die in your sins.” [John 8: 24].*

*“I tell you this now before it happens, so that when it does happen, you will believe that **I Am Who I Am**” [John 13: 19].*

In Hebrew: “*Aheh Asher Aheh*,” which is the divine name of God, that God Himself gave to Moses in (Exodus 3: 14). That is why the Jews used to call God “Yahwe/ YHWH”. And here is Jesus, by attributing to himself the same title, He is declaring Himself to be God.

In Arabic: “*Ana Al Ka In*” or “*Ana Houwa Al Lazi Houwa*” And in the Greek, the language in which the Gospels were written, it is: “*Ego eimi*,” This term, is mentioned—in that meaning—seven times in the Gospel of John:

*“**I Am** the resurrection and the life. The one who believes in **ME** will live, even though they die.” [John 11: 25].*

Christ personally is the resurrection and eternal life, and whoever believes in him does not die spiritually but lives forever.

*“**I Am** the light of the world. Whoever follows **ME** will never walk in darkness, but will have the light of life.” [John 8: 12].*

Note, that in the Quran this attribute is given to God also: “*God is the light of the heavens and the earth*” [Surah The Light, 24, Al Nour, Verse 35].

*“**I Am** The Way and The Truth and The Life. No one comes to the Father except through me.” [John 14: 6].*

Note, that “*The Truth*” is a title given to God alone in the Old Testament, and it is one of the 99 Names of Allah in Islam, so, when Jesus called Himself “*The Truth*”; He must certainly consider Himself to be God.

Christ alone is the only way to heaven, and He alone is The Truth, and He alone is God’s life, that is, eternal life. Without Jesus, humanity is lost, is delusional, and suffers a spiritual death.

For there is no way other than Him, and there is no truth other than Him, and there is no eternity apart from Him and without Him. Not Abraham, or Confucius, or Buddha, or Lao Tzu, or Muhammad.

Christ alone is the truth

“I Am the bread of life” [John 6: 35].

“I Am the door” [John 10: 9].

“I Am the good shepherd,” [John 11: 10].

“I Am the true vine” [John 1: 15].

Christ and the Father are one divine self

“I and the Father are one.” [John 10: 30].

“Whoever sees me sees also him who sent me.” [John 12: 45].

“Whoever has seen me has seen the Father” [John 14: 9].

“I am in the Father and the Father is in me” [John 14: 11].

Has anyone, men, or a prophet, dared to utter such a saying? Why? Because they were and are mere humans and not God.

The Christ is eternal

“Very truly I tell you, Jesus answered, before Abraham was born, I am!” [John 8: 58].

His origin is heavenly

“You are from below; I am from above. You are of this world; I am not of this world.” [John 8: 23].

All that The Father has, the Son has also. Meaning the Son is omniscient, omnipresent, omnibenevolent Just like The Father: *“All I have is yours, and all you have is mine.”* [John 17: 10], Christ alone is the only way to heaven, and He alone is The Truth, and He alone is God’s life, that is, eternal life.

“Very truly I tell you, whoever obeys my word will never see death.” [John 8: 51].

“I am The Way and The Truth and The Life. No one comes to the Father except through me.” [John 14: 6].

Who is alone without sin except God? *“Can any of you prove me guilty of sin? If I am telling the truth, why don’t you believe me?”* [John 8: 46].

Who has authority over all human beings except God alone? *“Glorify your Son, so that your Son may glorify you, because of the authority you have given over all people”* [John 17: 1–2].

In this Verse, Christ confirms his divinity, as he ascribes to himself the same attributes that God gave to himself in the Old Testament:

“I am the Alpha and the Omega, the First and the Last, the Beginning and the End.” [Revelation 22: 13].

“Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first and I am the last, and there is no god but me”

[Isaiah 44: 6].

Surprisingly enough, in the Quran: *“He is the First and the Last, the visible and the Hidden, and He is All-Knowing.”* [Surah The Iron, Al-Hadid, 57 Verse 3], How can Christ not be God? Even the Quran attributed these same characteristics to God.

Even the demons confess that the lord Jesus is God

“What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!” [Mark 1: 24].

“The Son of Man is Lord of the Sabbath” [Matthew 8: 12] [Luke 6: 5] [Mark 2: 28], The Jews used to call God the “Lord of the Sabbath” because He is the Lord of the law. And here is Christ, by giving himself the same title; explicitly declaring Himself to be God. Christ is the Lord of the Holy Bible, and the writer of the Law of Moses.

Note, that Christ was speaking to the Jews, not the Arabs, to say literally: “I am Allah.” His ministry took place among the Jews, and the most important names for God to them were and still: “Jehovah, YHWH”, “the Lord, Adoni”, and *“The Lord of the Sabbath”*. Christ attributed all these titles to Himself. The Jews understood his words very well, and clearly, and so did we, the Christians. The problem—unfortunately—still lies with Islam.

Christ is omnipresent

“And behold, I am with you always, even to the end of the world.”

[Matthew 28: 20].

“Where two or three are gathered in my name, there am I in their midst.” [Matthew 18: 20].

Christ is omnipresent. This biblical Verse was quoted by the Quran and attributed to God Himself to describe His omnipresence:

“If three men converse in secret, He is their fourth; if five, He is their sixth; whether fewer or more, wherever they be, He is with them”

[The pleading one, Al Mujadala, 58, Verse 7].

If Christ applied this Verse on himself, wouldn't He be God according to the testimony of the Quran? *“I have been given all authority in heaven and earth”* [Matthew 28: 18], Christ's authority is absolute.

“Never swear by heaven, for it is the throne of God, nor by earth, because it is the resting place for his feet” [Matthew 5: 35], Christ stepped on the ground with his feet when he was incarnated, so this Verse declares that he is God.

“Do not tempt the Lord your God/Do not put the lord your God to the test” [Matthew 4: 7], Christ was the one who was tempted by Satan, so he is the Lord, God almighty.

When Jesus commanded Satan to get away from him, Satan obeyed him immediately and left Jesus, *“Jesus answered, ‘Go away Satan! The Scriptures say: «Worship the Lord your God and serve only him».’ Then the devil left Jesus, and angels came to help him.”* [Matthew 4: 10–12].

“Behold, I am sending you prophets, wise men, and teachers; you will kill some of them, and you crucify others, and you will flog/whip some in the synagogues.” [Matthew 23: 34], Who sends prophets to mankind except God?

Here is Luke the Evangelist confirming the identity of the sender of the prophets: *“For this reason, **the wisdom of God**, said, ‘I will send prophets and messengers, they will kill some of them, and persecute others.’”* [Luke 11: 49].

“For just as the Father raises the dead and gives them life, so the Son gives life to whomsoever he wills. For the Father judges no one, but gave full judgment to the Son” [John 5: 21–22], Who raises the dead and who judges humans on the last day? Isn’t it God alone?

“For as the Father has life (source of life) in himself, so he has granted the Son also to have life (source of life) in himself.” [John 5: 26], Who has life of himself? Who is the source and giver of life? Isn’t God himself?

“The time is coming when all the dead will hear his voice (The Son of Man) and come out of their graves” [John 5: 28–29], Whose voice hears the dead and raises them to judgment? Is it not the voice of God?

“I tell you that there is something here greater than the temple” [Matthew 12: 6], Who is greater than the temple? Isn’t he the God of the temple?

“The Son of Man is Lord of the Sabbath” [Matthew 12: 8], Who is the Master of the Sabbath? Is it not he the author and the inspirer of the Law?

“I tell you that there is something here greater than Jonah” [Matthew 12: 41], *“I assure you that there is something here greater than Solomon”* [Matthew 12: 42], Who is greater than the prophets and kings? Isn’t he the maker of prophets and kings?

“And He (Jesus) gave them authority to drive out evil spirits and to heal every disease and every sickness” [Matthew 10: 1], Who gives people the authority to perform miracles? Isn’t God alone?

“Whoever wants to follow me and does not love me more than his father and mother, his wife and his children, his brothers and his sisters—yes, even their own life—cannot be my disciple.” [Luke 14: 26], Only God can demand that a person should love Him more than his family and even himself as well, because He is the Creator.

Despite all these pieces of evidence that we mentioned, proving the Divinity of Christ and the Divine Sonship of Christ; we see the Quran denying this filiation without providing any evidence, and we see the scholars and imams of Islam asking: Where did the Bible say that Christ was the Son of God? And when did Christ say that he was the Son of God?

God the Father acknowledged that Christ is God. And that He is His Son by Divine Nature: *“And a voice from heaven said, **this is my Son**, whom I love; with him I am well pleased.”* [Matthew 3: 17].

*“While he was still speaking, a bright cloud covered them, and a voice from the cloud said, **this is my Son**, whom I love; with him I am well pleased. Listen to him!”* [Matthew 17: 5].

*“In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us **by his Son**, whom he appointed **heir of all things**, and **through whom also he made the universe**. The Son is **the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word**. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. So he became as*

*much superior to the angels as the name he has inherited is superior to theirs. For to which of the angels did God ever say, ‘**You are my Son;** today I have become your Father’? Or again, ‘I will be his Father, and he will be my Son’? And again, when God brings his firstborn into the world, he says, ‘Let all God’s angels **worship him.**’ In speaking of the angels he says, ‘He makes his angels spirits, and his servants flames of fire.’ But about the Son he says, ‘**Your throne, O God,** will last for ever and ever; a scepter of justice will be the scepter of your kingdom. You have loved righteousness and hated wickedness; **therefore God,** your God, has set you above your companions by anointing you with the oil of joy.’ He also says, ‘In the beginning, **Lord, you laid the foundations of the earth, and the heavens are the work of your hands.** They will perish, **but you remain;** they will all wear out like a garment. You will roll them up like a robe; like a garment they will be changed. **But you remain the same, and your years will never end.**’ To which of the angels did God ever say, ‘Sit at my right hand until **I make your enemies a footstool for your feet**’? Are not all angels ministering spirits sent to serve those who will inherit salvation?” [Hebrews 1: 1–14].*

God the Father Himself addresses His Son Jesus Christ with the same divine titles: “*O God, Lord,*” which is a literal quote from (Psalm 45: 7–8; 102: 25–27; John 1: 3; Colossians 1: 16–17), And the God the Father declares that the Son is the unchanging Creator. ordering the angels to worship in prostration to him.

As we all know from Hebrew scriptures; there is no prostration of worship except for God alone: (Isaiah 45: 23; Psalm 81: 8–9; Revelation 5: 6–8), So, all prostration and worship that is for the Father is also for the Son because: “*Everything that belongs to the Father is Mine*” [John 10: 17; 15: 16].

— That is why, **in the nativity**, the Magi prostrated to Him (Matthew 2: 3, 11).

- In the **life and service of Christ**, people prostrated to Him (Matthew 2: 8; 14: 33; 18: 9; 20: 20; 25: 15).
- After **the resurrection of Christ** from the dead, His disciples prostrated to Him (Matthew 28 : 9, 17; Luke 24: 25).
- After **the ascension of Christ to heaven**, His apostles prostrated to Him (Luke 24: 52).
- And **forever** every knee in the sky and on the earth and under the earth will kneel down to the Lord Christ (Philippians 2: 10).
- **The angel Gabriel** announced that the Virgin’s future child would be the “Son of God,” not of man (Saint Joseph):

*“But the angel said to her, do not be afraid, Mary; you have found favor with God. You will conceive and give birth to a son, and you are to call him Jesus. He will be great **and will be called the Son of the Most High**. The Lord God will give him the throne of his father David, and he will reign over Jacob’s descendants forever; his kingdom will never end.”* [Luke 1: 30–35].

- **The devil himself** and his angels recognized that Christ was the Son of God:

*“What do you want with us, Jesus of Nazareth? Have you come to destroy us? **I know who you are, you are the Holy One of God!**”* [Mark 1: 24].

“‘What do you want with us, Son of God?’ ... ‘Have you come here to torture us before the appointed time?’” [Matthew 8: 29].

*“The tempter came to him and said, ‘If you are the **Son of God**, tell these stones to become bread.’ ... ‘If you are the **Son of God**,’ he said, ‘throw yourself down ...’”* [Matthew 4: 3, 6].

- **John the Baptist**, admitted that Christ is the Son of God:

“And I myself did not know him, but the one who sent me to baptize with water told me, ‘The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.’ I have seen and I testify that this is God’s Chosen One.”

[John 1: 33–34].

- **Peter the Apostle**, acknowledged before Christ that he was the Son of God:

“But what about you? he asked. Who do you say I am? Simon Peter answered, ‘You are the Messiah, the Son of the living God.’” [Matthew 16: 15–16].

“To those who through the righteousness of our God and savior Jesus Christ.” [2 Peter 1: 1].

- **The Apostle Paul**, acknowledged the divinity of Jesus Christ:

“Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen.” [Romans 9: 5].

- **The Apostle Thomas**, acknowledged the divinity of Jesus Christ:

“Thomas said to him, ‘My Lord and my God!’” [John 20: 28], These two expressions, “*Adonai Elohim*,” only refer to God—Yahweh.

- **John**, who wrote the Book of Revelation, acknowledged that Christ is the Son of God:

*“These are **the words of the Son of God**.”* [Revelation 2: 18].

- **The Apostle Nathanael** admitted that Christ was the Son of God:

*“Then Nathanael declared, Rabbi, **you are the Son of God; you are the king of Israel**.”* [John 1: 49].

- **All the disciples** have admitted that Christ was the Son of God:

*“Then those who were in the boat worshiped him, saying, ‘**Truly you are the Son of God.**’”* [Matthew 14: 33].

- **Martha**, sister of Mary, and Lasarus, whom Jesus raised from death, confessed that Christ was the Son of God:

*“Yes, Lord, she replied, **I believe that you are the Messiah, the Son of God**, who is to come into the world.”* [John 11: 27].

- **The Roman centurion** and his men confessed that Christ is the Son of God:

*“When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, ‘**Surely he was the Son of God!**’”* [Matthew 27: 54].

- **Christ** Himself attested and acknowledged that He is truly God through his use of the title “*The Lord*,” “*The Son of God*,” and “*The Son of Man*”:

- The title “*The Lord*,”:

“I am the Lord, that is my name; I will not give my glory to anyone else” [Isaiah 42: 8].

The name of God is “The Lord”. the word “Lord” preceded by the definite article “The” is applied to God only. And here is Jesus applying it to himself to declare his divinity:

*“... But Jesus did not give him permission, but said to him: Go back home to your family, and tell them all that **the Lord** has done for you. So, the man left and went all through the ten cities proclaiming all that **Jesus** had done for him”*

[Mark 5: 19–20].

Jesus did not allow the man who was demon possessed to accompany him, but commanded him to tell what “*The Lord*,” had done for him. And the proof that “*The Lord*,” here belongs to Jesus of Nazareth himself, is that the man who was possessed, proclaimed all that “Jesus” personally did for him. So, “*The Lord*,” is “Jesus”:

“... (Jesus) *sent two of his disciples and said to them: Go to the village there ahead of you, and as soon as you enter it, you will find a colt tied up that has never been ridden, untie it and bring it here. And if someone asks you why you are doing that, tell him that **the lord** needs it and will send it back here in a little while.*” [Mark 11: 1–3].

Indeed, this is what happened. Lord Jesus used this colt, and The Lord Jesus brought it back:

“*The voice of one crying in the wilderness, ‘Prepare the way of the Lord ... And all flesh shall see the salvation of God.’*” [Luke 3: 4, 6].

Everyone knows that this voice is the voice of John the Baptist. Everyone also knows that he was paving the way for Jesus of Nazareth, the Savior. Christ Jesus is the Lord God, who was prophesied by the prophet Isaiah, and He is the same one for whom John the Baptist paved the way—His good news of salvation.

- The Title “*The Son of God*,”:

“... *Can you say that the one whom the Father has consecrated and sent into the world blasphemes because I said, I am the Son of God?*” [John 5: 17–18].

The term “*Son of God*,” for the Jews is exactly the same as the term “*God*,” so they sought to kill Christ when He called Himself “*Son of God*,” When Jesus called Himself “*Son of God*,” He was declaring that He was “*God*,” and His listeners were fully aware of that:

“Do you say of him whom the Father consecrated and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God?’” [John 10: 36].

- The Title “*The Son of Man*”:

This term “*Son of Man*” does not only refer to Christ’s humanity, but also to his divinity. This title appears eighty times in the Gospels, and its origin goes back to the Book of Daniel:

*“And I was looking in my vision at night, and behold, the likeness of a **son of man** coming on the clouds of heaven. He reached the Ancient of Days and was brought near before him. And he was given authority and glory and kingdom, so all peoples, nations and tongues worship him. And his authority is an eternal authority that does not pass away”*
[Daniel 7: 13–14].

God alone forgives sins; The Son of man forgave sins

*“But I want you to know that **the Son of Man** has authority on earth to forgive sins.”* [Matthew 9: 6].

That is because He is the author of the Law

“The Son of Man is The Lord of the Sabbath” [Matthew 12: 8].

*“And I say to you, you will see **the Son of Man** sitting at the right hand of the Almighty and coming on the clouds of heaven”* [Matthew 26: 64].

He is the judge and savior of mankind

*“For **the Son of Man** will come with his angels in the glory of his Father and will judge all people according to their deeds.”* [Matthew 16: 27] [Matthew 25: 31–37].

*“For even **the Son of Man** did not come to be served, but to serve, and to give his life as a ransom for many.”* [Mark 10: 45] [Matthew 18: 11].

Man was sentenced to death; Christ died since He is his representative

*“Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon **the Son of Man**”* [John 1: 51].

For he, the Son of Man has divine dignity

*“Jesus heard that they had thrown him out (The Man Born Blind), and when he found him, he said, **do you believe in the Son of Man?** Who is he, sir? the man asked. Tell me so that I may believe in him. Jesus said, ‘You have now seen him; in fact, he is the one speaking with you.’ Then the man said, Lord, I believe, and **he worshiped him.**”* [John 9: 35–39].

*“All things have been committed to me by my Father. **No one knows the Son except the Father, and no one knows the Father except the Son**⁽¹⁾ and those to whom the Son chooses to reveal him.”* [Matthew 11: 27].

“If the Son sets you free, you will be truly free.” [John 8: 36].

“Jesus answered them, My Father is always at work to this very day, and I too am working. For this reason, the Jews

⁽¹⁾ Here, the word “Son” without adding “of God,” after it, means “Christ”.

*tried all the more to kill him; because he not only broke the Sabbath, but **he also called God his own Father, making himself equal to God.*** [John 5: 17–18].

And he, the Son of Man, will raise the dead on the last day

*“And this is the will of him who sent me, that I shall lose none of all those he has given me, but **I raise them up at the last day.**”* [John 6: 38–39].

- **Christ** was called “*the Father’s only Son*” in reference to His divinity, being He alone of the essence and nature of God:

*“We have seen his glory, the glory of the one and **only Son**, who came from the Father, full of grace and truth.”* [John 1: 14].

*“No one has ever seen God. **The Father’s only Son** who is in the bosom of the Father, is the one who has revealed Him”* [John 1: 18].

- **Christ** was called “*the Word of God*,” alone, “*and the Word is God.*” [John 1: 1].
- **Christ** alone was called “*King of Kings and Lord of Lords*” [Revelation 4: 17; 16: 19], This title was given to God in (1 Timothy):

*“Which **God** will bring about in his own time—**God, the blessed and only Ruler, the King of kings and Lord of lords**”* [1 Timothy 6: 15].

- **Christ** was also called by other divine titles such as “*the mighty God, the Father of eternity, the prince of peace*” [Isaiah 9: 6].
- **Christ** is not believed to be divine because of these titles, but because of the “*singularity of Christ*,”—His uniqueness in regards to His life, words, deeds, and death—from all those who preceded Him or came after Him among the founders of religions.

- **Christ** personally, and He alone, fulfilled more than 350 prophecies from the Old Testament; and He is the fulfillment of the Law.
- Finally, because of **Christ's resurrection**—as we previously explained, and will further explain throughout this book.

Why did the Jews want to stone Jesus? Because He called Himself by God's very name: "*Before Abraham was, **I am.** So, they picked up stones to throw at him*" [John 8: 58–59]. To the Jews: "***I am,***" refers to God only. that is "אֶהְיֶה אֲשֶׁר אֶהְיֶה", In Hebrew: "'ehye 'ăšer 'ehye" Meaning, I am the being in itself. It is actually the name that God gave to Moses when he asked him about his name: "*God said to Moses, '**I AM WHO I AM.** This is what you are to say to the Israelites: «**I AM** has sent me to you*»."" [Exodus 3: 14].

*"***I and the Father are one.***' Again his Jewish opponents picked up stones to stone him,"* [John 10: 30–31].

The Jews wanted to stone Jesus for declaring that He is of the very nature God

"The Jews picked up stones again to stone him. Jesus answered them, 'I have shown you many good works from the Father; for which of them are you going to stone me?' The Jews answered him, 'It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.'" [John 10: 31–33].

*"... But if I do them, even though you do not believe me, believe the works, that you may know and understand **that the Father is in me and I am in the Father.**' Again they sought to arrest him, but he escaped from their hands."* [John 10: 38–39].

Divine revelation does not contradict itself; it teaches that God is one:

“There is one God, and there is no other but He.” [Mark 12: 32].

“And there is no other God but one.” [1 Corinthians 8: 4].

“For there is one God and one mediator between God and mankind, the man Christ Jesus.” [Romans 3: 30].

“The Lord our God, the Lord is one.” [Mark 12: 29].

“God is one.” [Galatians 3: 20].

“All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.” [1 Corinthians 12: 11].

“No one is good—except God alone.” [Luke 18: 19].

The same divine revelation taught us that Jesus Christ is God incarnate:

“In the beginning was the Word, and the Word was with God, and the Word was God ... The Word became flesh.” [John 1: 1, 14].

“And we know that we are in him who is true, even in his Son Jesus Christ. He is the true God and eternal life.” [1 John 5: 20].

“He is the image of the invisible God.” [Colossians 1: 15].

“All things were made through him; without him nothing was made that has been made.” [John 1: 3].

“All things were created through him and for him. He is before all things, and in him all things hold together.” [Colossians 1: 16–17].

“The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word.” [Hebrews 1: 3].

“For in Christ all the fullness of the Deity lives in bodily form.”
[Colossians 2: 9].

Even when questioned by the Jewish religious authorities, He didn't hesitate

“Are you the Messiah, the Son of the Blessed One? ‘I am’ said Jesus. And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven. The high priest tore his clothes.” [Mark 14: 61–64].

And Caiaphas sentenced Jesus to death for confessing His Divinity, and before Pontius Pilate during the trial of Jesus, the Jews admitted that Jesus was the Son of God: *“He must die because he claimed to be the Son of God.”* [John 19: 7].

My Muslim brothers and sisters, Heaven and earth, God the Father, His angels, the devil, the prophets of God, His apostles, the disciples of Christ, the Romans, the Gentiles, the angry Jews, and Jesus himself, all of these have publicly admitted and testified that Jesus of Nazareth was the Messiah, the incarnate Son of God.

And you still ask with a terrible naive stubbornness, “Where did Jesus literally say: I am God, worship me?”! and, “where do we find in the Bible that Christ is God?”. Well, this question is invalid according to various testimonies:

1. **The testimony of logic:** Because if anyone states, “I am God,” this is considered merely a personal statement that will not alone prove his divinity.
2. **The testimony of “Islam Web,”:** the largest official Islamic website—categorically and unanimously, along with all Muslim scholars, rejected attributing divinity to a person only by uttering the phrase “I am God,”:

“The proof of divinity and divinity is not contingent or confined to the saying, ‘I am God.’ Rather, it is necessary with it that the one who says it be characterized by the attributes of perfection that do not suffer from any deficiency.

The Antichrist, who will come down at the end of time, will say, ‘I am God,’ and he will perform extraordinary miracles. Despite that, he is not God, Because the signs of lying in him are visible ...” [Fatwa No. 289657].

If we ask the Muslims to believe in the divinity of the Pharaoh of Egypt, would they accept it? He did say: “*I am your Lord, the Most High*” [Surah The Soul-Snatchers, 79, Al-Naza’at, Verse 24] [Surah The Story, 28, Al-Qasas, Verse 38] [Surah The Poets, 26, Al-Shu’ara’, Verse 29].

The inference of divinity from a mere phrase “I am God worship me” is a false assumption devoid of logic. If we are to use the same naive method with the Muslims, they would have to renounce a great part of their beliefs.

For example, where do we literally find in the Quran: “I am God the eternal”? Or “I am God the wise”? Or “Muhammad, the master of the messengers”? Or “the most honorable of messengers”? Or “the sacrificed one is Ishmael”? Or “Muhammad will come from the descendants of Ishmael”? Or “The Quran is a sign for the worlds”? Where do we find in the Quran that Isa, son of Mary, literally said: “I am the Christ”? We do not find these expressions in the Quran, yet Muslims believe in them all.

Do Muslims accept to renounce these beliefs and many others, only on the pretext that they are not mentioned literally in the Quran? So, even if Christ did not literally say, “I am God,” this would not negate the reality of his divinity.

Just as if a person in a medical clinic, in a white robe, stood up and said to you, “I graduated from a medical school, and I treat patients every day in the hospital.” Do you wonder: What is the career of this person? Of course not. He is a doctor, even if he does not literally say, “I am a doctor,” as the work he attributed to himself proves his job as a doctor.

Likewise, the Lord Christ—even if He did not literally say, “I am God, worship Me”—is truly God. For the deeds He attributed to Himself prove His divinity. Christ did all the works that God alone does: forgiving sins, creating out of nothing, commanding the elements of nature, and raising the dead with just a word from His mouth.

He ascribed to Himself all the divine attributes: He is all-knowing, omnipotent, and omnipresent. To Him alone belongs judgment on the Last Day. He accepted prostration and worship from people. This is sufficient to prove His identity as God incarnate.

So, the inference of divinity from a mere literal utterance of the phrase “I am God worship me” is a false assumption devoid of logic.

So, Christ said explicitly and publicly that He is God, as we have demonstrated, but He did not say “Worship Me” because there was no need for this request. The President of the Republic of a country does not go around among his people asking them to honor and respect him because he is their leader. Honoring him is obligatory for them, and respecting him is natural and expected without any need to request it.

So, the inference of divinity from a mere literal utterance of the phrase “I am God, worship Me” is a false assumption devoid of logic. Would you please stop demanding this naive statement from the Christians, for the sake of your intellectual dignity? Save yourselves the embarrassment, please.

To this day, Islam still considers us, the Christians, to be infidels and polytheists because we believe that Jesus Christ is truly the Son of God—and that we truly believe we are the children of God. They continue to argue in a childish way, accusing us of being rebellious against God.

To this day, Islam and Muslims still regard Christians as blasphemers for believing in the Divine Atonement, losing sight that had Abraham rejected the sacrificial lamb offered to him by God, the alternative could only have been the slaughtering of his son Isaac. This is a warning message, not only to the Muslims but to every human being.

Anyone who rejects Christ's atonement, renounces Jesus as the bearer of the sins of the world, and condemns himself to eternal spiritual death. For he will stand unforgiven before the Lord, bearing all the sins that he had committed throughout his life.

If you reject God's mercy, you will receive His justice. And who can withstand God's justice? *"If You, Lord, kept a record of sins, who could stand?"* [Psalm 130: 3]. May you all have mercy on your souls and come to believe in the Lamb of God, Jesus Christ, bearer of the sins of the world. Amen.

Your freedom lies in doing the following: please, pray, read the Bible, meditate on the life of Christ, the words of Christ, and the works of Christ. Compare His Gospel with the Quran. Compare Christ's life, His words, and His works with the life, words, and works of Muhammad. Then you shall know the truth, and the truth shall set you free. You will find out that there is no comparison, and no similarity!

One more time, the Quran itself ends this debate: *"If (Allah) Most Gracious had a son, I would be the first to worship."* [Ornaments of Gold, 43 Al-Zukhruf, Verse 81].

Moreover, "Takfirism," or the takfiri ideology, is not from the true God. Because it is an arrogant way of thinking—despicably prideful—for it declares its superiority and rejection over all those who are not made in its image and likeness. Certainly, this is not God's teaching, for it is devoid of morality.

Truly, intolerance and fanaticism are a cancer that is gnawing at the Islamic nation. It has paralyzed the Muslims' minds, stoned their hearts, and blinded their eyes to the light of the truth. They became like senseless machines, driven by ignorance, afraid of searching for the truth in order to know it. The Muslims became slaves, obedient to their ruthless slave master—but sadly, obedience out of fear, not out of love.

In contrast, we the Christians—indeed, we submit ourselves entirely to God—but as children. We obey and love our God just as children obey and honor their loving Father. Out of love, not out of fear.

So, “*Whoever has ears, let them hear.*” [Matthew 11: 15].



Chapter Four

The god of the Quran and the Doctrine of Redemption and Resurrection

“Behold, the Lamb of God, who takes away the sin of the world!” [John 1: 29].

This Christian act of faith is absolutely denied by the Quran: *“No soul earns (evil) but against itself (Every soul draws the burden of its acts on none but itself). nor does a bearer of burdens bear the burden of another. Then to your lord is your return. He will inform you of that in which you differed.”* [The Cattle, 6 Al-An’ām, verse 164] [The Star, 53 An-Najm, verse 38] [The Groups, 39 Az-Zumar, verse 7] [The Originator, 35 Fāṭir, verse 18] [The Night Journey, 17 Al-Isrā’, verse 15].

According to Islam, it is out of the question for God to bear the sins of human beings, since every soul is responsible for its own sins, and a soul does not bear the sins of another soul.

The idea of a penitentiary mediation does not exist in Islam: *“And whoever strives hard, strives for himself. Surely Allah is self-sufficient above the need of his creatures.”* [The Spider, 29 Al-Ankaboot, Verse 6].

Islam believes that God does not become flesh (Far be it from Him! It is unworthy of His divinity!) nor die to pay for the sins of mankind. He does not love them enough to perform such a self-sacrificing act for them. In Islam, no

sinner can bear the sins of another—simply because he is a sinner himself, and because it is considered unjust for the bearer to carry the sins of others.

But what about a sinless person—could he not do that if he wanted to? (Hebrews 4: 15) (1 Peter 2: 21–22) (1 John 3: 5) It is truly strange that a person willingly accepts the gifts of another person, welcomes his benevolence, appreciates his sacrifice, but adamantly rejects all of these blessings when God is their source.

If someone pays a debt on our behalf, we thank and praise him for his honorable deed. So why not thank God for what He did on the cross for us? Why was His redemption so surprising?

If someone sacrificed himself to save someone else's life, his act would be considered a heroic deed. This is what God did for us. Why do we accept it from people and not accept it from God?

Moreover, the Hadith of the Prophet contradicts the verse of Al-An'am mentioned above. In Sahih Al-Bukhari, No. 6665 and 6666, we read that God burns in Hell the Christians and the Jews as compensation for the sins of Muslims.

In Sahih Muslim 6668, we read that God commands the angels to transmit the sins of Muslims—even if they are the size of mountains—to Christians and Jews, so that Muslims may enter Paradise with the mercy of God. Is there an injustice worse than this?

The spiritual dilemma of Islam is that it is impossible for God to bear the sins of people. Every soul is responsible for his own sins, and the soul does not bear the sins of another soul, because the “Intercessory Atonement” does not exist in Islam: “*And whoever strives is striving for himself, for God is rich from both worlds.*” [The Spider, 29 Al-'Ankabūt, verse 6].

Therefore, Islam believes that God does not incarnate, or die to pay for the sins of people. Repentance is enough for them to enter heaven, without the need for any Divine Incarnation, or celestial atonement.

We answer this salvation-threatening belief by stating that: He who doesn't understand the meaning of sin and its effect on Mankind, and the concept of love, and the sacrifices it requires; will never understand the meaning of the cross.

The most dangerous aspect of Islamic thought lies in its loss of sense of sin, and its horrific consequences on human nature, and its complete ignorance of God's love. That is why we see Muslims repeating the same question: Since God is omnipotent, would he not have been able to forgive the sins of all human beings without the need for the cross and punishment?

We answer: If God had accepted man into his heavenly kingdom without punishment; he would have suddenly abandoned one of his divine attributes, which is justice. He suddenly became unjust! Therefore, he could no longer be a God, and no longer be the criterion and measure of justice.

And to those who **ask**: Why the cross, the sacrifice, and the blood? Couldn't God have forgiven sins without pain?

We answer: There are a thousand ways to punish sin, but there is only one way to fully forgive it—the way of the cross. Christ died because true love required His death, and true love makes sacrifices. Thus, “Christ embraced the cross as a lover embraces the fires of his beloved, not to be consumed by it, but to give light. This piece of wood, which we made from the tree of the knowledge of good and evil, Jesus gave us back as a tree of eternal life”.

Why the cross? Because it is the loudest voice of love in existence. The purpose of its existence is not punishment, but rescue and salvation. Sometimes love chooses pain so that its loved ones won't have to endure it—and that is what Christ chose.

The cross is a sign of what love can endure, what love can achieve, and what love can conquer. It is the bridge between human brokenness and God's hope. It means that not death but life has the final word. It means that hope is real, that pain can have meaning and purpose if it is linked to love—if love is its source and its motive.

It means that I, as a human being, am worthy to be paid for by the blood of God and to be redeemed by the blood of God. The cross is my dignity.

“The cross is not the end, but the beginning. It is love that does not regret, hope that is invincible, mercy that knows no limits.”.

— Pope Francis.

Therefore, it is “The pulpit of truth, the school of love, the altar of beauty.”.

— Saint Symeon the Theologian.

Its center is not only the Passion of Christ, but also what Christ has given me through His Passion: an endless life. The cross embodies God's absolute, unlimited, unconditional, and gratuitous love, independent of my behavior and actions.

And above that we add: There are no hypotheses in theology. Theology is contemplating God's plan of salvation and trying to understand this plan in the

light of the Spirit. If we do this, we will fully realize and value the meaning of the cross, the sacrifice of the cross, and the greatness of God's work on the cross.

The blood is the symbol of life in the Old Testament. The sacrifice of the lamb without blemish (the symbol of Christ) was the basis for the forgiveness of sins, since there is no forgiveness of sins without sacrifice and the shedding of blood (Hebrew 9: 22).

When Moses sprinkled the thresholds of the homes of the Jews with the blood of the lamb (the symbol of blood of Christ), the Jews were saved from death (Exodus 12: 13–28).

When Moses raised the bronze serpent (the symbol of Christ) on the pole (the symbol of the cross), everyone who looked at the serpent was healed from the bite of death (Numbers 29: 9).

God died on the cross to forgive our sins and to save us, period. Let us take a position of acceptance and contemplation of this death to realize how much this God loves us.

Let us not ask: "Couldn't God have saved us in a different way than this bloody way"? Because if we enter into this maze of hypotheses, we will never end with questions: For example, we may ask: Why did God incarnate as a man and not as a woman? Why was He incarnate two thousand years ago and not in our day? Why this and not that? I can ask about everything: Why did it happen in this particular way and not in that way?

So, to reach the level of sublimity that God wants us to reach, we must realize that theology is entering into the mystery of God and the depth of His love. God decided to die for us. He was crucified for our salvation.

Let us try to understand the meaning of His work without our futile attempts to dictate to God how to be God, so that we may rest and find comfort. The cross in Christianity is not limited to one meaning, which is the forgiveness of sins.

The cross is firstly the manifestation of God's love for man: "*Greater love has no man than the love of one who lays down his life for his friends.*" [John 15: 13].

Therefore, the cross in the Gospel is the "hour of glory." The glory that is the manifestation of God's true face to mankind. The evil one has always tried to distort God's face with sin, as we read in the Book of Genesis.

Therefore, God's love was fully manifested on the cross so that we may know Him truly. So, **the cross**, which was originally an instrument of torture, became with Christ an "**altar of love**" on which Jesus offered himself.

Knowing this kind of love through the cross is eternal life: "*And eternal life is that they may know You, the only true God, and know Jesus Christ whom You have sent.*" [John 17: 3].

Knowing God's true face is salvation and life. We have known His face and experienced His love through the cross. So, whoever imagines that Christianity is a masochistic religion! We answer them that it is not pain or blood that sanctifies a person in Christianity, but rather it is love. Pain and blood without love have no meaning in Christianity (1 Corinthians 13: 1–13), the suffering Christian saints were sanctified by their love, not by their pain. "**Thirst is the reason for the incarnation**" and the reason for redemption and the cross.

A simple meditation on the writings of any of the Church Fathers on the subject of the incarnation and redemption clarifies to everyone the reason for the cross and its true meaning:

“How bold you are, O little child who gives himself to everyone, to everyone who meets you give your smile, and to everyone who looks at you, you welcome hospitably, as if **your love is hungry** for people”.

— Saint Ephrem the Syriac.

Of course, the “**Hungry Love**” for humanity is completely alien to the arrogant god of Muslims who refuses to be “*Emmanuel*,” (God with us), for he is the opposite of our humble God, the master of love, who taught us that love alone, not need, is what made God “*empty Himself*,” and hunger and thirst for a human being like me. Truly, the incarnation and the cross are the greatest, most wonderful, and most sublime expression of love for man.

The second meaning of the cross is the Eucharistic meaning: “The goal of the incarnation and the cross, is the Eucharist”, Christ, in order to unite with us and become our life; He offered Himself as a sacrifice for us, for He is the true Passover Lamb, and the Jewish people ate the **slain** Passover Lamb to be in communion with God. In “*Take and eat; this is my body.*” [Matthew 26: 26], we find the true and profound meaning of the cross.

We are truly in a state of union with God because He gave us His body. He became incarnate to give Himself to each of us to share the Eucharist with us through His cross. His birth in “Bethlehem” has a Eucharistic meaning. The Eucharist makes our hearts the permanent dwelling of the Son of God.

Therefore, the incarnation that led to the cross, is the greatest manifestation of God’s love for us, without it, He would not have become our new life, and we would not have become His dwelling place, the Church Fathers also confirm this:

“Blessed is the Shepherd who became a lamb for our atonement,
Blessed is the vine that became a cup for our redemption, Blessed is the

grape, the healing spring of life, Blessed is also the farmer, for he is the sown grain and the harvested ear of wheat, He who loves your bread is like a companion who loves your image, In bread and in flesh, the first and the last have seen you.”

— Saint Ephrem the Syrian.

In his Christmas hymn No. 3, the saint speaks about the Paschal Lamb in a Eucharistic sense. He sings that God became incarnate to bear our sins and atone for them through the cross. Here, we find the presence of redemption, the cross, and the Eucharist simultaneously at the moment of incarnation.

Christ gave Himself the title of “*Shepherd*,” and the title of “*Vine*,” in the Gospel (John 10: 14; 15: 5). The saint blesses this vine that became the Eucharistic cup for our redemption—this cup from which we take the blood of the Lord, our new life. He blesses the healing grapes, for in ancient times, wine was a medicine for people. We are wounded by sin and death, and Christ alone is the doctor and the healing medicine at the same time, for the disease of sin and death.

We must not forget that for grapes to become wine, they must pass through the winepress. The cross is the winepress that squeezed Christ and transformed Him into a healing wine for all of humanity. Also, the “harvested ear of wheat” that has been cut off and uprooted leads us towards the cross, towards the Eucharist. Christ gave Himself to us to meet Him in the Eucharist; that is why the most important encounter in our Christian life is the encounter with the living God in the Eucharist. He became incarnate to share His divinity with us through the Eucharist, always through the cross.

Our beloved saint continues his explanation of his poem, saying: He who loves the Eucharist is as if he was alive near You during Your existence on earth,

always loving to look at You. Your first contemporaries saw You in the flesh, and we, the last, see You in the bread. It is the same vision and the same encounter. The proof is that Your disciples, after Your ascension to heaven, did not regret Your absence but rather rejoiced greatly because You became within them, giving them Your new life as they are nourished by You also. It is the Christian's permanent and eternal encounter with his risen God, living in the Eucharist.

The third meaning of the cross is the meaning of forgiveness of sins: sin is death—not only physical death but also spiritual and existential death, that is, separation from God. When I commit sin, I die spiritually; I live in the center of the ego, unable to love. But we were created in the image of divine love to love just as He loves us. So, when I am unable to live this love because of sin, I die. And this death is a reality that man suffers from. Now man needs to be freed from the power of this death; he needs forgiveness of his sins and reconciliation with God. But he is unable to do that because he committed spiritual suicide through sin; he cannot bring himself back to life. That is why this man needs a being who will bear this death for him and triumph over it. There is no one but the Holy God, the Lord of life, who is able to do this. So, the Lord became incarnate, bore our death on the cross, and triumphed over it through the resurrection—His resurrection from the dead.

Therefore, we cannot separate the sacrifice of the cross from the resurrection and its victory. And we cannot understand the meaning of the cross apart from these three meanings. We add to those who still ask, “Why the cross?” the following answers: the Justice of God, the Holiness of God, and the Love of God.

As for God's Justice: God is just. He punishes sin. In fact, the law requires that everything be cleansed with blood: “*without the shedding of blood there is no forgiveness*” [Hebrews 9: 22]. So, Divine Justice requires the punishment of the sinner.

As for the Holiness of God: *“Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb’s book of life”* [Revelation 21: 27].

God is Holy; His Holiness and sin never coexist. So, for a person to enter heaven, he must be a perfect saint: *“Make every effort to live in peace with everyone and to be holy; without holiness no one will see the Lord.”* [Hebrews 12: 14], Which means, in order for a man to enter heaven, he must be without sin, and therefore he needs someone who can redeem him from it.

As for God’s love: *“Greater love has no one than this: to lay down one’s life for one’s friends.”* [John 15: 13], God’s love for us exceeds his self-love. For all eternity, God is a crucified love—a sacrificial love that dies in order for the other to live. This is the true meaning of real, perfect, unlimited and unconditional love.

Jesus’ love for us, the sinners, encouraged him to accept the cross for our salvation. Paradoxically but understandably, the cross—instrument of capital execution—became the magnet of Christ: *“And I, when I am lifted up from the earth, will draw all people to myself.”* [John 12: 32], If Christ was incarnated without being crucified—if he had contented himself with giving us his teachings and commandments to obtain eternal life: *“If you keep my commands, you will remain in my love just as I have kept my Father’s commands and remain in his love.”* [John 15: 10], but without dying, we would not have realized the extent of God’s love.

By his death, Christ taught us how important man is to God—it pleased God to sacrifice himself, the life of his only begotten Son, as a ransom for human life. The salvation of a person is more important to God than his own life. In God’s love, we have infinite dignity.

Christ expressed this unimaginable love when he prayed, *“I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.”* [John 17: 23], Imagine: The Father loves us just as he loves Jesus Christ, his only-begotten Son, of the same nature and substance as the Father.

“As the Father loves me, so I also love you.” [John 15: 9], Imagine. The Father loves us just as He loves Jesus Christ His only begotten Son who is of the same nature and substance as the Father. And Christ loves us, as the Father loves Him.

If our God had not died on the cross for us, how could we have known the depth of his love? Oh, if only our Muslim brothers and sisters would contemplate this divine truth: God became incarnate, and God died! How does God become incarnate? And how does God die? Because of love. Jesus, hanging on the cross, was thinking of every single human being—thinking of you, my brother, and you, my sister—of each moment of our lives. And he said to himself, *“For the joy set before him he endured the cross, scorning its shame.”* [Hebrews 12: 2], This joy is living in fellowship with him forever in heaven, enjoying eternal life just like him.

Our God was not crucified because he is a sadist who loves pain, nor because his Father rejoiced at the sight of blood—but rather to teach people everlasting truths, imprinting them on hearts and minds. He was crucified to reveal God’s love so we may reciprocate it; to show the severity of sin that caused his suffering and death, that we might avoid it; to reveal the value of our souls, redeemed by divine blood, that we never expose ourselves to spiritual death; and so that the cross itself becomes a living Gospel, reminding us daily of Christ’s example.

The cross is the summary of the Gospel. By it, Christ fulfilled his teachings:

- *“Love the Lord your God with all your heart and with all your soul and with all your mind.”* [Matthew 22: 37].
- *“But I tell you, love your enemies and pray for those who persecute you.”* [Matthew 5: 44].
- *“I have set you an example that you should do as I have done for you.”* [John 13: 15].
- *“Whoever wants to be my disciple must deny themselves and take up their cross and follow me.”* [Matthew 16: 24].

Do you want an example of humility? Look at the Lord of the universe, giving up his divine glory to be crucified on the cross (Philippians 2: 8). Do you want an example of obedience? Look at Christ crucified, to justify us from our sins (Philippians 2: 7). Do you want to know how deep God’s love is? Look at the cross.

Before the cross, Christ washed our feet—and on the cross he washed away our sins. Before the cross, he was sold for silver—and on the cross we were bought with his blood. Before the cross, he broke the bread—and on the cross his heart was broken. Before the cross, he was treated as a thief—and on the cross the thief was saved. Before the cross, we were dead—and on the cross we became alive through his death.

Is there anyone greater than Christ, truer than his love, more sublime than the cross? Truly, *“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.”* [1 Corinthians 1: 18].

So God's justice demands punishment for sin, his holiness rejects sin's existence, and his love desires our return without sin. The only solution that harmonizes these attributes is the cross, where justice, holiness, and love meet—and salvation is accomplished.

Furthermore, the cross was Jesus' own desire and decision, as he declared:

- *“Just as Moses lifted up the snake in the desert, so must the Son of Man be lifted up.”* [John 3: 14].
- *“When you lift up the Son of Man, then you will know that I AM.”* [John 8: 28].
- *“And I, when I am lifted up from the earth, will draw all people to myself.”*
[John 12: 32].

On the cross, Jesus extended both arms as a sign of his acceptance of all humanity. He chose the cross as a surgeon chooses scissors—painful but necessary for complete healing. Through the cross, our Lord paid the price for all sins and healed every wound caused by abused freedom. He nailed sin to the cross.

Thus, *“But when the set time had fully come, God sent his Son, born of a woman, born under the law, to redeem those under the law, that we might receive adoption to sonship.”* [Galatians 4: 4–5].

Man was made to be immortal: *“For God did not make death, and he does not delight in the death of the living. For he created all things that they might exist, and the generative powers of the world are wholesome, and there is no destructive poison in them, and the dominion of Hades is not on earth.”* [Wisdom 1: 13–14].

“For God created man for incorruption, and made him in the image of his own eternity.” [Wisdom 2: 23].

This immortality was conditioned by obedience: “*You are free to eat from any tree ... but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.*” [Genesis 2: 16–17].

Adam rebelled against God, and sin brought death, corruption, and separation from the Holy One. Yet despite our fallen nature, Christ’s sacrifice alone can conquer that death. Christ became incarnate not only to redeem us from Adam’s sin but to conquer the death that entered the world through him. As the representative of all humanity, Adam’s fall brought death to all. Christ, in union with our mortal nature, came to give us eternal life through his life-giving divinity, and thus he saved us.

This is what Jesus Christ has done for us on the cross. He redeemed our fallen sinful nature by crucifying his holy sinless nature on our behalf, and thus he did away with the spiritual death that was inherent in it and opened the doors of heaven before all mankind.

If, by mistake, I broke your window, then asked for your forgiveness; and out of kindness you accepted my apology, would that eliminate all the harm caused by my action? Of course not. The glass is still broken and needs to be fixed and only the glazier can return the window to its original state before the glass was broken.

That is why repentance alone does not suffice to abolish the spiritual death inborn, innate, and built-in and intrinsic to our human nature. We needed the Holy God incarnate Jesus Christ to grant us this grace and rid us once and for all of the death existing in us and in our nature by the original sin.

Therefore, Repentance in Christianity is not just a mere repentance, but rather it is a repentance in Christ and in the atonement of Christ:

Repentance + Atonement = Eternal life

This is the salvation gifted to us by Christ on the cross. No cross, no salvation. So those who deny the incarnation, the redemption, and the resurrection of Christ deny God's salvation for mankind. Is there a more horrible spiritual tragedy than existence without salvation?

And who is the only being who rejects and renounces God's salvation? Isn't he Satan, "*the liar and the father of all lies*" [John 8: 44]? If Islam's dogmatic beliefs resemble those of Satan, would Islam's origin be heavenly or satanic? I leave the answer to you, my beloved Muslim brothers and sisters.

The divine revelation throughout the Holy Bible paved the way for this atonement with numerous prophecies, symbols, and stories. Jesus Christ is the "*sacrificial ram*" that Abraham offered up as a burnt offering instead of his son Isaac (Genesis 22: 13). Jesus Christ is the "*bronze serpent*" that Moses mounted on a pole so that anyone who has been bitten by snakes and looks at it will be healed (Numbers 21: 8–9). Jesus Christ is the lamb's blood sprinkled on the doorposts of the Hebrews in order for them to be spared the blow of the angel of death and live, and Moses commended the Hebrews to keep this worship and celebrate it forever, for it is the "*Easter sacrifice of the Lord.*" [Exodus 12: 21–28].

Islam did not stop at rejecting the Christian atonement but went on to deny the entire Christian redemption. Islam misunderstood "the Christian Mystery of Redemption," believing that God the Father punished the Son for human sins, that He hated Him, and cursed Him as much as He hates and curses sin. It taught that God the Father made His innocent Son pay by death on the cross for sins He had not committed—that God the Father made His Son die in our place.

This non-Catholic perception of Christian redemption, which Islam believed represented Christianity, is completely different from the Catholic Church's concept of Christian redemption. First, Catholics believe that Christ offered Himself to the Father through an act of complete, free, and unconditional love as an atonement for the sins of all men. God the Father did not punish His Son by crucifying Him on the cross, nor did He make Him a curse because of our sins, nor was He pleased to see His Son slaughtered and humiliated on the stake of shame. Which father is pleased with the slaughter of his only Son? And is it not unfair for someone to force an innocent person to be killed instead of the guilty? This misconception of Christian redemption raises theological problems that the Catholic Church does not accept:

First, it makes God the Father an unjust being for imposing a fatal punishment—one that His Son did not deserve—knowing in advance of His innocence, instead of imposing it on the guilty. God, with prior knowledge of His Son's innocence, crucified Him in place of sinners instead of crucifying them for what they did.

Second, the erroneous belief that Christ became a sin, and a curse makes Him lose His divinity and sanctity and makes Him deserving of punishment. Consequently, all His salvific sufferings on the cross lose their meaning and are no longer useful to us. It also calls for the separation of Christ's divinity from His humanity, for divinity is holy and sinless and rejects sin; divinity and sin never coexist.

Third, the erroneous belief that God the Father poured out His wrath on the Son while He was on the cross means that a division occurred in the one divine self: "Then God was divided against Himself. For hatred and anger only occur between two separate people. According to this erroneous concept, the Father

hates His Word; He pours out His wrath on the second Person of the Trinity during His Passion! God could hate the Son only if the Son were another being, that is, if polytheism or Arianism were true.” It is as if the Father loved and accepted the divine nature of Christ but hated and rejected the human nature of Christ. This leads to a split in the divine essence itself, which is impossible, for God in His Trinity is one self. It also leads to a division within Christ, as if He were two Persons—one divine and the other human. This is also impossible, for Christ, in His two natures, is one divine Person.

Fourth, proponents of this misconception believe that when Christ cried out on the cross, *“My God, my God, why have you forsaken me?”* He did so because of the separation between Him and God the Father—that God in His holiness turned His face away from His Son when His Son became sin for the world. Contrary to this belief, the Catholic Church holds that the Son *“presented,”* Himself to the Father through an act of perfect love and that the Father did not force Him to do so. That is why the Son said, *“The reason my Father loves me is that I lay down my life—only to take it up again. No one takes it from me, but I lay it down of my own accord.”* [John 10: 17–18].

So Christ was not a sin but the sacrifice for our sins, and He was not cursed but bore our cursed, fallen, and corrupt nature without Himself being cursed, corrupt, or fallen. In the Old Testament system of sacrifices, sin was not transmitted to the sacrificed lamb; rather, the result of sin—death—was transferred to the lamb, which was then slaughtered. Christ on the cross did not become our sins but bore their result, which is death. Therefore, He was sacrificed and died for our sake, removing spiritual death from us and thus saving us.

The result of the Son’s sacrifice brought such tremendous joy to the heart of the Father—a joy that surpassed all His anger at sin and the sins of all humanity

at every time and place. Thanks to it, His children obtained eternal life, enjoying it near Him in His heavenly kingdom. This very joy moved Jesus Christ to accept the cross: “*Because of the joy awaiting him, he endured the cross, disregarding its shame.*” [Hebrews 12: 2].

It was not God the Father who punished the Son but we who punished Him by crucifying—our sins did this to Him. The Father did not pour out His anger on the Son; it was us who tormented Him by sinning and pouring out our hostility.

Christ, with complete freedom and consent, chose and accepted—out of love for us—that we do all this to Him in order for Him to redeem us from the bondage of sin and the power of Satan. And here is our one holy Church confirming this concept in paragraph 598 of her teaching:

“In her Magisterial teaching of the faith and in the witness of her saints, the Church has never forgotten that ‘sinners were the authors and the ministers of all the sufferings that the divine Redeemer endured.’ ... Since our sins made the Lord Christ suffer the torment of the cross, those who plunge themselves into disorders and crimes crucify the Son of God anew in their hearts (for he is in them) and hold him up to contempt.” [Catechism of the Catholic Church, P. 598].

Also, in paragraph 603 clarifies that Jesus did not experience reprobation as if He Himself had sinned but, in the redeeming love uniting Him to the Father, assumed us in our waywardness, “*My God, my God, why have you forsaken me?*” was the sinful cry of humanity, felt by Christ on the cross as the representative of mankind—combining our pain with the Father’s righteous anger at sin. Yet Christ remains the “*lamb without blemish or defect.*” [1 Peter 1: 18–20], He is the “*Lamb of God, the bearer of the sins of the world.*” [John 1: 29], He did not become sin but bore our sins to deliver us.

The Prophet Isaiah 53: 10–12 confirmed this truth by Divine inspiration:

“Yet it was the Lord’s will to crush him and cause him to suffer, and though the Lord makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand. After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. Therefore, I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors” [Isaiah 53: 10–12].

So, Christ only bears our iniquities. He does not become our iniquities. He pours out his life willingly, and he only bears our transgression without becoming our transgressions.

Because we understand these verses correctly, we pray at our Mass:

“O sweet offering, offered on our behalf.

O forgiving sacrifice, who has offered himself to his Father.

O lamb, who has become an offering for himself ...”.

Christ then offered himself to the Father. The Father did not make, force, or impose on Him to become the offering, for they both have the same will.

The Lord was not pleased to see His Son slaughtered on the cross, but He was pleased with the result of this sacrifice, which was the salvation, their liberation from the rule of Satan and sin, and their attainment of eternal life. Christ

on the cross did not become a sinful man, but He paid the price for the sin of this sinful man, so He remained the holy, sinless Incarnate God, and we remained who we are with our fallen nature—but redeemed by the blood of Christ.

The Apostle Peter, in his first message, affirmed:

“He himself bore our sins in his body on the cross, so that we might die to sins and live for righteousness; by his wounds you have been healed.” [1 Peter 2: 24].

With this correct understanding of the mystery of Divine Redemption, Christianity understands God’s salvation by always relying on the ecclesiastical and patristic interpretation of redemption.

By the same token, we comprehend the second Epistle to the Corinthians:

“God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.” [2 Corinthians 5: 21].

And his epistle to the Galatians:

“Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: ‘Cursed is everyone who is hung on a pole’” [Galatians 3: 13].

The meaning of these verses, as explained by the Church Fathers, is Christ was cursed in the sense that he suffered death on the cross for he bore our sins and was content to bear their consequences. Death is the result of sin and its curse:

“And the Lord God commanded the man, ‘You are free to eat from any tree in the garden; but you must not eat from the tree of the

knowledge of good and evil, for when you eat from it you will certainly die” [Genesis 2: 16–17].

This means Adam would not have died if he had not eaten from this tree. He chose what is good and what is bad away from God and His guidance, so that he would become God.

“For God created man incorruptible, and to the image of his own likeness he made him. But by the envy of the devil, death came into the world.” [Wisdom 2: 23–24].

Death is not a natural thing; God created Adam to be eternal. And he suffered death only after his disobedience and rebellion against God. So, out of love for us, took the likeness of our sinful nature, thus subjecting Himself to the cross.

To make this matter clearer, we say that we are sinners, and God alone is righteous, holy, and sinless. So, can we, as humans, be able to share with God His holy and righteous nature? Christ shared with us our fallen, sinful nature, meaning He “*carried*,” it, “*assumed*,” it without He Himself becoming a sinner. For He is the Holy God: God is holy.

Christ “*put on*” or “*assumed*,” our fallen and corrupt nature and redeemed it with His righteousness and his non-fallen and incorruptible nature, and this is how He saved us.

In the same sense, Isaiah explains that Christ bore our shame and the consequences of our sins, and entered into our fallen world, allowing Himself to suffer while innocent of all sins:

“Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. But he

was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all ... Yet it was the Lord's will to crush him and cause him to suffer ... After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities" [Isaiah 53: 4–6, 10–11].

"For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit." [Romans 8: 3–4].

We hope this explanation may help our Muslim brothers and sisters so that they understand the correct, precise, and true meaning of Christian redemption and penance on the cross.

Until this day, they still deny this cross, deny its occurrence, and its powerful expiation of sins. Still to this day, they call the Christians "infidel" (Kuffar) and "polytheists" because they believe that Christians worship three gods. The Quran rejects Christians' belief that Al Masih was crucified. It does so without evidence, contradicting all historical documents and testimonies.

Cornelius Tacitus (55–120 AD), a Roman historian who lived through the reigns of over a half dozen Roman emperors, the "Greatest historian" of ancient Rome. In his book *The Annals* 15: 44, wrote: "... *Christus* (Christ), *the founder of the name, was put to death by Pontius Pilate, procurator of Judea in the reign of Tiberius*".

Josephus ben Mattathias, or Flavius Josephus (37–100 AD), a Jewish historian, in “*The Jewish Antiquities*” 18: 33, wrote: “... when Pilate, at the suggestion of the principal men among us, had condemned him to the cross ...”.

Other testimonies come from Gaius Suetonius (69–120 AD), a Roman historian; Lucian of Samosata (125–180 AD), a Greek satirist; Pliny the Younger (61–112 AD), a Roman lawyer, author, and magistrate; Thallus (52 AD), a Greek historian; Mara Bar Serapion (50 AD), a philosopher; and many others. All testified to the historical fact of the crucifixion—contrary to the Quran.

“And for their saying (in boast), ‘We have killed Al Messiah (Christ) Isa the son of Mary, the Messenger of Allah’; but they killed him not, nor crucified him, but so it was made to appear to them ... and they did not kill him for certain. But God lifted him up to Himself.” [The Women, 4 An-Nisa, Verse 157–158].

But where is God’s justice in making someone who is innocent appear like Jesus Christ and crucifying him in His place? And why would God secretly lift up Christ to Himself? If the purpose was not to get the Messiah killed, could not God lift Him to heaven without having to resort to this farce?

And if Christ had not been crucified, who was then the person who rose from the dead and appeared to the disciples for 40 days? And how could God, the Absolute Truth, deceive the Christians throughout the ages by making them believe a lie, then condemning them to hell for it? Is it maybe because:

“God is the best of deceivers!” [The Spoils of War, 8 Al Anfal, Verse 30].

Do Muslims have an answer to “*The 5 W’s*” which we lay before them to respond to this false claim of theirs? Of course not.

Who is the one crucified?

Our answer is: Jesus Christ. While Muslims are ignorant of the exact identity of the crucified one, who's likened to Christ.

When was Jesus of Nazareth crucified?

Our answer is: on Friday, from 9 o'clock in the morning until three o'clock in the afternoon. While Muslims are ignorant of when the resemblance occurred on the one resembling Jesus.

Where was the crucifixion?

Our answer is: in a place called Golgotha: "*And when they had come to a place called Golgotha, that is to say, Place of a Skull*" [Matthew 27: 33], While Muslims do not know where the crucifixion took place.

Why was Christ crucified?

Our answer is: He was crucified for blasphemy, for He confessed and acknowledged His divinity before the Sanhedrin. While Muslims do not know what is the reason for judging and convicting Jesus' likeness.

What happened during the crucifixion process?

Our answer is found in detail in the four Gospels: After His trial, Christ carried His cross to Golgotha, and He was crucified between two thieves on a cross, on which the reason for His sentence was hung: "The King of the Jews." The soldiers cast lots on His clothes, He was stabbed with a spear, and Joseph of Arimathea buried His body in his new tomb, while Muslims have no idea about what happened to Jesus' likeness on the cross.

Muslim scholars claim that God projected on the face of Judas Iscariot—or someone else—the image of Christ, and he was crucified in place of Christ. But the last seven phrases that Christ uttered on the cross refute this false claim, as these words can only be uttered by Christ alone:

- **First:** “*Father, forgive them, for they know not what they do*” [Luke 23: 34].
-

How can a thief and a traitor like Judas forgive his crucifiers? This phrase was not uttered by any human being, neither before nor after Christ. Only God, who knows the hearts, thoughts, and intentions of people, could utter such a phrase, for He was forgiving them their ignorance of His love, His redemption, and His atonement for the salvation of their souls. Not only that, but He also found an excuse for them to crucify Him by saying, “*They know not what to do.*” How could the one who “*appeared,*” to be like Jesus be so idealistic? Who could forgive those who crucified Him but the one who said, “*Love your enemies, bless those who curse you, pray for those who persecute you*” [Matthew 5: 44]?

- **Second:** “*Truly I tell you, today you will be with me in paradise*” [Luke 23: 43].
-

Who has the authority to bring people to heaven? Is it not God? Is it possible for a thief to think, even for a moment while he is on the cross, that he has the power to let people into the Kingdom of Heaven? Only Christ solely has this authority, for He is God and the only judge of mankind. Here Christ rewards the thief (Dimas, to be his name), for he repented of his sins and surrendered himself to Christ; in return, the Lord granted him eternity.

- **Third:** “*Woman, behold, your son*” [John 19: 27–28].
-

Here is Christ presenting His mother to His beloved disciple, John. Despite His sufferings on the cross, we see Jesus showing the most tender care toward

His mother. Being her only child, He needed to make sure that she was protected and in good hands after His passing. So, he handed her over to John the Evangelist to take care of her until her life on earth was completed. Contrary to the cruel and abusive god of the Quran, who was not moved by the tears of the Virgin standing before the cross of her only son but neglected her with his usual sadism—not only at this horrific moment but for the rest of her life—denying her even one word of consolation, we ask: Is it possible for the one hanging on the cross instead of Jesus not to recognize his own mother? Did he not know that Mary was not his mother?

- **Fourth:** “*My God, my God, why have you forsaken me?*” [Matthew 27: 46].
-

The Lord Jesus wanted to draw the attention of the Jews to the prophecies that were said about Him, including this verse in Psalm 22, which is a prayer from the Son to the Father. Through this prayer, the Lord said to the Jews: read this Psalm in your Holy Bible, and you will come to know who I am, for this Psalm has foreshadowed my coming as Messiah, a Savior for the world. This prayer finds its fulfillment in me and in the salvation, I completed for mankind. Is it conceivable that this “*double*” Judas has this kind of awareness and this kind of responsibility?

- **Fifth:** “*I am thirsty*” [John 19: 28].
-

The Lord Christ said it to fulfill the prophecy in the Psalm: “*My mouth is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death.*” [Psalm 22: 15]. Is it possible for the one who “*appeared,*” to be like Jesus to consider that his thirst on the cross was the fulfillment of the prophecies of the Old Testament and that these prophecies were referring to him?

- **Sixth:** *“It is finished.”* [John 19: 30].

Salvation was completed. Mankind was saved. God’s love for mankind was fulfilled. All the prophecies in the Old Testament have been fulfilled. The gates of heaven were opened for man after they were closed by Adam’s sin. This final word is a complete fulfillment of God’s plan of salvation for mankind. So, was it possible for the “*likeness*” of Jesus to think of himself as the Savior of the world in order for him to utter such a statement?

- **Seventh:** *“Father, into your hands I entrust my soul.”* [Luke 23: 46].

It is not in the hands of anyone but specifically in the hands of the Father that Christ commits His human spirit. So, did Judas know the identity of God to be the Father? Was not Christ the first to reveal this identity to mankind? How could someone like Judas commit his soul to the Father—His Father?

Since the god of the Quran does not acknowledge the death of Christ, it makes sense that it does not also acknowledge Isa’s resurrection. But the Quran does state that Allah “*lifted Isa to Him*”:

“But Allah raised him up to Himself.” [Surah Al-Nisaa The Women 4: Verse 158].

“Behold! Allah said: ‘O Isa (Jesus)! I will cause you to die and lift you up to Myself.’” [Surah Aal-e-Imran The Family of Imran 3: Verse 55].

According to the explanation of Al-Jalalayn, the words “*claim*,” “*take*,” “*raise*,” and “*lift*,” mean: “I will seize you and elevate you towards Me out of the world without death.” But this last point contradicts the Quran, which very clearly states Isa’s death—not by crucifixion but in some other manner. This is where Muslims have different and contradictory propositions. We do not know why

there is this ambiguity in the interpretation of the word *mutawaffeeka*, although its meaning seems clear.

We read in Surah Maryam (19) about Yahya (John the Baptist): “*And Peace on him the day he was born, and the day that he dies, and the day that he will be raised up to life!*” [Surah Maryam 19: Verse 15], All Muslims believe that Yahya died. The same formula is repeated in verse 33 of the same Surah, this time about Isa son of Mary: “*And peace be on me the day I was born, and the day I die, and the day I am raised to life.*” [Surah Maryam 19: Verse 33], However, Muslims do not believe in His death. Why is it so for Yahya and not for Jesus Christ?

The God of the Bible and the Doctrine of Redemption and Resurrection:

The Incarnate Word of God, of infinite worth and value, died on the cross in His human nature to redeem us from our sins: “*In whom we have redemption, the forgiveness of sins*” [Colossians 1: 14], Christian redemption means that an innocent shall come and offer himself as ransom and sacrifice for the guilty, carrying their guilt, bearing their punishment, and ultimately dying in their place out of love. We were doomed; our fate was eternal death. Instead of dying, Christ, voluntarily, died for us, so that by His death we might live—and this is how we were saved.

This is what the Lord Jesus Christ did for us when He redeemed us on the cross. He had announced it more than once: (Matthew 20: 28), (Matthew 26: 26), and in the following verses.

The New Testament testifies to the death of Christ:

“*Then Jesus shouted, ‘Father, I entrust my spirit into your hands!’ And with those words he breathed his last.*” [Luke 23: 46].

“And when Jesus had cried out again in a loud voice, he gave up his spirit.” [Matthew 27: 50].

“With a loud cry, Jesus breathed his last.” [Mark 15: 37].

“But when they came to Jesus and saw that He was dead already, they did not break His legs. However, one of the soldiers pierced His side with a spear, and immediately blood and water came out. He who saw it has testified, and his testimony is true. He knows that he is telling the truth, that you may believe.” [John 19: 33–35].

The Word Incarnate, as Son of Man in His human nature, was buried:

“Joseph (of Arimathea) took the body, wrapped it in a clean linen cloth, and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away.” [Matthew 27: 59–60].

Joseph believed, as the rest of the apostles and disciples of Christ, that the story of the Teacher ended at this tomb (Mark 16: 1–3). The Gospels are so honest that they tell us about the shameful act committed by the apostles: the majority ran away during Jesus’ passion, forgetting His previous declarations about His resurrection. They truly believed that death had ended the Teacher’s life. The Son of God, the Word Incarnate, rose from the dead—triumphantly victorious over the worst enemies of mankind: sin and death!

“Why do you look for the living among the dead? He is not here; he has risen!” [Luke 24: 5–6].

“Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay.” [Matthew 28: 5–6].

“For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve.” [1 Corinthians 15: 3–5].

This is the Good News. It is the glad tidings to all human beings, because this resurrection is not only for Christ and for Christians, but for every human being who accepts Christ.

It is then that all his being would be renewed: “If someone is in Christ, he is a new creation!” [2 Corinthians 5: 17].

And we experience this new abundant life every day, in the culture of love, forgiveness, mildness, nonviolence, and peace. But without faith, how can we experience it?

“For since we believe that Jesus died and was raised to life again, we also believe that when Jesus returns, God will bring back with him the believers who have died.” [1 Thessalonians 4: 14].

“Knowing that the one who raised the Lord Jesus (namely the divine nature which dwells in him) from the dead will also raise us with Jesus and present us with you to himself.” [2 Corinthians 4: 14].

“Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your

stand ... since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive ... The last enemy to be destroyed is death ... We will not all sleep, but we will all be changed in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed ... Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?" [1 Corinthians 15: 1–58].

Dear brothers and sisters, since the inception of Islam more than 1,400 years ago, you have not tried even once to bypass the cross to the resurrection. Why? Why don't you ever ask us, "How do you worship a crucified man who died and rose from the dead?" instead of stopping with mockery at the crucifixion of Christ, as if there were a satanic force pressuring your tongues so that you do not mention the Lord's resurrection to keep away from salvation?

Jesus Christ our Lord has truly risen as He promised. His teaching, his words, his deeds, his miracles spread throughout the world until now; the empty tomb, the witnesses, and the apparitions—all these facts and many others—confirm the resurrection of Christ.

The resurrection is the greatest event in the entire history of mankind. For it proves to the whole world the divine identity of Christ. It confirms the existence of God by a historical eschatological event. It conclusively proves the existence of a spiritual world and the existence of life after death. It is the power source of the apostles and the holiness fuel of the saints in every place and time.

Do you not know that without the resurrection of Christ there is no meaning to your life or to ours? The whole of Christianity is meaningless because, "If

Christ has not been raised, our preaching is useless and so is your faith. But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep.” [1 Corinthians 15: 14, 20].

Why do you not verify the validity and the importance of this historic event? What happened to Jesus during the last 24 hours of his life on earth? What happened on the third day after his death?

The enemies of the truth did everything to prevent Christ's resurrection. They judged him (Matthew 26: 1–75; 27: 1–26), flogged him (Matthew 27: 26), crucified him (Matthew 27: 35), and tore his side with a spear, and blood and water flowed out from him, the sure sign of his death (John 19: 34).

He was shrouded after his death (Mark 15: 46). He was buried in the tomb of Joseph of Arimathea (John 19: 38–42). The tomb was sealed with a huge stone weighing more than a ton (Matthew 27: 60). This stone was sealed by Roman soldiers so that no one would touch or approach it. Roman soldiers were stationed to guard the tomb to ascertain that Jesus would remain in it (Matthew 27: 66).

Despite all these very human measures, Jesus rose from the dead on the third day just as he had promised (Luke 24: 5–6). He appeared to his disciples (John 20: 19–20), and again (John 20: 26–29), and they rejoiced. “*When they saw the Lord,*” they became witnesses to the resurrection of their Master and traveled all over the world to spread this joy.

The question is: Why did the apostles of Christ alone preach the resurrection of their teacher? Why did not the companions of the Prophet of Islam, Muhammad, announce his resurrection after death? Why did not the disciples of Confucius, Buddha, Lao-Tzu, or other founders of religions in the world claim their resurrection from among the dead? Because they were all simply mere men.

The bones of all of them are buried in their graves, but the tomb of Christ is empty, as witnessed by the friends and enemies of Jesus alike. We ask, dear brethren, where is the body of Christ?

Did the Jews steal it? Of course not, because they had no interest in such a course of action, especially since they were the ones who asked to seal the tomb and guard it precisely to prevent the resurrection. And if the body were in their possession, they would have shown it to all the inhabitants of Jerusalem and silenced the apostles proclaiming his resurrection, killing Christianity in its cradle. The silence of the Jewish leaders and their inability to produce the body of Christ is one of the greatest proofs of the resurrection of the Lord Jesus.

Did the Romans steal it? Of course not. The loss of the body would have caused trouble in Jerusalem and Rome—trouble no one was seeking. Moreover, Roman law held soldiers guarding a condemned man's tomb to the death if the body went missing.

Did the women carrying spices to anoint Jesus' body steal it? How could this be when they were not expecting to hear that he had risen and were terrified? They even wondered, "*Who will roll the stone away from the entrance of the tomb?*" [Mark 16: 2–3].

Did Joseph of Arimathea, the owner of the tomb, steal it when he had offered his own new tomb for Jesus' burial? Highly unlikely.

Did the disciples steal the body while the guards slept? The Gospels tell us that the Jewish leaders bribed the guards to spread this lie throughout Jerusalem just to explain the empty tomb. But how would the guards know it was the disciples who stole the body while they slept? And if they were awake, why did

they not prevent unarmed fishermen hiding in fear from storming the tomb, attacking and defying heavily armed Roman guards to steal a dead body?

Why did the apostles leave the shroud behind? How could they remove the burial cloths that adhered to Jesus' body, considering the presence of Roman soldiers just steps away? Thieves know to act fast; yet the shroud remained intact, as if the body were still inside it. How do we explain that the head cloth was folded and lying separately from the other linens in the tomb (John 20: 3–8)?

What would the apostles gain from stealing the body of Christ? Were they not all killed for being witnesses to the truth of the resurrection? They were martyrs. Would you die for a lie? Does one endure the most horrible death for something known to be false?

The apostles, their successors, and the children of the early church were martyred because of their belief in the resurrection of Christ. Followers of Jesus of Nazareth saw their families, husbands, wives, children, and elderly fed to lions or burned alive to light Rome's streets and gardens. They could have saved their lives by denying his resurrection, but they could not, because they knew the truth.

No, Christians did not die—and do not die—for a lie. Rather, they died and are dying for the greatest event in the history of the world: a truth that gives meaning to our existence, the resurrection of the Lord of glory, Jesus Christ.

Who rolled the stone? God or man? Do you have a reasonable answer, dear brethren? Or does the Quran's insistence that Christ was not killed or crucified (Surah An-Nisaa', The Women, 4: 157), and its warning against probing hidden matters (Surah Al-Ma'idah, The Table Spread, 5: 101–102), prevent you from seeking the truth of the Resurrection?

There was no motive for Christ's enemies to steal his body—they did everything to prevent his rising. Nor did the disciples have the courage to fight soldiers and roll away the stone. The only logical explanation remains: God sent an angel to roll the stone.

It was God, not man, who rolled the stone. “*God has raised Jesus to life, and we are all witnesses of it.*” [Luke 24: 34] [Acts 2: 32].

It is this truth, alive every day, that ignited the hearts of the apostles, who traveled the whole earth proclaiming the Gospel and the good news: Death died on the cross, our sins were forgiven by the blood of Christ, who was crucified and rose victorious over death, the enemy of mankind.

Amen



Chapter Five

The god of the Quran and his Unbalanced, Arbitrary Relationship with Mankind

Muhammad described himself in the Quran as the “servant/slave” of Allah:

“And if you are in doubt as to what We have sent down to Our servant ...” [Surah Al-Baqara The Cow 2: Verse 23].

Muhammad’s attitude toward God was like the attitude of a servant/slave toward his master. The master commands, and the slave blindly obeys with fear, without any bond of love between them, as Muslims do not have the right to think or even ask about any issue that confuses them in Islam:

“O’ you who believe! Do not ask questions about things which, if made known to you, would only pain you. But if you ask them when the Quran is being revealed, they shall be made plain to you, Allah will forgive you for this; for Allah is forgiving, Most Forbearing. Other men inquired about them before you, only to disbelieve them thereafter.”

[Surah Al-Ma’idah The Table Spread 5: Verses 101–102].

While the Christian believer’s relationship with his God is that of a child with his good heavenly Father. This relationship begins on earth and continues face to face in heaven for all eternity.

Muhammad taught this same subservience and servitude to his followers:

“Verily in this is a Sign for every servant that turns to Allah (in repentance).” [Surah Saba 34: Verse 9].

“To be observed and commemorated by every servant turning (to Allah).” [Surah Qaf 50: Verse 8].

“The free for the free, the slave for the slave, and the female for the female.” [Surah Al-Baqara The Cow 2: Verse 178].

“A believing servant is better than an unbelieving polytheist, although he may please you.” [Surah Al-Baqara The Cow 2: Verse 221].

“He was no more than a servant; We granted Our favor to him.”
[Surah Al-Zukhruf Ornaments of Gold 43: Verse 59].

“Allah of His Grace should send it to any of His servants He pleases.” [Surah Al-Baqara The Cow 2: Verse 90].

“Say: ‘Nothing will happen to us except what Allah has decreed for us; He is our protector.’ And on Allah let the Believers put their trust.” [Surah At-Taubah Repentance 9: Verse 51].

Why is the Muslim’s relationship with God so humiliating? Because, in Islam, God is neither “Father” nor “Love,” and certainly not “Emmanuel”.

If we read the names of God in Islam, the 99 Names of Allah (Asmá’ Alláh al-Ḥusná), we find titles such as *“The Beneficent, The Most Merciful, The Sovereign, The Great, All-Holy, The Giver of Peace, The Granter of Security, The Controller, The Restrainer, The Giver of Dishonor, The Nourisher, The Bringer of Judgment, The Strong, The Firm, The Steadfast, The Killer, The Avenger ...”*.

Out of the 99 names of God in Islam, you will not find the word “*Father/Abba*” nor the word “*Love*”, Yet we find “*Peace*”! If the Quran had added these two attributes to the names of God, it would have better reflected the essence of God and the Christian doctrine, and would not have rejected God’s incarnation, redemption, death, and resurrection. Instead, we find the Islamic concept of God as limited, incomplete, and harsh—an image unbefitting the Father, the Lord of absolute love.

“(Allah) Most Gracious is firmly established on the throne. To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil.” [Surah Taha 20: Verses 5–6].

God the King. God the Highest. God is Greater. He knows what is in man, and man does not know what is in Him; He humiliates and raises, forgives and punishes; controls man’s fate and destiny as He pleases, without reason or justification!

“He forgives whom He will, and He punishes whom He pleases: and to Allah belongs the dominion of the heavens and the earth, and all that is between: and all shall return to him.” [Surah Al-Ma’idah The Table Spread 5: Verse 18].

Hence, we understand the painful spiritual tragedy for Muslims: God is everything, and man is nothing in Islam; he is governed by fate. His life and destiny are directed by the power of God. Man is powerless.

Through this distorted thought of God and man, we understand why Islam rejects the doctrine of “The Divine Adoption.” For as we will soon see, Allah is a despotic tyrant, not a father! Man is a slave of Allah, not a child (son/daughter),

not even in the moral sense of the word. He is not beloved, even spiritually. God is the arbitrary director of man's journey and the controller of his breath.

“The Jews and the Christians say: We are the children of God, and his loved ones Say: Why then does He punish you for your sins? Nay, you are but men, of the men He has created: He forgives whom He pleases, and He punishes whom He pleases: and to Allah belongs the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all).” [The Table Spread, 5 Al- Ma'idah, Verse 18].

Indeed, the greatest tragedy of mankind—not Islam alone—is that it has lost its Father. We have lost our Father; we have become orphans. We live without a father. Orphans are lonely and weak; they have neither support nor power. This is why we are miserable and lost in the paths of this life. We go astray, not knowing which way to turn.

He who does not discover that God is Father loses all values that Christianity holds. He loses the purpose of his life and will eventually settle for mere existence, not true living. We thank the heavens all the time that we are Christians. We believe that God is a Father and that this Father is our *ABBA*, Amen.

The God of the Gospel and His wonderful, loving, forgiving relationship with man is revealed in Jesus Christ. Jesus described His relationship with God as that of a son with his father—a relationship of mutual love, complete and fearless.

At His **baptism**, *“And a voice came from heaven saying, this is my beloved Son, with whom I am well pleased.”* [Matthew 3: 17].

At the **Transfiguration**, “Jesus’ face shone like the sun, and his clothes became as white as light ... From the cloud came a voice that said, this is my beloved son, with whom I am well pleased; listen to him.” [Matthew 5: 17].

This first manifestation is completed by the washing of the feet, (Matthew 17: 1–9), is fulfilled by (John 13: 1–17): in these two events, God’s identity and image are fully revealed. His manifestation is complete.

God the Creator, the Exalted, the Sovereign, the Ruler of all, is a God who kneels down to wash the feet of His creation! If a person kneels to wash another’s feet, we are perplexed and humbled. How much more so when God Himself does the work of a servant washing our feet? God/Servant—this is the true face of God.

O Muhammad, how distant you—and your God—are from my God! The Lord Jesus always called God by the word “*Baba*” or “*Abba*” in Aramaic, the language of Christ on earth—the same word a child uses when addressing his father, like “Dad” in English.

“*“Father, glorify your name!” Then a voice came from heaven, ‘I have glorified it, and will glorify it again.’*” [John 12: 28].

Jesus declared His love for His Father: “*I love the Father and do exactly what my Father has commanded me.*” [John 14: 31].

God the Father loves us as He loves His Son, the Messiah:

“*As the Father has loved me, so have I loved you.*” [John 15: 9].

“*The Father himself loves you because you have loved me.*” [John 16: 27].

God's Holy Spirit dwells in us; how then can we fear Him?

“The kingdom of God is in you.” [Luke 17: 21].

“Don’t you know that you yourselves are God’s temple and that God’s Spirit dwells in your midst?” [1 Corinthians 3: 16].

“Do you not know that your bodies are temples of the Holy Spirit who is in you?” [1 Corinthians 6: 9–20].

Of all creation, God chose to dwell in the heart of man because He loves him, for He is Father, and the Father loves His children. Christianity is the only religion in which God lives within man, for God is the father that loves his children. This is the divine mystery—God is Father—which Christ proclaimed, and no human could have realized this truth except God incarnate.

“No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.” [John 1: 18].

The Word made flesh taught all to call God, Creator of heaven and earth, “*ABBA*”—Aramaic and Hebrew for “Dad, Father”.

“If you pray, say: Our Father who art in heaven ...” [Matthew 6: 9–15]

[Luke 11: 2–4].

If we have a Father, then we are not orphans, nor weak, beggars, outcasts, or abandoned. We were not born by accident; we have a source and reference, and we are heirs of this Father:

“For those who are led by the Spirit of God are the children of God. The Spirit you received does not make you slaves, so that you live

in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, ‘Abba, Father.’ The Spirit himself testifies with our spirit that we are God’s children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.” [Romans 8: 14–18].

We are heirs of salvation and eternal life. The king’s children are princes and princesses by birth. The king is their father; therefore, all have the rights and authority of the father, and they can enjoy His gifts unconditionally. Christianity affirms in Christ this filiation and royalty. Islam prefers slavery!

Our Lord addressed us saying: *“I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you beloved friends, for everything that I learned from my Father I have made known to you.”* [John 15: 15], we are God’s beloved children, God’s beloved friends, not His servants/slaves as in Islam.

This is a complete love relationship in which nothing is hidden from the beloved. Isn’t this the most important feature in a love relationship? This is the correct relationship between God and His children. This is where it begins.

We ask: Is this the relationship between “God” and his followers? Of course not. They don’t even have the knowledge of the essence of God, and most of their religious questions end with the phrase: “Allah knows best”.

Brothers, God is a Father because He loves us unconditionally (Titus 3: 5), without limits, and even before we earn it. A love that does not want anything in return. All I need to do is accept it. Do you accept it, my brothers and sisters?

Do you accept this Personal Divine Love? A love that temporarily leaves everyone and seeks you specifically as if you were the only one in this world? A love which seeks sinners? A love that rejoices and makes the heavens rejoice upon your return (Luke 15: 10).

“What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? And if he finds it, truly I tell you, he is happier about that one sheep than about the ninety-nine that did not wander off. In the same way your Father in heaven is not willing that any of these little ones should perish.” [Matthew 18: 12–14].

It is really common for a god to forgive a sinner who comes to him in repentance imploring for his mercy. Most of the world’s gods have this quality. With the exception of the god of Islam of course: *“Those who disbelieve after their believing and then increase in disbelief; their repentance is not accepted; for they are those who have gone astray.”* [Surah Aal-e-Imran The Family of Imran 3: Verse 90].

But to know of a God who himself is searching for sinners to forgive them their sins and save them, this is something unheard of. It is a strange and extraordinary thing. It indicates that this God’s heart beats with an unusual and extraordinary love.

How could it not be, when Christ gave us the “Good News” that God the Father loves us just as He loves Him? *“That the world may know that you sent me, and that you loved them even as you have loved me.”* [John 17: 23].

Can you also imagine that Christ loved us to death, knowing in advance that we might reject Him and reject His love throughout our lives? Is there a greater love than this love? Shouldn’t a God like this be worshiped?

This same love prompted our unique God Jesus Christ to incarnate looking for sinful people to redeem them. This same love is offered by our God to every human being and to every Muslim man and woman. Would you accept this love?

Or will you still be enslaved to your God whom, if you ever leave Him, will kill you mercilessly, not sorry for losing you as a believer, for then He will seek new slaves for Himself to serve better than you: *“O you who believe, if any among you renounce the faith, God will replace them by others who love Him and are loved by Him, who are humble towards the faithful and stern towards the unbelievers, zealous for God’s cause and fearless of man’s censure. Such is the grace of God. He bestows it on whom He will. God is munificent and all-knowing.”* [Surah Al-Ma’idah The Table Spread 5: Verse 54].

Why not? Is not your God who says: *“If you disbelieve, Truly know that God does not need you!”* [Surah Az-Zumar The Companies 39: Verse 7].

A love that knows you by name: *“I am the good shepherd ... The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out.”* [John 10: 3].

Do you accept a God who loves you? Whose *“left arm is under my head, and his right arm embraces me?”* [Song of Songs 2: 6].

A God who knows the number of hairs on your head: *“And even the very hairs of your head are all numbered.”* [Matthew 10: 30].

A God who does not impose Himself on you but knocks on the door of your hearts, asking your permission to enter, out of respect for you and your free will: *“Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.”* [Revelation 3: 20].

A God who loves you as you are with your sins, your weakness, your selfishness, your wickedness, and your hatred. He loves you so much that He does not want you to stay in that situation, but to Repent and live: *“But God demonstrates his own love for us in this: While we were still sinners, Christ died for us ... but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.”* [Romans 5: 8–11].

My brothers and sisters:

“See what great love the Father has lavished on 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. Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is.” [1 John 3: 1–2].

Will you accept this Divine Sonship? Or are you content with the humiliating and irremediable slavery of Islam, under the yoke of a frightening God: *“Call on Him with fear and hoping (fearing and longing in your hearts)”* [Surah Al-A’raf The Heights 7 Verse 56], that is to say, worship God out of fear of his punishment and longing for his mercy.

In Christianity, we do have a fear of God—“the beginning of wisdom”—but it is the fear of children, not of vile slaves. It is acknowledging God’s majesty and being in awe of his greatness.

How can someone believe in a God who created lightning only to strike fear into the hearts of men, and thunderbolts only to smite whom He pleases? *“He it is who shows you the lightning, causing fear ... And He sends the thunderbolts to smite with them whom He pleases.”* [Surah Ar-Ra’d The Thunder 13 Verses 12–13].

The choice is yours, my beloved, to remain in the religion of slavery or to choose the religion of children—always bearing in mind the fundamental difference between slaves and children: namely, love and freedom.

“This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live.” [Deuteronomy 30: 19].

Choose wisely, brethren. In the end, we are but our choices. But then again, how free are you as a Muslim to choose?

Peace



Chapter Six

The god of the Quran and his problem with love

Once you read the first page of the first chapter of the Quran (The Opening, Al-Fatihah), you will realize that the god of Islam has a real problem with Divine Love: the Jews are “object of divine anger” and the Nazarenes are “misguided,” deprived of His grace and blessings.

The love of the god of Islam is limited, conditional, and incomplete. He would not love you unless you first love, serve, and worship Him, and you must deserve His love or you will never receive it. He also hates sinners, despises unbelievers, and loves only Muslims.

What do I need a God for if He does not accept me as a sinner? If He rejects my weaknesses and transgressions? Why do I need a God who accepts me only as pure, pious, repentant, enslaved to Him—a true Muslim?

The Divine Grace is absent in the world of Islam. That is why the Quran accepts only the perfect, according to its standards. Whereas in Christianity, grace works in us and changes us; we then struggle and strive, through grace, against sin. Grace in Christianity supports and strengthens us in our spiritual fight to obey His commandments.

This lack of spiritual value in the Quran makes it imperative that it accept only the perfect. This fact leads Muslims to believe verses such as:

“Allah does not love those who reject Faith (Islam).” [Surah Aal-e-Imran,

The Family of Imran 3, Verse 32].

“Allah does not guide those who reject faith.” [Surah Al-Baqara, The Cow 2,

Verse 264] [Surah Al-Ma'idah, The Table Spread 5, Verse 67] [Surah At-Taubah, Repentance 9, Verse 37]

[Surah An-Nahl, The Bee 16, Verse 107].

“For Allah does not love any arrogant boaster.” [Surah Al-Hadid, The Iron

57, Verse 23].

“He does not love the arrogant.” [Surah An-Nahl, The Bee 16, Verse 23].

“Allah loves not and guides not unjust people.” [Surah Al-Ma'idah, The

Table Spread 5, Verse 51] [Surah Al-Baqara, The Cow 2, Verse 258] [Surah Aal-e-Imran, The Family of Imran

3, Verse 81] [Surah At-Taubah, Repentance 9, Verse 109] [Surah Al-Qasas, The Story 28, Verse 50] [Surah

As-Saff, The Ranks 61, Verse 7] [Surah Al-Jumu'ah, The Congregation 62, Verse 5] [Surah Al-Ahqaf, The

Wind-Curved Sandhills 46, Verse 10].

“Allah does not love those who exceed the limits.” [Surah Al-Ma'idah, The

Table Spread 5, Verse 87] [Surah Al-Baqara, The Cow 2, Verse 190].

“Allah guides not a rebellious people.” [Surah Al-Ma'idah, The Table Spread 5,

Verse 108] [Surah At-Taubah, Repentance 9, Verses 24 & 80] [Surah As-Saff, The Ranks 61, Verse 5] [Surah

Al-Munafiqoon, The Hypocrites 63, Verse 6].

“Allah loves not the extravagant.” [Surah Al-A'raf, The Heights 7, Verse 31].

“Allah does not love who is treacherous, sinful.” [Surah An-Nisa', The

Women 4, Verse 107].

“Allah will never guide the device of the unfaithful.” [Surah Yusuf, Joseph 12, Verse 52].

“Allah does not guide such, as He leaves them to go astray, and there is none to help them.” [Surah An-Nahl, The Bee 16, Verse 37].

“Allah does not love those who do mischief.” [Surah Al-Qasas, The Story 28, Verse 77].

“Allah does not love the exultant (happy in riches)!” [Surah Al-Qasas, The Story 28, Verse 76].

This God wants the Muslim to live his entire life sad, anxious, afraid, and terrified of the Hereafter, in order to control him and prevent him from thinking due to fear and sadness. The evidence is clear in his saying: *“If you knew what I know, you would laugh little and cry much.”* [Sahih al-Bukhari in “Fath al-Bari” 319: 11] [Sahih Muslim No. 112: 15].

We quote the explanation of the scholar Ibn Hujr al-Asqalani for this hadith:

“What is meant by knowledge here is what is related to the greatness of God, His vengeance on those who disobey Him, and the horrors that occur at the time of agony, death, in the grave, and on the Day of Resurrection. The relevance of ‘*much crying and little laughter*’ in this situation is clear, and what is meant by it is intimidation”.

There is no need to comment on this sadistic God who lives on the fear and misery of His creatures. We really are at a loss for words as to what to say about this God and His blind victims, who have not yet realized that fear does not prevent death but only prevents life.

This god commands his followers to hate his own family if they leave Islam:

“O believers, do not befriend your fathers or your brothers if they choose unbelief in preference to faith (In Islam). Wrongdoers are those who befriend them” [Surah At-Taubah, Repentance 9, Verse 23].

Would we then be surprised by a parent’s violent reaction against a child who converts from Islam to Christianity?

If the god of the Quran does not love or guide unbelievers, the oppressors, the corrupt, the arrogant, the transgressors, the traitors, the aggressors, the misguided, the hypocrites, the unfair, then whom does this Quranic god love? Only the just? The pious? The honest?

But in Christianity, God loves all people—even sinners—because they are his children. He hates sin, not sinners, and he does not want them to remain in sin and die!

He even commands Christians to love their enemies. A Christian has no enemies; there is no place for hatred in the faith. *“He who has ears to hear, let him hear.”* [Matthew 11: 15].

The god of Islam loves only Muslims and does not guide non-believers:

“God will not guide those who disbelieve his revelations (The Quran and its Surahs and signs). Woeful punishment awaits them.” [Surah An-Nahl, The Bee 16, Verse 104].

All the love and guidance are reserved for Muslims only:

“Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.” [Surah Al-Baqara, The Cow 2, Verse 222].

“Allah loves those who make themselves pure.” [Surah At-Taubah, Repentance 9, Verse 108].

“Allah loves those who are firm and steadfast.” [Surah Aal-e-Imran, The Family of Imran 3, Verse 146].

“Allah loves those who put their trust in Him.” [Surah Aal-e-Imran, The Family of Imran 3, Verse 159].

“Allah loves those who are kind.” [Surah Al-Ma'idah, The Table Spread 5, Verse 13] [Surah Al-Baqara, The Cow 2, Verse 195].

“Allah loves those who judge in equity.” [Surah Al-Ma'idah, The Table Spread 5, Verse 42].

“Allah loves the righteous.” [Surah At-Taubah, Repentance 9, Verse 4].

“If you do love Allah, follow me (Muhammad). Allah will love you and forgive you your sins; for Allah is All-Forgiving, Most Merciful.”
[Surah Aal-e-Imran, The Family of Imran 3, Verse 31].

This means those who do not love the Prophet Muhammad and do not follow him are not loved by Allah.

“As to those who reject Faith, it is the same to them whether you warn them or do not warn them; they will not believe.” [Surah Al-Baqara, The Cow 2, Verse 6].

The reason is striking: the will of God has imposed infidelity on them: “*Allah has set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they incur.*” [Surah Al-Baqara, The Cow 2, Verse 7].

The real problem with the god of Islam is that he conveys no true love for human beings. He hates everyone who is not a Muslim, thus despising more than two-thirds of the world’s population.

How could this god accept to become incarnate for sinners whom he hates, or die for their salvation while he despises them? Why is there any need for incarnation or redemption when he does not care for them?

Isn’t He the One who said: “*In their hearts there is a disease/sickness, so Allah added to their disease (has increased and aggravated their disease), and for them is a painful punishment?*” [Surah Al-Baqarah, The Cow 2, Verse 10].

But if you, dear Muslim, wish to conceive the greatest and most sublime vision of God—the highest being in existence—would you not picture Him as absolutely perfect in love, mercy, and justice? Otherwise, this being would not be morally perfect, and Islam’s concept of God would fail to represent the greatest, highest, and best conception of the divine. In fact, the Bible teaches that “*God is love.*” [1 John 4: 8, 16].

The love of the Christian God for all mankind is perfect, universal, free, unlimited, unbiased, and unconditional. He loves all sinners—adulterers, murderers, oppressors, and atheists alike—while the love of the god of the Quran is conditional, limited, biased, and selective, that is why we see him hating the sinners and the unbelievers; rather, he considers them his enemies and calls for their killing without pity.

He only loves those who love him first. You have to deserve his love before you can receive it. Therefore, his love is conditional and ordinary, equal to and exactly like the love of “pagans and tax collectors” that Jesus spoke of in the Gospel: *“If you love those who love you, what reward do you have? Do the tax collectors not do that? And if you greet your brothers alone, what more do you do? Do the pagans not do that? So be perfect as your heavenly Father is perfect.”*

[Matthew 7: 46–48], so, the god of Islam is imperfect. An imperfect God is not a God.

The Quran’s concept of God is incomplete because it does not represent the greatest, highest, and best conception of the divine being; rather, it is a defamation and a deformation of the love of the Heavenly Father, as exhibited in (John 3: 16). So, we, as Christians, reject Islam as a belief, and we refuse to be Muslims.

It is known that the message of all the religions of the world is to describe and define God. No one has ever revealed who God is better than Christ, for He Himself is God: *“No one has ever seen God (know God). The only begotten Son who is in the bosom of the Father (that is, of the same nature as the Father) It was He who made Him known.”* [John 1: 18].

What Christ revealed to us about God is the highest, greatest, and the most sublime concept of God. It is the most wonderful, good news in existence.

The Gospel’s God reveals His unlimited and unconditional love in his ministry:

“It is not the healthy who need a doctor, but the sick. Go and learn what this means: ‘I desire mercy, not sacrifice.’ For I have not come to call the righteous, but sinners.” [Matthew 9: 12–13].

Christ was known for His love for sinners; He was:

“a friend of tax collectors and sinners. But wisdom is proved right by her deeds.” [Matthew 11: 19].

“For God did not send His Son into the world to condemn the world, but to save the world through Him.” [John 3: 17].

For Christ, sinners are lost and blind, not hopelessly wicked and infidel. They need guidance, love, and encouragement so that they can acknowledge their sins and repent. For this reason, Jesus spent most of His time with adulterers, unrighteous people, and sinners—preaching to them, listening to them, loving them so that they would see His light and change their evil ways. Out of His love for sinners, Jesus said:

“Truly I tell you, the tax collectors and the prostitutes are entering the kingdom of God ahead of you.” [Matthew 21: 31].

What benefit do we obtain from a physician who visits only the healthy? How good and great is a God who does not accept man except as a slave? And what kind of God is He who does not accept human weakness nor save us from it? Do I need a God who welcomes me only on the condition of becoming a saint?

Contrary to the god of Islam, our beloved God accepts us as we are, enabling us to strive to live in His image and likeness. The human nature cannot change itself without grace—this is where mercy precedes worship. Otherwise, worship and deity lose all meaning.

“I desire mercy, not sacrifice.” [Matthew 9: 13] [Hosea 6: 6].

Mercy and love in our beloved God reached their fullness when He gave up His heavenly glory, became man as our example, and died for our salvation (Philippians 2: 5–11). He saved us from the nihilism in which we wandered.

He gave us life when we were dead in our sins, forgave us when we were rebels, and loved us despite our shame, weaknesses, and sins—for His love is absolute, real, complete, perfect, unconditional, and free.

So, my God is not your god, my Muslim brother. That god of yours I do not know, nor do I intend to. This eternal, self-sufficient God hidden behind the clouds, who needs no one, who longs for no one—the God who wants no relationship with His creations, but rather all He wants from them is surrender, subservience, and servitude—this has nothing to do with me.

We repeat and say: This God of yours, my dear Muslims, I do not know Him; I do not want to know Him, and He has nothing to do with me.

The God who does not want a relationship with His children, but rather all He wants from them is submission, obedience, and slavery—this God has nothing to do with me.

The god who loves only those who love Him first, who does not partake in the lives of His children nor share their burdens, is not a God—especially if His status forbids Him from doing so, as in the Quran.

My God cares for me and shares in my concerns: “*Come to me, all you who labor and are heavy laden, and I will give you rest.*” [Matthew 11: 28]. That is why, as a Christian, I pray: because my God hears me and loves me. I pray because divine providence cares for me, intervenes in my life, and directs me to change myself and my circumstances.

What meaning has prayer without belief in divine providence?

My God releases the oppressed, sets the captive free, consoles the afflicted, and heals the brokenhearted: “*The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor.*” [Luke 4: 18–19].

My God brings me home when I am homeless, lifts me up when I fall, and guides me if I go astray “*I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.*” [Luke 15: 17].

Your Quran suffocates the soul with lies by distorting the image of the true God within you. It robs you of joy and peace, directing you to fear God instead of loving Him. Its misleading beliefs have blinded you to the truth.

Remember, my Muslim brother, that the people rejected by the god of your Quran—the oppressed, the arrogant, the corrupt, the traitors—are exactly those for whom the God of the Gospel lived and died. He came to save the good and the evil, the unbelievers and the sinners alike.

Amen



Chapter Seven

The god of the Quran and his Humiliation of Human Dignity

The god of the Quran is a racial god with distinction. The attributes that this god has given to non-Muslims, especially to the Jews and Christians, will never occur to one's mind. Characteristics that if Muslims realized their meaning, their dimensions, and the effect they leave on the person; would have made them turn away their faces in shame.

How could it not, when the Quran, which is the Book of God for Muslims, curses, despises, and describes infidels, and those who do not believe in Muhammad, with the most horrific names and attributes, the least and the first of which are:

1. **Attribute 1:** *Despicable and children of adultery*

“‘Ignoble, The bully who is of doubtful birth to boot’ [Surah The Pen, 68, Al-Qalam, Verse 13], ‘Ignoble’ means despicable, cruel, arrogant, rejecting the truth. ‘One of doubtful birth’ or ‘Zanim’ in Arabic, means: the one who has no origin (i.e., son of adultery!).” [Interpretation of Al-Saadi 10: 182].

If the god of the Quran calls non-Muslims “*children of adultery*”; are we then surprised by the Muslims when they shout insults at us during interfaith dialogue with them? especially on the social media?

2. Attribute 2: Dogs

*“Had it been Our will, we would have exalted him through our signs; but he inclined to his earthly life, and succumbed (followed) to his own vain desires. **He is like a dog** (His similitude is that of a dog) which pants if you chase it away (if you attack the dog, he lolls out his tongue), or if you leave him alone, he (still) lolls out his tongue. Such are those who deny our revelations (That is the similitude of those who reject Our signs); so, recount to them these parables, so they may reflect.”* [The Heights, 7 Al-Araf, Verse 176].

That is to say, if the god of Islam wanted, he would raise the sinner to the status of a scholar, but the sinner leaned towards money and the material life of the world, much like the dog.

If you banish it, it will gasp and show its tongue. And if you leave it, it will also show its tongue, for dogs do not believe in the Verses of the Quran. So, tell the stories of the Quran to the infidels so that they may understand and believe!

3. Attribute 3: Donkeys

*“The likeness of those who were charged with the Torah, then they did not observe it, is **as the likeness of a donkey bearing books**. Wretched is the example of those who deny god’s revelation. God does not guide the wrongdoers.”* [Friday, The day of Congregation, 63 Al-Jumua, Verse 5].

Such as the Jews who were entrusted with the Torah but did not observe it. Their example is that of an ass carrying books but does not know its contents. This is the case of those who do not believe in Islam, and Allah does not guide people who disbelieve.

4. Attribute 4: Monkeys and Pigs

*“Say: **O people of the Book!** Is it not that you hate us (disapprove of us) only because we believe in Allah and in what has been revealed to us and what was formerly revealed and because **most of you are adulterers** Say: Shall I inform you of those worse than this in retribution from Allah? **They are those whom God has cursed and upon whom he brought his wrath and of whom He made apes and swine** (He transformed into apes and swine!) and who serve the devil. These are in a worse plight and further astray from the straight path.”*

[The Table Spread, 5 Al-Maeda, Verse 59–60].

*“And you well know those who broke the Sabbath so We said to them: **Be apes, despised/detested and rejected.**”* [The Cow, 2 Al-Baqara, Verse 65].

*“When in their insolence they transgressed (all) prohibitions, we said to them: **Be apes, despised and rejected.**”* [The Heights, 7 Al-Araf, Verse 166].

*“You know that there were those among you who transgressed violated the Sabbath by fishing when We had forbidden you to do so—these were the inhabitants of Eilat—and We said to them ‘**Be apes despised!**’ rejected and they became so they died three days later.”* [Quran

2: 65, Tafsir Al-Jalalayn].

How can a God turn his own creation into monkeys and pigs?

5. Attribute 5: Beasts

“For the worst of beasts in the sight of Allah are those who reject Him. They will not believe.” [Spoils of War, 8 Al-Anfal, Verse 55], It is best to remain silent here.

6. Attribute 6: Cattle

The word “cattle” here means camels, sheep, goats, and more. But it mostly applies to camels. “*Those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.*” [Surah Muhammad, 47, Verse 12], Infidels live as animals do, and they eat as animals eat. And because they ignore the hereafter, their place or fate is the fire of Hell.

“Or do you think that most of them hear or understand? They are nothing but like cattle; nay they are even farther astray from the way.”

[Surah The Criterion, 25, Al Furqan, Verse 25].

Here is the Qur'an likening non-Muslims to animals. More than that, it considers animals closer to God than they are! Even animals are better than them in thought, guidance, and behavior. No wonder, in the end, the infidels in the Qur'an are nothing but “impure,” depraved, and defiled. A good Muslim should keep away from them, lest he be contaminated by their filth!

“O you who believe, the polytheists are nothing but defiled/impure/unclean, so they shall not approach the sacred mosque ...” [Surah

the Repentance, 9, Al Tawba, Verse 28].

Not only that, this god of Islam teaches his followers that the faces of those polytheists will turn to black faces on the Day of Judgment, because he hates black skin even though he is the one who created it! so he says in his racist Quran:

“On the Day (some) faces will turn white, and (some) faces will turn black.” [Surah The Family of Imran, 3, Al Imran, Verse 106].

On the Day of Judgment, the faces of the believers will be white, and the faces of the unbelievers will be black, and since the white faces are the winners of Paradise, we wonder: What will be the fate of a black person, and what will the color of his face be on the Day of Resurrection? Will his face turn white to please the god of Muhammad, who is fond of white skin?

All these Verses are sacred words for Muslims; every Muslim recites them in his readings and prayers, although they insult more than two-thirds of mankind by likening them to animals. Is it reasonable or worthy to worship such a God?

The God of the Bible and His Respect for Human Dignity:

The Lord Jesus Christ teaches us that God created man in his own image and likeness as a free, rational being with his own will. And alive forever through Christ's atonement. And this God expressed His full unconditional love for man through His Revealed Holy Word to us:

"Before I formed you in the womb, I knew you, before you were born, I set you apart; I appointed you as a prophet to the nations."

[Jeremiah 1: 5].

"I created your inmost being; I knit you together in your mother's womb." [Psalms 139: 13].

"Then God said, 'Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.' So God created mankind in his own image, in the image of God he created them; male and female he created them." [Genesis 1: 26–27].

“You are my son; today I have become your father.” [Psalms 2: 7].

“Do not be afraid, for I am with you.” [Isaiah 43: 5].

“I will go with you; I will never leave you nor forsake you.”

[Deuteronomy 31: 6].

“Can a mother forget the baby at her breast and have no compassion on the child she has borne? Though she may forget, I will not forget you! See, I have engraved you on the palms of my hands; your walls are ever before me.” [Isaiah 49: 15–16].

I shall always remember you *“I have loved you with an everlasting love; I have drawn you with unfailing kindness.”* [Jeremiah 31: 3].

And this beloved God confirmed his love for mankind by his death for them, in their stead: *“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”* [John 3: 16].

So, God died for the *“beasts and animals”* mentioned by the god of the Quran. He died for the Despicable and children of adultery, He died for the dogs, the donkeys, the pigs, the monkeys, the cattle and the beasts of the Quran.

He did so to save them and to teach them the meaning of true love, and to exalt their human nature. Every time man loves spiritually, he is imitating the loving God-Father, for, *“Whoever does not love does not know God, because God is love.”* [1 John 4: 8, 16].

Amen



Chapter Eight

The god of the Quran Waging his War on Humankind

“If your God calls you to kill your brother, then look for another God.”.

The god of the Quran is a terrorist god par excellence. He orders the killing of anyone who does not adhere to the religion of Islam. In Islam, spreading religion is permitted by killing. Giving a person a choice between Islam or death was, and still is, the only option offered to non-Muslims.

The god of the Quran is a sadistic, immoral, and unjust god of war, who takes pleasure in seeing blood bleed from the bodies of the infidels who do not believe in him and in his teachings. He is a god who “incites” His Messenger to humiliate the non-Muslims by usurping their land, plundering their properties, and enslaving their women and children.

The Quranic verses that we will mention in this chapter shall reject and dismiss any maneuvering or evasion through “Fatawas” made by Muslim imams with the aim of justifying them in order to lessen and minimize their danger. For these verses are so clear, so plain, so explicit, that they prove beyond any shroud of doubt that Islam is a religion built on terror. Therefore, it is a real threat to the world’s peace and to the sacred human rights that we live by.

The Prophet of Islam himself testifies to this horrible fact when he says: *“I have vanquished by terror the march of a month.”* That is to mean, *“I have been victorious by fear being struck into the hearts of my enemies for a distance of one month.”* [Sahih Al-Bukhari, Book of “Tayammum”, No. 1].

So, Muhammad was triumphant by fear and intimidation, for his god casts terror into the hearts of his enemies to help him against them even before he reaches their country to invade it and conquer it. By his fearsome reputation, he guarantees in advance his victory over them.

“Say to the desert Arabs who lagged behind: ‘Ye shall be summoned (to fight) against a people given to vehement war: then shall ye fight, or they shall submit. Then if ye show obedience, Allah will grant you a goodly reward, but if ye turn back as ye did before, He will punish you with a grievous Penalty.’” [Surah Al-Fath, The Victory 48, Verse 16].

“then shall ye fight, or they shall submit.” A clear verse that commands a Muslim to fight “the Jews, the Christians, and the polytheists from among the Arabs,” until they declare their Islam as per Muslim scholars (Ibn Katheer, Al-Qurtubi, and Al-Tabari).

“Oh Prophet! Rouse (incite, urge on) the believers to fight.” [Surah Al-Anfal, The Spoils of War 8, Verse 65].

“Fight then in Allah’s cause. You are held responsible only for yourself. And incite (rouse, “Harred” in Arabic) the believers. It may be that Allah will restrain the fury of the infidels. For Allah is the strongest in might and in punishment.” [Surah Al-Nisaa, The Women 4, Verse 84].

According to Islamic biographies and traditions, Muhammad killed and fought battles and invasions and led wars in the name of his god; he incited his followers to murder in the framework of violent jihad. Actually, in the Quran, the verb jihad (to make an effort of war), is always linked with people to be fought against the non-believers, the infidels, the apostates, one's own parents, etc.

The Quran commands that the faithful slaughter, steal property, and enslave women and children. God is stronger than the infidels, and He is far above them when it comes to torture. How can it not be so when God himself commands and fulfills the killing, fighting, slaying, and torturing?

“It was not you who slew them (“Taktuluhum” in Arabic) but Allah did. And it was not you who smote them but it was Allah who did smite them that He might richly reward the believers by a gracious gift from Himself. For Allah is He who hears all and knows (all things).” [Surah Al-Anfal, The Spoils of War 8, Verse 17].

“So, when the sacred months have passed away; kill (uktulu) the polytheists wherever you find them ...” [Surah At-Taubah, Repentance 9, Verse 5].

“And kill them (“Uktuluhum” in Arabic) wherever you find them (the polytheists, the infidels, the non-believers, the non-Muslims) ... if they do fight you then kill them. Such is the recompense of the infidels.” [Surah Al-Baqara, The Cow 2, Verse 191].

“But if they turn back, then seize them and kill them (“Uktuluhum” in Arabic) wherever you find them. And don't take from among them friends or helpers.” [Surah Al-Nisaa, The Women 4, Verse 89].

“If they do fight you then fight against them until there is no more tumult, and (in order that) Allah’s religion (Islam) reigns supreme (religion should be only for Allah).” [Surah Al-Baqara, The Cow 2, Verse 193].

“Fight the leaders (chiefs) of disbelief ... so that they may desist (be restrained).” [Surah At-Taubah, Repentance 9, Verse 12].

“O Prophet! Strive hard against the unbelievers and the hypocrites and be merciless against them (unyielding, harsh, firm, “Ghilza/Kaswa” in Arabic). Their abode is Hell, an evil refuge indeed.”

[Surah At-Taubah, Repentance 9, Verse 73].

“O you who believe! Fight the unbelievers who are near to you and let them find hardness (harshness, firmness, “Ghilza/Kaswa” in Arabic) in you, and know that Allah is with those who fear Him.” [Surah

At-Taubah, Repentance 9, Verse 123].

“Fight them (“Katilu” in Arabic), Allah will punish them by your hands, and bring them to disgrace (cover them with shame) and assist you against them (gives you victory over them), and remove the rage in the hearts of a believing people (still the indignation in the hearts of the Muslims). For Allah will turn (in mercy) to whom He pleases; and Allah is All-Knowing, All-Wise.” [Surah At-Taubah, Repentance 9, Verses 14–15].

What a god! He who is wise and merciful, who tortures, humiliates, and kills people by the hands of His faithful, righteous, Muslim servants! He “lets down” their hearts, and satisfies their incurable hatred and “divinely-inspired” anger through military victories over their enemies! And what a display of mercy from this god when He orders His Messenger to exterminate His enemies and refrain from taking them captives until the ground is quenched first with their blood!

“It is not fitting for a prophet to take captives (of war, prisoners of war) until he has ‘Athkhana’ the land (quenched the land with their blood).” [Surah Al-Anfal, The Spoils of War 8, Verse 67].

“Athkhana” in Arabic: «الْأَكْثَارُ مِنَ الْقَتْلَى»—to kill as many people as you could and pile their dead bodies on top of one another. Only afterwards is a Muslim allowed by the Quran to take prisoners of war. “Athkhana” also means to exterminate, to destroy inexorably, to wound mortally.

Have you ever heard of a warlord who permits the killing of prisoners of war? Will someone guide us to a law that permits the killing of captives? If sinners do not accept such a heinous act, how can God allow and command it?

By inciting the Muslims to kill mercilessly, the god of the Quran proclaims to his Mujahideen that no matter how cruel they are to the infidels, He remains crueller than they are, for He is “the god of severe punishment.”.

“I will cast terror into the hearts of the infidels (those who “Kafarou” in Arabic); therefore smite (“Oudroubou” in Arabic) above their necks (strike off their heads) and cut off the very tips of all their fingers.” [Surah Al-Anfal, The Spoils of War 8, Verse 12].

And the reason for all of this is:

“Because they defied Allah and His Messenger. And he who defies Allah and His Messenger shall be severely punished. For Allah is severe in punishment.” [Surah Al-Anfal, The Spoils of War 8, Verse 13].

A fearful God who frightens the non-Muslims and orders the cutting off of their necks and the amputation of their bodies—is He the true God?

He not only offers the souls of innocent people—men, women, and children—to the Muslim Mujahideen, but also gives them their bodies, their properties, and their land. And thus, they become truly the victims of Allah’s divine anger!

“For my Lord is indeed merciful and kind!” [Surah Hud, 11, Hud, Verse 90].

“And those of the People of the Book (Christians and Jews) who aided them. Allah did take them down from their strongholds and cast terror into their hearts. So, some you slew, and some you took as captives. And He made you heirs of their lands, their houses, and their goods, and of yet another land which you had never set foot before. And Allah has power over all things.” [Surah Al-Ahzab, The Coalition 33, Verses 26–27].

Worse than that: this god is not satisfied with killing his opponents, confiscating their land, capturing their women and children, and stealing their money and properties. He orders the deformation of the bodies of the dead infidels so that his sadistic heart is ecstatic with the torture of human beings—even if dead.

“The punishment of those who wage war against Allah and His Messenger, and strive to make mischief through the land, is that they should be executed, or crucified, or their hands and their feet should be cut off from opposite sides, or should be exiled from the land.” [Surah

Al-Ma’idah, The Table Spread 5, Verse 33].

But did this god forget that through this verse, and according to his Quran, he is committing the same criminal acts that the evil Pharaoh of Egypt committed? Doesn’t this verse make him an evil being like the rest of the evil ones?

“I will surely cut off your hands and your feet on opposite sides, and then I will crucify you all.” [Surah Al-A’raf, The Heights 7, Verse 124].

This evil, sadistic god is not satisfied with seeing his enemies dead. He does not rest unless he sees that the whole of humankind is blood-soaked. Only then does he get ecstatic with his madness.

Here He is, in all His obsession, calling upon his poor servants who believe in Him to commit suicide and to abandon their homes voluntarily and faithfully to His criminal teachings:

“We sent not a messenger, but to be obeyed ... but they will not be—I swear by your Lord—true believers until they make you (Muhammad) a judge in all their disputes, and find in their souls no resistance against your decisions, and submit to you entirely. And if We had prescribed for them: Kill yourselves (in Arabic: ‘Ouktoulou Anfousakoum’, sacrifice or lay down your lives) or leave your homes, very few of them would have done it. But if they had done what they were told, it would have been best for them, and would have gone farthest to strengthen their (faith); And We should then have given them from Our presence a great reward; And We should have shown them the Straight Way. All who obey Allah and the Messenger are in the company of those on whom is the Grace of Allah—of the prophets (who teach), the sincere, the witnesses, and the righteous (who do good): Ah! What a beautiful fellowship! Such is the bounty from Allah: And sufficient is it that Allah knows all.” [Surah Al-Nisaa, The Women 4, Verses 64–70].

And now we come to the shocking verse of terrorism that orders every Muslim to aggressively and without any guilt or moral conscience “terrorize” the enemies of God.

The poor Muslims are seriously misled, as God did not create people in order to kill them, but rather to live, to love, and to be loved. Only love is the gate to heaven, not terror and hatred.

Yet we find in the Quran a god who kills his own creatures and who is incapable of defending himself—who needs the Mujahideen to defend him with acts of terrorism.

This is a demon masked with the face of God—or rather with a tragic caricature of the Creator!

To those who ask about the source of terrorism in Islam and the strange acceptance of the suicide of Muslims bombing innocent people with no remorse, we say: Read the verse of terrorism in the Quran:

“And prepare against them (the infidels) the utmost of your power, and horses tied at the frontier (steeds of war), so that you may terrorize (strike terror into the hearts of) the enemies of God (Allah) and your enemies.” [Surah Al-Anfal, The Spoils of War 8, Verse 60].

Enemies of God? Does God have enemies? Are we coequal to God to be His enemies and have Him as our adversary? And does He consider the infidel an evil person, or a lost soul that needs His guidance? Why should there be hatred and hostility amongst the Muslims and two-thirds of the Earth’s population?

Because this is what the Quran commands:

“So do not obey or yield to the disbelievers, but fight them vigorously with this; strive against them a mighty striving with it.” [Surah Al-Furqan, The Criterion 25, Verse 52].

The God of Muhammad commands all Muslims, without exception, in whatever country they live—let the reader understand—to “strive/fight” against all non-Muslims.

“By the Quran (Ibn Abbas) and by Islam (Ibn Zaid) and by the sword.” [Al-Tabari].

Let us read the explanation of Ibn Kathir of verse 52 of Surah Al-Furqan:

“And strive against them a mighty striving with it,” meaning, as Ibn Abbas said: “O Prophet! Strive hard against the unbelievers and the hypocrites and be merciless against them (unyielding, harsh, firm; ghilza/kaswa in Arabic)”.

Ibn Kathir explains this Quranic verse, quoting Ibn Abbas, who clarifies the meaning of (Surah Al-Furqan, The Criterion 25, Verse 52) by quoting (Surah At-Tawbah, Repentance 9, Verse 73) and (Surah At-Tahrim, The Prohibition 66, Verse 9):

“O Prophet, strive against the disbelievers and the hypocrites and be merciless against them.” [Surah At-Tawbah, Repentance 9, Verse 73].

That is, “Do not have mercy on them. Be harsh with them,” as in Tafsir Al-Jalalayn. “*For Hell is their abode, and evil is their resort,*” as in Surahs 9 and 66.

Stay away from peace and reconciliation as long as you are stronger:

“Therefore, do not falter (faint-hearted), calling for peace when you have gained the upper hand. God is on your side and will never put you in loss for your (good) deeds.” [Surah Muhammad 47, Verse 35].

“Fighting is prescribed for you, and you dislike it. But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. But Allah knows, and you know not.”

[Surah Al-Baqara, The Cow 2, Verse 216].

That is, fight to do good for Him even if you do not like it; because either you get the spoils or martyrdom (death in Allah’s name and for His own sake), and in both cases, you are a winner. God knows what is good for you, and you do not. So, submit to His orders even if you are unwilling and do not understand!

Beware! Whoever refuses jihad, the wrath of God will fall upon him:

“O you who believe, when you encounter the infidels marching for war, do not turn your backs to them in flight. If anyone on that day turns his back to them (that is, to flee from fighting), except for tactical reasons or to join another band, he shall incur the wrath of God, and hell shall be his abode—is Hell, a miserable fate.” [Surah Al-Anfal, The Spoils of

War 8, Verses 15–16].

So, jihad (fighting to spread the religion of Islam), in the view of the Messenger of Islam Muhammad, is the greatest good in worldly life. Through it, the jihadists gain God’s love:

“God loves those who fight for His cause in ranks as firm as a mighty edifice.” [Surah As-Saff, The Ranks 61, Verse 3].

And He prefers them over the rest of mankind: *“And God has exalted the men who fight with their goods and their persons (the Mujahideen) above those who stay at home (holders back) with a great reward (a high degree).”* [Surah Al-Nisaa,

The Women 4, Verse 95].

Through jihad, the mujahid obtains forgiveness of his sins, entry to Paradise, and intercourse with its Houris. The motto of Islam is: “Slay those on earth, to marry those in heaven.”.

“O you who believe, shall I guide you to a (profitable) trade that will save you from a painful punishment? Fight for God’s cause with your money (wealth) and with your persons (your souls), that would be the best for you. He will forgive you your sins and admit you to gardens watered by running streams. He will lodge you in pleasant mansions in the gardens of Eden. That is the supreme triumph.” [Surah As-Saff, The Ranks 61, Verses 10–12].

What a “trade” indeed! If you give God your money and your life, and accept death in support of Islam, you will receive forgiveness of your sins and enjoy the Houris in paradise!

Jihad, or fighting in the name of Allah, in the eyes of the Messenger of Islam Muhammad, is the greatest good in this life. The greatest act of a Muslim in his life is to die while fighting infidels for God’s sake.

A Muslim does not own his life but is the property of his god, who orders him to lead his life either as a killer of infidels or as a victim of their killing—and he shall go to paradise!

“Allah has purchased from the believers (Muslims) their persons and their property. For theirs in return is the garden (of Paradise): they fight in God’s cause, so they kill and are killed (they slay and are slain) ... And who is more faithful to his covenant than Allah? Therefore, rejoice in the bargain which you have made. That is the achievement supreme.” [Surah At-Taubah, Repentance 9, Verse 111].

This verse confirms this divine promise of paradise: “The gates of Paradise are under the shadow of the swords.” [Sahih Muslim 13: 38], in other words: “Slay those on earth; you enjoy—sexually—those who are in heaven” (the Houris).

Another hadith said by Muhammad conveys a similar meaning: “My livelihood is under the shade of my spear, and he who disobeys my orders will be humiliated by paying Jizya.”, in Arabic: «جُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي». [Sahih al-Bukhari,

Chapter 88: What is said regarding spears, Narrated Ibn ‘Umar].

The god of the Quran is unable to defend himself, so he needs his hardcore Muslim men to defend him in return for the spoils and countless advantages on this earth, and, in the hereafter, in paradise—the wide-eyed nymphs or Houris in his alleged heaven.

The Muslim shall place jihad, the god of jihad, and the prophet of jihad above himself, his family, and his property; otherwise, he will be one of the losers:

“Say: If it be that your fathers, your sons, your brothers, your mates, or your kinsfolk; the property that you have acquired (wealth you have gained); the (trade) commerce in which you fear a decline; or the homes in which you love are dearer to you than Allah and His Messenger, or the struggle for His cause (striving in His cause—al-jihad in Arabic), then wait until Allah fulfills His decree. God does not guide the wrongdoers.” [Surah At-Taubah, Repentance 9, Verse 24].

But isn’t it terrorism to wage war on others in order to impose your religious beliefs on them? Did God create us to fight each other in His name or to love each other in His name? When will you understand, O Muslims?

Here are some of Muhammad's sayings on jihad:

“A man came to the Messenger of Allah and said: guide me to a work equivalent to jihad in its reward (the reward of the hereafter), he said: I cannot find an equivalent.” [Sahih al-Bukhari, No. 2785].

On the authority of Abu Hurayrah, the Prophet Muhammad said: “And I, whose soul is in his hand, wanted to fight for the sake of Allah. Then I was killed, then I lived, then I was killed, then I lived, then I was killed, then I lived, then I was killed, then I lived ...” [Sahih al-Bukhari, No. 2641].

“Muhammad the Messenger said: No one dies and has a good reward with Allah (in the hereafter) and is pleased to return to this world, even if the world is given to him, except for the martyr who sees the virtue of martyrdom.” [Sahih al-Bukhari, No. 2795].

“The Messenger said: A fight in the way of Allah or a death (in jihad) is better than this world and what is in it.” [Sahih al-Bukhari, No. 2796].

Rather, Muhammad allowed the mujahid in war to modify even his obligatory prayers, so that he would not be exposed to enemy attack while performing the prayer (Surah Al-Nisaa, The Women 4, Verses 101–103).

This god rejoices when a human being kills his fellow human brother:

“Allah laughs at two men, one of whom kills the other, and both of them enter Paradise. They said: How, O Messenger of Allah? He said: One of them is killed and enters Paradise, then Allah forgives the other and guides him to Islam, then he fights in the cause of Allah and is martyred.” [Narrated by Abu Hurairah, Sahih Muslim, No. 1890; Sahih al-Bukhari, No. 2826].

No comment on this sick, sadistic god who “laughs at two men, one of whom kills the other”! kill, fight, terrorize, strike the necks, cut off hands and feet. Bury your enemies alive in the ground. Fill the earth with their blood. Rape and steal people’s money and property, and take their women and children as slaves.

“It is the Party of Allah (“Hizbullah” in Arabic) that must certainly triumph.” [Surah Al-Ma’idah, The Table Spread 5, Verse 56].

The terms “kill,” “fight,” “cut,” “strike,” and their synonyms are mentioned 96 times in the Quran. So what kind of peace can be expected from this book? And why is it surprising to many that dozens of Islamic terrorist organizations are spread throughout the world today? “You must hate or die”—this is god’s commandment to all Muslims, and the proof is from the Quran:

“You shall not find any people who believe in Allah and the Last Day, befriending (loving) those who resist Allah and His Messenger, even though they were their (own) fathers or their sons, or their brothers, or their kinsfolk.” [Surah Al-Mujadila, She That Disputes 58, Verse 22].

“O you who believe, do not take the Jews and the Christians for friends. They are friends of each other, and whoever amongst you takes them for a friend, then surely he is one of them. Surely Allah does not guide the unjust people.” [Surah Al-Ma’idah, The Table Spread 5, Verse 51].

Meaning: “O Muslims, let not any of you take the Jews or the Christians as allies,” meaning: “Do not befriend them or associate with them.” [Al-Qasimi, in Mahasin al-Ta’wil. Islamweb Fatwa No. 267040 and 126957].

“The ruling of this verse remains valid until our time and beyond.”

[Islamweb Fatwa No. 149369 and 117416].

O Muslim, the Jews and Christians are friends of each other and are the enemies of Allah and His Messenger, so how can you befriend them? If you befriend the disbelievers, you will be wronging yourself because you will have their fate (Hell), and God does not guide the wrongdoers.

The enemies of God are your enemies, so stay away from them because:

“In their hearts there is a disease.” [Surah Al-Ma'idah, The Table Spread 5, Verse 52].

But who truly has a disease in his heart? Who loves his enemies? Or who hates two-thirds of humanity because they are not Muslims?

Hate Christians, hate Jews, hate infidels—otherwise your relationship with your God will not be right. You cannot love your God, O Muslim, except by having enmity toward others! All this in the name of the god of Mercy and Peace—the god of Islam.

And when the Muslim is confronted with the painful reality of his Quran, he avoids facing the truth by saying: The Quran's verses calling for killing, slaughtering, and terrorism are temporary and abrogated verses that were revealed for a certain time, to justify the wars of the Prophet of Islam and his invasions!

But how is this possible, when Muslims believe in the eternal revelation of the Quran? Are the divine commands and dispositions of the Quran temporary and only for a specific time? If this is the case, that means the Quran is not valid for every time and place. Therefore, what need do we have of it?

And if these surahs were abrogated, as Muslim scholars claim, why do Muslims still pray these abrogated evil surahs even today?

Because, my brothers, Islam is not just religious texts. Rather, it is a political history that literally applies those texts, beginning with Muhammad, through the “Rightly-Guided Caliphs” and the “Companions,” and finally reaching the rulers of Islamic countries today.

This history confirms beyond any doubt that Islam is not a religion of peace, and that its surahs are not temporary or revealed in isolated incidents.

Yes. There are millions of peaceful Muslims, but this does not mean that Islam itself is a religion of peace. Moreover, these peaceful Muslims are completely incapable of resisting the application of Islamic law to all humankind, no matter how unfair it is to non-Muslims, even if some of them abhor it, because Islam is built on submission, not on choice as our precious Christianity is.

Therefore, Islam did not succeed as a religious message, but rather it succeeded as a political and a military fact that imposed itself by force on the Arabian Peninsula first, and then on every land it occupied in the East and the West, attracting the armies it conquered with spoils, wealth, possessions, and sex slaves “Malikat Al Yameen,” so it grew automatically as a snowball grows.

Peaceful Muslims are helpless, because they are obligated to obey the rulings of the Quran. They are completely incapable of denying the criminal verses of their Quran, such as the verse that commands them to invade the lands of the infidels and fight their inhabitants until they declare their Islam and achieve victory for Islam:

“And if they seek your help in the cause of true faith if they seek aid from you for the sake of religion; then you must help it is your duty to assist them aid is incumbent on you” [Surah Al-Anfal, The Spoils of War 8, Verse 72].

That is, if a Muslim asks another Muslim for help in the matter of religion, to support it, defend it, or promote it.

Or if a Muslim ruler orders Muslims to wage jihad against the “Kuffar,” the Non-Muslims, it is obligatory upon every Muslim to fight in the name of Islam and in the name of the God of Islam until victory is achieved.

Let us read this “Hadith” to confirm what is stated above:

“‘Waki’ narrated to us, on the authority of Sufyan, on the authority of Alqamah ibn Marthad, on the authority of Sulayman ibn Buraydah, on the authority of his father, Buraydah ibn al-Hassib al-Aslami, that whenever the Messenger of God (peace and blessings be upon him) sent a commander over a military expedition or army, he would advise him, saying: ‘Fight in the name of God, for the sake of God. Fight those who disbelieve in God. When you encounter your enemy among the polytheists, invite them to Islam; if they respond, accept their invitation and refrain from attacking them ...’” [Sahih Muslim, No. 1731].

The truth is stronger than death and more powerful than lies

Here is “*the Verse of the Sword*,”—according to Al-Jalalayn—which annuls, abrogates, and erases 124 benevolent verses regarding the polytheists, atheists, and People of the Book (the Christians and the Jews). It has become the ultimate rule for Muslims in dealing with non-Muslims everywhere and at all times:

“But when the sacred (forbidden) months have passed, then kill the polytheists (unbelievers) wherever you find them, and seize them (take them captive), and besiege them, and lie in wait for them in every ambush. If they repent, and keep up regular prayers and pay the poor

rate (practice regular charity—"al-Zakat"), then leave their way free. Surely Allah is forgiving, merciful." [Surah At-Taubah, Repentance 9, Verse 5].

This is to say: when the holy fasting month of Ramadan is over, kill those who have not joined Allah in Islam. Kill and humiliate them wherever they are. Take them captive, and confine them in castles and forts, and secure them in every way until they have to either convert to Islam or be killed. If they repent of their infidelity and declare their faith in Islam, then they shall not be harmed—for Allah is Forgiving and Most Merciful.

Consider the word kill—a God who orders the killing of two-thirds of the people living on Earth who are non-Muslims—Is He a God worthy of worship? Have Muslims thought for a moment why killing is done in Islam? Can killing be justified for any reason—even religious? Absolutely not.

What was the sin of the hundreds of thousands of Christians whom you killed in their lands that you usurped from them? You killed them because of their religious affiliation, just as their meek and humble Lord prophesied:

"Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me." [Matthew 24: 9].

They were martyred with joy for their refusal to compromise the truth, following in the footsteps of the martyred God Jesus Christ, who was murdered for the same truth His followers died for—the truth of His identity:

"The high priest said to him, 'I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God.' 'You have said so,' Jesus replied. 'But I say to all of you: From now on you will see

the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” [Matthew 26: 63–64].

He Himself declared to us that murder is not from God but from the devil:

“You belong to your father, the devil, and you want to carry out your father’s desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him.” [John 8: 44].

Have you ever wondered why Cain killed his brother Abel?

“Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother’s were righteous.” [1 John 3: 12].

The murderer is evil because he killed his righteous brother, and the deeds of this murderer bear witness against him. He who said, “I did not harm you with my disbelief, but you killed me with your faith,” was truly telling the truth. *“He who has ears to hear, let him hear.”* [Matthew 11: 15], He who said, “I did not harm you with my disbelief, but you killed me with your faith,” was truly telling the truth.

The hatred of this deity does not stop at this point; here it is declaring a war of dishonor, shame, and humiliation on most humankind—against all those who do not believe in the religion of Islam.

As a matter of fact, Allah’s teaching violates the natural and inalienable right of every human being to freedom of opinion, expression, conscience, religion, and belief. Actually, without freedom of conscience, people are slaves:

“FIGHT (killing, in Arabic: “qaatilu” قَاتِلُوا) those who do not believe in Allah nor in the Last Day, nor do they prohibit what Allah

and His messenger have prohibited. Nor follow the religion of truth out of the People of the Book, until they pay the Jizya (the tribute tax to preserve one's life, one's belief, and one's possession) with willing submission (in acknowledgment of superiority), and they are in a state of subjection (subdued, humiliated)." [Surah At-Tawbah, The Repentance 9, Verse 29].

That is to say: fight every unbeliever and atheist who does not obey the god of the Quran and Muhammad, and who does not reject what they reject (like eating pork or accepting polygamy), and who do not believe in Islam, among the Jews and Christians, until they pay tribute and are harshly humiliated, deemed despicable, despised, and in a state of contempt.

"Allah speaks the Truth!" [Surah At-Tawbah, The Repentance 9, Verse 29] [Surah Aal-e-Imran, The Family of Imran 3, Verse 95].

We must elaborate on the word "Jizyah" and its implications due to its enormous impact on non-Muslims. The word "Jizyah" is mentioned only once in the Quran, in this ill-fated Surah Al-Tawbah/The Repentance.

We describe it as such because it is the only Surah in the Quran out of 114 Surahs that does not begin with "Basmala," meaning: "In the name of Allah, the Most Gracious, the Most Merciful." Do you know why? Because according to Islamic jurists, there is no mercy in it!

It was revealed only a year and a half before the death of the Messenger of Islam, and thus abrogated all the verses of kindness that were previously mentioned in the Quran. It is numbered 112 out of the 114 Surahs of the Quran. Thus, it is the last word—thereof the one that should be implemented in the Islamic Sharia Law and apply to all non-Muslims. That is why it became the final and only rule for Muslims to deal with non-Muslims.

The evidence is from the scholars of Islam:

“The scholars said: This Verse abrogates all the Verses that contain forgiveness, and refraining from fighting the polytheists, and those that contain refraining from fighting those who do not fight.

They said: This is the Verse of the sword, it is the Verse of fighting, it is the Verse of jihad, the Verse of rolling up the sleeves of effort, wealth, and life to fight the enemies of Allah until they enter the religion of Islam, and until they repent from their polytheism and establish prayer and pay zakat. If they do that, then they have protected their blood and wealth, except for the right of Islam.

This is what is well known among the scholars of Islam. All of them said: This Verse, and what its meaning entails, abrogates what came before it of the Verses that contain the command to forgive and pardon, and fight those who fight, and refrain from those who refrain.”

[Majmu’ al-Fatawa, Ibn Baz, Vol. 18, P. 126].

Shameless, Islamic jurists are proud to define “jizya” as follows:

“Jizya is obligatory instead of killing.” (Scholars of the Maliki school). That is, it is obligatory for a Christian or a Jew to pay jizya to a Muslim lest he kills him.

“Jizya is obligatory instead of blood and residence in a house.” (Tafsir Al-Qurtubi). “Al-Qurtubi” added that jizya is imposed on the People of the Book not only to preserve their lives but also to preserve their property so that Muslims do not usurp it from them.

“Jizya is the tax imposed on the heads of the infidels to humiliate and belittle them.” (Tafsir Ibn al-Qayyim al-Jawziyya). This jurist adds that its goal is also to humiliate and degrade the People of the Book.

And no one should think that the jizya is the tax commonly accepted in countries. The tax is imposed on all citizens of the country regardless of their race, religion, ethnicity, or beliefs, while the jizya is imposed on Jews and Christians exclusively because of their religious affiliation. For example, Muslims are exempt from it.

The jizya is very expensive, as it is equivalent to half of the annual income of an individual worker. This was one of the most important reasons that forced most Christians in the East to convert to Islam, due to poverty.

The jizya was legislated for two reasons:

1. **The first reason:** to compensate Muslims for the loss of their trade with the People of the Book after Muhammad expelled Christians and Jews from Mecca according to the ruling of (Surah The Repentance, Al-Tawbah, Verse 28). He prevented them from entering the Sacred Mosque:

“The polytheists are unclean. So let them not approach the Sacred Mosque after this year of theirs.” [Surah At-Tawbah, The Repentance 9, Verse 28].

“The polytheists were expelled from Mecca, and this was difficult for the Muslims, and they said: We used to take trade from them. So, Allah revealed: ‘And if you fear poverty (poverty or loss), Allah will enrich you from His bounty’” [Surah At-Tawbah, The Repentance 9, Verse 28].

That is, (the jizya) was a substitute for what you feared of losing—those markets—so Allah compensated them with what He had given them from the necks of the People of the Book from the jizya. Thus, it was narrated from Ibn Abbas, Mujahid, Akramah, Saeed bin Jubayr, Qatadah, Ad-Dahhak, and others (Tafsir Ibn Kathir).

2. **The second reason:** to convert them, through humiliation, to enter Islam:

“It is inevitable that humiliation will be imposed on disbelievers. The reason for this is that the nature of the wise person is averse to bearing humiliation. If the disbeliever is given a period of time while he witnesses the glory of Islam and hears evidence of its correctness and witnesses the humiliation in disbelief, then it appears that this will lead him to convert to Islam. This is what is meant by the law of jizya.” [Tafsir Al-Razi].

Here, we would like to reveal to our Muslim brothers and sisters the truth about their God, which is: If your God truly cared about the salvation of souls, he would never have accepted to take the money from the infidels in exchange for remaining in their disbelief. He would have rejected this bribe and insisted on their salvation, as the Christian God did.

Let everyone know that in Verses 5 and 29 of (Surah The Repentance, Al-Tawbah), we find the “Great Commission” in Islam, whose pillar is killing the polytheist and humiliating Christians and Jews with jizya. In contrast to the “Great Commission” in Christianity, whose pillar is preaching the word for the salvation of mankind:

“Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all

nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” [Matthew 28: 18–20].

I hope and pray that at least this truth alone will awaken the hearts that are immersed in their deep slumber in Europe, America, and the entire world, so that they may save their souls, spirits, and homelands before it is too late.

Since the “*People of the Book*” must pay the tribute—Al-Jizya—in their own land and in their own homes, which were invaded and occupied by the usurping Muslims, we wonder: Is this a religion, or a mafia organization? Does God want people’s faith or their money? Is a God who accepts and offers bribes a real God? And is a messenger or a prophet who gives people the choice between being murdered, plundered, raped, or paying tribute to Muslims really a Messenger who claims, “to uphold and complement ethical values”?

What kind of a god, after all that, **dares to say**: “*Let there be no compulsion in religion.*” [Surah Al-Baqara, The Cow 2, Verse 256].

Isn’t the jizya considered compulsion in religion and discrimination between people on the basis of religion? Is not the killing of an apostate considered a compulsion in religion?

Or states: “*If it had been your Lord’s will, they would all have believed,—all who are on earth! Will you then compel mankind, against their will, to believe! No soul can believe, except by the will of Allah, and He casts uncleanness (or obscurity) on those who will not understand.*” [Surah Yunus, Jonah 10, Verses 99–100].

Is there a contradiction in the divine self? Do you want one thing and its opposite at the same time? Is this God? And what messenger, after he kills and slaughters and invades, is described by his god as merciful for all people:

“And We have not sent you, but as a Mercy for all the worlds (for all creatures).” [Surah Al-Anbiya, The Prophets 21, Verse 107].

What mercy is this for the world when we see Muhammad ordering the killing of even those who believe in him and in his message while praying with him in the same mosque, and for the most trivial reasons?! “Kill them, for they are the worst of creation”.

Here are the Muslim scholars who marvel us with Muhammad’s moral lessons:

“The Prophet was told about the worship of one of the Muslims, but he did not recognize him. While they were sitting, a man entered and they said, ‘This is him, O Messenger of God.’ Muhammad said to him: ‘I ask you by God, did it not occur to you as you entered that you were the best of those in the mosque?’ He said, ‘Yes.’ Then he entered the mosque and began to pray. The Prophet said to Abu Bakr, ‘Go and kill him.’”.

Another hadith: “Bakr ibn ‘Isa narrated to us ... on the authority of Abu Sa‘id al-Khudri that Abu Bakr came to the Messenger of God (peace and blessings be upon him) and said to him, ‘I passed by such-and-such a valley and there was a man ... A devout, handsome man was praying.’ The Prophet said to him, ‘Go to him and kill him.’” [Musnad

Ahmad, Part 3, P. 15] [Islamweb, No. 12095, 10734] [Majma‘ al-Zawa‘id wa Manba‘ al-Fawa‘id, Vol. 6, P. 228; Vol. 7, P. 258].

We end our talk about the personality of Muhammad and his position on “jihad” and its “holy wars” by mentioning the following hadith:

“Ibn Ishaq said: When the Messenger of God, may God’s prayers and peace be upon him, came to his family (after one of his forays/incursions), he handed his sword to his daughter Fatima and said: ‘My daughter, wash the blood off this sword, for by God, this sword has been obeying me all the time (throughout the battle).’ Then Ali bin Abi Talib handed his sword to her, saying: ‘This one also, wash the blood off it, for by God, it has been obeying me today.’” [Ibn Hisham,

The Book of the Prophet’s Biography, Part 2, P. 100].

Other hadiths mention that Muhammad himself washed the sword of his cousin Ali as a sign of honor and respect for him. Whatever the case may be, washing the swords of the Mujahideen by the Prophet of Islam in person is the greatest veneration any Muslim would receive in Islam.

But only when we know what Christ did for his disciples—to honor them and refine their morals and their behavior—do we really realize that what Muhammad, his god, and his followers are lacking is recognizing the God who washed the feet of His disciples:

“He rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples’ feet and dry them with the towel around his waist.” [John 13: 1–17].

Who performed the washing of the feet? Yes. God Himself

This paradox alone simply sums up all the differences between the violent, tyrannical, and oppressive god of Muhammad and the true God of love, the true God of peace, and the true God of mercy, joy, and hope—Jesus Christ. For the greatness of Christ was not by exercising authority over people but by washing people's feet.

So, dear Muslims, start right now, without any delay, learning from the Master how to become loving, caring, and merciful human beings, in the hope that you would become one day His disciples. For He is *“meek and humble of heart; and you will find rest for your souls.”* [Matthew 11: 28].

The God of the Bible, the Merciful, Compassionate: *“Glory to God in the highest heaven, and on earth peace to those on whom his favor rests.”* [Luke 2: 10–14].

There He is, God of love, on His glorious birthday, proclaiming peace to all mankind, in order for them to enjoy beatitude and blissfulness in His presence.

That is why, during His life on earth, Jesus Christ did not kill anyone, nor did He fight anyone. He did not strike necks off, and did not cut off hands and legs. He did not raid. He did not steal, did not plunder the property of others, and did not offend their wives and children. He and His disciples did not spread His message, by the sword, which He rejected (Matthew 26: 52), (Luke 22: 36).

Christians died for their faith and did not kill others because of their faith, as Muslims did following the Quran. “The Gospel” is ever resounding throughout the universe, calling mankind to love, humility, non-violence, and mercy:

“Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. If someone slaps you on one cheek, turn to them the other also. If someone takes your coat,

do not withhold your shirt from them. Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. Do to others as you would have them do to you. If you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who are good to you, what credit is that to you? Even sinners do that. And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked.” [Matthew 5: 44–48] [Luke 6: 27–35].

“God is love.” [1 John 4: 8, 16].

So, he only wants life, joy, and peace for all of us. He does not want to kill us or “incite” us to defend Him and fight for His sake like the god of Islam, for He is very capable of defending Himself if He wished:

“‘Put your sword back in its place,’ Jesus said to him, ‘for all who draw the sword will die by the sword. Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? But how then would the Scriptures be fulfilled that say it must happen in this way?’” [Matthew 26: 52–54].

There is no need to kill and fight for the sake of God to inherit a sensual paradise, where whatever was forbidden on earth (except killing!) becomes allowed, blessed, and supervised by Allah personally!

God gave us His kingdom for free, without merit and without the need for jihad, for He died for us and on our behalf, and not vice versa:

“Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” [Matthew 20: 28].

Yes, this is the true divine love, because there is no *“greater love than this: to lay down one’s life for one’s friends.”* [John 15: 13].

So, nourish yourselves with this love, brothers and sisters, and grow with it. Christ is standing at the door of your heart knocking, waiting for you to open it so that you would grow in knowledge and love and faith in Him:

“Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.” [Revelation 3: 20].

Do you not hear the voice of truth? The voice of Christ who says: *“The reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.”* [John 18: 37].

Does truth interest you, my brothers? Or does it bother you? Does freedom not concern you? Freedom from fear and slavery? Freedom from anxiety and concern? Freedom from death?

Behold, the Lord Christ, calls every one of you, every Muslim, and says:

“Come to me all of you who are tired from carrying heavy loads. Take my yoke and be my disciples, for I am gentle and humble in spirit; and you will find rest. For my yoke is easy and my load is light.” [Matthew 11: 28–30].

Pay attention to what the god of your Quran lacks:

“If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing. If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing.

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.

Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when completeness comes, what is in part disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me. For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

And now these three remain: faith, hope and love. But the greatest of these is love.” [1 Corinthians 13: 1–13].

Did you learn this love from your God, my Muslim brothers and sisters? Unfortunately, and logically, in the Quran, Allah is not love, and this attribute is absent from the 99 Names.

Did your god teach you acceptance and compassion for others, or did he order you to reject them and kill them for being unbelievers (Kuffar), only because their faith is different from yours?

Don't you know that the "Takfiri thought or ideology," if it leads to murder, becomes terrorism? And Islam itself becomes a terrorist religion?

O Muslim, don't you know that you become a terrorist when you impose on others, in the name of your religion, to embrace your belief by forcing them to either convert to Islam, pay tribute, or be killed?

"Therefore, when you meet the unbelievers (non-Muslims in fight), smite at their necks; at length, when you have thoroughly subdued them, bind a bond firmly (on them)." [Surah Muhammad 47, Verse 4].

Islam taught you to humiliate the non-Muslims:

"Abasement (and shame) will be their lot wherever they are found ... and humiliation will cling to them. This because they rejected the messages of Allah (The Quran)." [Surah Aal-e-Imran, The Family of Imran 3, Verse 112].

And to hate them: *"And there has risen enmity and hatred between us and you forever until you believe in Allah alone (meaning: converting to Islam)."* [Surah Al-Mumtahanah, The One Who is Tested 60, Verse 4].

Did your god teach you not to do what is dishonorable, not to seek your personal benefit, not to do evil, and not to oppress anyone? and that *"Anyone who has two shirts should share with the one who has none, and anyone who has food should do the same."* [Luke 3: 11].

Did he order you to invade the lands, plunder people's properties, and take their women and children? *“And He made you heirs of their lands, their houses, and their goods, and of yet another land which you had never set foot before. And Allah has power over all things.”* [Surah Al-Ahzab, The Coalition 33, Verse 27].

Did he teach you forgiveness, mercy, and perseverance? Or did He teach you vengeance?

The Quran's god made you revert and regress to the primitive Hammurabi and Moses' era—18 and 13 centuries before Christ—“Eye for eye, tooth for tooth,” pretending to ignore Jesus' revolution of non-violence:

“If someone slaps you on the right cheek, turn to them the other cheek also.” [Matthew 5: 39].

This is not an order for Christians to be vile, but to have self-control to stop the circle of violence immediately, it is entirely contrary to what the Quran commands of its faithful, making Islam irremediably aggressive, oppressive, regressive, and depressive at all levels:

“If they fight you, kill (slay) them. Such is the recompense of the infidels.” [Surah Al-Baqara, The Cow 2, Verse 191].

“You are the best nation raised up for men (best people!).” [Surah Aal-e-Imran, The Family of Imran 3, Verse 110].

Did he teach you to be honest with yourself and with others? Or did he teach you hypocrisy, falsehood, and lying through the doctrine of “Al Taqiyya,” when he said:

“Let not the believers take for friends or helpers unbelievers rather than believers. And whoever does this, has no connection with Allah, except by the way of Al Taqiyya (by way of precaution), that you may guard yourselves against them (guarding carefully). And Allah cautions you against His retribution; and to Allah is the eventual coming.” [Surah Aal-e-Imran, The Family of Imran 3, Verse 28].

In other words, it is forbidden for the Muslim believer to befriend a non-believer unless he/she is stronger than he is, or if the Muslim is a resident in the non-believer’s land and is weak. Then the Muslim—ordered by God—has to pretend that he is a supporter of the non-believer. Is this not considered lying—when you say something and mean the opposite?

“The two Jalals” (Jalal ad-Din Al-Mahalli and Jalal ad-Din As-Suyuti) explain this verse literally as follows: “(The Taqiyya) is a pious fear so that you support them (non-Muslims) with your mouths but not your hearts, and this for the sake of Islam’s pride and glory, and because you Muslims live in a country where you are not strong; and God warns you that He shall be angry with you if you truly supported them, and He shall punish you.”.

Al-Tabari explains this verse by giving his advice to the Muslims who live in the land of infidels: “But be in their power, and fear them for yourselves, and show them your support with your tongues, and commit to keep for them enmity in your hearts.”.

Al-Bukhari narrated on the authority of Abu Darda’ that he said: “We grimace in the faces of people while our hearts curse them.” [Narrated by Al-Bukhari on the topic of “Al Taqiyya” No. 6131].

If lying in Islam is recommended, but in Christianity is a sin, do you still wonder where the truth lies?

Not only the Quran, but also the authentic hadiths of the Prophet of Islam, explicitly encourage Muslims to commit adultery and theft, and legitimize lying in the case of persons who are trying to make peace between conflicting parties, in case of war for the goal of victory, and in human relationships—especially in marriage!

But we all know that this sacred relationship between husband and wife is built on honesty to continue and to stabilize the human family and nations:

“The Messenger of God, may God’s prayers and peace be upon him, used to say: I do not consider him a liar: A man who lies to make peace between conflicting people. A man who lies in war. A man who lies to his wife, and a woman who lies to her husband while speaking to each other.” [Narrator: Umm Kulthum bint Uqba, narrator: Al-Albani, source: Sahih Abi Dawood, page or number: 4921, summary of the narrator’s ruling: Sahih, included by Al-Nasa’i in Al-Sunan Al-Kubra No. 9124, and Ahmad in Hadith No. 27275].

As for permissibility and legalization of adultery and theft:

“I came (“Abu Tharr”, one of the companions) to the Prophet, may God’s prayers and peace be upon him, wearing a white garment while he was asleep. Then I came to him when he had woken up, and he (Muhammad) said: Any servant (Muslim) who says: There is no god but Allah, will surely enter Paradise. I said: Even if he commits adultery? Even if he steals? He (Muhammad) said: Even if he commits adultery, even if he steals. I said: Even if he commits adultery, even if he steals? He said: Even if he commits adultery, even if he steals. I said:

Even if he commits adultery, even if he steals? He said: Even if he commits adultery, even if he steals, despite Abu Tharr's displeasure."

[Narrator: Abu Dhar al-Ghaffari. Narrator: Al-Bukhari, source: Sahih Al-Bukhari, page or number: 5827, summary of the hadith's ruling: Sahih, graduation: also included by Muslim in his Sahih No. 94].

Come and learn love and life from the God of love and life—Jesus Christ:

"For God did not send his Son into the world to condemn the world, but to save the world through him." [John 3: 17].

"Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life." [John 5: 24].

"For I have come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day." [John 6: 38–39].

"I have come that they may have life and have it to the full." [John 10: 10].

"If anyone hears my words but does not keep them, I do not judge that person. For I did not come to judge the world, but to save the world. There is a judge for the one who rejects me and does not accept my words; the very words I have spoken will condemn them at the last day. For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken. I know that his command leads to eternal life. So, whatever I say is just what the Father has told me to say." [John 12: 47–50].

“In the same way your Father in heaven is not willing that any of these little ones should perish.” [Matthew 18: 14].

“For the Son of Man came to seek and to save the lost.” [Luke 19: 10].

Let the true God teach you how to be honest with yourself and with others:

“So do not be afraid of them, for there is nothing concealed that will not be disclosed, or hidden that will not be made known. What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the roofs.” [Matthew 10: 26–27].

“All you need to say is simply ‘Yes’ or ‘No’” [Matthew 5: 37].

Come and learn the joy of the God of joy:

“I have told you this so that my joy may be in you and that your joy may be complete.” [John 15: 11].

“Very truly I tell you, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy.” [John 16: 20].

“So, with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy.” [John 16: 22].

“Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.” [John 16: 24].

“I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them.” [John 17: 13].

Come and learn peace from the God of peace:

“Blessed are the peacemakers, for they will be called children of God.” [Matthew 5: 9].

“Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.” [John 14: 27].

“He will not quarrel or cry out; no one will hear his voice in the streets.” [Matthew 12: 19].

“Peace be with you! Receive the Holy Spirit.” [John 20: 19–22], whose fruit *“is love, joy, peace, patience, kindness, goodness, faithfulness, humility and self-control.”* [Galatians 5: 22].

You have the choice between the God of love and life, joy and peace, and the criminal God who describes Himself in His tongue, in His Quran:

“Say: ‘You shall not be questioned about our crimes (“Ajramna” in Arabic), nor shall we be questioned about what you do.” [Surah Saba’, Sheba 34, Verse 25].

Peace



Chapter Nine

The god of the Quran “Allah” between Justice and Mercy

Justice prevails over mercy in Allah, whose most repeated attribute is “*The Merciful, The Compassionate*”! But as a matter of fact, it is vengeance and cruelty that characterize the god of the Quran.

“We ordained therein for them: ‘Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal ... And whoever did not judge by what Allah revealed, those are they that are the unjust.’” [Surah Al-Ma’idah, The Table Spread 5, Verse 45].

This is the “justice of evil” that exchanges evil for evil—a justice in which the “wolf” is equal to the “wolf,” in which forgiveness is denied, and peace is no longer in existence, because the cycle of revenge and hatred has begun. We call it “justice of evil” because it does not eliminate evil, but it eliminates forgiveness.

Only Christ broke this deadly rule with “the justice of love,” as we shall see, for there is no peace except through love. This rule of Christ is what created the saints in Christianity and planted giants of love and peacemakers in the world.

We note through this verse that whoever does not apply the law of “an eye for an eye and a tooth for a tooth” is a transgressor and an unjust one, according to the Quran:

“A sacred month for a sacred month and sacred things is too subject (Allowed) to retaliation. Therefore, whoever acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and have fear of God and know that God is with the righteous.”

[Surah Al-Baqara, The Cow 2, Verse 194].

“And if you ever punish (someone) then punish with the like of that with which you were afflicted. But if you show patience, that is indeed the best for those who are patient.” [Surah An-Nahl, The Bee 16, Verse 126].

“O you who believe (the Muslims), retaliation is decreed for you (The law of equality is prescribed to you). in the matter of the slain (in cases of murder): the free for the free, and the slave for the slave, and the female for the female (woman).” [Surah Al-Baqara, The Cow 2, Verse 178].

“The recompense for an injury is an injury equal (in degree) to it (Let evil be rewarded with evil like it). But he who forgives and seeks reconciliation, his reward is due from Allah. He does not love the unjust.” [Surah Ash-Shura, The Consultation 42, Verse 40].

If the victim can forgive and spare the oppressor, it would do no harm. Yet, the god of the Quran continues immediately afterward in the following verse:

“But whoever defends himself after his being oppressed (after a wrong was done to them), against such there is no cause of blame (they are blameless).” [Surah Ash-Shura, The Consultation 42, Verse 41].

That is, if he oppresses the person who oppressed him, there is no punishment for him, as it is allowed in Islam to respond to the act of injustice with injustice.

Surah The Abundance confirms this approach in dealing with people:

“Surely, We have given you Kauthar (name of a river in the Islamic paradise). Therefore, pray to your Lord and make sacrifice. Surely, he that hates you—who calls you childless—is the one who is childless/without posterity.” [Surah Al-Kawthar, The Abundance 108, Verses 1–3].

According to the Islamic commentator Al-Tabari in his Tafsir (commentary), he mentioned a man by the name of Al-Asi bin Wael who used to offend the Prophet of Islam by calling him “Al-Abtar” (“the childless one” in Arabic). This incident took place after the death of Muhammad’s son, Ibrahim.

These were the words of Al-Asi bin Wael: “Leave Muhammad alone, he is a sterile man (Abtar). Soon he shall die and we get rid of him!” A horrible offence in a Bedouin milieu!

So, God intervened to dishonor and curse Al-Asi bin Wael in defense of His prophet. Thus, the god of the Quran responded to the insult with an insult. This is how Muslims learned from their youth to copy their god, and do the same. Thus, cussing, cursing, insulting, and swearing became a dogmatic belief in Islam!

Have you ever heard of a god who cusses and curses his children? Does God shame someone for having no offspring? Is such a god worthy of worship?

And what is really strange is that this “divine insult” to Al-Asi bin Wael is emotional, naive, and purely a childish insult, because Al-Asi bin Wael was not childless. Rather, he had two sons: Omar bin Wael and Hisham bin Wael.

So how could the god of Islam call him “Al-Abtar/childless”? Can you imagine this wise and almighty Creator abandoning the affairs of heaven and

earth to curse one of His creatures in vain? Isn't it better to ignore the slanderer? Doesn't this behavior indicate discipline, strength, and wisdom?

Muhammad also shows much disrespect to his own uncle, Abu Lahab (meaning: The Father of Flame), and his wife by casting them in the fires of hell, simply because the couple did not believe in Muhammad (knowing him too closely!):

“Abu Lahab’s hands will perish and he will perish! His wealth and that which he earns will not avail him (No profit to him from all his wealth and all his gains). Burnt soon will he be in a fire of blazing flame! His wife, the bearer of wood (as crackling wood for fuel). Upon her neck, a halter of twisted rope⁽¹⁾.” [Surah Al-Masad, The Palm Fiber, Verse 111].

What a shame to call someone's wife names, to mock her, offend her, humiliate her, and disparage her just for the work she does, which is, in this case, carrying wood to use as fuel. Is this a prophet worthy of honor and respect? Is this a holy book worthy of belief? How would you answer, dear brethren?

How strange is this God! Abu Lahab did not kill anyone as Muhammad did, nor did he steal anyone's caravan as Muhammad did. Nor did he order the annihilation of 900 men from the Banu Qurayza tribe as Muhammad ruled, nor did he assassinate his critics as Muhammad has, nor did he marry his daughter-in-law or a nine-year-old girl as Muhammad did.

However, we see this God praising Muhammad, but He revealed an entire verse in which He cursed the Prophet's uncle, Abu Lahab—and his wife too!

⁽¹⁾ **Halter of twisted rope:** a twisted rope of palm-leaf fiber round her own neck to carry the wood with.

This trivial god did the same thing to one of the Quraysh masters, “Abu Jahl,” because he was one of the most prominent opponents of the “Sacred Ignorance” led by the alleged Prophet Muhammad. He firmly refused to surrender his society to a barbaric, criminal ideology that sanctifies murder through jihad, prohibits criticism through the killing of its opponents, permits the rape of children through Surah Al-Talaq, (Surah At-Talaq, The Divorce 65, Verse 4), the rape and enslavement of women through “right-hand possession,” and imposes religion by force through conquest, Al-Jizya, and killing.

So “Abu Jahl” fought the God of Islam relentlessly, until this ridiculous god forced him into a duel to show the world who was stronger:

“Then let him call his helpmates; We will call the guards of Hell.”

[Surah Al-Alaq, The Clots of Blood 96, Verses 17–18].

Another translation:

“Let him summon his council, we too would summon the braves of the army.” [Surah Al-Alaq, The Clots of Blood 96, Verses 17–18].

That is, let “Abu Jahl” call his supporters, and I, the god of Islam, will call my supporters, who are the “angels of torment” And let the crowd witness the duel and decide its outcome!

Of course, the expected outcome occurred: the Muslims, the supporters of Allah, killed “Abu Jahl” in the Battle of Badr, and he was handed over to the angels of Hell to torment him severely for all eternity.

If you do not like the actions of this reckless god and want to criticize him, his reaction will be similar to that of a little boy who is teasing his classmate. He

will raise his hands over his ears and stick out his tongue at you to say mockingly: “*Die in your rage.*” [Surah Aal-e-Imran, The Family of Imran 3, Verse 119].

By your Lord, is this the speech of a god? Or the reaction of the Creator of the Universe?

And do not think that Muhammad’s actions and ethics are better than those of his God, for he is known to curse and insult even Muslims:

“On the authority of Aisha, she said: ‘Two men entered upon the Messenger of God and spoke to him about something I do not know what it was. They angered him, so he cursed and insulted them. When they left, I said: O Messenger of God ... you cursed and insulted them!’ He said: ‘Do you not know what I stipulated with my Lord?’ She asked: ‘What?’ I said: ‘O God, I am only a human being, so whichever Muslim I curse or insult, make it for him a source of mercy and reward.’” [Sahih Muslim, Book of Righteousness, Kinship, and Etiquette, Chapter: Whoever the Prophet Cursed, Insulted, or Cussed Against, No. 2600].

This means that Muhammad asked his God to turn his curses and his insults into mercy and blessings for those cursed and reviled by him, because he is merely a weak, sinful human being!

Truly, he “*is of a great moral character.*” [Surah Al-Qalam, The Pen 68, Verse 4], and is endowed with a sublime nature!

So, O Muslims, follow him! Let him be “*the excellent exemplar.*” [Surah Al-Ahzab, The Allies 33, Verse 21], for you in his words and actions!

This is despite the fact that the hadiths—strangely enough—confirm that the Prophet of Islam was not sent as a “curser”!

“On the authority of Abu Hurayrah, who said: ‘The Messenger of God was asked, «Curse the Polytheists». He said, «I was not sent as a curser, but rather I was sent as a mercy».’” [Sahih Muslim, No. 2599].

So, live with these contradictions if you can

Therefore, my dear readers, do not be surprised if you ever ask a Muslim a simple question: Which of the following is morally wrong?

- | | |
|-----------------------------|----------------------|
| 1. Killing the non-Muslims. | 4. Slavery. |
| 2. Hitting your wife. | 5. Marrying a child. |
| 3. Raping captives of wars. | 6. Eating pork. |

The answer will always be: Eating pork!

However, it is evident that justice—or rather, vengeance—is the criterion and the priority to Muslims, not compassion, love, or forgiveness. As a result, we came to understand why the god of the Quran does not distinguish between the sinner and the sin. Rather, he makes them one being. That’s why he commanded:

1. **To kill the killer:** “*Life for life.*” [Surah Al-Ma’idah, The Table Spread 5, Verse 45]. (Although Muhammad was one of the most gruesome killers).
2. **To cut the hands of the thieves:** “*As for the man or woman who is guilty of theft, cut off their hands to punish them for their crimes. That is the punishment decreed by God. God is mighty and wise.*” [Surah Al-Ma’idah, The Table Spread 5, Verse 38]. (Although Muhammad was one of the most horrific thieves).

But what if they repented? How can they work later and earn an honest living? I take it that nobody cares, and none of the Muslims are allowed to care since this judgment is a revelation from their Allah!

3. **To stone the married adulterer and adulteress:** *“As for the judgment and punishment of the married adulterers, stone them inexorably to death, inasmuch as they had pleasure. This is a punishment from Allah! Allah indeed is the Most Gracious and Wise.”*. (Although Muhammad was one of the cruelest adulterers).

Strangely, the “verse of the stoning,” attested to by Aishah and Umar ibn Al-Khattab, disappeared from the Quran. Aishah claims that it was upon Muhammad’s death that an animal entered and ate it. Here follows the text:

﴿الشَّيْخُ وَالشَّيْخَةُ إِذَا زَنَيَا فَارْجُمُوهُمَا الْبَتَّةَ بِمَا قَضَى مِنَ اللَّذَّةِ﴾

“As for the judgment and punishment of the married adulterers, stone them inexorably to death, inasmuch as they had pleasure. This is a punishment from Allah! Allah indeed is the Most Gracious and Wise.”

The Sunnah and the Hadith confirm the stoning for married adulterers. Evidence on this is shown through two important references in Islam after the Quran, which are: Sahih al-Bukhari and Sahih Muslim.

“As for the judgment and punishment of the married adulterers, stone them inexorably to death.” This verse was revealed, read, and applied by Muhammad. The recitation of this verse was lifted up, meaning that it is not available in the Quran, but its application remained (and still valid).

“‘Abdullah b. ‘Abbas reported that ‘Umar b. Khattab sat on the pulpit of Allah’s Messenger and said:

Verily Allah sent Muhammad with truth and He sent down the Book upon him, and the verse of stoning was included in what was sent down to him. We recited it, retained it in our memory and understood it. Allah’s Messenger awarded the punishment of

stoning to death (to the married adulterer and adulteress) and, after him, we also awarded the punishment of stoning, I am afraid that with the lapse of time, the people (may forget it) and may say: We do not find the punishment of stoning in the Book of Allah, and thus go astray by abandoning this duty prescribed by Allah. Stoning is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, or it there is pregnancy, or a confession.” [Sahih Muslim 1691] [Sahih Al-Bukhari 6830].

The first to be stoned in Islam was the companion Ma'ez bin Malik al-Aslami for the crime of adultery. The Prophet of Islam ordered him to be stoned and refused to pray over his corpse (Sunan Abu Dawood, No. 4419–4422; Sahih Al-Bukhari No. 6878; Sahih Muslim No. 1676).

The bloodshed of Muslims is only permissible in three cases: that of the adulterer, revenge killing, and that of the apostate who abandons his religion.

Brethren, have you ever questioned: where is the divine mercy in such unfair verses and judgments? Is it better to kill adulterers or provide them with counseling? Is it better to kill criminals or guide them to the right path? And where is human dignity and his intellectual and religious freedom when Islam sheds the blood of a Muslim if he ever apostates and leaves Islam?

“Whoever of you turns away from his Religion and dies an unbeliever those are they whose works have been wasted in both the world and the Hereafter, and those are the companions of the Fire; they will abide therein.” [Surah Al-Baqara, The Cow 2, Verse 217].

Don't you know that your intimidation and threats to kill the apostate keep the truth completely hidden from the Islamic world because of fear?

Let us see what more the god of Islam has in store for us. As for the adulterers and fornicators who are not married, the god of the Quran—and the Messenger of the Quran—have ordered that they be whipped without mercy:

“The woman and the man guilty of adultery or fornication, flog each of them a hundred stripes, let no pity for them cause you to disobey God. (Let not compassion move you in their case, in a matter prescribed by Allah) if you believe in Allah and in the Last Day. And let a party of the Believers witness their punishment.” [Surah An-Nur, The Light 24, Verse 2].

“To Allah belongs the dominion of the heavens and the earth: He forgives whom He wills, and He punishes whom He wills. Surely Allah is Forgiving, Merciful.” [Surah Al-Fath, The Victory 48, Verse 14].

The God of the Gospel, the Beneficent, the Compassionate

Stoning was the brutal way to deal with primitive people who apparently only responded to fear rather than kindness. In stark contrast, the Law of Christ, though disapproving of the sin, would nevertheless still love the sinners—and indeed, love them strongly enough so that they might convert and change their evil way.

Jesus did not stone or scourge anyone; on the contrary, he himself was whipped: *“Then Pilate therefore took Jesus, and scourged him.”* [John 19: 1].

His disciples were also unjustly scourged: *“While they were stoning him, Stephen prayed, ‘Lord Jesus, receive my spirit.’”* [Acts 7: 59].

Jesus Christ made a clear distinction between the sinner and the sin. As we said, he loved the former and hated the latter. He considered the sinner a person who had lost his or her way and needed to be led in the right direction and healed:

“Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be tempted.” [Galatians 6: 1].

Learn how to be merciful from the God of Mercy:

“and said to Jesus, ‘Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?’ They were using this question as a trap, in order to have a basis for accusing him.

But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, ‘Let any one of you who is without sin be the first to throw a stone at her.’ Again he stooped down and wrote on the ground.

At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, ‘Woman, where are they? Has no one condemned you?’

‘No one, sir,’ she said.

‘Then neither do I condemn you,’ Jesus declared. ‘Go now and leave your life of sin.’” [John 8: 4–11].

Thus, when the sinner is not killed but guided, reconciled, and won back by love, then you would recognize the true God and the authentic Revelation.

The true God is recognized by His love and forgiveness:

1. When He teaches you not to respond to offense with offense:

“Do not resist evil: but whosoever shall strike you on your right cheek, turn to him the other also.” [Matthew 5: 39].

2. When He teaches you to pray as follows:

“And forgive us our trespasses, as we forgive those who trespass against us.” [Matthew 6: 12] [Luke 11: 4].

3. When He demands and commands:

“Be merciful, just as your Father is merciful. Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.” [Luke 6: 36–38].

4. When He warns you of the sin of not forgiving:

“‘Shouldn’t you have had mercy on your fellow servant just as I had on you?’ ... This is how my heavenly Father will treat each of you unless you forgive your brother or sister from the bottom of your heart.” [Matthew 18: 33–35].

5. When He does not relent in His demand for unlimited forgiveness:

“Then Peter came to Jesus and asked, ‘Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?’ Jesus answered, ‘I tell you, not seven times, but seventy-seven times.’” [Matthew 18: 21–22].

6. When He lives what He preached, forgiving those who crucified Him:

“Then Jesus said (addressing divine nature), ‘Father, forgive them; for they know not what they do.’” [Luke 23: 34].

His disciples walked in His footsteps, following His high example. So did the first martyr of Christianity, St. Stephen, who cried with a loud voice when they stoned him:

“‘Lord, lay not this sin to their charge.’ And when he had said this, he fell asleep.” [Acts 7: 60].

“A tree is known by its fruits.” [Luke 6: 43].

The fruits of the teachings of the Quran are clear to anyone who wants to see

If you enter a garden in which there are a thousand fruitful trees, will you not choose the most delicious fruit? The same applies to knowing which teaching is the truest among a thousand teachings and a thousand religions.

The Justice of Evil

“Life for life, eye for eye, tooth for tooth.” [Surah Al-Ma'idah, The Table Spread 5, Verse 45].

The justice of Love

“Love your enemies, bless those who curse you, pray for those who persecute you.” [Matthew 5: 44].

Which teaching is the truest, the sublime, the supreme, and befitting of God?

The choice is yours, my brothers and sisters



Chapter Ten

The god of the Quran and the Value of Freedom

The god of the Quran does not give value to human freedom and life, because he does not know how to love and because he is a ruthless, arbitrary Master. His will has to be executed, even at the cost of people's freedom and existence.

He is a possessive God par excellence. Either you are with him, and you kill for him, and accept to be killed for his sake, or else you die and are stripped of everything, including your family, wife, and children. How on earth and in heaven can anyone relate to such a blood-thirsty God and establish a relationship with him? Can God's love and the love for God be by force? In Islam, it is!

“Ali **burnt some people** and this news reached Ibn `Abbas, who said, ‘Had I been in his place I would not have burnt them, as the Prophet said, «*Don’t punish (anybody) with Allah’s Punishment*». No doubt, **I would have killed them**, for the Prophet said, «*If somebody (a Muslim) discards his religion, **kill him***».’” [Sahih al-Bukhari, No. 3017].

Is the religion that threatens its followers with death if they apostate and reject the faith a divine religion? Can I love someone who threatens to kill me if I leave him? How can I even love and worship a god like the god of the Muslims?

Apostasy (“Arraddah” in Arabic) means leaving the Islamic religion and abandoning it after embracing it, so it only applies to a Muslim. The above was

also narrated by (Musnad Ahmad 1871), (The Traditions or Sunan of al-Tirmidhi 1458), (Abu Dawood 4351), (Ibn Majah 2535), (Al-Nasa'i 4059), and others.

As for the punishment of the apostate and his fate in the Quran, the following verses state everlasting hellfire in the hereafter after a useless life on earth:

“And whoever of you turns back from his religion (Islam) and he dies while an unbeliever, their works will bear no fruit in this life and in the Hereafter; they will be companions (inmates) of the Fire, and therein they shall abide forever.” [Surah Al-Baqara, The Cow 2, Verse 217].

“They swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they disbelieved after accepting Islam ... but if they run away (turn back to their evil ways), Allah will punish them with a grievous penalty in this world and in the Hereafter. And they shall have on earth friend nor a helper.” [Surah At-Taubah, Repentance 9, Verse 74].

“But whoever turns back and disbelieves, (rejects Allah) Allah will punish him with the greatest Punishment ... Then it will be for Us to call them to account.” [Surah Al-Ghashiyah, The Overwhelming Event 88, Verses 23–26].

“On the Day when some faces turn white, and some faces turn black (gloomy), then as to those whose faces are black, (will be said): ‘Did you reject Faith after accepting it? Taste then the torture because you disbelieved.’” [Surah Aal-e-Imran, The Family of Imran 3: Verse 106].

We kindly ask, where is the freedom of opinion, the freedom of religion, the freedom of belief, the freedom of conscience, and the honesty of the believer with him/herself in these tyrannical teachings? And where is the merit if you are obliged to “believe” and obey until dying?

Does not the Muslim see that the Quran annuls the dignity of human beings, the legitimacy of their rights, let alone the present-day personal and international laws and rights and duties, especially those of women and children? And how can the Muslim world possibly make any progress in civilization when this law of barbarism and humiliation is imposed on their everyday lives?

How can a Muslim grow spiritually when his god teaches that there is no forgiveness for the apostates even if they repent! This is the case of the one who *“Insults the Prophet”*: “The majority of scholars are agreed that the one who impugns the Prophet is to be executed «شَاتِمُ النَّبِيِّ لَا تُقْبَلُ تَوْبَتُهُ».” [Tafseer al-Qurtubi, 8: 82] [Ibn

Taymiyah in “As-Saarim al-Maslool”, 1: 513].

Whereas if you blaspheme against Allah and you repent, Allah and the Muslims accept your repentance! We would object: Is Muhammad more important than Allah? Is he greater than God?

Certainly, the proof is that a Muslim’s prayer, regardless of its type, is not accepted unless Muhammad’s name is mentioned. Prayer to God alone is not sufficient. God has a partner in Islam, namely Muhammad.

And in the Al-Shahadah, the profession of Islamic faith is void and null if you profess only *“There is no God but Allah,”* without adding: *“And that Muhammad is the Messenger of Allah⁽¹⁾.”*

“Those who disbelieve after their believing (reject Faith after they accepted it), and then increase in disbelief; their repentance is not accepted; for they are those who have (of set purpose) gone astray.”

[Surah Aal-e-Imran, The Family of Imran 3: Verse 90].

⁽¹⁾ The latter formula is not found until 691 AD.

Ancient Islamic commentators affirm that this verse “was revealed” because of some Jews who, believing in the Prophet Moses, later rejected Christ and refused the prophecy of Muhammad. Yet, it is absurd to accept a God who would reject their repentance under the pretext that they were misled and lost. Have you ever heard about a god rejecting the repentance of the sinners? How can he still be “*merciful and compassionate*”?

“Those who disbelieve and die while they are disbelievers, the earth full of gold will not be accepted from one of them, though he should offer it as ransom. For such is (in store) a grievous torture, and they will have no helpers.” [Surah Aal-e-Imran, The Family of Imran 3, Verse 91].

Even if the sinner fills the earth with gold as ransom, God will not accept it:

“Allah forgives not those partners should be set up with Him (as to share in His divinity), but He forgives all besides that to whom He pleases.” [Surah An-Nisaa, The Women 4, Verse 48].

In one verse we summarize the fate of the unbeliever and the apostates:

“Seize him, then bind him. Then cast him into the Blazing Fire. Further, insert him in a chain the length of which is seventy cubits! This was because he did not believe in Allah Most High.” [Surah Al-Haaqqa, The Inevitable Hour 69, Verses 30–33].

What do you think? Should not this god be taught by the God of the Gospel how to love, forgive, and how to promote his children’s freedom and dignity? He who “*crowned man with glory*.” [Psalm 8: 6].

The God of the Gospel and the Value of Freedom:

“And he said to them all, ‘If anyone wants to follow me, let him deny himself and take up his cross daily and follow me.’” [Luke 9: 23].

“Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.” [Revelation 3: 20].

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” [Matthew 28: 19–20].

There is no compulsion in Christianity: either man chooses or does not choose Christ. Our God does not impose Himself on anyone because love has no value without choice.

Christ knocks at the door of the hearts of every Muslim and Christian. If this person wants to open the door with his complete freedom and will, Christ will enter his or her heart, and the friendship between God and this person begins. If the person does not choose to open the door or chooses to end this relationship through sin, the God of the Gospel will not cut his head off, drain his blood, and confiscate his property. But this God, with His endless and eternal love, will return to that person and knock at the door of his heart again and again.

“For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.” [1 Corinthians 1: 21].

The true God does not save humans by the sword or by cutting their heads off. He saves them by His word, the sacrifice of Christ, and through dialogue and the proclamation of the Gospel, leaving the listeners to decide whether they want to follow Him or not.

When the Jewish hierarchy accused Christ of casting out demons in the name of the lord of the devils, Beelzebul, He spoke to them lovingly:

“Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. If Satan drives out Satan, he is divided against himself. How then can his kingdom stand? And if I drive out demons by Beelzebul, by whom do your people drive them out? So then, they will be your judges. But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you.” [Matthew 12: 25–28].

In a loving and civilized dialogue, Jesus Christ communicated with His most violent and hating opponents. This is how God wins souls, not by threats.

“But wisdom is proved right by her deeds.” [Matthew 11: 19].

The work and fruits of divine wisdom attest to true divinity. Is the “divine” wisdom of the Quran divine or human? Brothers and sisters, I leave the answer to you.

Peace



Chapter Eleven

The god of the Quran and Women

The god of the Quran is certainly a racially masculine god. The Quran is a book written by men for men, with the ignorant, dry desert mentality, to attract its male fighters to join the Prophet, participate in his wars, and support him to triumph in his invasions against his so-called enemies.

Therefore, we see the god of the Quran glorifying men, exalting them, elevating them, and giving them their heart's desires in this world and in the hereafter. In contrast, we see him degrading the value of women and their worth, and depriving them of their most basic natural rights.

Here are the Quranic verses that come down one by one to humiliate women in all their human dimensions:

1. The Quran humiliates women by denying them equality with men:

“Men are a degree above women ... And Allah is Exalted in Power and Wise.” [Surah Al-Baqara, The Cow 2, Verse 228].

One of the reasons why men are preferred over women is because all of Allah's prophets in Islam were male, not female:

“And we did not send before you (as messengers) any but men, to whom we sent revelation.” [Surah Yusuf, Joseph 12, Verse 109].

“And the male is not like the female.” [Surah Aal-e-Imran, The Family of Imran 3, Verse 36].

Men by creation are superior to women physically, mentally, and emotionally. Men are the ones decreed to be rulers and masters:

“Men have authority over women (maintainers of women), because Allah has made the one superior to the other, and because they spend from their wealth to support them.” [Surah An-Nisaa, The Women 4, Verse 34].

Men are wise and intelligent, even if they are less intelligent and knowledgeable than women. The Prophet of Islam preferred men over the best educated women to read the Quran (Sahih Muslim 673). And it is he, Muhammad, who says with pride: *“People who trust a woman with the dealing of their affairs will not succeed.”* That is to say, people who choose a woman to be their leader will definitely fail (Sahih al-Bukhari 4425).

2. **The Quran humiliates the woman’s body:**

“They ask you about menstruation (menses). Say: it is harmful (impure). So keep away from women in their courses, and do not approach them until they are cleansed, and when they are cleansed, then have intercourse with them/come to them ... Allah loves who keep themselves pure.” [Surah Al-Baqara, The Cow 2, Verse 222].

But is it not God who created the woman’s body and created menstruation for the gift of procreation? How can the Quran consider it harmful, or hurtful, or dirtiness? And why does Muhammad allow himself to have intercourse with his wives while they are menstruating? Doesn’t he become impure because of their menstruation?

Is he entitled to do what is not permissible for Muslims? Or has he forgotten what he said in (Surah Al-Baqara, The Cow 2, Verse 222) by not having intercourse with his wives while they were menstruating? And most importantly, did Muhammad lose the love of his god because he was defiled

and impure by this action, knowing that his god “*loves those who keep themselves pure*”?

On the authority of Aisha, the Mother of the Believers, may Allah be pleased with her:

“The Prophet and I used to take a ritual bath from one vessel when we were both Junub (in a state of ritual impurity, i.e., not purified for prayer). During my menses, he used to order me to put on a waist/lower garment, and he would have intercourse with me while I was menstruating. Also, he would lean his head out to me while in I’tikaf (seclusion for worship in the mosque), and I would wash it while I was menstruating.” [Sahih al-Bukhari, No. 299].

The word “*bashara*” in Arabic means “intercourse/coitus.” It was mentioned in the Quran:

“And do not have sexual contact (“tubashiroohunna” in Arabic) with them (women) while you keep to the mosque, but stay at your prayers in the mosques.” [Surah Al-Baqara, The Cow 2, Verse 187].

Ibn Manzur, an Arab linguist, confirms in his dictionary Lisan al-Arab (“The Tongue of the Arabs”): “*Bashara means touching/fondling, and it is also used in the meaning of intercourse in the vagina and outside of it.*”.

3. **The Quran humiliates women in marriage, permitting polygamy exclusively for men:**

Polygamy is the deepest wound in human relations. It is a stab in the very heart of love. How could someone claim to love four women at the same time?

“Marry women (of your choice) as seem good to you, two or three or four; but if you fear that you shall not be able to deal

justly (with them), then only one, or that which your right hands possess. This is more proper that you may not do injustice.” [Surah An-Nisaa, The Women 4, Verse 3].

The Quran allows only men to have multiple wives, so a Muslim man can legally marry four women, but not the other way around.

In addition, he is allowed to take whomever he desires of the Malikaat Al-Yameen (literally in English: “those whom your right hand possesses”).

These are sex slave maidens, servants, and female war captives that the Muslim fighter gains from the spoils of wars and invasions of other tribes or countries. It does not matter whether he is married or single, or whether the women were married or not, because they are—according to the Quran—his rightful possessions and property. So, it is a legitimate right for the Muslim to rape non-Muslim women:

“Prohibited to you are married Muslim women, except those whom your right hands possess. This is Allah’s ordinance to you. All women other than these are lawful to you.” [Surah An-Nisaa, The Women 4, Verse 24].

This verse has a sad, painful, and shameful story. The Messenger of God sent an army to Awtas (a valley in Saudi Arabia). They met the enemy, fought them, defeated them, and took many married women as captives (sabāyā in Arabic). The fighting men were embarrassed to violate them, so they went and asked the Prophet for a solution. And thus, this verse was revealed: “Prohibited to you are married Muslim women, except those whom your right hands possess.” This verse made their private parts lawful for us—meaning, “they are lawful for you if their waiting period (‘Iddah in Arabic) has expired.”

“The halal of Muhammad is halal eternally until the day of Judgement and his haram is haram eternally until the day of Judgement.” [Narrator: Abu Saeed Al-Khudri.

Reference: Muslim in his Sahih, No. 1456] [Ahmad in Umdat al-Tafsir, No. 1: 484 and 11709] [Abd al-Razzaq in Al-Musannaf, No. 549] [al-Tabari in his Tafsir, No. 8: 153].

Is it possible that the ethics of the people of al-Jahiliyya (the pre-Islamic era) were higher, nobler, and more merciful than the ethics of the God and the Prophet of the Quran?

We witness here that the Arab fighters were embarrassed and ashamed of violating their married captives (“sabāyā” in Arabic), whereas the Prophet of Islam sanctioned it, commanded it, and made it a divine law—even though it is an act of adultery par excellence.

It appears that married Muslim women alone are forbidden to Muslim men, but the rest of the women of the world are, according to the Quran, a divine right for sexual enjoyment—even through rape. Muhammad attributed to Allah Himself this heavenly “gift” of captive women and girls as war and sex slaves:

“O Prophet! We have made lawful to you your wives to whom you have paid their dowers, and those whom your right hand possesses out of the prisoners of war whom Allah has assigned to you.” [Surah Al-Ahzab,

The Coalition 33, Verse 50].

The Prophet acquired (as objects) Safiyyah and Juwayriyyah. He then married them, and also acquired Rayhanah, the daughter of Simeon, and Maria the Copt, the future mother of his son Ibrahim, who died later in infancy.

Muhammad’s companions also followed in his footsteps. Ali bin Abi Talib had 17 women. Umar bin al-Khattab had many of them, “and there was no

opinion for the wife in her husband's ownership of women or in his sexual intercourse with them," in the words of Al-Imam Al-Shafi'i.

The Muslim also has the right to sell Malikaat Al-Yameen, replace them, and dispose of them as he pleases, likened to a master and his slaves, without any blame or punishment of conscience, according to the following verse:

"And those who guard their private parts (their chastity), except in the case of their wives or whom their right hands possess, for these surely are not to be blamed." [Surah Al-Ma'arij, The Ascending Stairway 70, Verses 29–30].

That is to say, those who obey God in their sexual relations know what pleasures God has allowed them. He allowed either conjugal and marital relations in coitus, or coitus with war captives owned by the faithful Muslims—maidens of the spoils of war, including married women, even if their husbands were still alive (before their execution!).

Those who seek more "*spoils*" fall into the haram (illicit, evil) and are aggressors against the halal and the law of the god of Islam. "Surely God is Forgiving, Most Merciful!"

We wonder, what kind of a merciful god is he who permits his followers to violate the honor and dignity of non-Muslim women? How do the believers in Islam justify these immoral teachings of their Quran?

Isn't this teaching regarding Malikaat Al-Yameen, or "*those whom your right hand possesses*," a legalization of adultery and a permissibility of rape?

We all know that belief—especially religious belief—directs one's human behavior, which in turn creates a lived reality. What kind of life do Muslims offer to non-Muslims, in order for them to respect, accept, and believe in your creed?

Oh, how we wish, dear Muslims, that you could put yourselves in the place of the non-Muslims on whom you impose the unjust provisions of your Quran. You would come to realize the invalidity of your religion, your book, and your evil Islamic sharia law.

Would you accept a foreign army invading your land in the name of religion, killing you in your home, taking your children captive, and raping your wife—so that she becomes a slave forced to serve, sold, rented, exchanged, or even killed without any legal prosecution—just because his god allows him to commit all these atrocities against you because you do not believe in his religion?

Indeed, the Quran has corrupted the Muslim person. It has distorted human values and turned moral standards upside down, so that evil for the Muslim became good, and the enslavement of humans is seen as a right, and the killing of the innocent is viewed as a victory and a virtue.

Thus, the Muslims committed the unforgivable crime: the sin against the Holy Spirit. And the words of the prophet Isaiah would perfectly apply to them:

“Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter.” [Isaiah 5: 20].

The Quran explicitly authorizes child marriage—or to be more exact, the rape of young prepubescent girls through marriage at a very early age—and even foresees their repudiation before reaching the age of menstruation or puberty. The proof is in the following verse:

“O Prophet! When you divorce women, divorce them for their prescribed time.” [Surah At-Talaq, The Divorce 65, Verse 1].

Al-'Iddah or “the waiting period” is the period that a divorced or widowed woman must wait before marrying again, to determine whether she is pregnant.

”And as for those of your women who have despaired of menstruation, their prescribed time shall be three months, and of those too who have not had their courses⁽¹⁾. ﴿وَالَّتِي لَمْ يَحْضَنْ﴾ And as for the pregnant women, their prescribed time is that they lay down their burden.” [Surah At-Talaq, The Divorce 65, Verse 4].

Who are “those who have not yet menstruated,” according to the scholars?

“Because of their young age.”.

— Tafsir al-Jalalayn.

“Young prepubescent girls.”.

— Tafsir Al-Baghawi.

“The young girls who have not reached the age of menstruation.”.

— Tafsir Ibn Kathir.

“What is meant by those who did not reach the age of menstruation: the young.”.

— Tafsir Al-Alusi.

“It means the little ones.”.

— Tafsir Al-Qurtubi.

Meaning of the surah: Elderly women who have passed menopause must wait three months after divorce. Likewise, minor girls—prepubescent girls who have not yet menstruated—must also wait three months. The waiting period assumes the marriage has been consummated.

⁽¹⁾ **Other translations:** “The same shall apply to those who have not yet menstruated.”.

This is explicit pedophilia in the Quran. A sexual assault on minors. A violation of children's rights, shame on you, alas for a nation that legalizes the rape of its daughters.

As for pregnant women, they are divorced when they give birth. The mention of Iddah in this verse is definitive proof that the marriage has been consummated with a minor bride—otherwise, there would be no need for a waiting period to determine if she is pregnant, as the Quran itself mentions:

“O you who believe! If you marry believing women and divorce them before the marriage is consummated, you are not required to observe a waiting period.” [Surah Al-Ahzab, The Coalition 33, Verse 49].

That is, if a Muslim man marries a Muslim woman and then divorces her before having sex with her, her divorce is immediate without the need for a waiting period. Which proves that physical contact indeed took place between the husband and his underaged wife in Verse 4 of Surah 65, otherwise there is no need to talk about the waiting period for the minor girl in context.

Our Muslim brothers, how could you believe that such a horrible religious practice is heavenly and from God? How can you accept a god like your Allah, or a prophet like Muhammad who himself even though he exceeded 53 of age; he committed this crime with his 9-year-old wife Ayesha? How can you consider the Quran holy when it violates the holiest and purest blessing in existence, “the innocence of childhood”.

What is really horrific about the matter is that the four Islamic jurisprudential schools of thought—Al-Hanafi, Al-Hanbali, Al-Shafi'i, and Al-Maliki—which include all sects of Muslims in the world, give the Muslim father the right to force his young, minor, prepubescent daughter to marry whomever he wants, “even if

she is in the cradle,” and “she has no choice in the matter even if she reaches puberty.” [Al-Qurtubi’s book The Introduction, Part 9, P. 84] [Al-Muhalla bil-Athar by the eminent imam and fundamentalist jurist Abu Muhammad Ali bin Hazm Al-Andalusi, P. 38, issue No. 1826].

Moreover, Islamic Sharia law permits a Muslim to commit the most heinous atrocities against children: “The Thighing of the suckling baby/infant girl/suckling bride”!

That is, the child whom the Muslim married while still in her cradle, or while she was still a minor; That Muslim man has the right to kiss the child bride lustfully, fondle her sexually, and “even **masturbate with her hand**, not with his own, and even **penetrate her anus.**” [Sheikh al-Islam Zakariya al-Ansari, in al-Ghurar al-Bahiyyah].

All of these abominations are justified by Muhammad’s marriage to Aisha when she was six years old, and by (Verse 4 of Surah The Divorce, Al-Talaq).

- **Some Sunni and Shiite references on “Thighing of an infant girl”:**

1. Sheikh al-Islam Zakariya al-Ansari in al-Ghurar al-Bahiyyah.
2. Islam web Fatwa No. 111933 and 195133, dated November 9, 2006.
3. **Center for Doctrinal Research:** Under the title: Is it permissible to enjoy sexual intercourse with an infant wife?

Do you not see in this verse and in these fatwas an open sexual assault on children and a violation of children’s rights? This is a disgrace, a disgrace, and a shame on you. Truly, alas for a nation that legalizes the rape of its daughters.

Is it possible that human beings realized the horrors of child marriages and have prohibited them in their laws, while the god of Islam did not realize this, and so permitted it in his Quran? Surely, you are worshipping the devil, masked in the image of God, yet you know not!

4. **The Quran humiliates women with the unilateral repudiation of women by husbands:**

“There is no blame upon you if you divorce your wives before you have touched them or settled a bridal gift upon them. But even in this case you should make some provision for them: the affluent, according to his means; the straitened, according to his means – a provision in fair manner. That is a duty upon the good-doers.”

[Surah Al-Baqara, The Cow 2, Verse 236].

5. **The Quran humiliates women by “*Hukm At-Tahleel fil Zawaj*” (حُكْمُ التَّحْلِيلِ فِي الزَّوَاجِ): the ordinance of rendering a marriage legitimate—i.e., the ruling concerning the temporary marriage of an irrevocably repudiated wife.**

“If a man (husband) divorces his wife (irrevocably), he shall not remarry her until she has wedded another man and been divorced by him ... these are the limits of Allah which he makes clear for a people who know.” [Surah Al-Baqara, The Cow 2, Verse 230].

So, if a man has repudiated his wife three times successively, he cannot remarry her unless she marries another man—known as a “borrowed he-goat” (full of virility). Then this new husband has to divorce her in order for her to return to her first husband.

This measure is meant to punish the former husband who did not think maturely before solemnly repudiating his wife three times. But if it is the former husband who is meant to be punished, why then is it done at the expense of the dignity and feelings of the wife and children?

The wife has submitted to the will of her first husband. Her life and destiny arbitrarily depend on his will. With a word from him—“repudiated”—she now becomes the female slave of another man who is free to repudiate her or to keep her if she pleases him.

What if she becomes pregnant from that occasional intercourse? What about the horrible and sad feelings of her children, seeing that their mother is a toy between two men?

Despite the clear stance of the Quran (Surah Al-Baqara, The Cow 2, Verse 230), which demands sexual intercourse or coitus after the occasional marriage contract, we see many Muslims try to avoid its inhumane implementation by striking a deal between the husband and a friend of his not to go to bed with his wife, but to immediately divorce her after the marriage contract is completed. Another way around it is hiring a professional “Muhallil” (a hired man for a certain amount of money, who marries the wife and immediately divorces her).

To evaluate this temporary marriage of a repudiated wife, we say: it makes a hypocrite of the first husband, a male prostitute of the second, a sex slave of the wife—who is humiliated by two men in the process—and it turns the innocent children into distressed, confused, and sad individuals.

6. **The Quran Humiliates Women in Inheritance:**

Women do not inherit equally as men. Men inherit twice as much:

“Allah has thus enjoined you (directs you) concerning your children’s (inheritance): to the male, a portion equal to that of two females.” [Surah An-Nisaa, The Women 4, Verse 11].

7. **The Quran humiliates women in their testimonies in court:**

The testimony of two women equals that of one man, even if he was ignorant:

“Ask two of your men to witness; if not two men, then a man and two women.” [Surah Al-Baqara, The Cow 2, Verse 282].

As for bearing witness about adultery, four men are required. If convicted, the fate of the adulteress is horrible:

“If any of your women commit adultery (a lewd act), call in four witnesses from among yourselves against them. If they testify to their guilt, confine them to their houses until death takes them away or until Allah opens some way for them.” [Surah An-Nisaa, The Women 4, Verse 15].

8. The Quran Humiliates Women in Their Human Dignities:

The Quran considers women mere toys for sexual pleasure, as the man—husband or one-time intercourse partner—has only to pay her either the dowry or money for intercourse, just like a prostitute. The proof is the permitting of “The Temporary Marriage of Pleasure” (زَوَاجُ الْمُنْعَةِ) *Zawaj Al-Mut‘ah* for Muslim men, as is mentioned in Surah Al-Nisaa, Verse 24.

“The Prostitution Verse,” as it should be called, because it legitimizes adultery, prostitution, and the trafficking of women’s bodies:

“As to those (women) with whom you had pleasure, give them their dowers, according to what is reasonable/Give them their due compensation as an obligation. There is no blame upon you for what you agree upon ...” [Surah Al-Nisaa, The Women 4, Verse 24].

“Mut‘ah marriage” is a temporary marriage—a contract between a Muslim man and a Muslim woman defining a specific period of time that ends without the need for divorce. It also specifies the “dowry” or “mahr,” i.e., the agreed-upon sum. Spouses in a mut‘ah marriage do not inherit from each other, and the husband is not obligated to provide alimony for his wife when the contract ends.

We should note that this marriage of pleasure is a privilege for Muslim men but not for Muslim women, as Islam—this manly religion—has always shown us. Shiite Muslims continue to practice the temporary marriage of pleasure to this day. This kind of marriage was practiced by Muhammad and his companions.

As for Sunni Muslims, they practice a similar marriage called “Misyar” marriage, in which the woman waives, in the marriage contract, some of her rights such as accommodation, alimony, or overnight stay.

“The reasons that led to the appearance of this marriage are many, including:

An increase in spinsterhood among women ... the desire of some married men to keep some women chaste because of their need for that, or because of his need for variety and permissible enjoyment without affecting his first home and children.

The husband sometimes desires not to reveal his second marriage in front of his first wife because he fears the consequences of spoiling the relationship between them.

A man travels a lot to a specific country and stays there for long periods of time ...” [Islam Question & Answer, Question No. 82390].

In fact, my pen can’t keep writing! How can a sane Muslim accept such rulings that are satanic, because their basis is misguidance and lies?

Is not Satan a liar and the father of lies? How can a married man live out his whims and lustful desires without affecting his wife, children, and family? How could he deliberately hide his second marriage from his first wife out of fear of spoiling their marital relationship?

Is there anything worse than lying for the corruption of a human relationship? Who dictates that women were created and designed solely to

be enjoyed by men but Satan himself? And the most important question to Islam and Muslims is this: is the purpose of women's existence to satisfy men's desires? Are they seen by the Quran as a dumpster for his lustful urges? Is there a harsher humiliation inflicted on women than this? Yes, unfortunately, there is.

Here, once again, the Quran likens women to filth—requiring a Muslim to perform ablution upon mere physical contact with her:

“And if you are sick, or on travel, or one of you come from the privy (meaning after relieving one's self) or you have touched the women (you have been touched by women, or had intercourse with them) and you cannot find any water, (then) take some clean sand (dirt) and rub/wipe your faces and hands with it, for surely Allah is ever Pardoning, Forgiving.” [Surah An-Nisaa, The Women 4, Verse 43].

Describing women with excrement or feces indicates the ignorance, the sickness, and the malice of the author of the Quran. How could a Muslim man or a Muslim woman be spiritually sound if this is how their God, their Prophet, and their Holy Book view women?

The truth is that you will never find a holy book that reveres the male and is so keen to meet his instincts and preserve his feelings like the Quran. You see it, for example, imposing the hijab on Muslim women because they are considered to be the source of lust and sin. Would it not have been more logical to ask the man to control his thoughts and avert his gaze, instead of burying the woman alive?

In the tradition of the Quran, the man is more important than the woman and is viewed as better because he is the one who works and spends money on the

family. He is the master of the woman—whether as a father, a husband, or a brother—who commands and prohibits. Woe to her if she does not obey, for he will punish her by withholding sex, treating her as though she were an erotic machine without emotion. And if she continues in her stubbornness and non-obedience, the Quran orders that she be beaten like an animal so she will walk in the direction her owner wants. If these inhumane punishments are carried out and she returns to obedience, then her master is to cease the punishment ordained by the god of the Quran. *“For Allah is Great and Revered.”*

Let’s read together the humiliating surah of the Quran:

“Men have authority over women (maintainers and protectors of women), because Allah has made the one superior to the other, and because they spend from their wealth to support them. Therefore, the good (righteous) women are devoutly obedient, and they guard their unseen parts (private parts) in (the husband’s) absence what Allah would have them guard. As for those (women) from whom you fear disobedience (ill-conduct), admonish them (first), (next) forsake them in beds (refuse to share their beds), and (last) beat them. Then if they obey you, take no further action against them. Surely God is High, Supreme.” [Surah An-Nisaa, The Women 4, Verse 34].

So, when a man fears a woman’s “disobedience,” the Quran commands him to beat her. That is what we call “The Divine Domestic Violence.” When Satan, disguised as God, orders a man with a heavenly religious text to beat his wife when she does not obey him!

But when a woman fears her husband's "disobedience," the Quran commands her to "give up her rights to alimony, clothing, or lodging, even intimacy" so that her husband will be pleased with her and keep her as his wife.

The one who legislated this despicable treatment of women was Muhammad himself, the righteous example for all Muslims. When he decided to divorce his wife, "Sawda bint Zam'a," due to her old age, she pleaded with him, saying:

"O Messenger of God, do not divorce me and give my day to Aisha."

Meaning: I exempt you from having sex with me because I have grown old and become ugly in your eyes, so I give up my night with you to spend it with your young wife Aisha, whom you love.

So he did, and this verse was revealed in the Quran:

"And if a woman fears ill-treatment or desertion on the part of her husband, it shall be no offense for them to seek a mutual agreement, for agreement is best (Settlement is better than Separation)." [Surah Al-Nisaa, The Women 4: Verse 128].

That is, "If a woman fears her husband's rebellion, his lack of desire for her due to her old age and his disdain for her, then it is best in this case for them to 'reconcile' or 'seek a mutual agreement' between them. In this case, the woman should give up some of her rights to her husband in a way that allows her to remain a wife to her husband. This includes giving up her day and night (intimacy) to her husband's second wife." [Tafsir Ibn Kathir, Part Two, P. 427] [Sahih al-Tirmidhi, No. 3040] [al-Tayalisi, No. 2805] [al-Tabarani, Vol. 11, P. 284].

Imagine with me, dear reader, if this had happened to your mother as she grew older and was with your father. Your father wanted to divorce her because of her old age and because she was no longer as attractive to him as she had been in her youth. But she did not want to leave him because she loved him.

So he forced her to give up her night and her turn to his other young wife, whom he desired. Or he ordered her: “E’taddi,” meaning “start counting your waiting period, Al-Idda” (i.e., count the three-month waiting period for divorce), exactly as Muhammad did and said to his poor wife, Sawda bint Zam‘a.

Seriously, we wonder—is there a more horrific contempt for women, or more discrimination between men and women, than this discrimination and contempt that we find in the Quran? How can Muhammad be a role model for Muslims, an example of justice embodying noble morals, while treating his wife like a commodity with an expired shelf life? Is this behavior supposed to be a pattern for married Muslim men to follow?

After all this, does anyone wonder how the Prophet could lust after the wife of his adopted son, Zaid ibn Haritha, whose name was Zaynab bint Jahsh? He coveted her and made his desire known by saying aloud in her presence, “Praised be the changer of hearts!” Her poor husband had no choice but to divorce his beloved wife in order for Muhammad to marry her—of course, after Zaid was “*done with her*.”

You better believe it when I say the Prophet used to replace one of his wives with more beautiful ones, to the point that God Himself intervened to stop the lusts of His unruly Prophet:

“It is not lawful for you to take women afterwards (to marry more women), nor to change them for (other) wives, even though their beauty

is pleasing to you, except what your right hand possesses (unless they are slave-girls, handmaidens acquired from the spoils of war): and Allah is watchful over all things.” [Surah Al-Ahzab, The Coalition 33, Verse 52].

Islam has destroyed one of the most sublime values in existence: the human family. Through divorce and repudiation, it destroyed the sacred unity between couples and family. Through polygamy, it caused hatred among wives and their children. By giving men the right to enslave women, it deprived Muslim societies of the capabilities and creativity of women, leaving Islamic communities permanently incomplete and crippled—breathing with one lung instead of two. How poor is the woman in Islam. She is humiliated and completely enslaved by its tenets.

Do you want to know the status of women in Islam, in the Quran, and to Muhammad? Let all of humanity hear the cry of the Muslim woman. Let it resound in every corner of the earth, so that all people may hear it and seek to free her from her death and slavery, if she so desires. Because truly, the tragedy of humanity is that ignorance does not hurt—and sometimes, unfortunately, the victim may love his or her executioner.

The status of women in the Quran:

“I am the Muslim woman. I am the impure woman, humiliated because of menstruation.” (Surah Al-Baqara, The Cow 2, Verse 222).

“I am the one who was so loved by my husband that he married three

more wives in my presence.” (Surah An-Nisaa, The Women 4, Verse 3).

“I am the prepubescent girl whom you can rape through the marriage contract while I am still a minor.” (Surah At-Talaq, The Divorce 65, Verse 4).

“I am the one crushed beneath your feet, for you may repudiate me whenever you choose.” (Surah Al-Baqara, The Cow 2, Verse 236).

“I am the wife who must sleep with another man in order for you to remarry me if you divorce me three consecutive times.” (Surah Al-Baqara, The Cow 2, Verse 230).

“I am the one deprived of my full right to lawful inheritance, for I only inherit half of what you get, just because I am a woman.” (Surah An-Nisaa, The Women 4, Verse 11).

“I am the one whose testimony is rejected in court, and if accepted,

my testimony is worth only half of yours.” (Surah Al-Baqara, The Cow 2, Verse 282).

“I am the one whom your God created for you to enjoy in return for a payment.” (Surah An-Nisaa, The Women 4, Verse 24).

“I am the one who spoils ablution just like excrement.” (Surah An-Nisaa, The Women 4, Verse 43).

“I am your wife whom you punish by withholding sex, and whom you beat so that she obeys you as an animal obeys its master.” (Surah An-Nisaa, The Women 4, Verse 34).

The status of women in the Hadith:

“I am the one you have the right to marry while she is still in the cradle, and to ‘thigh’ her while she is still a suckling infant.” (Al-Qurtubi, in “The Introduction,” Part 9, P. 84) (“Al-Muhalla bil-Athar” by Abu Muhammad Al-Andalusi, P. 38,

Issue No. 1826) (Sheikh al-Islam, “Zakariya al-Ansari”, in “Al-Ghurar al-Bahiyyah”).

“I am the deficient one, lacking reason and religion. Except in marriage and coitus, I am not considered mature, sane, or wise—

until the age of nine.” (Sahih al-Bukhari 304; Sahih Muslim 80; Abu Saeed al-Khudri 304).

“I am the one who interrupts your prayer like donkeys and dogs.” (Sahih Muslim 512).

“I am the one whose nation will never succeed if she ever takes charge or is elected.” (Sahih al-Bukhari 4425).

“I am the one created from a crooked rib who cannot be straightened without being broken.” (Sahih al-Bukhari 3331).

“I am the source of all temptation and calamities for you.”

(Sahih al-Bukhari 5096; Sahih Muslim 2740).

“I am the majority of Hell’s inhabitants.” (Sahih al-Bukhari 3241; Sahih Muslim 2740).

“I am the one who comes and goes in the form of a devil.” (Sahih Muslim 1403).

“I am the one whom Satan beautifies whenever I leave the house, to seduce men.” (Al-Albani, Sahih al-Tirmidhi 1173; Al-Bazzar 2061; Ibn Khuzaymah 1685).

“I am the wife cursed by seventy thousand angels if I refuse to sleep with you.” (Sahih al-Bukhari 3237; Sahih Muslim 1436).

I am the woman whom Islam has honored! Thank Allah for “The Blessing of Islam!” I really do not know what is “The Blessing” in the Quran, and what do Muslims should thank God for? Is hitting a woman a blessing? Is underage marriage a blessing? Is polygamy a blessing? Is the rule of “Al Tahlil” in marriage a blessing? Is the captivity of women a blessing? Are “Malikat Al Yameen” a blessing? Is raping them in the name of your religious military victory a blessing? Is considering menstruation impure and harmful a blessing? Is depriving women

of their fair share of inheritance a blessing? Is their humiliation in the courts of law a blessing? Is killing infidels and dehumanizing them by comparing them to animals a blessing? Is killing an apostate a blessing? Is it a blessing to impose the “jizya” on “*the People of the Book*” while they are in the state of subjugation? Where is the blessing of Islam? What is it? Is there anyone who can answer?

And despite all of these Satanic teachings of the Quran that you believe in; you, a Muslim preacher, approaches me a good civilized Human being, to convince me of the heavenly teachings of Islam!

Do not dare speaking to me of morality while you sexually “thigh” an infant, and have sexual intercourse with a minor.

According to your religion, you, a Muslim Man, with a sound conscience accept to rape a female prisoner of war “Malikat Al Yameen”, commit adultery with four women through marriage, and enjoy the woman you desire on the condition that you pay her an agreed amount of money!

And lastly, you weirdly and oddly and strangely enough, believe that you will spend all of eternity deflowering houris! And still, you, of all the religious people on the earth; want to teach me your Quranic morals and Islamic ethics! If you are incapable of speaking the truth, at least do not applaud falsehood.

And now, I ask the Muslim man in the name of conscience: Would you like to be a woman in this world of the masculine Quran? What if the provisions of the Quran were feminine or womanly rather than masculine, would you have accepted? What would be your reaction if you were married to a woman you love, and she decided by the “Sharia law” to marry a second, a third, and a fourth man to share your marital bedroom with? Wouldn’t you feel stabbed in your heart, betrayed, and humiliated?

Or what if she decides (Surah Al-Nisaa, The Women 4: Verse 20) “to repudiate you” (having the “immunity” in her hands) and “replace” you with a better man? What would your worth or dignity be as a man if you were thrice divorced by your wife and you would have had to be married to another woman (with coitus) so that you would be able to re-marry your first wife who divorced you? What if your disobedience to your wife cost you being refused intercourse or being beaten by her? And what if, despite you holding the highest degrees, your testimony at court would still be incomplete simply because you are a man who “lacks both reason and religion”—as your prophet describes women?

Answer me, my Muslim brother: would you object to these so-called divine judgments, which we simply reversed from humiliated women to humiliated men, as we illustrated it? If yes, then your judgments as a weak human sinner are more just and compassionate than the rulings of your Allah! Thus, proving that the god of the Quran is not fair at all with women. Period.

A woman in Islam is an eagle who is imprisoned in a cage. This eagle must be, and will one day be, freed and its wings released without restriction, so that it may fly in the sky of freedom and human dignity in the name of Christ Jesus, in whom “*there is no more distinction anymore, between man and woman, Greek and Jew, slave and free.*” [Galatians 3: 26].

We earnestly believe that the God of the Bible and Women: “*When the set time had fully come, God sent his Son, born of a woman.*” [Galatians 4: 4–5]. Making her sacred and sanctified for God Incarnate had a human mother but not a human father: “*The virgin will conceive and give birth to a son, and they will call him Immanuel (which means ‘God is with us’)*” [Matthew 1: 23].

He was born in a family that glorifies women and acknowledges their greatness, also sanctifying the family unit by this very same act:

“But after he had considered this, an angel of the Lord appeared to him in a dream and said, Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.” [Matthew 1: 20–21].

To preserve the sanctity of marriage and the dignity of women, the Gospel does not allow polygamous marriages or mistresses, neither does it allow divorce:

“‘Haven’t you read,’ he replied, ‘that at the beginning the Creator made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? So, they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate” [Matthew 19: 4–6].

“He answered, ‘Anyone who divorces his wife and marries another woman commits adultery against her’” [Mark 10: 11] [Luke 16: 18].

Why did the Lord Jesus forbid polygamy? Because polygamy is against human nature. A woman, by nature, refuses to share her husband’s love with another woman. Likewise, a man refuses to see his wife in the arms of another man. In addition, when God created Adam, He created for him one wife only, and not four wives. Plus, it is worth noting that polygamy in the Old Testament is a human act/practice and not a divine commandment.

Why did Jesus forbid divorce? He prevented it to preserve the sacred unity of the family. The God of the Gospel loved the woman so much that He protected

her from man's lustful looks: *"You have heard that it was said, 'You shall not commit adultery.' But I tell you: anyone who looks at a woman with lust has already committed adultery with her in his heart. So, if your right eye causes you to stumble, gouge it out and throw it away ..."* [Matthew 5: 27–30].

Christ did not say, "If a woman causes you to stumble, cover her with a veil," as Islam recommends, but rather he said, *"If your eye causes you to stumble,"* for the stumble comes from within the person, not from outside, or from the woman's body. Therefore, the Lord called us to undergo a spiritual surgical operation to purify our thoughts, cleanse our intentions, and cut off every dry branch in us, so that our eyes become healthy, not objectifying others, or making out of the Father's daughter a dumping ground for our lustful waste (Luke 11: 34).

Man is unable to change everyone or everything around him, but he is able to change himself, his behavior, and his actions. Christianity also recommends that both men and women maintain their virginity until marriage.

When ruthless men brought to the Lord a woman accused of adultery, He defended and protected her, silencing the arrogant with His answer and, on many other occasions, truly demonstrating His superiority over Muhammad:

"When they kept on questioning him, he straightened up and said to them, 'Let any one of you who is without sin be the first to throw a stone at her.'" [John 8: 7].

"And when He saw her cry as she grieved her only dead son, He brought him back to life for her." [Luke 7: 11–17].

"And when the woman died when she was still a little girl, He raised her from the dead." [Mark 5: 41].

"When the bleeding woman touched Him, He taught us how to stop our own bleeding with the example of her faith." [Luke 8: 44–48].

“When his male disciples asked Him to dismiss the Canaanite woman, He taught them and us how to pray in faith in her example.”

[Matthew 15: 21–28].

“When the woman poured scented oil on His feet, the Lord taught us the meaning of true love and asked us to remember her act forever.”

[Matthew 26: 5–13] [Mark 14: 9] [John 12: 2–8].

Women have accompanied Christ our God since His birth from His mother, the Virgin Mary, and did not forsake Him during His three-year ministry, nor during His death or resurrection. Women were disciples of the Lord Jesus, ministering to Him and ministering to the Gospel:

“After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; Joanna the wife of Chuza, the manager of Herod’s household; Susanna; and many others. These women were helping to support them out of their own means.” [Luke 8: 1–3].

“Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Cleopas, and Mary Magdalene.” [John 19: 25].

“Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joseph, and Salome.” [Mark 15: 40].

“The first messenger and preacher of the resurrection of the Lord God is a woman, Mary Magdalene. She is called by the church ‘The Apostle of the Apostles.’” [John 20: 11–18].

And Christ made His mother a mother to all mankind on the cross: “*When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, ‘Woman, here is your son.’*” [John 19: 26].

The testimony of women in Christianity in the courts is equal to that of a man. Women also inherit equally with men, and they do not receive money when they marry, because they are not for sale and are considered priceless. The Lord commanded the Christian husband to love his wife as Christ loved the church, namely until the sacrifice of his life; and not beat her, torment her, and humiliate or repudiate her!

“Husbands, love your wives, just as Christ loved the church and gave himself up for her.” [Ephesians 5: 25].

The rights of the woman are complete in Christianity. Her dignity is holy. Her freedom is untouchable, for she is the daughter of God the Father, the mother of the Son through the Virgin Mary, and the Bride of the Holy Spirit.

Amen



Chapter Twelve

The Paradise of the god of the Quran

The paradise of the god of Islam (in Arabic: “Al-Janna”) is definitely materialistic, sensual, sexual, aphrodisiac, and masculine—created for the Arab male Bedouin to satisfy his lust at all levels.

“For a Garden whose width is that (of the whole) of the heavens and of the earth.” [Surah Aal-e-Imran, The Family of Imran 3, Verse 133].

“Gardens beneath which rivers flow.” [Surah Ibrahim, Abraham 14, Verse 23].

“(Here is) a parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits.” [Surah Muhammad 47, Verse 15].

In paradise, the faithful—especially men—will enjoy eating a variety of fruits such as grapes, peaches, dates, and pomegranates. They lie on elevated thrones and arranged sofas, wearing soft silky, green-colored robes, decorated with bracelets of gold, pearls, and silver.

“Round about them will serve, (devoted) to them, ever young male servants as pearls well-guarded.” [Surah At-Tur, Mount Sinai 52, Verse 24].

The paradise inhabitants are served wine that does not intoxicate them, and they eat all types of bird meat. After eating and drinking arrives the hour that every male paradise inhabitant awaits: to have sex with the Houris—those with white skin, wide lustrous eyes, and dark, fully black pupils. They are beautiful and unique, created especially for the pleasure of the male Muslim. “*The heavenly whores of Al-Janna*,” as one scholar described them, since they were created only for that purpose. The Quran, without shame, describes their breasts, their legs, the softness of their skin, and more. It is full of physiological, aphrodisiac descriptions of these specially created very sexy, equally aged women with round breasts. The Hadiths include even more erotic detail.

The faithful, especially the men, are ready to sell their souls and wealth for a sensual paradise full of lust and delicious food. Moreover, they will get to see Allah in the hereafter in that aphrodisiac milieu—full of orgies and the fulfillment of sexual fantasies.

The Maidens are virgins (Abkar) who remain virgins after every time they sleep with the Muslim man. They are gentle and loving (Orbon) ﴿عُرْبًا أَتْرَابًا﴾, have round breasts (Kawaeb), and are equal in age (Atrab) ﴿وَكَوَاعِبُ أَتْرَابًا﴾ so that men do not become jealous or compete for a younger, more beautiful Houri. Their age does not exceed thirty-three years. These are exclusive rights and privileges of males in paradise.

Muslim women have no luck with the god of the Quran, neither on earth nor in heaven. But Allah in paradise prevents women from feeling jealous when seeing their men having intercourse with the nymphs of paradise (Houris).

Muhammad gave the Muslim man everything he desires in order to secure loyalty and participation in battle. He ensured men would “*fight in the cause of*

Allah, so they kill and are killed.” [Surah At-Tawbah, Repentance 9, Verse 111], by promising them paradise with all its physical delights. The god of Islam gave the Muslim man rivers of water, milk, and honey.

The Arab man, who lives in the desert, loves gold, pearls, silver, and soft silk clothing, in addition to glory and heavenly shade—unlike the heat of the desert.

“Therein you shall have all that your souls shall desire; therein you shall have all that you ask for!” [Surah Fussilat, Explained in Detail 41, Verse 31].

“There will be for them therein all that they wish,—and more besides in Our Presence.” [Surah Qaf 50, Verses 34–35] [Surah An-Nahl 16, Verse 31] [Surah At-Tur 52, Verse 20] [Surah Al-Anbiya 21, Verse 102] [Surah Al-Furqan 25, Verse 16] [Surah Az-Zukhruf 43, Verse 71] [Surah Ash-Shu’ara 26, Verse 22].

Let us hope that through understanding the Quran and its masculine paradise, Christians would be more rooted in their faith, and Muslims would reconsider and rightly criticize their sensual religion and stop sacrificing their lives in vain for a utopic sexual paradise.

“And those who believe and do good deeds (deeds of righteousness), We will make them enter gardens, beneath which rivers flow to abide in them forever. Therein they shall have pure mates (pure companions). We shall make them enter (enjoy) a dense shade (cool and ever deepening).” [Surah An-Nisaa, The Women 4, Verse 57].

“Reclining therein (in the Garden of paradise) on raised couches, there they will see neither the sun’s excessive heat nor the moon’s excessive cold.” [Surah Al-Insan, The Man 76, Verse 13].

“As to those who believe and do good works of righteousness, for them will be Gardens of Eternity; beneath which rivers flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade. They will recline therein on raised couches. How good the recompense! And goodly the resting place!” [Surah Al-Kahf, The Cave 18, Verses 30–31] [Surah Al-Hajj, The Pilgrimage 22, Verses 23–24]

[Surah Yasin 36, Verses 55–58].

“The foremost—those who are nearest to Allah—(they will be) in Gardens of Bliss ... They shall recline on jeweled couches, face to face. And there shall wait on them immortal youths (perpetual youths never altering in age), with bowls and ewers and a cup of purest wine. They shall not be affected with headache thereby, nor will they suffer intoxication. And fruits that they choose, and flesh of fowl that they desire. And theirs shall be the dark-eyed Houris, lustrous eyes like hidden pearls—like unto pearls well-guarded. A reward for what they did (for the deeds of their past life). There they shall hear no vain speech nor sinful talk, but only the greeting, ‘Peace! Peace.’ And the companions of the right hand—how happy are those on the right hand. (They will be) amid thornless lote-trees, among clustered banana trees (Talh), and extensive shade. And water gushing (flowing constantly), and fruit in abundance—neither intercepted nor forbidden—on exalted couches. We have created the Houris (their companions) of special creation (a new creation), and made them virgin—pure and undefiled—loving by nature, equal in age.” [Surah Al-Waqi’a, The Inevitable 56, Verses 11–38] [Surah

As-Saaffat, Those Who Set the Ranks 37, Verses 40–52] [Surah Qaf 50, Verses 51–52].

“Verily, for the righteous there will be triumph—a fulfillment of the heart’s desires. Theirs shall be gardens enclosed, and vineyards.

And high-bosomed maidens (voluptuous women, Houris) of equal age, and an overflowing cup.” [Surah An-Naba, The Tidings 78, Verses 31–34].

“Dressed in fine silk and in rich brocade, they will face each other. So We will wed them with Houris (pure, fair women with beautiful, big, and lustrous eyes). There can they call for every kind of fruit in peace and security. Nor will they there taste death, except the first death; and He will preserve them from the penalty of the blazing fire.” [Surah Ad-Dukhan, The Smoke 44, Verses 53–56].

“(To them will be said): ‘Eat and drink with pleasure; this is the reward for your labors (good deeds).’ They shall recline on couches ranged in rows (set in lines, arranged in ranks), and We shall wed them with the Houris (to dark-eyed maidens, beautiful, big, and lustrous eyes). And We shall bestow on them fruit and meat as they desire. They shall pass therein from one to another a cup, wherein it is neither vanity nor sin. And around them will go boys of theirs (served by devoted young handsome male servants), as if they were hidden pearls.” [Surah At-Tur, The Mountain 52, Verses 19–24].

“And for those who fear the majesty of their Lord; there are two Gardens ... planted with shady trees. Each is watered by a flowing spring. Each bears every kind of fruit in pairs ... They shall recline on beds whose inner coverings are of silk brocade. And within reach will hang the fruits of both gardens ... therein are those restraining their glances (the chaste Houris whom no man or Jinn has touched before them). As though they were rubies and pearls (coral). And besides these there shall be two other gardens of darkest green ... a gushing fountain shall flow in each. Each planted with fruit-trees, the palm and

pomegranate ... in each shall be virgins chaste and fair. Dark-eyed virgins sheltered in their tents ... (confined to pavilions) whom neither man nor jinn will have touched before ... they shall recline on green cushions and fine carpets ...” [Surah The Beneficent, 55, Al-Rahman, Verses 46–76].

Do you notice the terminology used in the Surahs mentioned above? The god of Islam speaks of “tents” in his description of the abode of the Houris. And he speaks of various types of fruit, and of those who “*recline on green cushions and fine carpets,*” and of “*gardens beneath which rivers flow,*” and of “*extended shade*” and “*pouring water*”.

The author of the Quran speaks of what he sees around him, because the Quran is a purely man-made book, influenced by his surrounding environment, taking from it what he sees and transmitting it to heaven.

In addition, Surah 55 mentioned above speaks of “*the blood of the menstruation.*”, In Arabic “Al-Tamth” One of the meanings of “Al-Tamth” is: the intercourse or the defloration of the virginity of virgins.

“To menstruate a woman: that is, to touch her and have sexual intercourse with her.” [Al-Ma’ani Al-Jami’ Dictionary/Comprehensive Dictionary of Meaning].

We wonder, how can the jinn, who are supposedly just mere souls, with no physical body, have sex with virgins?

One of the meanings of “*menstruation*” is: the intercourse or the defloration of the virginity of virgins. That’s why the Quran shamelessly declares:

“On that day the heirs of paradise will be busy with their joys/they will be occupied in an occupation quite happy.” [Surah Yasin 36, Verse 55].

And guess, my dear readers, what is this so-called “*happy occupation*” in paradise? It is nothing but “*deflowering of the virgins*”!

Yes, according to most scholars of Islam, the Muslim men will be busy for all eternity “*deflowering the virgins*”! What a wonderful time awaits the Muslim men in heaven! Imagine. They will spend eternity eating, drinking, and having sex with the Houris!

But we would like to ask the male Muslims: What do you call the person who, in order to lure you to become one of his clients, offers you his goods, saying: “I have for you beautiful virgin girls, whose breasts are young and firm, cube-shaped and large? They love men, and their only concern is satisfying your pleasures and desires in every way whenever you wish.”.

Can you tell us what this person is called? And why this sensory description for men? What is its purpose? Do you not understand, my brothers?

“As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur. A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance ... And because they were patient and constant, He will reward them with a Garden and (garments of) silk ... Reclining in the (Garden) on raised couches, there they will see neither the sun’s (excessive heat) nor (the moon’s) excessive cold ... And the shades of the (Garden) will come low over them, and the bunches (of fruit), there, will hang low in humility.

And amongst them will be passed round vessels of silver and goblets of crystal. Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes). And they will be given to drink there of a Cup (of wine) brim-full mixed with Zanjabil (a ginger-

flavored drink). *From a fountain there, called Salsabil ... They shall be attended by boys graced with eternal youth, when you see them, you will think them to be scattered pearls.*

Upon them will be green garments of fine silk and heavy brocade, and they will be adorned with bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy. Verily this is a Reward for you, and your Endeavour is accepted and recognized.” [Surah The Man,

76, Al-Insan, Verses 5–22].

The God of the Gospel and the Kingdom of Heaven:

The God of the Gospel has no materialistic kingdom. He has a heavenly one that is spiritual. This kingdom has no drink or food, no rivers of honey and milk, no silver or pearls, no fruits or bird meat, no sexual relations with the high-bosomed, equal in age, loving Houris whose eyes are big and lustrous.

This Kingdom of Heaven has God, His angels, and saints whose presence is more than sufficient. How can someone think of a materialistic kingdom in heaven or of anyone or anything other than God and His holiness? God’s Kingdom is “*not a matter of eating nor of drinking, but of righteousness, peace and joy in the Holy Spirit.*” [Romans 14: 17].

Nor of having sex and enjoying sexual pleasures endlessly with the “Houris” while “*Faces upon that Day will be blooming, Looking towards their Lord.*” [Surah The Resurrection, 75, Al-Qiyamah, Verses 22–23].

Sex was created for procreation and expressing mutual conjugal love, for the survival of humankind on earth! No need for it in heaven! Do Muslims not understand that food and sex are necessary for this life on earth, for the conservation of the person and the species? Therefore, they are no longer needed!

Once dead, how can the human being have sexual relations with no physical body in a spiritual kingdom? It is known that spirits do not have any sexual relations. If, as a Muslim, you wait for the Day of Resurrection to use your physical mortal and materialistic body to have sexual relations with the nymphs (Houris) in the heart of a spiritual world and heaven, then this is but an illusion.

There is no “Janna” in the hereafter, but rather “*the Kingdom of Heaven.*” God’s kingdom awaits the saved ones by Christ the Lord.

“I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.” [1 Corinthians 15: 50].

“That same day the Sadducees, who say there is no resurrection, came to him with a question. ‘Teacher,’ they said, ‘Moses told us that if a man dies without having children, his brother must marry the widow and raise up offspring for him. Now there were seven brothers among us. The first one married and died, and since he had no children, he left his wife to his brother. The same thing happened to the second and third brother, right on down to the seventh. Finally, the woman died. Now then, at the resurrection, whose wife will she be of the seven, since all of them were married to her?’

Jesus replied, ‘You are in error because you do not know the Scriptures or the power of God. At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.’” [Matthew 22: 23–30].

Yes, for God is sufficient.



Chapter Thirteen

The god of the Quran and his Schizophrenic Personality due to Abrogation

“Do they not consider the Quran? Had it been from other than Allah, they would surely have found in it much discrepancy.” [Surah Al-Nisaa, The Women 4, Verse 82].

That is to say, do they not contemplate the Quran and admire its presumed cohesion and coherence? If God were not its writer, one would find contradictions in it. This is what the Quran affirms.

In fact, if the Quran had not literally stipulated in it what is known as “abrogation” (i.e., replacing a verse with another verse, and invalidating the practice of the replaced verse), we might have believed the Muslims’ claim that their religion is a religion of peace. But the imams of Islam unanimously agreed that “abrogation” is a fact of faith in the Quran about which there is no doubt.

Hibat Allah bin Salamah, the blind man, in his book *The Abrogating and the Abrogated in the Quran*, states that there are 234 abrogated verses in the Quran found in 65 Quranic surahs. These verses a Muslim might read and worship by reciting only, without practicing them. All of these abrogated verses are fundamental, effective, moral verses that are binding to the Muslim. They are called *Ayat Ahkam* (Verses of Rulings) because they morally determine for the Muslim the way he deals with non-Muslims.

About 100 years after Hibat Allah bin Salamah came Abu Al-Faraj bin Al-Jawzi, one of the greatest Hanbali imams and scholars in Islam. He confirmed that there are 249 abrogated verses in the Quran found in 71 Quranic surahs. It is known that the Quran is composed of 114 surahs, 71 of which contain abrogation, and only 43 surahs were spared from this spiritual catastrophe.

More than two-thirds of the surahs of the Quran are infested by abrogation because it truly and unfortunately turns the Muslim morally into a beast. But is that really so? What do you think of the following contradictory verses:

“Say: We believe in God and that which has been revealed to us; in what was revealed to Abraham, Ishmael, Isaac, Jacob, and 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.” [Surah Al-Baqara, The Cow 2, Verse 136].

This verse is contradicted by: *“Of these prophets We (Allah) have exalted some above others. To some God spoke directly; others He raised to lofty status.”* [Surah Al-Baqara, The Cow 2, Verse 253].

“This is a clear Arabic tongue (meaning: the language of the Quran).” [Surah Al-Nahl, The Bee 16, Verse 103].

This verse is contradicted by: *“But none knows its interpretation (its hidden meanings) except Allah.”* [Surah Aal-e-Imran, The Family of Imran 3, Verse 7].

“Say: Nay, Allah never commands lewdness (indecent, what is shameful).” [Surah Al-A'raf, The Heights 7, Verse 28].

This verse is contradicted by: *“And when We wish (decide) to destroy a town, We send a definite order (commandments) to its people who lead easy lives (who live comfortably) so they debauch in it (they transgress); thus the word is proved true against them. So We destroy them utterly.”* [Surah Al-Isra, The Night Journey 17, Verse 16].

“This day We shall save you in the body (O Pharaoh) so that you may be a sign to those who come after you.” [Surah Yunus, Jonah 10, Verse 92].

This verse is contradicted by: *“But We did drown him and all who were with him.”* [Surah Al-Isra, The Night Journey 17, Verse 103] [Surah Al-Zukhruf, Ornaments of Gold 43, Verse 55].

“Whatever good befalls you, it is from God, and whatever ill/evil befalls you is from yourself.” [Surah Al-Nisaa, The Women 4, Verse 79].

This verse is contradicted by: *“Say, ‘Nothing will happen to us except what God has decreed for us.’”* [Surah At-Tawbah, Repentance 9, Verse 51].

“But if they (the enemy) incline towards peace, then do incline to peace.” [Surah Al-Anfal, Spoils of War 8, Verse 61].

This verse is contradicted by: *“Be not weary and faint-hearted, crying for peace, when you have the upper hand, Allah is with you.”* [Surah Muhammad 47, Verse 35].

“There is no change in the words of Allah/The words of God shall never change.” [Surah Yunus, 10, Yunus, Verse 65].

This verse is contradicted by: *“And when We (Allah) change one verse for another.”* [Surah The Bees, 16, Al-Nahl, Verse 101].

“And We made every living thing from water.” [Surah The Prophets, 21, Al-Anbiya, Verse 30].

This verse is contradicted by: *“And He (Allah) created the jinn from a (smokeless) flame of fire.”* [Surah The Merciful, 55, Al Rihman, Verse 15].

“There is no compulsion in religion.” [Surah Al-Baqara, The Cow 2, Verse 256].

“You shall have your religion, and I shall have mine (the religion of Islam).” [Surah Al-Kafiroon, The Disbelievers 109, Verse 6].

“And say: The truth is from your Lord; Let him who please believe, and let him who will, reject (it).” [Surah Al-Kahf, The Cave 18, Verse 29].

“Surely you cannot guide whom you loved. But Allah guides whom He pleases.” [Surah Al-Qasas, The Story 28, Verse 56].

“It is not required of you (O Messenger), to set them on the right path.” [Surah Al-Baqara, The Cow 2, Verse 272].

“If Allah so willed, He could make you all one people.” [Surah Al-Nahl, The Bee 16, Verse 93].

“And had your Lord willed, those on earth would have believed – all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers? And it is not for a soul to believe except by permission of Allah, and He will place defilement upon those who will not use reason.” [Surah Yunus, Jonah 10, Verses 99–100].

All the above verses have been completely abrogated, annulled, and cancelled by The Surah of the Sword:

“But when the sacred (forbidden) months have passed, then KILL the polytheists (unbelievers) wherever you find them, and seize them (take them captive) and besiege them, and lie in wait for them in every ambush. If they repent, and keep up regular prayers and pay the poor rate (regular charity ‘Al-Zakat’ in Arabic), then leave their way free. Surely Allah is forgiving, Merciful.” [Surah At-Tawbah, Repentance 9, Verse 5].

“Fight (until killing ‘qaatilu’ in Arabic) those who do not believe in Allah nor in the Last Day, nor forbid that which Allah and His Messenger (Muhammad) have forbidden, nor follow the religion of Truth (which is Islam) among those who have been given the Book (meaning Jews and Christians who received the Scriptures), until they pay Al-Jizya (tribute, tax) in acknowledgement of superiority and they are in a state of humiliation⁽¹⁾.” [Surah At-Tawbah, Repentance 9, Verse 29].

What an unconceivable and bizarre contradiction you find in the Quran:

“Would you then force people to have faith? None can have faith except by God’s permission.” [Surah Yunus, Jonah 10, Verse 100].

Then, in the same book, you read the exact opposite verses that order Muslims to kill anyone who does not believe in Islam and does not forbid what Allah and His Messenger Muhammad have forbidden. Lord, have mercy on us!

Let us also review some of the Quranic verses that speak about the ways the People of the Book were treated, to see whether they remained as they were in

⁽¹⁾ **In a state of humiliation:** “Sagheroun صَغِيرُونَ” not “subdued” or “subjection,” which is a sweetened translation. The original reads “Saagheeroon صَغِيرُونَ” meaning “humiliated,” exactly as we correctly translate it.

the Quran or whether the Prophet of the Quran changed his ways when his economic and military conditions grew stronger:

“Those who believe (Muslims), and those who are Jews, and the Nazarenes (Christians), and the Sabeans (people who believe in John the Baptist), whoever believes in Allah and in the Last Day, and works righteousness, shall have their reward with their Lord; and there is no fear for them, nor shall they grieve.” [Surah Al-Baqara, The Cow 2, Verse 62].

The Quran here combines the monotheists in a single row: those who believe (i.e., the Muslims), the Jews, the Christians, and the Sabeans. All believe in the same God and therefore have the same reward with their Lord. So, there is no fear for them, nor do they grieve. This same verse is repeated in (Surah Al-Maeda, The Table Spread 5, Verse 69).

The Quran confirms in the same Surah:

“And you will certainly find the nearest in friendship to those who believe (the Muslims) those who say, ‘We are Nazarenes (Christians).’ This is because there are priests and monks among them (these are men who have renounced the world), and because they do not behave proudly (they are not arrogant).” [Surah Al-Maeda, The Table Spread 5, Verse 82].

“They are not all alike. Of the People of the Book, there is an upright party who recite the verses of Allah all night long, and they worship Him (kneeling down). They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: they are in the ranks of the righteous.”

[Surah Aal-e-Imran, The Family of Imran 3, Verses 113–114].

“And argue not (dispute you not) with the People of the Book, except by what is best.” [Surah Al-Ankaboot, The Spider 29, Verse 46].

“Behold! Allah said: ‘O Jesus! I will take you⁽¹⁾ and raise you to Myself and clear you (of the falsehoods) of those who blaspheme. I will make those who follow you superior to those who reject faith, to the Day of Resurrection.’” [Surah Aal-e-Imran, The Family of Imran 3, Verse 55].

But at any rate, we suddenly read verses in the Quran which contradict completely the above-cited verses, now declaring Jews and Nazarenes “unbelievers and blasphemers كُفَّارٌ” and exhorting bluntly to kill them because they do not worship the one true God:

“They do blaspheme who say: God is the Messiah, the son of Mary.” [Surah Al-Maeda, The Table Spread 5, Verse 72].

“They do blaspheme who say: God is one of three in a Trinity.”
[Surah Al-Maeda, The Table Spread 5, Verse 73].

“Kill the polytheists (who worship more than one God—idolaters) wherever you find them.” [Surah At-Taubah, Repentance 9, Verse 5].

“Fight (until killing ‘qaatilu’ in Arabic) those who do not believe in Allah nor in the Last Day, nor forbid that which Allah and His Messenger (Muhammad) have forbidden, nor follow the religion of Truth (which is Islam), among those who have been given the Book (meaning Jews and Christians who received the scriptures), until they

⁽¹⁾ “I will take you” is a falsified translation. In Arabic, it is “mutawaffeeka,” and it clearly means: “I let you die.” The translator manipulated the text—as many others do, either in translation or interpretation—because Muslims are keen on denying the death of Isa (Jesus Christ), which the Quran very clearly declares.

pay Al-Jizya (tribute, tax) in acknowledgement of superiority and they are in a state of humiliation.” [Surah At-Taubah, Repentance 9, Verse 29].

“Verily, those who disbelieve (in Islam) from among the People of the Book (Jews and Christians) and the polytheists will abide in the fire of hell. They are the worst of creatures.” [Surah Al-Bayinah, The Clear Evidence 98, Verse 6].

So, according to the Quran, the “*People of the Book/Scripture*”—Jews and Christians—are the worst of God’s creation! Are there more horrible insults than these humiliating and hateful verses?

In the Quran, Muslims alone are the most honorable of God’s creation:

“(As for) those who believe and do righteous good deeds, they are the best of creatures.” [Surah Al-Bayinah, The Clear Evidence 98, Verse 7].

Indeed, Islam is insolent and shameless as sin. For it allows itself to insult more than two-thirds of humanity, while it requires everyone to respect the religion of Islam, honor its god and prophet. Otherwise, killing, violence, and persecution await them.

We wonder: why? What happened? Does God not have clear principles or ideas? Does He change His mind like us? Is He moody, unreliable, and capricious?

All this is true, brothers. Muhammad was weak in Mecca at the beginning of his so-called prophetic calling, and he needed the support of the Jews, the Christians, and the Sabeans. So, in the beginning, he blessed and praised them with the Meccan “nice” verses.

But after 13 years of his stay in Mecca, attracting fewer than 200 believers around him, and after being rejected by his own tribe, Quraysh, he was forced to emigrate to Yathrib—later called Medina. There, he began to pronounce verses of hatred and anger and revenge, accusing categorically of blasphemy anyone who did not join him in his wars and who did not believe in his calling and mission.

This additional radical contradiction—due to the change of circumstances from weakness to strength and power—indicates the incoherence and disorder of the god of the Quran and his spiritual and emotional fluctuations.

In order to justify all these contradictions and inconsistencies, Islam invented abrogation (الْإِسْخَاحُ), whereby a verse is canceled and replaced by a contradictory one.

When you read the Quran and find a contradiction between two verses, look back to the date of the verse. The most recent verse in the time frame is the valid one. The latter annuls the former in nearly sixty percent of the Quranic texts.

“If We abrogate a verse or cause it to be forgotten, We will replace it by a better one or one similar. Did you not know that God has power over all things?” [Surah Al-Baqara, The Cow 2, Verse 106].

When Muhammad’s enemies discovered and criticized the “abrogation” strategy, they said that Muhammad allows his companions to do something one day and forbids it the next. So, the preceding verse was allegedly revealed to reply to them: Allah does not replace a verse except to bring a similar or a better one, since the right time to reveal that new verse had not yet come.

So, Muhammad waits until it is wise to proclaim the new verse. Apparently, Allah does not erase any verse from the heart of Muhammad except for a purpose. He is on all things mighty.

So, there is no way to understand why Allah changed His mind. We are constantly dealing with an arbitrary God!

“And when we substitute one Verse for another, and Allah knows best what He reveals (in stages! But our note is: this is an addition to justify the fluctuation!), they say, ‘You are but a forger.’ But most of them understand not.” [Surah Al-Nahl, The Bees 16, Verse 101].

If you erase a verse with any other in favor of the worshippers, the infidels would say to Muhammad: “You are a liar.” But most of them are ignorant of the truth of the Quran and the benefit of “abrogation” according to circumstances.

So, the god of the Quran is short-sighted, on the one hand, since he did not foresee the changes, and an opportunist on the other, seeking the interests and lusts of Muhammad and his followers, especially the male ones.

We ask: Why does God suggest something and then replace it or erase it from the heart of Muhammad or make him forget it? Why would He then inspire Muhammad to do something that He would soon change? And if God wanted to erase something from the Quran, why would He inspire it in the first place?

Is it true that the god of the Quran replaces a Quranic verse with a better one for the best interest of his people? Let us review some of the replaced and annulled verses to see the validity of this claim.

The abrogated verse: *“To Allah belong the East and the West: Wherever you turn, there is the presence of Allah.”* [Surah Al-Baqara, The Cow 2, Verse 115].

The abrogating verse (new valid verse): *“We shall turn you to a Qiblah (orientation for prayer) that shall please you ﴿قِبْلَةً تَرْضَاهَا﴾. Turn then your face in the direction of the sacred Mosque. Wherever you are, turn your faces in that direction.”* [Surah Al-Baqara, The Cow 2, Verse 144].

So, Muhammad’s will is more important than that of God! Allah seeks to please Muhammad, not the other way around. So, who is the boss? Which is better: *“Wherever you pray, you will find the face of God,”* or to link God to a physical dwelling (the Mecca Mosque) so that the prayer is only valid if the Muslim believer turns his face towards the Kaaba?

According to the Islamic biographies of Muhammad, traditions, and ancient commentaries, this happened to please the people of Quraysh, who were financially and materially benefiting from those who did their pilgrimage to the “Black Stone.” When the Qurayshites first refused to believe in Muhammad’s message, the latter ordered his followers to pray towards Jerusalem. But later on, Muhammad reached a trade agreement with his people and abrogated the verse of the prayer, directing Muslims to return to turn their face towards the Holy Mosque (that of Mecca) when they prayed, in return for the entry of Quraysh into Islam. And so he won their loyalty, and they won their trade.

The abrogated verse: *“Don’t fight them at the Sacred Mosque, unless they (first) fight you there.”* [Surah Al-Baqara, The Cow 2, Verse 191].

The abrogating verse: *“And fight them on until there is no more tumult or oppression.”* [Surah Al-Baqara, The Cow 2, Verse 193].

The abrogated verse: *“If any of your women commit a lewd act, call four witnesses from among you, then, if they testify to their guilt, keep the women at home until death comes to them or until God shows them another way.”* [Surah Al-Nisaa, The Women 4, Verse 15].

The abrogating verse: *“The woman and the man guilty of adultery or fornication, flog each of them with a hundred stripes.”* [Surah Al-Noor, The Light 24, Verse 2].

Both measures in both surahs are inhumane: the confinement until death (*al-imsak*), or the flogging (*“al-jald.”* in Arabic).

The abrogated verse: *“It is not lawful for you to marry more women after this.”* [Surah Al-Ahzab, The Coalition 33, Verse 52].

The abrogating verse: *“O Prophet! We have made lawful to you your wives to whom you have paid their dowers.”* [Surah Al-Ahzab, The Coalition 33, Verse 50].

And the reader wonders whether it is permissible or not for the Prophet to marry after his twelfth marriage!

The abrogated verse: *“But forgive and overlook, till Allah accomplish His purpose.”* [Surah Al-Baqara, The Cow 2, Verse 109].

The abrogating verse: *“Kill the polytheists (pagans, idolaters, People of the Book—Jews and Christians) wherever you find them.”* [Surah At-Taubah, Repentance 9, Verse 5].

Is killing better for believers than pardon and forgiveness, my brothers?

What do you think of the following good verses, which were abrogated (annulled, erased, canceled) by (Surah At-Taubah, Repentance 9, Verse 5)?

1. *“When you see men engaged in vain discourse about Our Surahs, turn away from them.”* [Surah Al-Anaam, The Cattle 6, Verse 68].
 2. *“Keep clear of them, but admonish them, and speak to them a word to reach their very souls.”* [Surah Al-Nisaa, The Women 4, Verse 63].
 3. *“So, keep clear of them, and put your trust in Allah.”* [Surah Al-Nisaa, The Women 4, Verse 81].
 4. *“But if the enemy inclines towards peace, you too also do incline towards peace.”* [Surah Al-Anfal, The Spoils of War 8, Verse 61].
 5. *“Argue with them in ways that are best and most gracious.”* [Surah Al-Nahl, The Bees 16, Verse 125].
 6. *“So, turn away from them, and wait: they too are waiting.”* [Surah Al-Sajda, The Prostration 32, Verse 30].
 7. *“Nor art thou set over them to dispose of their affairs.”* [Surah Al-Zumar, The Troops 39, Verse 41].
 8. *“But turn away from them, and say ‘Peace!’ But soon they shall know!”* [Surah Al-Zukhruf, The Ornaments of Gold 43, Verse 89].
 9. *“Tell those who believe, to forgive those who do not look forward to the Days of Allah.”* [Surah Al-Jathiya, The Crouching 45, Verse 14].
 10. *“We know best what they say; and you shall not use coercion with them (do not compel them or use force to convert them to Islam).”* [Surah Qaf 50, Verse 45].
 11. *“So, turn your back away from them, for you are not to blame.”* [Surah Adh-Dhariyat, The Winnowing Wind/The Scatterers 51, Verse 54].
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12. “*Therefore, shun him who turns away from our Message and desires nothing but the life of this world.*” [Surah An-Najm, The Star 53, Verse 29].
13. “*And bear patiently with what they say, and forsake them with a becoming withdrawal (with dignity).*” [Surah Al-Muzammil, The Enshrouded One 73, Verse 10].

All of these friendly, kind, and merciful verses were abrogated by Surah of Repentance, (Surah At-Tawbah, Repentance 9, Verse 5), which is called Surat Al-Seif (“*The Surah of the Sword.*”).

This surah alone abrogated 114 verses of the verses called—as mentioned before—Verses of Rulings, that is, moral and behavioral verses that determine for a Muslim his way of life in society, and the intellectual approach that he must adhere to throughout his life.

Therefore, Surat Al-Seif has unfortunately become the last word in the Quran about dealing with non-Muslims, especially since it is numbered 112 out of the 114 surahs of the Quran—meaning it is chronologically late—and therefore the Muslims are obligated to adopt it and practice it.

The question is: how can Muslims accept such a horrible verse, abrogating praiseworthy and peaceful verses? How could they accept replacing the kind verses in the Quran with verses of hatred, humiliation, and division?

Mind you that the fate of non-Muslims, according to (Surah At-Tawbah, Repentance 9, Verse 29), is violent death or humiliation.

Muslim scholars try to justify abrogation in the Quran by saying that the ancient commentators did not agree on the verses that were annulled and replaced, or on their interpretations. So many jurisprudential schools are trying very hard to save face and solve this enigma, which comes directly not from divine

revelation but from human weakness, interests, and calculations—according to the principle: to be nice when weak, and inexorable when strong. A principle explicitly expressed in:

“So do not lose heart or appeal for peace when you have gained the upper hand.” [Surah Muhammad, 47, Verse 35].

But if: *“The Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims.”* [Surah Al-Nahl, The Bees 16, Verse 102], And if the Quran was sent: *“With an Arabic, pure and clear tongue.”* [Surah Al-Nahl, The Bees 16, Verse 103] [Surah Az-Zumar, The Troops 39, Verse 28] [Surah Ash-Shuara, The Poets 26, Verse 195], why do you not understand it, my Muslim brother, when it is written in your language or translated to it?

And why did the Quran not explain those contradictions, so that the understanding of such verses (60 percent of the Quran) would not be different?

The teaching of the Holy Spirit is one and the same; no discrepancy in it. But since there are many discrepancies in the Quran, this is a proof that it does not come from God but from someone else. Why would there be contradictions in the Quran if it was really inspired by God? Is it maybe because it contains terms that are not Arabic, as it claims?

For example, the word “Quran” itself is of Syriac origin—Qaryana—and means “the read book,” which is the Christian liturgical prayer book.

Also, the word “Furqan” is Syriac, found in:

“And We gave Moses the Book, and the Furqan that you might be guided.” [Surah Al-Baqara, The Cow 2, Verse 53].

It means salvation (God saved him from Pharaoh), and it comes from the word Furqanu. But Muslims misunderstood this term to mean the Quran: “*Blessed be He who has revealed the Furqan to His servant (Muhammad!) that he may warn the nations.*” [Surah Al-Furqan, 25, Verse 1], but if the Furqan is the same as the Quran, can we deduce from that that God revealed the Quran to Moses?

The word “Firdaws” is also of Persian origin—Faradis—you can find it in:

“Indeed, those who have believed and done righteous deeds – they will have the Gardens of Paradise (in Arabic: ‘al-Firdaus’) as a lodging,” [Surah Al-Kahf, The Cave 18, Verse 107].

“Who will inherit al-Firdaus. They will abide therein eternally.”

[Surah Al-Mu’minun, The Believers 23, Verse 11].

Likewise, the word “Istabraq” found in the Quran and is of Persian origin:

“Wearing [garments of] fine silk and brocade (in Arabic: ‘Istabraq’), facing each other.” [Surah Al-Dukhan, The Smoke 44, Verse 53].

The word “Abariq” (pitchers) is also of Persian origin and is found in:

“With vessels, pitchers (in Arabic: ‘Abariq’) and a cup [of wine] from a flowing spring.” [Surah Al-Waqiah, The Great Event 56, Verse 18].

The word “Sundus” of Indian origin, though some say Persian. It appears in:

“They will be adorned therein with bracelets of gold and will wear green garments of fine silk (in Arabic: ‘Sundus’) and brocade,” [Surah Al-Kahf, The Cave 18, Verse 31].

“Wearing [garments of] fine silk (in Arabic: ‘Sundus’) and brocade, facing each other.” [Surah Al-Dukhan, The Smoke 44, Verse 53].

“Upon the inhabitants will be green garments of fine silk (in Arabic: ‘Sundus’) and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink.”

[Surah Al-Insan, The Man 76, Verse 21].

What about the word “Kawthar”? Why does it have many different meanings?

“Indeed, We have granted you, [O Muhammad], al-Kawthar.”

[Surah Al-Kawthar 108, Verse 1].

Likewise, the word “Abba”—“and fruit and abba” found in:

“And fruit and grass (in Arabic: ‘Abba’)” [Surah Abasa, He Frowned 80, Verse 31].

And the word “Awwahoun”, meaning “compassionate” found in:

“Indeed was Abraham compassionate (in Arabic: ‘Awwahoun’) and patient.” [Surah At-Tawbah, Repentance 9, Verse 114].

And the seven “Al Mathany” “the seven oft-repeated,” found in:

“And indeed We have already brought you seven of the oft-repeated (Al Mathany) and the magnificent Qur’an.” [Surah The Rock, 15, Al Hijr, Verse 87].

Where do we find these seven repeated verses? Why does it have different meanings? Is it an Arabic word? And other expressions that have several contradictory meanings!

There are many verses in the Quran that can only be understood in their Syriac meaning. For example:

The word “*al-Hawaya*” has no meaning in the Arabic language. It should have been pronounced and written “*al-Jawaya*”, which means “*the stomachs*” or “*entrails*” in Syriac. Only then would the meaning be clarified in:

“And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails (in Arabic: ‘al-Hawaya’) or what is joined with bone. [By] that We repaid them for their injustice. And indeed, We are truthful.” [Surah Al-An’am, The Cattle 6, Verse 146].

Also, the word “*Muzjat*” has no meaning in the Arabic language. It should have been pronounced and written “*Murjat*” or “*Murjiya*”, which means “*fresh*” in Syriac. Only then is the meaning clarified in:

“O ‘Azeez, adversity has touched us and our family, and we have come with goods poor in quality (in Arabic: ‘Muzjat’), but give us full measure and be charitable to us. Indeed, Allah rewards the charitable.” [Surah Yusuf, 12, Verse 88].

Also, the word “*Sariya*” can only be understood in its Syriac meaning, which is: “*legitimate son*”, found in:

“But he called her from below her, ‘Do not grieve; your Lord has provided beneath you a stream (in Arabic: ‘Sariya’) ...’” [Surah Maryam, 19, Verse 24].

And what about the “*intermittent letters*,” or rather the Syriac/Aramaic expressions in the Quran? If you ask a Muslim, he will answer—citing the book Tafsir al-Jalalayn—with the phrase: “*God knows best what He means by that*”.

- “**A.L.M.**” in Syriac means “silence.” Its presence at the beginning of the surah implies that what follows are warnings requiring focused listening: “*A.L.M. This is the Book; in it is guidance sure, without doubt, to those who fear Allah.*” [Surah Al-Baqara, The Cow 2, Verse 1–2].
- “**A.L.R.**” in Syriac means “to see” or “to contemplate.” It appears at the beginning of Surah Yusuf: “*A.L.R. These are the symbols (or Verses) of the perspicuous Book.*” [Surah Yusuf, Joseph 12, Verse 1], The implication is that the verses which follow require contemplation and insight.
- “**Ta-Ha.**”, which in Syriac means “man,” is a form of direct address. It is found at the beginning of Surah Taha: “*Ta-Ha. We have not sent down the Qur’an to thee to be (an occasion) for thy distress,*” [Surah Taha, 20, Verse 1–2], immediately followed by speech directed at Muhammad.
- “**Kaf. Ha. Ya. ‘Ain. Sad.**” in Syriac means “this is how he preaches.” It appears at the beginning of Surah Maryam: “*Kaf. Ha. Ya. ‘Ain. Sad. (This is) a recital of the Mercy of thy Lord to His servant Zakariya.*” [Surah Maryam, 19, Verses 1–2], the meaning here is that God is preaching Zacharias’s story—or preaching to Zacharias through the story itself.

For further reading on this subject, refer to the following sources:

1. “*Al-Itqan fi Ulum al-Quran*” by Al-Suyuti.
2. “*The Syro-Aramaic Reading of the Koran*” by Christoph Luxenberg.

Since we are discussing the strange words in the Quran, I feel compelled to mention a verse that I have always considered one of the most humorous and absurd in the Quran. This verse affirmed for me, more and more, that the Quran is truly a man-made book, due to its triviality and perceived uselessness:

“There is no blame on the blind, nor is there blame on the lame, nor is there blame on the sick, nor on yourselves that you eat from your houses ... it is no sin in you that you eat all together or separately.”

[Surah Al-Nour, The Light 24, Verse 61].

Indeed, all of humanity would have been utterly lost had it not been for this necessary and very important Quranic verse, in addition to that, we have the right to ask a valid question: Why do we find in the Quran a useless repetition of the same stories, people, and topics?

For example: the story of Noah was mentioned 11 times, the story of Lot 8 times, Moses’ name was mentioned 136 times, and his story was repeated 7 times, Abraham was mentioned 69 times, Pharaoh was mentioned 74 times, and Christ/Jesus/Isa was mentioned 36 times across 13 surahs. Meanwhile, Muhammad was mentioned only 4 times, and once he was referred to as “Ahmed” in (Surah As-Saff, The Ranks 61, Verse).

Why was eating pork forbidden 4 times in the Quran?

*“He has only forbidden to you dead animals, blood, **the flesh of swine**, and that which has been dedicated to other than Allah.”* [Surah Al-

Baqara, The Cow 2, Verse 173].

*“Prohibited to you are dead animals, blood, the flesh of **swine**, and that which has been dedicated to other than Allah,”* [Surah Al-Ma'idah, The Table Spread 5, Verse 3].

*“Say, ‘I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or **the flesh of swine**—for indeed, it is impure—or it be [that slaughtered in] disobedience, dedicated to other than Allah . . . ”* [Surah Al-An'am, The Cattle 6, Verse 145].

*“He has only forbidden to you dead animals, blood, **the flesh of swine**, and that which has been dedicated to other than Allah.”* [Surah Al-Nahl, The Bees 16, Verse 115].

Isn't one verse enough to prohibit eating it?

What has humanity gained from all these absurd repetitions? Isn't it enough to mention the prophet and his story—or a specific topic—just once? Isn't the best of speech the briefest?

At any rate, we say with regret that abrogation in Islam is a real spiritual and painful disaster. It effectively duplicates the one God into two gods, with two contradictory prophets, Islams, and Qurans: one of Mecca and one of Medina.

The Meccan Quran, with a style sometimes similar to that of the Bible, is often used by lay Muslims for interfaith dialogues, religious plays, and television programs. It is presented as the peaceful, tolerant version of Islam.

Yet, you can find everything in the Quran: Verses calling for the love of Christians and verses calling for their hatred; Verses cherishing non-Muslims and approving their faith; and verses urging Muslims not to take Christians as friends

or allies—even labeling them as blasphemers; Verses that praise the Nazarenes, and verses that wish they would inherit hell.

“O you who believe! (The Muslims): take neither the Jews nor the Christians for your friends. They are friends with one another. Whoever of you seeks their friendship becomes one of them. God does not guide the wrongdoers ... those in whose hearts there is a disease.” [Surah Al-Ma'idah, The Table Spread 5, Verses 51–52].

“Never will the Jews or the Christians be satisfied with you unless you follow their religion. Say: The guidance of Allah is the (only) true guidance. And if you follow their desires after the knowledge that has come to you, you shall have no guidance from Allah, nor any helper.” [Surah Al-Baqara, The Cow 2, Verse 120].

“And We have made Hell a prison-house for the unbelievers.” [Surah Al-Isra, The Night Journey 17, Verse 8].

The truth is that Islam rejects non-Muslims and despises them, as Aisha says:

“The last thing the Prophet (peace and blessings of Allah be upon him) said: ‘There should not be left two religions in the Arabian Peninsula.’” [Imam Ahmad 26352] [Al-Tabarani 1066] [Imam Malik in Al-Muwatta 4: 234].

Muhammad also said that he *“I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim.”* [Sahih Muslim, No. 1767], there is no love, mercy, or acceptance in the Quran for others—unless they convert to Islam.

For in the Quran, Islam prevails over all other religions:

“It is He (God) who has sent forth His Apostle (Muhammad) with guidance and the religion of truth (Islam) that He might cause it to prevail over all religions though the polytheists abhor it.” [Surah At-Tawbah, Repentance 9, Verse 33].

Even more than that, Islam calls for simply crushing the non-Muslims:

“Fight against them until sedition is no more, and Allah’s religion reigns supreme.” [Surah Al-Baqara, The Cow 2, Verse 193].

No pluralism, no variety, no diversity!

We conclude from the above surahs that all the nice Quranic verses we hear from time to time from imams and sheikhs are nothing but a mask, a product of taqiyyah (تَقِيَّة), pious dissimulation and deception. Still, and unfortunately, their hearts scream with the god of the Quran in the face of the unbeliever:

“Seize him, and bind him, then burn him in the Blazing Fire.” [Surah Al-Haaqqa, The Reality / The Sure Truth 69, Verses 30–33].

That is to say, take the unbeliever, chain him, and then throw him into hell.

“Whose abode is in Hell? A woeful refuge!” [Surah Aal-e-Imran, The Family of Imran 3, Verse 162].

In any case, all the “tolerant” verses that some insist exist in the Quran do not abolish the verses of slaughter and humiliation, do not justify them, nor ease their burden on non-Muslims. Furthermore, the so-called “nice” verses were canceled by the harsh ones.

In the view of Islam, the god of Islam, and the prophet of Islam, they are revealed verses. Muslims do not have the freedom to accept some and reject others. These horrible verses are sacred and indisputable.

However, in social interactions, the Muslim cannot easily say the truth to a Christian in blunt and frank terms: “I love you, but only if you become a Muslim. And if you refuse, I will have to kill you in the name of Allah or blackmail you with tribute”.

This is neither love, nor acceptance, nor tolerance. It is unjust, and an incurable distortion of divine revelation—creating a false theocratic dictatorship incompatible with the true God and His message.

The Quran and Muslims continually repeat that Allah is “*merciful, compassionate*”—114 times—but apparently, He is merciful only toward Muslims, both in this life and the hereafter. In the Islamic view and under the Islamic regime, woe to you if you are not a Muslim.

Although the phenomenon of abrogation (نسخ)—in the sense of verses annulled and/or replaced—is well-known to ancient Muslim scholars, we refer here again to “*Al-Itqan fi ‘Ulum al-Qur’an*” by Al-Suyuti. It is said that Ali ibn Abi Talib had a personal codex (Mus’haf) which has since disappeared, titled “*An-Naasikh wal-Mansookh*” (النَّاسِخُ وَالْمَنْسُوخُ), meaning. “The Abrogating and the Abrogated”.

One might object by claiming that there are 124 tolerant and benevolent verses in the Quran regarding non-Muslims. Unfortunately, according to unanimous Islamic exegesis, those verses have been abrogated—voided—by the “*verse of the sword*,” namely:

“But when the sacred (forbidden) months have passed, then KILL the polytheists (unbelievers) wherever you find them, and seize them (take them captive) and besiege them, and lie in wait for them in every ambush. If they repent, and keep up regular prayers and pay the poor rate (regular charity ‘Al-Zakat’ in Arabic), then leave their way free. Surely Allah is forgiving, Merciful.” [Surah At-Tawbah, Repentance 9, Verse 5].

“Fight (until killing ‘qaatilu’ in Arabic) those who do not believe in Allah nor in the Last Day, nor forbid that which Allah and His Messenger (Muhammad) have forbidden, nor follow the religion of Truth (which is Islam) among those who have been given the Book (meaning Jews and Christians who received the Scriptures), until they pay Al-Jizya (tribute, tax) in acknowledgement of superiority and they are in a state of humiliation.” [Surah At-Tawbah, Repentance 9, Verse 29].

These are the final words of the Quran in its last chapter chronologically. The command is to kill the polytheists and atheists, and to fight and humiliate—eventually kill—Jews and Nazarenes (Christians) who do not convert to Islam (See commentators such as Ibn Hazm and Ibn al-Arabi).

Some Christian clergy claim that Islam is a religion of peace due to confusion between Islam (meaning “submission” in Arabic) and salaam (meaning “peace”). Others make such claims out of ignorance, fear, or political correctness. In the end, we say: *“I will judge you by your own words, you wicked servant!”* [Luke 19: 22].

Based on the above evidence, we conclude that the text of (Surah Al-Nisaa, The Women 4, Verse 82), which Muslims often cite to defend the Quran’s validity, is in fact self-condemning. It is a final judgment that the Quran is not from God because it contains many contradictions and inconsistencies.

The teaching of the God of the Bible:

There is no deceit (taqiyyah), falsehood, nor Al-Nasikh Wa Al-Mansukh (abrogation), nor alteration, or replacement with our Lord Jesus Christ, who said:

“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.” [Matthew 5: 18].

“Heaven and earth will pass away, but my words will never pass away.” [Matthew 24: 35].

“Warn everyone who hears the words of the prophecy of this scroll: If anyone adds anything to them or if anyone takes words away from this scroll of prophecy, God will take away from that person any share in the tree of life and in the Holy City, which are described in this scroll.” [Revelation 22: 18–19].

“But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God’s curse!”
[Galatians 1: 8].

This is the word of a true God that does not change—an image of absolute truth and consistency.

It is one universal and eternal teaching, because:

“Your word, LORD, is eternal; it stands firm in the heavens.” [Psalms 119: 89].

“So, will you not understand?” [Surah Al-Baqara, The Cow 2, Verse 44].



Chapter Fourteen

The god of the Quran and his Monumental Errors in History

The Quran is full of superstitions and legends that are not related to science or history. It imposes on the Muslim believer the obligation to fully accept them without questions, discussion, expression of views, or skepticism—according to (Surah Al-Ma'idah, The Table Spread 5, Verses 101–102). All this is demanded under the pretext that these stories are mentioned in the Quran and that the Quran is always right, despite the “hatred of enemies!”.

We will briefly review some of the stories mentioned in (Surah Al-Kahf, The Cave 18). Those who want more information should consult the Quran directly.

The first is the story of the Cave Dwellers (Verses 9–26):

This is a popular Christian legend that spread through the writings of Jacob of Serugh in Ephesus around 250 AD. During the reign of Emperor Decius (also known as Diocletian), who demanded idol sacrifices, seven young Christians refused his decree, fled, and hid in a cave where they worshipped God alone. According to the legend, God made them sleep deeply until 408 AD. They woke up during the reign of the Christian Emperor Theodosius, at a time when some heretics were denying the resurrection. To counter this heresy, the seven young men appeared to the people and testified to the resurrection of the dead. The entire

city was convinced of the true faith. The Quran adopts this Christian story and presents it as historical truth.

The second is the story of Al-Khader (Verses 65–82):

A fictitious, non-historical figure invented by the Quran. According to the narrative, when the Prophet Moses boasted to the Jews saying, “I am the greatest of men,” God revealed to him that Al-Khader knew more than he did. Moses, therefore, set out with his servant—interpreted as Joshua—to meet Al-Khader and learn divine wisdom.

“They found one of Our servants, on whom We had bestowed mercy from Ourselves and whom We had taught knowledge from Our own Presence.” [Surah Al-Kahf, The Cave 18, Verse 65].

The Quran claims that Al-Khader was taught directly by God, becoming not only a prophet but the teacher of all prophets and messengers. Before teaching Moses, Al-Khader imposed one condition: that Moses not ask any questions.

“If then you would follow me, ask me no questions about anything until I myself speak to you concerning it.” [Surah Al-Kahf, The Cave 18, Verse 70].

This aligns with the command in Surah Al-Ma'idah:

“O you who believe! Do not ask questions about things which, if made known to you, would only pain you (because you trouble). But if you ask them when the Quran is being revealed, they shall be made plain to you. Allah will forgive you for this; for Allah is forgiving, Most Forbearing. Other men inquired about them before you, only to disbelieve them thereafter.” [Surah Al-Ma'idah, The Table Spread 5, Verses 101–102].

The meaning here is clear: Muslims should not ask about things that, if revealed, would trouble them—lest they doubt or abandon their faith. It is a Quranic call to intellectual suppression, demanding unquestioning submission. The Muslim is discouraged from using reason or inquiry, and is bound under the yoke of Islam’s doctrinal control. Thinking is forbidden in Islam. Only those who employ intellect will ultimately reject it.

Contrast this suppression with the Lord Jesus Christ’s invitation to study and understand: “*Inspect the Scriptures ...*” [John 5:39], do you now understand the root of the intellectual and cultural stagnation in Islamic societies?

Once Moses accepted Al-Khader’s condition, this divinely instructed teacher proceeded to deliver three lessons that the Quran presents as foundational for Muslim spiritual life.

1. **The first lesson:** Al-Khader and Moses boarded a ship. Al-Khader deliberately damaged it by making a hole to let in water. Why? Because the ship belonged to poor fishermen, and the local king seized every defect-free ship. Al-Khader made the ship defective to save it from confiscation.
2. **The second lesson is far more troubling:** “*And they advanced until they saw a boy and he killed him.*” [Surah Al-Kahf, The Cave 18, Verse 74].

According to Al-Jalalayn’s commentary: “After they left the ship, they encountered a boy who had not yet reached puberty. He was playing with other children. He was the best of them. Al-Khader killed him by slitting his throat with a knife, or cutting off his head by hand, or smashing his head against the wall.”.

Al-Qurtubi elaborates that Al-Khader may have done all—he could have crushed the boy’s head, slaughtered him, and then decapitated him.

So, we ask: Where did the stoning, beheading, and slaughtering in Islam come from? From this story, where the teacher of prophets, Al-Khader, stoned and slaughtered a child.

Moses, horrified, asked:

“How could you kill a pure soul in cold blood?” [Surah Al-Kahf,

The Cave 18, Verse 74].

Al-Khader rebuked him, saying:

“Did I not tell you that you will not be able to bear patience with me?” [Surah Al-Kahf, The Cave 18, Verse 75].

The issue was not the murder of an innocent child—it was that Moses asked about it. So Moses apologized and promised not to question again:

“[Moses] said, ‘If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse.’” [Surah Al-Kahf, The Cave 18, Verse 76].

And the justification for the child’s murder? The Quran provides it:

“The boy was with his parents, who were believers, and We feared that he would oppress them by his tyranny and infidelity. Allah will replace him for them with a better son who would be charitable and more merciful.” [Surah Al-Kahf, The Cave 18, Verses 80–81].

Al-Khader is presented in the Quran as the teacher of prophets and apostles, taught directly from heaven by the god of Muhammad. According to the Quran, he was divinely instructed to stone, slaughter, and behead a young boy—not for anything the child had done, but because he would become an infidel in the future. His eventual disbelief and blasphemy, the Quran claims, would have tormented the hearts of his believing Muslim parents. So, Al-Khader killed the boy out of “compassion and mercy” toward

the parents, and God Almighty promised to provide them with another child who would be a better believer.

But do any parents—anywhere—accept the killing of their child based on future unbelief, trusting that God will simply compensate them with another faithful son? Can I punish a man today for actions he has not yet committed, but may commit in the future? I leave you to answer that.

3. **The third lesson:** Al-Khader arrived at a village that refused to host him. There, he found a wall that was about to collapse and decided to repair it—free of charge. Moses objected to Al-Khader fixing the wall without compensation, and for this, Al-Khader expelled him from his class: “*This is a separation between me and you.*” [Surah Al-Kahf, The Cave 18, Verse 78].

But before they parted ways, Al-Khader explained that his repair of the wall—which belonged to two orphaned children—was to preserve the treasure hidden beneath it. The orphans, he said, would be able to retrieve the treasure when they reached the age of maturity.

What do the readers think of these three “divinely inspired lessons”?

The third story of Alexander the Great “*The Two-Horned*,” (Verses 83–99) :

Alexander the Great, according to history, was a Macedonian military commander born in 356 BC and educated by the philosopher Aristotle. He succeeded his father, Philip II of Macedon, and led his armies in extensive conquests that stretched from Macedonia and Greece to India. He died in Babylon in 323 BC. Alexander lived and died a pagan, and the title “*the two-horned one*” refers to his symbolic military control of the ancient world—both East and West.

In the Quran, however, he is portrayed as an entirely different figure. He is described as a Muslim king who converted to Islam through Ibrahim Al-Khalil

(Abraham), and who circumambulated the Kaaba with Abraham's son Ismail. (One may reasonably wonder how this could have occurred, given that the Kaaba, in its current form, was built by the Quraysh tribe in AD 608!).

A popular Islamic source states:

“He was a king of the kings of the earth, and he did good deeds, and he roamed the earth, calling for Islam, and fighting against those who rejected it.” [Islam: Questions and Answers, Sheikh Muhammad Salih Al-Munajjid].

So, according to Islamic tradition, long before the existence of Islam (by about 2,500 years), and before the birth of Muhammad, and before the construction of the Kaaba, Alexander the Great was a Muslim king who fought infidels in the name of Islam and spread Islam across the earth by the sword.

It appears that Muhammad confused Ibrahim (Abraham) and Alexander, collapsing their timelines and placing them in the same historical frame—despite the fact that they lived centuries apart. To resolve this historical dilemma, Quranic interpreters invented a fictional character named Dhul-Qarnayn (the Two-Horned One), who is not mentioned in any credible historical source, nor in the Torah or any book of the Old Testament.

Nevertheless, the Muslim believer is expected to accept this narrative without hesitation, without thinking critically, and without asking any questions.

“And they ask you about Dhul-Qarnayn (the two-horned one), say: I will give you an account of him. We made him mighty in the land and gave him means to achieve all things. He journeyed on a certain road until he reached the west and saw the sun setting in a pool of black mud! Hard by he found a certain people.

‘O Dhul-Qarnayn,’ We said: ‘You must either punish them or show them kindness.’

He replied: The wicked we shall surely punish. Then they shall return to their Lord and be sternly punished by Him. As for those who have faith (believe) and do good works, We shall bestow on them a rich reward and deal indulgently with them.” [Surah Al-Kahf, The Cave 18, Verses 83–87].

The Fourth Story that of Yagog and Magog, (Verses 90–100):

In the Book of Ezekiel, chapters 38 and 39, Gog is a king who ruled over a land called Magog. His people sought to invade the land of Israel before the end times, but God defeated them. In Revelation, Gog and Magog symbolize hostility toward God and resistance to His kingdom, especially in the last age:

“And will go out to deceive the nations in the four corners of the earth—Gog and Magog—and to gather them for battle.” [Revelation 20:8].

But in the Quran, the narrative is quite different. According to Islamic tradition, Yagog and Magog were two barbaric tribes of infidels who terrorized surrounding peoples. Alexander the Great (identified as Dhul-Qarnayn, “the two-horned one”) is said to have fought them and built a dam to separate them from the rest of humanity. The location of this dam has been divinely hidden until the second coming of Isa (Jesus Christ). When Isa descends and kills the Antichrist, Yagog and Magog will emerge and cause great corruption on the earth. God will then destroy them with an epidemic and send rain to cleanse the earth.

It is worth noting that the story of the construction of the dam separating Gog and Magog is taken verbatim from the legendary book “Alexander

Romance,” which narrates the life and death of Alexander the Great. It was written between the third century BC and the third century AD.

References: (The True Signs of the Hour, Abdullah Bin Sulaiman Al-Fajili «1422», P. 97–124), (Musnad Ibn Abbas in Tafsir Al-Tabari on Umar bin Al-Khattab, 404: 1).

Between Moses and the Samaritan:

“*He (Moses) said, ‘What had come over you, O Samaritan?’*” [Surah Taha, 20, Verse 95].

We find in this verse a blatant historical error in the Quran, as Surah Taha, verse 95, attributes the making of the golden calf, which we read about in Exodus, chapter 32, to a Samaritan.

Astounded, Moses asks him: “*What is the matter with you, O Samaritan? What led you to do what you did?*”.

However, it is well known that the Jewish Samaritan sect did not exist during the time of Moses. It emerged after the Assyrian invasion of Israel in 722 BC. There is a time difference of approximately 600 years between Moses and the Samaritan sect. So how can the Quran establish a fictional dialogue between the Prophet Moses, who was born in 1295 BC, and a Samaritan who did not yet exist!

Between the blessed The Virgin Mary and Miriam, Moses’ sister:

The Quran confuses the Virgin Mary, daughter of Joachim and Hannah, with Miriam, the sister of Moses and Aaron, who was the daughter of Imran. An entire surah—(Surah Aal-e-Imran, The Family of Imran 3)—is dedicated to this mistaken identity, confirming the Quran’s historical inaccuracy:

“Behold! Imran’s wife said: ‘O my Lord! I do dedicate to Your service what is in my womb. So accept this from me: For You alone hear all and know all.’” [Surah Aal-e-Imran, The Family of Imran 3, Verse 35].

In the next verse:

“I have named her Maryam, and I commend her and her offspring to Your protection from the Evil One, the accursed one.” [Surah Aal-e-Imran, The Family of Imran 3, Verse 36].

Again, the Quran states:

“And Mary the daughter of Imran, who guarded her chastity; and We breathed into her (her body) of Our Spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout (servants).” [Surah Al-Tahrim, Banning 66, Verse 12].

However, the Virgin Mary is not the daughter of Imran (Amram). She is the daughter of Joachim and Anna, from the tribe of Judah, descended from King David—not from Levi, the tribe of Moses and Aaron. The Quran has clearly confused two historical figures separated by more than a thousand years.

Moreover, the Quran states:

“He (the Angel Gabriel) said, ‘I am but your Lord’s emissary, and have come to give you a holy (pure) boy.’” [Surah Maryam, Mary 19, Verse 19].

Yet, the Virgin Mary did not simply give birth to a “pure boy” or a prophet. She gave birth to God incarnate. It was not Gabriel who gave her the child, but the Holy Spirit, as the Bible teaches.

In contrast, many Islamic commentators go even further in misrepresenting this sacred event. Consider Al-Qurtubi, one of the most famous Muslim scholars, He writes:

“When God Almighty created Adam and took the covenant from his offspring, He placed some of the water in the loins of the fathers and some of it in the wombs of the mothers. So when the two waters come together, it becomes a child.

And God Almighty placed all of the two waters in Mary—some in her womb and some in her loins—so Gabriel blew on it (on Mary’s genitalia) to arouse her lust and desire, because unless a woman’s lust is aroused, she will not conceive. When her desire was aroused by Gabriel’s blowing, the water in her loins mixed with the water in her womb, and this is how she became pregnant.” [Al-Jami’ li Ahkam al-Qur’an by Al-Qurtubi, Vol. 4, P. 88].

We will not dwell here on the ironic claim of the Quran’s scientific immutability—a better label might be “The Incompetence of the Quran”, as already demonstrated.

According to the Quran, pregnancy occurs when a woman’s semen mixes with a man’s semen, completely ignoring the scientific fact that a woman has no semen. Pregnancy occurs when a male sperm fertilizes a female ovum. The Quranic understanding reflects primitive desert biology, not divine revelation.

Even more disturbing is the idea that Gabriel stimulated Mary sexually to cause conception. What honor is shown to the Virgin Mary when the Quran explains her sacred conception in such terms?

Finally, the Quran narrates:

“Thereupon she conceived him, and retired to a far-off place. And she felt the throes of childbirth (pangs of labor), she lay down by the trunk of a palm tree, crying: ‘Oh, would that I had died before this, and passed into oblivion!’” [Surah Maryam, Mary 19, Verse 23].

The Virgin Mary did not feel any shame or disgrace for being pregnant with Jesus, the Savior of the world, and she was not afraid that her pregnancy would be exposed to the point that she wished for death to avoid embarrassment! On the contrary, the Virgin Mary felt proud and joyful that she exclaimed:

“My soul glorifies the Lord and my spirit rejoices in God my Savior.” [Luke 1: 46–47].

“Carrying the child, she came to her people, who said to her: ‘O sister of Aaron! your father was never a whore-monger, nor was your mother a harlot.’” [Surah Mary, 19 Maryam, Verse 28].

We repeat, that the Virgin Mary is not the “*sister of Aaron*” and Moses, as the Quran erroneously claims. In fact, the identity of Mary, the sister of Moses and Aaron, is mentioned in (Numbers 26):

“The name of Amram’s wife was Jochebed, a descendant of Levi, who was born to the Levites in Egypt. To Amram she bore Aaron, Moses and their sister Miriam.” [Numbers 26: 59].

The identity of her brothers is mentioned in (Exodus 6):

“And Amram married his father’s sister Jochebed, who bore him Aaron and Moses.” [Exodus 6: 20].

So, Mary, mentioned in the Quran, is the sister of Moses and Aaron from the tribe of Levi, and she is not the same Virgin Mary who is from the lineage of King David, especially since more than 1,300 years separate the two women. Thirteen centuries before the Christian era? That historical error alone rules out that the Quran “was revealed in the truth”; that it came from God.

Between Isaac and Ishmael: Every year Muslims celebrate Eid al-Adha to commemorate Ibrahim’s sacrifice of his son Ishmael. But historically, Abraham accompanied his son Isaac to offer him as a sacrifice to the Lord on Mount Moriah, and the divine revelation confirms this:

“Then God said, ‘Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you.’” [Genesis 22: 2].

It was Isaac who was to be presented as a holocaust, not Ishmael as the Quran erroneously states. This is for the following reasons:

Isaac is the son of Sarah, the “free” wife, a symbol of the heavenly Jerusalem. Whereas “Hagar” was a “maid,” which is a symbol of the earthly Jerusalem. She is in bondage with all her descendants.

Isaac was born by virtue of God’s promise, and to his descendants the freedom of children in the Spirit. He is the son of the divine promise. Ishmael was born by the rule of the flesh, and his descendants fall under the bondage of the provisions of the Sharia (Galatians 4: 22–28).

And how just and precise Paul was when he prophesied, saying:

“At that time the son born according to the flesh persecuted the son born by the power of the Spirit. It is the same now.” [Galatians 4: 29].

Here they are, the sons of Ishmael, persecuting to this day, in the name of their Quranic law, the Christians, the children of the Spirit and the heirs of the Kingdom, fulfilling the prophecy of divine revelation in the New Testament:

“In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted.” [2 Timothy 3: 12].

And the Apostle Paul warned us against any thought that would take us back to the past, to the bondage of the provisions of the law, and to abandon living by the provisions of the Spirit, saying:

“It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.” [Galatians 5: 1].

Unfortunately, Islam has pushed its followers thousands of years back, to the provisions of the Sharia, and enslaved them with its Quranic law in the name of its God, who is disguised with a thousand masks and masks, forbidding them to inhale the living fragrance of freedom, and that of the Spirit—but for a while.

Amen



Chapter Fifteen

The god of the Quran and his errors in Astronomy

From the myths of the Quran contrary to history, we turn to its scientific fallacies, which blatantly contradict all that we know about astronomy. We will quote some of the verses of the Quran using the interpretation of Al-Jalalayn to explain them:

“And We have adorned the lowest heaven with lamps, and We have made such lamps as missiles to pelt the devils with (projectiles to drive away the demons with!), and have prepared for them the penalty of the blazing fire.” [Surah The Sovereignty, 67, Al-Mulk, Verse 5].

The stars turned into deadly weapons (missiles) in the hands of the god of Islam, who used them to stone the devils. We wonder how big the devil, or the demons, were to be struck by fire the size of a star.

“And We have made towers in the heavens, (strongholds in the sky and decked it with constellations) and made them lovely to behold. And We have guarded them from every accursed devil, but he who steals a hearing (of the demons) is pursued by fiery comets.” [Surah The Rock/Stoneland, 15, Al-Hijr, Verses 16–18].

God (supposedly) has made twelve towers in the sky (Zodiacal signs): Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn,

Aquarius, and Pisces; and the zodiac is only the residence of the seven planets: Mars, Venus, Mercury, the sun, the moon, Jupiter, and Saturn.

According to the Quran, Allah adorned the sky with the planets and protected them from every demonic creature with meteors and meteorites. It was the habit of the demons to listen to the angels in the sky, and when that happened, Allah would immediately send to the demons a shining meteor or planet that would destroy and burn Satan or pierce him.

“And we (the jinn) sought to reach heaven, but we found it filled with strong guards and fiery comets. And we used, indeed, to sit in some of the sitting places therein to steal a hearing; but he who tries to listen now; finds comets lying in wait for him.” [Surah The Jinn, 72, Al-Jinn, Verses 8–9].

So, the jinn had the habit of prying into the secrets of heaven, but now if they tried to touch the sky or approach it, they would find it full of stern wardens and angels. Allah would quickly burn the jinn with the stars and meteors as soon as they drew near, or they would be forced to flee. It is forbidden to ‘listen’ to the sky of the god of Islam.

“Then turning to the heaven/sky, which was but a cloud of vapor, so he said to it and to the earth, ‘Come both willingly or unwillingly/perforce.’ They both said, ‘We come willingly. In two days, he formed/ordained the sky into seven heavens ... and we adorned the lower heaven with brilliant stars and guardian comets’” [Surah Fussilat,

Revelations Well Expounded 41, Verse 11].

The author of the Qur’an mistakenly believes that God created the heavens and the earth first, then created the stars. The heavens were merely smoke, so He divided them into seven heavens. After creating the heavens and the earth, God

created the stars. Scientifically, it is proven that stars existed billions of years before the Earth.

“God created the seven heavens one above the other, placing in them the moon for a light, and the sun for a lantern.” [Surah Noah 71, Verse 17].

Is there light in the moon? The moon is a dark planet that derives its light from the sun, while the sun is a luminous planet, for it derives its light from within itself. So, how can the sun be a lantern, and the moon light?

“The sun runs (moves on) to its resting place. That is the ordinance of the Mighty, the Knowing.” [Surah Yasin 36, Verse 38].

Does the sun run or move? The sun is stationary and does not move, so how does it run to reach “the Throne”—as Muhammad claims—where it sets and remains?

“I asked the Prophet regarding the verse: ‘And the sun runs on its fixed course for a term decreed for it.’ He said, ‘Its fixed course is underneath Allah’s Throne.’” [Narrator Abu Dhar Al-Ghaffari, Sahih Al-Bukhari No. 7433].

The writer of the Quran, the Prophet of Islam, Muhammad, claims that sunset is nothing but the arrival of the sun to the throne of Allah.

“The Prophet asked me at sunset, ‘Do you know where the sun goes (at the time of sunset)?’ I replied, ‘Allah and His Apostle know better.’ He said, ‘It goes (i.e. travels) till it prostrates Itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on

its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: *«And the sun Runs its fixed course For a term (decreed). that is The Decree of (Allah) The Exalted in Might, The All-Knowing».*’ [Surah Yasin 36, Verse 38].” [Sahih al-Bukhari, No. 3199].

The sun repeatedly keeps the same course over and over again until the great Day of Judgment arrives, then it will rise from the west by order of Allah! What a wondrous lesson in astronomy given by the Quran!

So, sunrise and sunset do not happen because of the Earth’s rotation around itself, but because it “*runs*” towards the throne of Allah to disappear under it, waiting to be allowed to “*run*,” to move, to rise again!

The writer of the Quran did not know that the Earth is spherical. He also thought that the timing was the same throughout the Earth. He believed that sunset is nothing but going and disappearing to prostrate under the throne of Allah.

The fallacies of the god of the Quran did not stop here, continued:

“He journeyed on a certain road (Alexander the Great) until he reached the west and saw the sun setting in a pool of black mud.” [Surah The Cave, 18, Al-Kahef, Verse 86].

It is worth noting that this story of the sunset and Alexander's arrival at the very edge of the world, “where the sun does not shine and the earth is dark,” is taken verbatim from the legendary book “Alexander Romance,” which narrates the life and death of Alexander the Great. It was written between the third century BC and the third century AD.

Apparently, the god of the Quran has a problem with the sun. The sun is more than a million times larger than the Earth, so how did “Alexander Dhul-Qarnayn” (Alexander the Great) discover that the sun sets in a well on Earth filled with black mud!

Doesn't the god of the Quran know that the sun's temperature is much higher than the Earth's temperature, so if the sun gets close to it, the entire Earth will burn and evaporate? What a scientific inimitability the Quran has in astronomy!

I do not know if there is any need to comment on these verses. But they should raise a question mark for you, I know you are not allowed to ask embarrassing questions (Surah The Table Spread, 5, Al-Maeedah, Verse 101).

So, you are not a free person. At any rate, to keep silent is better than to comment on these childish verses.

But, my dear Muslims, I only have one question for you: How do you allow someone who does not know where the sun goes after sunset to tell you where your soul goes after death?

Peace



Chapter Sixteen

The god of the Quran and his Errors in Geology

It is obvious that the god of the Quran is ignorant of what he created because he considered the Earth flat and based on “*Rawasy*” (mountains), which are pillars fortified in place so that it does not sway or move. We all know that this non-scientific view prevailed in the civilizations of ancient peoples:

“He created the heavens without any pillars that you see (without visible pillars); And set firm mountains on the earth, lest it should shake with you.” [Surah Luqman, 31, Verse 10].

“And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that you may guide yourselves.” [Surah The Bees, 16, Al-Nahl, Verse 15].

“Have We not placed high mountains upon it?” [Surah The Emissaries, 77, Al-Mursalat, Verse 27].

“And We have set firm mountains upon the earth lest it should move away with them.” [Surah The Prophets, 21, Al-Anbiya, Verse 31].

“He set on the earth mountains towering high above it.” [Surah Explained in Details, 41, Fussilat, Verse 10].

The Earth in the Quran is stationary and does not move. The reason is the vertical “*Rawasy*,” or the mountains, which Allah created in order to rest the Earth

upon, so that there will be no swaying under the feet of men! But we all know that the Earth is not stationary; it is always moving around itself and revolving around the sun. Nothing anchors and stabilizes the Earth—certainly not mountains, as the Quran claims. In reality, Earth is in constant motion, and the formation of mountains is always accompanied by earthquakes. Mountains are formed as a result of the collision of the layers of the Earth’s surface, which causes tectonic activity.

The Quran is not satisfied with this claim but goes further to assert what only the god of Islam believes: that the Earth is flat and not spherical or oval.

“Have We not spread the earth like a bed (made the earth an expanse); And raise the mountains like supporting poles?” [Surah The Tidings, 78, Al-Naba, Verses 6–7].

“And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.” [Surah The Rock/The Stoneland, 15, Al-Hijr, Verse 19].

“And the earth: We have spread it out, and set thereon mountains standing firm.” [Surah Qaf, 50, Verse 7].

“And the earth: He expanded it after that.” [Those Who Yearn, 79, Al-Naziat, Verse 30].

“Do they never reflect on the camels, how they were created? The heaven, how it was raised on high? The mountains, how they were set down? The earth, how it was made flat?” [Surah The Overwhelming Event, 88, Al-Ghashiah, Verse 17].

“By the heaven and Him that built it; by the earth and Him who spread it.” [Surah The Sun, 91, Al-Shams, Verse 6].

Is it conceivable that Allah is not aware that the Earth is oval and not flat? Is He not the one who created it? And how does *“He withhold the sky from falling on the earth except by His leave? For Allah is Most Kind and Most Merciful to man.”* [Surah The Pilgrimage, 22, Al-Hajj, Verse 65].

If the sky were a ceiling, would it not kill people if it fell on them? If it were not for the god of Islam, we would have been destroyed by heaven falling on us!

This is a clear scientific error. But despite all these facts, we see Muslim scholars, with utter ignorance, bragging, boasting, and insisting on the lie of the “Inimitability of the Quran”.

If we, as Christians, were to follow their example—and thank God we do not, for we know that the Bible is not a book of science but rather testimonies of faith—we would find dozens of miraculous verses in the Bible. For example, the Prophet Isaiah’s description of the earth, saying:

“He sits enthroned above the circle of the earth, and its people are like grasshoppers. He stretches out the heavens like a canopy, and spreads them out like a tent to live in.” [Isaiah 40: 22].

Couldn’t we have concluded that the Prophet Isaiah understood the theory of cosmic expansion and that the earth is spherical?

And what about this verse:

“He spreads out the northern skies over empty space; he suspends the earth over nothing.” [Job 26: 7].

Or this verse in Genesis:

“In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.” [Genesis 1: 1–2].

Doesn't science explain the universe with these five terms: Time, Space, Matter, Power, and Movement?

The painful question is: Is a Muslim allowed to object to the more or less monumental errors of his Quran and to consider the verses mentioned above as errors of his “Holy Book”? Or should he accept them without any doubt or objection, even if they contradict common sense and all science?

The answer is, unfortunately, no. It is forbidden for a Muslim to think or doubt what the Quran or Muhammad declared. Their statements and commands are absolute and non-negotiable. Otherwise, if the Muslim does not “submit” and instead doubts, contests, or criticizes the sayings of the Quran or Muhammad, he is condemned to death, and his bloodshed is legitimate.

The proof is found in (Surah Al-Nisa, The Women 4, Verse 65), which gave the example of a Muslim who rejected the rule of Muhammad and who decided to go to Umar Bin Al-Khattab to rectify what he thought to be an error in Muhammad's judgment. The latter ended up cutting the man's head off because his blood was licit to Muslims. Known as “Hader Addam”, the following verse was allegedly revealed to justify Muhammad's positions and to prove the provisions of the Prophet and to acquit Omar of the blood of the dead man.

See Al-Tabari, or Al-Qurtubi, or Ibn Kathir, or Al-Bukhari regarding the irrigation of the orchard of the Muslim and the Ansari:

“But no, by the Lord, they will not be true believers until they seek your arbitration in their disputes. Then they will not doubt the justice of your verdicts and will submit to you entirely.” [Surah Al-Nisa, The Women 4, Verse 65].

Even if they were sentenced by Muhammad to commit suicide and flee their homes, they have only to obey:

“And if We had prescribed for them: Kill yourselves (sacrifice or lay down your lives) or leave your homes, very few of them would have done it. But if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith); And We should then have given them from Our presence a great reward; And We should have shown them the right path. And whoever obeys Allah and the messenger, they are in the company of those on whom is the Grace of Allah, of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the righteous (who do good): Ah! What a beautiful fellowship! Such is the bounty from Allah: And sufficient is it that Allah knows all.” [Surah Al-Nisa, The Women 4, Verses 66–70].



Chapter Seventeen

The Errors of the Quran in Biology

1. Creation of the human fetus

“We first created man from an essence/extract of clay (Dust, Teen in Arabic). Then we made him a small seed/germ (Nutfa in Arabic) in a secure enclosure/a firm resting place. Then we made the seed a clot (of blood, Alaka in Arabic). Then we made the clot a lump of flesh (Mudgha in Arabic). Then we made the lump of flesh bones. Then we clothed the bones with flesh. Then we caused it to grow into another creation. So blessed be Allah, the best of creators.” [Surah The Believers, 23, Al-Mu’minoun, Verse 12–14].

Let us explain these terms, each word separately, using the interpretations of the imams and scholars of the Muslims:

““And We have certainly created man from an extract of clay.”: That is, God created man (Adam) from dust.” [Tafsir al-Tabari: Jami’ al-Bayan ‘an Ta’wil Ayat al-Quran, Vol. 17, P. 20].

“And God created you from dust.” [The Originator, 35, Surah Fatir, Verse 11].

“And He began the creation of man from clay/dust.” [Surah The Adoration, 32, Al-Sajdah, Verse 6].

“Then We made him a small seed/germ (sperm-drop, *Nutfa*): That is the sperm/semen of a man and of a woman together. ‘*In a secure enclosure*’: What is meant is the womb. It is the place where the man’s sperm settles. ‘*Then we made the seed a clot (of blood) Alaqah*’: meaning a drop of blood. ‘*He created man from a clot*’ [Surah The Clot, 96, Al-Alaq, Verse 2], meaning from blood.” [Tafsir al-Tabari: Jami’ al-Bayan ‘an Ta’wil Ayat al-Qur’an, Vol. 24, P. 527].

“‘*Then we made the clot a lump of flesh*’ (*Mudgha* in Arabic), ‘A lump of flesh’ (*Mudgha*): meaning a piece of flesh. ‘*Then We made the lump of flesh into bones*’: Meaning God made bones from this lump of flesh. ‘*Then We clothed the bones with flesh*’: Meaning God clothed the bones with flesh. ‘*Then We produced him as another creation*’: Meaning the moment God breathed the soul into the fetus. At this very moment the fetus becomes a human being; before, it was just a mere image.

This is what Ibn Abbas, Mujahid, Al-Sha’bi, Al-Hasan, Abu Al-’Aliyah, and Al-Dahhak said. And Al-Rabi’ bin Anas, Al-Suddi, Ibn Zayd, and Ibn Jarir chose it.” [Tafsir al-Tabari: Jami’ al-Bayan ‘an Ta’wil Ayat al-Qur’an, Vol. 17, P. 19–26].

We have explained (Surah The Believers, 23, Al-Mu’minoun, Verses 12–14) with the interpretation of Al-Tabari, mentioned above. Let us begin now by commenting on the Quran’s concept of the creation of the fetus:

These Quranic verses present the stages of the creation, growth, and development of the fetus, but in a primitive way that reflects the culture and

concepts of the environment in which Muhammad lived, and it is certainly contrary to science for the following reasons:

- There is no stage of “*Alaqah*” or a drop of blood in the development of the fetus.
- The bones of the fetus are not formed first, then covered by muscles and flesh, as the Quran claims. Rather, the body, flesh, and muscles are formed first, then the bones.
- God does not breathe the soul into the fetus after 120 days of its formation—as we will see later—but life is created at the moment the male sperm meets the woman’s egg. The scientific proof of that is the division of the cell. Cell division is conclusive evidence of the presence of human life in the fetus.
- The Quran does not mention anything about the woman’s egg, which is necessary for pregnancy to occur. Instead, it suggests that the woman has semen like the man’s. The proof is from the Quran and authentic hadiths:

“Have you disbelieved in Him who created you from dust, then from a small seed/germ (sperm-drop), then fashioned you into a man?” [Surah The Cave, 18, Al-Kahf, Verse 37] [Surah The Originator, 35, Fatir, Verse 11].

Al-Tabari, the “Imam of commentators,” explains these verses:

“Have you disbelieved in Him who created your father Adam from dust, then fashioned you from a sperm-drop, of man and of a woman?”

[Tafsir al-Tabari: Jami’ al-Bayan ‘an Ta’wil Ayat al-Quran, Vol. 15, P. 363–364].

“Then He created you from a sperm-drop of man and woman. Then He paired the female from among them to the male.” [Tafsir al-Tabari:

Jami’ al-Bayan ‘an Ta’wil Ayat al-Quran, Vol. 19, P. 341–345].

“Indeed, We created man from the union of a mingled sperm (Amshaj in Arabic) so we may put him to proof/trial/test.” [Surah The Man, 76, Al-Insan, Verse 2].

Also, Imam Ibn Kathir explains these verses:

“Ibn Abbas said: ‘*Amshaj*’, ‘Sperm-drop of mingled sperm’ means the man’s semen and the woman’s semen when they come together and mix. So mingled sperm is the mixing of the man’s semen with the woman’s semen. This is what Akramah, Mujahid, al-Hasan, and al-Rabi’ ibn Anas said.” [Tafsir Ibn Kathir].

So, man is created from “*mixed sperm*,” that is, from the mingling of the man’s semen and the woman’s semen together. The Quran uses the word “*water*” (Ma’) to refer to the semen of the man and the woman.

“He created; and He began the creation of man of clay.” [Surah The Adoration, 32, Al-Sajdah, Verses 7], That is, the creation of Adam, *‘Thereafter He made his progeny.’* [Surah The Adoration, 32, Al-Sajdah, Verses 8], That is, his offspring, *“Of an extraction of contemptible water.”* [Surah The Adoration, 32, Al-Sajdah, Verses 8], and the descendants are from weak contemptible water.” [Tafsir al-Tabari: Jami’ al-Bayan ‘an Ta’wil Ayat al-Quran, Vol. 18, P. 600–601].

Where is the source of this “water” or semen?

“So let man consider of what he is created. He is created of water pouring forth/ejaculated, coming from between the back and the ribs.” [Surah The Nightly Visitant/The Night-Comer, 86, Al-Tariq, Verses 5–7].

“‘The back’ is the man’s back. ‘The ribs’ are what is between the woman’s breasts.” [Tafsir al-Tabari: Jami’ al-Bayan ‘an Ta’wil Ayat al-Quran, Vol. 24, P. 293–297].

“And when your Lord brought forth from the children of Adam, from their backs, their descendants.” [Surah The Elevated Places, 7, Al-A’raf, Verse 172].

“Allah extracted the children of Adam from the backs of their fathers.” [Tafsir al-Tabari: Jami’ al-Bayan ‘an Ta’wil Ayat al-Quran, Vol. 10, P. 546–565].

“And the wives of your sons who are from your own backs/loins.”

[Surah The Women, 4, Al-Nisa, Verse 23].

How great is the **“Inimitability of the Quran”** in biology! It teaches that man’s semen comes out of the bones of his back, and that the woman’s semen comes out of the bones of her chest. When they mix, the fetus is formed!

When in reality, men’s semen is produced in their testicles and released by the male reproductive organs. As for women, they do not have semen, as the writer of the Quran believes. Women have an egg, released from an ovary.

Thus, the writer of the Quran completely ignores the established scientific fact that pregnancy occurs when the woman’s egg is fertilized by the male sperm. The writer of the Quran was certainly, and completely, influenced by his desert environment and his primitive concepts regarding science.

What are the stages of fetal formation in the Quran and hadiths?

On the authority of Abdullah bin Masoud, the Messenger of Allah, may Allah bless him and grant him peace, who is the truthful and the believed, told us:

“Indeed, one of you is gathered in his mother’s womb for forty days (Nutfah), then he is a clot (Alaka) for a similar period (i.e. forty days), then he is a lump of flesh (Mudgha) for a similar period (i.e. forty

days). Then Allah sends an angel to him with four words: his deeds, his life span, his provision, and whether he will be wretched or happy are written down. Then the soul is breathed into him.” [Sahih Al-Bukhari No. 3332 and Sahih Muslim No. 2644].

Summary of what the Quran and the hadiths have mentioned about the creation of the fetus from the beginning of his formation until his birth:

1. In men and women there are two types of semen/fluid. The woman’s semen/fluid is yellow and thin, and the man’s semen/fluid is white and thick. The man’s semen/fluid is in his backbone, and the woman’s semen/fluid is in her chest bones/collarbones.
2. If they come together and the man’s semen/fluid precedes the woman’s semen/fluid (i.e. he ejaculates first), the newborn will be a boy. If the woman’s semen/fluid precedes the man’s semen/fluid (i.e. she ejaculates more fluid/semen), the newborn will be a girl. If the woman’s semen/fluid is higher than the man’s semen/fluid (i.e. she ejaculates more fluid/semen), the newborn will be a girl, similar to her maternal uncles. If the man’s semen is higher than the woman’s semen (i.e. he ejaculates more semen), the baby will resemble his paternal uncles.
3. Determining the baby’s sex is limited to whose semen is faster. Determining the baby’s resemblance is limited to whose semen is higher.
4. The union of the man’s semen with the woman’s is called “*mixed sperm*”, and when it enters the womb, it passes through three layers of darkness:

“He creates you in the wombs of your mothers, a creation after a creation, in triple darkness/in threefold/layers of darkness.” [Surah The Companies, 39, Al-Zumar, Verse 6].

5. The darkness of the belly, the darkness of the womb, and the darkness of the placenta⁽¹⁾:

“Your creation, O people, begins in the wombs of your mothers, creation after creation. That is because Allah produces in them a small seed/germ (sperm-drop, Nutfa), then makes it a clot (Alaqah), then a lump of flesh (Mudgha), then bones, then covers the bones with flesh, then creates it another creation (by breathing the spirit into it). So blessed is Allah, the Most High. That is His creation of it, creation after creation.” [Tafsir al-Tabari: Jami’ al-Bayan ‘an Ta’wil Ayat al-Quran, Vol. 20, P. 162–168].

According to the renowned Islamic website “Islam Web,” the formation of man in the Quran goes through five stages:

- **The first stage:** “*The Nutfa*” — the seed/germ stage or the sperm-drop stage, which lasts for forty days.
 - **The second stage:** “*The Alaqah*” — a piece of solid blood, lasting for forty days.
 - **The third stage:** “*The Mudghah*” stage — a small piece of flesh, lasting for forty days. After this period, which is one hundred and twenty days, the soul is breathed into it. Al-Hafiz Ibn Hajar reported the scholars’ agreement that the soul is not breathed into it until after four months.
 - **The fourth stage:** “*The bone formation*” stage, which lasts for forty days period.
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⁽¹⁾ **The Placenta:** it is an organ which is formed inside the uterus during pregnancy. The placenta is connected to the fetus during its growth via the umbilical cord to provide him with the necessary oxygen and nutrients and to get rid of the waste products in his blood.

- **The fifth stage:** “Which Allah said about it: ‘*So We covered the bones with flesh.*’ So, it becomes a piece of flesh with a shape, pattern, and outline, and the fetus is completed with this. Then, after that, the woman gives birth to it, and it becomes a fully formed child. And only Allah knows.” [Islamweb Question No. 22096].

Brothers and sisters, if your God does not know, we certainly know that the teaching that permits killing and aborting the fetus in his mother’s womb within 120 days of his creation and formation is a heinous, despicable, barbaric, and satanic teaching. It indicates the misguidance of the teachings of the Quran.

Abortion turns the father and mother into criminals who offer their child as a burnt offering on the altar of the god Moloch and Satan. Imagine, the parents, being the fountain of life, become a graveyard for death. Not just any death, but the death of their own innocent children, who are the source of happiness on earth and the heirs of the kingdom in heaven.

Abortion ends this fetus’s existence, and that of all his offspring. Abortion aborts God’s plan for this fetus, along with all of God’s plans for the fetus’s offspring, who will never see the light of day. Is there anything more horrific than this crime?

Yes, there is. What is more horrific than this crime is the Quran itself—your divine holy book that rules your existence supreme. It governs your ethics and morals, your behavior, your way of thinking, and your entire life. This Quran of yours permits you to butcher your own children who are still alive in their mothers’ wombs, without any moral deterrent or pangs of conscience.

At the very least, return to science to confirm the errors of your Quran’s teachings. Embryology has proven that the fetus in the fourth month has a heart

that beats with life. He has lungs, eyes, and ears; his bones have become harder; his liver and pancreas begin to secrete; his facial features become clearer; his genitals are visible, as are the nails on his hands and feet. The child's unique fingerprints, that distinguish him from all humans, have formed in this month.

He has also begun to move and respond to external stimuli, as his limbs have become capable of movement. At this stage, his mother begins to feel his movements. He sleeps and wakes regularly. He wakes up because of noise—for he hears it with his ears—or wakes up because of the mother's movements—for he feels them normally. His body is covered with soft, thin hair, and the eyebrows and hair begin to grow. The roof of the mouth is formed. The fetus begins to suck his thumb, and the nervous system begins to work.

In the fourth month, the fetus is 160 millimeters long and weighs about 320 grams. During this month, the gynecologist is able to determine the sex of the fetus—whether male or female—through ultrasound. Alas, woe to a nation that slaughters its own children while smiling in oblivion.

After all this, can we still speak of the “**Inimitability of the Quran**”? In fact, the Quran did not bring any new knowledge in any field of science, especially regarding the formation of the fetus. Its expressions such as the small germ/sperm-drop (*al-Nutfa*), the clot of blood (*al-Alaqah*), or the lump of flesh (*al-Mudghah*), with their Quranic meanings, were known and popular among Arab poets before the advent of Islam.

We find these terms in the poetry of Al-Samawal, who died in 560 AD; the poetry of Al-Fand Al-Zamani, who died in 530 AD; the poetry of Qais bin Al-Haddadiyah, who died in 612 AD; the poetry of Zuhair bin Abi Salma, who died in 609 AD; the poetry of Abu Hamza Al-Dabbi's wife, Laila bint Lakiz bin Murrah bin Asad; and other poets who lived during the pre-Islamic era.

The way the fetus is formed, according to what the Quran teaches, was well-known to physicians of the ancient world also. Among them is the Greek doctor Galen (129–216 AD), whose books were translated into Syriac and reached the Arabian Peninsula before Islam. The companion of the Prophet of Islam, Zaid bin Thabit, transmitted them to Muhammad after learning Syriac at the latter's request:

“The Messenger of God, may God bless him and grant him peace, said to me: Do you know Syriac? (For Syriac books come to me). I said: No. He said: Learn it. So I learned it in seventeen days.” [Narrator:

Zaid bin Thabit. Hadith scholar: Shu'ayb al-Arna'ut. Source: Sunan Abi Dawud, Part Five, Page No. 489].

So, it was very easy for Muhammad to access this medical information due to the existence of translated books, and Zayd ibn Thabit's mastery of Syriac.

Also, the information about the height of the man's and woman's water/semen, and determining the sex of the fetus, is mentioned in the Talmud and by the physician Hippocrates literally (Jewish Encyclopedia, Vol. 6, P. 136), (Hippocratic Research on Obstetrics, Vol. 4, P. 4).

Additionally, the angel's coming to ask God about the future of the fetus—whether he will be born miserable or happy—is mentioned literally in the Talmud (Jewish Encyclopedia, Vol. 9, P. 1–301).

So, Muhammad did not bring anything new. Indeed, “*This is nothing but legends of the ancients.*” [Surah The Cattle, 6, Al-An'am, Verse 25] [Surah The Spoils of War, 8, Al-Anfal, Verse 31] [Surah The Bees, 16, Al-Nahl, Verse 24] [Surah The Believers, 23, Al-Mu'minoun, Verse 83] [Surah The Criterion, 25, Al-Furqan, Verse 5] [Surah The Ants, 27, Al-Naml, Verse 68] [Surah The Sandhills, 46, Al-Ahqaf, Verse 17] [Surah The Pen, 68, Al-Qalam, Verse 15] [Surah The Defrauders, 83, Al-Muttaffifin, Verse 13].

2. Creation of pairs

The Quran tells us that God created all creatures in pairs:

“And of everything (no exceptions) We have created pairs that you may be mindful.” [Surah The Scatterers, 51, Al-Zariyat, Verse 49] [Surah The Embellishment, 43, Al-Zukhruf, Verse 12].

- **Science has proven this verse to be false because:**
 1. There are species of lizards (Chemiodophoras) that do not have male or female organs and reproduce asexually.
 2. Single-celled organisms—like bacteria—reproduce by division and have neither male nor female organs.
 3. The European plant Elodea is of one species and does not have a male or female organ. It reproduces by vegetative propagation.

3. The Creation of Milk in Cattle/Livestock

“And most surely, there is a lesson for you in the cattle. We give you to drink of what is in their bellies, from betwixt the feces and the blood, pure milk, pleasant for those who drink it.” [Surah The Bees, 16, Al-Nahl, Verse 66].

The dung, or the remains of digested food in the stomach of livestock that are excreted, has absolutely nothing to do with the formation of milk in livestock.

4. The Creation of Honey in Bees

“And your Lord inspired the bees, saying: Take your dwellings in the mountains ... from its bellies comes forth a drink (honey) of varying

colors, in which there is healing for men. Surely in this there is a sign for a people who reflect.” [Surah The Bees, 16, Al-Nahl, Verses 68–69].

In truth, we do not know how God inspires the bees. In Islam, God inspires only the male prophets. So, did the bees suddenly turn into prophets of God? God knows best. But what we know is that the writer of the Quran believes that honey is formed in the stomach of the bee, and it extracts it from its stomach as delicious, sweet-tasting honey, “*in which there is healing for people.*” This is where the scientific error in the Quran occurs.

- **Firstly**, nectar is that sticky, sugary liquid that some plants and flowers secrete after being exposed to sunlight in the morning.
- **Secondly**, nectar is not honey.
- **Thirdly**, when the bee sucks the nectar, it carries it to its hive and spits it out of its mouth for another group of bees to convert this nectar into honey.

So, no honey is made in the bee’s belly. Its belly is just a storehouse for storing nectar—nothing more, nothing less. No digestion takes place in the bee’s belly, nor any conversion of nutrients. So, the word “*belly*” does not apply to it. The Quranic statement “*There comes forth from their bellies a drink of varying colors*” is incorrect and unscientific, because no honey is made in the bee’s belly to produce a delicious drink of varying colors.



Chapter Eighteen

The god of the Quran and his spiritual absurdity and Similarity to Demons

The strangest and most horrible (actually blasphemous) thing we read about the god of Islam in the Quran is that he does the work of the demons. He intentionally sent demons to some human beings to seduce them and deceived them during their lives on earth. After their death, they were thrown into the eternal fire of hell for their actions!

“And whoever turns himself away from the remembrance of the beneficent (Allah), we appoint for him a devil an evil one, (“Kareen” in Arabic) to be his associate” [Surah The Ornaments of Gold, 43, Al-Zukhruf, Verse 36].

“Such evil ones really hinder them from the right path, but they think that they are being guided aright” [Ornaments of Gold, 43 Al-Zukhruf, Verse 37].

That is to say, the demons that God had imposed on human beings mislead them from the right path. Those poor human beings believed they were leading normal lives while, in effect, they were unknowingly walking on the path of present misfortune and mischief, and eternal damnation in the hereafter.

“And We have destined for them companions (evil ones), who made fair-seeming to them what is in their hands (what is before them) and what is behind them (made their past and present seem fair and right to them) and the word proved true against them among the nations

of Jinns and men that have passed away before them, they are utterly lost” [Surah The Explained in Detail, 41, Fussilat, Verse 25].

Allah had appointed devils to devour the fallen. Those demons did not leave them, encouraging them to continue the work they were doing and encouraging their love for lustful acts, whims, and disbelief in the hereafter. All that because God appointed demons to tempt and deceive specifically these misfortunate people, like the many lost nations before them—of the temptation and deception of those demons which God appointed specifically for these people: “*We have made the devils guardians over the unbelievers,*” . [Surah The Heights, 7, Al-Araf, Verse 27].

“Have you not seen that we have sent down the Evil Ones against the unbelievers, to incite them to evil? Therefore, have patience, their days are numbered.” [Mary, 19, Maryam, Verse 83–84].

Even more than that, for God Himself led Satan astray! So Satan threatened Him, in revenge, to mislead all people: “*Satan responded, ‘My Lord! For allowing me to stray I will surely tempt them on earth and mislead them all together, ...’*” [Surah The Rock, 15, Al-Hijr, Verse 39].

The god of the Quran acknowledged that he intentionally sent the demons to the infidels, driving them to commit sins. There was no hurry, for God prepares their souls day after day until the time of their final and everlasting torment.

“Those who are polytheists will say: If Allah had pleased, we would not have associated other gods besides him, nor our fathers ... Say: have you any evidence you can put before us? You believe in nothing but conjecture and follow nothing but falsehoods/lies. Say: God alone has the conclusive proof, Had He so pleased He would have guided you all.” [Surah The Cattle, 6, Al Anaam, Verse 148–149].

Are these the words of a God who refuses to guide the lost? Is this His valid and conclusive argument—to repeat what the infidels said? Is this God’s answer to them? Confirm the words of the polytheists?

In the face of such verses, we honestly ask: where is the justice of the god of Muhammad—especially when he admitted that he was the one who sent demons to an infidel to be his constant companion, provoking him, deceiving him, and pushing him to commit sins. Then we see this same god counting the days and nights for that person’s death so that he would throw him in hell!

We also ask rightly: if God purposely is the one who sends devils to humans to mislead them and push them to commit sins, then who is sending angels? And what could be the identity of the god of the Muslims?

Isn’t their Allah the devil disguised as a god—because He does the work of devils? To confirm what we have said, we cite another verse from the Quran:

“And when we wish to destroy a town, we send a definite order to its people to lead easy lives (who live comfortably) so they debauch in it (transgress) thus the word is proved true against them. So, we destroy them utterly.” [Surah The Night Journey, 17, Al-Isra, Verse 16].

- **Let us analyze this verse word by word and action by action:**

1. *“And when We wish”*: God is the one who wills.
2. *“To destroy a town”*: God wants destruction.
3. *“We send a definite order to its people to lead easy lives so they debauch in it,”*: God Himself commands immorality.
4. *“Thus the word is proved true against them. So We destroy them utterly.”*: God is the one who destroys.

The god of Islam here performed almost all these horrific tasks: He is the one who willed and wanted to end the lives of a certain kind of people by ordering them to commit immoral acts, so He can have His alibi to destroy them!

So, if the god of Muhammad decided to destroy a particular nation, He will personally order its leaders and wealthy men to commit acts of immorality so that Allah “justly” destroys it!

No wonder. The god of Muhammad had admittedly done such horrible and cruel acts over and over throughout the ages:

“How many generations have We destroyed after Noah? And enough is your Lord to note and see the sins of His servants.” [Surah The Night Journey, 17, Al-Isra, Verse 17].

Meaning, how many nations perished after Noah in the same way, for the insults and the sins that they had committed. But the matter of fact is, this God Himself was responsible for these sins through the demons which He assigned unto the infidels—thus leading them to fall into temptations and to be eternally damned by Him, Allah, the Compassionate, the Merciful!



Chapter Nineteen

The Quran's False Accusations about the Corruption of the Bible

One of the harshest accusations of Muslims—relying on a misunderstanding of the texts of the Quran—is that our Bible has been falsified, altered, and corrupted, and that the true Bible is missing, whereas the Quran was authentic and well preserved:

“It was We who have sent down Al-Zikr (the Quranic Message, the Remembrance, the Reminder); and shall Ourselves preserve it (guard it from corruption and alteration).” [Surah The Rock/Stoneland, 15, Al-Hijr, Verse 9].

Muslims restrict the conservation of Revelation to the Quran, claiming that Allah did not preserve the Torah, nor the Zabur (Psalms), nor the Injil (the Gospel), even though in the Quran itself, the same word “*Al-Zikr*” designates the Torah:

“And We wrote in Al-Zabur (the Book of Psalms) after Al-Zikr (the Torah) that My righteous servants will inherit the earth.” [Surah The Prophets, 21, Al-Anbiya, Verse 105].

We all know that “*Al-Zikr*” in this verse does not mean the Quran, but the Torah, for historically, the Torah was written before the Book of Psalms—not the Book of the Quran.

And the same term “Al-Zikr” designates the Book of Psalms also:

“With clear arguments and with Al-Zabur (Book of Psalms), We have revealed to you Al-Zikr, the reminder.” [Surah The Bees, 16, Al-Nahl, Verse 44].

If God preserves “Al-Zikr”, how can He not keep and preserve the Holy Book which is part of “Al-Zikr”?

And in (Surah The Bees, 16, Al-Nahl, Verse 43), the Quran clearly and explicitly confirms that the word “Al-Zikr” applies to the Torah and the Gospel:

“And We did not send before you (O Muhammad) but men to whom We revealed. So ask the people of Remembrance (Al-Zikr) if you do not know.” [Surah The Bees, 16, Al-Nahl, Verse 43].

The people of “Al-Zikr” here, according to the interpretation of Muslim scholars, are the Jews and the Christians—the people of the Torah and the Gospel.

If God preserved “Al-Zikr” (Surah The Rock, 15, Al-Hijr, Verse 9), how can He not preserve the Holy Book, which is part of “Al-Zikr” also?

“The Preserver” (Al-Hafeez) is among the 99 Names of Allah:

“And your Lord is a Preserver of all things.” [Surah Sheba, 34, Saba, Verse 21] [Surah Hud, 11, Hud, Verse 57] [Surah The Council, 42, Al-Shura, Verse 6].

Should we delete these two names from the list of God’s Most Beautiful Names because God was unable to preserve His Torah and His Gospel?

It is worth mentioning that the Torah, according to the belief of every Muslim, was written literally by the hand of God: “The Book of God, the Torah, is not created.”.

It is authentic in the Sunnah that Allah wrote the Torah with His hand:

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:

“Adam and Moses held a disputation. Moses said : Adam you are our father. You deprived us and caused us to come out from Paradise. Adam said : You are Moses Allah chose you for his speech **and wrote the Torah for you with his hand.** Do you blame me for doing a deed which Allah had decreed that I should do forty year before he created me? So Adam got the better of Moses in argument.” [Abu Dawud, No. 4701] [Al-Bukhari, No. 6614] [Muslim, No. 2652] [Ibn Majah, No. 80] [Islam Question and Answer, No. 424512].

There is not a single word in the Quran written by the hand of God. Is it conceivable that God would leave what He wrote with His own hand to be corrupted, as if it had no honor, and preserve instead the Quran, which was written by the hand of man, without distortion?

On the other hand, it would have been unjust, unfair, unwise, and unmerciful from God to ward off changes and falsifications from only the Quran while allowing the loss of previous revelations.

However, the Muslims strictly claim that the truth only exists in the Quran because Allah kept and preserved it alone from manipulation and misrepresentation. As for the People of the Book—Jews and Christians—they are misguided, for they have hidden the truth from their people in their books in a premeditated manner.

“Those whom We have given The Book know this (they know the scriptures) as they know their own sons; but some of them (not all of

them) *conceal the truth which they themselves know. This is the truth from your Lord, therefore never doubt it.*” [Surah The Cow, 2, Al-Baqara, Verse 146].

“O People of the Book! Our Messenger has come to reveal to you much of what you have hidden (concealed) of the scriptures, and to forgive you much. A light has come to you from Allah, and a glorious Book.” [Surah The Table Spread, 5, Al-Ma’ida, Verse 15].

“Some of those who are Jews alter words from their places (take words out of their context).” [Surah The Women, 4, An-Nisa, Verse 46].

“They forge a lie (tell a lie) against Allah, while they know.” [Surah The Family of Imran, 3, Aal-e-Imran, Verse 75].

“And there are some of them who twist their tongues when quoting the scriptures ... they say, ‘That is from God,’ while it is not from God.” [Surah The Family of Imran, 3, Aal-e-Imran, Verse 78].

“Do you then hope (O Muslims) that they will believe in you, when some of them have already heard the word of God and knowingly altered it?” [Surah The Cow, 2, Al-Baqara, Verse 75].

“O People of the Book! Why do you clothe (confound) truth with falsehood, and conceal the truth, while you know?” [Surah The Family of Imran, 3, Aal-e-Imran, Verse 71].

“Woe! Then to those who write the Book with their own hands, and then say: ‘This is from Allah,’ so that they may take for it a small price. So, woe to them for what their hands write, and woe to them for what they earn.” [Surah The Cow, 2, Al-Baqara, Verse 79].

“So, because of their breaking their covenant, We cursed them and We hardened their hearts. They altered the words from their places and forgot their portion of what they were reminded of. And you experience deceit among them, except a few of them. So pardon and tolerate them. Surely, Allah loves those who do good.” [Surah The Table Spread, 5, Al-Ma’ida, Verse 13].

Meaning: when they broke their agreement with us, we cursed them and kept them from our mercy. We made their hearts cruel. They changed what God had said in their books (the Torah and the Gospel), and they forgot that they were reminded in the Torah to follow Muhammad! Still, the Prophet’s Sermon was proof of their treachery for breaking the covenant. Only a few of them embraced Islam. So, pardon them; God loves benefactors.

No one thinks that this verse calls for amnesty and pardon for those who broke the covenant with Muhammad. The interpretation of Al-Jalalayn states literally: *“This is abrogated by the verse of the sword.”*. There is no pardon for the unbelievers until they believe in Islam or are killed.

What can we say to respond to this false accusation of the Quran directed to the People of the Book without any historical or scientific evidence? Our answer is: ***Who? When? Where?***

1. ***Who*** distorted the Bible? Is he known?
2. ***When*** was it distorted? Was it before Islam? Why didn’t the Quran mention that or warn about it?
3. ***Where*** was the Bible distorted? In Jerusalem? Antioch? Alexandria? Greece? Or Rome?

When Islam appeared, our Book had reached all over the world. Who collected all the copies of the Bible and distorted them all? And in which language was it distorted? The Bible was written in many different languages, including ancient tongues that are no longer in use, in addition to those circulating in the early days of Islam.

Was our Book distorted in all the languages of the world? If the plaintiff does not have answers to these questions, he should keep silent. Otherwise, he is like someone who wants to report a crime, but the perpetrator, the crime weapon, the time the crime was committed, and the scene of the crime are unknown. Does he even know the victim's location? What could the police officer do but expel him from his office for submitting an arbitrary and false report?

Where is the original version of the Bible? Who had an interest in distorting it, and why? Can we have some answers from our Muslim brethren?

Had the Jews really altered and manipulated their Holy Book after writing it, they would have removed the verses that speak of the sins of their prophets, and the nearly three hundred fifty prophecies about the coming and qualities and events of the Messiah (Christ). They would have also removed the mention of wars in which they were defeated.

If the Christians were to distort the Gospel, they would have removed the verses that refer to the humanity of Jesus, and kept only the verses that show His divinity. They would have deleted the defects of the apostles: Peter's denial of his Master, the running away of the disciples when Jesus was arrested, the cruelty of their hearts, their doubts about His resurrection, their inability to understand His message. They would not have mentioned the fact that a woman was the first witness to the resurrection of the Lord—in a society that does not give any weight to women's testimony.

Also, in the first century and the beginning of the second century of Christianity, the Gospel spread in many different languages throughout the world. How can someone who wants to distort the New Testament collect all the copies from all corners of the earth and distort them all?

Do you know, beloved ones, that the events mentioned in the four Gospels correspond exactly to many events mentioned in the books of non-Christian historians?

The Jewish Roman Flavius Josephus (37–100 AD), the Roman Tacitus (55–120 AD), the Roman Suetonius (69–122 AD), and the Syriac Mara Bar Serapion (50 AD)—all lived in the same century as the Bible writers. Some of them mocked Jesus and were enemies of Christianity.

The quotations of the first Church Fathers alone allow us to gather and write the whole New Testament, quoted thousands of times.

If the god of Islam insisted on the distortion of our Holy Book, would He please explain to us the following verses:

“But do they (People of the Book) make you (Muhammad) a judge, when they (already) have the Torah, which enshrines God’s own judgment?” [Surah The Table Spread, 5, Al-Ma’ida, Verse 43].

“And certainly, We gave Moses the guidance. And We made the Children of Israel inherit the Book—a guidance and a reminder to the men of understanding.” [Surah Ghafir, 40, Verses 53–54].

“And We sent after them in their footsteps, Isa (Jesus), the son of Mary, confirming (verifying) that which was before him of the Torah, and We gave him Al-Injil (the Gospel), containing guidance and light,

and confirming that which was before him of the Torah (verifying what was revealed before it in the Torah), a guide and an admonition to the righteous. And let the people of the Gospel judge by that which Allah has revealed in it. And whoever does not judge by what Allah has revealed, those are the transgressors.” [Surah The Table Spread, 5, Al-Ma’ida, Verses 46–47].

“Say: ‘O People of the Book! You follow no good (you attain nothing, you have no ground to stand upon) unless you observe the Torah and the Gospel, and that which has been revealed to you from your Lord.’” [Surah The Table Spread, 5, Al-Ma’ida, Verse 68].

“And when there came to them a messenger from Allah (Muhammad), confirming what was with them.” [Surah The Cow, 2, Al-Baqara, Verse 101].

“Say: ‘Bring down from God a scripture that is a better guide than these (Torah and the Gospel), and I will follow it, if what you say be true.’” [Surah The Narrative, 28, Al-Qasas, Verse 49].

“Those were the men whom God guided. Follow then their guidance and say: ‘I demand of you no recompense for this.’” [Surah The Cattle, 6, Al-An’am, Verse 90].

“He (Allah) has revealed to you the Book with truth (the Quran), confirming (verifying) that which is before it. And He revealed the Torah and the Gospel.” [Surah The Family of Imran, 3, Aal-e-Imran, Verse 3].

“Yet they are not all alike. Of the People of the Book there is an upright party (people) who all night long recite the revelations of God

and worship Him. They believe in God and the Last Day. They enjoin good (justice), and forbid evil, and compete with each other in good deeds. And those are among the righteous.” [Surah The Family of Imran, 3, Aal-e-

Imran, Verse 113].

“If you (Muhammad) are in doubt as to what We have revealed to you, then ask those who have read the Book before you. The Truth has indeed come to you from your Lord, so do not be of the doubters.” [Surah

Jonah, 10, Yunus, Verse 94].

Of course, in all these verses mentioned above, the Quran referred to the Bible, which was in the hands of Christians and Jews in Muhammad’s time.

We ask: how could our Gospel be distorted and altered while the Quran itself attests to its authenticity? It plainly proclaimed—as we have just read in the preceding verses—that it has the judgment of God, and that Allah Himself, along with His messenger Muhammad, confirmed and verified the revelation that is in it. It describes our Holy Book as a guide, a light, and an admonition to all those who believe. Therefore, it contains no misguidance, distortion, or fraud.

How does the Quran praise Christians for reciting the verses of God if these verses were false and not from God?

What about (Surah Jonah, 10, Yunus, Verse 94), which is explained in the book of Al-Jalalayn as follows:

“The Prophet said, ‘I do not doubt, nor do I ask.’ The truth came from your Lord (God Himself revealed the truth in the Book of the People of the Book: The Torah and The Gospel), so that you are not one of those who doubt it.”

How could our Book be distorted, and Allah Himself in the Quran called upon His Messenger Muhammad to make recourse to it and use it in case of difficulty or doubt about his “revelation” in the Quran?

Does this not indicate the paramount and indispensable role of the “*People of the Book*”—namely Jews and Christians—to explain revelation and guide Muhammad himself to the truth?

Finally, what about Surah The Bees (Al-Nahl):

“And We sent not before you any but men (messengers) to whom We granted revelation. So, ask Ahl Al-Zikr (the People of the Book) if you know not (if you realize this not). With clear evidence and with Al-Zabur (the Book of Psalms) We have sent down to you Al-Zikr.” [Surah The Bees, 16, Al-Nahl, Verses 43–44].

With clear evidence, and based on the latter verse and the surahs mentioned above, we tell our Muslim friends that “*Al-Zikr*” surely includes: the Torah, the Psalms, and the Gospel. It does not refer to the Quran alone.

Plus, the word “*Ahl*,” is wonderful in Arabic. It does not only mean “*those who possess*” or “*those who keep as a precious deposit*,” but also “*those who are worthy*” of the Book.

And Tafsir al-Jalalayn explains This verse as follows:

“And We did not send before you anything other than men to whom We revealed and sent not angels ‘So ask the followers of the Remembrance those knowledgeable in the Torah and the Gospels; if you do not know’ that then they know it and you are more likely to believe them than the believers are to believe Muhammad.”.

And that is Because:

“Those to whom We have given the Book, they recite it (read it, study it, follow it) as it should be recited. They are the ones who believe in it. And whoever disbelieves in it are the losers.” [Surah The Cow, 2, Al-Baqara, Verse 121].

Which is to say that they read it as it was revealed to them in truth and completeness—without change, distortion, addition, or elimination. How, after all this, can the Quran contradict itself by passing an arbitrary and unjust verdict against the Bible, claiming that it has been distorted?

Distortion of the Bible implies God’s inability to keep His Holy Word—He who is responsible for its preservation. And how does God keep the book of the Quran but leave His presumably distorted Torah and His Gospel in the hands of humans who change them as they like? Is He not Allah, “The Guardian” and “The Preserver” of all His holy books?

After all this, you, my Muslim brothers and sisters, declare that you believe in the Bible. And you assert—per your Quran—that, in order for you to be true to your faith, you need to believe in the former Books revealed to the prophets and to Isa, son of Maryam. At the same time, you and your book claim that the true Bible and Gospel disappeared, and the Holy Book existing today is corrupt.

How absurd is that? The Islamic nation is the only nation in existence that believes in a missing and nonexistent book! How is this possible?

At any rate, we believe that the distortion mentioned by the Quran is a distortion in meaning, not in the letter—and only by some Jews. Yes, some of the People of the Book, and not all, distorted the interpretation of the words of the Bible, as it is mentioned in the Quran:

“Of the Jews there are those who displace words from their (right) places and say: We hear, and we disobey.” [Surah The Women, 4, An-Nisa, Verse 46].

“A party of them heard the Word of Allah and perverted it knowingly after they understood it.” [Surah The Cow, 2, Al-Baqara, Verse 75].

“A party of the People of the Book (not all) threw away the Book of Allah behind their backs.” [Surah The Cow, 2, Al-Baqara, Verse 101].

Do you not know, my Muslim brothers and sisters, that when you believe in the distortion of the Bible, you also issue the same judgment on your Quran?

Unfortunately, and due to this religious stubbornness, we find ourselves compelled to remind our brethren that there were more than seven different readings (Qira’at) of the Quran. We mention two of them:

- **Hafs**, which became the reading of the Quran in most Muslim countries of the Middle East.
- **Warsh**, which became the reading of the Quran in the of North Africa.

When Muhammad was alive, there were more than 31 different Qurans, only in Arabic. These copies were in the possession of many people:

1. The Quran of **Ubayy bin Ka’b**.
2. The Quran of **Abdullah bin Mas’ud**.
3. The Quran of **Hafsah**, one of Muhammad’s wives.
4. The Quran of **Abdullah ibn al-Zubayr**.
5. The Quran of **‘Umar bin Al-Khattab**.
6. The Quran of **‘Ali bin Abi Talib**, and many more.

According to the Islamic tradition (Sahih al-Bukhari, al-Suyuti ...), **Muhammad died without putting together the Quran.** So, when many Qurraa' (readers/memorizers of the Quran) died in the **Battle of Yamamah**—against Musaylamah and the apostates who refused to pay alms—**Abu Bakr**, the first Caliph, asked **Zayd bin Thabit**, a young man, to collect the Quran.

Narrated Zaid bin Thabit:

“Abu Bakr As-Siddiq sent for me when the people of Yamama had been killed (i.e., a number of the Prophet’s Companions who fought against Musailima). (I went to him) and found ‘Umar bin Al-Khattab sitting with him. Abu Bakr then said (to me), ‘‘Umar has come to me and said: «Casualties were heavy among the Qurra’ of the Qur’an (i.e. those who knew the Qur’an by heart) on the day of the Battle of Yamama, and I am afraid that more heavy casualties may take place among the Qurra’ on other battlefields, whereby a large part of the Qur’an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur’an be collected.» I said to ‘Umar, «How can you do something which Allah’s Apostle did not do?» ‘Umar said, «By Allah, that is a good project.» ‘Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea which ‘Umar had realized.’ Then Abu Bakr said (to me). ‘You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah’s Messenger. So you should search for (the fragmentary scripts of) the Qur’an and collect it in one book.’ By Allah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur’an. Then I said to Abu Bakr, ‘How will you do

something which Allah's Messenger did not do?' Abu Bakr replied, 'By Allah, it is a good project.' Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and 'Umar. So I started looking for the Qur'an and collecting it from (what was written on) palme stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat at-Tauba (Repentance) with Abi Khuzaima Al-Ansari, and I did not find it with anybody other than him. The Verse is: *'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty ... (till the end of Surat-Baraa' «at-Tauba», «9: 128–129»).* Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he died, then with 'Umar till the end of his life, and then with Hafsa, the daughter of 'Umar." [Sahih al-Bukhari, No. 4986].

Ibn Mas'ud, one of the best Quran memorizers and collector of one Mushaf, was not happy at all when 'Uthman, the third Caliph, entrusted Zayd. He said:

“‘Abdullāh ibn ‘Abdullāh ibn ‘Utbah informed me that ‘Abdullāh ibn Mas‘ūd disliked Zayd ibn Thābit’s assignment to copy the Qur’an, and said: ‘O Muslims! Shall I be removed from transcribing the Qur’an while this task is given to a man who, by Allah, accepted Islam while I was still in the loins of a disbeliever!’—meaning Zayd ibn Thābit.

For this reason, Ibn Mas‘ūd said: ‘O People of the Qur’an! Conceal your personal copies (maṣāḥif) and hide them. For Allah says: *«And whoever betrays, shall come with what he has betrayed on the Day of Resurrection»* [Surah The Family of Imran, 3, Aal-e-Imran, Verse 3], So meet Allah with your own maṣāḥif.” [Ahkam al-Quran by Ibn al-Arabi, Vol. 2, P. 608].

Yet, the Caliph ‘Uthman bin ‘Affan said:

“When the Musahif was written, it was presented to Uthman. He found some errors and said *‘do not change them for the Arabs will soon change them’*. Or he said: *‘They will correctly pronounce them via their tongues. Had the scribe been from the tribe of Thaqif, and the one who dictates it from the tribe of Hudhayl, these letters would not be found in it.’*” [Abu Ubayd Al-Qasim, Fadail Al-Quran, Hadith No. 468].

So, he ordered Zayd ibn Thabit to correct the Quran of Hafsah (one of the Prophet’s wives), to make copies of it, and burn all the others and all the contradictory readings, keeping only one copy. That is why the Quran, which is in your hands today, is called the Mushaf of ‘Uthman.

We rightly wonder: why did ‘Uthman burn these authentic manuscripts? They were the originals, written on parchment, goat skin, and papyrus. They should have been preserved by various means, because they are the definitive proof that ‘Uthman’s Quran was faithfully copied from the original texts.

What confirms to us that the Mushaf of ‘Uthman is the same Quran that was written by the Messenger of Islam and that was in the hands of his contemporaries? What assures us that this Quran is the same Quran that was in the hands of the rest?

References: (Sahih Al-Bukhari, No. 4049; 7191), (Prophecies of Prophecy, Part 3, P. 277), (The Book of Mastery in the Sciences of the Quran by Al-Suyūṭī, Part I, P. 59–60), (Ibn Abī Dāwūd, No. 18), (Al-Ṭabarī, Volume I, P. 20–21).

Following the Islamic tradition, it was ‘Uthman who gave legitimacy to “his Mushaf”—not Muhammad, not Allah.

How did Uthman allow himself to burn the copies of the Quran in their various letters, readings, and dialects, and keep only the reading of the Banu Quraysh, when God Himself revealed the Quran in seven readings based on the request of Muhammad, and “all of them are sufficient,” as per the Prophet of Islam?

The purpose of these different dialects is to facilitate and ease the reading and understanding of the Quran:

“On the authority of Ibn Abbas: ‘The Messenger of Allah, may Allah bless him and grant him peace, said: «Gabriel taught me the Quran in one letter (reading), so I reviewed it with him and kept asking him for more, and he kept giving me more until he reached seven letters».’” [Sahih al-Bukhari, No. 4705] [Sahih Muslim, No. 818–819].

Is Uthman greater, or more important and more knowledgeable than Allah and His Prophet, to burn the different recitations of the Quran that were sent down from the heavens by the Archangel Gabriel? How could Uthman burn what Allah had sent down?

Thus, we understand why ‘Amr ibn al-Hamaq al-Khuza’i, the great companion in Islam, was one of the four who initiated the killing of ‘Uthman with his own hands. ‘Uthman was nearly eighty years old when ‘Amr stabbed him ten times (Al-Tabaqat al-Kubra, by Ibn Sa’d, Vol. 3, P. 68–69).

We understand why Muhammad, son of Abu Bakr, brother of Aisha (the youngest wife of the Prophet), accused the Caliph ‘Uthman bin ‘Affan of distorting the Quran, and repeated the words of (Surah The Coalition, 33, Al-Ahzab, Verse 67) before allegedly killing him:

“And they say: ‘Our Lord, we only obeyed our leaders (chiefs), and our masters (our great ones), but they misled us as to the (right) Path.’” [Surah Al-Ahzab, The Coalition 33, Verse 67].

Reference: (The Beginning and the End by Ibn Kathir, No. 7: 66).

We understand why the Caliph ‘Uthman bin ‘Affan was set as an example when his mutilated body was buried only after three days, and not one of the Muslims walked in his funeral, except his sons.

We understand why “the mother of the believers,” Aisha, directed the same accusation to ‘Uthman bin ‘Affan:

“Aisha took in her hand a shirt that was the Messenger of Allah’s and said: ‘This shirt belongs to the Messenger of Allah and was not weary and did not wear off, but ‘Uthman took down the law (sunnah) of the Prophet.’” [The History of Ya’qubi, Part II, P. 175].

We also understand why Abdullah bin Mas‘ud—the sixth to convert to Islam, companion, jurist, and one of the prominent narrators of the Prophet’s sayings; the first to read the Quran in Mecca and to keep it; one of the four whom Muhammad commanded to recite the Quran—rejected the Quran of ‘Uthman, saying to him:

“Ibn Mas‘ud addressed us and said: ‘How do you want me to recite? According to the recitation of Zaid bin Thabit, when I learned seventy-odd Surahs from the mouth of the Messenger of Allah while Zaid was with the other boys with two braids?’” [Sunan an-Nasa’i, No. 5064] [Ibn Abi Dawood, Kitab al-Masahif, Vol. 1, P. 183–184] [Ibn Sa’d, Al-Tabaqat Al-Kubra, Vol. 2, P. 297].

He also reportedly said:

“It is reported from Ismail ibn Ibrahim from Ayyub from Naafi from Ibn Umar who said: ‘Let none of you say «I have acquired the whole of the Qur’an». How does he know what all of it is when much of the Qur’an has disappeared? Rather let him say «I have acquired what has survived.»” [Nafi’, according to Abu ‘Umar, al-Suyuti, *Al-Itqan fi ‘Ulum al-Quran*, Vol. 4, P. 1455].

In our days, many Muslim scholars—especially from the Shi‘ite tradition—openly discuss the falsification of the Quran in their well-documented books. We mention two examples:

1. “*Bihar al-Anwar*” (بَحَارُ الْأَنْوَارِ) by al-Majlisi.
2. “*Fasl al-Khitab fi Tahreef Kitab Rabb al-Arbab*” (فَصْلُ الْخِطَابِ فِي تَحْرِيفِ كِتَابِ رَبِّ الْأَرْبَابِ) by the scholar Tabarsi, also known as Al-Muhaddith al-Nuri.

How could it not be so, when Islamic history confirms the killing of most of the “memorizers of the Quran” in various wars before the Quran was collected—especially in the Battle of al-Yamamah?

“We do not know of any tribe amongst the ‘Arab tribes who lost more martyrs than Al-Ansar, and they will have superiority on the Day of Resurrection. Anas bin Malik told us that seventy from the Ansar were martyred on the day of Uhud, and seventy on the day (of the battle of) Bir Ma’una, and seventy on the day of Al-Yamama. Anas added, ‘The battle of Bir Ma’una took place during the lifetime of Allah’s Messenger and the battle of Al-Yamama, during the caliphate of Abu

Bakr, and it was the day when Musailamah Al-Kadhdhab was killed.”

[Sahih al-Bukhari, No. 4078].

This caused panic and fear in the heart of the Caliph ‘Uthman bin ‘Affan, so he ordered Zaid bin Thabit to collect the Quran from whoever was left of the memorizers of the Quran—before it was completely lost.

Of course, this was not an easy task, because most of the memorizers were dead, and their companions memorized contradictory and inaccurate verses.

Therefore, much of the Quran was lost, and many of Muhammad’s companions objected to the Quranic verses that Zaid bin Thabit included.

For example: the first chapter of the Quran (Surah Al-Fatihah)—some claimed it was just a prayer recited at mosques, while others insisted it was part of the Quran.

Do you think, my Muslim brothers and sisters, that this was the end of the story? That the Quran was compiled only once? I am afraid not.

Islamic history assures us that the Umayyad Caliph ‘Abd al-Malik ibn Marwan compiled the Quran a second time, and ordered the burning of ‘Uthman’s Quran once his own compilation was complete.

He used to say:

“I fear death in the month of Ramadan—in it I was born, in it I was born, in it I compiled the Qur’an, and in it the people pledged allegiance to me.” [Ibn al-Athir, Al-Kamil fi al-Tarikh, Vol. 3, P. 531].

He entrusted al-Hajjaj ibn Yusuf al-Thaqafi with this task, who commissioned Nasr bin ‘Asim al-Laythi and Yahya bin Ya‘mar al-‘Adwani to collect the Quran and punctuate it for the first time.

“It has been proven that the manuscripts that were with Hafsa (Muhammad’s wife) were not burned by ‘Uthman, but by Marwan after Hafsa’s death.” [Islamweb, Fatwas No. 22912, 26385, 46796].

What unbelievable contradictions we find in Islamic history

Here I am reading on the same Islamic website:

“In the narration of Shu‘ayb reported by Ibn Abī Dāwūd, al-Ṭabarānī, and others, it states: ‘He ordered them to burn every codex (muṣḥaf) that differed from the muṣḥaf which he had sent forth. He said: That was the time when the codices were burned with fire in Iraq.’.

In the narration of Bukayr ibn al-Ashajj: ‘He ordered that the codices be collected and then he burned them, and thereafter distributed the copies he had written to the various military regions.’.

Through the narration of Muṣ‘ab ibn Sa‘d, he said: ‘I witnessed the people in great numbers at the time when ‘Uthmān burned the codices, and they approved of that—or he said: none of them objected to it.’” [Islamweb, Content 52, No. 9115].

Ibn Battal (may Allah have mercy on him) said: “This hadith indicates the permissibility of burning books that contain the name of Allah, using fire—and that this is, in fact, honoring them and protecting them from being trampled underfoot.” [Islamweb, Fatwas No. 26385].

We do not know whether this imam was lying when he said that ‘Uthman’s Quran had been lost and disappeared. Is his grandfather’s Quran the same as ‘Uthman’s Quran? Where can we find it? In any case, thank God for the confusion in Islam!

The question now is: Is the Quran of the Umayyad Caliph ‘Abd al-Malik ibn Marwan the same Quran that is in the hands of Muslims today? Is there a copy of it in a library so we can verify that it was transmitted safely and securely?

Fortunately, there is a Quran available in the British Library, one of the greatest libraries in the world. This Quranic document is dated to approximately a hundred years after the death of the Messenger of Islam, Muhammad.

Anyone is welcome to read this Quran online and compare it with the modern version to verify its accuracy.

- **Observations from the British Library Manuscript:**

1. The first observation is that the formatting is incomplete. The punctuation of the letters is either absent or very minimal.
2. The second observation is that there are many verses in it that are not present in the Quran held by Muslims today.
3. The third observation is that many verses have been deleted, while others have been added, which are not found in the current Quran.

- **Examples:**

1. The number of verses in Surah Al-Anfal in the British Library Quran is 77. In today’s Quran, it is 75 verses (Two verses deleted).
2. The number of verses in Surah Hud in the British Library Quran is 122. In today’s Quran, it is 123 verses (One verse added).

3. The number of verses in Surah Al-Tawbah in the British Library Quran is 130. In today's Quran, it is 129 verses (One verse deleted).
4. The number of verses in Surah Taha in the British Library Quran is 140. In today's Quran, it is 135 verses (Five verses deleted).
5. The number of verses in Surah Al-Anbiya in the British Library Quran is 111. In today's Quran, it is 112 verses (One verse added).
6. The number of verses in Surah Al-Hajj in the British Library Quran is 74. In today's Quran, it is 78 verses (Four verses added).
7. The name of Surah An-Naml in the British Library Quran is "T.S. Al-Naml", and it contains 94 verses. In today's Quran, it is simply called "Surah An-Naml", and it contains 93 verses (One verse deleted).
8. The name of Surah Ash-Shu'ara in the British Library Quran is "T.S.M. Ash-Shu'ara". In today's Quran, it is "Surah Ash-Shu'ara", without the initial letters "T.S.M."

Did you know, my Muslim brothers and sisters, that Surah Al-Ahzab was once as long as Surah Al-Baqarah? That means more than two hundred verses were missing and lost from 'Uthman's Quran.

Doesn't this fact indicate the distortion and incompleteness of the Quran existing in our hands? And also proves that God was unable to preserve the last of His revealed books?

"Ubayy ibn Ka'b said to me: 'How many verses do you count in Sūrat al-Aḥzāb?' I said: 'Seventy-three verses.' He said: 'It used to be equal in length to Sūrat al-Baqarah, and we used to recite in it the verse of stoning (al-rajm): «*The elderly man and elderly woman—if they*

commit adultery, stone them both absolutely as a deterrent punishment from Allah. And Allah is Almighty, All-Wise».”

References: (Musnad Ahmad, No. 21207), (Sahih Ibn Hibban, No. 4428), (Islam Q&A, Question No. 197942), (Al-Musannaf, by ‘Abd al-Razzaq, No. 5990), (Al-Mustadrak, by al-Hakim, No. 8068), (Al-Sunan, by al-Bayhaqi, No. 16911), (Al-Muhalla, by Ibn Hazm, 12/175—who said: “*This is an authentic narration. Clear like the sun. There is no ambiguity in it.*”).

Aisha, “Mother of the Believers,” confirms this hadith:

“Sūrat al-Aḥzāb used to be recited during the time of the Messenger of Allah (peace and blessings be upon him) with two hundred verses. But when ‘Uthmān compiled the muṣḥafs, only what is now present (73 verses) in it could be preserved.” [Al-Suyuti, Al-Itqan fi ‘Ulum al-Quran, Vol. 3, P. 82].

She also recounted:

“The Verse of stoning and of breastfeeding an adult ten times was revealed, and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it.” [Sunan Ibn Majah, No. 1944].

A goat eats the Word of God! Is the Creator of the heavens and the earth incapable of preserving His Word in the Quran? Was He defeated by an animal?

Add to this the fact that the Quran is full of linguistic and spelling errors, even though its God is an Arab, its Prophet is an Arab, its scribes are Arabs, and the language of its Paradise is Arabic. Is it conceivable that they all lacked even a good command of the Arabic language?

• **Let us mention some of these Quranic verses:**

1. “*My covenant does not include the unjust/wrongdoers (Al Zalemeen).*”

[Surah Al-Baqarah, The Cow 2, Verse 124].

﴿لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾

According to Arabic grammar, the word “Al Zalemeen” (الظَّالِمِينَ) in the verse should be spelled “Al Zalemoun” (الظَّالِمُونَ).

2. “*Indeed, the mercy of Allah is near the doers of good.*” [Surah Al-A‘raf, The

Elevated Places 7, Verse 56].

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

— **There are two grammatical mistakes:**

First: The word “mercy” (Rahmat) in the Arabic language is written with a short “T”—رَحْمَةً—not with a long “T”—رَحِمَتْ—as it is written in the Quran.

Second: The term “Rahmata” should have been followed by its feminine noun, saying “Qaribatun,” not “Qarib,” as it is written in the Quran.

3. “*And We divided them into twelve tribes as nations.*” [Surah Al-A‘raf, The

Elevated Places 7, Verse 160].

﴿وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا﴾

The writer of the Quran should have written: “Ethnai ‘ashara sibtan” (“*twelve tribes*”) in the masculine form, not “Ethnatai ‘asharata asbatan” in the feminine form.

4. “*These are two adversaries who disputed about their Lord.*” [Surah Al-Hajj, The Pilgrimage 22, Verse 19].

﴿ هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ﴾

The writer of the Quran should have said: “Hazan khasman ikhtasama” (“*two adversaries who disputed,*”), not “Hazan khasman ikhtasamu” in the plural form.

5. “*You have engaged in idle talk like the vain discourses in which those before you have engaged.*” [Surah At-Tawbah, The Repentance 9, Verse 69].

﴿ وَخُضُّمٌ كَالَّذِي خَاضُوا ﴾

This sentence should have been written as follows: “Wa khudtum kallazeena khadu” in the plural form, not “kallazee khadu” in the singular form.

6. “*They are like the one who kindled a fire, but as soon as it lit up all around him, Allah took away their light.*” [Surah Al-Baqarah, The Cow 2, Verse 17].

﴿ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ ﴾

The Quran writer should have used the singular form: “Dhahaba Allahu bi-nūrihi” (“*Allah took away his light,*”), not the plural form “*Allah took away their light,*”.

7. “*But the firm in knowledge (Al-Rasikhoun) among them and the believers ... and those who keep up prayers and those who give zakat (alms).*” [Surah Al-Nisa, The Women 4, Verse 162].

﴿ لَكِنَّ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ ... وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ ﴾

According to Arabic grammar, “Al-Muqimeen” (الْمُقِيمِينَ) should have been written “Al-Muqimoun” (الْمُقِيمُونَ), just like “Al-Rasikhoun” (الرَّاسِخُونَ) and “Al-Mu’toun” (الْمُؤْتُونَ).

8. “Allah is He who has sent down the Book with the truth and the Balance. And what can make you know that perhaps the Hour is near (Kareeb)?” [Surah Al-Shura, The Counsel 42, Verse 17].

﴿ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴾ ٧٧

The word “Kareeb” (قَرِيبٌ) should have been written “Kareebah” (قَرِيبَةٌ) in the feminine form, because the noun “As-Sa‘ah” (السَّاعَةُ “The Hour”) is feminine in Arabic.

9. “And Allah, as well as His apostle, has a greater right that they should please Him.” [Surah Al-Tawbah, The Repentance 9, Verse 62].

﴿ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ ﴾

The error is clear here. Grammatically, it should have been in the dual form, meaning: “Have a greater right that they should please them both”—not only “please Him.”

It should read “Yurḍūhumā” (يُرْضُوهُمَا) instead of “Yurḍūhu” (يُرْضُوهُ).

10. “Allah has in all truth fulfilled His apostle’s vision.” [Surah Al-Fath, The Victory 48, Verse 27].

﴿ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا ﴾

On all Islamic websites and Arabic references, “the vision” is correctly spelled “الرُّؤْيَا” (with a “waw” and hamzah above the alif).

Only in the Quran, it is written with an unusual form “الرُّءْيَا”, which is considered linguistically irregular.

11. “*You have no control over them.*” [Surah Al-Ghashiyah, The Overwhelming Calamity 88, Verse 22].

﴿لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ﴾

O writer of the clear Arabic Quran, this is how the word “controller” in Arabic is spelled: “مُصَيِّرٌ” with the letter “S” not with the letter “Şād.”, “مُصَيِّرٌ”.

12. “*O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered his message.*” [Surah The Table, Al Maeda, 5, Verse 67].

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ﴾

Here we find a rhetorical error in the Quran, because this is like saying to you, for example: “O so-and-so, read my words. And if you do not read my words, then know that you have not read my words”!

Really, we cannot help but bow down before the astounding eloquence of the Quran!

Also, what about Surah The Light—and other Surahs that cannot all be mentioned in this study due to space:

“*O you who believe, do not enter houses other than your own, until you have socialized/familiarized yourself (in Arabic: ‘tasta’nisū’), and saluted/greeted their inmates.*” [Surah The Light, 24, An-Nur, Verse 27].

The word “socialized,” is a mistake on the part of the writer of the Quran: The original and correct term should be “seek permission” (in Arabic: “tasta’dhinū”), since one must first request permission before becoming familiar or social.

The commentators of the Quran, including Ibn Kathir, acknowledge and confirm in his Tafsir al-Qur’an al-‘Azim, that:

“Ibn Jarir (al-Ṭabarī) said: Ibn Bashshār narrated to us, saying: Muḥammad ibn Ja‘far narrated to us, from Shu‘bah, from Abū Bishr, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās regarding the verse:

‘Do not enter houses other than your own, until you have socialized/familiarized yourself (‘tasta’nīsū’), and saluted/greeted their inmates.’ [Surah The Light, 24, An-Nur, Verse 27].

He said: **‘It is a mistake by the scribe; it should be: «until you seek permission (تَسْتَأْذِنُوا) and greet them»’.**

He added: ‘Ibn ‘Abbās used to recite it as: «until you seek permission and greet» and he recited according to the reading of **Ubayy ibn Ka‘b.**’” [Tafsir Ibn Kathir, Vol. 6, P. 37–38].

Who is Ubayy bin Ka‘b? He is the one of whom the Muhammad said:

*“Take the Qur’an from four: Abdullah ibn Mas’ud — and he began with him — Salim, the freed slave of Abu Hudhayfah, Mu’adh ibn Jabal, and **Ubayy ibn Ka‘b.**” [Sahih al-Bukhari, No. 3808].*

Since the original Quran as it was revealed to Muhammad should be taken from Ubayy bin Ka‘b, we wonder: Why is the word “tasta’nisū” still in the Quran today, even though it is acknowledged as a scribal error?

What is the exact word in the “Preserved Tablet” in heaven? “Until you socialize”? Or “Until you seek permission”?

Now consider Surah The Night Journey (Al-Isra):

“And your Lord has decreed (in Arabic: ‘qaḍā’) that you should not worship anyone but Him, and to show kindness to your parents.”

[Surah The Night Journey, 17, Al-Isra, Verse 23].

According to al-Qurtubi, the great Muslim commentator, this term “qada” (decreed) is an error. The correct word is “wassa” (enjoined/instructed):

“Ibn ‘Abbās, al-Ḥasan, and Qatādah said: This is not a decree of judgment (qaḍā’ ḥukm), but rather a decree of command (qaḍā’ amr).

In the muṣḥaf (codex) of Ibn Mas‘ūd, the wording is: ‘*And your Lord instructed (wassa)*’, and this was the reading of his companions, and also of Ibn ‘Abbās, ‘Alī, and others. Likewise, it was the reading of **Ubayy ibn Ka‘b**.

Ibn ‘Abbās said: ‘It is only «*wa waṣṣā Rabbuka*» (And your Lord **instructed**), but one of the two wāw letters (و) became merged, leading it to be read as «*wa qaḍā Rabbuka*» (And your Lord **decreed**). For if it truly meant divine decree (qaḍā), no one would have disobeyed Allah.’” [Tafsir Al-Qurtubi, Vol. 10, P. 237].

If this were truly a divine decree, then no one would disobey it, and all children would necessarily honor their parents. Yet that's not what happens.

Another example is found in Surah The Cattle:

“Judgment belongs only to God. He narrates the truth, and He is the best of arbiters.” [Surah The Cattle, 6, Al-An‘am, Verse 57].

According to al-Qurtubi, the term “narrates – yaquss” is a mistake:

“As for the others, they recite: ‘*yaqḍi al-ḥaqq*’ (He judges the truth), with a ḍād (ض), the emphatic letter, instead of a ṣād (ص). This is also the recitation of Ali (may Allah be pleased with him), Abū ‘Abd al-Raḥmān al-Sulamī, and Sa‘īd ibn al-Musayyib.

It is written in the Muṣḥaf without a yā’ (ي), and one should not stop at this word in recitation. The word derives from ‘qaḍā’ (judgment), and the proof for this is what follows: ‘*and He is the best of arbiters.*’—because judgment (faṣl) can only come through qaḍā’ (ruling), not through qiṣṣaṣ (narrative).

What further supports this is the preceding statement: ‘*The Judgment belongs only to God.*’ and also the reading of Ibn Mas‘ūd: ‘*The Judgment belongs only to God—He judges with truth*’. The inclusion of the bā’ (bi-l-ḥaqq) in his recitation reinforces the meaning of judicial ruling (qaḍā’).” [Tafsir Al-Qurtubi, Vol. 6, P. 439].

The correct word is “*He judges*” (in Arabic: “*yaqḍi*”), because the context refers to issuing verdicts, not narrating stories.

A group of Qur'an readers from Kufa and Basra agreed that the correct term is *"He judges the truth,"* because the verse ends: *"He is the best of arbiters."* This implies issuing verdicts between disputants—not storytelling. Yet despite this, the incorrect word *"narrates"* remains in the Quran today.

Another linguistic inconsistency in Surah The Poets:

"Then We revealed to Moses: Strike the sea with your staff, and the sea was cleft asunder—each part as high as a massive mountain."

[Surah The Poets, 26, Ash-Shu'ara, Verse 63].

The proper term for mountain is "tūr," (الْطُّور), not "tawd," (الْطَّود).

"الْطَّود"—with "D" and not "R" as it should be. The word *tūr* is used ten times elsewhere in the Quran to mean "mountain." So why the variation?

Differences in Readings: Hafs vs. Warsh

These examples expose critical contradictions in Quranic transmission

1. (Surah The Cow, 2, Al-Baqarah, Verse 119):

- **Hafs:** *"And you shall not be questioned (O Muhammad) about the companions of Hell."*
- **Warsh:** *"And do not ask (O Muhammad) about the companions of Hell."*

— The first is a statement; the second is a command.

2. (Surah The Family of Imran, 3, Aal-e-Imran, Verse 146):

- **Hafs:** *"And how many believers have fought by the side of their prophets."*

- **Warsh:** “*And how many worshippers were killed by the side of their prophets.*”.

— Fought vs. were killed changes the meaning dramatically.

3. (Surah The Opening, 1, Al-Fatiha):

- **Hafs:** “*Owner (Mālik) of the Day of Judgment.*”.

- **Warsh:** “*King (Malik) of the Day of Judgment.*”.

— Owner and King are not equivalent. A king rules; an owner possesses.

4. (Surah The Cow, 2, Al-Baqarah, Verse 124):

- **Hafs:** “*And take the place where Abraham stood as a place of worship.*”.

- **Warsh:** “*And they took the place where Abraham stood as a place of worship.*”.

— One is a command, the other a past action.

Does God command believers to make the Shrine of Abraham a place of prayer? Or does He tell us about an event that took place in the past, about a people who used the Shrine of Abraham as a place of prayer?

Return to “Ibn Kathir’s interpretation” and “Al-Qurtubi’s interpretation” to understand the depth of the differences related to this Verse.

Surah Muhammad, Verse 4, according to the reading of “Hafs”:

“*And as for those who are slain in in the cause of Allah, He (God) will not allow their works/deeds to perish.*” [Surah Muhammad, 47, Verse 4].

Surah Muhammad, Verse 4, according to the reading of “Warsh”:

“But those who are killed in the Way of Allah, He will never let their deeds be lost.” [Surah Muhammad, 47, Verse 4].

We wonder, whose deeds are preserved? Are they those who were martyred for the sake of God? Or those who fought the infidels?

Al-Tabari says in his interpretation that there are three different readings:

“Regarding His statement: ‘But those who are killed in the Way of Allah’—the Qur’anic reciters have differed concerning the reading of this phrase.

The majority of the reciters of Hijaz and Kufa read it as: ‘*wa-alladhīna qātalū*’—‘those who fought’—meaning: those who battled against the polytheists and strove in jihad, with the *alif* (ل) indicating the verb ‘to fight.’.

It is reported that al-Ḥasan al-Baṣrī used to recite it as: ‘*quttilū*’—with a *ḍammah* (ـُ) on the *qāf* (ق), and *shaddah* (ـّ) on the *tā* (ت), meaning: they were killed one after another by the polytheists, though the doers (subject) are not explicitly mentioned.

It is also reported that al-Jahḍarī and ‘Āṣim recited it as: ‘*qatelū*’—with *faṭḥah* (ـَ) on the *qāf* and light (unemphasized) *tā*, meaning: they themselves killed the polytheists—i.e., ‘those who killed (the enemies of Allah).’.

Abū ‘Amr recited it as: ‘*quttilū*’—with a *ḍammah* (ـُ) on the *qāf* and a light *tā*, meaning: those who were killed by the polytheists, while

omitting the mention of the agents, thus leaving the action passive without naming those who committed it.” [Tafsir al-Tabari, Vol. 22, P. 158].

Additionally Al-Qurtubi in his Tafsir concludes:

“*But those who are killed in the Way of Allah, He will never let their deeds be lost.*” [Surah Muhammad, 47, Verse 4].

It refers to the believers who were martyred at the Battle of Uḥud.

The common public reading is: ‘*qāṭalū*’ (those who fought)—and this is the preferred choice of Abū ‘Ubayd.

Abū ‘Amr and Ḥafṣ (from ‘Āṣim) recited it as: ‘*qutilū*’—with a ḍammah on the qāf (ق) and a kasrah on the tā’ (ت), meaning: those who were killed—and this was also the recitation of al-Ḥasan, though he recited it with a shaddah (i.e., quttilū) to emphasize multiplicity and intensity.

al-Jahḍarī, ‘Īsā ibn ‘Umar, and Abū Ḥayyawah recited it as: ‘*qatalū*’—with fathah on both the qāf and the tā’, without an alif (i.e., no elongation), meaning: those who killed the polytheists.” [Tafsir al-Qurtubi, Vol. 16, P. 230].

“*They fought*” That is, the Muslims have participated in the war against the polytheists—Jihad—and have striven against them. This is the reading of Hijaz and Kufa, and of Nafi’, Ibn Kathir, Ibn Amir, and Asim in the narration of Abu Bakr, Hamza, and Al-Kisa’i (At-Taysīr fī al-Qirā’āt as-Sab‘, P. 200).

Indeed, we wonder, despite all these facts, how could the Quran still declare:

“This Book there is no doubt in it (That is, this Quran is not to be doubted).” [Surah Al-Baqara, The Cow 2, Verse 2].

And how it affirms:

“It was We who have sent down Al Zikr (The Quran); and shall Ourselves preserve it (from corruption).” [Surah Al-Hijr, The Rock/Stoneland 15, Verse 9].

How did Allah preserve the Quran when the distortion is evident in it?

God is perfect in His attributes. He does not fumble with human tongues; that is why it is really difficult to believe that God has preserved the Quran, when it contains all these differences and contradictions.

The issue—we believe—does not pertain to the seven letters or dialects, as Muslim scholars claim, to camouflage the fact of the corruption of the Quran, and to remove the suspicion that it was distorted. But rather, it is the result of the writing of the oral transmission. This is a normal thing and happens when copying and transmitting manuscripts, or when writing what is heard or what is transmitted orally.

We sincerely and sadly wonder, why the Prophet of Islam, Muhammad, did not compile the Quran before his death? Shouldn't this have been one of his greatest responsibilities as an infallible prophet?

How was this work left to the third caliph, Uthman, when he was not infallible?

Why are there so many different readings, and so many contradictory versions of the Quran, when the Quran—according to Muslims' claim—was

revealed in eloquent Arabic, from God, to Gabriel, to Muhammad, and only in seven letters or dialects?

It is therefore expected that Muslims should only have seven different copies of the Quran in their hands. To be more accurate, we state that Muslims must have only one Quran in their possession, especially after the third Caliph, “Othman bin Affan”, burned all of these Qurans that were existent in the days of the Messenger of Islam, and left only one of them to be read in the dialect of the “Quraysh tribe”—the tribe of Muhammad.

But the reality is otherwise! We find in the world today more than 27 different Qurans, different in form, meaning, punctuation, and reading, so, is the Quran in our hands today really the Quran of Othman?

Here is the list of some of these contradictory Qurans:

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|--|---|
| 1. Quran/Mushaf Hafs on the authority of Asim. | 7. Mushaf of Dori Abi Amr. |
| 2. Mushaf Warsh on the authority of Nafi’. | 8. Mushaf of Al-Susi on the authority of Abu Amr. |
| 3. Mushaf Warsh on the authority of Nafi’ via Al-Isfahani. | 9. Hisham’s Mushaf on the authority of Ibn Ammar. |
| 4. Mushaf Qalun on the authority of Nafi’. | 10. Mushaf of Ibn Dhakwan on the authority of Ibn Amir. |
| 5. Al-Bazzi’s Mushaf on the authority of Ibn Kathir. | 11. Mushaf Shu’bah on the authority of Asim. |
| 6. Mushaf of Qunbul on the authority of Ibn Kathir. | 12. Mushaf of Khallad on the authority of Hamza. |
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| 13. Mushaf of Abu Al-Harith on the authority of Al-Kisa'i. | 18. The Quran on the authority of Ya'qub al-Hadrami. |
| 14. Mushaf al-Duri on the authority of al-Kisa'i. | 19. The Quran of Ishaq Al-Warraq on the authority of Khalaf Al-Bazzar. |
| 15. Mushaf of Ibn Wardan on the authority of Abu Jaafar. | 20. The Quran of Idris Al-Haddad on the authority of Khalaf Al-Bazzar. |
| 16. Mushaf of Ibn Jammaz on the authority of Abu Jaafar. | 21. The Quran of Laith bin Khalid. |
| 17. Royce's Qur'an on the authority of Ya'qub al-Hadrami. | 22. The Quran of Abu Omar Al-Basri. |

Just as an example, we list the number of differences and contradictions between the Quran of Hafs, which is in the hands of Muslims today, and some of the Qurans mentioned previously:

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|---|---|
| 1. The Quran of Laith bin Khalid has over 5,000 contradictions and differences. | 4. The Quran of Hisham bin Ammar has over 1,347 contradictions and differences. |
| 2. Mushaf al-Duri has over 4,645 contradictions and disagreements. | 5. Mushaf Khalaf, the tenth has over 2,626 contradictions and differences. |
| 3. The Quran of Ibn Wardan has over 3,085 contradictions and differences. | 6. The Quran of Al-Bazzi has over 1,094 contradictions and differences. |

For further research, and to verify the information mentioned above, please return to the scholars in criticism of the Quranic text. Two of them are: Dr. Patricia Crone and Dr. John Edward Wansbrough.

More than that, can't you see, my Sunni Muslim brothers, how you exchange accusations of distorting and corrupting the Quran with your Shiite Muslim brothers?

Read the book Salafi Doubts (Al Shubuhat Al Salafiya) by the Shiite scholar Jawad Hussein al-Dulaimi, and you will find the first chapter in it titled: "The Distortion of the Quran." In this chapter you will discover dozens of historical proofs about the distortion of the Sunni Quran, which is considered holy by over one billion Sunnis in the world!

And read the book The Broad Outlines of the Foundations on which the Twelve Imami Shia Religion is Built (Al Khoutout Al Arida) by the Sunni scholar Muhib Al-Din Al-Khatib, which is distributed free of charge to the pilgrims of the Kaaba. In it, you will find dozens of historical proofs about the distortion of the Quran among the Shiites!

We read on page 228 of Al-Kafi by the Shiite sheikh Al-Kulayni:

"On the authority of Jabir, he said: I heard Abu Ja'far, peace be upon him, say: No one among the people claims that he compiled the entire Quran as it was revealed except a liar."

We also read on page 50 of Bihar al-Anwar by the Shiite scholar Al-Majlisi:

“On the authority of Abi Abdullah, peace be upon him, he said: Surat Al-Ahzab (The Allies) contains scandals of men and women from Quraysh and others.

O Ibn Sinan, Surat Al-Ahzab, scandalized the women of Quraysh from among the Arabs, and it was longer than Surat Al-Baqarah, (The Cow) but they reduced and distorted it.”.

And the list of contrasting books is endless!

You accuse us of distorting our Holy Book, while you exchange accusations of distorting the “Two Qurans” you have!

Read (Surah Al-Baqarah 2, Verses 101), (Surah Aal-e-Imran 3, Verses 3 and 113), (Surah Al-Ma'idah 5, Verses 43–47), and (Surah Yunus 10, Verse 94)—all of which are mentioned above.

You will be certain from your two versions of your “Two Qurans,” that there is no distortion in our holy book, otherwise your “Two Qurans” will turn out to be false, God forbid!

And here we would like to alert Muslims to a historical fact that they are unaware of, which is that the reading, or the copy of the Quran in their hands today, is the “Hafs” reading issued by Al-Azhar University in Egypt in the year 1924 AD.

Other readings of the Quran are still in circulation today, while Muslims, unfortunately, are under the illusion that their Quran is preserved as it was revealed since the days of Muhammad, to the letter, and to the dot!

Likewise, putting the dots in the Quran and dividing it into 114 surahs or chapters did not take place until decades after the death of the Prophet of Islam. So, **the Quran which we read today is not the same Quran that was in existence in the days of Muhammad.**

Also, we would like to remind our Muslim friends of “Abdullah bin Abi Sarh,” about whom Verse 93 of Surah The Cattle (Al-An’am), was revealed:

“I can reveal the like of what Allah has revealed.” [Surah Al-An’am, The Cattle 6, Verse 93].

Meaning: “I, Abdullah bin Abi Sarh, can recite and receive the same revelation that Muhammad has recited and received from God.” Because Muhammad accepted and considered Abdullah’s comments as a revelation from God!

In His Tafsir, Al-Qurtubi explains this verse saying:

“Regarding Allah’s saying: ‘*And who is more unjust than one who says: «I can reveal the like of what Allah has revealed»?*’ [Surah The Cattle, 6, Al Anaam, Verse 93]—The particle ‘*ma-n*’ وَمَنْ in this verse indicates a genitive structure, meaning: ‘*Who is more unjust than ...*’—that is, no one is more unjust than such a person.

According to many exegetes, this verse refers to ‘Abdullāh ibn Abī Sarḥ, who used to write down the revelation (waḥy) for the Messenger of Allah. Later, however, he apostatized and joined the polytheists.

The cause of his apostasy, as related by the commentators, was as follows:

When the verse from Surah Al-Mu'minoun was revealed—'*And indeed We created man from an extract of clay ...*' [Surah The Believers, 23, Al-Mu'minoun, Verse 12]—the Prophet called Ibn Abī Sarḥ and dictated this verse to him.

When the Prophet reached the part: '*then We developed him into another creation*' [Surah The Believers, 23, Al-Mu'minoun, Verse 14], Ibn Abī Sarḥ was astonished at the detailed stages of human creation and spontaneously said: '*So blessed be Allah, the best of creators!*'.

Then the Prophet said: 'That is exactly how it was revealed to me.' At that moment, Ibn Abī Sarḥ doubted, and said (within himself): 'If Muḥammad is truthful, then revelation has come to me just as it came to him; and if he is a liar, then I have said something similar to what he says.'

So he left Islam and joined the polytheists, and this is the meaning of the verse: 'And who is more unjust than one who says: *«I can reveal the like of what Allah has revealed»?*'.

This narration was reported by al-Kalbī from Ibn 'Abbās." [Tafsir al-Qurtubi, Vol. 7, P. 40].

The apostasy of Abdullah from Islam struck Muhammad as a thunderbolt, especially since the former had left Medina for Mecca—the stronghold of the enemies of the Messenger of Islam—in order to reveal to them the secret that he knew: that Muhammad was not a true prophet, but rather a liar and an impostor.

In fact, Muhammad immediately ordered his blood be shed (*ahdara damuhu*) because Abdullah had been one of the most important writers of his revelations, and he was a scholar who knew his secrets. Therefore, when the Messenger of Islam entered Mecca with his army, he ordered the beheading of Abdullah, “even if he was clinging to the curtains of the Kaaba”!

Only the mediation of Othman bin Affan, Abdullah’s foster brother (by suckling), saved him from certain death. Muhammad spitefully accepted the mediation coming from one of the greatest masters of Quraysh. That is why after Othman left, Muhammad rebuked his followers who were present at the meeting: “How come you did not kill Abdullah immediately after he entered my council?” (Sahih Abi Dawood, No. 4359).

Despite all these historical facts, we still see Muslims believing that Muhammad is the master of all prophets. And Muslims still accuse “the People of the Book” of distorting their holy book, and still believe that the Quran was not altered!

Rather, they shamelessly demand that we should respect their religion, their Quran, their prophet, and their God, while they maliciously, and without any historical evidence, accuse us of distorting our Holy Book!

Whatever the case, we respond historically, through papyrology, to the false accusation of distorting the Bible. If a person did a simple study to prove the authenticity of the Bible, he would find thousands of manuscripts proving it. Some of these manuscripts are:

1. **The Codex Vaticanus:** dating back to the year 325 AD. It contains the Holy Book with its two testaments, the Old and the New, written in the Greek language. It is located in the Vatican Library.

2. **Codex Sinaiticus:** dating back to 400 AD. It contains the oldest complete copy of the New Testament written in Greek. Most of these documents are in the Royal Library in London. Some are in the Library of the University of Leipzig in Germany, the Russian National Library in Saint Petersburg, and the Monastery of St. Catherine in Egypt.
3. **Codex Bezae:** dating back to 400 AD. It contains the four Gospels with the Acts of the Apostles. It is housed in the Cambridge Library in London.
4. **Codex Alexandrinus:** dating back to the fifth century AD. It also contains the Holy Book with its two testaments, the Old (according to the Septuagint translation) and the New, written in Greek. It is located in the Royal Library in London.

In addition to these major manuscripts, humanity possesses the oldest handwritten papyrus manuscripts, which prove beyond any doubt that our Holy Book is authentic, preserved, and uncorrupted:

1. **Papyrus No. 64, or “Magdalene Papyrus,”:** is one of 109 papyrus scrolls available to all. The German scientist Carsten Peter Thiede dated it to the year 70–100 AD. He called it the “Jesus Papyrus” because he believed the copyist of this papyrus must have seen the Lord Jesus. This document contains part of the Gospel of Matthew chapter 26, Verses 23 and 31. It is located in the Foundation of the Evangelist Luke in the city of Barcelona.
2. **Papyrus No. 52:** dating back to 100–125 AD. It contains five verses from the Gospel of John, chapter 18, which are completely identical to the Bible in the hands of Christians today. This papyrus is on display in the library of John Rylands University in Britain.
3. **The Qumran Papyrus, Papyrus 7Q4:** was found in Cave Seven of the Qumran Caves. It dates back to the year 67 AD and contains part of Paul’s

first letter to Timothy. It is located in the Jewish National Museum in Jerusalem.

4. **The Martin Bodmer Papyri:** a collection of 22 papyri, dates back to the year 200 AD. Papyrus No. 66 contains 100 pages of the Gospel of John. It is housed in the Bodmer Library in Cologne, Switzerland.

In fact, there are 5,686 original manuscripts of the New Testament written by hand in the original Greek language in which the Gospels were written. Add to this the 19,284 original manuscripts written in other languages—like Hebrew, Aramaic, Coptic, Ethiopic, and others.

Science tells us that the Old Testament manuscripts are identical through the ages, from the 2nd century before Christ until the 10th century after Christ. This is the result of research on the Qumran Dead Sea manuscripts.

As for the Greek New Testament, we have roughly 5,000 manuscripts, and the differences between them are insignificant. There are 5,686 original manuscripts of the New Testament, handwritten and in the original Greek.

Why Greek? Because it was then the international language “lingua franca”. Add to those 19,284 original manuscripts written in other languages, so that we have a total of 24,970 manuscripts proving the authenticity of the New Testament that is in our hands today.

How many original copies of the Quran do Muslims have?

Where is the manuscript of the Quran of the Caliphate Uthman bin Affan? Does it exist? And if found, is it scientifically proven to be a copy of the “Mushaf of Uthman”?

What about the “Al-Mashhad Al-Husayni” manuscript in Egypt, which is considered a copy of the Quran? Why is it not presented to the believers at Sayyida Zainab, where it is located?

What about the Sana’a manuscript in Yemen, which is the oldest Quranic manuscript? Why was it suddenly hidden from view after the German scientific team published the results of its first research on it—proving that the original Quranic text of the manuscript was erased and another text was written over it?

This team also noticed that in the new text there are different words from the words of the original text, even though they have the same meaning. The team also found that the order of the surahs in the new text is different from their order in the original text.

Why the fear of the truth, knowing that:

“There is nothing hidden that will not be revealed, and nothing is covered up that will not be known and brought to light.” [Luke 8: 17].

My Muslim brothers and sisters, there is no distortion in our Holy Book

Our beloved God, when giving His revelation to man, respected him, preserved his dignity, and sanctified his freedom, so that His divine revelation did not abolish the uniqueness of a person.

Our God does not use man as a blind machine to scroll and write only what He dictates—as was the Prophet Muhammad’s case. Revelation in Islam is a literal revelation, word-for-word, a dictation. There is no role for man in it.

In contrast, the God of Christianity wants a true partnership with His children—a partnership of spirit, intellect, language, personality, tests, feelings, culture, and the surrounding circumstances.

From this fusion—if we may use the term—of divinity and humanity, the Holy Word of God was formed by Jews and Christians, as David the King put it:

“The Spirit of the LORD spoke through me; his word was on my tongue.” [2 Samuel 23: 2].

The Bible is the Book of God and the Book of Man together. Our God shares everything with us: His eternal life, His holy life, and His eternal Word—because He is love.

And we conclude: Our Gospel is not just a book. Our Gospel is a Person, and the name of this Person is Jesus Christ. We are not only “the People of the Book” (Ahl al-Kitab), worthy of it by God’s grace and mercy—we are also and mainly “The People of the Word”: the Incarnate One and the Written One.

So, could a historical person be distorted? in any case, we are proud to believe in a Gospel that is “distorted” only according to the Quran, but it teaches us to love our enemies, to pray for our oppressors, and to give mercy to those who deserve our justice—rather than to believe in a Quran, an authentic book according to its followers, but which divides the world into two houses: the house of war and the house of peace (or Islam).

It is a book that does not treat Muslims and non-Muslims equally, a book that does not allow man to think and question, a book that despises women, and a book that does not accept the other unless he is in its image—or is exposed to humiliation and violent death.

My Muslim brothers and sisters, reject the culture of the herd. Do not be satisfied with what you hear and what is conveyed to you without scrutiny, reflection, or analysis.

Get rid of the obstinacy of ignorance. A stubborn fool is his own worst enemy, because he is the enemy of truth.

Be encouraged and seek the truth for yourselves in the name of the one who said: “*I am the truth*” [John 14: 6]. Find it—and you will find freedom awaiting you.

Peace



Chapter Twenty

Muhammad in The Holy Bible

The Quran puts Muslims in a very difficult position by claiming that the Bible contains clear prophecies about “Muhammad.” What is really strange about Muslims is that they believe in the corruption of the Holy Bible, and yet you see them citing its verses to justify or prove the verses of their Quran!

But in any case, if one searches our Holy Book, he or she will never find the name of “Muhammad” or even a hint about him. It is the Quran that claims this false information without proof or evidence. And Muslims are ordered to believe it and follow it without questioning.

The entire Bible speaks of Jesus as the only Savior of the world. He alone is the purpose of the sacred revelation. He alone is:

“The First and the Last, the Alpha and the Omega, the Beginning and the End.” [Revelation 1: 8; 22: 13].

Christians did not wait for the coming of any prophet after Christ. Who needs a prophet after the coming of God Himself? Through Christ, we know how God thinks, acts, and works. He is the one who said:

“He who has seen me has seen the Father.” [John 12: 45].

And we have seen the Father in the Son, so there is no need for a prophet to come after Him.

Neither the Bible, nor the church fathers, nor the Ecumenical Councils, nor even the heresies that have sprung up since the dawn of Christianity have mentioned or even hinted at the coming of any prophet after the incarnation of our Lord Jesus Christ.

History refutes and disproves this false claim of the Quran. Christ Himself warned us of the coming of false prophets after Him. If there must be a prophecy about Muhammad in the Bible, we only mention one prophecy, which is:

“Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them.” [Matthew 7: 15–16] [Matthew 24: 4; 23–24].

And the fruits of Muhammad are well known

Here are the false Quranic verses claiming the expectation of the Christians for the prophet of Islam Muhammad:

“And when Jesus, the son of Mary, said: ‘O Children of Israel! I am the messenger of Allah (sent) to you, confirming (verifying the law) which came before me of the Torah, and giving Glad Tidings (Good news) of a Messenger to come after me, whose name shall be Ahmad.’”

[Surah As-Saff, The Ranks 61, Verse 6].

“Those who follow the messenger, the unlettered prophet, whom they find mentioned in the Torah and the Gospel.” [Surah Al-A’raf, The Elevated

Place 7, Verse 157].

“Because of their (The people of The Book) breaking (neglecting) their pledge (which is for Christians and Jews, to accept Muhammad

as a prophet as commanded in the Torah), *We cursed them, and We hardened their hearts. They distort the meaning of the Word, and they disregarded some of what they were reminded of. You will always witness deceit from them, except for a few of them (who converted to Islam). But pardon them, and overlook. Allah loves the doers of good.*”

[Surah Al-Ma'idah, The Table Spread 5, Verse 13].

Do not think that this verse calls for amnesty or forgiveness for the breakers of the covenant with Muhammad, because Al-Jalalayn—the greatest reference in Islam—literally comments as follows: “This is abrogated by the Verse of the Sword” (Surah At-Tawbah, Repentance 9, Verse 5). There is no amnesty or pardon for the unbeliever (kafir) until he believes in Islam. Otherwise, he has to be killed.

“And from those who say, ‘We are Christians,’ We received their pledge, but they neglected some of what they were reminded of (they forgot a good part of the message that was sent to them which was about believing in Muhammad). So We provoked enmity and hatred among them, until the Day of Resurrection. And Allah will inform them of what they used to craft.” [Surah Al-Ma'idah, The Table Spread 5, Verse 14].

The scholars of Islam quote mainly two verses from the Old Testament to confirm the Quran’s claim that their prophet’s name is written in the Bible, by foretelling the coming of Muhammad as their book claims:

“The Lord your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him.”

[Deuteronomy 18: 15].

“His mouth is sweetness, and all of him is delights.” [Song of Songs 5: 16].

Actually, a simple and honest reading of the first cited biblical verse clearly shows that Moses did not speak of Muhammad but of a prophet among your brothers, the Jews. So Moses was speaking about Jesus Christ, not Muhammad. Muhammad is not a Jew, so this biblical verse cannot be applied to him.

As for the second verse, it reads in Hebrew as follows: “*hik-kōw mam-taq-qîm wə-kul-lōw ma-ḥă-mad-dîm*”. Muslim scholars, writers, and speakers believe that the word “*ma-ḥă-mad-dîm*” refers to “Muhammad” because it somehow sounds the same!

The suffix *-dîm* is added to form the plural in the Hebrew language. This suffix is not for “added respect” as many Muslim scholars believe in their naive attempt to create the word “Muhammad” out of “*ma-ḥă-mad*,”—which is a real example of reading a text out of its context.

The Song of Songs contains beautiful poetry expressing romantic love between a young shepherd (Song of Songs 1: 7) and a young shepherdess (Song of Songs 1: 8). It is a poem about “*love that is strong as death*.” [Song of Songs 8: 6], No one can escape it.

Even more, this poem stresses that love is stronger than death itself. For love is eternal; it exists beyond death, where your loved ones never really die. For love is eternal life.

Because “*God is love*” [1 John 4: 8, 16], that is why “*Love never fails*” [1 Corinthians 13: 8], This is what the Song of Songs is all about. Can you understand such love, dear Muslims?

This book talks about two grooms whose goal is to complete their love in marriage. Therefore, we find the word “groom” and “bride” repeated throughout

the eight chapters of this book: in the title of the first chapter, in (Song of Songs 1: 5), (Song of Songs 1: 11), (Song of Songs 3: 8), (Song of Songs 8: 4).

The key theme of this book is that marriage is a gift from God to be founded on commitment, fidelity, and loyalty until death. It stresses the romantic relationship between one man and one woman only. There is no polygamy nor promiscuity in it, for God, in the Book of Genesis, created one Eve for one Adam and did not create several wives for him.

It praises chastity before marriage, which is the test of true love:

“My sister, the bride.” [Song of Songs 5: 1].

It praises purity and self-control before marriage:

“My sister, the bride, is a closed garden and a sealed spring.” [Song of Songs 4: 12].

Also, this book promotes dialogue and communication between the two brides, as it is composed of eight poems exchanged between them. Finding some sensual expressions in it does not decrease its value in the Holy Bible, as it is a flirtation between two brides who are about to get married.

Lust is sacred to God, and sex is an act of prayer between the spouses. And God Himself blessed this relationship between Adam and Eve within the framework of marriage:

“And He (God) blessed them and said to them: Grow and multiply and fill the earth.” [Genesis 1: 28].

God, who is all pure, creates not anything impure or shameful in man, for:

“Everything is pure for the pure, but for the unclean and the unbelieving, nothing is pure for them. Rather, their mind and their conscience are also defiled.” [Titus 1: 15].

The book of the Song of Songs—“the spirit of praise,” “the book of the heavenly wedding,” “the book of the mature” as the Church Fathers call it—was written about 2,500 years ago. We consider it the remedy for the corrupt morality of this age. If its teachings were applied, the emotional relations between people would be straightened out indeed.

Finally, we say: the book of the Song of Songs symbolizes God’s love for His people and the mutual love between Christ and His Church.

The young woman is describing her husband’s body in (Song of Songs 5: 10–16). So, let’s read the so-called “prophecy of Muhammad” in context, to see if we can find his name in it.

In (Song of Songs 5: 8), Solomon’s bride says to her friends “*the daughters of Jerusalem*” that she is “*faint with love*,” for her beloved is so special. Her friends respond in (Song of Songs 5: 9), “... *What is there so wonderful about him?*”.

She answers them in (Song of Songs 5: 10–16): “*My beloved is handsome and strong ... his face is bronzed and smooth; his hair is wavy, black as a raven. His eyes are as beautiful as doves by a flowing brook; his cheeks are as lovely as a garden ... his lips are like lilies wet with liquid myrrh; his hands are well-formed ... his body is like smooth ivory with sapphires set in it; his thighs are columns of alabaster set in sockets of gold; he is majestic, like Lebanon*

Mountains with their towering cedars, his mouth is sweets, and all of him is delights.”.

This last verse, according to our Muslim friends, is about Muhammad, since the Hebrew for “*And all of him is delights (ma·ḥă·mad·dîm)*” sounds like “Muhammad.” So, they claim this verse in the Bible is actually referring to their prophet by name.

But “*ma·ḥă·mad·dîm*” is a common noun, not a proper name to apply it to “Muhammad.” The same word occurs as a common noun and never as a proper name in: (Hosea 9: 6), (Hosea 9: 16), (1 Kings 20: 6), (Lamentations 1: 10), (Isaiah 64: 10), (2 Chronicles 36: 19), (Ezekiel 24: 16), and (Ezekiel 24: 21).

In (Ezekiel 24: 16), Ezekiel’s wife is called “*maḥ·mad*,”. If “*maḥ·mad*,” means “Muhammad,” then Muhammad must have been Ezekiel’s wife!

Just five verses later, God says:

“I am about to desecrate my sanctuary ... the delight of your eyes.” [Ezekiel 24: 21].

The word “*delight*” here is “*maḥ·mad*,”. So, if “*maḥ·mad*,” is the name of “Muhammad,” God is promising to desecrate Muhammad!

And how about the fact that both Hebrew and Arabic have the word “akbar”—which means “a mouse” in Hebrew and “greater” in Arabic? Do we conclude from this that when Muslims shout “Allahu Akbar”, they are declaring that Allah is a mouse?

As you can see, one commits a phonic fallacy when assuming that just because two words sound the same, they must have the same meaning or refer to

the same person. The sound of a particular word is irrelevant. What is significant is its meaning.

And why, in heaven's name, would this woman in the Song of Songs suddenly jump from describing her husband's body to speaking about another man in (Song of Songs 5: 16)? Was she having adulterous thoughts about an unknown future prophet?

And if we are to think like Muslim scholars and take an ordinary Hebrew word "*ma-ḥă-mad-dîm*" and transform it into a prophecy, does that make this young shepherdess a prophetess, when the Quran reserves prophecy for men only (Surah Yusuf, Joseph 12: Verse 109)?

We note that (Song of Songs 5: 16) speaks of the sweetness of one's mouth. It has nothing to do with making him a prophet. Is everyone whose mouth is sweet a prophet?

In (Song of Songs 7: 10), the bride says:

"I belong to my beloved, and his desire is for me." [Song of Songs 7: 10].

If Muhammad is her beloved—according to the Islamic interpretation—we ask: why would Muhammad desire a woman who had been dead for more than fifteen centuries? Was the bride lusting after Muhammad in a vision, fantasizing about him?

It is really interesting to note that Muslim scholars are outraged by the fact that something like the Song of Songs could be part of "The Word of God" because of its "sensual language," while they overlook the description of their Houris in the Quran. They completely forget this argument and try to find, in the

middle of this love poem expressing a woman's desire for her lover, the name of Muhammad—and are not in the least embarrassed by this!

Finally, we say: there is a “*kul-lōw*” before “*ma-ḥă-mad-dîm*” so if we take the Islamic translation literally, it would be: “All of him is Muhammad,” or “He is wholly Muhammad,” or “He is very Muhammad”!

This is what happens when Muslim apologists—and the Quran—try to force Muhammad into the Bible. And since they consider this verse, (Song of Songs 5: 16), to be the most significant reference to Muhammad in the entire Old Testament, we can only wonder how persuasive the rest are?

The truth of the matter is, when Muslims were unable to find the name of their prophet in our Bible, they came up with this absurd conclusion: the Holy Bible must be forged, altered, and corrupt. How absurd are their judgments and their ways of thinking?

The painful and bitter truth is that Muhammad desperately wanted to validate his prophecy by inserting his name in the Holy Bible. So, he stated in his Quran:

“And when Jesus, the son of Mary, said: ‘O Children of Israel! I am the messenger of Allah (sent) to you, confirming (verifying the law) which came before me of the Torah, and giving Glad Tidings (Good News) of a Messenger to come after me, whose name shall be Ahmad.’”

[Surah As-Saff, The Ranks 61, Verse 6].

It is important to note that the name “Ahmad” is not found in the Quran of “Ubayy bin Ka'b.” Why? Also, one wonders, who is “Ahmad”? Is he the same person as Muhammad?

This name “Ahmad” occurs only once in the Quran. And the name “Muhammad” occurs only four times in the Quran. It appears in an accidental and insignificant way—only the name is mentioned, but nothing is said about the person.

On the other hand, we find that the name “Isa Al-Masih,” “Jesus Christ,” is mentioned 35 times in the Quran, and we have countless and boring details about Ibrahim, Joseph, and in particular Moses, who is the hero of the Quran, mentioned 136 times in the Quran, along with many other biblical figures.

Anyway, when Muhammad was unable to find his name in the Bible or any prophecy specific to him, he issued his unjust judgment that the Church had falsified, forged, and distorted the Bible, rendering it “corrupt” by deleting the verses that foretell and confirm his prophecy!

But despite all facts, the Messenger of Islam, Muhammad, wanted to include his name in the Bible—whether it was true or not, whether people liked it or not, and with his prior knowledge.

“It is narrated in the book *Ad-Durr Al-Munazzam* with its chain of transmission that the Prophet said to ‘Umar:

‘O ‘Umar, do you know who I am? I am the one whom Allah mentioned in the Torah to Moses, in the Gospel to Jesus, and in the Psalms to David—and I do not say this out of pride.’ (Meaning: not out of arrogance, but to acknowledge Allah’s favor).

‘O ‘Umar, do you know who I am? My name in the Torah is: **Aḥīd**, **In the Gospel: Al-Bārqlīṭ (The Paraclete)**, In the Psalms:

Himyāṭā, And in the Scriptures of Abraham: Ṭāb Ṭāb—and I do not say this out of pride.” [Sirat al-Halabiya, Vol. 1, P. 313].

Such a claim rests on a gross falsification of the Greek New Testament. The word “*Paraklēton*” (advocate, comforter, etc.) appears only in the writings of Saint John the beloved disciple and apostle.

In the Gospel of John, chapters 14–16, the word *Parakletos* designates the Holy Spirit, and is often followed by descriptors like “the Spirit,” “the Holy Spirit,” or “the Spirit of Truth.” In (1 John 2: 1), the *Parakletos* is explicitly identified as Jesus Himself.

The manipulation took place by changing *Paraklētos* (παράκλητος) into *Periklētos* (περίκλητος)—a term that does not exist in the Greek New Testament or in the first seven centuries of Christian literature.

We do, however, have Pericles (Περικλῆς)—one of the Seven Wise Men of Athens.

Regardless, *Periklētos*, which does not appear in ancient manuscripts, means “famous all around.” But “famous” does not mean “praised” (Mahmud, Muhammad, Ahmad). Look at the tyrants and dictators of history—they are famous, but not praised.

Anyway, for Christianity—especially in (1 John 2: 1)—no true prophet nor revelation comes after Christ, the very incarnation of God’s Word. Why would we need a prophet after Jesus, when He is Emmanuel “God is with us” in (John 1: 1), (John 1: 14) and (Hebrews 1: 1)?

However, because the Quran and Muhammad are supposedly suitable for Muslims “even if the haters hate,” Islamic scholars set the course to prove the validity of their prophet’s quote and their Quran:

“And when Jesus, the son of Mary, said: ‘O Children of Israel! I am the messenger of Allah (sent) to you, confirming (verifying the law) which came before me of the Torah, and giving Glad Tidings (Good News) of a Messenger to come after me, whose name shall be Ahmad.’”

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It is important to note that the name “Ahmad” is not found in the Quran of Ubayy bin Ka’b. Why? Also, one wonders: who is “Ahmad”? Is he the same person as Muhammad?

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On the other hand, the name ‘Isa al-Masih (Jesus Christ) is mentioned 35 times in the Quran. And we have countless and repetitive details about Ibrahim, Yusuf, and especially Moses, who is the hero of the Quran, mentioned 136 times. Why? How do Muslim scholars explain this disparity?

Anyway, Muslim scholars searched for the word “Ahmad” in all the Gospels but could not find it. So, Ibn Ishaq—the first biographer of Muhammad, whose original work was lost, leaving us only with excerpts and comments preserved by his disciple Ibn Hisham—invented a lie that the “Comforter” or “Paraclete” in the Gospel of John was actually “Al-Manhamana” (The Awarded), i.e., “Ahmad”, So, the Holy Spirit is Muhammad? But is this claim of Ibn Ishaq true?

Let us read the following verses from the Gospel of John:

“I will ask the Father, and he will give another Helper, who will stay with you forever. The world cannot receive him because it cannot see him or know him. But you know him, because he remains with you and is in you.” [John 14: 16–17].

“The Helper, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I have told you.” [John 14: 26].

“The Helper will come—the Spirit, whom I will send to you from the Father, the Spirit of Truth, who proceeds from the Father—he will bear witness about me.” [John 15: 26].

“I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you ... All that the Father has is mine.” [John 16: 7–15].

Per these Gospel verses, we clearly understand that Jesus is the one who will send the Paraclete, yet Muslims believe that Allah sent Muhammad. If Muhammad is the Paraclete, then Jesus is Allah who sent Muhammad!

The Paraclete proceeds from the Father, who is in heaven. If Muhammad is the Paraclete, then he was alive and existing in heaven before Jesus sent him.

The Paraclete will come forth from the Father to glorify the Son, Jesus Christ. If Muslims accept this as a genuine saying of Jesus, then the Quran and Islam are wrong—since they deny God’s spiritual Fatherhood.

Jesus says that everything that the Father has belongs to Him, making Him a co-heir with God. But Islam says Allah is the heir, the inheritor of all things (Surah Al-Hijr, The Rocky Tract 15, Verse 23), (Surah Maryam, Mary 19, Verse 40).

Again, if Muslims would accept this as genuine, this means that the Quran is wrong and that Jesus is Muhammad's God.

In light of the foregoing, it should be clear to any unbiased reader that the Paraclete/Comforter is the Holy Spirit—the Spirit of God, emanating from the Father, sent by the Son, to witness to the Son, whom the world has not seen, and who stays with the disciples of Christ and in them forever.

Do Muslims believe that Muhammad is the Spirit of God and is emanated from God the Father? And was he sent by Christ to witness to his resurrection? Has the world seen Muhammad, or was he hidden and unseen? Do Muslims believe that Muhammad did not die but stayed with the disciples of Christ and will do so forever?

More than that, we read in (Acts 1: 4–5) that Jesus had asked his disciples to stay in Jerusalem for a few days until the Holy Spirit came to them. Are the 600 years separating Muhammad from Christ a few days?

(Acts 2: 1) clearly states that “*when the fiftieth day came* (Pentecost),” the Holy Spirit came to the disciples—fifty days after the resurrection of Christ, ten days after his ascension to heaven. These are only a few days, imagine that, for the claim of the Quran, of Muhammad, and of Ibn Ishaq to be correct, the disciples of Christ would have had to stay in Jerusalem for 600 years alive, waiting for the birth of Muhammad, who was coming from the Arabian Peninsula. Then what

“consolation” will the apostles receive after all this time of Christ’s promise to them?

Do you not realize, Muslim brethren, that your claim that Muhammad is the Holy Spirit opposes all of your Islamic beliefs and your own Quran?

We do believe that we have the right to wonder why, suddenly and effortlessly, the name of Muhammad turned to Ahmed and then to the Paraclete? There is no room here to answer these questions. But we really wonder: how desperate do Muslim scholars have to be when their arguments are this flawed?

And in the end, we say to our brothers and sisters, the Muslims: If you insist on the delusion that the name of the Prophet of Islam is mentioned in the Holy Bible, and you really need to know about his identity in our Book, we frankly refer to (1 John 4: 1–3):

“My dear friends, do not believe all who claim to have the Spirit (the Holy Spirit and His teaching) but test them to find out if the Spirit they have comes from God. For many false prophets have gone out everywhere. This is how you will be able to know whether it is God’s Spirit (or not): anyone who acknowledges that Jesus Christ (the Lord) came as a human being (in the flesh) has the Spirit who comes from God. But anyone who denies this about Jesus does not have the Spirit from God. The Spirit that he has is from the enemy of Christ; (the Spirit of the Anti-Christ) You heard that it would come, and now it is here in the world already.” [1 John 4: 1–3].

Through his teachings, religions, philosophies, and his faithful followers and his adherents, who number in the billions!

“He who has ears to hear, let him hear.” [Matthew 11: 15].

Therefore, our advice to you is:

“Beware of false prophets, who come to you in sheep’s clothing (they come to you looking like sheep on the outside), but inwardly they are ravenous wolves (wild wolves). You will know them by their fruits (by what they do). Do men gather grapes from thorn bushes or figs from thistles? Even so, every good tree (healthy tree) bears good fruit, but a bad tree (corrupt tree) bears bad fruit ... Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore, by their fruits you will know them.” [Matthew 7: 15–20].

And if our Muslim brothers insist that the Quran is always right, and they assert the delusion that *“the religion of God is Islam,”* we find ourselves driven by our love for them to reveal to them the identity of their religion and their god by referring them this time to their Quran. For the truth of this religion and its deity is clear in it.

We can testify to that through three characteristics that the god of Muhammad attributes to himself in the Quran:

1. **The first characteristic:** Arrogance (Al-Kibriya’)

Among “the 99 Names of Allah,” we read:

“He is God. the King, the Holy, the Peace, the Believer, the Dominant, the Mighty, the Arrogant/The most proud one.” [Surah Al-Hashr, The Banishment/Exile 59, Verse 23].

“And to Him (Allah) belongs arrogance/pride/supremacy/ in the heavens and the earth.” [Surah Al-Jathiya, The Kneeling 45, Verse 37].

But the Quran also states:

“He (God) does not love the proud.” [Surah Al-Nahl, The Bees 16, Verse 23].

Can we conclude from these verses that God is arrogant and does not love Himself? What else can we conclude when we see that the Quran applies this same description of arrogance to Satan?

“He said (God to Satan), then descend from it (from Paradise), it is not for you to be arrogant about it.” [Surah Al-A’raf, The Heights 7, Verse 13].

“And when We said (God) to the angels, prostrate to Adam, and they prostrated, except for Satan, he refused and was arrogant.” [Surah Al-Baqarah, The Cow 2, Verse 34].

According to the Quran, God expelled Satan from heaven because he rebelled against Him and was arrogant. Because of this pride, he refused to obey God by kneeling down before Adam, for the latter was created from dust, while Satan was made of fire, according to the Quran. Satan’s pride caused his destruction.

Compare this satanic attribute in the Quran with our Lord’s attributes:

“Learn from me, for I am meek and humble of heart, and you will find rest for yourselves.” [Matthew 11: 29].

“Perhaps you will understand.” [Surah Yusuf, Joseph 12, Verse 2].

2. **The second characteristic:** Cunningness, malice, deceit, and trickiness (Al-Makr)

“And they deceived/plotted (in a manipulative manner), and Allah deceived/plotted, and Allah is the best of deceivers/plotters.” [Surah Aal-e-Imran, The Family of Imran 3, Verse 54].

“And they deceived/plot, and Allah deceives/plots, and Allah is the best of deceivers/plotters.” [Surah Al-Anfal, The Spoils of War 8, Verse 30].

Here is the Quran confirming that God is a trickster. He is deceitful, and He surpasses all of creation by cunningness. He’s the greatest of scammers and deceivers!

But if you, my Muslim brother, had a cunning friend, would you keep him as a friend and believe in his friendship? Of course not. How can you then believe in a cunning deity?

Here is your Quran asserting, repeating, and emphasizing—without any embarrassment—that:

“All kinds of deception are God’s alone!” [Surah The Thunder, 13, Ar-Raad, Verse 42].

All kinds of deception!

Does deception come in different kinds, some of which are good and some of which are bad?

And how can a holy book dare to claim that all the kinds of deception belong to God!

“And those before them did indeed plot, but all deceiving/plotting is Allah’s.” [Surah Ar-Ra’d, The Thunder 13, Verse 42].

“Did they feel themselves secure from God’s cunningness? None feels secure from God’s cunningness except the losers.” [Surah Al-A’raf, The Heights 7, Verse 99].

So, now you have it. No one is safe from God’s malice, cunningness, and deception!

Despite this strange acknowledgment in the Quran—that cunningness is a divine attribute—we find this same book bestowing this same attribute on the unbelievers:

“Remember how the unbelievers plotted against you ...” [Surah

Al-Anfal, The Spoils of War 8, Verse 30].

Can we conclude from this verse that God is also an infidel? An unbeliever and “Kafer”? In Surah Al-Ma’idah the god of the Muslims states:

“So, We stirred up enmity and hatred among them to the Day of Resurrection.” [Surah Al-Ma’idah, The Table Spread 5, Verse 14].

In the same surah, Verse 91, the god of the Muslims says:

“Satan seeks to stir up enmity and hatred among you.” [Surah

Al-Ma’idah, The Table Spread 5, Verse 91].

The same action, and the same characteristic, for the god of Islam and for Satan!

So, we have the right to ask: Who is Satan? Allah, the Muslims’ god? Or Satan? Can we have an answer, please?

3. **The third characteristic:** “Al-Mudill” in Arabic—Misleading, Misguiding, Misdirecting (leading people astray)

“Have you then considered him who takes his low desire for his god? (Who makes his lust his god) The man whom God deliberately confounds (God deliberately misguides and intentionally makes man err—‘Adalla’ in Arabic), setting a seal upon his ears and heart, and drawing a veil over his eyes? Will you not take heed?” [Surah Al-Jathiya, The Kneeling 45, Verse 23].

“God leaves in error whom He will, and guides whom He pleases.” [Surah Fatir, The Creator/The Originator 35, Verse 8].

“Would you guide those whom God has confounded/misguided (Adallahu)? He whom God confounds you cannot guide.” [Surah An-Nisa, The Women 4, Verse 88].

Another translation:

“Do you wish to guide him whom Allah has caused to err? And whomsoever Allah causes to err, you shall by no means find a way for him.” [Surah An-Nisa, The Women 4, Verse 88].

Note that the book of Tafsir al-Jalalayn adds the letter “H” to the word “Adalla” (“Adallahu” in Arabic: leading astray) to confirm, without any shroud of doubt, that it is God Himself who misleads!

“None can guide those whom God confounds. He leaves them in their sinful ways, ever straying from the right path.” [Surah Al-A’raf, The Elevated Places 7, Verse 186].

Another translation:

“Whomsoever Allah causes to err, there is no guide for him.”
[Surah Al-A’raf, The Elevated Places 7, Verse 186].

“God leaves in error whom He will and guides to Himself those who repent.” [Surah Ar-Ra’d, The Thunder 13, Verse 27].

“None can guide those whom God has led astray.” [Surah Ar-Ra’d, The Thunder 13, Verse 33].

Do Muslims understand what they are reading? The Quran admits that the one who has been deceived by their god would be unable to find the right path again—even if he wills it and seeks it with all his heart!

My friends, you are a nation deceived by its own god, and it is impossible for you to know the truth and remove the veil from your eyes, minds, and hearts, except by accepting the Father’s drawing to His Son. Only

then will you know the truth, and the truth will set you free. Only then will you become truly free in Christ.

Now it is time for us to ask our beloved brothers: Who is also in the Quran the deceiver who intentionally distorts the truth, and keeps people away from it, who adorns the sinners' deeds with fairness, and whose hostility to mankind is evident, apparent, and plain?

“‘Lord,’ said Satan, ‘since You have thus seduced me, I will tempt mankind on earth; I will seduce them all ...’” [Surah Al-Hijr, The Rock 15, Verse 39].

“Satan made their foul deeds seem fair to them.” [Surah Al-Anfal, The Spoils of War 8, Verse 48] [Surah Al-Nahl, The Bees 16, Verse 63] [Surah Al-Hijr, The Rock 15, Verse 39] [Surah Al-Naml, The Ants 27, Verse 24] [Surah Al-Ankabut, The Spider 29, Verse 38].

“He said (Moses), ‘This is the work of Satan; he is an enemy, openly leading astray (clearly a deceiver).’” [Surah Al-Qasas, The Story 28, Verse 15].

If Satan in the Quran is the enemy because he is the clear deceiver of mankind, and he is the one who adorns the sinners' deeds with fairness to finally cast them into hell, and on the other hand, Allah in the Quran is a deceiving, cunning, and arrogant god who adorns the sinners' deeds with fairness to blind them to the true path, and who also sends demons to the infidels to provoke them and push them to commit sins—who would be the god of Islam then? Is it not the god of Islam—Satan in person?

“As for those that deny the life to come, We (Allah) make their foul deeds seem fair to them, so that they blindly wander on/they stray from the right path.” [Surah Al-Naml, The Ants 27, Verse 4].

“Have you not seen that We (Allah) have sent down the Evil Ones (devils) against the unbelievers, to incite them to evil?”

Therefore, have patience, their days are numbered.” [Surah Maryam, Mary 19, Verses 83–84].

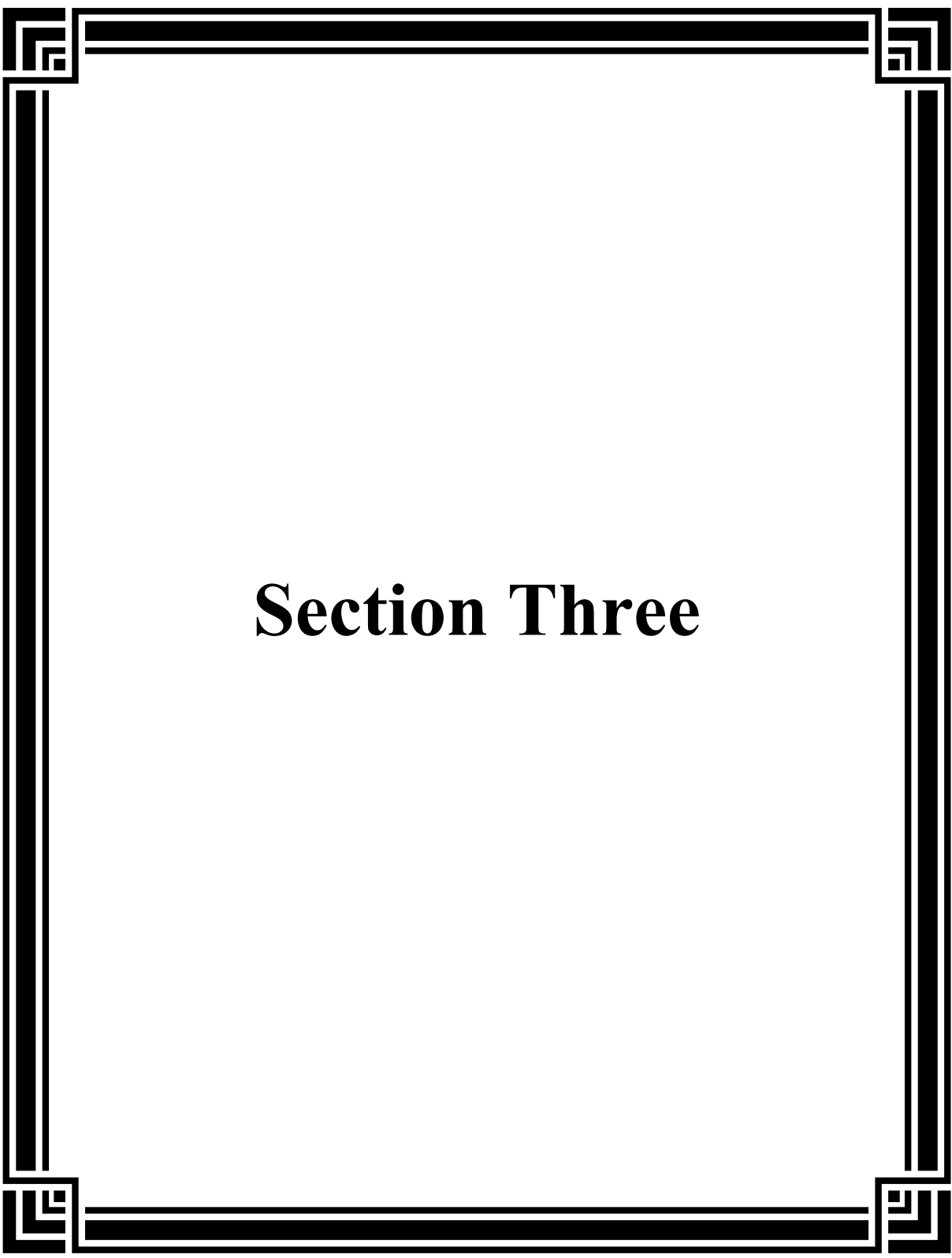
Dear Muslims, here is your god in the Quran, performing the same exact deeds of Satan. He purposely blinds the infidels and the non-Muslims to the right path in order to destroy them. He adorns their sinful acts so that they continue committing sins. And he purposely sends down the demons against them to provoke them and to push them to do evil deeds so they end up in hell.

Don't you, after all these Quranic facts, wonder whether you were all along worshipping Satan, masked as God?

“He who has ears to hear, let him hear.” [Matthew 11: 15].

For all this, we fervently pray to our Risen Lord for you, our brothers and sisters, to take heed of our advice and leave Satan before it is too late. For your life, your salvation, your freedom, your dignity, and your eternity are at stake. So, beware of your stubborn ignorance.

Peace



Section Three



Chapter One

A comparison between the Death of Muhammad and of Jesus Christ

The Death of Muhammad: The Hadiths, the Sunna, and the Shiites unanimously agree that Muhammad died of poisoning.

After the conquest of Khaybar, a Jewish woman named “Zaynab bint al-Harith ibn Salam al-Israeliyya” gave the Prophet of Islam a poisoned sheep as a present. She cooked it for him and laced it with poison. One of the Companions, “Bishr ibn al-Baraa,” ate it and died. Muhammad then ate a bite of it and was poisoned. He ordered the sheep to be removed, and the woman brought to justice. She confessed to her actions, saying she had done so to kill the Prophet in revenge for her tribe, Khaybar.

Another narration states that when she was asked, “Why did you do that?” she answered Muhammad: “I wanted to know if you were a prophet, then God would reveal it to you, and if you were a liar, I would relieve people of you”.

Narrated by Aisha:

“The Prophet used to say during his fatal illness, ‘O Aisha, I still feel the pain of the food I ate at Khaybar. Now is the time I feel my

aorta⁽¹⁾ sever from that poison.”” [Sahih al-Bukhari, Hadith No. 4428, P. 1911] [Al-Bazzar, No. 115] [Al-Hakim, No. 4393] [Al-Bayhaqi, No. 19749] [Ibn Hujr, No. 4428] [Al-Albani in Sahih al-Jami’, No. 7929] [Islamweb, No. 7328].

The Prophet felt such intense pain from the poisoning that he felt his heart was being torn apart.

What is strange and surprising about this matter is that the Quran warns Muhammad that if he had said something in the Quran that Allah did not say, then Allah would seize Muhammad by his right hand (by force), and He would sever his heart artery to destroy him completely:

“And had he (Muhammad) invented lies concerning Us/if he had fabricated against Us some of the sayings, We would certainly have seized him by the right hand, then We would certainly have cut off/severed his aorta/his heart’s vein.” [Surah Al-Haqqah, The Sure Calamity 69, Verses 44-46].

Surprisingly, and as confirmed by the Hadiths mentioned above, this is exactly what Muhammad felt as he was dying! Please note the name of the Surah: Surah “The Sure Calamity/The Catastrophe,” 69, Al-Haqqah.

So, do we understand from this that Muhammad’s God punished him by severing his artery with poison because he had composed a Quran that was entirely made of lies, of which Allah did not say a single word?

⁽¹⁾ The aorta, or “*aorta*” in Latin, is the largest artery in the human body. It is connected to the heart and distributes oxygenated blood to all parts of the body.

We have already established in the first section of this book, Chapter Nine, Muhammad's admission that he attributed to God words that He did not say (Al-Tabari's History, Part Six, P. 111):

"Have you seen Lat and 'Uzza, and another, the third (goddess), Manat?" [Surah An-Najm, The Star 53, Verses 19–20].

"Those high Gréenouks (a long-necked white bird, meaning: divinities), their intercession is certainly to be attained."

Muhammad felt that he wanted to bid farewell to the Muslims before his death, and in the farewell speech, on Thursday, the fourth of June of the year 632 AD, the pains of the Prophet of Islam intensified, and he wanted to conclude his prophetic message by giving his last three commandments to the world. Let's read what happened:

"On the authority of Abdullah Ibn Abbas, he said: 'Thursday, and what great thing took place on Thursday' ... 'On Thursday, the illness of Allah's Messenger was aggravated, and he said: «Bring me writing materials so that I may have something written to you after which you will never go astray». The people (present there among them the Caliphate Omar Bin Al-Khattab) differed in this matter, and people should not differ before a prophet. They said: 'The Messenger of God is raving (hallucinating; he became delirious)'. The Prophet said, 'Leave me alone, as the state in which I am now is better than what you are calling me for.' The Prophet on his deathbed gave three commandments: 'Expel the polytheists from the Arabian Peninsula. Respect and give gifts to the foreign delegates (visiting us), as you have

seen me dealing with them'. I forgot the third!" [Sahih Al-Bukhari, No. 3053] [Sahih Muslim, No. 1637] [Al-Albani, Sahih Abi Dawood, No. 3029].

So, according to the testimony of the most important Hadith narrators, the greatest historians and scholars of Islam, and the most reliable writers of the Prophet's biography, the Prophet of Islam Muhammad was delirious for a while when he was on his deathbed!

He asked to write a book to guide his people to the right path, forgetting about the book of the Quran that he left for the Muslims! Was it a misleading book, then? Or insufficient? Is there a need for another book?

Then the Prophet returned to his senses, so he decided—before it was too late—to give his last commandments to Muslims, which are:

1. **The first commandment:** To expel the Christians and the Jews, along with all the pagans, from Arabia! But why? They were there before you, O Muhammad, and they hosted you there on the day you migrated to Medina, their city. They defended you there, preserved your life and the lives of your followers, and protected all your possessions and theirs. They did that for you after your family tribe, Quraysh, persecuted you and expelled you from Mecca.

Is this how you return the favor, O “mercy to all mankind”? Is this what the Western countries that hosted—and are still hosting—your refugee children should expect?

And what about the tenderness of the heart that a person feels when he is on his deathbed? Haven't you felt it?

How can you order, before meeting your Lord, to expel the owners of the land from their homes, and to displace their women and children, without feeling any guilt?

2. **The second commandment:** Honoring the delegations and guests who visit Medina and Mecca, and giving them gifts as the Prophet used to do. But yet, we wonder: why was this commandment not applied to the “People of the Book”—the owners of the Arabian Peninsula?

As for the third commandment, strangely enough, he “was silent about it” because he had forgotten it!

With all love, we ask the Muslim: Where is the wisdom in following a prophet who lost his senses at the end of his life and forgot a third of God’s commandments for mankind?

Where is the wisdom in following a prophet who is ignorant of his fate:

“Say: ‘*I am not the first of the messengers* (I am no bringer of new-fangled doctrine among the messengers, I am no prodigy among the apostles), ***nor do I know what will be done with me or with you. I only follow what is revealed to me. And I am but a plain warner.***” [Surah Al-Ahqaf, The Wind-Curved Sandhills 46, Verse 9].

“By Allah, though I am the Apostle of Allah, **yet I do not know what Allah will do to me** (وَمَا أَدْرِي وَاللَّهِ وَأَنَا رَسُولُ اللَّهِ مَا يَفْعَلُ بِي).” [Sahih Al-Bukhari, No. 3929].

Muhammad made this statement when an Ansari woman, Um Al-Ala’—who gave the pledge of allegiance to the Prophet—assured him that Uthman Bin Maz’un, who just died in her arms, is in Paradise. So, Muhammad asked her:

“‘How do you know that Allah has honored him?’ ... ‘By Allah, though I am the Apostle of Allah, **yet I do not know what Allah will do to me**’”.

If the Messenger of Islam himself, and the Companions (Al-Sahaba) after him—who are the best of Muslims—fear death because they do not know whether God is pleased with them or not, then what peace will you have, my Muslim brother, at the hour of your death when “the torment of the grave” awaits you, even if your good deeds exceed your bad deeds? Even if you uphold the five pillars of Islam (Majmoo’ Al-Fatawa, Vol. 24, P. 375–376).

Compare this spiritual torment of yours until the Last Judgment Day with the joy of Christ’s martyrs and disciples at the hour of their death:

“Behold, I see heaven opened, and the Son of Man standing at the right hand of God.” [Acts 7: 56].

“Behold, I am already being poured out like a libation, and the time of my departure is at hand. I have fought a good fight, I have finished the race, and I have kept the faith.

And from now on the crown of righteousness awaits me, which the Lord, the just Judge, will award to me on that day—and not only to me, but to all who have longed for His appearance.” [2 Timothy 4: 6–8].

The true Christian dies with joy, with certainty of his salvation and of eternal life. He is confident of his enjoyment of “The Beatific Vision” upon his death.

Then came June 8 of the year 632 AD. The Prophet felt weak, so his companions took him back to his chamber. There he slept on his favorite wife’s bosom (Ayesha) and raised his hands to heaven, saying:

“‘With the highest companion,’ till he expired and his hand dropped down.” [Sahih Al-Bukhari, No. 4449].

Aisha wanted to feed the Prophet. So, she took the “Siwaak” from Abdulrahman (Siwaak is a piece of root resembling licorice and serving also to clean the teeth). Muhammad could not take it, so she chewed it with her mouth until it was soft and gave it to the Prophet. She said:

“So Allah made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.” [Sahih Al-Bukhari, No. 4451].

And when his final moments came, it is narrated:

“When the Prophet was healthy, he used to say, ‘No soul of a prophet is captured till he is shown his place in Paradise and then he is given the option.’”

When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said, ‘O Allah! (with) the highest companions.’ I said (to myself), ‘Hence, he is not going to choose us.’ Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke was, ‘O Allah! (with) the highest companion.’” [Sahih Al-Bukhari, No. 4463] [Sahih Muslim, No. 2444].

Thus, the death of Muhammad in 632 AD marked the end of his life and story

The Death and the Resurrection of Jesus Christ: Jesus died on the cross between the years 28–30 AD because he is “*a sign of contention.*” [Luke 2: 34], his

holy mother, Mary, was mourning him standing before his cross. Her heart was “*pierced by the sword*,” [Luke 2: 35], as the prophet Simeon foretold, by her side also stood John the beloved disciple, Cleophas’ wife, and Mary Magdalene.

Jesus died for His mission. In this sense, His words to Pontius Pilate, “*In fact, the reason I was born and came into the world is to testify* (μαρτυρήσω) *to the truth.*” [John 18: 37], also means “to be a martyr for the truth.” The same idea is implied in the Aramaic verb “esshed” (in Arabic: “ashhad – أَشْهَدُ”).

Because of the hard flogging and torture, Jesus said:

“‘I am thirsty.’ A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. When he had received the drink, Jesus said, ‘It is finished.’” [John 19: 28–30].

This wine, mixed with vinegar and bitterness, was the last thing that Christ could taste before his death. The Romans called this drink “posca”. It was meant as a type of anesthesia for the crucified person to reduce, somehow, his pain.

On the cross, Jesus forgave his crucifiers (Luke 23: 34). No founder of religion would do such a merciful thing before or after Christ.

At three o’clock in the afternoon, Jesus said: “*It is finished.*”—that is, the salvation of mankind by His redemption and His death on the cross (John 19: 30). His love for us is complete.

“Then he bowed his head and gave up his spirit.” [John 19: 30].

Thus, the death of Jesus began His life! You may ask, why?

Where is Muhammad now?

In his grave—“*Surely you will die (Muhammad) and they too are doomed to die.*” [Surah Az-Zumar, The Companies 39, Verse 30].

Where is Christ now?

Outside the grave, alive forever. Ibrahim died, and his bones are in his grave. Confucius died, and his bones are in his grave. Buddha died, and his burnt bones are in his grave. Lao Tzu died, and his bones are in his grave. Muhammad died, and his bones are in his grave.

Christ died, but his grave is empty:

“God raised him from the dead. We are witnesses of this.” [Acts 3: 15]
[Acts 5: 31].
“He alone is the true God; He alone is the Way and the Truth and the Life.” [John 14: 6].

Our God is unique in the whole history of mankind. None is like Him:

1. He is the only God in the flesh.
 2. He is the only one who has no human father and is the only one born of a virgin by the Holy Spirit, the Spirit of God.
 3. All human beings were born to live; only Christ alone was born to die willingly and redeem, in His death, the resurrection of all mankind, even though He has power over death.
 4. Only He, unlike the rest of the founders of religions, evangelized about His own person.
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5. He was, at the same time, the messenger and the message—the preacher of the Gospel and the Gospel altogether. He was the Good News.
6. Jesus did not just show us the way like Confucius, Buddha, or Muhammad; He was the Way.
7. Jesus did not tell us the truth; He is the Truth.
8. Jesus did not reveal the path to eternal life; He Himself is Eternal Life.
9. He alone is without sin, for He is the incarnation of the Holy God.
10. He alone revealed the mystery of God’s essence: God is love. God is Abba.
11. He is the only one among all the founders of religions who bowed and washed the feet of His disciples with His foreknowledge of their betrayals, their cowardice, and their weakness (John 13: 3–5).
12. He is the only one who made marvels and miracles that no one has ever done before, including raising Himself from the dead.

All founders of religions in the world ask their followers to please them, to glorify them, to run breathlessly after them—except for Jesus Christ, the Christian God, who passionately seeks His children. For He alone offers them a personal love, the kind of love that longs for the other, looks for the other, guards and watches over the other—a patient love that is overjoyed when His children return to Him (Matthew 18: 12–14).

He alone is the perfect God and the perfect man who has attributed to Himself Divine qualities that no one has ever dared to attribute to himself (Colossians 2: 9) (John 8: 7).

He is the only one who was killed for His Divine identity and mission—not as a punishment for crimes, “*But Jesus remained silent.*” [Matthew 26: 63].

The high priest said to him:

“But Jesus remained silent. The high priest said to him, ‘I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God.’

‘You have said so,’ Jesus replied. ‘But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.’

Then the high priest tore his clothes and said, ‘He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. What do you think?’

‘He is worthy of death,’ they answered.” [Matthew 26: 63–66].

Jesus’ recognition of His Divinity was the reason for His death on the cross. He is the only one who raised Himself from the dead and did not return to die again. He lives forever.

All these verses confirm the Divinity, Sanctity, Singularity, Distinction, and Uniqueness of Jesus Christ among all human beings and all founders of religions who preceded Him or came after Him. That is why He alone is worthy of worship. He alone is the true God.

Amen



Chapter Two

The Fall of Islam

“Every plant that my heavenly Father has not planted will be pulled up by the roots.” [Matthew 15: 13].

Islam is a plant that the true God did not sow; therefore, it will die. All human teaching will disappear except for the divine teaching in the Bible:

“Heaven and earth will pass away, but my words will never pass away.” [Matthew 24: 35] [Luke 21: 33].

If there was one true prophecy that the Messenger of Islam prophesied, it would be this:

“Islam initiated as something strange, and it would revert to its (old position) of being strange. so good tidings for the stranger.” [Sahih Muslim, No. 145].

There are many narrators of this hadith: Anas bin Malik, Abu Huraira, Ibn Masoud, Salman Al-Farsi, Sahil bin Saad, and Ibn Abbas. It is found in Sahih Muslim (Book of Faith) and in Sunan al-Darmi, who also mentioned the following hadith by Muhammad:

“The Qur’an will surely be carried away during a single night, such that not a single verse will be left—neither in a written codex nor in anyone’s heart—except that it will be removed.” [Sunan al-Darmi, No. 3209].

Even the testimony of “There is no god but Allah” will be forgotten:

“It will be carried away in the night, so that by morning they will be left without it; **they will forget the statement: «*Lā ilāha illa Allāh*» (There is no god but Allah)**, and they will revert to the speech and poetry of the Jāhiliyyah (the pre-Islamic era). That will be when the divine decree (of punishment) becomes binding upon them.” [Sunan al-Darmi, No. 3207].

According to these prophetic hadiths, Islam is awaiting its demise:

“It will be carried away during a single night, so that nothing of it remains in the heart of any servant, nor in any written copy. People will wake up as if they were animals.” [Al-Tabarani, No. 8698].

More than that, the Kaaba itself will be destroyed by an Abyssinian (Ethiopian) man, “Dhu al-Suwaikatayn,” as the Prophet of Islam called him because of the smallness of his legs:

“It would be an Abyssinian having two small shanks who would destroy the House of Allah (Kaaba), the Exalted and Glorious.” [Sahih Muslim No. 2909].

The fate of Muslims will be to follow one of the two religions: Judaism or Christianity. Narrated by Abu Saeed al-Khudri:

“The Prophet said, ‘You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them.’ We said, ‘O Allah’s Messenger! (Do you mean) the Jews

and the Christians?’ He said, ‘Whom else?’” [Sahih Al-Bukhari, No. 7320, 3456]

[Sahih Muslim, No. 2669].

Then, humanity will forever be rid of Islam’s toxins. Thus, the prophecy of our Lord and God, Jesus Christ, will be fulfilled:

“Every plant that my heavenly Father has not planted will be pulled up by the roots. Leave them; they are blind guides. If the blind lead the blind, both will fall into a pit.” [Matthew 15: 13–14].

If Islam does not exist, what would the world be lacking? apart from the sad and tragic answer, we honestly and indeed proclaim that the beginning of the end of Islam has started.

If Islam has continued for the last 14 centuries, it is due to four reasons:

1. **The Islamic Conquests by the Sword of Islam:** Islam spread in the world with violence, force, and blood—through 548 wars that it relentlessly waged against humanity and Christian civilization.

Contrary to Christianity, which spread thanks to the convincing word, preaching, and martyrdom.

Yes, we die to bear witness to Christianity, and you kill to spread Islam, and this sword of yours, with which you shed the blood of the innocents when you conquered their safe countries, is the sword of darkness and injustice—the cowardly sword that fears the light, and fears its fall with the spread of the light.

And we thank the Lord God for the blessing that these ill-fated military conquests of yours have ended with no return (Even though Islam tries so hard, to gain ground by lies in its apologetics, polemics, and demography).

2. **Male-Dominant Societies and the Power of the Muslim Ruler:** This strangled—and continues to threaten—the freedom of thought, religion, and belief in Islamic countries.

Because of the ruler's complete control of the media, both written and heard, the Muslim only hears and reads what the ruler allows. And in the name of the Quran, that male ruler seeks the blood of every apostate of Islam, bans all Christian evangelization in his country, forbids the entry of the Bible, and restricts the freedom of building churches.

He spoke the truth, the one who said: "It is not ignorance that is frightening, but those who guard it."

Indeed, this same ruler, who has become the puppet of money and power of the anti-Christian West and its policies, is beginning to slowly lose his power, his intransigence, and his dictatorship.

Eventually, the day will come when:

"The people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned."

[Matthew 4: 16].

3. **Ignorance:** Most Muslims live and die ignorant of the Quran's bloody texts, its abominable and unjust teachings, and of Muhammad's shocking biography.

But this ignorance is disappearing with amazing speed thanks to science, the Internet, and mass media, once the ignorance is lifted, Islam will disappear.

4. **The Subjection of Women:** By suppressing women's freedom, creativity, and power, Islam paralyzed and shut the voice of half of its human society.

But as soon as Muslim women obtain their freedom, their dignity, and their (legitimate) emancipation, Islam will fall.

The day of their liberation is coming soon

The truth must be told, and history bears witness that the imams of Islam began to realize the futility of their religion, its cruelty, and its danger to human civilization.

On February 4, at 5:38 p.m., in 2019 AD, in Abu Dhabi, United Arab Emirates, the world witnessed a great historical event—namely, the signing of the “Document on Human Fraternity” by Pope Francis, representing the Christian world, and Sheikh Al-Azhar, Ahmed Al-Tayeb, representing the Islamic nation.

Whoever reads the terms of this document will be certain that it completely and blatantly contradicts the barbaric, inhuman teachings of the Quran. This glorious document states that “all human beings are equal in rights, duties, and dignity,” and that “the human soul is pure, and that God has forbidden its loss.”.

It affirms that “freedom is a gift given by God to all human beings. It is the right of every human being in belief, thought, expression, and practice,” and that “the concept of citizenship is based on equality in duties and rights under which everyone enjoys justice.”.

It declares: “Recognizing women’s right to education, work, and exercising their political rights is an urgent necessity, as well as the necessity of working to free them from historical and social pressures that contradict the principles of their faith and dignity. They must also be protected from sexual exploitation and mistreatment as a commodity, or as a tool for enjoyment and profit. Therefore, we must stop all inhumane practices and customs that degrade women’s dignity,

and work to amend legislation that prevents women from obtaining their full rights.”.

The document further states: “Recognizing that children’s basic rights to family upbringing, nutrition, education, and care are a duty for the family and society, and must be provided and defended. No child anywhere should be deprived of them, and any practice that undermines their dignity or violates their rights should be condemned.”.

It affirms that “protecting the rights of the elderly, the weak, people with special needs, and the vulnerable is a religious and societal necessity, which must be provided and protected with firm legislation.” It concludes: “This document will become a subject of research and contemplation in all schools, universities, and educational and pedagogical institutes, to help create new generations that carry goodness and peace, and defend the rights of the oppressed and the miserable everywhere. Let our document be a call to every living conscience, rejecting hateful violence and blind extremism ... This is what we hope and strive to achieve in order to reach a global peace that everyone can enjoy in this life.”

If you want, my Muslim brother, to be honest with this document that has been signed on your behalf by your religious representative—if you wish to be honest with yourself, with God, and with the world—you must omit from the Quran the “ruling on shedding of the blood” for a Muslim who has apostatized from Islam. You must delete from the Quran all verses of contempt, reproach, and insults toward everyone who is not a Muslim.

You must abolish from the Quran all humiliating and insulting rulings against the “People of the Book,” whether Jews or Christians, so that they will have the same rights and duties as a Muslim in their homelands, which you

usurped from them by force. You must allow them to build churches and temples, and to spread the Gospel in their countries with complete freedom, without fear or threat.

You must extract from the Quran all the verses about killing, violence, and terrorism against the infidels. You must remove from the Quran all the verses that insult women and their dignity—stop implementing the “rulings of whom your right hand possesses” and the rulings on “temporary marriage/marriage of pleasure” and Misyar. You must immediately delete the fourth verse of Surah Al-Talaq (The Divorce), which permits the rape of minors “who have not menstruated,” and abolish the permission for a Muslim man to “beat” his wife or “abandon her in bed” if she does not obey him. You must abolish polygamy in Islam, grant women their full right to inheritance, and allow them to testify before the courts, while regretting likening them to “feces” or considering them “impure” because of menstruation.

You must delete verse 5 of Surah 33, Al-Ahzab (The Allies), which prohibits the adoption of children, and enact new laws that grant the right to adopt children to those who wish to do this act of mercy. You must forbid the inclusion of children in the labor market before they reach the legal age, and you must encourage them to acquire education and knowledge so that they may accept others despite their differences. You must finally include this blessed document in all schools, universities, and educational and pedagogical institutes, to help create new generations that bring goodness and peace to the world.

Will you do all this? Of course not—because what will remain of your Quran if you do? Therefore, your religion will surely cease to exist!

With the existence of Islam and its inhuman laws, we can only regret an era that Muslims falsely and slanderously called the “Age of Ignorance” (“Al-Jahiliya” in Arabic) to elevate the status of their reactionary religion. In the days of Al-Jahiliya, before Islam, freedom of religion was prevalent among all the inhabitants of the Arabian Peninsula. You would find Christians, Jews, and pagans living in peace and harmony together there. Then Islam came and said: two religions cannot coexist in the lands of the Arabs.

“The last thing the Prophet said: ‘There should not be left two religions in the Arabian Peninsula.’” [Musnad Ahmad, No. 1694] [Sunan al-Darmi, No. 2498] [Imam Malik, in Al-Muwatta, No. 1621].

Muhammad also said that:

“I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim.” [Sahih Muslim, No. 1767].

In the days of Al-Jahiliya, the Arabs and the inhabitants of the Arabian Peninsula would refrain from fighting in the sacred months. Then Islam came:

“They ask you about the sacred month, about fighting in it. Say, ‘Fighting in it is great’” [Surah Al-Baqara, The Cow 2, Verse 217].

In the days of Al-Jahiliya, the behavior of fighters in wars was honorable and noble, as they would respect the married captive women and not rape them. Then Islam came and permitted this crime by saying:

“And all married women (Al-Muhassanat), except those your right hands possess.” [Surah An-Nisaa, The Women 4, Verse 24].

In the days of Al-Jahiliya, women's freedom was protected and recognized by everyone, so you would find among them businesswomen and merchants like Khadija, the wife of Muhammad, the Prophet of Islam. Islam came and ordered women to stay in their homes:

“And stay in your homes” [Surah Al-Ahzab, The Allies 33, Verse 33].

Were people really in ignorance in the era of Al-Jahiliya before the advent of Islam? Or did the real ignorance, and the real Al-Jahiliya, come with it? We firmly believe that the inevitable destiny of Islam is death, and its fall is certain. This is because it goes against the natural evolution of history and science. Moreover, people are increasingly becoming more aware and are gradually seeking freedom from fear and social pressures.

The fall of Islam is certain, for it contradicts the course of human history and its becoming. Human history moves towards human rights, human freedom, and human dignity, but Islam is going in the opposite direction.

There is no equality in Islam between a Muslim and a non-Muslim in the Islamic Sharia and law, which states: “The believer and the infidel do not have equal rights and duties.” There is no equality between men and women in Islam. There is no freedom of religion, opinion, or belief in Islam.

Islam is an abhorrent prison. He who is born in it dies in it. Islam rejects the truth. It does not acknowledge one's honesty with oneself. It does not allow the human person to live his truth and freedom of conscience and belief. The apostate is killed, the atheist is executed, and the free-minded are persecuted.

Justice comes before mercy, and Sharia before love in Islam. The thief will have his hand cut off, the adulterers will be stoned, and the sinner punished by

death. Islam is frozen in history and fossilized in time, stranded in the 7th century after Christ—and in this lies its definite loss.

Islam is like evil; it contains within itself the seeds of its own destruction. Islam is truly evil because it awakens the evil tendency in man. It feeds it, nourishes it, and beautifies it with its false teachings, in order for the Muslim to become a criminal, a murderer, a rapist without a twinge of conscience. This is contrary to Christianity, whose teachings elevate human nature to the sublime level of holiness and sanctity.

Because “all it takes for evil to prosper and grow is for good people to remain silent,” we decided to speak up and expose Islam for what it is. We certainly know that Islamic scholars are trying, and will continue to try very hard, to humanize the teachings of the Quran. But with the same certainty, we also know that they have failed, and will always fail miserably in this endeavor.

“And you shall find no change in the ways (approved practice) of Allah.” [Surah Al-Ahzab, The Coalition 33, Verse 62].

“And you shall find no change in the ways of Allah; nor will you find in the ways of God any alteration (Allah’s way of dealing).” [Surah Fatir, The Originator 35, Verse 43].

Therefore, even if we gather all the interpretations of the commentators who try to beautify the Quran, and all the fatwas of the imams of Islam and their pious teachings, these will not make a Gospel out of the Quran. The Shari’ah in Islam is divine, it is superior, and it prevails over men—even if it turns one’s life into a living hell. It prevails over each and every Muslim, no matter how unjust and unfair it is.

If Islam could just believe in only one of Christ's teachings, then the face of the East, along with its civil and international wars and injustices, would change. Freedom would prevail in its territory, and all its citizens would live in peace, dignity, and security:

"Then he said to them, 'The Sabbath was made for man, not man for the Sabbath'" [Mark 2: 27].

No wonder Muslims run away from Islamic countries, even the wealthiest ones! The law or Sharia—whether supposedly divine or human in nature—would be worthless and meaningless if it becomes a source of human misery, oppression, and humiliation. And this is undeniably the case. A good law should facilitate people's lives and preserve their dignity; man was not made to be an unwilling slave for the law.

Despite these facts, we see Muslims everywhere striving hard to apply Islamic Shariah law in every country they live in, and to impose it on all people—despite its injustice, cruelty, and humiliation of others—although it is not applicable to all places and times, as Muslims believe.

The evidence is that this satanic, hellish Sharia stipulates the amputation of the hand of a thief and renders him a handicap instead of correcting and educating him. The Islamic Shariah law orders public stoning and flogging of adulterers to humiliate them, the "throwing from high places" of those with abnormal sexual tendencies, the crucifixion, exile, and severing of the necks and limbs of unbelievers from opposite sides, the confiscation of their wealth and properties, the rape of their women in accordance with the laws of captivity and "Right-hand Possession" (Milk Al-Yameen), and the imposition of "Al-Jizya" on "the People of the Book," the Jews and Christians.

Can a Muslim today apply these criminal laws to the people of the twenty-first century? Taking into consideration that these laws violate human rights, the laws of civilized nations, and the nature of human conscience.

“Islamic Sharia” mandates the application of primitive desert economic laws prevalent during the time of the Prophet of Islam, Muhammad, which relied on bartering (exchanging goods for other things rather than for money). Mind you that bartering during Muhammad’s times was conducted through exchanging human beings, animals, dates, and barley for the needed goods!

Can a Muslim today apply this primitive law to a world whose economy is based on complex financial transactions such as digital currencies, electronic contracts, bitcoin currencies, stock exchanges, and other modern systems? Can an economy exist without banks? Of course not.

Well, the “Islamic Sharia Law” rejects the existence of banks because they are based on usury. And usury is forbidden in Islam: (Surah Al-Baqarah, The Cow 2, Verses 275, 276, 278) (Surah Aal-e-Imran, The Family of Imran 3, Verse 130) (Surah An-Nisaa, The Women 4, Verse 161).

Man today is conquering space, and you, my Muslim brother, with your Islamic Sharia law, want him to medically treat himself with camel urine! Is this possible? Truly, no book has harmed and humiliated humanity and hindered its intellectual progress as much as the Quran.

Reread (Surah Al-Ma’idah, The Table Spread 5, Verse 101) to confirm this statement.

My dear Muslim brothers and sisters, “*Come to common terms as between us and you: that we worship none but God.*” [Surah Aal-e-Imran, The Family of Imran 3, Verse 64],

God is love, and love does not call for the killing of others, invading their lands, raping their women, plundering their possessions, humiliating them by imposing al-jizya on them, or being continuously threatened with death.

Jesus denounced such a ruthless mentality, for he is truly the one true God. We hope to experience altogether his eternal love and mercy that is stronger than death itself (Song of Songs 8: 6). Saint Peter the Apostle experienced the depth of that divine mercy when he betrayed this love that does not betray and should not be betrayed:

“The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: ‘Before the rooster crows today, you will disown me three times.’” [Luke 22: 61].

In this “look,” Peter only read a letter of love addressed to him, the sinner—a love that understood his weakness and granted him consolation in his tearful regret, thus becoming an example of repentance to all of us.

Let us experience this love, as Zacchaeus the tax collector did. He was enslaved by the world and love for money. He was hated by everyone, but when he heard the Lord calling him by his name:

“Zacchaeus, come down immediately. I must stay at your house today.” [Luke 19: 5].

He gave up all he had just to own this love alone

It is a fact that since the emergence of awareness in man, humanity has raised its eyes to heaven, begging for protection, mercy, and aid. It is the first and only

time in history that we see God in Christ raising his eyes to man, inviting him to embrace his love.

Let us trust in this love as in the example of the prodigal son, who considered himself a god. When he realized the futility of his divinity, he returned to his father motivated by necessity, hunger, need, and just a little repentance. Despite that:

“While he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.” [Luke 15: 20].

This is the divine love that we invite you to experience—free, perfect, unconditional love. A love that does not depend on your actions, deeds, or worship.

If you pray five times a day or not at all, the Lord loves you. If you give alms annually or never do, the Lord loves you. If you do good or you do evil, the Lord still loves you and wants you “to repent and live”:

“He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.” [Matthew 5: 45].

All this because “*He is love*” [1 John 4: 8, 16], This is the love that heals the wounds of the heart and “*sets us free*” [John 8: 32, 36], You are free from the fear of God, free from the bondage of the world, free from the power of death. Your hearts will not know peace, my brothers and sisters; you will not experience happiness—which is the fuel and source of all your actions—and you will not experience stability in life unless you accept this eternal love of God.

“Lord, you have created us for You. Our hearts will know no rest except in You.”.

— Saint Augustine.

This is God the Father whom we present to you. So come quickly, all of you, to Him. Embrace Him. He loves you despite your sins, which He will forgive, despite your shame, your weakness, your hatred, and your selfishness.

Come to Him—the One who does not demand, as a condition for His love, that you first change and repent, as the god of the Quran does. This true love of God is a free gift that He gives to anyone willing to accept it. Come to the Lord, and leave the angry, distant, and strange god who lives behind the clouds.

Come to the God who forgives the prostitute and does not stone her, but who does ask her not to sin again. A God who speaks with His opponents and does not kill them or cut off their heads or hands. A God who forgives and does justice—not a God who condemns those who deserve His mercy.

We admit that it is not easy for a Muslim to change his religion, convictions, and beliefs or to readily accept that he has been deceived. It is not easy for him to acknowledge that he was merely a spiritual corpse in the faith into which he was born. The tragedy is when a person lives in a lie, believing it to be the truth.

One philosopher was right when he said: “Three things make Islam a brutal and worthless religion, and the Prophet is merely a pretender of prophethood: Islam was spread by the sword, the Prophet sexually enslaved women, and the ‘wars of apostasy’ are the most important evidence of the failure to convince people of Islam since the beginning of this religion.”.

Therefore, after the death of Muhammad, Muslims apostatized from Islam because they believed that the danger had passed from them. Only the first caliph, Abu Bakr, saved this religion from extinction when he forced the apostates to return to Islam by the sword, echoing his famous slogan: *Aslimu Taslamu*—“Convert to Islam, you will be safe.” He then directed them outside the Arabian Peninsula towards what would be called “the conquests of Islam” to prevent them from fighting among themselves and to preserve the existence of Islam.

For those who wonder why this harsh judgment against the Quran, we answer: is it not more cruel and more brutal than the misogynist and inhumane men created by the Quran? For Islam created a man who is spiritually, emotionally, psychologically, and socially unbalanced, and intensely violent—hating all, including himself.

It created a person who believes that he is giving an offering to his male chauvinist god when he kills an infidel and “thickens his blood with the earth” to vent his feelings and heal his hatred (Surah Al-Anfal, The Spoils of War 8, Verse 67). It created a person who believes he praises God when he invades a man’s lands, rapes his women and girls, plunders his possessions, and kills war captives (Surah Al-Ahzab, The Allies 33, Verse 27) (Surah Al-Maarij, The Ascending Stairway 70, Verses 29–30).

It created a person who thinks he worships God when he takes as captives the women and children of his neighbors, uses them, sells them like slaves, and replaces them as if they were goods:

“Whom their right hands possess, for these surely are not to be blamed.” [Surah Al-Maarij, The Ascending Stairway 70, Verses 29–30].

Moreover, the Muslim believes that one of the virtues of Islam is that it did not order the killing of female captives, but rather ordered their rape, commanding only their enslavement—along with their children—while ordering the butchering of their spouses and young children.

It created a person who believes that when he expels a non-Muslim from his home and homeland without killing him, he is being merciful towards the non-Muslim. It created a person who believes that when he humiliates the other and despises him by imposing a tribute on him (al-jizya), he is establishing the law of God (Surah Al-Tawbah, The Repentance 9, Verse 29).

It created a person who believes that when he blows himself up, killing the innocent, his god will reward him with “the Houris,” the alleged nymphs of paradise! Forgetting that whoever blows himself up with children, women, and the elderly in order to kill them is actually killing his own humanity, declaring to the entire world the corruption of his religion and his belief. Because whoever kills in the name of God does not know God.

It created a person who believes that when he violently strikes his wife, he is merely disciplining her and obeying his Allah (Surah Al-Nisaa, The Women 4, Verses 34–35).

It created a person who believes that raping minor girls is permissible under the pretext of marriage: “*Those who have not had menstruation ...*” [Surah Al-Talaq, The Divorce or The Repudiation 65, Verse 4].

It created a person who believes he actually prays when he begins his Fatiha—the opening of his prayers—by cursing the Jews (“*those upon whom You have incurred Your wrath.*”) and the Christians (“*those who have gone astray.*”).

It created a person who calls upon his god and says:

“Oh God, curse the unjust Nazarenes and the criminal Jews who are traitors and wrongdoers!

Oh Allah, make tribulations be for them, and may misfortunes be their allies.

Oh God, have them wear hardship and scourge as their clothes, and may they be cursed with pain and disease.

Oh God, make their lives full of sorrow and affliction, and make their death a disgrace.

Oh God, Your promise and Your punishment shall be upon the unjust Nazarenes and the criminal Jews.

Oh God, we ask You for the fulfillment of this promise.”.

Your prayers reveal who your god is. If you ask in your prayers for the destruction of others, for their suffering, disgrace, and humiliation, then you believe in a hateful, discriminatory, and vengeful god. Unfortunately, this is the god in whom Muslims believe.

Yes, this is our fundamental problem with Islam: it has given humanity a person who believes that he prays when he curses others, and that he pleases his god when he takes captives, invades, plunders, humiliates, rapes, and cuts off heads. And you will be in the image and likeness of this god of yours.

True is the statement: “Tell me which god you worship, and I will tell you who you are.” Therefore, all should know that Islam did not come to be part of

the world but to prevail over the world. It did not appear to achieve peaceful coexistence with the followers of various religions, but rather to impose—even by force—Allah’s law (the Quran) on every human being.

Do not be deceived by those who say, “Islam is a religion of peace.”, The Quran itself contradicts this lie:

“Muhammad, the Apostle of Allah, and those who follow him are ruthless to the unbelievers but merciful to one another.” [Surah Al-Fath, The Victory 48, Verse 29].

There is no peace between a Muslim and a non-Muslim:

“Until the religion (of Islam) is entirely for Allah.” [Surah Al-Anfal, The Spoils of War 8, Verse 39].

A simple reading of Chapter Eight of this section confirms that the most despicable lie in existence is that: “Islam is a religion of peace”, how can it be a religion of peace?

“You shall fight against them until they submit to Islam.” [Surah Al-Fath, The Victory 48, Verse 16].

This is humanity’s problem with Islam. It is an insolent religion that imposes itself on others and forces its despicable Shariah law on every land it conquers. Therefore, we ask: Is it true that *“the (true) religion with Allah is Islam (submission of slaves to his will).”* [Surah Aal-e-Imran, The Family of Imran 3, Verse 19], when it is a religion that links its spread and prosperity to the sword, killing, and military conquests—military colonialism—with the testimony of the Quran itself?

“When there comes God’s victory and the conquest (Al-Fath in Arabic, military conquest) comes, and you see people entering God’s religion (Islam) in companies (in crowds), then celebrate the praises of your Lord ...” [Surah Al-Nasr, The Victory 110, Verses 1–3].

Is it true that it is the complete religion and grace for humankind?

“This day I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.” [Surah Al-Maeda, The Table Spread 5, Verse 3].

Is it true that anyone who believes otherwise will be dammed?

“If anyone desires a religion other than Islam it will not be accepted of him; and in the Hereafter he will be one of the losers.” [Surah Aal-e-Imran, The Family of Imran 3, Verse 85].

No, my brethren. What did Islam or Muhammad offer to humanity? What new good things came from it? What high moral teachings did they give that Jesus had not taught centuries earlier?

And you wonder why Christians do not accept Muhammad and Islam? How can we accept a manmade religion founded by a “misguided” and “sinful” man “whose back was broken by sins” and “who does not know his fate or the fate of his followers” (Surah Al-Duha, The Daylight 93, Verse 7) (Surah Al-Sharh, The Comfort/The Expansion 94, Verses 2–3) (Surah Al-Ahqaf, The Sandhills/The Sand Dunes 46, Verse 9)—and abandon our divine religion founded by Christ Jesus, who is distinguished by His life, words, deeds, and resurrection, who is without sin, and is the only one in all human history who dared to say:

“Can any of you prove me guilty of sin?” [John 8: 46].

“I am the way and the truth and the life.” [John 14: 6].

How can we accept the “self-sufficient,” masculine, racist, sadistic, unjust god who only loves Muslims (Surah Al-Ikhlās, The Oneness/The Unity 112, Verse 2) (Surah Al-Tawbah, The Repentance 9, Verse 108)—and abandon God the Father who dwells within us, who shares our concerns, who “*makes his sun rise on the evil and the good, and sends rain on the righteous and the unrighteous.*” [Luke 17: 21; Matthew 11: 28; Matthew 5: 45]?

How can we accept a god who degrades women and humiliates them in all their human dimensions, ordering them to accept being beaten by their men in order to be disciplined? A god who decrees in his Quran the violation of the innocence of prepubescent girls who have not yet menstruated, under the pretext of marriage? A god who orders the rape of female captives—the sex slave girls, the prisoners of war—“whom your right hands possess” and calls for their enslavement with their children for purely sexual purposes, after killing their husbands and occupying their countries without any fault they have committed (Surah Al-Nisā, The Women 4, Verse 34) (Surah At-Talaq, The Divorce 65, Verse 4) (Surah Al-Nisā, The Women 4, Verses 3, 24) (Surah Al-Ahzab, The Allies 33, Verse 50) (Surah Al-Ma’arij, The Ladders/The Ascending Stairways 70, Verses 29–30).

And we abandon our God who sanctified the dignity of women, magnified their status, and did not differentiate between them and men in identity, rights, and duties—for they are “*one in Christ Jesus*” [Romans 10: 12].

How can we accept a god who strips the human attribute from His creatures, the non-Muslims (Surah Al-Anfal, The Spoils of War 8, Verse 55)—and abandon the good God who created humans in His image and likeness (Genesis 1: 26)?

Finally, how can we accept a religion that came hundreds of years after us and contradicts the words of our God? Doesn't this mean that our religion is incomplete? Has history ever witnessed a religion that recognizes another religion that came after it?

How can we accept Muhammad and his religion when the Apostles says:

“But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God’s curse!”

[Galatians 1: 8–9].

“If anyone adds anything to them, God will add to that person the plagues described in this scroll. And if anyone takes words away from this scroll of prophecy, God will take away from that person any share in the tree of life ...” [Revelation 22: 18–19].

The teaching of our Holy Church clearly declares that:

“Christ, the Son of God made man, is the Father's one, perfect and unsurpassable Word. In him he has said everything; there will be no other word than this one. St. John of the Cross, among others, commented strikingly on Hebrews 1: 1–2:

‘In giving us his Son, his only Word (for he possesses no other), he spoke everything to us at once in this sole Word—and he has no more to say ... because what he spoke before to the prophets in parts,

he has now spoken all at once by giving us the All Who is His Son.”

[Catechism of the Catholic Church, P. 65].

“The Christian economy, therefore, since it is the new and definitive Covenant, will never pass away; and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ.” [Catechism of the Catholic Church, P. 66].

“Christian faith cannot accept ‘revelations’ that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions ...” [Catechism of the Catholic Church, P. 67].

“God has revealed himself fully by sending his own Son, in whom he has established his covenant for ever. The Son is his Father's definitive Word; so there will be no further Revelation after him.”

[Catechism of the Catholic Church P. 73].

“And he who has ears to hear, let him hear.” [Matthew 11: 15].

Therefore, because we love you, we bring to you the good news of Christ—the God of love, the God of truth, and the God of peace—so that you may know Him and be set free. Because we love you, we have revealed to you the true face of Islam, so that you will not remain deceived by the devil of darkness forever.

And God is our witness that every word written in this book about Muhammad and the god of Muhammad is literally taken from your books, from your scholars, and from your jurists. So, if you have any doubt about what we have said, all you have to do is return to your books and to your Muslim scholars to realize the authenticity of our book. Then you may realize that:

1. Islam is the only religion that incites killing and hating others by divine, heavenly, and holy verses.
2. Islam is the only religion that imposes on the people who have been afflicted by its invasions, occupations, and conquests: either Islam, or paying the jizya, or death.
3. Islam is the only religion that accepts with all peace of mind, and by orders of its god, the rape of female captives—those whom your “right hand possesses”—and enslaving them with their children for sexual purposes.
4. Islam is the only religion that seduces its followers with the virgin Houris in heaven, on condition that they should kill themselves through “jihad” for the sake of Allah.
5. Islam is the only religion whose followers apostatized after the death of their prophet, and they only returned to it coercively through the “Wars of Apostasy”.
6. Islam is the only religion that regulates relations between people on the basis of victor and vanquished, master and slave, people of Paradise and people of Hell, and the fully endowed of reason and religion (men) and the lacking of reason and religion (women). This means a fascist class division of society that reflects the racism of the Quran and Muhammad’s hatred of others.
7. Islam is the only religion that relentlessly fights to impose its primitive desert law, “Islamic law,” on the entire world, despite the fact that it is barbaric, savage, and criminal.
8. Islam is the only religion whose followers, during Hajj, circle around a stone (the Kaaba), kiss a stone (the Kaaba), and collect stones to throw at a stone

(the symbol of Satan). Then they stand on a stone (Mount Arafat) asking forgiveness from their God, and yet they accuse others of being pagans!

9. Islam is the only religion whose founder and prophet commands his followers to turn a blind eye to women passing by, while he himself desires them when they pass in front of him. He allows his companions to have intercourse with his wife Zaynab “while she is rubbing the hide of animals before tanning.” When he has satisfied his need with her, he returns to his companions to tell them:

“The woman comes in the form of a devil and goes away in the form of a devil (because she arouses a man’s desire).” [Sunan Abi Dawud, No. 2151] [Muslim, No. 1403].

10. Islam is the only religion whose founder and prophet decrees in his Quran the divorce of his adopted son’s wife, Zeinab bint Jahsh, so that he can marry her for being infatuated with her beauty.

Muhammad decrees in his Quran that his followers may marry up to four women, while he, on the other hand, marries more than twelve women. Muhammad decrees that the “waiting period” (al-Iddah) must be four months and ten days before marrying a married woman, while on the same day he marries Safiyah bint Huyay after killing her husband, her father, and her brother.

Muhammad sets the conditions for marriage—such as the dowry, witnesses, the father’s consent, and total refusal for a woman to be waliy (guardian – الْوَلِيُّ) in order to offer herself in marriage—as he said: “A woman shall not marry another woman, nor shall a woman offer herself in marriage” (mentioned by Ibn Majah and Ibn Khuzaymah in his Sahih). While he gives permission only to himself not to abide by these conditions, this is done through one verse in the Quran (Surah Al-Ahzab, The Allies 33, Verse 50).

For God’s sake, is this a heavenly religion? And is this a prophet from God? Your greatest tragedy is that you took your morals from an immoral man and an unconscionable person whom your Quran considers “the perfect moral example” and the best model for every Muslim to follow:

“There has certainly been for you in the Messenger of Allah an excellent example for anyone whose hope is in Allah and the Last Day and who remembers Allah often.” [Surah Al-Ahzab, The Coalition 33, Verse 21].

My Muslim brother, the real good to you is to follow in the footsteps of your prophet Muhammad. Do you really want to kill and fight, slaughter and “quench the earth with the blood of the innocent,” practice polygamy, and rape minors and adults of whom your “*right hand possesses*,” and confiscate people’s money and livelihoods after assaulting them in their homeland? Then consider yourself, after all these heinous crimes, that you and your fellow Muslims are:

“The best nation produced for mankind. You enjoin what is right and forbid what is wrong.” [Surah Aal-e-Imran, The Family of Imran 3, Verse 110].

Can you please enlighten us? What is your definition—as a Muslim—of good and evil? So, with regret and sorrow, we say to you, brothers, that the satanic god of the Quran and his false prophet have morally turned you into a human monster who believes that:

“Evil is good and good is evil, darkness is light and light is darkness, bitter is sweet and sweet is bitter.” [Isaiah 5: 20].

Therefore, being Christians, we reject the culture of death, evil, terrorism, and hatred incited by the Quran. Instead, we welcome the culture of life, peace, love, forgiveness, and acceptance of others. This is what Jesus gave us in His example and His Gospel!

“Wake up, sleeper, rise from the dead, and Christ will shine on you.” [Ephesians 5: 14].

You, the sleeping Christian, wake up! and awaken the sleeping Muslim. Trust in the Lord’s promise to you, even if you were illiterate:

“For I (Christ) will give you words and wisdom that none of your adversaries will be able to resist or contradict.” [Luke 21: 15].

Muhammad’s life is not greater than that of Christ, neither are his teachings more noble than the teachings of Christ, nor was his death more honorable than the death of Christ. And neither Muhammad nor any other reached the glory of the resurrection of Christ. So, you see: *“We are fools for Christ.”* [1 Corinthians 4: 10], We are crazy for Him, we *“make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything He has commanded.”* [Matthew 28: 19–20], but we do all that *“with love in truth.”* [Ephesians 4: 15].

“For God was pleased to save those who believe through the foolishness of words.” [1 Corinthians 1: 21], we realize how hard evangelizing is, for *“we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles.”* [1 Corinthians 1: 23]—and a blasphemy for Muslims. The human mind rejects the Incarnation of God, although God is Almighty. It refuses to see the Incarnate God starve, thirst, get tired, cry, be insulted, flogged, crucified, and die—especially on a cross (Philippians 2: 4).

The human mind is a mortal, earthly, limited mind, incapable of realizing the full and unconditional divine love, and too weak to explore the truth of this love and its motives.

“A heart accustomed to holding itself accountable for the slightest misstep will not easily accept being loved for nothing.

Those raised to believe that love is earned will not believe that love is given.

And those taught that complete purity is a condition for receiving God’s love will see grace as a deception that must be rejected.” [Memoirs of a Convert].

So, what is the solution for this limited human mind, my dear brethren? The Holy Spirit—and the Holy Spirit alone—for “*no one can say, ‘Jesus is Lord,’ except by the Holy Spirit.*” [1 Corinthians 12: 3].

So, we pray in the Spirit, with Him and for Him, to give our Muslim brothers and sisters His truth, love, joy, and peace so that we can be together “*one in heart,*” [Acts 4: 32], and “*the light of the world and the salt of the earth.*” [Matthew 5: 13–14].

And we pray together in this Spirit the prayer of joy, life, and freedom:

“Lord, make me a channel of your peace, where there is hatred, let me sow your love. Where there is injury, your pardon, Lord, and where there is doubt, true faith in You.

Lord, make me a channel of your peace. Where there is despair in life, let me bring hope. Where there is darkness, only light, and where there is sadness, ever joy.

O Divine Master, grant that I may never seek so much to be consoled as to console; to be understood as to understand; to be loved as to love with all my soul.

Make me a channel of your peace. It is in pardoning that we are pardoned, it is in giving of ourselves that we receive, and it is in dying that we are born to eternal life.

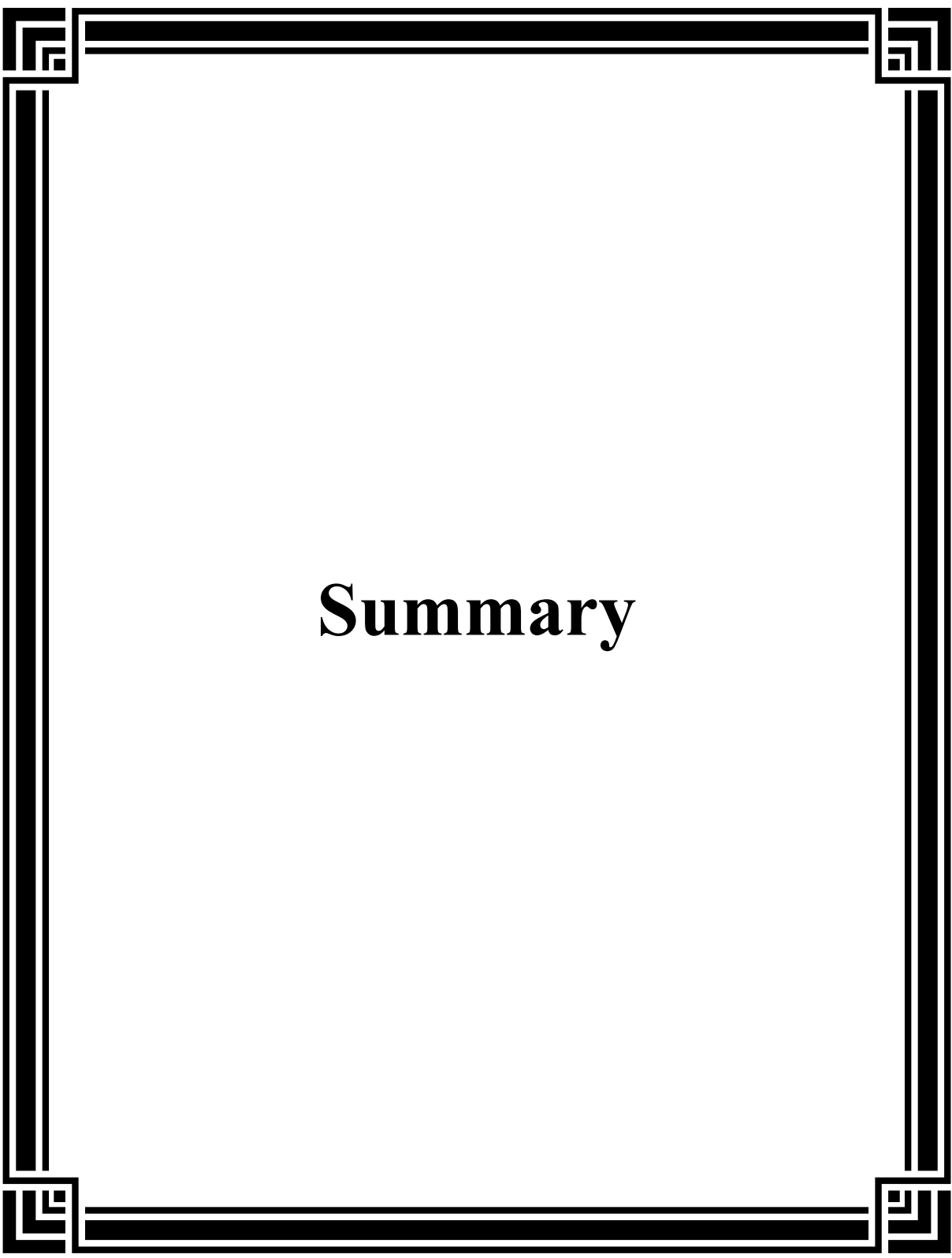
Lord, make me a channel of your peace.”

Amen



By a Christian who loves you





Summary



One Heavenly Religion

Christianity or Islam?

Comparison of Teaching

The Teachings of Jesus	The Teachings of Muhammad
God is Love, with His Word and Spirit—one God in trinity and the trinity in unity.	He is One (although the Arabic word “ <i>Ahad</i> .” refers to “one among others”). He begot none, nor was He begotten.
God became man without losing His Divinity.	It is unworthy that God becomes a man.
Man is loved by God; we are His children.	Humans are the slaves/servants of God, not His children.
<i>“I have come that they may have life, and have it to the full.”</i> [John 10: 10].	He came so that we would die for Allah and His messenger Muhammad.
The God of absolute love: <i>“But I tell you, love your enemies and pray for those who persecute you.”</i> [Matthew 5: 44].	A cruel God: <i>“Kill the polytheists (unbelievers) wherever you find them.”</i> [Surah At-Tawbah, Repentance 9, Verse 5].
His love is perfect, unlimited, free, and unconditional.	His love is imperfect, possessive, and demands the submission of men.
<i>“For he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.”</i> [Matthew 5: 45].	A God who loves Muslims only; He curses the non-Muslims, calling them monkeys, pigs, dogs, donkeys, and cattle.

The God who gives man dignity and freedom: <i>“If anyone wants to come after Me, he must deny himself and take up his cross ...”</i> [Matthew 16: 24].	A God of slavery, dictatorship, and tyranny: the apostate’s blood is wasted; non-Muslims must choose between Islam, tribute, or death.
The God of absolute mercy; His blood is the way to Him.	A God of revenge; the way to Him is through human blood.
He respected women and fiercely protected them—even from the gaze of lustful men (Matthew 18: 9). He saved them from the horrors of polygamy (Matthew 19: 5), cruel repudiation, and merciless death sentences. With unwavering strength, he preserved their dignity and upheld the unity and continuity of the family (Matthew 19: 6).	He humiliated women—in their bodies, in marriage and divorce, in inheritance and testimony, where they’re never equal to men. By allowing polygamy and easy divorce, he destroyed love, shattered the family, and enslaved women to male desire. He legalized adultery through <i>Malikaat Al-Yameen</i> , likened women to feces, and approved child marriage.
His heavenly kingdom is entirely spiritual, focusing on the soul rather than worldly things.	His paradise is male-dominated, materialistic, aphrodisiac, and filled with orgies and sexual deviations.
He taught us to speak the truth: <i>“Simply let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’”</i> [Matthew 5: 37].	He taught Muslims lying and dishonesty (Surah The Family of Imran 3, Al-Imran, Verse 28).
God is immutable: <i>“Jesus Christ is the same yesterday and today and forever.”</i> [Hebrews 13: 8].	He is unsteady and moody, constantly altering his verses, contradicting himself, and changing his mind.

He is perfect and all-knowing—unchanging and wise beyond measure, the foundation of truth.	He presents a caricature of God—one who is ignorant and limited in knowledge.
Heaven and earth will pass away, but Christianity will not disappear.	Islam will fall one day, and its fall is inevitable.



One Perfect Example

Jesus or Muhammad?

Comparison of Lives

The Life of Jesus	The Life of Muhammad
His birth was miraculous, born by the Holy Spirit and of the Virgin Mary.	Natural birth, out of lust and from an ordinary mother.
He was born without sin and lived without sin.	He was born with original sin, and his sins burdened him with their weight.
The devil recognized the divinity of Christ and his authority, so despite his temptations, Christ did not yield, proving His holiness and perfect obedience.	He was cursed by the devil from birth. He had no authority over the devil, who deceived him, caused him to fall into temptation, and even inspired him with satanic verses.
He is the Spirit of God and His Word. He and His mother are a sign to the world.	He was only a messenger, and his mother was a pagan, and so was his father.
He was merciful to the adulteress, raised the dead, opened the eyes of the blind, healed the crippled, restored the sick, and washed the feet of His disciples.	He stoned the adulteress, killed people and gouged out their eyes, frowned upon the blind, and cut off the hands, legs, and heads of the healthy, and washed the blood off his sword.
He brought love and salvation.	He brought hatred and slaughter.

He is the way, the truth, and the life.	He was lost and needed guidance.
He forgave those who crucified Him.	He cut off the heads of his opponents.
He is the Lord of miracles.	He performed no miracles.
He is the Lord of peace, full of virtues, not seeking to satisfy evil tendencies such as lust, ambition, or greed.	He was killing, fighting, slaughtering people, raping women, plundering property, and selling people as slaves.
<i>“And Jesus said to him, ‘Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.’”</i> [Matthew 8: 20].	He was a lover of this material world, lusted after his daughter-in-law, married a nine-year-old, and became the richest man in Arabia.
Humanity had long been waiting for Him; over 300 biblical prophecies were fulfilled during His life, death, and resurrection.	No one predicted his coming. He entered history like any other man—a false prophet against whom Scripture warned (Matthew 7: 15–20).
He is omniscient (all-knowing), for He is the Word of God made flesh.	He and his god were limited in knowledge and declared false things.
He is alive, and His grave is empty.	He is dead, his bones in the grave.
He will come again with great glory to judge the living and the dead.	He will never return and will be judged among the damned.



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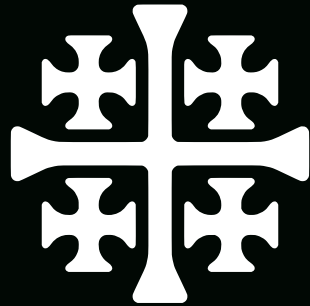
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*“And you shall know the truth, and the truth
shall set you free.”* [John 8: 32].

