

# The Bibles Witness

Biblical Quotations Point To The Truth of The Qur'an

By

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## About The Author

Sahib Mustaqim Bleher was born in 1959 in Heidelberg, Germany into a protestant Christian family. During his school days he took an interest in newspaper journalism, which became his later career. He embraced Islam in 1980, and later moved to Britain. He has translated several titles of Islamic Literature from Arabic to German and presently maintains a small publishing enterprise in the UK, where he lives with his wife and children. He also holds the position of general secretary of the Islamic Party of Britain ([www.islamicparty.com](http://www.islamicparty.com)).

## Preface

This book was first published by the author in the German language and proved to be very helpful for the dialogue between Muslims, Christians and Jews. It contains a number of biblical quotations of particular interest wherever these three religions meet and though being only a small section, it is quite sufficient to guide all those towards the truth who really long to find.

We will in the following quote from the *'Revised Standard Version'* of the Bible published for the *'British & Foreign Bible Society'* in 1952 by the *'Division of Christian Education of the Churches of Christ in, the United States of America'*; the citations are emphasized by the author. There may be differences regarding the wording or numbering of verses in other Bible editions. This is not at all astonishing as there is no authentic original of Biblical scripture. Today's versions are mainly translated from Greek or Latin. Even the Hebrew text is, part from a few exceptions, re-translated from Greek, and cannot serve as useful basis for testing the authenticity of biblical reports. Many Christian scholars have so far admitted that the original texts are no more available, and that today's version is founded on thousands of different copies, no two of which are the same.

The introduction to this book will firstly touch the possible extent to which Muslims can make use of Biblical quotations. The following, explained quotations from Biblical passages mainly cover the themes mentioned below:

- Prophecies about the seal of prophethood, Muhammad - peace be upon him
- Food Prescriptions
- The harmfulness of consuming alcohol
- Polygamy
- Interest
- The claim of sonship to God
- The claim of Jesus' crucifixion
- The unreliability of Biblical transmission

The clear statements of the Qur'an will be considered in each case.

## Introduction

Allah has all the time guided man the right way. Though it differed in details, it has always been, and still is, the same: to worship none but Allah, the creator of the heavens and the earth, and to serve only him. *'Religion with Allah is Islam'*, is stated in **aya 19 of the third Sura, Al Imran**. Islam means complete submission and devotion towards Allah, whereby man gains peace with his creator, and himself, and with the world around him – a peace which is based on the recognition of the creator and due praises to him. Therefore, the believers are brothers, friends and helpers towards each other, while the disbelievers, who destroy the harmony of life with their misbehaviour and call down the wrath of the creator, ought to be shun, reputed, and fought. This is the teaching, which all the numerous prophets brought, some of whom we know by name, whereas a good number of them we don't know at all. However, we are informed that none of them ever called to anything else. Therefore we acknowledge all of them without exception, and

in this respect we don't make any difference between them. Envy and jealousy, however, made people become misers concerning the merciful gift of their lord, the divine guidance. Each group amongst them wanted to be the single owner of divine guidance, and started to hide the knowledge revealed by Allah, not willing to share it with anyone else. The story of the Jews, the children of Israel, is an example well known to everyone, and it is mentioned many times in the Qur'an. Their pride drove them to believe that they were Allah's chosen people whom he wouldn't punish at all, they altered Allah's laws and revelations to suit their own purposes, and their message, only because they cannot bear with the fact that Allah's mercy is all-embracing, and not only meant for them.

As for the Muslims, it would suffice them to merely acknowledge all the previous prophets and scriptures of revelation; they prove the never-ending mercy the creator shows towards His creation; He showed them the right way again and again notwithstanding their persisting disobedience. Beyond that, these scriptures are only of historical interest to the Muslim, as he has the Qur'an as the last and complete guidance wherein Allah has not left anything out. We look at all that has gone before in the light of this blessed message, and are sure that we are told the true facts. Such we do not need to study the previous scriptures to obtain guidance.

Still it is worthwhile to have a look into the books of those who claim to follow the teachings of Moses and Jesus – peace be upon them – as we are actually every now and again confronted by their views. It is amongst our tasks to make them come across the truth. Therefore it might be helpful in opening their eyes for them, to find indications of this very truth in those scriptures they adhere to. Whatever looks strange, first causes fear and makes you keep away. If it comes too you in a familiar appearance it is easier for you to accept. Should we manage to open part of the Qur'anic truth to those who believe in the Bible within their own book, they might tend to be willing to listen to all of it, too.

Still I want to warn strongly from basing any discussion with followers of another creed on the Bible itself. Our standard is the Qur'an. If we find a number of true references in the Bible, which are supported by the Qur'an, still we know that it contains just as much, rather more invented and wrong statements. The Bible is a mixture of fragments of revelation, interpretations of these, historical reports and human invention. Only Allah knows which verse thereof originally was one of his revelations, and which is the outcome of man's fantasy. Such a book cannot serve as a proper basis for seeking the truth. Many an incident, Allah mentions to us in the Qur'an how the previously revealed scriptures have been forged. Even the Bible informs us about this fact: In **Jeremiah 8:8** we find,

*"How can you say, 'We are wise and the law of the Lord is with us'? But, behold, the false pen of the scribes has made it into a lie."*

## **Prophecies about the seal of prophethood Muhammad – peace be upon him.**

We all know the story of Abraham's sacrifice which we remember each year at Hajj. Allah says in the Qur'an (**Sura 37, As-Saffat, Aya 102-112**):

*"Then, when he reached the path with him, he said, o my son, I saw in a dream that I should sacrifice you, see then what you think. He said, o my father do what you have been ordered, you will find me, Allah willing, amongst the patient. So when they had surrendered, and he had put him on his forehead, We had called him, o Abraham, you have already fulfilled your dream. Thus We reward those doing good. This was indeed a clear test. And We ransomed him with a tremendous sacrifice. And we left about him amongst those who followed: Peace be upon Abraham. Thus We reward those doing*

*good, as he was amongst our believing slaves. And We gave him tidings of Isaac as a prophet from the righteous.'*

Here, Abraham is told about Isaac's birth after being told to sacrifice Ismael. Allah has chosen the offspring of Abraham for prophethood. He says about him in **Sura 29, Al-Ankabut, aya 27**:

*'And we bestowed on him Isaac and Jacob, and placed the prophethood and the scripture in his progeny, and We gave him his reward in this world, and in the hereafter he is sure amongst the righteous'*

All prophets who came after him belong to his offspring and are either children of Ismael or Isaac. Ismael is the ancestor of the Arabs, as he immigrated with his father Abraham and his mother Hagar into the valley of Mecca, where they built the Ka'ba, and he married into the tribe of Gurhum. From this line a number of Arab prophets stem, and so does the seal of the prophethood Muhammad – peace be upon him. Isaac had Jacob as a son who was called Israel, and from his offspring are all the prophets of the House of Israel. In **Genesis (1st book of Moses) 22. 15-18** we read:

*"And the angel of the Lord called Abraham a second time from heaven, and said, 'By myself I have sworn, says the Lord, because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the seashore. And your descendants shall possess the gate of their enemies, and by your descendants shall all the nations of the earth bless themselves, because you have obeyed me voice.'"*

The Christians relate this promise to Jesus. Therefore we are told in the Bible that Abraham sacrificed his son Isaac. The quoted verse from the Bible makes it obvious that this is a clear forgery. It mentions that Abraham's only son was to be sacrificed. The only son of Abraham, however, can only be Ismael, his first-born son, as after Isaac was born, Abraham had two sons. As we have seen in the Qur'an – aya cited above, Allah promises Abraham a second son, because for the sake of Allah he was willing to sacrifice his first and only son whom he was not given before reaching old age. The Biblical promise therefore has to be fulfilled is Ismael, and that is by Muhammad.

Besides that it is said in this passage of the Bible that that *'by your descendants shall all the nations of the earth bless themselves.'* **Matthew 15.24**, however, reports about Jesus the following:

*"I was only sent to the lost sheep of the house of Israel"*

Jesus has been sent a prophet to the children of Israel (**Qur'an Sura 3, Al-Imran, aya 49**); he did not claim anything beyond that. Muhammad however – peace be upon him- was sent *"as mercy to all the worlds"* (**Qur'an Sura 21, Al-Anbiya, aya 84**) and *"as seal of the prophets"* (**Qur'an Sura 33, Al-Azhab, aya 40**). He is foretold to us in Deuteronomy (**5<sup>th</sup> Book of Moses) 18. 18-19**, where God is said to have told Moses:

*"I will raise up for them a prophet like unto you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him. And whoever will not give heed to my words which he shall speak In my name, I myself will require it of him"*

Let us examine what is told at this place about the prophet to come:

He is to be raised *from among their brethren*; so he does not belong to the House of Israel, but to the descendants of Ismael – peace be upon both. For the Ismaelites are, as we have seen above, the brothers of the Israelites.

He shall speak to them all *that I command him*, he will utter words, which *he shall speak in my name*. We know that the revelation of the Qur'an started "*recite in the name of your lord*" (**Qur'an Sura 96, Al-Alaq, aya1**), and with one exception the heading of all Qur'an Suras is "*in the name of Allah, the merciful, mercy-giving*". Muhammad transmitted Allah's word in His name, and did not speak in parables like Jesus did, at least according to the Bible's testimony.

He is to be a prophet like Moses. As it is said: "*I will raise up for them a prophet like you...*" Now, after him, only Muhammad brought a complete code of Law, like Moses, as it is clearly stated in **Matthew 5:17**: "*Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them.*" **Deuteronomy (5<sup>th</sup> book of Moses), 34. 10-12** also confirms that Jesus could not have been the foretold prophet who was like Moses. It reads:

*"And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face, none like him for all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, and for all the mighty power and all the great and terrible deeds which Moses wrought in sight of all Israel."*

All these characteristics, however, agree with what we know about Muhammad – peace be upon him – who was raised in the House of Ismael: he was Allah's beloved friend whom He brought near in mirag (the rising to the seventh heaven after Isra, the night journey from Mecca to Jerusalem), and whom He made strong and full of mighty power.

In **Isaiah 21.7** we read the following sentence:

*"When he sees riders, horsemen in pairs, riders on asses, riders on camels, let him listen diligently, very diligently."*

On the first instance this sentence does not seem to tell us much. But once you know that the rendering in the Latin Bible, the *Vulgata*, was not "horsemen in pairs" but "...two riders, a rider on an ass, and a rider on a camel.....", it clearly shows that it tells about Jesus whose mount was a donkey, and Muhammad whose mount was a camel.

There is a number of further prophecies about Muhammad in Isaiah. We only want to add **Isaiah 42. 1-4**.

*"Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him, he will bring forth justice to the nations. He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. He will not fail or be discouraged till he has established justice in the earth; and the coastlands wait for his law."*

Of course, Christians apply all these instances of Jesus. But then inevitably they come into conflict with all that we are told in the Bible about Jesus. Jesus has been sent to the lost sheep of the house of Israel that is to believers who were under the law of Moses, not to "the nations" to bring forth justice to them, or as some versions of the Bible render "to the pagans". The story of the Greek, Syrophenician woman tells in strong words that he didn't think it his duty to bring the law towards the pagan nations. Besides that, the sentence "he will not fail or be discouraged till he has established justice in the earth" cannot mean him. It was Muhammad, the chosen servant of Allah, whom Allah gave success before he took him out of this world.

As a last quotation from the Old Testament concerning this topic we like to have a look at **Daniel 7. 13-14** where it says:

*"I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed."*

Here again we are told about the blessing Allah gave to His last prophet Muhammad – peace be upon him – whom He sent as a mercy to the whole world. His teaching keeps spreading all over the world and will till the end of this world not cease to be effective.

To look at the New Testament, let us start with **Matthew 21.43**:

*"Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it."*

This is an open warning Jesus gives to the Jews, the children of Israel, whom he was sent to, telling them there with what would happen after him.

Another part of the gospel of Matthew is quite evident, though somewhat confusing when read for the first time. It is to be considered influenced by the trinity – doctrine that has only been agreed upon in the Christian councils after the third century according to Christian counting, the Bible has been rewritten, changed, and translated. Once you realize that the following citation does not talk about the Christ or Messiah, but deals with the prophet foretold by David and all other prophets, who is to seal the chain of prophethood and complete Allah's message to mankind, the meaning becomes clear. Jesus, the Christ and Messiah from the House of Israel, does not speak about himself here, but about this very seal of prophethood whom all prophets gone before pointed to, as Allah had taken their promise to this respect (cf. **Qur'an Sura 3, Al – Imran, aya 81**). The Jews who considered themselves the chosen people of God and did not want to accept any prophet except from their own, therefore claimed that this coming prophet also ought to stem from their house, he ought to be a Son of David. Jesus, however, proofs to them the contrary by saying what is reported in **Matthew 22.41-46**

*'Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think of the Christ? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David, inspired by the Spirit, calls him Lord, saying, "The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet"? If David thus calls him Lord, how is he his son?" And no one was able to answer him a word, nor from that day did any one dare to ask him any more questions.'*

This coming messenger is the counsellor we are told about in the gospel of John. Counsellor is a translation of the Greek parakletos, a word used for helper, follower. It gets easily confused with the Greek word perklytos which can be rendered as praiseworthy and is in sense identical with the Arabic word Ahmed. In the **Qur'an Sura 61, As-Saff, aya 6**, we read in this connection:

*"And when Jesus son of Mary said, o children of Israel, I am a messenger of Allah to you, confirming what has gone before me of the Torah, and announcing a messenger to come after me whose name is Ahmed...."*

In the light of this aya we will now have a look at **John 14. 16-17**:

*"And I will pray the Father, and he will give you another Counsellor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you."*

The speech goes about someone whom Allah sends after him, and who will stay with them forever. In a double sense Muhammad dwells with us for all the time. Firstly, as he is the last prophet forever, and we will therefore follow his example forever, and he will not be replaced. Secondly, as the message transmitted by him, the Qur'an, will stay unchanged with us all the time.

Christians like to associate these words with the Holy Spirit, and they must have changed the text according to that. In the following quotation we even find this explicitly stated after the counsellor (Parakletos) is mentioned. **John 14.22-16** goes as follows:

*'Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me." "These things I have spoken to you, while I am still with you. But the Counsellor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you.'*

It is due to the confusing doctrine of trinity that Christians are not able to understand these verses. However, everything that is told in these verses cited later about the Counsellor does not go with what the Bible says about the Holy Spirit. **Mark 12.36** states: *"David himself, inspired by the Holy Spirit, declared..."* The Holy Spirit who has already been present with the former prophets can hardly be **another** counsellor to be sent to the people after Jesus. Besides that, the name **Holy Spirit** usually stands for the Angel Gabriel who comes down with revelation from Allah.

Let us return to the passage we just cited: Jesus is asked why his revelation is valid only for them, that is the children of Israel, and not for all the world. Answering, Jesus points out that there is a prophet to come who will teach them all things and bring to their remembrance all that he has said to them. **John 15.26-27 and 16. 1-15** is even clearer about that:

*"It is to fulfil the word that is written in their law, 'They hated me without a cause.' But when the Counsellor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; and you also are witnesses, because you have been with me from the beginning I have said all this to you to keep you from falling away. They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God. And they will do this because they have not known the Father, nor me. But I have said these things to you, that when their hour comes you may remember that I told you of them. "I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counsellor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no more; concerning judgment, because the ruler of this world is judged. "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you."*



The foretold prophet *“will not speak on his own authority, but whatever he hears he will speak”* – a clear indication of the Qur’anic revelation. And he will glorify Jesus by correcting the wrong picture people hold of him, taking the blame away from him to have made himself a God. He will convince the world of the sin not to have believed in Jesus as a messenger, while Jesus himself clearly stated: *“the word which you hear is not mine but the Father’s who went me”*. This topic we will still deal with in the chapter on the claim of Jesus sonship to God. Worthwhile pondering is also the last sentence of the above quotation, *“for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you”*. We have all heard of the senseless reproach of many Christians that Muhammad copied from the Bible, thus trying to explain the large amount of similarities in both scriptures. Here, however, the Bible tells us itself that all messages the prophets brought to mankind derive from Allah and hence must be similar to each other.

Whoever reads these quotations from the Bible carefully with an open heart for seeking the truth, and ponders them, and then tries to hear something about the life of this great Arab prophet whose light enlightens the world up to now, will without doubt soon be convinced that Muhammad is the true messenger of Allah. I therefore witness that there is no God but Allah and that Muhammad is His messenger.

## Food Prescriptions

"The food of the People of the scripture is lawful for you, and your food is lawful for them", says Allah in **Quran Sura 5, Al'Ma'ida, aya 5**. This is not at all astonishing, as the food prescriptions in Jewish-Christian law are in many points equal to those in Islamic Sharia. Let us first of all see what the Qur’an tells the believers about their food: In **Sura 2, Al-Baqara, aya 172**, Allah says: *“O you who believe, eat of the lawful things that We have provided you with, and give thanks to Allâh, if you serve him.”* So all the good things Allah has given are allowed. The next aya gives further details (173): *“ He only prohibited you from the dead and the blood and the flesh of the swine and what has been dedicated other than Allah...”* In **Sura 5, Al-Ma’ida, aya 3**, we also find as forbidden the strangled, the dead through beating, the dead through falling from a height, that which has been killed by horns, and the devoured of wild beasts. It would lead too far to list up all the food prescriptions of the Old Testament here in detail. Some quotations shall suffice us. In **Leviticus (3rd book of Moses) 14.8** we read:

*“... And the swine, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you. Of their flesh you shall not eat, and their carcasses you shall not touch, they are unclean to you.”*

Of significance for us is only the prohibition of swine flesh, not the reasons given for it. **Isaiah 65. 2-4** says:

*“I spread out my hands all the day to a rebellious people, who walk in a way that is not good, following their own devices; a people who provoke me to my face continually, sacrificing in gardens and burning incense upon bricks; who sit in tombs, and spend the night in secret places; who eat swine's flesh, and broth of abominable things is in their vessels;”*

And **Isaiah 66.17**:

*“Those who sanctify and purify themselves to go into the gardens, following one in the midst, eating swine's flesh and the abomination and mice, shall come to an end together, says the LORD.”*

Very clearly we note the abominable character of eating swine's flesh which here is mentioned alongside with eating broth and mice and sacrificing to other gods. Adherents to the Jewish law still keep this Biblical prohibition today, and therefore their food is lawful for the Muslims. Now, what about the Christians? The Christians claim that they believe in and love for Christ yet they replace the law. They found this statement on the teachings of Paul like **1<sup>st</sup> Corinthians 8 1-13** or **Galatians 3 19.29**. All this, however, openly contradicts the verse cited above (**Matthew 5. 17-19**)

*"Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven."*

As we know from **Qur'an, Sura 3, Al-Imran, aya 50**, Jesus has brought some changes to the law of Moses and allowed some things to the Jews which had been forbidden to them before, but on the whole he verified the Torah and did not question the validity of the law. About the changes afterwards entered into the spirit of the teaching of Jesus by Paul, we will hear more in the chapter on the unreliability of Biblical transmission. We will then be aware that today's Christianity is rather an heir of Paul than of Jesus.

### **The harmfulness of consuming alcohol.**

There are quite a number of instances in the Bible where consuming wine and strong drink are condemned in strongest terms. An unambiguous prohibition, however, is given for those who dedicated themselves to religious service. Similarly to the Qur'anic order in **Sura 4, An-Nisa, aya 43**:

*"O you who believe, do not come near prayer, when you are intoxicated, til you know what you utter..."*

**Deuteronomy (5<sup>th</sup> book of Moses) 29.5** says:

*"you have not eaten bread, and you have not drunk wine or strong drink; that you may know that I am the LORD your God."*

In **Leviticus (3<sup>rd</sup> book of Moses) 10.9** the priests who dedicated themselves for service, are explicitly prohibited from drinking wine:

*"Drink no wine nor strong drink, you nor your sons with you, when you go into the tent of meeting, lest you die; it shall be a statute for ever throughout your generations."*

This statute forever thus still is valid for all who want to follow the law given in the Bible. In **Numbers (4<sup>th</sup> Book of Moses) 6. 2-3** is stated:

*"Say to the people of Israel, When either a man or a woman makes a special vow, the vow of a Nazirite (according to a footnote in the Bible cited from, that is one consecrated), to separate himself to the LORD, he shall separate himself from wine and strong drink; he shall drink no vinegar made from wine or strong drink, and shall not drink any juice of grapes or eat grapes, fresh or dried."*

Likewise **Ezekiel 44.21**:

*"No priest shall drink wine, when he enters the inner court."*

Now to those statements concerning all of mankind without making any differences. First of all we like to quote the aya of the Qur'an which forbids consuming alcohol to the believers and gives them reasons for it. **Sura 5, Al-Ma'ida, aya 90-91:**

*"O you who believe, wine, games of chance, idols and divining arrows are an abomination from the work of Satan, so shun him that you may have success. Satan wants to place enmity and hatred amongst you by wine and game of chance and keep you away from remembering Allah and from prayer; will you then stop?"*

Now let's listen to the proverbs of **Salomo (Proverbs 23.29-35)**

*"Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness of eyes? Those who tarry long over wine, those who go to try mixed wine. Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. At the last it bites like a serpent, and stings like an adder. Your eyes will see strange things, and your mind utter perverse things. You will be like one who lies down in the midst of the sea, like one who lies on the top of a mast. "They struck me," you will say, "but I was not hurt; they beat me, but I did not feel it. When shall I awake? I will seek another drink."*

Here we are given just the same message, and on top a brilliant description of what is going on around us. We like to add a few more quotations from the proverbs Salomo. **Proverbs 20.1:**

*'Wine is a mocker, strong drink a brawler; and whoever is led astray by it is not wise'*

The sentence loved and celebrated in the West "in vino veritas" (wine contains truth) is of pagan origin and has nothing much to do with Biblical point of view. Anyway, a thorough Biblical survey will bring about that nowadays' Christianity contains as much or even more from Latin and Greek paganism as from the biblical teaching. **Proverbs 23.20-21** warn:

*'Be not among wine bibbers, or among gluttonous eaters of meat; for the drunkard and the glutton will come to poverty, and drowsiness will clothe a man with rags.'*

**Proverbs 31.4-7:**

*"It is not for kings, O Lemuel, it is not for kings to drink wine, or for rulers to desire strong drink ; Lest they drink and forget what has been decreed, and pervert the rights of all the afflicted. Give strong drink to him who is perishing, and wine to those in bitter distress; let them drink and forget their poverty, and remember their misery no more."*

So alcohol is something looked down upon, something despised that is not fit for educated people. Only those fall for it that lost their life's fortune, who do not understand, the godless and useless. **Psalms 75.8** tells us:

*'For in the hand of the LORD there is a cup, with foaming wine, well mixed; and he will pour a draught from it, and all the wicked of the earth shall drain it down to the dregs.'*

Isaiah is full of warnings against consuming alcohol. Thus **Isaiah 5. 11-2:**

*“Woe to those who rise early in the morning, that they may run after strong drink, who tarry late into the evening till wine inflames them! They have lyre and harp, timbrel and flute and wine at their feasts; but they do not regard the deeds of the LORD, or see the work of his hands.”*

**Isaiah 5.22:**

*“Woe to those who are heroes at drinking wine, and valiant men in mixing strong drink, who acquit the guilty for a bribe, and deprive the innocent of his right!”*

**And Isaiah 28. 7-8:**

*“These also reel with wine and stagger with strong drink; the priest and the prophet reel with strong drink, they are confused with wine, they stagger with strong drink; they err in vision, they stumble in giving judgment. For all tables are full of vomit, no place is without filthiness.”*

The prophets mentioned here are of course soothsayers and false prophets. In **Luke 1.15** on the other hand we are told how the case should be with god's righteous servants. About John we read:

*“For he will be great before the Lord, and he shall drink no wine nor strong drink, and he will be filled with the Holy Spirit, even from the mothers wombs.”*

**Isaiah 56. 10-12** again gives us a characterization of the mentality of those mad for enjoyment and toxication:

*“His watchmen are blind, they are all without knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber. The dogs have no understanding; they have all turned to their own way, each to his own gain, one and all. ‘Come’, they say, ‘let us get wine, let us fill ourselves with strong drink; and tomorrow will be like this day, great beyond measure.’”*

What is mentioned in **Hosea 4.10-11** would quite well fit into our days:

*“They shall eat, but not be satisfied; they shall play the harlot, but not multiply; because they have forsaken the Lord to cherish harlotry. Wine and new wine take away the understanding.”*

**Mica 2.11** goes as well:

*“If a man should go about and utter wind and lies, saying, ‘I will preach to you of wine and strong drink’, he would be the preacher for this people!”*

We know that consuming wine has by now become part of Christian ceremony. But even the early Christians disliked wine. Paul writes in his letter to the **Ephesians (5.18)**

*“And do not get drunk with wine, for that is debauchery; but be filled with the Spirit,”*

He explicitly forbids to his community to associate with anyone being guilty of crimes nowadays not even considered blameworthy. In his first letter to the **Corinthians (5.11)** he states:

*“But rather I wrote to you not to associate with any one who bears the name of a brother if he is guilty of immorality or greed, or is an idolater, reviler, drunkard, or robber not even to eat with such a one”*

Somewhat later he says in the same letter (6. 9-10):

*“Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God.”*

## Polygamy

In **Sura 4, An-Nisa, aya 3**, Allah gives permission to the believers to marry up to four wives provided they treat all of them justly. Whoever fears not to keep balance between them is told to be content with only one. In aya 23 of the same Sura, Allah restricts this permission in a way that certain blood relationships make a marriage impossible. The same kind of restrictions are mentioned in **Leviticus (3<sup>rd</sup> Book of Moses) 18.17-18**:

*“You shall not uncover the nakedness of a woman and of her daughter, and you shall not take her son's daughter or her daughter's daughter to uncover her nakedness; they are your near kinswomen; it is wickedness. And you shall not take a woman as a rival wife to her sister, uncovering her nakedness while her sister is yet alive.”*

These orders deal with restrictions in marrying more than one woman. The term “*uncovering her nakedness*” relates – as other Bible translations also prove – to matrimonial relationship, it does not mean pre – matrimonial relations which are anyhow strictly prohibited (Genesis (1<sup>st</sup> Book of Moses) 20.14 and Deuteronomy (5<sup>th</sup> book of Moses) 5.18). Therefore it is clearly spoken of a rival wife. The fact that people of a certain blood relationship are excluded to be married as a second or rival wife, necessarily lets conclude that besides these restrictions polygamy is normally permitted. A limitation of the number of wives possibly to be married, like the Qur'anic limitation to four, we do not find in Biblical reports. The stories on former prophets do also tell us that it had been permitted to marry more than one wife. **1<sup>st</sup> Chronicles 14.3** relates:

*“And David took more wives in Jerusalem, and David begot more sons and daughters.”*

We have already cited **Matthew 5.17-19** to prove that the rules of the Old Testament are still to be considered valid after Jesus had been sent.

## Interest

Allah has condemned usurpation of interest in strongest terms. “*Allah destroys the interest and makes the charity prosper*”, He says in **aya 176 of Sura 2, Al-Baqara**, and in the preceding aya He states:

*“Allah has permitted trade and prohibited interest.”*

The word used for interest in the cited aya means any financial advantage without having done any work for it. To exploit human need and unjustly devour others' property calls down Allah's wrath. In **Sura 2, Al-Baqara, aya 178**, all those who don't stop to do so are promised war from Allah and His messenger. Western economic system is largely built on interest and the like, and its social structure suffers from the diseases emerging therefrom. However, this is not based on anything in the Bible. Rather we are told in **Deuteronomy (5<sup>th</sup> Book of Moses) 23.20**:

*“You shall not lend upon interest to your brother, interest on money, interest on victuals, interest on anything that is lent for interest.”*

The sentence following this, that

*“To a foreigner you may lend upon interest, but to your brother you shall not lend upon interest; that the LORD your God may bless you in all that you undertake in the land which you are entering to take possession of it.”*

This seems to be rather an addition deriving from Jewish pride. Allah informs us in the Qur'an, **Sura 3, Al – Imran, aya 75**, that

*“they say, concerning those who do not know the scripture there is no blame on us; and they knowingly tell lies against Allah, “*

But even if we regarded the second sentence of **Deuteronomy 23.30-21** as being authentic, Jews (and Christians likewise) were only entitled to take interest from who is not following their creed. Their exploiting each other does however not know any limits and is described in **Ezekiel 22.12** as follows:

*“In you men take bribes to shed blood; you take interest and increase and make gain of your neighbours by extortion; and you have forgotten me, says the Lord GOD.”*

In **Ezekiel 18 8.9** on the other hand we are told the righteous behaviour:

*“does not lend at interest or take any increase, withholds his hand from iniquity, executes true justice between man and man, walks in my statutes, and is careful to observe my ordinances--he is righteous, he shall surely live, says the Lord GOD.”*

Likewise, in **Psalms 15.5** we read the praise of him as pleasing to God

*“Who does not put out his money at interest, and does not take a bribe against the innocent.”*

## **The claim of Sonship to God**

*“O people of the scripture, do not exceed the limits in your religion and do not say about Allah anything but the truth. The Messiah Jesus, the son of Mary, is Allah's messenger and his word given to Mary and spirit from him. Believe then in Allah and His messengers and don't talk of a trinity. Stop, it is better for you. Allah is one single God. Glorified is He above having a son. His is whatever is in the heavens and the earth. And Allah is enough as a protector.”*

With these clear statements of **Sura 4, An – Nisa, aya 171**, we start our study of the false claim of Jesus' sonship to God. Allah rejects any such claim. In **Sura 5, Al – Maida, aya 17**, He says:

*“Those have already disbelieved who say, Allah is the Messiah, the son of Mary. Say: Who has any authority from Allah, if he would like to destroy the Messiah, son of Mary, and his mother, and all who are on earth?...”*

These words unambiguously clarify the undeniable and unsurpassable difference between the creator and His creation. Allah is powerful, we are powerless. Even the most honored amongst His creatures, like prophets or angels, depend on Him and are not too proud to serve Him.

*"Neither does the Messiah scorn to be a slave of Allah nor the near-drawn angels...."* is stated in **Sura 4, An – Nisa, aya 172**.

That man's relation to his creator can only be one of dependency and minor importance, and that he can no way feel presumptions against Him, is expressed in very clear terms in Job. **Job 15. 14-15** says:

*"What is man, that he can be clean? Or he that is born of a woman, that he can be righteous? Behold, God puts no trust in his holy ones, and the heavens are not clean in his sight."*

Thus also **Job 14.4** reminds us that who is born a human cannot claim to be of godly nature and pure:

*"Who can bring a clean thing out of an unclean? There is not one."*

The proper English rendering of this verse should be "Can there emerge someone clean from unclean? There is not one" . **Job 25 4.6** contains the same message:

*"how can man be righteous before God? How can he who is born of woman be clean? Behold, even the moon is not bright and the stars are not clean in his sight: how much less man, who is a maggot, and the son of a man, who is a worm!"*

It is, however, true that the Bible mentions sons of God or even gods. We do not intend to examine all the quotations given below as a good part of it does not at all suit the clearness of a revealed religion, and rather originates from defected human fantasy. For example, we read in **Genesis (1<sup>st</sup> book of Moses) 6.1-4**:

*"When men began to multiply on the face of the ground, and daughters were born to them, the sons of God, saw that the daughters of men were fair; and they took to wife such of them as they chose. The Nephilm were on the earth in those days, and also afterwards, when the sons of God came into the daughters of men, and they bore children to them. These were the mighty men that were of old, the men of renown"*

What is significant to us is that the term "son of God" is quite common in the Bible, and does not appear only in connection with Jesus. Mostly it means nothing but a righteous, god fearing person who walks in the ways of God. This is clearly shown in a comparison of **Matthew 27.54** and **Luke 23.47** In **Matthew 27.54** we are told:

*"When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was the Son of God!"*

In **Luke 23.47**, the same story renders as follows:

*Now when the centurion saw what had taken place, he praised God, and said, "Certainly this man was innocent!"*

In the light of this context we will now have a look at all those manifold Biblical verses which deal with gods and sons of god.

**Exodus (2<sup>nd</sup> book of Moses) 4.16** says about Aaron:

*"He shall speak for you to the people; and he shall be a mouth for you, and you shall be to him as God."*

Here, God describes the relationship of order and obedience between Moses and Aaron. Surely, He does not associate anyone as another god alongside with Himself, after He had ordered before not to take anyone as god but him only. **John 10. 33-36** also does not leave any doubt that these kind of expressions are not to be taken literally:

*"The Jews answered him, 'It is not for a good work that we stone you but for blasphemy; because you, being a man, make yourself God. Jesus answered them, 'Is it not written in your law, 'I said, you are gods'? If he called them gods to whom the word of God came (and scripture cannot be broken), do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"*

Considering that quite a large number of verses talk about other messengers and those whom they were sent to as "sons of god", it is unreasonable to build the dogma of trinity on the very few occasions in the New Testament which mention Jesus as a "son of god". For example, we find in **Exodus (2<sup>nd</sup> Book of Moses) 4.22:**

*"And you shall say to Pharaoh, 'Thus says the LORD, Israel is my first-born son,"*

About David is said in **Psalms 89. 16-27**

*"He shall cry to me, 'Thou art my father, my God, and the rock of my salvation'. And I will make him the firstborn, the highest of the kings on the earth."*

Then, **Jeremiah 31.9:**

*"...for I am a father to Israel, and E'phraim is my first – born."*

The sentence in **1<sup>st</sup> Chronicles 17.13** which Christian theologians like to relate to Jesus, in fact is related to Salomo, as it is proven by the same sentence in **2<sup>nd</sup> Samuel 7.14:**

*"I will be his father, and he shall be my son."*

More obvious this becomes in **1<sup>st</sup> Chronicles 22.9-10:**

*"Behold a son shall be born to you; he shall be a man of peace. I will give him peace from all his enemies round about; for his name shall be Salomon, and I will give peace and quiet to Israel in his days. He shall build a house for my name. He shall be my son, and I will be his father, and I will establish his royal throne in Israel for ever."*

So far we have Israel, David, E'phraim, and Salomon amongst the "Sons of god". In **Deuteronomy (5<sup>th</sup> Book of Moses) 14.1** the whole of the believers is added:

*"You are the sons of the LORD your God"*

and in **Deuteronomy 32. 5-6** the disbelievers and mischief – makers are exempted:

*"They have dealt corruptly with him, they are no longer his children because of their blemish; they are a perverse and crooked generation. Do you thus requite the LORD, you foolish and senseless people? Is not he your father, who created you, who made you and established you?"*

This should already be enough to clarify the meaning of "son of god" in Biblical use. Still we want to add three more citations from the Old Testament: **Isaiah 45 11-12**

*"Thus says the LORD, the Holy One of Israel, and his Maker: 'Will you question me about my children, or command me concerning the work of my hands?"*



*I made the earth, and created man upon it; it was my hands that stretched out the heavens, and I commanded all their host."*

**Isaiah 64.8:**

*"Yet, O LORD, thou art our Father; we are the clay, and thou art our potter; we are all the work of thy hand."*

And finally, **Psalm 82.6-7** which makes clear that notwithstanding the honourable name given to the creation, the fact of dependency from the creator has not at all altered:

*"I say, "You are gods, sons of the Most High, all of you; nevertheless, you shall die like men, and fall like any prince."*

In the New Testament, as well, "god's sons" or "gods children" is an honoring title for god's creation. So in **Matthew 5.9:**

*"Blessed are the peacemakers, for they shall be called sons of God"*

A statement that doubtless means all of mankind. There is no specific "fatherhood" of God to anyone. God is the One who cares and caters for everyone. Only in this particular sense, He is called a father in the New Testament, such in **Matthew 5.16:**

*"Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."*

A close look into the gospels does not leave any doubts that Jesus who most of the time is called "son of man" has been God's messenger, but besides that was a man like anyone else.

**Matthew 8.20** shows this fact:

*"And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head."*

**Matthew 27.46**, a sentence that can hardly be authentic, also expresses the powerlessness of the created in relation to the creator, and makes, should we consider it a sound transmission, any kind of unity between god and Jesus, between the mighty and the mightless, completely impossible: "*Eli Eli la'ma sabac-tha'ni?*" that is, "My God, my God, why hast thou forsaken me?" **Matthew 6.24** admonishes, "*No one can serve two masters.*" Therefore we can read in **Matthew 10.24-25:**

*"A disciple is not above his teacher, nor a servant above his master; it is enough for the disciple to be like his teacher, and the servant like his master. "*

Thus man can try, realizing the mercy of Allah, to be merciful, or, realizing the mercy of Allah, to be merciful, or, realizing His kindness, to be kind, and so on, he can try to make an effort to adopt some of the good qualities of his master, but still his master will never cease to be far above him. To do such an effort we are encouraged in **Matthew 5.48:** "*You, therefore, must be perfect, as your heavenly Father is perfect.*" Still, no one after listening to this demand would claim divine perfectness for himself. Jesus, too, never did so. To the contrary, he protested against any such association and gave admonition to the people not to praise him, but he One Who sent him. In **Sura 5, Al – Maida, aya 116**, we find this witnessed on the Day of Judgment:

*"When Allah said, O Jesus, son of Mary, did you say to men, take me and my mother as gods beside Allah? He said glorified you are, it is not for me to say what I have no right to say."*

In **Matthew 10.40** we are reported that Jesus said to his disciples:

*"He who receives you receives me, and he who receives me receives him who sent me."*

The parallel structure of the sentence shows that he makes between Allah and him as a messenger just as much of a difference as between Allah and him as a messenger just as much of a difference as between him and his disciples. According, to the gospel he orders his disciples in **Matthew 23.8-9**:

*"But you are not to be called rabbi, for you have one teacher, and you are all brethren. And call no man your father on earth, for you have one Father, who is in heaven."*

People, however, did not see and could not understand Jesus' works. They twisted things and made him a god. This is in fact witnessed in **Luke 8.39**:

*"Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him."*

Jesus himself forbade the people to give such a false claim concerning him. **Luke 9.20-21** points to this effect:

*And he said to them, "But who do you say that I am?" And Peter answered, "The Christ of God." But he charged and commanded them to tell this to no one,*

On the first instance the text is confusing. Why should Jesus prohibit the people from telling the truth? This would not agree with the courage of one's convictions asked for in **Matthew 10.26-36**. The matter becomes more plain reading the same words in the rendering of **Matthew 16.16**. There, the answer given to Jesus is: *"You are the Christ, the son of the living God."* So he forbade them to make such a false claim. However, I think these verses deal with a subject completely different, namely the question who is the promised last prophet; he forbade to those who claimed that it was him to say so (Cf. the chapter prophecies on the seal of prophethood, Muhammad – peace be upon him) As in **Mark 8.27-30** there is quite a lot of confusion who Jesus really is (also Cf. **Matthew 22.41-46**)

Whatever the case, Jesus has warned the people of his time not to say anything about him but the truth, that he is nothing but a messenger of God. Yet another example for this is provided in **Luke 11.27-28**:

*As he said this, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you, and the breasts that you sucked!" But he said, "Blessed rather are those who hear the word of God and keep it!"*

This openly tells against the Mary worship mainly spread in catholic areas. In protestant homelands Muslims have been challenged to have misunderstood trinity as a triple of God, Jesus and Mary, whereas it is supposed to be a triple of God, Jesus, and the Holy Spirit. Many catholic teachings, however, within their dogmas give more importance to Mary than to the Holy Spirit. A large part of Roman Catholics have always adored and worshipped her as the "mother of god".

Many other passages proof that Jesus did not teach his divine but his human nature. In **John 5.30** he is told to have said:

*"I can do nothing on my own authority; as I hear, I judge; and my judgment is just, because I seek not my own will but the will of him who sent me."*

Likewise in **John 7 16-18**:

*"So Jesus answered them, "My teaching is not mine, but his who sent me; if any man's will is to do his will, he shall know whether the teaching is from God or whether I am speaking on my own authority. He who speaks on his own authority seeks his own glory; but he who seeks the glory of him who sent him is true, and in him there is no falsehood."*

**John 7.28** makes the trinity an absurdity, as there Jesus says:

*"So Jesus proclaimed, as he taught in the temple, "You know me, and you know where I come from? But I have not come of my own accord; he who sent me is true, and him you do not know."*

Thus does **John 8 41-43**, which also conveys to us Jesus' anger about the people misunderstanding him:

*You do what your father did." They said to him, "We were not born of fornication; we have one Father, even God." Jesus said to them, "If God were your Father, you would love me, for I proceeded and came forth from God; I came not of my own accord, but he sent me. Why do you not understand what I say? It is because you cannot bear to hear my word.*

In **John 13.16** he emphasizes the difference between god Who sent him and himself, the servant of god:

*"Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him."*

This difference between god and messenger we also find present in **John 17 .3-5**:

*"And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent. I glorified thee on earth, having accomplished the work which thou givest me to do; and now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made."*

Evidently Jesus kept the order of the Old Testament given in **Hosea 13.4**:

*"I am the Lord your god from the land of Egypt: you know no God but me, and besides me there is no saviour"*

He does not fall into temptation to make himself a god, this being witnessed in **Matthew 4.10** (and **Luke 4.8**)

*"Then Jesus said to him, 'Begone, Satan! For it is written, 'You shall worship the Lord your God and him only shall you serve'."*

People, however, do not understand his words and act in his name instead of in the name of him who sent him; **John 15.20-21**

*"Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. But all this they will do to you on my account, because they do not know him who sent me."*

In **Matthew 7 21-23**, Jesus explicitly renounces all those who do so:

*"Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers.'"*

His anger concerning that is also expressed in **Luke 6.46**:

*"Why do you call me 'Lord, Lord,' and not do what I tell you?"*

The claim of Jesus' sonship to God is, as we see, a mere invention of the church neither based soundly on the Old nor on the New Testament. Let us listen what the Qur'an says about it (**Sura 9, At-Tauba, aya 30**):

*"And the Jews say, Ezra is the Son of God, and the Christians say, the Messiah is the Son of God; this is what they utter with their mouths...."*

In **Sura 112, Al – Ihlas**, Allah teaches us the truth:

*"Say, He, Allah, is one, Allah is the Ever-supreme, He did not beget nor was He begotten, and none is equal to Him"*

### **The claim of Jesus' crucifixion**

*"...And they did not kill him and did not crucify him, but it seemed to them such. Those who argue about it. They have no knowledge about it, and only follow conjecture. They surely did not kill him, but Allah raised him to Himself..."*

**Sura 4, An – Nisa, aya 157-158**, tells us the truth about Jesus: that the Jews did not kill nor crucify Jesus, that they have no knowledge concerning this matter and only assume that he had been crucified without being sure about it, and that Allah instead saved him from dying on the cross and raised him to Himself. Crucifixion is a disgraceful death; in **Sura 5, al – Maida, aya 33**, Allah prescribes this death for those who make war with Allah and His messengers. Therefore, He will not make His chosen messengers suffer such a death. Accordingly it is said in **Deuteronomy (5th Book of Moses) 21.22-23**:

*"And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night upon the tree, but you shall bury him the same day, for a hanged man is accursed by God; you shall not defile your land which the LORD your God gives you for an inheritance."*

Now, god does not accuse His prophets, and this is reason enough that the whole story about crucifixion cannot be true. Christian theologians, however, claim that god actually cursed His alleged son (Cf. The claim of sonship to god), so he would pay off for the sins of mankind. Again, this nonsense about salvation from "inherited sin" contradicts the law given in the Old Testament. In **Deuteronomy (5th Book of Moses) 24.16 is stated**:

*"The fathers shall not be put to death for the children, nor shall the children be put to death for the fathers; every man shall be put to death for his own sin."*

Similarly **Ezekiel 18.20**

*"The soul that sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself."*

This is identical with the Qur'anic statement that no soul shall bear another's burden (Qur'an, Sura 6, Al – Anam, aya 164; Sura 17, Al – Isra, aya 15; Sura 35, Fatir, aya 18; Sura 39, Az – Zumar, aya 7; Sura 53, An – Nagm, aya 38.)

## The unreliability of Biblical Transmission

Who studies the Bible carefully will find a number of contradictions and absurdities in there. For example, it is told in the story of **creation (Genesis (1<sup>st</sup> Book of Moses) 2.2)**:

*“And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done.”*

In **Isaiah 40.28**, however we read what is more likely to be the truth and agrees with the contents of the well – known aya of the throne in the Qur'an (**aya al – kursi, Sura 2, Al – Baqara, aya 255**):

*“Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint nor grow weary, his understanding is unsearchable.”*

Two chapters, immediately following each other (**Genesis or 1<sup>st</sup> Book of Moses 1 and 2**) tell us a completely different arrangement of how creation came about, and even the ten commandments, the essence of the law, are differing in **Exodus (2<sup>nd</sup> Book of Moses) 20**, from what they are in **Deuteronomy (5<sup>th</sup> Book of Moses) 5**; neither the order nor the times given in the genealogy in **Matthew 1.1-17** and in **Luke 3.22-38** are in agreement with each other, and if you look up for the sentences from the Old Testament, in not a single case you will find the same wording in the Old and the New Testament. It is thus obvious that the Biblical texts cannot present the unchanged word of God, as (**Proverbs of Salomon, 30.5-9**):

*“every word of God proves true he is a shield to those who take refuge in him. Do not add to his words, lest he rebuke you, and you be found a liar”*

However, those whom the scripture was given to, did not pay heed to this warning and we can therefore hear **Jeremiah (8.8-11)** say:

*How can you say, 'We are wise, and the law of the LORD is with us'? But, behold, the false pen of the scribes has made it into a lie. The wise men shall be put to shame, they shall be dismayed and taken; lo, they have rejected the word of the LORD, and what wisdom is in them? Therefore I will give their wives to others and their fields to conquerors, because from the least to the greatest every one is greedy for unjust gain; from prophet to priest every one deals falsely. They have healed the wound of my people lightly, saying, 'Peace, peace,' when there is no peace.*

God's curse for those whose threw His word behind their back and sold the scripture for a miserable price has been fulfilled in history. It has been fulfilled for the Jews as it is described to us in **Micah 3.9-12**

*“Hear this, you heads of the house of Jacob and rulers of the house of Israel, who abhor justice and pervert all equity, who build Zion with blood and Jerusalem with wrong. Its heads give judgment for a bribe, its priests teach for hire, its prophets divine for money; yet they lean upon the LORD and say, 'Is not the LORD in the midst of us? No evil shall come upon us.'” Therefore because of you Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.”*

However, not only the Jews, Christians too, dealt quite carelessly with the divine law, although they had been ordered, as cited already from **Matthew 5.17-19**, to keep the law up to the least:

*"Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven"*

A witness, Paul gives himself, him on whose teachings the church is built since, will prove to us that not much has been left of this spirit of the quotation given above. In his first letter to the **Corinthians 9.20-23** he writes:

*"To the Jews I became as a Jew, in order to win the Jews; to those under the law I became as one under the law – though not being myself under the law – that I might win those under the law. To those outside the law I became as one outside law – not being without law toward God but under the law of Christ – that I might win those outside the law. To the weak I became weak that I might win the weak. I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings."*

It's not for us to examine his intention to make the pagans, whatever the price may be, to confess their belief in Christ. For us it is only of significance that he tried to please everyone in everything, and thus it is not astonishing that nowadays most of the Christian holidays are linked with original pagan customs.

Paul's first letter to the **Corinthians 10.32-33**:

*"Give no offence to Jews or to Greeks or to the church of God, just as I try to please all men in everything I do, not seeking my own advantage, but that of many, that they may be saved."*