

JESUS IS MUSLIM

MOHAMMAD ABU SAED

108. Say, 'O men, now has the truth come to you from your Lord. So whoever follows the guidance follows it only for the good of his own soul, and whoever errs, errs only against it. And I am not a keeper over you.' (Holy Quran 10:108)

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1 INTRODUCTION

Jesus is Muslim? It may seem to be a weird title. Isn't Jesus a Jew? Didn't he exist before Islam? Then how come that he is a Muslim? Going through this book, I think you can eventually get the answer to your question by browsing different aspects and points of comparison between Muslim and Christian faiths.

In this book I will talk about Islam, what Muslims practice and what are Islamic sources, then I shall move in the next section concerning Prophet Muhammad ﷺ, who is he, what the people said about him, and the prophecies foretelling his advent in the Bible. The next step is concerning Jesus (Peace be upon him), how Muslims believe in him, whether he said that he is God or not and discussing the Christian concept of salvation through Jesus dying for their sins. I will then discuss the Quran, and the proof it is the word of God. Then moving to the Bible itself, discussing the Muslim belief in the Bible, and whether it is the reliable word sent from God and absolute truth or not. Finally I will discuss the questions non-Muslims usually ask about in Islam.

I am sorry if the book's name may seem offensive to a Christian, to whom it may be the first time for him to hear that, but the next chapters shall show with evidence why Jesus and all prophets are Muslims, so it's important to go through the whole book and at the end each one has the choice.

The aim for this book is not just to know something new for fun. This is critically related to our destiny in the Hereafter. One day we all will return back to God, and we should be ready for that day, and the most important issue is our belief in God; whether it is true or not. This is related to either an eternal Paradise or an eternal Hell. That's why we shouldn't give anything else a higher value than God; whether it is power or money or family. We may live 20 or 40 or 80 or even 100 years but at the end we will die and we will start afterwards an eternal life. The only thing that will remain then is our faith in God and what we have done in our life, that's why we should seek the truth as it is really a serious issue.

2 ISLAM

2.1 WHAT IS ISLAM?

As the geometric fact tells us that the shortest route to any destination is the straight line, the religious fact is similarly the right way to God is the straight belief in him. God says in the Quran:

153. And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous. (Holy Quran 6:153)

2.2 THERE IS A CREATOR FOR THIS UNIVERSE

Islam gives the simplest and most logical belief in God. The Quran talks to people about God in a very simple and logical way through facts that cannot be denied. When we look through this huge Universe and how it is run in harmony, this couldn't have been made by coincidence. When we look at the Earth and how its conditions are that ideal for human beings to survive and how the integration between man and other creatures, the photosynthesis process keeping life on Earth is a famous example. When we see how complicated the bodies creatures as man, animals and even insects are to the extent that we cannot create even a fly. When we see all these signs in that great Universe, it will never seem logical to say that all this came from nothing. This is simply against the laws of Thermodynamics which say that energy is neither created nor destroyed. God says in the Quran:

35. Or were they created by nothing, or were they the creators [of themselves] 36. Or did they create the heavens and the earth? Rather, they are not certain. (Holy Quran 52:35-36)

If we knew that, then we must come up to the conclusion that this Universe has a Creator. This Creator must be greater than any of His creatures as He had the power to create them when they actually cannot create a fly even with the huge technology existing now. God says in the Quran:

73. O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued. (Holy Quran 22:73)

2.3 ONLY GOD DESERVES WORSHIPPING

If this Creator is superior over His creatures, then He is the only one who should be worshiped, neither a stone nor a tree nor a man nor an angel. Since all these are weak creatures which can neither benefit nor harm, then they do not deserve worship. Only God is the One who has the absolute power, who is omnipotent, omniscient is the one who should be worshiped. This is simply

the message of Islam. There is only one God who created this Universe, who manages everything going on in this world, who knows what is better for us. That's why we should worship Him, love Him, rely on Him, fear nothing but disobeying Him.

3. O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded? (Holy Quran 22:3)

2.3.1 Belief in God

Islam is an Arabic word meaning submission, which is to submit totally to God, and worship Him only with no other partner. The concept of worship itself needs to be discussed. It is not just to pray, its meaning is much much wider, to worship God is to see Him as our sole Lord, no other lord controlling us, so He is the ONLY one to whom we should be loyal, He is the ONLY One on whom we should rely, He is the ONLY One whom we should fear, He is the ONLY One who judges us and puts rules for us, why? Because He is our Creator, He is the Creator of the Universe and Creator of everything; He is the Mighty, the Compassionate, the Merciful, the Omnipotent, the Omniscient. He is the One who created the Universe.

21. O people! Worship your Lord WHO created you and those before you, so that you may guard against evil. (Holy Quran 2:21)

So when Christians say that Jesus is God or God's son, or that God is one in Trinity, they are really deviating from the concept of monotheism and this will be discussed in more detail in the next sections. Muslims refuse all these concepts, if someone said that Muhammad ﷺ is our God, he could never be a Muslim Allah is the ONLY one God.

Islam tells that God forgives our sins if we repented. God doesn't put a law for those who sin in the Old Testament and when He wants to abolish that law He doesn't find a way except becoming a man and dying. God Almighty doesn't need to get humiliated to find a solution to a law He made. People forgive each other, won't God forgive people?

54. And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself – indeed, He is Forgiving and Merciful." (Holy Quran 6:54)

Islam unlike the Bible doesn't teach that God rests or repents, doesn't resemble God with a bear or a lioness or a lamb. Islam teaches that God has mighty attributes as He is the only God who deserves worship. This is the simple, logical and straight forward religion of God.

30. So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah .

That is the correct religion, but most of the people do not know. (Holy Quran 30:30)

2.3.2 Belief in Prophets

How did we know all this? God sent prophets to teach us the right doctrine and to tell us the laws we should follow in our life, and we shall be accounted on this in the Hereafter.

Never think that the beginning of Islam was only with Prophet Muhammad ﷺ, Islam has been the religion God accepted for us since the beginning of creation, God created Adam (Peace be upon him) and Adam was a Muslim, because he really worshipped God only, and began to have a family, all the family were Muslims, and the life went on, then people began to deviate from this meaning and forgot God, began to worship idols. God sent prophets: Noah, Hud, Saleh, Abraham, Moses, David, Solomon, Jesus, Muhammad and many other prophets (Peace be upon them all), the mission of all these prophets was to restore people back to the right way of God. Prophets may have different laws according to different eras and circumstances, but at the end they have one belief.

25. And WE sent no Messenger before you but WE revealed to him: 'There is no god but I; so worship ME alone.' (Holy Quran 21:25)

But at the end none of these prophets is considered to be a god, they don't have any divine nature, because Allah is the ONLY God, so when Jews give false concepts on God depicting Him like a human being they are deviating from concept of worshipping God because they are insulting Him.

79. It does not befit a truthful man that ALLAH should give him the Book and Wisdom and Prophethood, and then he should say to men, 'Be my worshippers instead of ALLAH; but he would say, 'Be solely devoted to the Lord because you teach the book and because you study it. 80. Nor does it befit that he should bid you to take angels and Prophets for lords. What! Would he enjoin you to disbelieve after you have submitted to God. (Holy Quran 3:79-80)

2.4 WHAT DOES ISLAM TELL US?

God says in the Holy Quran:

90. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. (Holy Quran 16:90)

The teachings of Islam are all related to good morals and virtues, and this is clear through the teachings of the Quran and Prophet Muhammad ﷺ as will be shown below in the next sections.

2.4.1 Islam and Equality between All People

Islam teaches us that all people are equal before God. Allah tells in the Quran:

13. O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (Holy Quran 49:13)

Prophet Muhammad ﷺ says:

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over a white – except by piety and good action. (Narrated by Ahmed)

2.4.2 Islam and Mercy

God ordered us to be merciful, treat people well, help people, be meek and clement. This is shown in different situations.

2.4.2.1 Mercy with Parents

God recommended us to treat our parents well, and to keep always on helping them as He ordered us in the Holy Quran saying:

23. And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word. 24. And lower to them the wing of humility out of mercy and say, “My Lord, have mercy upon them as they

brought me up [when I was] small.” (Holy Quran 17:23-24)

Even if they were not Muslims we must treat them well but we don't obey them if they ordered us to disobey God.

15. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do. (Holy Quran 31:14-15)

2.4.2.2Islam and Relatives

God ordered us to keep always in contact with our relatives God said:

36. And worship ALLAH and associate naught with HIM, and show kindness to parents, and to kindred and orphans (Holy Quran 4:36)

Also the Prophet (Peace be upon him) said:

” He/She who believes in Allah , the Almighty and Day of Judgment , must communicate , be good, courteous and kind to his kith and kin or relatives.” (Narrated by Bukhari and Muslim)

2.4.2.3Islam and Neighbor

Also we are also recommended to treat the neighbors well, even if they were not Muslims and even if they treated us badly as God said:

And to the neighbor who is a kinsman and the neighbor who is a stranger (Holy Quran 4:36)

Prophet Muhammad ﷺ says:

“The best of neighbor s in the sight of Allah, the Almighty, is the one who is best to his neighbor”(Narrated by Tirmithe)

Abudllah ibn Amr; one of the disciples of Prophet Muhammad ﷺ shows an example of the way a Muslim should treat his neighbor even if this neighbor is not a Muslim:

*Mujahid said, “I was with ‘Abdullah ibn ‘Amr while his slave was skinning a sheep. He said, ‘**Boy! When you finish, start with the Jewish neighbour.**’ A man there exclaimed, ‘Jewish? May Allah correct you!’ He replied, ‘**I heard the Messenger of Allah, may Allah bless him and grant him peace, recommend that we treat our neighbours well until we feared (or we thought) that he would order us to make them our heirs.**’” [Al-Adab al-Mufrad Al-Bukhari]*

2.4.2.4 Islam and Orphans

God also told us to take care of orphans as in the previous verse:

36. And worship ALLAH and associate nothing with HIM, and show kindness to parents, and to kindred and orphans (Holy Quran 4:36)

Prophet Muhammad ﷺ said:

*“The one who cares for an orphan and myself will be together in Paradise like this,”
(Bukhari)*

There was a very severe punishment to those who take money of orphans as God said:

10. Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze. (Holy Quran 4:10)

2.4.3 Islam and Justice

God ordered us to be completely fair with people even if we saw two people having a problem, one of them is Muslim, the other is non-Muslim, and we found that the non-Muslim is the one who has the right, we must judge for the non-Muslim. God says in the Quran:

135. O you who have believed, be persistently standing firm in justice, witnesses for Allah , even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted. (Holy Quran 4:135)

Once, a dispute arose between Ali bin Abi Talib, when he was the Caliph, and a Jewish man who went to Judge Shuray al-Kindi. Shuray tells the details of what happened:

“Ali found he was missing a suit of mail, so he went back to Kufa and found it in the hands of a Jewish man who was selling it in the market. He said, ‘O Jew! That suit of mail is mine! I did not give it away or sell it!’

The Jew responded ‘It is mine. It is in my possession.’

Ali said, ‘We will have the judge rule on this for us.’

So they came to me and Ali sat next to me and said, ‘That suit of mail is mine; I did not give it away or sell it.’

The Jew sat in front of me and said, ‘That is my suit of mail. It is in my possession.’

I asked, ‘O Commander of the Faithful, do you have any proof?’

'Yes,' Ali said. 'My son Hasan and Qanbar can testify that it is my suit of mail.'

I said, 'Commander of the Faithful, the testimony of a son in his father's favor is not admissible in court.'

Ali exclaimed, 'How Perfect is God! You cannot accept the testimony of a man who has been promised Paradise? I heard the Messenger of God saying that Hasan and Husain are the princes of the youth in Paradise.'

The judge says: "Still this is not a proof, Commander of the Faithful"

Ali says: "You are right"

The Jewish man said:

'The Commander of the Faithful Ali ibn Abi Taleb) takes me before his own judge and the judge rules in my favor against him! I bear witness that no one deserves worship except God and that Muhammad is His Messenger [the Jewish man accepted Islam], and that the suit of armor is yours, Commander of the Faithful. You dropped it at night and I found it.'
(Abu Bakr Hayyan, Tarikh al-Qudat, Volume 2, p. 200)

2.4.4 Islam and Chastity

God ordered us also not to commit adultery or fornication, because it destroys the society and makes people deviate and spoil. That's why God commanded to take all the reasons to close all the doors leading to it. Allah said in the Quran:

32. And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way. (Holy Quran 17:32)

Allah tells us not just to avoid adultery, but even not to approach it. That's why Allah ordered men not to look at women, because this arises their sexual desire, and may lead them to adultery, or at least may drive them away from their duties in this life. More details are shown in section 7.4.3 talking about the importance of veil.

2.4.5 Truthfulness and Honesty in Islam

God ordered us not to lie or to promise with something and don't do, Prophet Muhammad ﷺ said that this is a sign of hypocrisy. Allah says in the Quran:

119. O you who have believed, fear Allah and be with those who are truthful. (Holy Quran 9:119)

And fulfill the covenant; for the covenant shall be questioned about.

And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will

be] questioned. (Holy Quran 17:34)

70. O you who have believed, fear Allah and speak words of appropriate justice. 71. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment. (Holy Quran 33:70-71)

God ordered us to say good words and avoid bad words and emphasized much on this because the slip of the tongue may cause many problems:

24. Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches are [high] in the sky? 25. It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded. 26. and the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability. (Holy Quran 14:24-26)

Prophet Muhammad ﷺ said:

Pay the deposit to him who deposited it with you, and do not betray him who betrays you. (Abi Dawood)

2.4.6 Islam and Modesty

God ordered us not to be arrogant but to be modest as the holy Quran says:.

18. And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. (Holy Quran 31:18)

63. And the servants of the Most Merciful are those who walk upon the earth humbly, and when the ignorant address them [harshly], they say [words of] peace, (Holy Quran 25:63)

Prophet Muhammad ﷺ clarifies the meaning of arrogance and its danger saying:

He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Holy Prophet) remarked: Verily, Allah is Graceful and He loves Grace. Pride is to disdain the truth (out of self-conceit) and to contempt for the people. (Sahih Muslim)

2.5 PILLARS OF ISLAM

There are five pillars in Islam as told by Prophet Muhammad ﷺ:

(The superstructure of) al-Islam is raised on five (pillars),

- 1. Testimony that Allah (alone) should be worshipped**
- 2. Establishment of prayer,**
- 3.the payment of Zakat,**
- 4.Pilgrimage to the House,**
- 5. and the fast of Ramadan.**

2.5.1 Testimony of Faith (Shahadah)

Witnessing that Allah is the only God and that Muhammad ﷺ is His messenger: as explained in the previous section 2.1.

2.5.2 Praying (Salat)

Muslims pray to God five times a day in the mosques, from the benefits of praying:

- a. Having communication with God who created us
- b. Meeting with Muslims periodically every day, connecting with each other, which strengthens the Islamic society.
- c. Helping us stop sinning. Allah says in the Holy Quran:

45. Recite that which has been revealed of the Book and observe Prayer. Surely, Prayer restrains one from indecency and manifest evil; and the remembrance of ALLAH is the greatest virtue. And ALLAH knows what you do. (Holy Quran 29:45)

2.5.3 Paying Charity (Zakat)

Every mature able Muslim pays 2.5% of his income to help in building Islamic society, this is the minimum, God promised us with high rewards for paying more and more.

39. Whatever you lay out at interest that it may increase the wealth of the people, it does not increase in the sight of ALLAH; but whatever you give in Zakat, seeking the pleasure of ALLAH – it is these who will increase their wealth manifold. (Holy Quran 30:39)

The people whom Zakat is paid to are those whom Allah tells in the Quran:

60. Zakat expenditures are only for the poor and for the needy and for those employed to collect [zakat] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler – an obligation [imposed] by Allah . And Allah is Knowing and Wise. (Holy Quran 9:60)

2.5.4 Fasting Ramadan

Every healthy mature able Muslim must fast Ramadan (one of the Islamic months), all Muslims fast together in this month by stopping eating and drinking along the day, they begin fasting at the dawn, they have breakfast at the Sunset. This really builds the Muslim character, trains him to control his desire and his passion, besides when all Muslims fast together, this gives a beautiful picture of the Muslims being uniform, and it also makes the rich feel the hunger and thrusts of the poor and motivates the rich to help the poor. Allah says in the Holy Quran:

183. O who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.(Holy Quran 2:183)

2.5.5 Pilgrimage to Mecca

Every healthy able Muslim must do it once in his life. It is the annual Muslim conference where about 6 million Muslims meet to answer God's call, wearing simple clothes, declaring their total obedience to God.

The rites of the Hajj (pilgrimage) include circling the Kaaba seven times and going seven times between the hillocks of Safa and Marwa, as Hagar did during her search for water. Then the pilgrims stand together in Arafat and ask God for what they wish and for His forgiveness, in what is often thought of as a preview of the Day of Judgment.

The Hajj is marked by a festival, Eid Al-Adha, which is celebrating the sacrifice of Abraham to his son Ishmael (not Isaac as will be shown in section 6.7.10. This is one of two annual festivals of the Muslim calendar aside with Eid Al-Fitr; the feast commemorating the end of Ramadan and beginning of breakfast. Allah says in the Quran regarding the pilgrimage:

96. Surely the first House founded for all mankind is that at Bakka, abounding in blessings and guidance for all peoples. 97. In it are manifest Signs; it is the place of Abraham; and whoso enters it, is safe. And pilgrimage to the House is a duty which men – those who can find a way thither – owe to ALLAH. And whoso disbelieves let him remember that ALLAH is surely Independent of all creatures. (Holy Quran 3:96-97)

2.6 ISLAMIC SOURCES OF LEGISLATION

We in Islam have three main sources of legislation:

1. The Quran
2. The Sunna
3. Consensus among Muslims

2.6.1 The Quran:

We believe that the Quran is Allah's final word to all humanity.

1. Blessed is He who sent down the Criterion (Quran) upon His Servant that he may be to the worlds a warner – (Holy Quran 25:1)

God sent the Quran to His servant and Prophet Muhammad ﷺ through His angel Gabriel distributed within 23 years. It has been taught to the Prophet's disciples, where some of them memorized it, others kept on writing it. Then it was collected in one book immediately after the Prophet's death. And through all ages, there have been many Muslims who memorized the Quran, and those who memorized the Quran had tests to make sure that they thoroughly memorized it. And it has been transmitted through generations that way, simultaneously with writing.

This is a link for a [full Quran translation](#).

2.6.2 The Sunna (Hadiths):

Which is the documentation of the Prophet's life, quotes and deeds, what he did, the things he told us to do and not to do, and every Muslim must follow him as God told us in the Quran:

31. Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive your sins. And Allah is Forgiving and Merciful." (Holy Quran 3:31)

The word "Say" in the above verse is directed to Prophet Muhammad ﷺ. Allah also says in the Quran:

And We revealed to you the message (Sunna) that you may make clear to the people what was sent down to them (Quran) and that they might give thought. (Holy Quran 16:44)

The Hadiths had been transmitted through documenting narrations from the Prophet's disciples to generations after them, and there were severe conditions for a hadith to be accepted, the documentation began nearly after 100 years from the Prophet's death, but within this time, anyone who tells any hadith must be known within the Islamic society that he is righteous, that he doesn't lie at all, that he memorizes well and doesn't forget quickly, and he

must say who told him that hadith to know what is his source and examine it and there must be evidence that these two narrators really met each other. There is much documentation about all narrators to examine them and know if they are really accepted or not. The result is that at the end of every hadith, we have a chain of narrators, for that chain to be accepted, it must be continuous (i.e. each narrator saw the one before him and heard from him), and the narrators must have the conditions mentioned before.

The main books of hadith, are Sahih Bukhari, Sahih Muslim which have no false hadith, then there are Al Tirmithe, Ibn Majah, Al Nasa'i, Abu Dawood, Ahmad, Al Bayhaqi, and other books, these books may have weak or false hadith, scientists examine hadiths, and see if it is really right or good or weak or false, actually the science of Hadith is a huge science, and many books have been written about it. Here is a link for [translations of main hadith books](#).

2.6.3 Consensus of Muslims:

The consensus here means that all Muslim accepted scholars agreed on something, then we consider it a source of legislation, because Allah said in the Quran:

115. And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken and drive him into Hell, and evil it is as a destination. (Holy Quran 4:115)

And Muhammad ﷺ said: **“My (nation) will never agree upon an error”** Narrated by al-Tirmidhi, ibn Majah and Abu Dawood.

3 PROPHET MUHAMMAD

3.1 PROPHET MUHAMMAD- A PROPHET SENT FROM GOD

Prophet Muhammad ﷺ was the final prophet sent from God. There are many signs of his truthfulness. This section shall give evidence that Prophet Muhammad is a prophet sent from God with the message of Islam.

3.1.1 State of Arabia before Islam

The best description of the result of the call of Prophet Muhammad is what Jaafar ibn Abi Taleb, one of his disciples, said when he was asked by the Negus of Abyssinia about Islam. He said:

“O King, we were a people in a state of ignorance and immorality, worshipping idols and eating the flesh of dead animals, committing all sorts of abomination and shameful deeds. Breaking the ties of kinship, treating guests badly and the strong among us exploited the weak.”

3.1.2 Call of Prophet Muhammad

So here Jaafar is telling about how Arabia was living in a corrupt and unjust state. Then he talks about Prophet Muhammad ﷺ saying:

“We remained in this state until Allah sent us a Prophet, one of our own people whose lineage, truthfulness, trustworthiness and integrity were well-known to us. He called us to worship Allah alone and to renounce the stones and the idols which we and our ancestors used to worship besides Allah.”

“He commanded us to speak the truth, to honor our promises, to be kind to our relations, to be helpful to our neighbors, to cease all forbidden acts, to abstain from bloodshed, to avoid obscenities and false witness, not to consume orphan’s properties by combining them with ours nor slander chaste women.”

The normal consequence for this call is that many people began to believe in Prophet Muhammad, and his call was highly accepted by many people. But at the same time, those who had interest to leave the current situation as it is began to fight him. They began to spread rumors on him that he is a magician. They said that he came to disturb the community, create unrest by his calls and that he is rebelling against the traditions of the society. Then they began to torture him and his followers by different means of torture. But still the people believing in him were still increasing.

3.1.3 Did Prophet Muhammad Invent Islam for Leadership or Money?

When the people believing in Prophet Muhammad kept on increasing, the leaders who opposed him gave an appealing offer to stop his call:

“If you want money, we shall give you money. If you want to be a king, we shall make you our king. If you want women, we shall give you women.”

If Prophet Muhammad wanted money or authority through his people, would he reject this appealing offer? The case is that he rejected this offer, because he wasn't interested in any of them. He came to save people from polytheism and from Hell not to have money or power or whatever pleases people in this life.

Another Arab tribe gave him another appealing offer:

“We shall help you against your people, who fought you, and we will make you our leader and you can spread Islam the way you want on condition that we shall succeed you after you die.”

If Prophet Muhammad really wanted authority and leadership through his call, he won't have been concerned with what shall happen after his death. But the answer of Prophet Muhammad was clear:

“The whole affair is in the hands of Allah who shall give power to whom He likes”.

Prophet Muhammad refused all the offers that may give him advantage and authority in this world on the expense of the call to Islam. He stood against tortures, rumors and intimidation and never lost his trust in God because he didn't seek any advantage in this world. He was only seeking the pleasure of God.

Although Prophet Muhammad was the leader of the whole Arabia before his death and he could have lived a very wealthy life, his life was very simple. His wife Aisha (May Allah be pleased with her) reported:

When Messenger of Allah (Peace be upon him) died, his armor was mortgaged with a Jew for some barley.

3.1.4 Prophet Muhammad was Keen on Saving People

The aim of Prophet Muhammad was to save all people from Hell. He wasn't only calling people who shall give him authority or who can help him, but he called the weak and the poor. He called even people who were dying and whom he knows they won't help him at all, but he just wanted to save them from Hell before they die. Also it is noticed that Prophet Muhammad

didn't force him on Islam when he was serving him. This is Prophet Muhammad, and this is his call.

*A young man from among the Jews used to serve the Messenger of Allah (Peace be upon him). The boy became sick, and the Prophet (Peace be upon him) came to visit him when he was on his deathbed. He called him to Islam, and the boy looked at his father, who was standing by his head. His father said, "Listen to Abul Qasim (Prophet Muhammad)". So the boy became Muslim, then he died. The Messenger of Allah (Peace be upon him) came away from him saying, **"Praise be to Allah who has saved him from the Hellfire."** (Ahmad)*

Prophet Muhammad's life can't be told that briefly in a single page, since it's really a life full of events. When someone reads about Muhammad ﷺ, he shall love him and appreciate him. This is a pdf format for the book "This is Muhammad". It can be downloaded [here](#).

3.2 MORALS OF PROPHET MUHAMMAD

God describes Muhammad ﷺ in the Quran by saying:

4. And indeed, you are of a great moral character. (Holy Quran 68:4)

When we look at the life of Muhammad ﷺ, we will understand this. These are some hadiths telling about his morals, and how his disciples described him.

3.2.1 Mercy of Prophet Muhammad

Muhammad ﷺ was merciful, he used to forgive people. This hadith in Al Bukhari shows how he forgave people who tried to kill him.

Jabir bin 'Abdullah, one of the disciples of Prophet Muhammad: said: We accompanied Messenger of Allah in the campaign of Dhat-ur-Riqā'. We left Messenger of Allah to take rest under a shady tree. One of the polytheists came to him. The sword of Messenger of Allah was hanging on a tree. He drew it and said: "Are you afraid of me?"

*Messenger of Allah said, "**No**".*

Then he said: "Who will then protect you from me?"

*Messenger of Allah replied, "**Allah**".*

*As soon as he said this, the sword fell down from his hand and Messenger of Allah catching the sword, asked him, "**Who will protect you from me.**"*

He said, "Please forgive me."

*Messenger of Allah said, "**On condition you testify that there is none worthy of worship but Allah and that I am His Messenger.**"*

He said, "No, but I promise you that I shall not fight against you, nor shall I be with those who fight with you".

The Prophet let him go. He then went back to his companions and said:

"I have come to you from one of the best of mankind".

Although the pagans of Mecca kept on harming him, he didn't ask God to destroy them, but he kept on praying for them as he wanted them to be really saved. One of the disciples of Prophet Muhammad says:

*During the Battle of Uhud, when the pagans found a gap in Muslim army, and attacked the Prophet (Peace be upon him), the Prophet was beaten, and blood was wiping from his face, he said: **My Lord, forgive my people, for they do not know.** (Muslim)*

Also when the Prophet (Peace be upon him) went to preach Islam to the people in the city of Al Taef, and they rejected him, and kept on beating him and throwing him with stones, angel Gabriel came to him and said:

"God the Honored and Glorious has heard what your people have said to you, and how they have reacted to your call. And He has sent to you the angel in charge of the mountains so that you may order him what you wish (him to do) with, regard to them."

The angel in charge of the mountains (then) called out to me, greeted me and said:

"Muhammad, God has listened to what your people have said to you. I am the angel in charge of the mountain. And your Lord has sent me to you so that you may order me what you wish. If you wish that I should bring together the two mountains that stand opposite to each other at the extremities of Mecca to crush them in between, (I would do that)."

But the Messenger of Allah (Peace to be upon him) said to him:

"I rather hope that God will produce from their descendants such persons as will worship Allah, the One, and will not ascribe partners to Him." (Muslim)

Prophet Muhammad ﷺ didn't aim to kill those who rejected him, he was keen on guiding them to Islam and saving them from Hell. Even when he conquered the polytheists and entered Mecca he didn't aim to take revenge from those who tortured him and rejected him, but he forgave them with no blame. He asked those who rejected him, and kept on harming him for 21 years, he asked them:

" What do you think I shall do with you?,

They said:" Well, you are an honorable brother, and the son of an honorable brother.",

He said: "No blame on you today, go, you are free" (Ibn Hisham)

Prophet Muhammad ﷺ was merciful with his servants and with people. Anas Ibn Malik reported:

I served the Messenger of Allah (Peace be upon him) for ten years, and, by Allah, he never said to me any harsh word, and he never said to me about a thing as to why I had done that and as to why I had not done that. (Al Bukhari)

Aisha the wife of Prophet Muhammad said:

The Prophet never took revenge (over anybody) for his own sake but (he did) only when Allah's Legal Bindings were outraged in which case he would take revenge for Allah's Sake. He never used bad language. He used to say "The best among you are those who have the best manners and character." He never criticized any food (presented him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike). (Al Bukhari more than one hadith)

3.2.2 Generosity of Prophet Muhammad

Muhammad ﷺ was very generous, Ibn Abbas narrates:

The Prophet was the most generous of all the people and he used to become more generous in Ramadan when Gabriel met him. Gabriel used to meet him every night during Ramadan to revise the Quran with him. Allah's Apostle then used to be more generous than the fast wind. (Al Bukhari)

Jabir reported:” It never happened that Allah’s Messenger (Peace be upon him) was asked for anything and he said: No (Al Bukhari)

3.2.3 Modesty of Prophet Muhammad

Muhammad ﷺ was very modest, he was never seen extending his legs in front of his disciples, and he refused that they stand up when he comes, his life was very simple, he used to milk his goat, mend his clothes, help with the household word, and visit poor people when they got sick.

He also said:

Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Apostle. “(Al Bukhari)

3.2.4 Simple Life of Prophet Muhammad

The life of Muhammad ﷺ was very simple, Aisha, his wife, said, “O my nephew, we would see three new moons in two months without lighting a fire (to cook a meal) in the Prophet’s houses.”

Her nephew asked, “O Aunt, what sustained you?” She said, “The two black things, dates and water.” (Al Bukhari)

Although he was God’s Prophet, he didn’t depend on that to be lazy in worshipping God, The Prophet used to stand (in the prayer) or pray till both his feet and legs swelled. He was asked why (he offered such an unbearable prayer) and he said,

“Shouldn’t I be a thankful slave?” (Al Bukhari).

3.3 MIRACLES OF PROPHET MUHAMMAD

These are some of the miracles of Prophet Muhammad ﷺ as reported by Imam Al Nawawi: The Messenger of Allah possesses many manifest miracles and signs demonstrating [his veracity], reaching thousands and they are well known.

3.3.1 The Quran

From amongst them was the Quran, the manifest and clear miracle and brilliant proof, falsehood cannot approach it from before it or behind it. It is a revelation from One Who is All-Wise and Praiseworthy. It incapacitated the most eloquent of people in the most eloquent of times to produce a single chapter that would be comparable to it, even if the whole of creation were to gather for that purpose. Allah, the Exalted says,

“Say: If the whole of mankind and the jinn gathered in order to produce the like of this Qur’an, they could not produce the like of it, even if they assisted each other.” (Holy Quran 17:88)

It challenged them to do this despite their large numbers, their eloquence and their severe enmity, and it challenges them to this day.

3.3.2 Other Miracles of Prophet Muhammad

As for the other miracles, it is not possible to enumerate them all due to their huge number and renewing and increasing nature. However, I will mention some examples:

The splitting of the moon, water flowing from between his fingers, increasing the quantity of food and water, the glorification of the food, the palm tree yearning for him, stones greeting him, the talking of the poisoned leg [of roasted sheep], trees walking towards him, two trees that were far apart coming together and then parting again, the barren [and therefore dry] sheep giving milk, his returning the eye of Qatadah bin an Numan to its place with his hand after it had slipped out, his spitting lightly into the eye of Ali when it had become inflamed and its being cured almost immediately, his wiping the leg of Abdullah bin Atiq whereupon he was immediately cured.

He informed us that the Muslims would comprise three armies, an army in Syria, and army in Yemen and an army in Iraq. That they would conquer Egypt, a land whose [unit of land measurement] was the Kirat, and that they should deal with their people well for they have protection [being Copts] and ties of kinship [through Hajar].

3.4 HIS FULFILLED PROPHECIES

There have been many prophecies fulfilled by Prophet Muhammad ﷺ, these are two prophecies as an example:

3.4.1 Muslims Fighting the Mongols

Prophet (Peace be upon him) predicted that Muslims will fight the Mongols. Narrated 'Amr bin Taghlib:

- The Prophet said, :

“One of the portents of the Hour is that you will fight with people wearing shoes made of hair; and one of the portents of the Hour is that you will fight with broad-faced people whose faces will look like shields coated with leather.” (Al-Bukhari)

The hour will not be established till the Turks Moslems fight with people with whose faces will look like the shields with coated with leather .they will wear uniforms made of hair and they will wear shoes made of hair. (Muslim)

The Turks mentioned are not the Turks present now in Asia Minor, but their origin was Mongolia which was the home land of Turks and Mongols, this was from the sixth to 13th century see [here](#).

3.4.2 High Buildings in Arabia

Another prophecy which was fulfilled in our age is that mentioned in Bukhari when Gabriel came to the Prophet (Peace be upon him) in a form of man in front of his disciples, he came and asked the Prophet (Peace be upon him) (as an educative way to the disciples), from these questions that he asked him:

When will the Hour (Last Day) come?

The Prophet (Peace be upon him) said: **I don't know (since God only knows it)**

So Gabriel asked him: So tell me about its signs?

The Prophet (Peace be upon him) answered him: **That the maid would beget her master, and that the bare footed naked shepherds exceed in buildings.**

Now let's look at a city like Dubai or Abu Dhabi or Riyadh or Kuwait or Jeddah, look at the Gulf cities and compare their picture nowadays with their picture 40 years ago, you will see how this prophecy was exactly fulfilled.

3.5 PROPHET MUHAMMAD IN THE BIBLE

This section shall be dedicated to illustrate some of the prophecies in the Bible foretelling about Prophet Muhammad. One might ask: If you as Muslims don't believe in the Bible, how do you claim that it talks about Prophet Muhammad? This may be answered in detail in [section 6.1](#) talking about how we as Muslims believe in the Bible.

Actually when we say that Prophet Muhammad is foretold in the Bible, that doesn't mean we believe that the Bible is true the way it is now. We believe that the Bible still has some truth, but it is not fully true, nor a reliable source from God except in parts where it agrees with the Quran. I myself think that these prophecies were much clearer than the way they are in now especially when I see that many early Muslim writings used to quote very clear verses foretelling about Prophet Muhammad.

I also believe that these verses (although many of their signs pointing to Prophet Muhammad are still remaining which shall be shown below) as well as many issues in the Bible were subjected to a strong campaign of corruption by both Jews and Christians. You may look at this as a conspiracy theory, but actually many of their signs are shown, for example we find that there were accusations pointing to the Jews by Christians regarding the corruptions of the Old Testament in verses telling about Jesus as will be shown in [section 6.5](#). Anyway let's start talking about the prophecies of Prophet Muhammad in the Bible.

3.5.1 A Prophet like Moses

This is a major prophecy in the Bible foretelling about a prophet like Moses who shall come from the brothers of Israel. God says in the Bible to Moses:

*Deuteronomy 18:18 I will raise them up a prophet **from among their brethren, like unto you** ;and I will **put my words in his mouth**, and he shall speak unto them all that I shall command him.*

In this verse, God was talking to Moses (Peace be upon him), the word them refers to the Israelites. Now let's see the words bolded above.

3.5.1.1 Ishmaelites are the brothers of Israel

“From among their brothers”: This means that the prophet foretold above shall not be from Israel, but from their brothers. This was also proved by what was mentioned in Deuteronomy 34:10

*Deuteronomy 34:10 **And there hath not arisen a prophet since in Israel like unto Moses**, whom Jehovah knew face to face,:11 in all the signs and the wonders, which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,*

The word “brethren” is not solely related to the Israelites as some may think, but it can sometimes mean the brothers of Israelites. For example it was mentioned concerning children of Esau, so there is no problem at all if it was mentioned for the Ishmaelites, especially that it's very clear in the verse below:

*Deuteronomy 2:4 And command thou the people, saying, Ye are to pass through the border of **your brethren the children of Esau**, that dwell in Seir; and they will be afraid of you: take ye good heed unto yourselves therefore;*

So was there any prophet sent from Esau descendants? No. Was there any prophecy concerning blessing of the descendants of Esau? No, and not only that, but also the blessing was taken away from him as mentioned in Genesis 27. Was there a prophet who came from the Ishmaelites? Yes, there was Prophet Muhammad. Was there any blessing concerning Ishmael in the Bible? Yes, Ishmael was blessed in the Bible as will be shown below in the next prophecy.

3.5.1.2A Comparison between Jesus and Muhammad (Peace be upon them), who is the prophet like Moses?

Then we move to the next part in the verse talking about **putting the words of God in his**

mouth, this is the way of revelation, since Muhammad ﷺ was illiterate, archangel Gabriel (Peace be upon him) taught him the verses of Quran in this way, by mouth.

Now we let's examine the words (like unto you), and let's compare between Muhammad and Jesus (Peace be upon them) in this point, resemblance to Moses (Peace be upon him). This shall be shown as follows:

1. Muhammad and Moses (Peace be upon them) were born naturally, while Jesus (Peace be upon him) was born miraculously from no father.
2. Muhammad and Moses (Peace be upon them) were political leaders, while the Bible tells that Jesus said: "Give back to Caesar the things that are Caesar's, and to God the things that are God's." So he was not a political leader.
3. According to the Christian belief, Jesus (Peace be upon him) is God, while no one believed that Moses or Muhammad (Peace be upon them) were God.
4. Muhammad and Moses (Peace be upon them) came with a new law, while Jesus (Peace be upon him) didn't come to abolish but to fulfill.
5. Muhammad and Moses (Peace be upon them) died naturally, while Jesus (Peace be upon him) was raised to heaven.
6. Muhammad and Moses (Peace be upon him) married, but Jesus (Peace be upon him) didn't marry.
7. Muhammad and Moses (Peace be upon them) fought their enemies, while Jesus (Peace be upon him) didn't fight anyone and ordered his followers to turn the other cheek.

3.5.1.3 The Christ is not the Prophet

In John 1, an interesting conversation between the Jews and John the Baptist related to this subject was carried out. Let's see what the Jews said to John the Baptist:

*John 1:19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? 20 And he confessed, and denied not; and he confessed, **I am not the Christ.** 21 And they asked him, What then? Art thou Elijah? And he said, I am not. **Art thou the prophet?** And he answered, No.*

John 1:25 And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?

This conversation shows that the Jews knew that the Christ is a person different from the prophet, which seems to be talking about the prophet like Moses as none of the previous

prophets were considered to be that prophet. Some might say that since the Jews asked John, this will mean that the Prophet is Israelite, this is not necessary as it may happen that the Jews misinterpret the prophecies, but on the other hand, John the Baptist didn't deny that the prophet is someone other than the Christ, and since he is not the prophet, he only said no, I am not the prophet, but he didn't correct their misunderstanding and say that the Christ is the Prophet.

3.5.1.4A Christian Objection:

Some might say that the verse in Deuteronomy 18:15 says that the Prophet will be from Israel:

Deuteronomy 18:15 Jehovah your God will raise up unto you a prophet from the midst of you , of your brethren, like unto me; unto him ye shall hearken;

Actually Prophet Muhammad ﷺ was raised to the Jews among them in Medina after his migration from Mecca, and that's why this verse and verse 18 reasserts it by saying: "from among their brothers", and since the word "their" was referred in this situation to the whole Israel, then it is not talking about another Israelite tribe, but it means the brothers of the Israelites who can be none but the Ishmaelites from where Muhammad ﷺ was raised.

3.5.2 Blessing of Ishmael

God in the Bible asserts the blessing of Ishmael's descendants in more than one verse as shown:

*Genesis 17:20 And as for Ishmael, I have heard you : behold, **I have blessed him**, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.*

*Genesis 17:7 And I will establish my covenant **between me and you and your seed** after you throughout their generations for an everlasting covenant, to be a God unto you and to your seed after you.*

*Genesis 21:13 And also of the son of the handmaid will I make a nation, **because he is your seed**.*

*Genesis 21:17 And God heard the voice of the lad. And the angel of God called to Hagar out of heaven, and said unto her, What aileth you , Hagar? Fear not. For God hath heard the voice of the lad where he is. Gen 21:18 Arise, lift up the lad, and hold him in your hand. For I will make him **a great nation**.*

3.5.2.1 What does a blessing mean?

As we see here, God in the Bible is talking about Ishmael being blessed, and that he will have a great nation. According to the Bible, a blessing means prophecy among his descendants. For example if we looked at Genesis 27 at the story when Jacob took the blessing from Esau and its result, we would realize prophets were raised from Esau's descendants, but many prophets were raised from Isaac's seed. And Prophet Muhammad was raised from Ishmael's descendants who are the brothers of Israel as the Bible tells in Deuteronomy 18:18.

Someone might say that this prophecy was fulfilled in the verse which says that Ishmael shall have 12 sons as in Genesis 25:13-14. Actually if the blessing was just regarding descendants, then actually Esau had two great nations as well, not only the Edomites as mentioned in the Bible, but also the Romans as mentioned in the Talmud, and the greatness of the Roman empire is well known to everybody. So it's clear here that the blessing is not related to a fruitful nation, otherwise we would have seen Esau blessed as well, but a blessing rather means that a great prophet shall come from Ishmael's descendants.

3.5.2.2 Isn't the covenant of God established with Isaac only?

It might be said that the covenant is with Isaac only as the Bible says:

Genesis 17:21 But my covenant will I establish with Isaac, whom Sarah shall bear unto you at this set time in the next year.

Well, this was in the beginning, then it was transferred to Ishmael's descendants, Jesus said to the Jews that the kingdom of God shall be taken away from them:

Matthew 21:43 therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

Calling Ishmael as a fruitful, that he shall have a great nation is very clear in praising him, otherwise, if God knew that a false prophet came from his descendants where a great nation followed him, why did He describe this nation to be great?

Also the nation Jesus told here doesn't mean the Christian nation, God said that the sign of the covenant between him and the descendants of Abraham shall be the circumcision, which should be one of the fruits of the kingdom of God:

*Geesisn 17:10 This is my covenant, which ye shall keep, between me and you and thy seed after thee: **every male among you shall be circumcised...** 13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an **everlasting covenant**. 14 And the uncircumcised male who is not circumcised in the flesh of his foreskin, **that soul shall be cut off from his people; he hath broken my covenant.***

So it clearly tells that the sign of this covenant is circumcision, this covenant is everlasting and that the one who don't circumcise breaks God's covenant, which Muslims already do while according to Christians , Paul cancelled circumcision. Muslims are the real followers of Abraham. The Bible says:

Genesis 12:3 and I will bless them that bless you, and him that curseth you will I curse: and in you shall all the families of the earth be blessed.

Muslims bless Abraham at least 5 times a day in their prayer. At the end of every prayer, a Muslim must say:

"O Allah! send your Salat (Blessings, Graces, Honors and Mercy) on Muhammad and the family of Muhammad as You sent Your Salat on Abraham and the family of Abraham. O Allah! Send Your Blessings on Muhammad and the family of Muhammad as You sent Your Blessings on Abraham and the family of Abraham. You are Praiseworthy, Most Gracious."

So if Muslims bless Abraham, the Bible says that God blesses who bless him, how come the followers of a false prophet be blessed by God?

3.5.3 Isaiah 42

Isaiah 42 is an interesting prophecy foretelling the advent of Prophet Muhammad ﷺ. This prophecy was told in some Hadiths with many variations between it and what is said in Isaiah, but textual variants are already present in the Bible, and there are many inaccurate quotes of the Old Testament made by writers of the New Testament, the prophecy is in Al Bukhari and it says:

“O Prophet! We have sent you as a witness (for Allah’s True religion) And a giver of glad tidings (to the faithful believers), And a warner (to the unbelievers) And guardian of the illiterates (gentiles). You are My slave and My messenger (i.e. Apostle). I have named you “Al-Mutawakkil” (who depends upon Allah). You are neither discourteous, harsh nor a noise-maker in the markets and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allah will not let him (the Prophet) Die till he makes straight the crooked people by making them say: “None has the right to be worshipped but Allah,” With which will be opened blind eyes And deaf ears and enveloped hearts.”

3.5.3.1 Characters of the Prophet foretold

Now let’s examine the Biblical prophecy:

Isaiah 42:1 Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles.

4.4.4.2.1 The Chosen Servant of God

The first thing the prophecy tells about is that the one being foretold is a servant of God. This can’t be applied on Jesus (Peace be upon him) according to the Christian view since Christians say that Jesus is God. It may be said that this talks about the human nature of Jesus, but this won’t be a logical solution because if God wants to foretell about his coming, He would have foretold about the divine nature not the human nature as since all of us are already human beings, so there will be nothing new in the prophecy. Besides, the verse tells that this servant shall be chosen by God, God doesn’t choose Himself but He chooses a man to be a prophet among human beings.

4.4.4.2.2 Sent to Gentiles

Then the prophecy says that he will bring justice to the gentiles, this also is not Jesus (Peace be upon him) because he said:

Matthew 15:24 I was not sent but unto the lost sheep of the house of Israel. “

Some might say that he ordered the disciples to preach the gospel to the whole world, but

actually these were the disciples not Jesus himself, and this was confirmed by Albert Barnes in his commentary on Mat 15:24:

“Mat_15:24 But he answered and said, I am not sent ... – This answer was made to the woman, not to the disciples.

*The “lost sheep of the house of Israel” were the Jews. **He came first to them. He came as their expected Messiah. He came to preach the gospel himself to the Jews only. Afterward it was preached to the Gentiles, but the ministry of Jesus was confined almost entirely to the Jews.**” ([Source here](#))*

3.5.3.2 Arabia shall Rejoice by His coming

Moving to Isaiah 42:11, we see that prophecy gives 2 special places; Kedar and Sela:

*Isaiah 42:11 Let the wilderness and the cities thereof lift up their voice, **the villages that Kedar doth inhabit**; let **the inhabitants of Sela** sing, let them shout from the top of the mountains.*

Kedar is the second son of Ishmael (Genesis 25:13), Sela is a mountain in Medina, and it was mentioned in some hadiths. You may say that the Bible’s dictionary tells that Sela is Petra. However, it happens in the Bible that there is more than a place with the same name as the case of Seir for example:

H8165 say-er’

Formed like H8163; rough; Seir, a mountain of Idumaea and its aboriginal occupants, also one in Palestine: – Seir. ([Strong’s dictionary](#))

So if there is more than one Seir, there could be more than one Sela, especially when we see that nothing happened in Petra with Jesus (Peace be upon him), and even if it was Petra, Petra is in Jordan which is mainly a Muslim country.

It may be also said that this verse meant that all people will be happy with the coming of Jesus. I say: Christianity in Arabia was limited in Najran in Yemen, and in the borders with the Roman country which was mostly a political alliance not a real belief. But as for the overwhelming majority of Arabs, they were not Christians, and Christians were very few. Even before Islam comes, I never heard about a main Christian church in Arabia as that in Antioch, Alexandria, Ephesus or Rome. I never heard of an Arab church father. But when Islam came, all Arabs became Muslims. If the prophecy really meant Christianity it would have mentioned a major Christian city not the center of Islam.

3.5.3.3 Isaiah 42 tells about a prophet with a new law

The prophecy continues saying:

Isaiah 42:4 He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law.

The prophecy approaches and says that the isles shall wait for his law, Prophet Muhammad ﷺ came with the final law, while Jesus (Peace be upon him) didn't come to abolish the law but to fulfill it, and then Christians claimed that the Mosaic law was for the Jews only but they are not committed to it, that's why they don't circumcise, eat pork,...etc. At the same time, Jesus said that he just came to fulfill the law, not that he will have a new detailed law as the case of Moses and Muhammad (Peace be upon them). Besides, the Christian faith is mainly concerned with salvation through faith only not through law and works, so when we say that the isles shall wait for his law, this couldn't be applied on Jesus.

3.5.3.4 Fighting the enemies of God

Then the prophecy tells that he will fight God's enemy which is certainly what Muhammad ﷺ did, while Jesus (Peace be upon him) didn't fight.

Isaiah 42:13 Jehovah will go forth as a mighty man; he will stir up his zeal like a man of war: he will cry, yea, he will shout aloud; he will do mightily against his enemies.

3.5.3.5 Is the final prophet sent in a pagan or a Jewish environment?

Then it tells that those who worship the idols would come into shame.

Isaiah 42:17 They shall be turned back, they shall be utterly put to shame, that trust in graven images, that say unto molten images, Ye are our gods.

Prophet Muhammad ﷺ was sent to a pagan environment, while Jesus (Peace be upon him) was sent to the Jews, and he was never concerned with worshiping images as the Old Testament was, because his conversation with the Jews was mainly to prove that he came from God and that he is the Messiah.

3.5.3.6 Morals of the Prophet Foretold

The prophecy tells about the morals of that servant of God saying, you can read the morals section to see who Prophet Muhammad was, see for example these hadiths:

Isaiah 42:2 He will not cry, nor lift up his voice, nor cause it to be heard in the street. 3 A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth.

Anas Ibn Malik reported:

I served the Messenger of Allah (may peace be upon him) for ten years, and, by Allah, he never said to me any harsh word, and he never said to me about a thing as to why I had done that and as to why I had not done that. (Al Bukhari)

The Prophet never took revenge (over anybody) for his own sake but (he did) only when Allah's Legal Bindings were outraged in which case he would take revenge for Allah's Sake. And he never used bad language. He used to say "The best amongst you are those who have the best manners and character. He never criticized any food (presented him), but he would eat it if he liked it; otherwise, he would leave it without expressing his dislike. (Al Bukhari more than one hadith)

3.5.4 Paran is Mecca

The Old Testament tells an interesting issue about a place called Paran. It says in Deuteronomy:

*Deuteronomy 33:1 And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. 2 And he said, Jehovah came from Sinai, And rose from Seir unto them; **He shined forth from mount Paran, And he came from the ten thousands of holy ones:** At his right hand was a fiery law for them. (ASV)*

And in the Septuagint:

*33:2 And he said, The Lord is come from Sina, and has appeared from Seir to us, **and has hasted out of the mount of Pharan, with the ten thousands of Cades;** on his right hand [were] his angels with him.*

This prophecy here tells about the three prophets; Moses (Peace be upon him) “The LORD came from Sinai”, then Jesus (Peace be upon him) “and rose up from Seir unto them”, then finally Muhammad ﷺ in the bolded words.

3.5.4.1 Ishmael Lived in Paran

Paran is Mecca not Sinai and it is where Ishmael (Peace be upon him) lived in as mentioned in Genesis:

Genesis 21:20 And God was with the lad, and he grew. And he dwelt in the wilderness, and became, as he grew up, an archer. Gen 21:21 And he dwelt in the wilderness of Paran. And his mother took him a wife out of the land of Egypt.

A Christian commentator wrote about that saying:

*God was with the lad, etc. — **Paran (that is, Arabia)**, where his posterity has ever dwelt (compare Gen_16:12; also Isa_48:19; 1Pe_1:25). ([Jamisson, Fausset and Brown commentary](#))*

3.5.4.2 Evidence from Jewish and Christian Sources that Paran is Arabia

According to many Christian and Jewish sources, Paran was interpreted to be in Arabia. We can see first what Strong's Bible dictionary says about Paran:

H6290 pârân

From H6286; ornamental; Paran, a desert of Arabia: – Paran. ([Source here](#))

This was emphasized more in the Bible when it says that the descendants of Ishmael (Peace be upon him) were in Arabia not in Sinai:

Genesis 25:18 And they dwelt from Havilah unto Shur that is before Egypt, as thou goest

toward Assyria. He abode over against all his brethren.

John Gill wrote about it saying:

Gen 25:18 – And they dwelt from Havilah unto Shur,... That is, the posterity of Ishmael, whose country reached from one place to the other; not from India to Chaluza, as the Targums of Jonathan and Jerusalem; but the extent is that vast desert of Arabia, which eastward was called the wilderness of Havilah, and westward the wilderness of Shur; so that they inhabited it from east to west: ([John Gill's commentary](#))

And Rabbi Rachi tells in his commentary that Paran in Deuteronomy 33 refers to the Ishmaelites:

“from Mount Paran [Why did God then come from Paran?] Because He went there and offered the children of Ishmael [who dwelled in Paran] to accept the Torah, but they [also] did not want [to accept it].” ([Source here](#))

It may be said that Paran was mentioned somewhere else in other parts, and doesn't seem from these verses were pointing to Arabia. Actually that doesn't mean that they is one Paran, for example, there were 2 places called Seir, one is related to the mount of Idumea and the other is related to Palestine as mentioned in the previous prophecy of Isaiah 42.

3.5.4.3 Ten thousands of Saints with a Fiery Law

The verse says that God shined forth from Mount Paran with ten thousands of saints having a fiery law on their right hand. This was exactly what happened during the conquest of Mecca when Prophet Muhammad ﷺ came as a conqueror to Mecca after 13 years of persecution in Mecca and 6 years of fighting Muslims in Medina. He finally came to Mecca and purified the Kaaba the house of God from the idols that were built around it and shining Mecca again with the light of Islam. Before Muslims enter Mecca, Prophet Muhammad ﷺ wanted to show to the people of Mecca the power of Muslim army, so he ordered all the army to kindle fire at night. There were 10,000 men each one holding a flame fulfilling the Biblical prophecy: **“And he came from the ten thousands of holy ones: At his right hand was a fiery law for them.”**

3.5.4.4 Habakkuk, Teman and Paran

Also what proves that Paran is not Sinai in that case is that nothing happened there, even the great nation God promised Ishmael with (Genesis 20:20, 21:18) was certainly in Arabia not Sinai, where in Mecca, the revelation came to Muhammad ﷺ and since then Arabs became a great nation through Islam, the religion of God, that's why the prophecy was mentioned again in Habakkuk:

Habakkuk 3:3 God came from Teman, And the Holy One from mount Paran. Selah. His glory covered the heavens, And the earth was full of his praise. 4 And his brightness was as the light; He had rays coming forth from his hand; And there was the hiding of his power.

5 Before him went the pestilence, And fiery bolts went forth at his feet.

According to Strong's Bible Dictionary, Teman is the South:

H8486 tay-mawn', tay-mawn'

Denominative from H3225; the south (as being on the right hand of a person facing the east): – south (side, -ward, wind). ([Source here](#))

And that's what Darby's translation gives:

*(DRB) God will come from the **south**, and the holy one from mount Pharan: His glory covered the heavens, and the earth is full of his praise.*

Arabia is well-known to be in the South of Palestine. This answers the objection that the context of Deuteronomy 33 is not talking about a prophecy, as verse 2 was just an introduction, and then it talked about the blessing of Israel throughout the chapter, so emphasizing this point again in Habakkuk proves that it was a prophecy.

3.5.5 Psalm 45 and Prophet Muhammad

Psalm 45 is also one of the prophecies foretelling about Muhammad not Jesus (Peace be upon them). To prove this, we can look at the prophecy itself:

Psalms 45:3 Gird your sword upon your thigh, O mighty one, your glory and your majesty.

Muhammad ﷺ fought God's enemies, while Jesus (Peace be upon him) said:

*John 18:11 Jesus therefore said unto Peter, **Put up the sword into the sheath:** the cup which the Father hath given me, shall I not drink it?*

Some may refer this to his second coming, so let's continue on:

Psalms 45:8 All your garments smell of myrrh, and aloes, and cassia; Out of ivory palaces stringed instruments have made you glad.

Muhammad ﷺ ruled and received gifts from Egyptian ruler, and from Heraclius, while Jesus (Peace be upon him) didn't rule, nor did he receive gifts.

Psalms 45:9 Kings' daughters are among your honorable women: At your right hand doth stand the queen in gold of Ophir.

3.5.5.1 Psalm 45 foretelling Marriage of Prophet Muhammad from Safiyya

Christians believe that Jesus (Peace be upon him) didn't marry. On the other hand, Prophet Muhammad ﷺ married 2 daughters of Arab leaders, and after his death, his descendent Al Hussein married the daughter of the last Persian king.

Psalms 45:10 Hearken, O daughter, and consider, and incline thine ear; Forget also thine own people, and your father's house: 11 So will the king desire your beauty; For he is your lord; and reverence thou him.

This daughter is Safiyya daughter of Hoyay ibn Akhtab, this man was one of the Jewish leaders who fought Prophet Muhammad ﷺ, and then Prophet Muhammad married her. Saffiyah says:

"I was my father's and my uncle's favorite daughter. When the Messenger of Allah came to Madinah and stayed at Quba, my parents went to him at night and when they looked disconcerted and worn out. I received them cheerfully but to my surprise no one of them turned to me. They were so grieved that they did not feel my presence. I heard my uncle,

Abu Yasir, saying to my father, 'Is it really him (the final prophet) ?' He said, 'Yes, by Allah'. My uncle said: 'Can you recognize him and confirm this?' He said, 'Yes'. My uncle said, 'How do you feel towards him?' He said, 'By Allah I shall be his enemy as long as I live.'" (Ibn Hisham, As-Sirah an-Nabawiyyah)

Hoyayy has been one of the worst enemies of Prophet Muhammad ﷺ that he betrayed the pact with him and tried to murder him, then when he was exiled from Medina because of that he charged the Arabs and collected a huge army to besiege Medina and invade it, then during the siege of Medina he instigated the Jews inside Medina to betray Prophet Muhammad ﷺ and open their district to Arab armies to enter Medina. At the end Hoyayy was defeated and killed in this battle.

Then Prophet Muhammad ﷺ defeated the husband of Safiyya in the battle of Khaibar, and then he married Safiyya. At the beginning before he marries her she used to hate him because he killed her father and her husband, the Prophet kept on apologizing to her and saying:” Your father charged the Arabs against me and committed heinous act,” he apologized to the extent that made Safiyyah get rid of her bitterness against the Prophet” as mentioned by Al Bayhaqi in Dalael Al Nobowwa and even she chose Islam afterwards and to marry Prophet Muhammad ﷺ over living with her Jewish people, as narrated by Ibn Hibban and Ibn Saad.

3.5.5.2 Objection by Christians

Christians usually object saying that this Psalm tells about the Messiah, and give the script:

Psalms 45:6 your throne, O God, is for ever and ever: A sceptre of equity is the sceptre of your kingdom. 7 Thou hast loved righteousness, and hated wickedness: Therefore God, your God, hath anointed you With the oil of gladness above your fellows.

Actually when the Psalm says “O God”, this wasn’t directed to the one being foretold here. It’s rather a praise to God. Then it came in verse 7, and retold about Muhammad ﷺ, and it’s very clear when it says “. Therefore God, your God hath anointed you with the oil of gladness above your fellows.” this clearly tells that the Messiah is not God, the word Messiah doesn’t necessarily mean Jesus (Peace be upon him), but it means the anointed man as mentioned in 2Sa 1:14 concerning Saul.

2Samuel 1:14 And David said unto him, How wast thou not afraid to put forth your hand to destroy Jehovah’s anointed?

This word for anointed is:

H4899 mîshîyach maw-shee’-akh

From H4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically the Messiah: – anointed, Messiah. ([Source here](#))

So this doesn’t necessarily mean Jesus as a Messiah, but the word anyone who is anointed by God.

3.5.6 A burden upon Arabia

Isaiah 21 tells an interesting prophecy about Muhammad ﷺ:

Isaiah 21:13 The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye caravans of Dedanites. 14 Unto him that was thirsty they brought water; the inhabitants of the land of Tema did meet the fugitives with their bread. 15 For they fled away from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. 16 For thus hath the Lord said unto me, within a year, according to the years of a hireling, all the glory of Kedar shall fail; 17 and the residue of the number of the archers, the mighty men of the children of Kedar, shall be few; for Jehovah, the God of Israel, hath spoken it.

This prophecy tells about the migration of Muhammad ﷺ from Mecca to Medina with his intimate disciple Abu Bakr. The Arab pagans tried to kill Muhammad ﷺ by swords while he is getting out of his house to migrate, but God blinded them and made them all fall asleep while he gets out, and he passed peacefully. (Ibn Hisham).

Then the prophecy tells about the Battle of Badr which happened after the migration and Muslims defeated the Arab pagans, and most of their leaders were killed in that battle, this was the beginning of their end.

3.5.7 The Paraclete

Christians believe that the paraclete or Comforter whom Jesus mentioned is the Holy Spirit; the third person of the trinity. Actually this prophecy tells about Muhammad ﷺ. How come? Let's see what Jesus said:

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, 17 even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.

Actually there had been a great controversy regarding the word "Paraclete" which is "Paraklytos" in the Greek Bible and that this word was changed from "Periklytos" which means "the praised one" meaning "Ahmad" in Arabic, the name of Prophet Muhammad (Peace be upon him). Although there is no clear evidence proving it today, we can find that the Paraclete foretold in the Bible is Prophet Muhammad ﷺ analyzing the Bible verses in hand.

3.5.7.1 The Paraclete is a man or a spirit?

Some people may think that the word "spirit" here doesn't apply on human beings, but actually we find that this word "spirit" is used also for men as shown below:

1John 4:1 Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world.

Actually Jesus said that he doesn't speak from himself, but from what he hears:

John 16:13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things ever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.

And this is what a prophet from God does, not what God Himself does. A prophet speaks from what he hears from God not from himself. Christians believe that the Holy Spirit is God, how come we say that God doesn't speak from Himself? This is a proof that the verses here are not talking about the third person in the trinity but rather it is talking about a prophet that shall be sent from God. This paraclete shall foretell about things that are to come, so does Prophet Muhammad ﷺ as shown in the section above talking about the [fulfilled prophecies of Prophet Muhammad](#).

3.5.7.2 Who is the Paraclete?

Here we can see more why the spirit believed by Christians to be the third person in the trinity is not the Paraclete foretold by Jesus:

3.5.7.3 *The Paraclete shall convict the world*

Jesus tells about the Paraclete:

John 16:8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:

Prophet Muhammad ﷺ convicted the world because the people didn't believe in Jesus (Peace be upon him) as a prophet sent from God. The Quran convicted the Jews because they didn't believe in Jesus and convicted the Christians because they considered Jesus as God which is another type of disbelief as Jesus never said it.

On the other hand, when the Holy Spirit descended to the disciples in Acts (the Pentecost), all what he did was that he made the disciples speak many languages but we didn't see how he convicted the world or preached about Jesus. Christian commentators say that the meaning of this verse is that he shall convince the disbelievers, but actually this is not the case, since many people in the world know nothing about Christianity or Jesus, and if this was the case, there would have been no need for missionaries or evangelists or apologists to preach Christianity and defend it since the Holy Spirit already does this job.

3.5.7.4 *When shall the Paraclete come?*

Jesus then says:

John 16:7 Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

And this can't be applied on the Holy Spirit, because the Holy Spirit was already present at that time when he came on Mary (Luke 1:35) and Simon (Luke 2:25), and when John the Baptist said regarding Jesus that he shall baptize them with Holy Spirit and fire, and when the Holy Spirit descended on Jesus as a dove (Mat 3:17), and when he breathed on them, and said unto them, Receive ye the Holy Spirit: (John 20:22). All this proves that the Holy Spirit was already present, while in case of Muhammad ﷺ, he wasn't present at that time.

An objection may be raised, how will Jesus send Muhammad (Peace be upon them)? Well, the verse may mean that since they are not on the same time, then the advent of Muhammad ﷺ must be on condition that Jesus (Peace be upon him) is not on Earth, so sending him will be that way which is by raising Jesus (Peace be upon him) being raised to him.

3.5.7.5 *The Paraclete will guide us to the truth*

One of the signs of the Holy Spirit is that he shall guide people to the truth:

John 14:26 But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.

The word "he shall teach you all things" can't be applied on the Holy Spirit, because Christian scholars misinterpreted many issues. For example if we looked at the Early Church Fathers, we will find that many of them adopted heretic opinions; you can see this in the section below talking about [Holy Spirit and Guidance](#). If all these misinterpretations and diversities among Christian sects occurred, then what is the job of the Holy Spirit? Isn't he supposed to teach them all things? Otherwise this means that most of the Early Church Fathers whom Christians mainly depend on as they took their faith from them, and knew the Bible canons from them rejected the Holy Spirit when he told them the truth. This is a blasphemy against the Holy Spirit:

Matthew 12:32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.

This will consequently mean that either Christians took their doctrine and their faith from heretic church fathers, or that we have the first choice that the Holy Spirit will not be the Paraclete mentioned in that prophecy. But in case of Muhammad ﷺ, he told us what to believe, what to do and not to do through what God revealed to him either in the Quran or in the Sunna, if a Muslim misunderstood a verse or had a wrong opinion, then he will be the one who is mistaken, not the Quran or the Sunna since we don't believe that there is a Holy Spirit in us.

Back to John 14:26, it says that the Comforter will be sent in Jesus' name, so all those who believe in Jesus must follow him, and that he will teach all things, which was what Prophet Muhammad did. He shall also remind them of what Jesus said. This was done by Prophet Muhammad ﷺ, when God said in the Quran concerning Jesus (Peace be upon him):

and giving glad tidings of a Messenger who will come after me, his name being Ahmad.
(Holy Quran 61:6)

3.5.7.6 Conclusion

So we can conclude that the Holy Spirit of Christians is not the one foretold by Jesus here, but it was foretelling about a prophet who is Muhammad ﷺ, as for saying in Acts 1:4 that Jesus told them "to wait for the promise of the Father, which, said he, ye heard from me", this is not necessary that it was telling about these verse, especially that Luke the one who is supposed to be the writer of Acts didn't say anything about the Paraclete in his Gospel of Luke.

3.5.8 The Rejected Stone and the Kingdom of God

3.5.8.1 A Parable by Jesus

During his conversation with the Jews, Jesus gave them an interesting Parable and reminded them of the rejected stone which became the head of the corner. How could this be a prophecy foretelling about Prophet Muhammad and Islam? Let's look at what Jesus said:

Matthew 21:33 Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. 34 And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them in like manner. 37 But afterward he sent unto them his son, saying, They will reverence my son. 38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. 39 And they took him, and cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.

3.5.8.2 Who is this Parable Talking About?

Here in this parable, the one meant by the householder is God, and the vineyard is the law, the servants are God's prophets, and the son of the householder is Jesus. Of course the word son here means the general Jewish meaning, as there were many people called God's sons as Jacob in Exodus 4:22, you can see my article "[Is Jesus the son of God?](#)".

This also doesn't necessarily mean that he will be crucified, for it tells about what the Jews intended to do, and it may be a test from God to Jesus (Peace be upon him) that he thought first that he will be killed, but God saved him at the end.

Anyway, back to the parable, it's very clear that it tells about how the people deviated from God's law, and killed his prophets, so when Jesus asked the Jews on how the lord of the vineyard will act with these men, they told him that he will destroy them, and give it to other husbandmen, then Jesus says:

Matthew 21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvelous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. 44 And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.

Jesus concludes here that this shall mean that the Jews will no more be the people of God and the people of God from now on shall be another nation. Who is this nation?

3.5.8.3 The Rejected Stone is Ishmael and His Descendants

Jesus tells them here about those who will take the kingdom of God, the rejected stone is Ishmael's descendants, as the Bible clearly says:

Genesis 16:12 And he shall be as a wild ass among men; his hand shall be against every man, and every man's hand against him; and he shall dwell over against all his brethren.

As Ishmael's descendants were living in the desert, they were called wild. The verse also tells that he will fight every man, and every man will fight him, which is really true, and this was before Islam as the Bible tells sometimes for example in Jeremiah 49, and after Islam where Muslims fought the non-Muslims, and non-Muslims fought Muslims as all disbelievers agree on fighting Islam. So the real case is that the situation is altered after Islam, and this was exactly expressed by Jesus when he says that the rejected stone became the head of the corner, and that the one who falls on it will be broken, and the one whom the stone falls on will scatter into dust.

3.5.8.4 Who Worked with the Fruits of the Kingdom of God?

Then Jesus says:

Matthew 21:43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

This means the transmission of the covenant from Isaac to Ishmael, and it can't mean the Church, since it says that this nation will bring forth the fruits, which is written in ESV:

(ESV)Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits.

And in the CEV:

(CEV)I tell you that God's kingdom will be taken from you and given to people who will do what he demands.

This can't be applied on the Church since they followed Paul who cancelled the law, or at least made it only valid for the Jews, and made the salvation only in faith:

Galatians 2:16 yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified.

Hebrews 6:1 Wherefore leaving the doctrine of the first principles of Christ, let us press on

unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God,

Violating what Jesus (Peace be upon him) clearly said:

Matthew 5:17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

Matthew 19:17 And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments.

Matthew 23:1 Then spake Jesus to the multitudes and to his disciples, Mat 23:2 saying, The scribes and the Pharisees sit on Moses seat: Mat 23:3 all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not.

So Jesus (Peace be upon him) is very clear in ordering his disciples to keep the commandments and keep the law represented by what the scribes and Pharisees say, which is what Christians supposed to be, while the Bible clearly threatens those who don't follow the law:

Deuteronomy 28:15 But it shall come to pass, if thou wilt not hearken unto the voice of Jehovah your God, to observe to do all his commandments and his statutes which I command you this day, that all these curses shall come upon you , and overtake you . 16 Cursed shalt thou be in the city, and cursed shalt thou be in the field. 17 Cursed shall be your basket and your kneading-trough. 18 Cursed shall be the fruit of your body, and the fruit of your ground, the increase of your cattle, and the young of your flock. 19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. 20 Jehovah will send upon you cursing, discomfiture, and rebuke, in all that thou puttest your hand unto to do, until thou be destroyed, and until thou perish quickly; because of the evil of your doings, whereby thou hast forsaken me.

So according to the Bible, what Paul did can't be accepted at all, which means that all those who follow Paul, can't be meant in that prophecy, but this prophecy foretells about the Islamic nation, described by God in the Holy Quran:

110. You are the best people raised for the good of mankind; you enjoin good and forbid evil and believe in ALLAH. And if the People of the Book had believed, it would have, surely, been better for them. Some of them are believers, but most of them are transgressors. (Holy Quran 3:110)

4 JESUS

4.1 WHAT DOES ISLAM TELL ABOUT JESUS?

We as Muslims believe in Jesus (Peace be upon him) as a prophet sent from God, we believe in him being miraculously born from virgin Mary:

91. And [mention] the one who guarded her chastity, so We blew into her [garment] through Our angel [Gabriel], and We made her and her son a sign for the worlds. (Holy Quran 21:91).

Moreover, there is a chapter in the Quran called the chapter of Mary. This chapter talked about the birth of Jesus (Peace be upon him). Muslims believe in the miracles God gave to Jesus (Peace be upon him) that he spoke while he was only a baby, healed those born blind, healed the lepers, revived the dead, breathed life into a bird made of clay, the Quran mentioned all these miracles and we acknowledge it. All Muslims love Jesus (Peace be upon him) because these are the teachings of the Quran.

4.1.1 Jesus is neither God nor the Son of God

But at the same time we can't say that he is God. God is mightier than being incarnated to a man who comes out of his mother, then grows as a baby, eats, enters the bathroom, gets tired,.....etc. God is mightier than having a son. all these beliefs were found after Jesus (Peace be upon him) and Jesus (Peace be upon him) is totally innocent from saying this. Jesus never said that even in the Bible as shall be shown in the next section.

171. O People of the Scripture do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist – it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs. 172. Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him] (Holy Quran 4:171-172)

4.1.2 Jesus was not Crucified

We believe that Jesus wasn't crucified, but God saved him from crucifixion, and his appearance was put on someone else(most probably Judas), so that they thought that they were crucifying Jesus, but actually they were not, and he was raised to Heaven. Look at what the Quran says:

*156. And for their disbelief(the Jews) and for their uttering against Mary a grievous calumny;
157. And for their saying, 'We did slay the Messiah, Jesus, son of Mary, the Messenger of ALLAH;' whereas they slew him not, nor did they bring about his death upon the cross, but he was made to appear to them like one crucified; and those who differ therein are certainly*

in a state of doubt about it; they have no certain knowledge thereof, but only pursue conjecture; and they did not arrive at a certainty concerning it(Holy Quran 4:156-157)

The next sections shall discuss these points in detail and prove that there is no solid evidence showing that Jesus is God or Son of God or that he was crucified.

4.2 JESUS SAYS IT “I AM NOT GOD”

A common question that has been a point of dispute between Muslims and Christians throughout history is: “Is Jesus God?”. Muslims believe he is not God, but a prophet. Christians say that he is God. Now as there is a dispute, there must be a judge to solve this dispute. The judge here is Jesus himself, what did Jesus say in the Bible?

Jesus (Peace be upon him) never said that he is God, the Quran says:

116. And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah ?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. 117. I said not to them except what You commanded me – to worship Allah , my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness. 118. If You should punish them – indeed they are Your servants; but if You forgive them – indeed it is You who is the Exalted in Might, the Wise. (Holy Quran 5:116-118)

Taking Mary as a god is what the Catholics do concerning the belief in veneration and intercession of Mary, since they pray to her and believe that she can benefit them, we as Muslims consider this as idolatry even if they didn't say that she is a god. In addition, there was an early Christian sect who was worshiping Mary in Arabia which was called Collyridianism.

4.2.1 God is Neither a an nor the son of man

The Bible itself (despite interpolation) testifies that Jesus (Peace be upon him) said that the Father is the only God, and that Jesus is a human being, the Old Testament says:

*Numbers 23:19 God is not a **man**, that he should lie, Neither **the son of man**, that he should repent:*

While Jesus (Peace be upon him) says that he is a man and a son of man:

*Joh 8:40 But now ye seek to kill me, **a man** that hath told you the truth, which I heard from God: this did not Abraham.*

Jesus kept on telling that he is the son of man as in Luke 17:22, 7:34, and in many other verses.

4.2.2 The Father is the only true God

Besides Jesus kept on telling that only the Father is God:

*Joh 17:1 When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "**Father**, the hour has come; glorify your Son that the Son may glorify you, Joh 17:2*

*since you have given him authority over all flesh, to give eternal life to all whom you have given him. Joh 17:3 And this is eternal life, **that they know you the only true God, and Jesus Christ whom you have sent.***

Jesus says that the Father is the only true God. Actually if he said "God" instead of Father in verse 1 (the bolded word), this wouldn't have been a proof that the Father is the only God, because God could have meant the whole Trinity. By using the word Father, Jesus clearly states that the Father is the only true God, thus excluding the son and the Holy Spirit.

And consider Jesus' word "this is the eternal life". Jesus didn't say that the eternal life is that he is God who came in flesh or that he is the second person in the Trinity, or that he is the Savior who came to be crucified for the sin of Adam. It is simply that the Father is the only God, and that Jesus was sent by God.

4.2.3 The Father is the God of Jesus

Also in other verses, Jesus refers to Father as his God, which clearly means that Jesus is not God, and can't be interpreted by the human nature because the human nature is supposed to be God also:

*John 20:16 Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher). Joh 20:17 Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to **my Father and your Father, to my God and your God.**'"*

*Mark 12:28 And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?" Mar 12:29 Jesus answered, "The most important is, 'Hear, O Israel: **The Lord our God, the Lord is one.***

4.2.4 Jesus lacks the attributes of God

Jesus explicitly says that the Father is greater than him, which means that he is not equal to God:

*John 14:28 "You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, **for the Father is greater than I.***

This actually addresses what Paul said in Philippians that Jesus is equal to God, Jesus answers him saying that the Father is greater than him.

Jesus is not more than a teacher, a prophet, he is NOT God:

Matthew 23:9 And do not call anyone on earth 'father,' for you have one Father, and he is in heaven. 10 Nor are you to be called 'teacher,' for you have one Teacher, the Messiah.

4.2.4.1 *Jesus doesn't know the hour:*

*Mark 13:32 "But about that day or hour no one knows, not even the angels in heaven, **nor the Son, but only the Father.***

God is omniscient, He knows everything, and Jesus refers this to the Father. The Father is the only one who knows the hour neither Jesus nor the angels know anything about it. If Jesus doesn't know the hour, then he is not omniscient, and since God is omniscient, then Jesus is not God.

4.2.4.2 *Is Jesus Omnipotent?*

Jesus answers:

*John 5:30 **By myself I can do nothing;** I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.*

God is not only omniscient, but also omnipotent. God can do everything. This is God whom both Muslims and Christians believe in. Jesus here denies his omnipotence, but refers it to the Father, and this is an answer to what Christians say that the signs and works Jesus made prove that he is God, Jesus here answers this claim saying: "By myself I can do nothing". In addition, Jesus needs an angel to strengthen him:

*Luke 22:42 "Father, if you are willing, take this cup from me; **yet not my will, but yours be done.**" 43 **An angel** from heaven appeared to him **and strengthened him.***

God is the Creator; He created everything, including angels. If Jesus is God, and he created everything, why shall he need one of his creatures to strengthen him? Is the creature stronger than the Creator? Let's think about it!

4.3 DID JESUS REALLY SAY “I AM GOD”?

Jesus (Peace be upon him) never said the word “I am God” nor “I am the second person in Trinity”, nor “I am human and divine”, but as mentioned in the previous section, Jesus clearly said that the Father is the only God, and that He is his God, and that he doesn’t know the hour,.....etc. Christians usually cite some verses to prove that he is God, but actually when going through these verses, we find that he didn’t say it clearly, rather these are all conclusions made, and by examining them, we find that they don’t really mean what Christians wanted them to mean. This shall be shown in this section.

4.3.1 “Before Abraham was born, I am!”

Christians consider this as a proof that Jesus is God because he is eternal. However this language was common in the Bible and it only means that he was in God’s foreknowledge, same as what was told about Jeremiah and Paul:

Jeremiah 1:5 Before I formed you in the belly I knew you , and before thou camest forth out of the womb I sanctified you ; I have appointed you a prophet unto the nations.

Ephesian 1:4 even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love:

The context also proves this when he said before:

John 8:56 Your father Abraham rejoiced to see my day; and he saw it, and was glad. 57 The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am.

Jesus (Peace be upon him) meant here is that Abraham (Peace be upon him) rejoiced when he knew that Jesus will be from his descendants, and this is clear through the word “when he saw my day”, he didn’t say: “when he saw me”, this clearly means that he just meant that Abraham knew that he will be raised one day, so he was rejoiced for that day.

The word “I AM” doesn’t claim divinity, anyone can say I am. The word “ego eimi” if it really meant Jehovah, it wouldn’t have been translated but it would have been written as Jehovah, especially when we see that the same word “ego eimi” used by others as the beggar for example:

John 9:9 Some said, “It is he.” Others said, “No, but he is like him.” He kept saying, “I am the man.”

Is the beggar God? Of course not, but it actually means “I am the Messiah”, and this is very clear in his conversation with Samaritan woman:

John 4:25 The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. 26 Jesus saith unto her, I that speak unto you am he.

Another translation writes it that way:

(MKJV) Jesus said to her, I AM, the One speaking to you.

This is a very clear proof that Jesus didn't mean to Jehovah by this word, and the context can show that as explained above.

4.3.2 "I and the Father are one":

Actually this word in itself is not a proof that he claims divinity, as the unity can be unity in aim, for example Jesus said concerning the disciples:

Joh 17:22 And the glory which thou hast given me I have given unto them; that they may be one, even as we are one;

Of course this verse doesn't mean that they are one by body, rather by aim and faith, it is the same also concerning John 10:30. Dr. Thomas Constable, a Christian commentator acknowledges this on his notes on John 10:30:

*"Jesus did not mean that He and the Father were the same person of the Godhead. If He had meant that, He would have used the masculine form of the word translated "one" (Gr. heis). Instead He used the neuter form of the word (Gr. hen). He meant that He and the Father were one in their action. This explanation also harmonized with the context since Jesus had said that He would keep His sheep safe (v. 28) and His Father would keep them safe (v. 29).....**First, Jesus' claim to oneness does not in itself prove the Son's unity in essence with the Father. In 17:22, Jesus prayed that His disciples might be one as He and the Father were one, namely, in their purpose and beliefs.....In short, this verse does not say that Jesus was claiming to be of the same essence as God. Here He claimed to function in union with the Father. However the context and other statements in this Gospel show that His unity with the Father extended beyond a functional unity and did involve essential metaphysical unity.**" ([Source here](#))*

So Dr. Constable is saying here that this verse in itself doesn't mean real unity in essence but figurative one in purpose and beliefs, but the context proves that he was claiming to be God, but actually the context disproves his deity, let's look at what the context says:

Joh 10:32 Jesus answered them, Many good works have I showed you from the Father; for which of those works do ye stone me? 33 The Jews answered him, For a good work we stone you not, but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, ye are gods? 35 If he called them gods, unto whom the word of God came (and the scripture cannot be broken), 36 say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. 39 They sought again to take him: and he went forth out

of their hand.

When we look at the context, we find that Jesus is actually disproving the claim that he is God not proving it. The Jews misunderstood what he said, and thought that he was saying that he was God. Actually what the Jews said means that they understood from the scriptures that the Messiah is not God, so anyone who is saying that he is God is blaspheming. If they really misunderstood the scriptures, it should have been that Jesus corrects their misconception by quoting a verse from the OT telling that the Messiah will be God as Isaiah 9:6 for example, but the verse he quoted proves that they just misunderstood him, Jesus referred to Psalms 82:6:

Jesus answered them, Is it not written in your law, I said, ye are gods?

Jesus here is quoting people who were called gods when they are not really God; just a metaphorical godhead. Jesus says that as these judges in Psalm 82:6 are called gods metaphorically; I am called son of God metaphorically. If the verse in Psalms wasn't blasphemed when it called the judges gods, why do you consider me blaspheming when I am called son of God?

Finally coming to the last point where Christians say that Jesus said that he is in the Father and the Father is in him. This is not also a proof, as it only means that he has a good relationship with God since he is a prophet, and this language is very common in the Bible and used between Jesus and the disciples:

John 14:20 In that day ye shall know that I am in my Father, and ye in me, and I in you.

1John 2:24 As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.

4.3.3 Forgiving sins:

Christians usually says that Jesus forgave sins which means that he is God because only God forgives sins. Jesus (Peace be upon him) said "your sins are forgiven" NOT "I forgive your sins", he referred forgiving sins to unknown which is inevitably God, he didn't refer it to himself. And it's clear through the context:

Matthew 9:8 when the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.

Also in another verse, Jesus asks the Father to forgive those who harmed him, if Jesus really forgives sins; he would have forgiven them immediately without praying to God.

Luke 23:34 And Jesus said, "Father, forgive them, for they know not what they do."

Also in some Christian denominations, people go and confess to the priest who says at the end "your sins are forgiven"; no one said that the priest is God. Christians may say that Jesus said he had an authority to forgive sins, but Jesus clearly says that the Father gave him everything and

that he can do nothing by himself, so this authority here doesn't mean that he is God who had it by himself but rather Jesus is under the will of God who shall forgive the ones whom Jesus tells them this statement.

4.3.4 John 1:1-3:

First of all, these are the words of Gospel John's writer. Actually there is a doubt in [the identity of the writer of Gospel John](#) being John the apostle or an anonymous writer. What is more important is that this verse is mistranslated. We can see how the word "God" is written in Greek in the John 1:1:

John 1:1 In the beginning was the Word, and the Word was with God (τόν θεόν), and the Word was God (θεός).

We can see here that when the verse talked about God Himself, it used the definite article (τόν θεόν), while when talking about the word itself, it used it without the definite article (θεός) although this word when talking about God in the Gospels it always uses the definite article that way (ὁ θεός) [as we can see in this link](#).

This is a proof that what was meant here wasn't that Jesus is God Himself, but god with small g which means master as told about Moses (Peace be upon him):

Exodus 7:1" And Jehovah said to Moses, See, I have made you a god to Pharaoh. And Aaron your brother shall be your prophet."

We see here in the Septuagint that it doesn't use the word (τόν θεόν) or (ὁ θεός) as it uses for God, but Exodus uses the word θεόν only without a definite article when talking about Moses (Peace be upon him) same as John 1:1 talks about Jesus (Peace be upon him).

And this was also in Psalms 82:6 which was quoted by Jesus himself when he answered the Jews who accused him of saying that he is God as explained above when answering Christian citation of John 10:30-36:

Psalms 82:6 I said, 'You are "gods"; you are all sons of the Most High.

As for what John 1:3 says:

John 1:3 All things were made through him; and without him was not anything made that hath been made.

These things doesn't necessarily mean creation as Jesus was always confirming that he can do nothing by himself and it was the Father who gave him everything. This was rather talking about the message that God sent him with, which is saving the people by faith in God and in Jesus as a prophet.

4.3.5 Anyone who has seen me has seen the Father

The Bible clearly tells that no one can see God really:

1John 4:12 No one has ever seen God

Exodus 33:20 But," he said, "you cannot see my face, for man shall not see me and live."

So the verse here tells that what Jesus (Peace be upon him) says and does is what God really wants so seeing Jesus as a real prophet is like seeing God.

Some might say that the Greek word used in John 12:45 meant real seeing, well in Thayer's definition to that word (G2334 θεωρέω theōreō), it can mean seeing mentally or discerning, besides this was referred to Jesus when he said to the disciples:

John 14:19 Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also.

The Greek word "behold" here is the same one used in John 12:45, and in this verse seeing meant seeing by faith not real seeing, but seeing by faith as Albert Barnes and other commentators said.

4.3.6 Calling Jesus Lord:

First of all, the word "Lord means Master or Sir, it is a famous title for the Peers, for example "Lord Chancellor, Lord justice Bingham. In Britain, you address a judge or Peer as my Lord" (Cambridge International Dictionary of English). This was what meant by Paul calling him lord:

1Co 8:6 yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.

So Paul separated between the two words God and Lord because he meant that Father is the only God to be worshiped other than false gods, and Jesus (Peace be upon him) the only master to be followed other than false prophets. This was also meant by saying "through whom are all things, and we through him as Jesus is the prophet whom they get their religion through him. Even there are some English translations which sometimes use the word Master instead of Lord. For example in John 5:7, CEV and LITV uses the word lord instead of Sir or Master, in John 13:36 YLT and WNT use the words Master or Sir instead of Lord.

4.3.7 Thomas calling him "My Lord and my God":

Calling him "my Lord" doesn't mean that he is God as mentioned before, and calling him "my God" can't mean that he is God since it clearly contradicts with what Jesus (Peace be upon him) said to the Father:

John 17:3 Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.

So either the word God mentioned in this verse like the one meant for Moses (Peace be upon him):

Exodus 7:1 And the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet.

Or that Thomas said this here as an exclamation as when one says "O my God", or that this verse was interpolated so that it can be a proof for the divinity of Jesus (Peace be upon him), but actually it clearly contradicts with other Bible verses as we have shown here and in the above section that Jesus actually tells that the Father is the only true God.

4.3.8 I am the way, the truth, and the life: no man cometh unto the Father, but by me:

This is the case with all prophets, so what? Christians believe in the Old Testament, and believe that Moses, David, Isaiah and others were prophets from God. If someone came and said that he believes in Jesus but believes that Moses or other OT prophets are liars and false prophets, could they come to the Father that way? Surely not, because disbelieving in any of the prophets is disbelieving in OT which was confirmed by Jesus and which you believe it's the word of God, so saying "I am the way, the truth, and the life: no man cometh unto the Father, but by me." doesn't apply on Jesus only but on all prophets.

4.3.9 Does Isaiah 9:6 say that Jesus is God?

A common verse used by Christians to prove from the Old Testament that Jesus is God is Isaiah 9:6, which says:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

First of all, the word God here doesn't necessarily tell that the one foretold here is God Himself, but the word "el" can be used for God and for any other deity, as can be shown in Strong's Bible dictionary:

H410 'él ale

*Shortened from H352; strength; as adjective mighty; especially the Almighty (**but used also of any deity**): – God (god), X goodly, X great, idol, might (-y one), power, strong. Compare names in "-el."*

We can see examples of some Bible verses used the word "el" for other than God, these can be elaborated through the Strong's Bible concordance site and look at the verses below, check the word number 410 ([source here](#)):

*Pro 3:27 Withhold 4513 not good 2896 from them to whom it is due 1167, when it is in **the power 410 of thine hand** 3027 to do 6213 [it].*

*Mic 2:1 Woe 1945 to them that devise 2803 iniquity 205, and work 6466 evil 7451 upon their beds 4904! when the morning 1242 is light 216, they practise 6213 it, because it is 3426 in the **power 410 of their hand** 3027.*

*Psa 36:6 Thy righteousness 6666 [is] like the **great 410 mountains** 2042; thy judgments 4941 [are] a great 7227 deep 8415: O LORD 3068, thou preservest 3467 man 120 and beast 929.*

*Dan 11:36 And the king 4428 shall do 6213 according to his will 7522; and he shall exalt 7311 himself, and magnify 1431 himself above every **god 410**, and shall speak 1696 marvellous things 6381 against the God 410 of **gods 410**, and shall prosper 6743 till the indignation 2195 be accomplished 3615 : for that that is determined 2782 shall be done 6213*

.

The second thing, which is more important is that Jesus never quoted this verse to prove himself being God, although he quoted the Old Testament a lot, the Jews accused him of blasphemy more than one time, and he never quoted this verse to prove his position (if we assumed it really does), but actually when he was accused of blasphemy, he quoted another verse which totally disproves that he is God; Psalm 82:6 [as discussed above](#).

4.4 IS THE TRINITY TRUE?

The Trinity is the main Christian belief which states that the Father, the Son and the Holy Spirit are one God. This section will discuss the trinity, and see if it is really from God or not. Jesus (Peace be upon him) never told that he is God, but he rather said that the Father is the only true God, as mentioned before, Jesus said nothing concerning the Trinity. However there are some verses Christians cite to prove the Trinity.

4.4.1 God used the plural for Himself?

Christians usually cite Genesis 1:26 where God used the plural form when talking about Himself:

Genesis 1:26 And God said, Let us make man in our image, after our likeness.

Actually using the plural is not a proof that God is more than one person. This has been a language commonly used by kings as a way of glorifying, which was called “the royal we” or majestic plural (pluralis majestatis in Latin, literally, "the plural of majesty"), which is the use of a plural pronoun (or corresponding plural-inflected verb forms) to refer to a single person holding a high office, such as a sovereign (e.g., a monarch) or religious leader (e.g., the Pope).([Source here](#)). No one said that these kings or popes who used this form are 3 persons in one human being. However it was understood that it was just for glorification.

Same thing applies here on God in Genesis 1:27 and the next verse prove that it is just related to glorification not to physical three persons:

Genesis 1:27 And God created man in his own image, in the image of God created he him; male and female created he them.

If Genesis 1:26 really mean the trinity, Genesis 1:27 would have been like that: “And God created man in **their** own image” for the verses to be consistent. Otherwise, this proves that the former verse was just used for glorifying, otherwise this will mean that the other two persons went away, and only one person remained of whom man was created on his image.

Also using the word Elohim for God which is a plural form in Hebrew is commonly cited by Christians to prove that. However, if this is considered to be a proof for the trinity, then we would say that Moses as well is a trinity as Exodus 7:1 uses the word Elohim when it says that Moses is a god to the Pharaoh:

Exodus 7:1 And the LORD said to Moses, See, I have made you a god (elohim) to Pharaoh: and Aaron your brother shall be your prophet.

4.4.2 Baptismal Formula

The baptismal formula is frequently used as a proof that God is a trinity where Jesus said to his disciples:

Mat 28:19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

There are some comments on this verse:

- The verse doesn't say that the Father, the Son, and the Holy Ghost are one, all what it said is to baptize people in the name of the 3 of them. Saying name not names doesn't mean that the 3 are one. When a leader tells his soldiers: "fight your enemies in the name of the country the people and the king" doesn't mean that the 3 are one. Otherwise, if we used the same way, we can have another Trinity from the Bible:

1Timothy 5:21 I charge you in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality.

It is the first time to hear that the elect angels became the third person in the Trinity and it didn't say "in the sights" but rather "in the sight". So if Matthew 28:19 really meant that the Father, son and holy spirit are one God, then 1 Timothy 5:21 tells that the third person of the trinity would be the elect angels not the holy spirit.

- The apostles didn't respond to what Jesus ordered in this verse, since the baptismal formula was never told that way by the apostles, but they were always baptizing people in the name of Jesus, and they were baptizing the Jews only not the gentiles, only Paul and Baranabas (who were not present when Jesus said the above) baptized the gentiles.
- There is a problem in the canonicity of the verse itself as Eusebius quoted it, "Go ye and make disciples of all the nations in my name." (Church history 3.5.2). Basil said that he knew nothing about it:

"Of the rest I say nothing; but of the very confession of our faith in Father, Son, and Holy Ghost, what is the written source? If it be granted that, as we are baptized, so also under the obligation to believe, we make our confession in like terms as our baptism, in accordance with the tradition of our baptism and in conformity with the principles of true religion, let

our opponents grant us too the right to be as consistent in our ascription of glory as in our confession of faith.” ([Source here](#))

4.4.3 Johannine Comma (1 John 5:7)

Maybe this verse in 1 John 5:7 is the only verse that states the Trinity explicitly and says that God is three in one:

1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

However, there is a problem in its authenticity among Christians themselves. This verse was omitted from most of the Bible translations, and most Christians agree that it was added to the Bible, Albert Barnes says in his commentary:

“The reasons which seem to me to prove that the passage included in brackets is spurious, and should not be regarded as a part of the inspired writings, are briefly the following:

I. It is missing in all the earlier Greek manuscripts, for it is found in no Greek manuscript written before the 16th century.

II. It is missing in the earliest versions, and, indeed, in a large part of the versions of the New Testament which have been made in all former times. It is wanting in both the Syriac versions – one of which was made probably in the first century; in the Coptic, Armenian, Slavonic, Ethiopic, and Arabic.

III. It is never quoted by the Greek fathers in their controversies on the doctrine of the Trinity – a passage which would be so much in point, and which could not have failed to be quoted if it were genuine; and it is not referred to by the Latin fathers until the time of Vigilius, at the end of the 5th century.” ([Source here](#))

4.4.4 God met with Jesus and the Holy Spirit

A common verse also used is the following verse:

Mat 3:16 And Jesus when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him;

Actually it is not clear how this verse proves the Trinity, it doesn't say that the 3 persons are one, all what it says is that they were present with each other for a moment; neither it says that the Son or the Holy Spirit are God.

What we can conclude is that there is no solid ground for the belief in Trinity, all the verses

used are not that serious, and doesn't give the real description for the Trinitarian belief, but they can have many meanings, which doesn't match with a belief that is supposed to be the basic belief, and other scripts were inserted to the Bible to try to get an evidence for that belief, which proves that this was a major problem that faced Christians for centuries.

4.4.5 The Trinity and Logic

A common question Muslims ask Christians about, how do you believe that the Father, the Son and the Holy Spirit each is God but they are not three Gods but one God? How can $1+1+1=1$? Is it logical?

4.4.5.1 What is the Trinity Christians Believe in?

In the beginning, we need first to understand what is the Trinity? The Athanasian Creed may be a reference explaining what the trinity exactly means:

15. So the Father is God, the Son is God, and the Holy Spirit is God;

16. And yet they are not three Gods, but one God.

17. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord;

18. And yet they are not three Lords but one Lord. ([Source here](#))

Christians have various answers and analogies to try to explain the Trinity to Muslims and non-Christians in general. So let's go and see whether these explanations really prove the Trinity as logical or not.

4.4.5.2 Analogies Used By Christians

4.4.4.2.1 Trinity means $1 \times 1 \times 1 = 1$

At the beginning a Christian may say: "Well, it is not $1 \times 1 \times 1 = 1$ ". Actually this is a weird example, as it actually has no meaning. What is the meaning of saying "Father X Son X Holy Spirit = God"? How could they be multiplied by each other? Actually I am not sure how.

4.4.4.2.2 Sun Analogy

Another analogy used, which is saying that the Sun has body, light and heat. But they are not considered three suns but one sun. Well, according to the Athanasian Creed quoted above, it is understood that each person in the Trinity is fully God in nature, i.e. doesn't depend on other persons. This is not the case with the Sun as actually its light is dependent on its heat, and its heat is dependent on the nuclear explosions occurring on its surface. Besides, we don't call the light of the sun or its heat as sun because actually they are light and heat emerging from the sun not the sun itself.

4.4.4.2.3 Human Analogy

The next analogy used is related the human being, where he is body, mind and spirit. Actually this analogy doesn't match with the Trinity as well as the sun analogy as both the mind and spirit refer to the body. An insane man is a body and a soul but has no mind, and dead man is a body with no mind or soul. We don't say that mind or spirit are a full man, because they cannot exist without a body, but a body can exist without mind or soul even temporarily as the case with a corpse.

4.4.4.2.4 Atom Analogy

Then another analogy may be used, which is the analogy of the atom. An atom contains protons, neutrons and electrons. Actually this is not the case as well as the three subatomic particles are added with each other to make an atom, where the protons with positive charges must be equal to neutrons with negative charges to make the atom neutral, and the case that the atomic weight depends on the weight of each particle. This is not the case with the trinity, as the trinity doesn't say that God is divided into parts.

4.4.4.2.5 Water Analogy

Moving to the final analogy in this section which says that water has 3 phases, an ice which is a solid, heat it to become water (liquid), heat it more to become steam (vapor). This is called modalism, meaning that Father is the Son is the Holy Spirit i.e. one person in three different states, this is a heresy used to be adopted by a Christian sect called Monarchians. Church Fathers such as Tertullian clearly stated that they are not Orthodoxy Christians in his book Against Praxeas ([link to book here](#))

4.4.5.3 *We cannot know the nature of God through logic*

Actually all the analogies shall either end up with any of the three, either concluding that the Trinity doesn't say that each person is a full God as it depends on other persons, or that God is divided into parts or that they are not actually three persons but one person with three different states, and the three are considered a heresy according to Christian belief.

At the end a Christian might say, it's a secret of God and we as humans cannot get it. Actually there is nothing wrong with saying so if the Trinity really had an authentic source from God proving that it is true, but even according to the Bible, neither there is a solid evidence proving the trinity in the Bible nor the [Bible itself could be really proven as a reliable source from God](#), and these points were covered previously in detail.

4.5 IS JESUS THE SON OF GOD?

One of the most important issues concerning the Christian belief in Jesus (Peace be upon him) is the belief that he is the only begotten son of God before all ages, which we as Muslims don't accept. To understand this issue more, we need to know what it means.

4.5.1 What does the word "Son of God" means?

First of all, the word "son of God" in itself is not a proof of that this sonship is literal, as it was used extensively in both the Old and New Testaments in a figurative meaning, i.e. that this sonship means adoption as can be seen here:

Exodus 4:22 And thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is my son, my first-born:

Psalms 82:6 I said, Ye are gods, And all of you sons of the Most High.

2Samuel 7:14 I(God) will be his father, and he(Solomon) shall be my son

Luke 3:38... the son of Enos, the son of Seth, the son of Adam, the son of God.

Matthew 5:9 blessed are the peacemakers: for they shall be called sons of God.

Matthew 5:16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

The above verses clearly show that the word "son of God" has been used for different people, and doesn't mean real sonship but adoptive sonship as we all agree; now Christians will say that this is not the case of Jesus as he is the son of God by begetting not by adoption:

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

Actually according to the Bible, if we say that the word "beget" means literal sonship, this will mean that many others are begotten God's sons:

1John 3:9 Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God.

1John 5:18 We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth him not.

There is also another verse in the Bible proving that sonship of Jesus is not a literal one:

John 8:38 I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father.

As we see here, Jesus compares his sonship to the father to the sonship of the Jews where he said in verse 44 that their father is Satan, who is of course a metaphorical father. If Jesus really meant that he is literally son of God, he wouldn't have compared his sonship to God with the sonship of the Jews to Satan.

4.5.2 How did Jesus understand the meaning of the word “Son of God”?

Also another situation when he said to the Jews: “I and the Father are one”, and the Jews accused him of blasphemy, as explained before, the verse he quoted here tells that he didn't mean a literal divinity or literal sonship, but rather an inferior one, let's look again at what he said:

John 10:34 Jesus answered them, Is it not written in your law, I said, ye are gods? John 10:35 If he called them gods, unto whom the word of God came (and the scripture cannot be broken), John 10:36 say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?

So he tells again that as the judges meant in Psalms 82:6 are called gods figuratively, why do you consider me blaspheming if I said that I am the son of God? This clearly means that his sonship of God goes with the same logic of the judges being gods. Jesus used Psalm 82:6 to justify calling him as son of God and to prove to the Jews that he is not blaspheming. This clearly means that Jesus is not literally son of God.

4.5.3 How did Christians understand the meaning of the word “Son of God”?

Next, if we really considered that he was really the literally begotten son of God, what does this word mean? Christians will say it is not a real sonship, but they may say that “begotten” means “come from”, if this was the case, what is the difference between begetting the Son and proceeding of the Holy Spirit? Another interpretation is made by Theophilus of Antioch, where he says:

“Not as the poets and writers of myths talk of the sons of gods begotten from intercourse [with women], but as truth expounds, the Word, that always exists, residing within the heart of God. For before anything came into being He had Him as a counsellor, being His own mind and thought. But when God wished to make all that He determined on, He begot this Word, uttered,⁶¹ the first-born of all creation, not Himself being emptied of the Word [Reason], but having begotten Reason, and always conversing with His Reason. And hence the holy writings teach us, and all the spirit-bearing [inspired] men, one of whom, John, says, “In the beginning was the Word, and the Word was with God,” (Joh_1:1) showing that at first God

was alone, and the Word in Him. Then he says, "The Word was God; all things came into existence through Him; and apart from Him not one thing came into existence." The Word, then, being God, and being naturally⁶² produced from God, whenever the Father of the universe wills, He sends Him to any place; and He, coming, is both heard and seen, being sent by Him, and is found in a place." ([Source here](#))

We as Muslims don't agree with that meaning, it looks as if God needs to beget another person to be an attribute of Him so as to create, or that when he wills something, God doesn't need when he wants to create something to beget a word from his heart, to be a new person whom he takes as a chancellor, or that He needs to beget the word so as to send it anywhere He wants, when God wills something, He only says "be", and it becomes as God wills. Also if God wasn't emptied from reason or word when he begat it, what is the need for begetting the word to be His Son who will be God's chancellor? Does God really need a chancellor? This looks like a discrepancy in the belief itself.

On the other hand, Theophilus said that the word was in God's bowels:

"God made all things out of nothing; for nothing was coeval with God: but He being His own place, and wanting nothing, and existing before the ages, willed to make man by whom He might be known; for him, therefore, He prepared the world. For he that is created is also needy; but he that is uncreated stands in need of nothing. God, then, having His own Word internal within His own bowels, begat Him, emitting Him along with His own wisdom before all things" ([Source here](#))

Tertullian also says:

" Chap. XIX. – Christ, as to His Divine Nature, as the Word of God, Became Flesh, Not by Carnal Conception, nor by the Will of the Flesh and of Man, but by the Will of God. Christ's Divine Nature, of Its Own Accord, Descended into the Virgin's Womb." ([Source here](#))

From a Muslim point of view this is considered as a blasphemy. How would God descend into a woman's womb? So the embryo will be God, and then the baby is God, who cries, suckles....etc. How can these acts come from God Almighty? Look also here Tertullian is talking about the divine nature, which means that all this was by the divine nature, and no comment. Some Christians would say that God can do anything, which is true, however God does what suits His mighty nature not what suits human beings. If God can do anything He could be evil, but would He? Of course He won't because this is against His divine nature, same as the belief above. The Old Testament itself exclaims:

1Kings 8:27 But will God in very deed dwell on the earth? behold, heaven and the heaven of

heavens cannot contain you ; how much less this house that I have builded!

Holy Quran says:

88. And they say, 'The Gracious God has taken unto Himself a son.' 89. Assuredly, you have indeed uttered a most hideous thing. 90. The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces. 91. Because they ascribe a son to the Gracious God. 92. It becomes not the Gracious God that HE should take unto Himself a son. 93. There is none in the heavens and the earth but he shall come to the Gracious God as a bondman. (Holy Quran 19)

4.6 DID JESUS DIE FOR OUR SINS?

The most common belief among Christians is the belief that Jesus died for our sins, but the question is: Do we have a solid account that proves this? Christians say that when Adam sinned, the sin entered the world and human nature became sinful, and God said that sin requires blood atonement. Then God decided to cancel this atonement but there was a major problem; God decided previously that a sin must have a blood atonement and God won't be back in his word so there must be a pure atonement, and since there is no pure human being and all men are sinners, so God decided to be a man and die for our sins. Now let's examine this in deep.

4.6.1 Are all Men Sinners?

Actually unlike what Paul said that all people have sinned, the Bible says that there were people who were following God blamelessly as Zecharias and Elizabeth for example:

*Luke 1:5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord **blameless**.*

One might say that they had the sinful nature because they are the descendants of Adam, but actually this is against what Ezekiel says:

Ezekiel 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

4.6.2 Doesn't God forgive sins without Jesus dying?

This is the message of Islam as will be shown below in the section talking about [Concept of salvation in Islam](#) . No need for all that so that God forgives my sins, and this is what is also said by the Old Testament:

Ezekiel 18:21 "But if a wicked person turns away from all his sins that he has committed and keeps all my statutes and does what is just and right, he shall surely live; he shall not die. Ezekiel 18:22 none of the transgressions that he has committed shall be remembered against him; for the righteousness that he has done he shall live.

And when the Bible claimed that David made a sin with the wife of Uriah, David wasn't stoned and wasn't asked to give a sacrifice because he sinned, simply God forgave him:

*2 Samuel 12:13 And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, **The Lord also hath put away thy sin; thou shalt not die.***

So we find here that David was forgiven without any need to sacrifices. Even when it said that his child will die, this wasn't a sacrifice to the sin of David because according to the verse this wasn't considered as atonement for David's sin rather because he gave a great occasion to the enemies of God. Besides, it's not fair that a son dies for the father's sin as Ezekiel says in Ezekiel 18:20 mentioned above.

4.6.3 Did Jesus know that he came to die for our sins?

Jesus (Peace be upon him) wasn't clear in clarifying his supposed main message, something like this must have been very clear so that no one doubts, but even according to the Gospels, it seems that Jesus didn't know about it when he said:

*John 17:4 I glorified thee on the earth, **having accomplished the work which thou hast given me to do.***

This was before crucifixion; Jesus tells that he accomplished the work God gave to him. This work is to tell people about God as all prophets did. If he really knew that he came to die for our sins and the plan of salvation Christians talk about it, he won't have said that he accomplished the work God gave him to do. If Jesus must die for our sins to be forgiven, why did he forgive the adulterer without dying for her?

4.6.4 Answering Verses Christians use to Prove Jesus died for our sins

Now let's examine the verses used to prove that Jesus died for us, the first verse used is John 3:16, but actually there is a doubt in referring this verse to Jesus. One of the Biblical commentators say regarding this verse:

This "Little Gospel" as it is often called, this "comfortable word" (the Anglican Liturgy), while not a quotation from Jesus is a just and marvellous interpretation of the mission and message of our Lord. ([Robertson's Word Picture](#))

That's why some versions, as the NIV for example, ended the quotation at John 3:15, and said in the footnotes that some interpreters put the quotation at 3:21. This means that there is a diversity concerning referring the most famous verse in the Bible to Jesus (Peace be upon him).

If Jesus was really God, and this was really the reason for his coming, he would have kept on declaring that clearly so that no one doubts it. However he didn't, this was the only that verse and there is a diversity concerning who said it. Where are the other Gospels? There should be an agreement on this critical belief among all gospels. Besides how would God give His son? And how would he save people? And save them from what? The verse didn't say all that, and Jesus never answered these questions, Paul only did. All these questions are put supposing that Jesus really said so, but he even didn't say it. A belief must be built on a solid ground, otherwise it falls.

The second verse used to prove this belief:

Matthew 26:28 for this is my blood of the new testament, which is shed for many for the

remission of sins.

Actually Jesus was pointing to wine saying this is his blood, and saying that it will be shed for the redemption of sins, but this refers to wine, and it may explain what the Catholic belief says on wine becoming Jesus' blood and shedding the blood may refer back to the wine as it is what he refers to from the beginning.

Also there is another verse used to prove this is that one used, which is that Jesus predicted to suffer from the Pharisees and that he will be killed and raised from death, actually I don't see a relation between this verse and the belief that he'd die for us, it only tells that he would die, but it didn't say that this will be for our sins.

4.6.5 Did Jesus die to abolish Old Testament sacrifices?

Christians cite this point of Jesus' death with the atonements in the OT. According to Christian belief, who put the rule that there must be an atonement for blood so that the sins are forgiven, who put this rule? Isn't He God? So how can this be a sacrifice? What Jesus did is not a sacrifice, but he just gave a solution to a problem God of Christianity caused? He is the one who put the rule and it was found to be impractical, he did what he did to solve the problem. So either God of Christianity didn't know the consequences of this rule, so he made a problem and solved it, which is against God's omniscience, or that he actually knew and did what he did to make a show that he loves you.

The second thing, people are accounted for their intention, if one does something and this deed gives consequences other than who you intended it to be, then he shall be accounted for his intention not for the consequences. For example if I robbed a guy walking in the street and gave what I stole as a gift to a friend of mine, then I discovered that the guy I robbed actually stole this stuff from my friend, am I a thief or a noble guy who wanted to help my friend? For sure a thief, as my intention was just to steal a person and I didn't know the other part of the story.

That's exactly what the death of Jesus was about, it wasn't intended by the Jews to make a sacrifice or atonement so that Jesus takes away their sins, they were just looking to him as someone who shall destroy their leadership and positions and they wanted to get rid of him. So the whole action cannot be considered atonement, but as murder crime, and this has nothing to do with what Jesus himself intended, because he is not the one who implemented the action, otherwise he would kill himself.

In addition, Jesus forgave the adulterer in John 8 (although there is a doubt in referring this story to Jesus), and he didn't need for example to be stoned so that he abrogates stoning the adulterers, so it is not the point that God needs an atonement to forgive sins, otherwise he would die for the people.

4.6.6 Isaiah 53

This chapter is commonly used by Christians to say that Isaiah foretold that Jesus shall die for our sins. However it talks about the persecution that took place against the Israelites and it will

be clear during the time of Nebuchadnezzar, the Babylonian captivity and then the relief from God when the Persian king Cyrus II ended it. The righteous Israelites suffered the result of the sins of Jehoiakim and the Israelite sinners that caused the captivity. There are many reasons why we say that Isaiah 53 doesn't speak about Jesus:

1 Christians believe that Jesus is God. Although it's clear that this chapter doesn't speak about God but rather a servant of God as it's seen in verse 52:13. Also verse 53:13 says "I divide him a portion with the great". God doesn't need that God gives Him a portion with the great because God was, is and always will be the All great and He cannot be compared to ordinary men.

2 Verse 53:7 talks about a man who **was despised and forsaken of men**. This can be applied on the Israelites during the time of the Babylonian captivity. On the other hand, Jesus was neither despised nor forsaken by men, **he was followed by great multitudes from Galilee and Decapolis and Jerusalem and Judaea and from beyond the Jordan**. (Matthew 4:25), and **he was glorified of all** (Luke 4:15) to the point that **he told his disciples to have a boat ready for him because of the crowd, lest they crush him** (Mark 3:9).

3 Verse 53:7 says that **he opened not his mouth; like a lamb that is led to the slaughter**. Jesus said to them, "But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one. (Luke 22:36) He asked the Father **to remove the cup away from him, and being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground**. (Luke 22:42-44). If Jesus considers according to this prophecy that he had to die, he wouldn't have ordered the disciples to sell their cloaks and buy swords and he wouldn't have asked God to remove the cup from him because he already knows that He won't answer him.

4 Verse 53:10 says that **he shall see his seed and he shall prolong his days**. Jesus neither had a seed nor lived for a long age on earth. The word "seed" here can't have the spiritual meaning because the Hebrew word used here which is "zerah" which means a real seed other than the word "ben" which can mean spiritual sonship as in Genesis 15:3-4:
Gen 15:3 And Abram said, Behold, to me thou hast given no seed(zerah): and, lo, one born(ben) in my house is mine heir. Gen 15:4 And, behold, the word of Jehovah came unto him, saying, This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

The same thing applies on prolonging days; this expression in Hebrew can't mean everlasting life which doesn't match with your belief that Jesus is the eternal God, the same for the word (servant) in verse 1. According to Christian belief only God can make the sacrifice which doesn't match with this verse saying the word servant.

4.7 WAS JESUS REALLY CRUCIFIED?

Crucifixion of Jesus has the one of the oldest debates between Muslims and Christians. What do Islam and Christianity tell about it?

4.7.1 Islamic Belief:

God said in the Quran:

And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. (Holy Quran 4:157)

As we clearly see from the above verses, the Jews didn't crucify Jesus (Peace be upon him) himself, but the one crucified was made to appear to them as Jesus (Peace be upon him) that they thought he was Jesus, but actually he wasn't, while Jesus (Peace be upon him) was ascended to Heaven alive, and he will come back as a sign for the Hereafter.

4.7.2 Is there a strong historical evidence for Jesus' crucifixion?

First of all, as Muslims, we needn't give historical evidence that Jesus didn't die on the cross, since we believe that the one on the cross had the appearance of Jesus (Peace be upon him), so it may have happened that they were deceived and thought that the one crucified was Jesus (Peace be upon him). Besides, if you want a historical evidence for Jesus not crucified, I think that you also need historical evidence for the huge events happened during crucifixion:

Matthew 27:51 And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; 53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

I think that something like that must have been very huge event, especially when it accompanies crucifixion, I want to ask, is there a historical evidence for it? Actually no, Christians may cite what was mentioned about Thallus, a Roman historian who lived in the first century. But actually there is no reference for the writings of Thallus except for some vague quotes from later Christian writings, so it is not considered to be non-Christian evidence, as we don't have what Thallus actually said. Note also that even the Gospels of Mark and John didn't mention this event.

4.7.3 Early Christian Writings telling that Jesus wasn't crucified but exchanged:

Not all early Christian sects believed that Jesus (Peace be upon him) was crucified, we find for example that the Basilides who believed that Simon of Cyrene who was crucified; Jesus exchanged forms with him on the way, and, standing unseen opposite in Simon's form, mocked those who crucified him, and then ascended to heaven. ([Source here](#))

Also Gospel Judas which tells that Jesus told Judas:

"Truly [i] say to you, Judas, [those who] offer sacrifices to Saklas [... exemplify ...] everything that is evil. But you will exceed all of them. For you will sacrifice the man that clothes me. Already your horn has been raised, your wrath has been kindled, your star has shown brightly, and your heart has [been hardened...]" ([Source here](#))

So according to the Gospel of Judas someone will cloth Jesus, which seems to be talking about dying on the cross.

Of course this doesn't mean that Muslims must agree with the Basilides or Gnostics in their beliefs, or that they actually had the true belief, but this is a proof that the belief that the one who was crucified was Jesus didn't have that consensus, what happened was that Christians took the Romans' testimony who didn't even believe in Jesus (Peace be upon him).

4.7.4 Evidence adopted by Christians:

The evidence is taken either from the Bible, or from the Jews, or from the Romans, or from Josephus. As for the Bible, when we look at the story of crucifixion in the four gospels, we find many contradictions in the story of crucifixion between Gospels as the way Judas gave Jesus, the way Judas died, the hour of crucifixion, who went to the tomb after crucifixion, it seems that everyone heard narrations and wrote them without making sure if these were really narrations or not.

As for the Jews, the Quran itself testifies that they said that they killed Jesus, and this was because they hated him, and tried to show that they were victorious over him, but actually they were not since God saved him, and made him rise to Heaven.

The same thing for the Roman historians, both of them were born after crucifixion, for example Tacitus was born in 56 AD, and Lucian of Samosta was born in 125 AD, both of them didn't live at that time, and they may have taken this from what people say. Besides, did they give the account confirming the huge events Gospel Matthew tells in Matthew 27:51? I don't think so. As for what Josephus said concerning Jesus, there is a very serious problem in authenticity of this testimony, even the Early Church Fathers didn't know about it till Eusebius, but at the same time, we find Origen -who was familiar with writings of Josephus saying nothing about that

testimony.

The conclusion is that saying that Jesus was the one crucified were only narrations that were transmitted between people, and it lacks much accurate evidence, as God said in the Quran:

And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. (Holy Quran 4:157)

5 QURAN

The Quran is the pure word of God. God sent Prophet Muhammad the Quran as guidance to people to tell them who God is, what Islam is, why we are created. God said in the Quran:

1. Alif, Lām, Rā. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darknesses into the light by permission of their Lord – to the path of the Exalted in Might, the Praiseworthy (Holy Quran 14:1)

48. And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. (Holy Quran 5:48)

This section shall discuss the evidence that the Quran is the word of God and provide evidence through its content and the miracles it has. It will also talk about how the Quran was preserved through both written text and oral transmission.

5.1 Who wrote the Quran?

One of the most famous questions asked by non-Muslims is: who wrote the Quran? Is it the word of God or it was made up by Prophet Muhammad? This has always been a point of debate between Muslims and non-Muslims. The answer to this question shall be highlighted showing from the life of Prophet Muhammad that he couldn't have made up the Quran because it is the absolute and pure word of God and because it was impossible for Prophet Muhammad ﷺ to make up the content of the Quran by himself.

5.1.1 Did Prophet Muhammad make up the Quran to be a leader?

Let's think about it. If you want to be a leader and to gain fame, money and authority, then your mind brought you to make up a book and say it is from God. What shall be the content of this book? Would you try to please your people by that book and not to collide with their main beliefs or you shall keep on attacking their beliefs and be subject to their insults and torture? Most probably you won't try to collide with their beliefs but you will try to gain them and bring new followers by telling what pleases them. Actually this wasn't the case with the Quran. The main message of the Quran is actually the main message of all prophets; to worship God alone and believe in all of God's prophets. The Quran kept on saying people in Arabia are worshiping false gods that shall lead them to Hell. This made Prophet Muhammad subject to torture and persecution for 13 years in Mecca then to continuous wars with Arab tribes for 10 years afterwards. If Prophet Muhammad really wanted to write a book which shall make him a leader, he won't have kept on insulting idols and exposing the false beliefs of his people. But actually even when the people of Mecca offered to be him a leader and a king on condition that he stops preaching the Quran, he actually refused.

5.1.2 The Quran Blaming Prophet Muhammad in some Situations

If the Quran was really written by Prophet Muhammad, it won't have blamed him for some of his actions. One of the cases was when he was speaking in direct conversation with one of the leaders of the polytheists in Mecca, Ibn Umm Maktum, one of those who had accepted Islam in its earliest days came to Prophet Muhammad ﷺ. He (Ibn Umm Maktum) then began asking him about something, urgently beseeching him. The Prophet hoped that the man would be guided, so he asked Ibn Umm Maktum to wait for a moment so he could complete his conversation. He frowned in the face of Ibn Umm Maktum and turned away from him in order to face the other man. Thus, Allah revealed

He frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure..... (Holy Quran 80:1-10)

Another situation when the Prophet's front tooth was broken during the battle of Uhud and he also sustained injuries on his forehead until blood dripped on his face. The Prophet said:

How can a people achieve success after having done this to their Prophet who is calling them

to their Lord, the Exalted and Most Honored?

Allah revealed to Prophet Muhammad:

Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers. (Holy Quran 3:128)

A third situation when Abu Talib, the Prophet's uncle who helped him much died as a polytheist, Prophet Muhammad said:

(I will invoke Allah for forgiveness for you, as long as I am not prohibited from doing so.)

This verse was revealed:

(It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the polytheists, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.) (Holy Quran 9:113)

The Prophet said:

(Abraham, Allah's Khalil, invoked Allah for his father.)

Allah revealed:

114. And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to Abraham that his father was an enemy to Allah , he disassociated himself from him. Indeed was Abraham compassionate and patient. (Holy Quran 9:114)

5.1.3 Did Prophet Muhammad use the Quran for his own Benefit?

If someone came and charged a great king's wife with adultery, then some people began to believe this man and began to talk about that. This king has the media with him and can easily say that this man is a liar and knows that people shall believe the king's media. Shall the king who loves his wife more than anyone else use the media and say that this man is a liar? This happened with Prophet Muhammad when Abdullah ibn Salul the leader of the hypocrites insulted the Prophet's wife Aisha. Prophet Muhammad spent a month suffering till the Quran was revealed saying that ibn Salul is a liar. If Prophet Muhammad made up the Quran, he won't have waited and spent one month in torture and agony and he knows that the Quran would end it up and people would believe it.

Not only that, Abu Bakr, the father of Aisha was helping Mostah, one of those who talked about his daughter. When the verses were sent down telling that Aisha is innocent, he swore not to help Mostah again. The Quran was revealed ordering him not to do that but to forgive Mostah, don't you like that Allah forgives you?

22. And let not those of virtue among you and wealth swear not to give [aid] to their

relatives and the needy and the emigrants for the cause of Allah , and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful. (Holy Quran 24:22)

5.1.4 Illiteracy of Prophet Muhammad

Prophet Muhammad was illiterate; he can neither read nor write. The Quran says:

48. And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt. (Holy Quran 29:48)

Prophet Muhammad has never been concerned with poetry:

69. And We did not give him [i.e., Prophet Muhammad] knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Quran (Holy Quran 36:69)

When we look at the Quran and how it astonished the Arabs who were very famous by their oratory skills. The Quran even challenged them to bring one chapter like the smallest chapter in the Quran:

23. And if you are in doubt about what We have sent down [i.e., the Quran] upon Our Servant [i.e., Prophet Muhammad], then produce a surah the like thereof and call upon your witnesses [i.e., supporters] other than Allah, if you should be truthful. (Holy Quran 2:23)

1400 years have been passed and till now no one can meet this challenge. This challenge is not just about the eloquent and rhetoric style of the Quran. It's also about the spiritual effect the Quran has made on the Arabs and how it converted them from being barbaric people where the strong subdues the weak, burying their daughters alive to a great civilization that ruled from China to Spain. Through Muslims, science was spread to Europe and the modern European civilization exploited many scientific concepts made by Muslims in the Medieval when Europe was living a barbaric life. No book changed the life of people as the Quran did with Arabs and Muslims.

5.1.5 Stories of People before Islam

The Quran gives extensive accounts on the previous prophets and their stories with their people. These stories included the stories mentioned in the Old Testament about the prophets like Adam, Noah, Abraham, Moses, David, Solomon and Jesus (Peace be upon them). Many of these details were mentioned in the Old Testament. Other details were not mentioned like the Pharaoh's body being saved, Jesus speaking in cradle, making birds out of clay. The Quran also tells about other prophets not mentioned in the Old Testament who were not sent to the Israelites as Hud, Saleh and Shuaib. Prophet Muhammad ﷺ has been raised in a pagan

environment and didn't have much conversation with Jews or Christians. He couldn't have known all these details from himself. The Quran recognizes the advantages of early prophets and at the same time criticizes the false beliefs made by Jews and Christians.

Some objections may be made that Prophet Muhammad took these stories from Waraqa his wife's cousin. But actually Prophet Muhammad didn't go to Waraqa except when Angel Gabriel came to him the first time because he hadn't understood yet. And Waraqa died a few months afterwards. The Jews used to ask Prophet Muhammad about many things after Waraqa died. In many cases he didn't know the answer till the revelation of the Quran came and answered these points.

Also another objection is that Prophet Muhammad met a monk called Baheira when he was young and he learned everything from him. Actually this was when Prophet Muhammad was 12 and he was on his way with a caravan to Syria, while the revelation came to Prophet Muhammad when he was 40. So actually his meeting with Baheira was a very quick meeting with his people. He couldn't have learned all these details within this short period of time.

5.1.6 Simple and Clear Faith in God

The Quran tells nothing more than simple belief in God, His prophets and His books. The Quran refuses to accompany any intercessions with God except for those whom God permitted. The Quran tells that Prophet Muhammad is no more than a prophet. The Quran doesn't give a privilege to Prophet Muhammad other than being the final prophet sent from God.

5.1.7 Detailed Laws in Different aspects of Life

The Quran gives laws in politics, economics, marriage, divorce and heritage. These laws are detailed giving guidelines on how to deal in most life cases. This huge amount of laws couldn't have been made by an illiterate person who lived 1400 years ago.

This simply shows that it is impossible to say that Prophet Muhammad is the one who wrote the Quran as he couldn't have known all these information when he was illiterate and not concerned with poetry. If Prophet Muhammad is the one who wrote the Quran, he would have been known for studying stories of prophets before him. He couldn't have made up all the detailed laws present in the Quran that are covering different aspects of life.

5.2 Scientific Miracles of the Quran

The Quran is not just a miracle for the Arabs, but the miracles of the Quran are still shown to people till now. The Quran contains facts that were not known to people 1400 years ago. This is what God said in the Quran:

53. We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness? (Holy Quran 41:53)

5.2.1 Expansion of the Universe

The Quran tells about the expansion of the Universe where it says:

47. And the heaven We constructed with strength, and indeed, We are [its] expander. (Holy Quran 51:47)

This is a fact discovered in the 20th century by Edwin Hubble. No one in the seventh century could have known this fact unless this was a revelation from God.

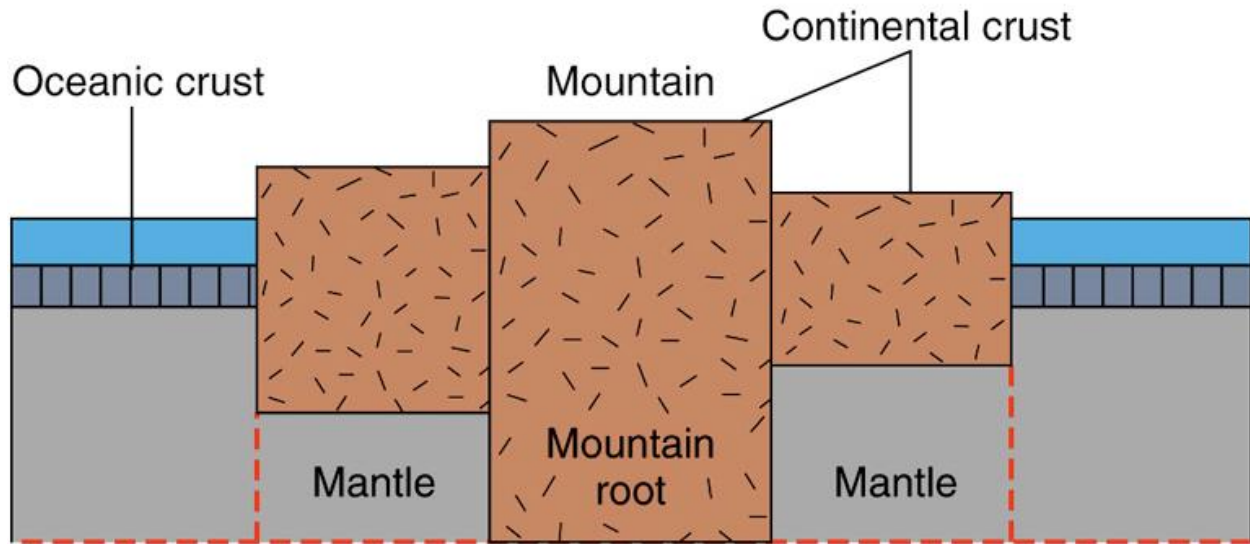
5.2.2 The Mountains have Roots and their effect on Earth Stability

Allah says in the Quran regarding mountains:

Have We not made the earth a resting place? And the mountains as stakes? (Holy Quran 78:6-7)

15. And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided, (Holy Quran 16:15)

These verses show two scientific facts. The first scientific fact shown here is that mountains have deep roots in the earth's crust as shown in the following picture:



The second fact is that these roots help in stabilizing the earth through mass equilibrium in order to keep the upper dense earth layer (lithosphere) floating on the lower less dense layer (asthenosphere). This is called isostasy, where Archimedes principle is applied between the lithosphere and asthenosphere. If the mountains didn't have these roots with their given density, this isostatic equilibrium won't have been achieved and a great disturbance on earth would have occurred. Prophet Muhammad couldn't have known this information recently discovered.

5.2.3 Barrier between Seas and Rivers

Allah says in the Holy Quran:

53. And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition. (Holy Quran 25:53)

These are called the estuaries. An estuary is a partly enclosed coastal body of brackish water with one or more rivers or streams flowing into it, and with a free connection to the open sea. This partition (zone of separation) has a different salinity from the fresh water and from the salt water. This acts as a buffer zone between a sea and a river.

Prophet Muhammad couldn't have known this phenomenon in an environment that has never seen rivers meeting with seas. The human eye cannot see the difference between the two seas that meet; rather the two seas appear to us as one homogeneous sea. This could have been nothing but a revelation from God.

5.3 Preservation of the Quran

This section shall discuss how the Quran was preserved. In the Bible, God ordered Israel to preserve the Torah as in Deuteronomy 4:2. An order may be obeyed and maybe not. In case of the Quran, God didn't order Muslims to preserve the Quran. He promised to preserve it. This means that it is impossible for the Quran to be corrupted. Allah says in the Quran:

Indeed, it is We who sent down the Qurān and indeed, We will be its guardian. (Holy Quran 15:9)

The preservation of the Quran has been mainly through oral preservation. Also there have been old manuscripts for the Quran dating from the first Islamic century. Here we shall see how both ways of preservation occurred.

5.3.1 Oral Preservation of the Quran

Manuscripts cannot be a sufficient evidence for any source even if its age lies to an age near that supposed for a source, yes it may be considered evidence in usual historical events, or things which are not very critical. But when it comes to religion which is supposed to be the basis a man shall build his life and eternal destiny on, it cannot be sufficient evidence because at the beginning of any message from God, many people oppose it, and even after the message prevails, many heresies evolve, and try to counter the real message of God. So for a manuscript that dates back to an age near the real age, it may be considered as auxiliary evidence, but it cannot be sufficient evidence as the source of this manuscript must be known. Who wrote it? On what basis did he write it? It may be even the case that the scribe was really a Sunni or Orthodoxy and has a good intention, but he didn't make sure enough that everything he wrote was right. Here comes the importance of the Isnad (chain of narrators), which is to detect the transmission and make sure that no weak points are present within the transmission.

And this is the main difference between Muslims and Christians, Christians consider that if a Bible manuscript was found near the real age (even if this was 200 or 300 years later), then this means that the Bible is true. This is not enough for Muslims, but for Muslims, they should examine that period between the manuscript and the message and make sure that the transmission between the 2 periods is ok. Even if there are contemporary manuscripts, it may be the case that they were written by a heretic or by an enemy who tries to destroy the message of Islam. That's why the major evidence for the preservation of the Quran is not the manuscripts, but it is rather the memorization of the Quran, God said in the Quran:

17. And indeed, WE have made the Qur'an easy to remember. Is there anyone who would take heed? (Holy Quran 54:17)

The Quran unlike the Bible is very easy to be memorized by word. Millions of Muslims nowadays memorize the Quran, and many of them are children under 10 years, while I think that the scholars who memorize the Bible by word can be counted on fingers (if there is really any). This was the case since the beginning of Islam, Quran is not a simple book to be read as a

newspaper, but there is a particular way to recite the Quran on how to pronounce the letter and making rhythms. This is a science called “Tajweed”. Tajweed (which means to improve) of the Holy Quran is the knowledge and application of the rules of recitation so the reading of the Quran is as the Prophet Mohammed (Peace be upon him) recited.

All this can't be transmitted by manuscripts but should be transmitted orally, and this was the case since the Prophet's age, then the disciples taught it to the next generation and so on, the same for the Hadith (quotes and life of Prophet Muhammad) , but in case of the Quran, more severe conditions were taken to accept the recitations, which is “tawator” as the Mutawatir hadiths, which means that an extensive number of people narrated it from extensive number of people that it is impossible that all these people conspire to lie or mistake. So in case of the Quran, even if a continuous right Isnad (chain of narrations) is present, this is not enough. But there must be extensive Isnads from different ways of transmission in a way that they can't all mistake. Even transmission by word is not enough, but also by the right pronunciation, and there are books specialized in that issue.

This type of oral transmission is totally absent in case of the Bible, which has too late Bible manuscripts, and weak quotes of early church fathers as shall be show in the Bible section talking about the Bible.

5.3.2 Quran Preservation through Manuscripts

Concerning the manuscripts of the Quran, first of all there are early manuscripts referring to the first century as the manuscript of Topkapi and the manuscript in the Hussein mosque in Cairo, the manuscript of Tashkent probably refers to the second century, in addition to this, many fragments were found that refer to the first century. This is a [detailed account on the manuscripts of the Quran](#). This is also a detailed account on [how the Quran was written](#).

6 THE BIBLE

6.1 Islamic view of the Bible

There is a common misconception among Christians, which is that Muslims believe that all the scriptures of Jews and Christians are corrupted and that they contain nothing true, which is not accurate. Muslims believe that these scriptures (including the Bible) may contain true and false scriptures as they have been subjected to either by addition or by omission or by replacement and there is a lot of historical evidence proving that, and this will be shown in the entire Bible section.

6.1.1 Evidence of Corruption (Tahrif) from Quran and Sunna

God said in the Quran in the context of talking about Jews:

79. Woe, therefore, to those who write the Book with their own hands and then say, 'This is from ALLAH,' That they may take it for a small price. Woe, then, to them for what their hands have written, and woe to them for what they earn.(Holy Quran 2:79)

Ibn Abbas, the Prophet's disciple said:

"O Muslims! How could you ask the People of the Book about anything, while the Book of Allah (Qur'an) that He revealed to His Prophet is the most recent Book from Him and you still read it fresh and young Allah told you that the People of the Book altered the Book of Allah, changed it and wrote another book with their own hands. They then said, 'This book is from Allah,' so that they acquired a small profit by it. Hasn't the knowledge that came to you prohibited you from asking them By Allah! We have not seen any of them asking you about what was revealed to you."

And Prophet Muhammad ﷺ said in Bukhari:

Do not believe the People of the Book and do not deny them. Say: "We believe in Allah and what has been revealed to us and what has been revealed to you. Our God and your God is One, and to Him we have submitted."

And said in Abu Dawood:

The Apostle of Allah (peace be upon him) said: Whatever the people of the Book tell you, do not verify them, nor falsify them, but say: We believe in Allah and His Apostle. If it is false, do not confirm it, and if it is right, do not falsify it.

Also there was another Hadith in Bukhari that that Humayd bin `Abdur-Rahman heard Mu`awiyah talking to a group of Quraysh in Al-Madinah. He mentioned Ka'b Al-Ahbar, and said:

"He was one of the most truthful of those who narrated from the People of the Book, even though we found that some of what he said might be lies."

He meant that Ka'b didn't intend to lie, but he was telling what unintentionally was interpolated by the People of the book which was against the Quran and Islamic teachings.

6.1.2 Does the Quran testify for the Bible?

Some people think that the Quran endorses the Bible as it talks about the Torah and the Gospel as books of God. Our Muslim belief in the Bible is that God sent the Torah to Moses (Peace be upon him), and the Gospel to Jesus (Peace be upon him), but this doesn't mean that the Pentateuch or the four Gospels present now are the real Torah and Gospel sent to Moses and Jesus (Peace be upon them). The case is that the Torah, the Gospel and books of other prophets' have been subjected to a lot of corruption and interpolations that the true verses are mixed with the false ones, that's why God sent the Quran to Muhammad ﷺ who is the final prophet, where it was saved from corruption as it is the final book, and contains the absolute truth. So we consider the Quran as a judge on the Bible, we accept the Bible verses which agree with the Quran, and reject the Bible verses which disagree with the Quran. As for the verses the Quran didn't talk about, we neither agree nor disagree.

6.1.3 God can't protect His books?

Some might object and say: "Isn't God able to protect His Book?" Of course God can protect His books, but the Quran tells us that God left His book to the People of the Book, so as to test them, but they disobeyed God and interpolated in the Book:

44. Surely, WE sent down the Torah wherein guidance and light was. By it did the Prophets, who were obedient to US, judge for the Jews, as did the godly people and those learned in the Law, because they were required to preserve the Book of ALLAH, and because they were guardians over it. . (Holy Quran 5:44)

And this was very clear even in the Bible itself:

*Deuteronomy 4:1 And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and go in and possess the land which Jehovah, the God of your fathers, giveth you. **Ye shall not add unto the word which I command you, neither shall ye diminish from it,** that ye may keep the commandments of Jehovah your God which I command you.*

This verse clearly tells that interpolation in the Bible can happen, and it is not impossible because if it was impossible, there would have been no need that God warns them against it. For example, God ordered the Israelites not to worship idols, but we found some Israelites worshiping idols, this is because worshiping idols is accessible to the ones who want to do it. In the Quran, nowhere did God order Muslims not to add or diminish from it, but He simply promised to preserve it as explained in the previous section.

6.1.4 The Quran orders the Muslims to ask the people of the Book?

Some Christians have a misconception of a verse in the Quran saying that Prophet Muhammad ﷺ to ask the people of the book when he has any doubt, so the people of the Book must be on the true way. Holy Quran says:

So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters. (Holy Quran 10:94)

However, this verse actually has a different context. Arab pagans used to exclaim how a human being could be a prophet from God and they thought that the prophet should be an angel. The Quran answers this point by saying that the Jews and Christians used to have prophets among them and you can simply go and ask them about that, especially when it was common among the Jews in Arabia at that time to say that this is the time of raising a prophet but they never thought that he would be among the Arabs. This was the context of the verse but it has nothing to do with endorsing the false beliefs of the people of the Book exposed in many other verses in the Quran.

6.1.5 Who corrupted the Bible and when and how?

These are other common questions among Christians asking about the details of corruption. However, there is a problem with the questions themselves. If I saw a dead man on the road and I brought a doctor to examine him and it was confirmed that this man is dead, then someone came and said: "You show tell me who killed him and how and when so that I believe that he is really dead." would this seem to be logical? There must be a separation between the fact that the Bible has many difficulties and unanswered questions as will be shown below and the way it happened and who was responsible for it. This man was proven to be dead because his heart and his organs stopped. To know who killed him and how, this is the job of the police and it won't change the fact that he was dead.

6.2 Muslim objections on the Bible

Here are some of the reasons why Muslims don't accept the Bible. One of the main reasons is the way illustrating God and His prophets, in the Bible; God is described with attributes and analogies that we Muslims condemn. Also the way of illustrating His prophets in many cases as idolaters, adulterers and drunk is against what we Muslims believe that the prophets of God are the best of people. Prophets are supposed to be guiding people to God, couldn't God chose His prophets?

6.2.1 Muslim objections on the Bible Attributes of God

For example when the Bible says that God rested and refreshed as in Exodus 17:31, or when the Bible says that God fought Jacob and Jacob overcome as in Genesis 32:28, or making analogies for God as a one out of sleep, Like a mighty man that shouts by reason of wine. (Psalm 78:65), or as a lioness and a bear (Hosea 13:8), or as a lamb (Revelation 17:14), or that God puts a sign in the sky so that He remembers His covenant with people so that He won't destroy them by flood. Muslims don't accept attributing this to God, because Muslims believe that God is Almighty and these attributes in the Bible have nothing to do with His mightiness.

6.2.2 Muslim objections on the Bible Shameful Stories about Prophets

Also Muslims don't accept what the Bible says that Noah got drunk and became naked (Genesis 9:21), or that Aaron ordered the Jews to worship the calf (Exodus 32:2), or that Lot fornicated with his daughters (Genesis 19:31-36), or that Jacob lied and stole the blessing from his father (Genesis 27) or that David did what he did with Uriah and his wife (2 Samuel 11), or that Solomon worshiped other gods (1 Kings 11:1-11). Muslims believe that prophets are the best of people, and that's why God chose them to tell His message to people, how would they act that way?

Christians say that they were honest in telling God's revelation, but this is not enough. If I directed you to a road, and told you that this is the right road, and then I walked in another road, would you believe me? If the company's policy tell that smoking is in the smoking area only, and then you find your manager smoking inside the building, would anyone take it seriously? Actually no one would care about the rules or policies of the company if the manager violates it. If God's prophets are acting that way, it would be impossible for people to keep the orders of God. Why didn't God choose better people to be His prophets? This is actually blaspheming God before it is a blasphemy against the prophets as if God can't chose His prophets. Islam refuses this kind of blasphemy.

6.3 Do Bible manuscripts prove its authenticity?

Christians usually say that the manuscripts of the Bible are a great historical evidence for its authenticity comparing it with manuscripts of some contemporary works and consider that the extensive number of Biblical manuscripts is a conclusive proof that the Bible we have now is an authentic book from God. However, this is not enough evidence from the Muslim point of view as the number is not the only factor that tells if it is true or not. What is more important is the time at which these manuscripts were written.

6.3.1 Gaps between Bible Manuscripts and Writing Dates

When we examine the manuscripts of the Old Testament, we find that the two major manuscripts are Masoretic text in Hebrew and the Septuagint in Greek. The Masoretic text refers back to the 9th century AD, while the oldest manuscript for Septuagint refers back to the 4th century AD. As for [the New Testament](#), the oldest manuscripts are the Greek Vaticanus and Sinaiticus which are considered to be the main manuscripts used, and refer to the 4th century AD.

As we see for both the Old Testament and the New Testament, the oldest manuscripts refer to the 4th century AD. This means that there is a gap between the time of the Prophets including Jesus (Peace be upon him) and the time of writing these manuscripts, and consequently makes the claim that the Bible was fully preserved not very accurate; because it could have happened that the writers of these manuscripts were anonymous.

6.3.2 Do Early Fragments of the New Testament Prove its Authenticity?

Some might say that there were earlier fragments that prove that the books of the Bible were present at that time as the fragment of John Rayland for example which refers to about 125 AD, and shows some words in the Gospel of John, let's see how it looks like:



Actually this is not a proof even for the existence of Gospel John at that time, all what it can prove is that only these words were present at that time, but it could have been taken from another source, and it may have been that the writer of Gospel John copied it from that source,...etc., many possibilities exist, but this is not an evidence in itself.

6.3.3 Do Dead Sea Scrolls Prove Authenticity of the Old Testament?

This is also the same case for [the Dead Sea Scrolls](#), all what was found in Qumran were mostly fragments, the only book which was found to be nearly complete is the book of Isaiah, but all other Old Testament books were fragments that doesn't prove that the Bible was present the same as it is now and even some of the Biblical books like Esther and Nehemiah were totally missing. On the other hand, that a lot of Apocrypha were found among the scrolls, which puts another question mark concerning the books which were considered canonical at that time, and on what base were the books of the Bible taken as canonical and others were not? Especially that a lot of these apocrypha were present with the canonical books in the same manuscript as 1-4 Maccabees and the Prayer of Manasseh which are present in the Vaticanus with other canonical books.

6.4 Do Church Father quotes prove the authenticity of the Bible?

The quotes of the Early Church Fathers are commonly used as evidence to prove that the Bible was preserved, could these quotes be considered as a proof?

6.4.1 The Gap between the quotes of the Church Fathers and the supposed Gospels' Writing Time

Actually the first Early Church Fathers who extensively quoted from the Bible lived at the end of the 2nd century as Irenaeus and Tertullian. Those who were before them as Ignatius, Polycarp, Barnabas and Justin Martyr quoted very few verses from the Bible and their quotes from the New Testament were even fewer. Besides, a large portion of these few quotes were not really quotes, but they were only narrations by meaning. It could have been that there was a common source from where the Gospels were copied, and there is already a theory telling that there was a common source for the Synoptic Gospels called the Q source, and many theologians adopt this theory. You can make sure of what I am saying concerning the quotes of the Church Fathers by downloading E-sword program from e-sword.net and installing the book of Ante-Nicene Fathers on the program, it will be highlighting the verses quoted, and you can easily distinguish them with no need to read all these books.

6.4.2 Heresies of Early Church Fathers

What is more important is that many early Church Fathers adopted heretical opinions, let's see some of these opinions below:

6.4.1.1 Theophilus of Antioch:(c. 183 AD)

In his book "To Autolycus", Theophilus of Antioch said in [Chapter 15](#) that the Trinity is "God, His word and His Wisdom", and in [Chapter 10](#) that "the Word is the Spirit of God" which is against what the Trinity teaches that it is God, His word and His spirit. And for sure the word is NOT the spirit as this will lead to the [Monarchian heresy](#) which tells that the Father is the Son is the Holy Spirit; one person not three different persons one God.

6.4.1.2 Papias of Hierapolis: (c. 155 AD)

[Papias](#) gives an interesting account on Judas' death saying

"Judas walked about in this world a sad example of impiety; for his body having swollen to such an extent that he could not pass where a chariot could pass easily, he was crushed by the chariot, so that his bowels gushed out." ([Source here](#))

This doesn't match at all with what the Gospels say:

Matthew 27:5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself.

It's important to mention here that Papias is commonly used by Christian scholars to prove the authenticity of Gospel of Matthew because of what he said about it:

Matthew put together the oracles [of the Lord] in the Hebrew language, and each one interpreted them as best he could. ([Source here](#))

So we see that Papias was talking about a gospel of Matthew and saying that Judas died with a different way from which the gospel of Matthew in hand talked about. It seems that he knew a different gospel of Matthew.

6.4.1.3 Irenaeus (c. 202AD)

Irenaeus who said that Jesus was more than 50 yrs when he died ([Source here](#))

This is also against Christian teachings that Jesus died at 33. Did the Holy Spirit inspire Irenaeus the church father who fought against heresies with a false teaching? Or was Irenaeus himself preaching heresies?

6.4.1.4 Tertullian (c.225 AD)

Tertullian followed and defended the heretical Montanus:

In Africa there was a lot of interest in the new prophecy, and Tertullian came to believe that it was genuine, accordingly mentioning it and defending it strongly in his later works. Unfortunately his work in defence of it, De ecstasi, in 7 books is lost. Tertullian fiercely attacks those who condemned the new prophecy, and in attacking the church authorities as more interested in their own political power in the church than in listening to the Spirit, he foreshadows the protestant reaction to papal claims. ([Source here](#))

6.4.1.5 Origen: (c.253 AD)

Although being a main source for Christians as an early church father, Origen actually adopted many heretical opinions, Philip Schaff tells concerning him:

"For — and in this too he is like Schleiermacher — he can by no means be called orthodox, either in the Catholic or in the Protestant sense. His leaning to idealism, his predilection for Plato, and his noble effort to reconcile Christianity with reason, and to commend it even to educated heathens and Gnostics, led him into many grand and fascinating errors." ([Source here](#))

6.4.3 How could Heretic fathers be a proof for the truth?

All this proves that the Christian belief wasn't settled even in the 3rd century, which gives the conclusion that the real Gospels were not that genuine, and that a lot of theological problems were present even among early church fathers whom are supposed to be a main evidence for

the Bible through their quotes and the defenders of their Christian faith against heresy. How could they be evidence to the New Testament and to Christian belief when they are actually adopting opinions that are obviously against what the Gospels teach and what Christians now believe? Aren't these church fathers orthodox Christians who were filled with the Holy Spirit and were actually quoted by Christians as the conquerors of heresy? How could they be conquerors of heresy when they themselves adopted heresies?

6.5 Jewish corruption of the Old Testament

This section shall highlight some of the corruptions made by the Jews in the Old Testament and how Christians accused the Jews of corruption.

6.5.1 Justin Martyr

The first example is what Justin Martyr (an early church father who died at about 150 AD) says in his dialogue with Trypho, a Jew:

Chap. LXXII. — Passages Have Been Removed by the Jews from Esdras and Jeremiah.

And I said, "I shall do as you please. From the statements, then, which Esdras made in reference to the law of the passover, they have taken away the following: 'And Esdras said to the people, This passover is our Saviour and our refuge. And if you have understood, and your heart has taken it in, that we shall humble Him on a standard, and..... thereafter hope in Him, then this place shall not be forsaken forever, says the God of hosts. But if you will not believe Him, and will not listen to His declaration, you shall be a laughing-stock to the nations.'..... And again, from the sayings of the same Jeremiah these have been cut out: 'The Lord God remembered His dead people of Israel who lay in the graves; and He descended to preach to them His own salvation.' ([Source here](#))

So Justin Martyr here is explicitly accusing the Jews of corrupting the Old Testament by hiding some verses talking about salvation. But is it that easy that verses are removed from the Bible?

6.5.2 John Chrysostom

Let's also see what John Chrysostom (church father who lived in the 4th century) says in his Homilies on Gospel Matthew when he came to the verse quoting the Old Testament" which was spoken by the prophets, He shall be called a Nazarene.":

*And what manner of prophet said this? Be not curious, nor overbusy. **For many of the prophetic writings have been lost;** and this one may see from the history of the Chronicles. For being negligent, and continually falling into ungodliness, some they suffered to perish, others they themselves burnt up and cut to pieces. The latter fact Jeremiah relates; the former, he who composed the fourth book of Kings, saying, that after a long time the book of Deuteronomy was hardly found, buried somewhere and lost. But if, when there was no barbarian there, they so betrayed their books, much more when the barbarians had overrun them. For as to the fact, that the prophet had foretold it, the apostles themselves in many places call Him a Nazarene. " ([Source here](#))*

So John Chrysostom is not just accusing the Jews of being negligent who are not caring for their books, but also of destroying their own books. If these are accusations made by Christians, who are supposed to share the Jews their belief in the Old Testament, how could Muslims trust the

Jews and consider that they were really honest and following God's commandment to keep His books, not to add or remove or replace?

6.5.3 Adam Clarke

Not only that, we can see another interesting account by Adam Clarke, a Christian commentator where he shows another intentional corruption made by the Jews against the Samaritans. He said in his commentary on Deuteronomy 27:4 -

*"Set up these stones – in Mount Ebal – So the present Hebrew text , but the Samaritan has Mount Gerizim. Dr. Kennicott has largely defended the reading of the Samaritan in his second dissertation on the present state of the Hebrew text , and Dr. Parry has defended the Hebrew against the Samaritan. Many still think Dr. Kennicott's arguments unanswerable, **and have no doubt that the Jews have here corrupted the text through their enmity to the Samaritans.**"* ([Source here](#))

So here again Adam Clarke didn't just accuse the Jews for corrupting the manuscripts due to their hostility with Christians only, but also they did the same with Samaritans, and with Muslims when they changed the name of Abraham's offered son to Isaac [as will be shown below](#).

These may be just some examples of what I have seen in Christian writings, and may be if we dug more through other books, we may find other issues. Actually if we went through early and medieval Muslim writings, we shall find many quotes from Jewish and Christian writings talking about Prophet Muhammad in a very explicit way which is not present in the current Bible. But if the Jews are actually proven to behave the way described above, then I tend to believe Muslim scholars, especially that this is against both Christian and Jewish beliefs and they may agree on the way to show it without mentioning anything related to Islam.

6.6 Were the Bible writers really inspired by God?

Christians usually argue that the Bible was written by writers who were inspired by the Holy Spirit. If this is true, then we shouldn't find any fault within the Bible. Is this really the case? This article gives some citations by Adam Clarke, the Christian commentator where he shows that Ezra fell in some faults when he wrote the Chronicles. This can be highlighted in his commentary.

Adam Clarke tells in his commentary on 1Chronicles 7:6:

"The sons of Benjamin; Bela, and Becher and Jediel – In Gen_46:21, ten sons

*of Benjamin are reckoned; In Num_26:38, etc ., five sons only of Benjamin are mentioned, Bela, Ashbel, Ahiham, Shupham, and Hupham: and Ard and Naaman are there said to be the sons of Bela; The rabbins say that Ezra, who wrote this book, did not know whether some of these were sons or grandsons; **and they intimate also that the tables from which he copied were often defective**, and here we must leave all such matters." ([Source here](#))*

We can see here that Adam Clarke admits that there were some defective tables from which he copied. The question now is: If the Bible writers were inspired by the Holy Spirit, why were they misled by copying from a defective copy?

Then Adam Clarke continues in 1Chronicles 8:29 saying:

"And at Gibeon – This passage to the end of the 38th verse is found with a little variety in the names, 1Ch_9:35- 44.

*The rabbins say that Ezra, having found two books that had these passages with a variety in the names, as they agreed in general, **he thought best to insert them both, not being able to discern which was the best.** "([Source here](#))*

How can we say that Ezra or any of the Bible writers were really inspired? If the one who rewrote the Torah was a prophet who took the revelation from God, he wouldn't have fell in that problem, and he would have been able to distinguish the defective copies.

6.7 Bible difficulties

6.7.1 Bible Corruption of Abraham's Offered Son to Isaac

Who was the offered son of Abraham? Is it Ishmael or Isaac? This has been a point of controversy between Muslims from one side, and from Jews and Christians from the other side. This section is not just showing a Bible difficulty that yielded in an inconsistency, but it can also give a hint on how the Jews intentionally changed the name of the offered son from Ishmael to Isaac. The question to the Bible is: how old was Ishmael when he went to Agar?

6.7.1.1 *How old was Ishmael when he went to Agar?*

The Bible tells that Ishmael was about 16 years old when he went with Agar:

Genesis 17:24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. Gen 17:25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

Then when Abraham begat Isaac, he was 100 years old (Genesis 21:5), then Isaac grew and weaned (Genesis 21:9), this will take about 2 years, this means that Ishmael was about 16 years old when he went with Agar as Genesis 21 tells, the question here is that how could Agar go all that way carrying a 16 year old lad?

*And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, **and gave her the child, and sent her away.** ...and **she cast the child under one of the shrubs...** Arise, lift up the lad, and hold him in your hand. for I will make him a great nation.And God was with the lad, and he grew. And he dwelt in the wilderness, and became, as he grew up, an archer (Genesis 21:14-20)*

The chapter goes as if Ishmael was a baby whom his mother lifts then puts, and he is silent, which is not the behavior of a teenager, it may be said that in Genesis 21:14, it says "putting it on her shoulder, and gave her the child", so it doesn't mean that she really lifted him up. The Septuagint answers:

*21:14 And Abraam rose up in the morning and took loaves and a skin of water, and gave [them] to Agar, **and he put the child on her shoulder**, and sent her away, and she having departed wandered in the wilderness near the well of the oath ([Source here](#))*

6.7.1.2 *Why did this happen?*

It seems that the reason for this difficulty is what is said in the next chapter:

*Genesis 22:1 And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham. And he said, Here am I. 2 And he said, Take now thy son, thine only son, whom thou lovest, **even Isaac**, and get you into the land of Moriah. And offer*

him there for a burnt -offering upon one of the mountains which I will tell you of.

We as Muslims believe that Ishmael was the one offered, and we believe that the Jews altered the word Ishmael to Isaac, and the above difficulty is the evidence, since the Genesis 22 begins saying “after these things”, which are supposed to have happened when Ishmael was a baby, and since it is supposed that Ishmael was the firstborn son of Abraham, then it will mean that the only son here must be Ishmael not Isaac, who hasn’t been born yet if Ishmael was a baby. So for the Jews to solve of this problem, they rearranged the chapters, and put the event of Isaac’s birth before that chapter, but it yielded that difficulty showing Ishmael acting as a baby.

Actually the Jews were accused of corruption in other issues, as explained above when talking about Christian [early church fathers accusing the Jews of Bible intentional corruption](#). This can be added to the accusations list.

6.7.2 When did Abraham leave Haran?

When did Abraham leave Haran? Was it before or after his father's death? This is a Bible difficulty showing an inconsistency between Old Testament and New Testament.

6.7.2.1 What did the Old Testament say?

In the Old Testament it says that Terah lived 70 years then he begat Abraham:

Genesis 11:26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

And then it tells that Abraham left Haran when he was 75:

Genesis 12:4 So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

And that Terah was 205 years when he died:

Genesis 11:32 And the days of Terah were two hundred and five years: and Terah died in Haran.

This means that Terah was $70+75=145$ years when Abraham left Haran, i.e., he was still alive when Abraham left Haran.

6.7.2.2 What did the New Testament say?

But actually the writer of Acts had another opinion:

*Acts 7:4 Then he went out from the land of the Chaldeans and lived in Haran. And **after his father died**, God removed him from there into this land in which you are now living. (ESV)*

So the writer of Acts says what Genesis didn't say.

6.7.2.3 Attempt to solve the Conflict by Christian Commentators

Christian commentators tried to solve this problem, Adam Clarke for example writes:

"Many have been greatly puzzled with the account here, supposing because Abram is mentioned first, that therefore he was the eldest son of Terah: but he is only put first by way of dignity. An instance of this we have already seen, Gen 5:32, where Noah is represented as having Shem, Ham, and Japheth in this order of succession; whereas it is evident from other scriptures that Shem was the youngest son, who for dignity is named first, as Abram is here; and Japheth the eldest, named last, as Haran is here. Terah died two hundred and five years old, Gen 11:32; then Abram departed from Haran when seventy-five years old, Gen 12:4; therefore Abram was born, not when his father Terah was seventy, but when he was one hundred and thirty.

When any case of dignity or pre-eminence is to be marked, then even the youngest son is set before all the rest, though contrary to the usage of the Scriptures in other cases. Hence we find Shem, the youngest son of Noah, always mentioned first; Moses is mentioned before his elder brother Aaron; and Abram before his two elder brethren Haran and Nahor. These observations are sufficient to remove all difficulty from this place."

6.7.2.4 Answering Christian Commentators

This would have been a good solution to this difficulty, if this verse wasn't mentioned:

Genesis 17:17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?

This clearly means that when Abraham was told by God to have a child when he was 100 is a miracle, how come that Terah begat Abraham at 130?

Besides, a fragment was discovered within Dead Sea Scrolls doesn't match with this claim, it is fragment 4Q252, which says:

*He gave the land to Abraham His beloved.~Terah was~one hundred~and forty years old when he left 9Ur of the Chaldees and went to Haran and Ab[ram was s]eventy. And he dwelt five years in Haran. **Then [Terah died] six[ty years after Abram] went out [to] the land of Ganaan.** "[\(Source here\)](#)*

So as we see, saying that Terah begat Abraham at 130 doesn't match with the Bible, and Dead Sea Scrolls don't agree with it. This means that there is still a difficulty concerning what the writer of the Acts wrote.

6.7.3 How old was Perez when he married?

In Genesis 37, it says that Joseph was 17 when he had a great dream and his brothers hated him and then he was sold and brought to Egypt:

*Genesis 37:2 these are the generations of Jacob. **Joseph, being seventeen years old**, was feeding the flock with his brethren; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought the evil report of them unto their father....⁵ Now Joseph had a dream, and when he told it to his brothers they hated him even more.....²⁸ Then Midianite traders passed by. And they drew Joseph up and lifted him out of the pit, **and sold him to the Ishmaelites for twenty shekels of silver. They took Joseph to Egypt.***

Then it says that when Joseph stood before the Pharaoh he was 30:

Genesis 41:46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt.

Then the 7 years of plenty ended:

Genesis 41:53 And the seven years of plenty, that was in the land of Egypt, came to an end.

Then 2 years from the famine passed when he invited his brothers to Egypt:

*Genesis 45:6 **For these two years hath the famine been in the land:** and there are yet five years, in which there shall be neither plowing nor harvest...⁹ Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt. **Come down to me; do not tarry.**¹⁰ **You shall dwell in the land of Goshen**, and you shall be near me, you and your children and your children's children, and your flocks, your herds, and all that you have.*

From the above, we can conclude that the time between when Joseph's was sold and brought to Egypt, and when he invited his family to come to Egypt will be= 2+7+30-17=22 years

Let's see what happened in Jacob's family within that time:

Judah married and begat Er and Onan (Genesis 38:3-4), this happens at least in 2 years for marrying and conceiving twice.

Then Er married Tamar, then he died, which nearly happens within 12 years till Er marries and let's assume that he died immediately after he married, so we can have now about 14 years.

Afterwards, Onan married her and then died. Let's assume that all this didn't take one day. Then in verse 11 Tamar waited for Shelah to grow up, so that she marries him. But he grew up and didn't marry her as in verse 14, then Judah sinned with her, and she begat Perez, this would take about 2 years. So we now have 16 years since Joseph was brought to Egypt,

So we can now conclude that Perez was about 6 years old when he went with the family of Jacob in Egypt. However, the Bible tells that when Perez went to Joseph, he had 2 sons:

Genesis 46:12 *And the sons of Judah: Er, and Onan, and Shelah, and Perez, and Zerah; but Er and Onan died in the land of Canaan. **And the sons of Perez were Hezron and Hamul.***

How come that a boy at 6 years old not only that he marries, but he also has 2 sons? Only the Bible can answer!

6.7.4 Genealogy of Jesus

One of the major difficulties that faced the Bible scholars for a long time was the fact that the genealogy of Jesus in Matthew is totally different from that in Luke.

6.7.5.1 What did Christian Commentators say about Jesus Genealogy?

In Robertson's Word Picture, it says:

The two genealogies differ very widely and many theories have been proposed about them. At once one notices that Luke begins with Jesus and goes back to Adam, the Son of God, while Matthew begins with Abraham and comes to "Joseph the husband of Mary of whom was born Jesus who is called Christ" (Mat_1:16).... There are other differences, but this one makes one pause. Joseph, of course, did not have two fathers. If we understand Luke to be giving the real genealogy of Jesus through Mary, the matter is simple enough. Just as Matthew uses "begat" for descent, so does Luke employ "son" in the same way for descendant. It was natural for Matthew, writing for Jews, to give the legal genealogy through Joseph, though he took pains to show in Mat_1:16, Mat_1:18-25 that Joseph was not the actual father of Jesus. It was equally natural for Luke, a Greek himself and writing for the whole world, to give the actual genealogy of Jesus through Mary. It is in harmony with Pauline universality that Luke carries the genealogy back to Adam and does not stop with Abraham. ([Source here](#))

This was how Robertson shows the difficulty and how he and other Christians tried to solve it. This may seem a good explanation, but there are still other difficulties that must be put into consideration. The first thing is that if the genealogy in Matthew is the genealogy of Joseph, this means that it is not that of Jesus, which means that he won't be the Messiah since the Messiah should be from David's genealogy. It may be said that Joseph was considered his father even if he wasn't the biological father, so Jesus still has the right to be the Messiah according to this genealogy, but actually there is no evidence in the Bible that it treats a biological father as a father by adoption. On the contrary, it tells that heir should be only from the biological father not from a father by adoption:

*Genesis 15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of Jehovah came unto him, saying, This man shall not be thine heir; **but he that shall come forth out of thine own bowels shall be thine heir.***

6.7.5.2 Other Difficulties in the Genealogy of Jesus

Moreover there are some other difficulties in the genealogy of Matthew, the first difficulty is that when we compare the genealogy in Matthew with the genealogy in 1 Chronicles 3, we find that 3 names were dropped in Matthew who are Ahaziah, Joash and Azariah, and each of them is supposed to be a king who ruled, these are 3 continuous generations which were omitted. It

may be said that they used to omit some names in the genealogy, which is really true, but it should not be applied in this case, because it is supposed that the writer of Matthew is writing 42 generations during 3 periods each period should contain 14 generations, which is not actually the case here since the second period will contain 18 generations not 14 that way.

It may be said that they were omitted because of their sins, so they can't be considered from the generation of the Messiah. However the genealogy already other sinners, for example it contains Judah, who fornicated with Tamar and begat Perez (Genesis 38), it contains Solomon, whom the Bible claims that he worshiped the idols and died that way (and we Muslims reject this blasphemy against God's prophets), and Jehoram who also worshiped the idols. So when Muslims object on omitting names from the genealogy Christians answer and say that this was due to their sins, and when they say how can the highest genealogy from where the Messiah is supposed to get from contains 4 cases of adultery (Tamar, Rahab, Ruth and Batheshba), they will say that God so loved the sinners that he put 4 adulterers in his genealogy!

6.7.5.3 Omitting from the Genealogy of Jesus what is Against Jesus being Messiah

The fourth person omitted from the genealogy was Jehoiakim (see 1 Chronicles 3:15), and it seems that the reason for removing him is this verse:

*Jeremiah 36:30 Therefore thus saith Jehovah concerning Jehoiakim king of Judah: **He shall have none to sit upon the throne of David;** and his dead body shall be cast out in the day to the heat, and in the night to the frost*

According to this verse in Jeremiah, no one from Jehoiakim's descendants shall sit on David's throne, which means that the Messiah can't be from his descendants. It may be said that this was the genealogy of Joseph not Jesus, so he could have been omitted, but this is not an appropriate justification. If this was the case, then this genealogy already has nothing to do with Jesus. If the justification for this genealogy was to prove that Jesus is from the descendants of David as he was the son adopted by Jesus and accordingly the conditions of the Messiah apply on him, then the whole genealogy should be taken. Otherwise this would mean that this genealogy has nothing to do with Jesus, but we shouldn't take it selectively. Besides, it seems that the writer of Gospel Matthew didn't understand it that way; otherwise he wouldn't have omitted his name.

6.7.5 The Story of Crucifixion

Here we shall discuss some of the contradictions in the crucifixion story between the Gospels. When there is a trial in a court, to accept what the witnesses say, there must be no variation between what they are saying. However if there was a wide variation between what the witnesses say, we reject both narrations since there is no proof to overwhelm a witness over another. The variations between the writers of the Gospels prove that they didn't witness what happened. These were stories present at their time, and everyone wrote what he heard, and these variations were a proof that the story of crucifixion in the Bible can't be accepted.

6.7.5.1 *Betrayal by Judas and Seizing Jesus:*

One of the common variations between the Gospels is the way Judas handed Jesus to the Romans and the Jews. If we read the story in Matthew 26:47-51 and in John 18:3-12, we find that there is a large difference between the two stories. In Matthew, it says that once Judas came, he went and kissed Jesus, while in John, it says that Jesus asked them "whom you seek?", and they answered him: "Jesus", and when he said "I am he", all this happened and Judas was only standing with them, and it couldn't have happened that kissing him was in between because the verse in Matthew is very clear that Judas went straightway to kiss Jesus. And it's clear in Matthew that the sign to know Jesus was the kiss. However we find that in John Jesus identified himself and only what Judas did is that he guided them to his place. Moreover, where did Matthew mention the event when that they fell as they heard Jesus saying "I am he"? Another difference between the two stories is that in Matthew, Peter cut the high priest's servant's ear after they seized Jesus. In John, Peter did that before they seize him.

6.7.5.2 *Peter Denying Jesus*

There are also variations in the story of Peter denying Jesus between Matthew 26:69-75 and Mark 14:66-72. We can here see some differences between the 2 Gospels, in Matthew, it tells that Jesus told Peter that he will deny him 3 times after the cock crows, while in Mark, it tells that Jesus told Peter that the cock will crow twice before Peter denies him thrice, and it couldn't happen that Jesus tells both statements since the situation happened quickly (See Matthew 26:31-35, Mark 14:27-31). In Luke, the statement was much clearer that the cock will not crow before Peter denies him thrice (Luke 22:34 and Matthew 26:34), unlike Mark which tells that the cock crew before he denies him thrice (Mark 14:68). Also in Matthew it says that a maid and then another maid asked him, while in Mark it says that the same maid asked him twice.

6.7.5.3 *The hour of crucifixion:*

Another difficulty is regarding the hour of crucifixion:

Mark 15:25 And it was the third hour, and they crucified him.

John 19:14 Now it was the Preparation of the passover: it was about the sixth hour. And he

saith unto the Jews, Behold, your King!

So according to Mark, he was crucified at the third hour, while according to John, he was still at the Pilate at the sixth hour, the Christian commentators answer this by telling that what is told in Mark is in Jewish time at 9 am, while in case of John, this was by Roman time at six am, and so crucifixion was also at 9 am, but there are some problems with that conclusion, the first problem is that it is supposed that the writer of John according to Christians is the disciple John, who is Jewish, so it is not logical that he uses the Roman timing, especially that he was talking about the preparation of the Passover, and what is the need that the Holy Spirit reveals to Mark in Hebrew timing and to John in Roman timing? Besides, it is really a difficult possibility, otherwise how could it be that denying of Peter, the trial, then crucifixion happened only in 3 hours?

6.7.6 How did Judas die?

6.7.6.1 Contradiction between Matthew and Acts on how did Judas die

How did Judas die? Actually the Bible tells us 2 stories. In Matthew, it says that he hanged himself:

Matthew 27:5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself.

While in Acts, it says that he fell on the ground his bowels gushed out:

Acts 1:18 (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out

So which one was the real story? It might be said that he first hanged himself, and then he fell on the ground and his bowels gushed out. Although this doesn't seem to be very likely, this is not the only problem since it seems that every writer is trying to fulfill a prophecy in the Old Testament and builds his story on the verse he chose. We find that in case of Matthew, the chief priest took the money and bought the field, so that what happens in Jeremiah (Zechariah) is fulfilled:

Matthew 27:6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in.

And in case of Acts, Judas is the one who bought the field and he died in it, so that what is written in Psalms be fulfilled:

Acts 1:18 (Now this man obtained a field with the reward of his iniquity;

So if Judas obtained the field by the reward he took, from whom did the chief priest buy the field?

6.7.6.2 What did Papias Say about Judas death?

Actually if we examined the writings of early church fathers, we find that Papias actually mentioned a new story of how Judas died:

Judas walked about in this world a sad example of impiety; for his body having swollen to such an extent that he could not pass where a chariot could pass easily, he was crushed by the chariot, so that his bowels gushed out. " ([Source here](#))

So Papias says that Judas' bowels were gushed out, not because he fell on the ground after hanging himself, but because his body was swollen and he was crushed by a chariot. This may match with the account of Acts, but for sure it doesn't match with Matthew. It's worth saying that Papias is considered a main evidence by Christians to prove that Matthew the disciple of

Jesus is the one who wrote the Gospel of Matthew

6.8 Anonymous Bible writers

When examining the identity of the Bible writers, it's obvious from the commentaries that many Bible books are written by anonymous people. This was acknowledged by the Bible scholars themselves. Here I will give some examples of these references showing this. How could we trust someone whom we don't even know?.

6.8.1 Genesis

"Historically, Jews and Christians alike have held that Moses was the author/compiler of the first five books of the OT. These books, known also as the Pentateuch (meaning "five-volumed book"), were referred to in Jewish tradition as the five fifths of the law (of Moses). The Bible itself suggests Mosaic authorship of Genesis, since Ac 15:1 refers to circumcision as "the custom taught by Moses," an allusion of Ge 17. However, a certain amount of later editorial updating does appear to be indicated (see, e.g., notes on 14:14; 36:31; 47:11).([Source here](#))

6.8.2 Joshua

"It seems safe to conclude that the book, at least in its early form, dates from the beginning of the monarchy. Some think that Samuel may have had a hand in shaping or compiling the materials of the book, but in fact we are unsure who the final author or editor was. ([Source here](#))

6.8.3 Judges

Although, according to tradition, Samuel wrote the book, authorship is actually uncertain." ([Source here](#))

6.8.4 1 and 2 Samuel

This redactor, according to Hummelauer, is the prophet Nathan; the work, however, can hardly be placed so early. Others attribute it to Isaias, Jeremias, Ezechias, or Esdras. None of these opinions rests on any solid ground, and we can only say that the author is unknown. ([Source here](#))

6.8.5 1 and 2 Kings

There is little conclusive evidence as to the identity of the author of 1,2 Kings. Although Jewish tradition credits Jeremiah, few today accept this as likely. Whoever the author was, it is clear that he was familiar with the book of Deuteronomy — as were many of Israel's prophets. ([Source here](#))

6.8.6 1 and 2 Chronicles

"According to ancient Jewish tradition, Ezra wrote Chronicles, Ezra and Nehemiah (see Introduction to Ezra: Literary Form and Authorship), but this cannot be established with certainty. ([Source here](#))

6.8.7 Psalms

(1) Jewish tradition is uncertain as to the authors of the Psalms. Baba Bathra (14 f) mentions ten; Pesachim (10) attributes all the Psalms to David. (2) Christian tradition is alike uncertain ([Source here](#))

6.8.8 Isaiah

The canonical Book of Isaias is made up of two distinct collections of discourses, the one (chapters 1-35) called sometimes the "First Isaias"; the other (chapters 40-66) styled by many modern critics the "Deutero- (or Second) Isaias"; between these two comes a stretch of historical narrative; some authors, as Michaelis and Hengstenberg, holding with St. Jerome that the prophecies are placed in chronological order; others, like Vitranga and Jahn, in a logical order; others finally, like Gesenius, Delitzsch, Keil, think the actual order is partly logical and partly chronological. No less disagreement prevails on the question of the collector. Those who believe that Isaias is the author of all the prophecies contained in the book generally fix upon the Prophet himself. But for the critics who question the genuineness of some of the parts, the compilation is by a late and unknown collector. ([Source here](#))

6.8.9 Ruth

The Book of Ruth is anonymous, for the name which it bears as its title has never been regarded otherwise than that of the chief actor in the events recorded. ([Source here](#))

6.8.10 Job

"Although most of the book consists of the words of Job and his counselors, Job himself was not the author." (Catholic Encyclopedia)

"The unknown author probably had access to oral and/or written sources...."([Source here](#))

6.8.11 Song of Songs

"Verse 1 appears to ascribe authorship to Solomon. Solomon is referred to seven times, and several verses speak of the 'king', but whether he was the author remains an open question. ([Source here](#))

6.8.12 Ecclesiastes (Qoheleth)

Most modern commentators are of the opinion that Qoheleth's style points not to Solomon, but to a later writer. ([Source here](#))

6.8.13 Habakkuk

Owing chiefly to the lack of reliable external evidence, there has been in the past, and there is even now, a great diversity of opinions concerning the date to which the prophecy of Habakkuk should be ascribed. ([Source here](#))

6.8.14 Malachi

A large number of modern authors likewise refuse to see in Malachi the proper name of the author.According to them, it is from this passage that the name Malachi was borrowed by a more recent author, who added the inscription to the book ([Source here](#))

6.8.15 Matthew

The passing years do not make it any plainer who actually wrote our Greek Matthew. Papias records, as quoted by Eusebius, that Matthew wrote the Logia of Jesus in Hebrew (Aramaic). Is our present Matthew a translation of the Aramaic Logia along with Mark and other sources as most modern scholars think? If so, was the writer the Apostle Matthew or some other disciple? There is at present no way to reach a clear decision in the light of the known facts. ([Source here](#))

6.8.16 Mark

"Although there is no direct internal evidence of authorship, it was the unanimous testimony of the early church that this Gospel was written by John Mark. ([Source here](#))

6.8.17 Hebrews

"The writer of this letter does not identify himself, but he was obviously well known to the original recipients. ([Source here](#))

6.8.18 1 John

"...Unlike most NT letters, 1 John does not tell us who its author is. The earliest identification of him comes from the church fathers... ([Source here](#))

6.8.19 Revelation (Apocalypse)

Perhaps no single book in the New Testament presents so many and so formidable problems as the Apocalypse of John. These difficulties concern the authorship, the date, the apocalyptic method, the relation to the other Johannine books, the purpose, the historical environment, the reception of the book in the New Testament canon, the use and misuse of the book through the ages, etc. In the eastern churches the recognition of the Apocalypse of John was slower than in the west, since it was not in the Peshitta Syriac Version. Caius of Rome attributed the book to Cerinthus the Gnostic, but he was ably answered by Hippolytus, who attributed it to the Apostle John. The Council of Laodicea (about a.d. 360) omitted it, but the third Council of Carthage (a.d. 397) accepted it. The dispute about millenarianism led Dionysius of Alexandria (middle of the third century, a.d.) to deny the authorship to the Apostle John, though he accepted it as canonical. Eusebius suggested a second John as the author. But finally the book was accepted in the east as Hebrews was in the west after a period of doubt. ([Source here](#))

6.8.20 Epistle 2 Peter, Revelation and Hebrews:

Probably no book in the New Testament presents more unsettled problems than does the Epistle to the Hebrews. On that score it ranks with the Fourth Gospel, the Apocalypse of John, and Second Peter. But, in spite of these unsolved matters, the book takes high rank for its intellectual grasp, spiritual power, and its masterful portrayal of Christ as High Priest. It is much briefer than the Fourth Gospel, but in a sense it carries on further the exalted picture of the Risen Christ as the King-Priest who reigns and pleads for us now. ([Source here](#))

6.9 Textual Variants

This section shall cover some of the variations between Bible manuscripts in both Old and New Testaments.

6.9.1 Old Testament manuscripts:

Old Testament manuscripts vary widely between each other. One of the main points of variation is the genealogies where Albert Barnes made a table comparing between the genealogies in Genesis 5 and 11, comparing between the Hebrew, the Septuagint, the Samaritan and the writings of Josephus, the four sources are widely varied, Hebrew refers the time between Adam and Abraham as 2078 years, the Septuagint as 3564, the Samaritan as 2379 and Josephus as 2678 years. There is a wide variety between manuscripts. ([Source here](#))

Albert Barnes of course prefers the Hebrew, but actually I see that the Hebrew is the most far one from the truth, since this means that the age of humanity will be 2078 years+ age between Abraham and Jesus (about 2400 years maximum)+2017 years= 6495 years, the age of humanity, which is not scientifically true where many sources tell that life existed on Earth much before that time.

6.9.2 New Testament manuscripts:

Textual variants are widely present in NT manuscripts, for example, Herman Hoskier says:

The Differences Between Sinaiticus and Vaticanus in the Four Gospels:

*Matthew 656+ Mark 567+ Luke 791+ John 1022+ Total 3036 in the Gospels alone.” Hoskier.
Codex B., Vol. 2, P.1 ([Source here](#))*

And this is widely known, Christians say that these differences are considered to be trivial and has no effect on Christian faith. This may be accepted with most of these variations, however there are still very critical variations that were intentional due to theological purposes, let's see some here, you can see this [site](#) as a source for textual variants:

Matthew 24:36:

TEXT: “no one knows, not even the angels of heaven, nor the Son, but the Father only.”

EVIDENCE: S^{*b} B D Theta f13 28 1195 1230* most lat syr(pal) some cop **TRANSLATIONS:** ASV RSV NASV NIV NEB TEV **RANK:** C

NOTES: “no one knows, not even the angels of heaven, but the Father only.” **EVIDENCE:** S^aK L W Delta Pi f1 33 565 700 892 1010 1241 Byz Lect two lat vg syr(s,p,h) most cop **TRANSLATIONS:** KJV ASVn RSVn NIVn TEVn

COMMENTS: *It is possible that the words were added here by copyists to make the text read like the parallel passage in Mark 13:32. On the other hand, it is possible that they were*

omitted to avoid the theological problem of the Son of God not knowing something. The same thing happened with a few manuscripts in Mark 13:32 (including manuscripts X and 983). They are included here since they are found in early manuscripts of several kinds of ancient text. ([Source here](#))

1 Timothy 3:16

TEXT: "He was made apparent in the flesh" EVIDENCE: S* A* C* G 33 syr(pal) syr(p,h)? cop?
TRANSLATIONS: ASV RSV NASV NIV NEB TEV RANK: B

NOTES: "God was made apparent in the flesh" EVIDENCE: S^e A² C² D^c K L P Psi 81 104 614
630 1241 1739 1881 2495 Byz Lect TRANSLATIONS: KJV ASVn RSVn NASVn NIVn

NOTES: "Which was made apparent in the flesh" EVIDENCE: D* lat vg syr(p,h)? cop?
TRANSLATIONS: ASVn RSVn

COMMENTS: The word "who" was changed to "which" by some copyists to refer to "mystery." In an older manuscript that does not have accents and breathing marks, all that is required to change the Greek word for "who" (OS) to the abbreviation for "God" (ΘS) is to add two marks. This happened to several manuscripts, apparently to give a definite subject to the following verbs.

It seems also that this verse was changed to be a theological evidence for the deity of Jesus.

We can also see the story of the adulterer in Gospel John 7:53-8:11, and the end of Gospel Mark 16:9-20, which both have much importance, as the first is used as an evidence for the Christians so that they are not restricted to the law, and the other one talks about the resurrection of Jesus and his sitting on the right of the Father. Many scholars admit that these two stories are not present in the early manuscripts. Moreover, Augustine of Hippo mentioned an interesting reason for omitting the story of the adulterer:

"Certain persons of little faith, or rather enemies of the true faith, fearing, I suppose, lest their wives should be given impunity in sinning, removed from their manuscripts the Lord's act of forgiveness toward the adulteress, as if he who had said, Sin no more, had granted permission to sin." ([Source here](#))

So is it easy that people omit stories from manuscripts to that extent that led to a dispute among Christians?

7 ISLAM FAQ

7.1 Who is Allah?

This is a common question among many Christians. Who is Allah? Is He the same as Yahweh? Do we worship the same God?

7.1.1 Muslims Believe in the same God of Jews and Christians

Muslims believe that Allah is the God who revealed His message to all prophets, and on that base He is the God whom Jews and Christians are supposed to worship:

46. And argue not with the people of the Book except with what is best as an argument, but argue not at all with such of them as are unjust. And say, 'We believe in that which has been revealed to us and that which has been revealed to you; and our God and your God is One, and to HIM we submit.' (Holy Quran 29:46)

Allah also says in the Quran:

84. Say: We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit. (Holy Quran 3:84)

7.1.2 Allah in Jewish and Christian Traditions

Allah (as most Muslim scholars say) is derived from Al-ilah which means The God, and when we look at the Aramaic word for God, we find it Alaahaa as shown in this [Assyrian Christian website](#). You can hear how the word Alaahaa is pronounced. It is almost the same pronunciation as Allah. Moreover, the word (Alaaha) was mentioned in the movie (Passion of the Christ) [as shown in this video](#). This is Aramaic, the language of Jesus and this was the word used for God, Did Jesus call to a different God? Arab Christians also use the word Allah, and anyone can make sure through the Arabic Bible. Does this mean they worship a different God?

7.1.3 Is Allah the moon god?

Some people think that Allah is the name of a pagan god called "the moon god". However, this is based on claims not supported with any evidence. This would actually mean that the Jesus and Arab Christians are worshiping that moon god as well also. Islam has nothing to do with that pagan god. Holy Quran says:

37. And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship. (Holy Quran 41:37)

This verse clearly disproves that claim, and re-asserts that the moon is not God, and that it is not to be worshiped, but only Allah is the One to be worshiped.

7.1.4 The Crescent is a Symbol of Muslims

Christians argue that the crescent is the symbol of Muslims shown on some Muslim flags and on the minarets of many mosques. But actually there is no evidence from the Quran or from what Prophet Muhammad said telling that crescent is the symbol of Islam. All what the Quran says about crescent is that it is a reference for determining the beginning of the month and it is used in Islamic calendar. Allah says in the Quran:

189. They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj." (Holy Quran 2:189)

The crescent is just a tool. Muslims don't venerate it. The crescent was firstly used as a symbol by the Ottomans on their flag 7 centuries after Prophet Muhammad ﷺ. But nowhere did the Quran or the Sunna tell us to use it as a symbol.

7.1.5 Arab Idolaters used to Worship Allah

The other argument is that Arabs before Islam used to pray to 360 idols around the Kaaba and consider Allah as their supreme God. Actually we must look at the history of Arabia to understand this point. When Ishmael came to Arabia, he taught his descendants to worship Allah who is God of his father Abraham and who is the God of all prophets. Ishmael and Abraham built the Kaaba which is the house of God so that people worship Allah. This section talks about the [Kaaba in Biblical scriptures](#). Ishmael told his descendants who are actually Arabs to worship God alone. Arabs kept on worshiping God only for some time, and then they began to worship idols and turn away from God as what happened with the Israelites. Although they acknowledged that Allah is the Lord who created us and who manages the universe, they associated other gods with Him and directed their worship towards them. Prophet Muhammad came to correct their belief and restore them back to the right belief in God and in all prophets. So simply it is not that Islam took the name Allah from Arab pagans, but actually Islam came to restore people to worship Allah alone who is God of their ancestors Abraham and Ishmael and reject the gods whom pagan Arabs associated Allah with. So when a Christian asks: "Who is Allah?" the answer shall be: "Allah is my God, your God and God of all prophets."

7.2 Is Jihad terrorism?

7.2.1 Why Was Jihad Sanctioned?

Jihad is the main misconception people have about Islam, thinking that the main aim for Islam is to kill people and take their money, and this is really not true. Jihad was sanctioned to protect people and let them leave peacefully by fighting those who fight Muslims and stand as an obstacle preventing Islam to reach people.

For example, if there was a village infected by a virus, and some people came to this village with the cure that will heal it, but some of the people in the village came out and prevented them from entering with that medicine. Wouldn't it be a must that these people be prevented by force so that the medicine enters the village? There is no other solution. Otherwise the people in the village will die. This is simply the Jihad, it's not terrorism, it's rather a war against terrorism, a war so that people can live under the peace of Islam, God said in the Quran:

2.190 And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits.

193. And fight them until there is no persecution, and religion is professed only for ALLAH. But if they desist, then remember that no hostility is allowed except against the wrongdoers. (Holy Quran 2:193)

7.2.2 Islam Teaches not to Kill Innocents

In Jihad, unlike the wars in the Old Testament, Prophet Muhammad ﷺ ordered Muslims when fighting not to kill women, children or an old man or a monk, see for example this hadith:

Do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children. (Narrated by Muslim)

Killing women, old men and monks was forbidden in another hadith in Muwatta' concerning Abu Bakr the intimate disciple of Muhammad ﷺ, and the first Muslim Caliph :

"I advise you ten things: Do not kill women or children or an aged, infirm person. Do not cut down fruit-bearing trees. Do not destroy an inhabited place. Do not slaughter sheep or camels except for food. Do not burn bees and do not scatter them. Do not steal from the booty, and do not be cowardly." (Muwatta')

7.2.3 Non Muslims Living with Muslims

Muslims are ordered to treat non Muslims who don't fight them well, and be fair with him, as God says:

8. ALLAH forbids you not respecting those who have not fought against you on account of your religion, and who have not driven you out from your homes, that you be kind to them and deal equitably with them; surely, ALLAH loves those who are equitable. 9. ALLAH only forbids you respecting those who have fought against you on account of your religion and have driven you out of your homes, and have helped others in driving you out, that you make friends with them, and whosoever makes friends with them – it is these that are transgressors.(Holy Quran 60:8-9)

Killing them is forbidden to the extent that Muhammad ﷺ said:

“Whoever has killed a person having a treaty with the Muslims shall not smell the fragrance of Paradise, though its fragrance is found for a span of forty years.”(Bukhari and Ibn Majah)

7.2.4 Was Islam Spread by Sword?

One of the common misconceptions of Islam among non Muslims is that Islam was spread by sword. Many people think that Muslims used forced conversions by either converting or dying and that’s why many people converted to Islam. This section shall show that this is entirely false either through what Islam says or when we look through history.

7.2.4.1 Islam Started with No Authority to Force People

If Islam was spread through forced conversion, could a single man force many tribes to convert? Islam didn’t start with a king who has strong army, but it started with single man. Prophet Muhammad taught people about Islam in Mecca for 13 years, and although many people followed him, he was opposed by the leaders in Mecca. Prophet Muhammad and his followers were actually tortured to leave Islam not to become Muslims. Then Prophet Muhammad began to look for a tribe who can help him. People in Medina began to follow him. They accepted that Prophet Muhammad shall immigrate to Medina although Prophet Muhammad told them that all Arabs will fight them, and they were actually small tribes. Prophet Muhammad didn’t promise them with any reward in this world. He only promised them that they will go to Paradise if they helped him. For sure this is not an attitude of a city which converted to Islam by forced conversion.

7.2.4.2 Did Islam Tells Muslims to Force People on Islam?

Holy Quran answers clearly:

256. *There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. (Holy Quran 2:256)*

People might look at early Islamic conquests that they were forced conversions, which is false. This was to remove any obstacle preventing Muslims from telling people about Islam

7.2.4.3 Muslims were Never forced to Convert to Islam

Actually when we look through historical facts, we notice that the Islamic societies never dealt with Islam as an invasion that once invaders leave, they return back to their cultures. But actually Islam became their culture. There are countries like Indonesia and Malaysia where Muslim armies have never gone there. These countries are predominantly Muslim countries because they used to deal with Muslim merchants, began to know about Islam and gradually converted to Islam. Even through other Muslim countries, most of the Muslim countries were subjected to occupation by European armies. If these countries really looked as Muslims as invaders, they would have all left Islam once the European armies invade them. It was actually the case that the European armies left these countries, and Islam remained. So how can we say that Islam was spread by sword and forced conversions?

7.2.5 War in the Bible

There are lots of verses in the Old Testament telling about war and how Israel fought their enemies, and how they treated them, I will give here only 2 verses:

When thou drawest nigh unto a city to fight against it, then proclaim peace unto it. 11 And it shall be, if it make you answer of peace, and open unto you, then it shall be, that all the people that are found therein shall become tributary unto you, and shall serve you. 12 And if it will make no peace with you, but will make war against you, then thou shalt besiege it: 13 and when Jehovah your God delivereth it into your hand, thou shalt smite every male thereof with the edge of the sword: 14 but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take for a prey unto thyself; and thou shalt eat the spoil of thine enemies, which Jehovah your God hath given you. 15 Thus shalt thou do unto all the cities which are very far off from you, which are not of the cities of these nations. 16 But of the cities of these peoples, that Jehovah your God giveth you for an inheritance, thou shalt save alive nothing that breatheth; 17 but thou shalt utterly destroy them: the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as Jehovah your God hath commanded you; (Deuteronomy 20:10-17)

Some Christians try to justify this to be tribe wars, and it was only a defensive case. However, the verses are very clear. According to the Christian perspective, why does the law tell Israelites to come and fight cities, and if they accepted peace, they are all taken as slaves? And why does God order the Israelites to take a part of land (the holy land) from those who were living in it? Where is the freedom of choice? Yes, Muslims believe that God gave Palestine to Israelites (at their time only, but when they broke God's covenant, they have no more right in it), but there are some Christians who are treating with double standards. Why did God order to kill women, children, even the suckling as seen in 1 Samuel 15? Then we see Jews and Christians come and accuse Islam with barbarism? How come?

7.3 Islam and Women

7.3.1 Women Rights in Islam

Many people have a misconception that women in Islam are oppressed. They think that this oppression is because men seem to have more rights in Islam. This section shall show that Islam never oppressed women but actually Islam gave women a high rank since she plays a huge role in building the society. This article shall discuss women rights in Islam.

Abu Huraira reported that a person came to Allah's Messenger (Peace be upon him) and said:

*Who among the people is most deserving of a fine treatment from my hand? He said: **Your mother.** He again said: Then who (is the next one)? He said: **Again it is your mother (who deserves the best treatment from you).** He said: Then who (is the next one)? He (the Holy Prophet) said: **Again, it is your mother.** He (again) said: Then who? Thereupon he said: **Then it is your father.** (Muslim)*

Prophet Muhammad said as well:

"Heaven lies under her feet." (An-Nasai)

And regarding sisters daughters, Prophet Muhammad said:

"Whoever has three daughters, or three sisters, or two daughters, or two sisters and he keeps good company with them and fears Allah regarding them, then Paradise is for him. (Tirmithi)

We see here how Islam recognizes the role of the mother in the Islamic house, the responsibility she has in introducing Islamic generation. That's why the mother is introduced three times over the father. Islam gives many rights to Muslim women, one of these rights is seeking knowledge. This answers the common misconception among non Muslims that Islam teaches that Muslim women shouldn't be educated. Prophet Muhammad ﷺ said:

"Seeking knowledge is a mandate for every Muslim (male and female)." (At-Tirmidhi)

Women were consulted in Islam in important issues, Prophet Muhammad listened to the opinions and advice given by his wives in important matters. Women have the right to owe money and to have assets. She has the rights to run her business and work if that work has nothing against Islam although she is not asked to spend on their house because this is the duty of her husband or father or brother. Allah says in the Quran:

O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them – perhaps you dislike a thing and Allah makes therein much good. (Holy Quran 4:19)

Prophet Muhammad ﷺ says:

“The most perfect believers are the best in conduct. And the best of you are those who are the best to their wives.” (Ibn Majah)

Women in Islam have many rights. These rights are seen through their role in the society. The next article shall highlight how these roles and responsibilities are highlighted with respect to the roles and responsibilities of men.

7.3.2 Are Men Equal to Women in Islam?

A common question non Muslims ask is: Are men equal to women in Islam? Why do men have more rights than women in Islam? The differences between men and women and how Islam dealt with these differences within the Islamic laws shall be highlighted here.

First of all, it must be highlighted that if we are talking about the relationship with God, then for sure they are equal. The holy Quran says:

97. Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do. (Holy Quran 16:97)

35. Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allāh often and the women who do so – for them Allāh has prepared forgiveness and a great reward. (Holy Quran 33:35)

Prophet Muhammad ﷺ says:

Women are counterparts of men. (Narrated by Abu Dawood)

But Islam recognizes that men have a different nature than women. On the basis of this nature, they have different responsibilities, and since they have different responsibilities, they have different rights. So actually Islam is not concerned with equality, but Islam is rather concerned with justice. Justice doesn't always mean equality. Allah says in the Quran:

34. Men are in charge of women by [right of] what Allāh has given one over the other and what they spend [for maintenance] from their wealth. (Holy Quran 4:34)

So actually when Islam gave authority to men over women. This authority is not for free, but man should fulfill his responsibilities to deserve this authority. The first responsibility, man should spend on the house. In Islam, a wife is not asked to spend one cent on the house as this is the sole responsibility of man. Actually man is even asked when he marries to pay mahr, which is a gift from man he should pay as a part of contract. All the duty of the wife is to take care of her house and children, because her role is to build a righteous Islamic society, and this is her job as the job of the husband is to work and spend on the house. That's why a brother inherits double what the sister inherits in some cases, because he has many financial duties, unlike the sister whom shall save all the inheritance.

The other point is that man has a different nature than a woman, either in his strength which makes him able to perform many jobs a woman may not be able to perform. Also in most cases, women are governed by their emotions much more than rational thinking. For sure this is not the case with all women, but it is the case with most women. Islam recognizes these differences, and laws in Islam take this point into consideration. So when we say that men and women are not equal in Islam, this is because men and women have different natures. Accordingly each has his role and responsibilities, hence each has different authorities.

7.3.3 Why do Muslim women wear veil?

7.3.3.1 Solutions of Islam to Adultery and Fornication

Non Muslims ask: Why do Muslim women wear veil? Why do they cover their heads? Isn't this an oppression? To answer this question, we must first understand how Islam dealt with the problem of adultery and fornication. Allah says in the Quran:

32. And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way. (Holy Quran 15:32)

And He says as well:

21. O you who have believed, do not follow the footsteps of Satan. (Holy Quran 24:21)

When Allah forbids adultery, He knows that it has many introductions and steps. If the road to these steps is open, then it will be difficult to reduce adultery. These roads depend on both men and women. In case of men, it is forbidden that a man looks at a woman. Allah says in the Quran:

30. Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. (Holy Quran 24:30).

Moreover, Prophet Muhammad ﷺ says:

Beware of getting, into the houses and meeting women (in seclusion). A person said: Allah's Messenger, what about husband's brother? whereupon he said: Husband's brother is like death. (Muslim)

Of course veiling women is not the only way to prevent adultery. There are many Islamic manners Muslims are ordered to do, and it is a complete structure of manners, if this structure is not applied correctly, a problem shall exist according to the deficiency of application. For example, Prophet Muhammad ﷺ says:

O young men, those among you who can support a wife should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality; but he who cannot afford it should observe fasting for it is a means of controlling the sexual desire. (Muslim)

So Islam urges to expedite marriage. If we find a society where marriage costs a lot and fornication is easy, this may drive weak people to fornicate. If a man can't get married and he is seduced by women wearing provocative clothes everywhere this may drive her to harassment or to rape.

7.3.3.2 Veil of Women

On the other hand if a man is asked to look away and not to look at women, women are also asked not to wear provocative clothes that arise the desires of men to look at them. Holy Quran says:

31. And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed. (Holy Quran 24:31)

It says in another verse:

59. O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. (Holy Quran 33:59)

Note that veiling of women is not just a head scarf, it's a complete cover on the body that with loose clothes and keeping away from attractive colors. Because actually this is a common misunderstanding even among some Muslim women who think that veil is just a head scarf. Covering the women's face in Islam is preferable but it is not mandatory.

We must take into consideration here the nature of women. God created women with beautiful bodies. This makes them look provocative if they didn't cover their body well. This may lead to draw men's attention to them, and hence can lead either to adultery or to rape or at least to affect the productivity of the society.

7.3.3.3 *Why shouldn't men wear Veil?*

What about men? Why shouldn't they cover their heads or wear loose clothes? The case is that men and women look to each other in a different way. The way men look to women is more directed to sexual desire, that's why it may happen that a man is seduced by a woman and all what he thinks about is to have sex with her without love. This is not the common case with women. A woman usually is not seduced to have sex with a man unless she really loves him. That's why we find rape and harassment common among men towards women, not in the opposite direction.

7.3.3.4 *Veil in Christianity*

What about Christianity? Did Christianity tell anything about veiling women? When we look at the early Christian tradition, we find that Tertullian wrote a book telling that women should be veiled. He wrote in the preface of the book:

*Having already undergone the trouble peculiar to my opinion, I will show in Latin also that it **behoves our virgins to be veiled from the time that they have passed the turning-point of their age**: that this observance is exacted by truth, on which no one can impose prescription—**no space of times, no influence of persons, no privilege of regions**. For these, for the most part, are the sources whence, from some ignorance or simplicity, custom finds its beginning; and then it is successively confirmed into an usage, and thus is maintained in opposition to truth. ([Source here](#))*

Also what was written in the [didascalia apostolorum](#), which is a reliable source for Eastern Orthodox:

*Thou therefore that art a Christian, (p. 9) do not imitate such women; but if thou wouldst be a faithful woman, please your husband only. **And when thou walkest in the street, cover your head with your robe, that by reason of your veil your great beauty may be hidden. And adorn not your natural face; but walk with downcast looks, being veiled.** ([Source](#)*

[here](#))

7.3.3.5 *Results of Uncovering Women in Western Society*

So it's clear that veiling women has been present also in Christianity. The case is that it was a tradition among earlier ages. We can even see the photos of Virgin Mary wearing complete veil. These western clothes have been introduced within the last 2 centuries which kept on being directed to showing the woman's body that it is even used for commercial purposes to promote different products. We see the horrible results of uncovering the woman's body in the Western societies where the high rates of rape, infidelity and fornication that it even became normal among many Christians to have girlfriends or boyfriends and have sex before marriage. Uncovering women is one of the main reasons that led to these results. In Islam, the body of a woman is not cheap to be shown to all people but only to her husband whom she chooses.

7.3.4 Polygamy in Islam

Why does Islam accept that one man can marry up to four women? Why polygamy is condoned in Islam? Isn't polygamy a kind of oppression against women? This is a common question asked by non Muslims. Here we shall highlight the concept of polygamy in Islam and answer this common question.

7.3.4.1 Why Polygamy?

As was stated before when talking about equality between men and women, Islam takes into consideration the different nature between men and women. What distinguishes Islam is that it is a realistic religion, it doesn't deal just with emotions but it gives practical solutions to the problems in life. When we look at polygamy, we find that despite it causes the wife to feel jealous on her husband and it may be difficult for her to accept it, we can see from the other side that polygamy solves many problems in the society. Polygamy has been common in the Old Testament among most of the prophets. This shall be shown later, and nowhere in the New Testament did it say that it is not ok to marry more than one wife except for the bishop and the deacon.

We find in Western countries that polygamy is illegal, while fornication and adultery are legal. The ultimate result for these laws is that people are generally driven towards the easy route, which is fornication as they shall not have any responsibilities and at the same time they shall fulfill their desire. We common see in the sex before marriage how a woman shall be affected if the man leaves her before marriage.

Polygamy gives a solution to the man if he is not satisfied with his wife for any reason, which may lead him to commit adultery. Here he has another option, where he shall not leave his wife but he shall marry another wife whom he shall be totally responsible for and he shall spend on her as his first wife. This shall reduce infidelities and adultery in the society, and at the same

time this shall let the man look at his wives not as a property whom he shall commit adultery with for some time and then leave them without any responsibility, but as his wives and family who have their full rights and he is responsible for them.

Polygamy also gives another solution if the wife is infertile. If a man is keen on having a child, he can marry another woman whom he shall have a child from. One of these examples was what happened between Abraham (Peace be upon him) and Agar. Polygamy also helps poor and single women, who also need to have a husband who protects them and fulfills their desires.

7.3.4.2 Polygamy: Privilege or Responsibility?

Polygamy is not just a privilege a man has, but actually it increases his responsibilities. Instead of having one family and spending on one house, he now has 2 or 3 or 4 families and houses of whom he is responsible for taking care and spending on them. If he can't fulfill this responsibility, then he shouldn't marry more than what he can accommodate. That's why not all men can marry more than a wife. Allah says in the Quran:

And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice]. (Holy Quran 4:3)

Prophet Muhammad ﷺ says:

When a man has two wives and he is inclined to one of them, he will come on the Day of resurrection with a side hanging down. (Abi Dawood)

7.3.4.3 Why Shouldn't a Woman marry more than one Man?

But if a man is allowed to marry up to four women, why women are not allowed to marry up to four men? This is due to the difference in nature between a man and a woman. The fact is that a woman gets pregnant, has menstrual cycle and faces many psychological changes that make her unable to be fair among more than one man. This is not case of a man as he doesn't pass through these changes. The other point is that men usually tend to be polygamists by nature unlike women. Women usually tend to feel satisfied if they have a husband and don't have the desire to look at other men, and her desire usually declines much more than men especially after having children, while a man could be seduced much easier than a woman. The woman's responsibilities against the children are much more than a man's, that's why she would need to care for children from different men which may be difficult for her to move from a house to another.

7.3.4.4 Polygamy in the Bible

Actually, there is no place in the Bible where it tells men not to marry more than one wife, on the contrary, we find that it was told in the Bible that some prophets had more than one wife, for example Abraham had Sarah and Hajar, then after Sarah died, he had Keturah and other concubines as mentioned in Genesis 25:1-6, Jacob had 2 wives 2 handmaids:

Genesis 32:22 And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of the Jabbok.

David had 9 wives, 6 mentioned below:

2Samuel 3:2 And unto David were sons born in Hebron: and his first-born was Amnon, of Ahinoam the Jezreelitess; 3 and his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; 4 and the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; 5 and the sixth, Ithream, of Eglah, David's wife. These were born to David in Hebron.

Other than Michal (2 Sa 6:23), Batheshba (2 Sa 11:26) and Abishag the Shunammite (1Ki 1:3) plus more than 10 concubines:

2Samuel 15:16 And the king went forth, and all his household after him. And the king left ten women, that were concubines, to keep the house.

Also Solomon had 1000 women 700 concubines and 300 wives, as in 1Ki 11:1-11, and what the Bible condemned wasn't having more than one woman, but that these women were disbelievers so they drove him (We Muslims totally reject that blasphemy that Solomon worshipped idols, he is innocent from this)

Actually the Old Testament clearly sanctions polygamy:

Deuteronomy 21:15 If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated;

So it tells that if a man had two wives, and didn't say that it is forbidden.

And after the Bible tells what David made with Batheshba (Which we also consider as a blasphemy against God's prophet David), it tells that God said to him:

*2Samuel 12:8 and I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah; **and if that had been too little, I would have added unto you such and such things.***

So the Bible tells that if David needed more (which includes women), and not to commit adultery, God would have gave him, and let him do it.

7.4 Does Islam give a guarantee for Heaven?

A common question asked by Christians to Muslims is:

We have a guarantee to enter Heaven as Jesus has taken our sins away on the cross so that no one who believes in him shall perish, what is your guarantee as Muslims?

7.4.1 God Promises Heaven to Believers

Simple answer is from the Holy Quran:

Allah has promised those who believe and do righteous deeds [that] for them there is forgiveness and great reward. (Holy Quran 5:9)

It is narrated on the authority of Mu'adh b. Jabal that he observed:

*I was riding behind the Messenger of Allah (Peace be upon him) on an ass known as 'Ufair. He (Mu'adh) observed: He (the Holy Prophet) said: **Mu'adh, do you know what right has Allah over His bondsmen and what right have His bondsmen over Him?** Mu'adh added: I replied: Allah and his Messenger know best. Upon this he (the Prophet) remarked: **The right of Allah over His bondsmen is that they should worship Allah and should not associate anything with Him, and the right of His bondsmen over Allah, is that He does not punish him who associates not anything with Him***

7.4.2 What Muslims Cannot Guarantee

Is that a guarantee? It may be a guarantee that the one who has the true faith in God and his faith is compiled into good deeds is promised by Heaven, but who guarantees that he is believing in Allah as He asked him to? And if he has the right faith and knows he has the right faith, how can he guarantee that he shall die on the right faith? How can he guarantee that he is intending by his good deeds only Allah not anyone or anything else so that Allah accepts it? That's actually what Allah shows in the Quran in the story of Abel and Cain:

*And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], **"Indeed, Allah only accepts from the righteous [who fear Him]."** (Holy Quran 5:28)*

If we have a guarantee that we shall enter Heaven, what is the need to work and do good deeds? We can steal, kill, fornicate, do anything we like as long as we guarantee that our faith shall let us go to Heaven. Christians will say, this is not the meaning definitely, so where is the guarantee you actually have?

7.5 Concept of God in Islam

A common misconception Christians have about Islam is that they think Muslims have nothing to do with God except fearing Him. They think that God in Islam is just distant God and the way of worship Muslims should do is just through different works and rites God ordered Muslims to do without any spiritual relationship between a Muslim and God.

7.5.1 Attributes of God in Islam

To answer this misconception we must first talk about what the Quran tells about Allah. We can first give what some verses tell about attributes of God. These verses tell about the Mightiness and Mercy of God:

22. Allah is He, than whom there is no other god — Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. 23. Allah is He, than whom there is no other god — the sovereign, the Holy One, the Source of Peace (and Perfection). The Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (high is He) above the partners they attribute to Him. 24. He is Allah, the Creator, the Evolver, the Bestower of Forms (or colors). To Him belong the Most Beautiful Names: Whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the exalted in Might, the Wise. (Holy Quran 59:22-24)

7.5.2 God is Close to Us

Now is God really distant from us? The Quran answers no:

186. When my servants ask you concerning Me, I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; let them also, with a will, listen to My call, and believe in Me; that they may walk in the right way. (Holy Quran 2:186)

7.5.3 Muslims Love and Fear Allah

Now, do Muslims love God? Or is it just about fear? Prophet Muhammad ﷺ says in Al Bukhari:

Narrated Anas: The Prophet said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith: 1. The one to whom Allah and His Apostle becomes dearer than anything else. 2. Who loves a person and he loves him only for Allah's sake. 3. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."

7.5.4 Does Allah love Muslims?

God says in the Holy Quran:

31. Say (O Muhammad): ***"If ye do love Allah, follow me: Allah will love you, and forgive you your sins, for Allah is Oft-Forgiving, Most Merciful."*** (Holy Quran 3:31)

76. Nay. Those that keep their plighted faith and act aright, verily **Allah loves those who act aright.** (Holy Quran 3:76)

134. Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; **for Allah loves those who do good.** (Holy Quran 3:134)

7.5.5 Does Allah love the unbelievers?

God says in the Holy Quran:

32. Say: ***"Obey Allah and His Messenger;"*** but if they turn back, **Allah loveth not those who reject Faith.** (Holy Quran 3:32)

57. ***"As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong."*** (Holy Quran 3:57)

Christians may come and say, "This is the difference between God in Christianity and God in Islam, as God in Christianity loves disbelievers as well". Actually it seems misleading when Christians say so, as Christians keep on saying that if we don't believe in Jesus as our savior we will go to the Hell and the lake of fire and sulfur. So God in Christianity loves me but He will punish me eternally in Hell? Does this really match? I doubt.

7.6 Holy Spirit and Guidance

Christians usually say that they believe in the Holy Spirit as the one who guides them to the truth as. They ask Muslims: Do you have a Holy Spirit who guides you? Actually we as Muslims see that to say that we need someone who inspires us the way Christians think shall lead to much chaos as no one will know whether he is really inspired by God or by Satan especially when people don't have the same result. This was exactly the main issue with the Christian belief in the Holy Spirit. Some of these issues were raised when we talked about [who is the paraclete](#). Here this issue shall be highlighted more.

7.6.1 What is the Job of the Holy Spirit?

Jesus said on the Holy Spirit according to Christian belief:

*John 14:26 But the Comforter, even the Holy Spirit, whom the Father will send in my name, **he shall teach you all things**, and bring to your remembrance all that I said unto you.*

So the function of the Holy Spirit is as follows:

Another faculty of the Holy Spirit is the inspiration and interpretation of scripture. The Holy Spirit both inspires the writing of the scriptures and interprets them to the Christian and/or church. ([Source here](#))

7.6.2 Where are the Fruits for the Holy Spirit Guidance?

If all Christians believe that the Holy Spirit inspires them with the true belief in God and the interpretation of scriptures, why do Christians have that vast diversity among them in both aspects?

7.6.2.1 Heresies of Early Church Fathers

Let's talk first about inspiration, till now there is a diversity between Catholics and Protestants about the number of books of the Bible, as the Catholics have 73 books, Protestants have 66 only and believe that others are apocrypha. Ethiopian and Coptic churches have even more books.

Also if we looked at the New Testament, although its canon is now settled, this wasn't the case among early church fathers. There have been some books as epistle of Barnabas, Shepherd of Hermas that were accepted by many fathers, now they are not in the NT canon. On the other hand, some of the books accepted now as second epistle of Peter, book of Hebrews and book of Revelations, [this link](#) can be a nice list made telling about the disputed books.

If we are talking about Bible interpretations then we can see the diversity in faith among Christian churches, as having statues and images of saints, belief in Mary whether it is the mother of the Lord or not, immaculate conception. Even the Holy Spirit himself who is

supposed to guide Christians, Christians have diversity whether he proceeded from the Father only or the Father and the Son, and here we go.

7.6.2.2 Heresies of Early Church Fathers

Moreover, there have been many misinterpretations and opinions that are against Christian theology among early church fathers although Christians consider them as the orthodoxy church fathers that fought against heresy, and believe they had a role in proving the NT true by quoting verses in their books. Actually these orthodoxy fathers adopted non orthodoxy opinions, and this can be shown more in the section above concerning [church fathers and Bible preservation](#).

The question now is; If the Holy Spirit actually guides Christians, why didn't he guide the early fathers? Either he guided them and they rejected, this means that they are no more orthodox as they reject the Holy Spirit. Otherwise it means that he didn't guide them, which negates what Christians believe in the Holy Spirit guidance. If the Holy Spirit guides all Christians, why do we see many Christian sects? Yes many Christians among different sects believe their sect is the only true one, this question may not apply to them although the first question still applies. Other Christians who believe that the diversity among sects is not something major or believe to be non-denominational may need to have an answer to this question as well as the first question.

So when Christians say that they are guided with the Holy Spirit, the answer shall be another question: which one?

7.7 Why do Muslims worship God at the Kaaba?

Christians usually exclaim when they see Muslims praying to God at the Kaaba and some think that it's a kind of paganism. Actually Muslims never worshiped the Kaaba or directed the worship to Kaaba itself. Allah in the Quran telling about the Kaaba says:

*96. The first House (of worship) appointed for men was **that at Bakka**: Full of blessing and of guidance for all kinds of beings: (Quran 2:96)*

The Kaaba has been the first house of worship, that's why God chose it as a way to unite all Muslims and accordingly be the direction to which all Muslims pray. But it is never worshiped in itself. Even according to the Bible, we find that there are verses showing its importance.

7.7.1 Kaaba in the Bible

In Psalm 84 it says:

4 Blessed are those who dwell in your house;
they are ever praising you. Selah
5 Blessed are those whose strength is in you,
who have set their hearts on pilgrimage.
6 As they pass through the **Valley of Baca**,
they make it a place of springs;
the autumn rains also cover it with pools.
7 They go from strength to strength,
till each appears before God in Zion.

So the word Valley of Baca is clearly mentioned here same as mentioned in the Quran in the verse quoted above, and mentioned as a noun not translated to weeping as some other Biblical versions translate. Meaning it's a real place not just a metaphorical one.

7.7.2 Zamzam Spring

Then it comes to something else:

*they make it a place of **springs**;
the autumn rains also cover it with pools.*

Mecca has the spring of Zamzam beside the Kaaba which is a huge spring that has been producing water continuously for more than 1400 years and the pipelines transporting Zamzam water to Al Madina (about 400 km north), which is even an independent miracle in that blessed place.

7.7.3 What About Zion?

Zion doesn't necessarily mean Jerusalem, it has been used figuratively for the church and for Israel in the Babylonian captivity, so it seems like it has been used for any group or mass of people worshiping God, which can be applied on Kaaba here. This can even be seen among Christian sites:

"The word *Zion* has various meanings in the scriptures. The most general definition of the word is "the pure in heart". *Zion* is often used in this way to refer to the **Lord's people or to the Church and its stakes** . It has also been used to refer to specific geographical locations." ([Source here](#))

Also another source telling about the meaning of Zion:

"Meaning of Zion:

1. *(n) an imaginary place considered to be perfect or ideal*
2. *(n) Jewish republic in southwestern Asia at eastern end of Mediterranean; formerly part of Palestine*
3. *(n) originally a stronghold captured by David (the 2nd king of the Israelites); above it was built a temple and later the name extended to the whole hill; finally it became a synonym for the city of Jerusalem; "the inhabitants of Jerusalem are personified as."* ([Source here](#))

7.7.4 Kaaba in Targum Onkelos

What can even prove that the Bible talked about the house of God is in Genesis 22 in Targum Onkelos. **Targum Onkelos** (or **Unkelus**), is the official eastern (Babylonian) targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, אונקלוס, a famous convert to Judaism in Tannaic times (c.35–120 a.d). According to Jewish tradition, the content of Targum Onkelos was originally conveyed by God to Moses at Mount Sinai. However, it was later forgotten by the masses, and rerecorded by Onkelos. ([Source here](#))

Targum Onkelos when telling Genesis 22, gives an interesting account:

*And Abraham lifted up his eyes after these (words), and saw, and behold, one ram, holden in the bush by his horns. And Abraham went and took the ram, and offered him for a burnt offering instead of his son. **And Abraham worshipped and prayed there in that place, and said before the Lord, Here shall generations worship: wherefore it shall be paid in that day, In this mountain Abraham worshipped before the Lord.*** ([Source here](#))

This part in bold is not included in other Bible translations, it's between verses 14 and 15. Here

it talks about a place where Abraham offered his son, and this place was a place that generations shall worship God in. According to my knowledge, I don't know a place Jews or Christians celebrate Abraham's sacrifice and worship God in. But actually in Islam, we have a major feast which is Eid al Adha which can be translated to feast of sacrifice, where we believe that this place is in Mecca. Moreover, many Muslims go to Kaaba for pilgrimage in Eid al Adha.

8 CONCLUSION

After going through the book, I hope that you had an idea on why Muslims believe that Islam is the true religion of God. I hope that the sections above have shown the evidence that Prophet Muhammad ﷺ is a messenger sent from God, that Jesus is a prophet (Peace be upon him) sent from God and that the Quran is the true word of God. I invite everyone who read this book to think about it, to remember that this life will end and we shall go back to God. God will not ask us how much money we collected or the job we had. He will rather ask us whether we really believed in him and followed his instructions or not. Money shall go. Position shall go. Only our faith and our works shall remain.

*My Lord: Grant me wisdom, and join me with the good
And ordain for me a goodly mention among posterity
And make me of the heirs of the garden of bliss
And forgive my father, for surely he is of those who have gone astray;
And disgrace me not on the day when they are raised
The day on which property will not avail, nor sons
Except him who comes to Allah with a heart free (from evil). (Holy Quran 26:83-89)*