

THE HOLY
QURAN'S
MESSAGE

✦ TO JEWS & CHRISTIANS ✦

SIXTH EDITION

2001

COMPILED AND EDITED BY:

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In the name of Allah, the Beneficent, the Merciful

Preface to the Fourth Edition

The best thing through which I would like to introduce this fourth edition is to publish an important letter written by the Hon. ex-Minister of Defense H.E D.M. Collenette, P.C. MP. which he addressed to Mahmud Khan a Muslim friend of his who provided him with a copy of the book. Here is the full text of the letter:

“Mr. Mahmood U. Khan
608-701, Don Mills Rd.,
Toronto, Ontario.

Dear Mahmood;

I am writing to acknowledge receipt and thank you for your letter of February 29, 1997, and enclosed publication, *The Holy Quran's Message to Jews and Christens*.

I find it encouraging to see scholars such as Dr. Arafat El-Ashi focusing on the commonalties of the world's religions. Sadly, the trend is often to concentrate on the differences which serve only to divide people. Dr. Ashi's booklet provides valuable and refreshing insights, and I am grateful to you for having provided me with a copy.

Once again, thank you for taking the time to write, and for your continued support.

Yours sincerely,

Hon. D.M. Collenette, P.C., M.P.”

As Mr Colenette very rightly put it, let us focus on the commonalties of the world's major religions, and in an objective manner, search for the one most acceptable to God. May He guide us all to His path. Amen.

Preface to the Fifth Edition

This is not an identical reproduction of the fourth edition. Despite my attempt to correct all mistakes, I still stand to be corrected.

I wish to thank all my supporters who made this book as well as other books published so far a reality. May Allah reward all our well-wishers who donated generously for this cause, especially those of them who did this more than once.

The editor

Preface to the Sixth Edition

This is edition is published in collaboration with the Islamic Center of Cleveland, Ohio USA led by its imam Sheikh Fawaz Damra. The writer is grateful to the center and its imam for their cooperation in publishing this edition. Special thanks are due to brother Abu Nasser of Beit Hanina who donated generously for the publication of this edition. May Allah bless both. We look forward for more cooperation in the future.

Dr. Arafat El-Ashi
Toronto
2001

Prelude

The Holy Quran presents itself as the last Divine Message to the worlds. Thus it does not limit itself to Muslims, but also addresses all humans. No wonder then that it should give part of its attention to Jews and Christians.

It may be asked here: "Why does the Quran do this? How does it address Jews and Christians, and what message does it convey to them?" This is what this book tries to cover.

First of all the Quran establishes one basic principle: that God is one and only; and that humanity is one brotherhood. Thus God sent one message to humanity at the hands of His prophets whom He sent to different peoples throughout the ages. Since His pre-Quranic messages were either lost or changed, the Quran came to express the final say from God to the worlds.

When the Quran was revealed to Muhammad, Peace Be Upon Him (P.B.U.H.), there were followers of two religions that claimed to have the book of God in their hands. Thus the Quran addressed these people in various verses of its chapters, many of which will be quoted in this book.

The Quranic spirit in addressing Jews and Christians is basically one of respect and honor. It gives them two honorable titles: one is "Bani Israel", which means children of Israel another name of Jacob (the grandson of Abraham), father of many prophets of God. This name refers primarily to Jews, although it does not exclude Christians. The second name given to Jews and Christians is "Ahl Al Kitab", i.e. People of the Book; again a title of honor which implies that they were receivers and holders of the previous Divine Message. It also indicates that they are supposed to be learned and should be the first to accept the last message: Islam.

While stating this, the Quran, however, has a number of reservations towards Jews and Christians. It acknowledges the Divine origins of their scriptures, but shows the omissions and additions in the existing ones.

The Holy Quran is best described by God Almighty in Chapter 2, verses 1 to 5 as follows:

"Alif Lam Meem. That is the Book whereof there is no doubt, a guidance to the pious ones, those who believe in the Unseen, establish prayer, and spend of what We have bestowed upon them. Those who believe in that which is revealed to you (Muhammad) and that which was revealed before you, and are certain of the Hereafter. These have guidance from their Lord, and these are the prosperous."

Without any further delay, the readers are now invited to go through the Quranic message to Jews and Christians.

The Quran and the Children of Israel

Almost nowhere in the Quran are Jews or Christians addressed by these titles. Once only does the Quran address Jews as Jews when it says in chapter 62 V. 5 "Say O you who are jews..." Thus, reminding them of their origins, the Holy Quran addresses Jews and Christians as Children of Israel, i.e. Children of Jacob, or Ahl Al Kitab, which means "People of the Book. Both of these names are titles of honor as we indicated earlier. Here are quotations from the Quran:

"O Children of Israel! remember the favor I bestowed upon you and fulfill your covenant with Me, so that I fulfill my covenant with you, and fear none but Me. And believe in what I have revealed confirming that which is with you, and be not the first to reject faith in it; nor sell My Signs for a small price; and be conscious of Me (alone).

"And confuse not truth with falsehood, nor conceal the truth although you know. And establish prayer and give regular charity and bow down with those who bow down (in worship).

"Do you enjoin right conduct on people, and forget to practice it yourselves, while you study the scripture? Will you not understand?" (chap. 2/40-43)

This argument is primarily addressed to Jews, but it also applies to Christians who are also descendants of Jacob or Israel.

The Quran goes a step further and tells Jews in particular that God preferred them to all the worlds, thanks to their belief in Him.

"O Children of Israel! remember the special favor I have bestowed upon you, and that I preferred you to all

worlds, then guard yourselves against a day when one soul shall not avail another; nor shall intercession be accepted from it; nor shall compensation be taken from it; neither will they be supported.

"And remember when We delivered you from the people of Pharaoh; they set you hard tasks and punishments, and slaughtered your sons and let your women folk live; therein was a tremendous trial from your Lord.

"Also remember when We divided the sea for you and saved you and drowned Pharaoh's people within your very sight; when We appointed forty nights for Moses; then in his absence you took the calf (for worship), through which you became wrong doers." (chap. 2/47-51)

"Even then We did forgive you - perhaps you would be grateful. And We gave Moses the Scripture and the Criterion in the hope that you might be guided." (chap. 2/52- 53)

"And when Moses said to his people, 'O my people, you have indeed wronged yourselves by your worship of the calf; so repent to your Maker, and slay yourselves (the wrong- doers among you who are as dear to you as yourselves). That will be better for you in the sight of your Maker.' Then He forgave you, for He is oft-Returning, Most Merciful.

"And when you said, 'O Moses! we shall never believe in you until we see God manifestly,' thus a thunderbolt and lightning took you even as you looked on. Then We raised you up after your death in the hope that you would be grateful. And We gave you the shade of clouds and sent down upon you Manna (honey) and quails' saying: Eat of the good things We have provided for you. To us they did no harm, but their own souls they wronged.

"And when We said: Enter this town and eat of the plenty therein as you wish, but enter the gate with humility in posture and say: 'Remove (our sins)'; We then shall forgive you your sins and We will increase those who do good." (chap. 2/54-58)

"But those who transgressed changed the word from what was given them, so We sent on the transgressors a punishment from Heaven due to their repeated deviation (from Our command).

"And remember when Moses prayed (God) for water for his people, We said: 'Strike the rock with your staff.' Then twelve springs gushed forth from it. Each group knew its source of water. So eat and drink of the sustenance provided by God, and spread no evil nor mischief in the land.

"And when you said: 'O Moses, we cannot endure one kind of food (all the time), so pray your Lord to produce for us of what the earth grows, its pot herb, its cucumbers, its garlic, lentils and its onions,' he said: 'Will you exchange the better for the worse? Go you to any town and you shall find what you want!'

"Thus they were covered with humiliation and misery; and they brought upon themselves the wrath of God. That was because they went on rejecting the Signs of God and slaying messengers with no just cause; that was because they rebelled and went on transgressing." (2/5961)

Regardless of their repeated rebellion and continued rejection of the Message of Truth, the Quran grants each human being a chance of hope. Thus it gives the following comment as it reveals the history of Jews and Christians in relation to their prophets:

"Those who believe (in the Quran) and those who follow Judaism, Christians, Sabians - any who believe in God and the Last Day and perform good deeds - shall have their reward with their Lord; on them shall be no fear nor shall they grieve." (2/62)

Then the Quran continues its address to Jews in an attempt to bring them back to their original course:

"And remember We took your covenant and raised above you the Tur Mount (in Sinai) saying: Hold firmly to what

We have given you and remember the (message) therein in the hope that you fear God. But instead you turned back afterwards; and had it not been for the Grace and Mercy of God, you had surely been among the losers." (2163-64)

Then, referring to another incident in the history of Jews, the Quran says:

"And well you know those of you who transgressed in the matter of the Sabbath; We said to them: 'Be you apes, despised and rejected.' Thus We made it a deterrent to their own time and to their posterity and a lesson to those who are conscious of God."

Again the Quran mentions another incident that clearly shows the behavior of Jews of the time and their attitude towards God, and Moses, his messenger:

"And when Moses said to his people, 'God commands you to sacrifice a heifer.' They said, 'Are you making us a laughing-stock?' He said, 'God save me from being an ignorant (fool)!' They said, 'Pray for us your Lord to make plain to us what (heifer) it is.' He said, 'He says the heifer should be neither too old nor too young, but of middle age, so do what you are commanded.'

"They said, 'Pray your Lord for us to show us its color.' He said, 'He says it is a yellow heifer pure and rich in tone, the admiration of beholders!' (2/66-69)

"They said, 'Pray your Lord for us to explain to us what exactly it is, for to us all heifers are alike; we wish indeed to be guided, if God wills.' He said, 'He says it is a heifer not tamed, but raises dust on earth and does not water ploughed fields, sound and without blemish.' They said, 'Now you have brought the truth.' So they slaughtered it in sacrifice, but not with good will.

"And when you slew a person and fell into dispute about the crime, but God was to bring forth what you did hide. So We said: Strike (the dead body) with a piece of the (heifer). Thus does God bring the dead back to life, and shows you His

Signs in the hope you may understand.

"Then your hearts were hardened; they became like rocks, or even harder. For among rocks there are some from which rivers gush forth; other (rocks) are split asunder, wherefrom water flows; and still others that sink in fear of God. God, however, is not unmindful of what you do." (2/70-74)

Once the Quran reviews all these incidents, it addresses Muslims in the following clear-cut words:

"Do you have great expectations that they will believe in you? Seeing that a party of them used to hear the Word of God and then pervert it knowingly after they understood it?

"And when they meet those who believe they say, 'We Believe,' but when they meet each other in private, they say, 'Do you tell them what God has revealed to you, so that they may argue with you, using it before your Lord? Do you not understand?'

"Don't they know that God knows what they conceal and what they reveal?" (2/75-77)

The Quran then mentions another group of the People of the Book when it says:

"Some of them are illiterate who know not the Scripture but as their own desires; and they do nothing but conjecture. So woe to those who write the Book with their own hands, and they say, 'This is from God,' to trade it for a miserable price! Woe to them for what their hands have written, and woe to them for what they acquire." (2/78-79)

These two verses, in fact, refer to the behavior of some Jews and Christians towards their scriptures.

"And they say," the Quran continues, "'Hell-fire shall not touch us but for numbered days.' Say: Have you taken a covenant from God, as He never breaks His covenant? Or is it that you say of God what you know not?

"Nay, he who commits a sin and is surrounded by his

guilt, such are owners of Hell-fire, wherein they will abide (forever); but those who believe and do righteous deeds, they are owners of Paradise; therein shall they dwell (forever)."

Then the Quran speaks in detail about the covenant God has taken from the Children of Israel:

"And We took a covenant from the Children of Israel: Worship none but God; treat with kindness your parents, your relatives, orphans and those in need; speak all that is good to people, establish prayer and give regular charity. Instead, you turned back and backslide (even now).

"And We took your covenant: Shed no blood among you, nor turn out your own people from your homes; and this you solemnly ratified, and to this you still testify." (2/80-84)

Now that the Quran has mentioned in some detail the past behavior of the (Children of Israel), it makes the following comment:

"Do you believe in a part of the Book and reject a part? But the reward of those of you who do this is but disgrace in this worldly life, and on the Day of Judgment they shall be consigned to the most grievous penalty. For God is not unmindful of what you do.

"These are they who buy this worldly life in exchange of the Hereafter. Their penalty shall not be diminished, nor shall they be supported." (2/85-86)

A more comprehensive comment is then revealed in the following words:

"We gave Moses the Book and followed him up with a succession of Apostles. We then granted Jesus, son of Mary, clear (Signs) and supported him with the Holy Spirit. Is it that whenever there comes to you a messenger with what yourselves desire not, you show arrogance; some you reject and some you slay." (2/87)

Similarly the Quran has the following to say about the

Children of Israel:

"And when there came to them a Book from God confirming that which was with them - although they prayed before for victory against disbelievers - when, however, there came to them that which they knew, they refused to believe in it. Thus the curse of God is on disbelievers." (2/89)

Then the Quran explains why those people faced Islam with disbelief in the following words:

"Miserable is the price for which they have sold themselves when they rejected the Revelation of God in insolent envy that God should reveal of His Grace to any of His slaves as He pleases. Thus they have drawn upon themselves anger upon anger. And humiliating is the punishment for disbelievers.

"When it is said to them, 'Believe in what God has revealed,' they say, 'We believe in what was revealed to us;' yet they reject all that is besides, although it is the Truth confirming what is with them. Say: Why then did you slay prophets of God in gone-by times, if you are believers indeed?" (2/90-91)

Then the Quran laments their rejection of the new messenger Prophet Muhammad, P.B.U.H.:

"When there came to them an Apostle from God confirming what was with them, a party of the People of the Book threw away the Book of God behind their backs as if they knew not, and they followed what the devils recited falsely against the sovereignty of Solomon." (2/101-102)

In the same chapter, the Quran exposes their claims as in the following:

"And they say, 'None shall enter Paradise unless he be a Jew or a Christian.' Those are their vain desires. Say: Produce your proof if you are truthful. Nay, whoever submits His whole self to God and is a doer of good, he will get his reward from His Lord; on them shall be no fear, nor shall they grieve." (2/111-112)

The Quran then establishes the principle that belief is not inherited. Thus, if anyone is the son of the greatest human, this will avail him nothing if he himself is not good. Here is how the Quran puts it:

"And when Abraham was tested by his Lord with certain commands which he fulfilled, then (God) said: I shall make you a leader to mankind. He (Abraham) pleaded, 'And also from my offspring!' God answered: My Promise is not within the reach of wrong-doers." (2/124)

"And when Abraham and Ishmail raised the foundations of the House: 'Our Lord! accept (this service) from us, for you are the All-Hearer, the All-Knower.'" (2/127)

"And whoever turns away from the religion of Abraham but such as debase themselves with folly. We chose him in the world; and he will be in the Hereafter in the ranks of the righteous. His Lord said to him: Submit. He said, 'I submit to the Lord and Cherisher of the worlds.'

"And this was the legacy Abraham left to his sons, and so did Jacob: 'O my sons! God has chosen the Faith for you; then die not except as Muslims.'

"Or were you witnesses when death approached Jacob? He said to his sons, 'What will you worship after me?' They said, 'We shall worship your God and the God of your fathers - of Abraham, Ishmail, and Isaac - the One True God; unto Him we are Muslims.'" (2/130-133)

Concluding the relationship of Jews and Christians to Abraham and other prophets of God, the Quran asks:

"Or do you say that Abraham, Ishmail, Isaac, Jacob and the Tribes were Jews or Christians? Say: Are you more knowledgeable or God? Ah! Who is more unfair than he who conceals the testimony he has from God? But God is not unmindful of what you do!" (2/140)

Here is a Quranic description of the real relationship:

"God did take the covenant from the Children of Israel

and We appointed twelve chiefs among them. And God said: I am with you if you establish prayer, practice regular charity, believe in My Apostles, honor and assist them, and offer a beautiful loan to God; surely I will wipe out your evils and admit you to Gardens beneath which rivers flow. But should any of you reject faith after this, he has truly wandered away from the straight path." (5/12) "As a result of their breach of their covenant, We cursed them and made their hearts cruel! Thus they change the Divine Word from its right place and forget a good part of what they had been reminded with. And you will continue to see them ever bent on deceit, except a few of them. So forgive them and overlook (their misdeeds), for God loves those who are kind." (5/13-14)

"We have taken the covenant of the Children of Israel, and sent them Apostles; whenever an Apostle came to them with what they desire not, some of these they rejected and some they killed." (5/73)

Their prophets cursed them:

"Cursed indeed were the disbelievers among the Children of Israel by David and Jesus son of Mary. That was due to their rebellion and transgression. They used not to forbid one another against iniquities they committed. Evil indeed were the deeds they did. You would see many of them befriending unbelievers. Evil indeed are the works their souls have sent forward before them. Thus God's anger fell on them and in torment will they abide forever." (5/8 1 -83)

The Quran and the People of the Book

Thus far we have covered the main points of argument presented by the Quran to Jews in particular, sometimes adding to them Christians under the title "Bani Israel", or Children of Israel.

Let us now review what the Quran says to them and about them as People of the Book. To begin with, the Quran says in chapter 5, verse 146:

"The People of the Book know this as they know their own children; while some of them conceal the truth although they know it."

The Quran then addresses the People of the Book, i.e. Jews and Christians:

"Say: O People of the Book! come to common terms between us and you; that we worship none but Allah, that we associate no partners with Him, that we erect not among ourselves lords and patrons, other than Allah. If then they turn back, say you: Bear witness that we are Muslims.

"O People of the Book! why dispute you about Abraham when the Torah and the Gospel were not revealed till after him? Have you no understanding?" (3/65)

"Abraham was not a Jew nor yet a Christian, but he was pure in faith, a Muslim: he was never a polytheist. Those who have the best claim with Abraham are those who followed him, this Apostle, and those who believe. And Allah is the Protector of believers.

"A section of the People of the Book wish to lead you astray, but they lead astray (not you) but themselves; they, however, perceive not.

"O People of the Book! why reject you the Signs of Allah of which you are witnesses? O People of the Book! why do you confuse truth with falsehood, and conceal truth while you have knowledge?" (3/67-71)

The Quran, however, admits that there are honest people among Jews and Christians as there are some evil ones. It declares:

"Among the People of the Book are some who, if entrusted with a hoard of gold, will readily pay it back; there are others among them whom, if you entrusted with one silver coin, they will not repay it unless you constantly stood demanding. This is because they say, 'There is no blame on us towards the unlettered,' [meaning Muslims] and they tell a lie against Allah while they know it well." (3/75)

"It is not allowed that a human, to whom Allah has given the Book, Wisdom, and prophethood, that he should tell people: Be you my slaves, rather than Allah's. He should on the contrary say: Be you worshippers of the Cherisher, Lord of all, for you have taught the Book, and you have studied it earnestly." (3/ 78-79)

The Quran then confirms the one religion Allah sent to humanity through His prophets. This is how this is explained:

"Behold! Allah took the covenant of prophets saying: I give you the Book and wisdom, then comes to you an Apostle confirming what is with you; so believe in him and render him help. Allah said: Do you acknowledge and take up this my covenant as binding on you? They said, 'We admit.' He said: Then bear witness, and I am with you among the witnesses. If any should turn back after this, those are they who are perverted transgressors.

"Do they seek another religion other than God's when all creatures in Heavens and earth have submitted to Him willingly or unwillingly; and to Him shall they all be returned?

"Say: We believe in Allah, and in what has been

revealed to us, and what was revealed to Abraham, Ishmail, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus and the prophets from their Lord. We make no distinction between any of them and to Him do we surrender."

Then comes the decisive comment from the Quran:

"Whoever seeks another religion other than Islam, it will never be accepted from him; and in the Hereafter he will be one of the losers." (3/81-85)

The Quran then draws the attention of all humans to a fundamental truth which all have to accept. It declares:

"The first House (of worship) appointed for men was that in Makkah, full of blessings and of guidance to the worlds. In it are Signs manifest; the position of Abraham. Whoever enters it attains security...." (3/96)

"Say: O People of the Book! why reject you the Signs of Allah when Allah is Himself witness of what you do. Say: O People of the Book! why obstruct you those who believe from the path of Allah, seeking to making it crooked, while you were yourselves witnesses. But Allah is not unmindful of what you do." (3/98-99)

The Quran, then, warns believers against making any compromise with the People of the Book when it says:

"O you who believe! if you listen to a faction among the People of the Book, they would render you apostates after you have believed. And how would you deny faith when unto you are rehearsed the Signs of Allah, and among you is His messenger? Whoever holds firmly to Allah will be shown a straight way." (3/100-101)

Then the Quran refers to the People of the Book from another angle when it says:

"You (Muslims) are the best nation evolved for mankind, enjoining what is right, forbidding what is wrong and believing in Allah. If only the People of the Book had

faith, it were better for them. Among them are some who have faith, but most of them are perverted transgressors." (3/110)

The Quran, however, makes the following exception because it is based on fairness. It says:

"Not all of them are alike; of the People of the Book are some who stand (for the right); they recite the revelations of Allah all night long, the while they prostrate themselves (to Allah). They believe in Allah and the Last Day; they enjoin what is right and forbid what is wrong, and hasten in good works: These are among the righteous. Whatever good they do will not be rejected, and Allah is well-aware of those who are pious." (3/113-115)

As we proceed to review what the Quran has to tell us about the People of the Book, we read the following verses:

"Have you not seen those who were given a portion of the Book? They believe in idolatry and evil and say to unbelievers that the latter are better guided than believers. Those are they whom Allah has cursed; and whoever Allah curses, you will find no one to support him. Or do they have a share in sovereignty? Then they would give not even a farthing to other people. Or do they envy other people for what Allah has granted them of His bounty? For We had already given the family of Abraham the Book and wisdom and conferred upon them a powerful kingdom. Some of them believed in him, and some of them averted their faces from him; and enough is Hell for a Burning Fire." (4/51-55)

The Quran then establishes another important principle while referring to the People of the Book:

"Neither your vain desires nor those of the People of the Book (can prevail); whoever works evil will be requited accordingly. Nor will he find beside Allah any protector or helper. Any one who does righteous deeds, be he male or female, and is a believer, these will enter Heaven and will suffer not the least injustice." (4/123-124)

"Who can be better in religion than he who surrenders

his whole self to Allah, is the doer of good and follows the path of Abraham the pure in faith? For Allah did take Abraham as a friend." (4/125)

The People of the Book asked Prophet Muhammad to perform the impossible for them. Here is how the Quran narrates this incident:

"The People of the Book ask you to get a Book from Heaven for them. Indeed they asked Moses for an even greater (miracle), for they said, 'Show us Allah in public.' Thus they were taken by a thunderbolt for their wickedness. Then they worshiped the calf even after clear Signs had come to them. Still We forgave this and gave Moses a manifest proof of authority." (4/153)

"As they broke their covenant with Allah, disbelieved in Allah's Signs, and killed prophets without right. They also said, 'Our hearts are wrapped.' Nay, but Allah has sealed their hearts due to their blasphemy, and so how little do they believe!" (4/155)

"On account of their disbelief, their claiming grave false charge against Mary, and their boasting in all arrogance: 'We killed Jesus Christ, son of Mary, the messenger of Allah.' But they killed him not, nor crucified him, but so it seemed to them; and those who differ concerning him are full of doubts, having no (certain) knowledge about him, but only conjecture to follow, for surely they killed him not. But Allah raised him up unto Himself; and Allah is Exalted in Power, Wise." (4/156-158)

"And every one among the people of the Book but surely will believe in him before his death; and on the Day of Judgement, he will be a witness against them." (4/159)

The pronouns in the above verse made scholars give it two main interpretations which we think complement one another. One group said that every member of the People of the Book (Jews and Christians) will on his death bed believe in Jesus Christ. His belief in Jesus will not benefit him,

however, because it will be too late and will not be accepted by God. Each one of them will also testify against others on the Day of Judgement.

The other interpretation is that all the People of the Book will believe in Jesus Christ before Jesus' death when he descends from Heaven and corrects their belief; and on the Day of Judgment, Jesus will give his testimony that he did not die on the cross, neither was he the son of Allah, or Allah. The truth is that both will take place.

According to the Quran both Jews and Christians have gone to extremes in their attitudes towards Jesus Christ (P.B.U.H.). Jews said he was the product of adultery and he deviated from their inherited religion, thus he was killed and he deserved it. Christians, on the other hand, go to the other extreme and claim Jesus to be God and son of God. Addressing both, the Quran says the following:

"O People of the Book! commit no excesses in your religion, nor say of Allah anything but the truth. Christ Jesus, son of Mary, was no more than the messenger of Allah, and His Word, which He delivered to Mary, and a Spirit from Him. So believe in Allah and His messengers. Say not 'Trinity'. Desist. It will be better for you. For Allah is but One God, glory be to Him above having a son. To Him belong all that is in heavens and earth. And sufficient is Allah as a Disposer of Affairs.

"Christ disdains not to be the slave of Allah, nor do the angels who are close to Allah. For whoever disdains worshipping Him and is arrogant, Allah will gather them all unto Himself (for reckoning). As for those who believed and did righteous deeds, He will give them their full rewards and increase them from His bounty; while those who disdained and were arrogant, He will punish them with a grievous penalty. Nor will they find, other than Allah, any protector or helper." (4/171-173)

To conclude this particular issue, and to introduce the last message, Allah says in the Quran:

"O mankind! verily there has come to you a light that is manifest. As for those who believe in Allah, and hold fast to Him, soon will He admit them into Mercy and Grace from Himself, and guide them unto Himself through a straight path." (4/174-175)

The Quran then speaks about Prophet Muhammad and his message: "O People of the Book! there has come to you Our Apostle guiding you to much of what you used to hide of the Book, and overlooking much. There has come to you from Allah a light and a clear Book, through which Allah guides all who seek His good pleasure to ways of peace and safety, and leads them to a path that is straight." (5/15-16)

"O People of the Book! now has come to you Our messenger making things clear unto you after a break in the series of messengers, Lest you should say: 'There came unto us no bringer of glad tidings and no warner.' But now has come to you a bringer of good tidings and a warner (against evil). And Allah has power over all things." (S/19)

"Say: O People of the Book! do you hate us for no reason other than that we believe in Allah, and what has been revealed to us, and what has been revealed before, and perhaps that most of you are rebellious?" (5/62)

"If only the People of the Book had believed, and became pious, We would indeed had blotted out their evils and admitted them to Gardens of bliss." (5/68)

"Say: O People of the Book! you have no firm ground until you establish the Law and the Gospel and what has been revealed to you from your Lord. Indeed what greatly increases most of them in obstinate rebellion and blasphemy is the Revelation sent to you (O Muhammad). So grieve not over the people without faith." (5/71)

"Say: O People of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the Truth, nor follow the vain desires of people who went astray before, misleading many and strayed from the even way." (5/80)

In one decisive verse the Quran clarifies the attitudes of Jews and Christians towards Muslims when it declares:

"You will find Jews and pagans the staunchest enemies among people towards believers; while you will find those who say: 'We are Christians' nearest among them to believers. This is because among these are priests, and monks, and that they are not arrogant.

"And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears, due to the truth they know. They say, 'Our Lord! we believe, so register us among the witnesses. And why, on earth, should we not believe in Allah and the Truth that has come to us, and be eager that our Lord would admit us to the company of the righteous?'

"By virtue of this prayer of theirs, Allah rewarded them with Gardens under which rivers flow, so that they would abide therein forever. Such is the recompense of those who do good." (5/86-88)

Jews and Christians

We come now to the special titles given to Jews and Christians in the Quran. First of all, the Quran never addresses them as Jews or Christians as we indicated earlier. While the Quran addresses them as 'Children of Israel', or 'People of the Book'. each group does not recognize the other, as the following verse affirms:

"Jews say, 'Christians have nothing to stand upon;' and Christians say, 'Jews have nothing to stand upon;' this although they study (the same) Book. Those who know not said the same thing. So Allah will judge between them on the Day of Judgment in what they used to differ upon." (2/13)

The Quran also asserts that Jews and Christians will not be pleased until Muslims follow their religion:

"Never will Jews or Christians be satisfied with you unless you follow their form of religion. Say: The Guidance of Allah is the only Guidance. And were you to follow their desires after the knowledge that has reached you, then you would neither find any protector nor helper against Allah." (2/120)

The Quran also shows how each of the two has a special claim to make:

"Both Jews and Christians say, 'We are the children of Allah and His beloved ones.' Say: Why then does He punish you for your sins? Nay, but you are humans, part of other humans He created. He forgives whom He pleases and punishes whom He pleases; and to Allah belongs the dominion of Heaven and earth and all that is between; and unto Him is the final journey." (5/18)

Not Bosom Friends

Although the Quran sees no harm in Muslims doing good and being nice to Jews and Christians (as long as they don't fight against Islam or Muslims), it does warn against Muslims taking them as bosom protecting friends, as is clear from the following:

"O you who believe! take not Jews and Christians for your bosom friends and protectors; they are but friends and protectors of one another, and any of you who turns to them for friendship and protection is one of them. Verily Allah does not guide wrong-doers. Those with sick hearts you see how eagerly they speed among them, saying, 'We do fear lest a change of fortune should bring us disaster.' Ah, perhaps Allah will give you victory or an authority from Him. Then will they repent of the secret thoughts they harbored in their hearts." (5/54-55)

This does not mean, however, that the Quran asks Muslims to declare enmity against Jews and Christians. On the contrary, it encourages them to do all possible good to them with one reservation that while they should be nice to them, when it comes to bosom friends whom one entrusts with his secrets and relies upon in matters of religion it is only natural that the Quran limits this relationship to believers.

The Quran also shows the ingratitude of some Jews to Allah when they accused Him of miserliness:

"Jews say, 'God's hand is tied up.' May their hands be tied up and curse be upon them for (the blasphemy) they utter. For both His hands are widely outstretched. He gives and spends of His bounty as He pleases. What has been revealed to you from Allah only increases in most of them their obstinate rebellion and blasphemy. Thus We have placed

enmity and hatred among them until the Day of Judgement. Whenever they kindle a fire of war, Allah extinguishes it. But they ever strive to do mischief on earth, and Allah loves not mischief mongers." (5/64)

The Quran refutes the claim that Abraham was a Jew, and the Christian claim that he was a Christian. We read this in chapter 3, verses 67 and 68:

"Abraham was not a Jew nor yet a Christian; but he was true in faith, a Muslim; and he was not one of the polytheists. The nearest of kin to Abraham among men are without doubt those who followed him, this Apostle and those who believe. And Allah is the Protector of those who have faith."

Moses and Pharaoh

Out of the 25 prophets mentioned by name in the Quran, Moses takes the lion's share in terms of frequency. His story in relation to Pharaoh, as well as to his people is, in fact, referred to in detail in many chapters. Valuable lessons can be learned from reviewing Moses' trials and tribulations.

As a matter of fact, the story of Moses in the Quran represents the story of the redeemer of belief in the oneness of Allah, and the Savior of his humiliated people.

According to the Quran, Moses brought to his people the same message of Islam as other messengers of Allah did. Through his call, he wanted to liberate his people from the bondage of slavery to Pharaoh. Here is one account of the story:

"We recite to you part of the story of Moses and Pharaoh in truth, for people who believe. Indeed Pharaoh elated himself in the land and broke up its people into factions, humiliating a group of them, slaying their sons and keeping alive their females. Indeed, he was one of the mischief mongers.

And We wished to be Gracious to those who were depressed in the land, make them leaders (in faith) and make them heirs. We wanted to establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, at their hands, the very things against which they were taking precautions." (28/3-6)

After this introduction on Moses and his people, the Quran proceeds to tell us about the early life of Moses.

"So We inspired Moses' mother: Suckle him, but when you have fears about him, cast him in the river. But fear not, nor grieve, for We shall return him to you, and We are making him one of the Apostles.

"The people of Pharaoh picked him up (unknowing that) he would be to them an enemy and a cause of sorrow. Indeed Pharaoh, Haman, and their hosts were all sinners.

"And Pharaoh's wife said, ('This is) a joy of the eye for me and for you: kill him not. It may be that he will be useful to us, or that we take him as a son.' And they perceived not (what was in store).

"The heart of Moses' mother became void; she was about to disclose his (case), had We not strengthened her heart so that she might (continue to) be a believer.

"And she said to his sister, 'Follow his trace.' Thus she watched him from a distance (as a stranger) while they felt not.

"And We made breast feeders before that forbidden for him (by instinct). Then she (his sister) said, 'Shall I lead you to a family that will sponsor him for you, and be sincerely advising to him?' "Thus did We return you to your mother so that her eye would be comforted, that she might not grieve, and that she might know that Allah's promise is true, although most of them do not know." (28/7-13)

This is what the Quran mentions about Moses' childhood. Now comes the account of his youth:

"When he reached full age, and was firmly established, We granted him wisdom and knowledge; and thus We reward those who do good."

Then an unexpected incident took place:

"As he entered the city at a moment when its people were not watching, he found there two men fighting: one of his own group and the other of his foes. The man of his own group appealed to him for support against the one of his foes. Thus Moses struck him with his fist and made an end of him. He said, 'This is a work of the Devil, for he is an enemy that manifestly misleads.'

"He said, 'My lord! I have indeed wronged my soul, do

then forgive me.' So (Allah) forgave him; for He is the Oft-Forgiving, Most Merciful. He said, 'My Lord! thanks to Your Grace upon me, I shall never be of help to criminals!'

"The next morning found him watching fearfully in the city when, behold, the man who sought his help, the day before, called aloud for his help. Moses said to him, 'Indeed you are clearly a troublesome fellow.'

"Then when he, however, decided to punish their common foe, the man said, 'O Moses! do you want to kill me as you killed another man yesterday? All that you intend is but to be a tyrant in the land, and you don't intend to be one of the reformers.' (28/14-19)

"Then a man came running from the farthest end of the city. He said, 'O Moses! the chiefs are plotting together to slay you, so betake yourself away, for I am one who sincerely advise you.' He therefore emigrated from it in fear, and on his alert. He prayed, 'My Lord, save me from wrong doers.'

"Then when he turned his face toward (the city of) Madyan, he pleaded, 'I do hope that my Lord will show me the straight way.' And when he arrived at the watering (place) of Madyan, he found there a group of men watering their (flocks), and aside from them, he found two women keeping back (their flocks). He said, 'What is the matter with you?' They said, 'We do not water (our flocks) until the shepherds withdraw (theirs); and, our father is an extremely old man.' So he watered (their flocks) for them. Then he went back to the shade and said, 'My Lord! I am in desperate need of the good You have sent me!'

One of (the damsels) thus came back to him walking bashfully. She said, 'My father invites you to reward you for having watered (our flocks) for us.' When he came to him and narrated the story to him, he said, 'Fear not. You are now saved from the unjust people.' But one of (the daughters) said, 'My (dear) father, hire him. Truly the best for you to employ is the strong and the trustworthy.' He said, 'I intend to wed one of these my daughters to you, provided that you serve me for

eight years. If, however, you complete ten, it would be (a grace) from you; but I don't want to put you under hardship. You will, rather, find me, Allah willing, one of the righteous.'

"He said, 'That is between me and you; whichever of the two terms I spend will not be an onslaught on me. Let Allah be the witness over what we say.' (28/20-28)

"When Moses had fulfilled the term, and was traveling with his family, he perceived a fire alongside Mount Tur. He said to his family, 'Stay here! I perceive a fire. Perhaps I can get you some information, or a burning torch so that you may warm yourselves.'

"But when he came to it, he was called from the shore of the valley on the right hand, in the midst of the sacred spot of the Tree: O Moses! I am indeed Allah, Lord of the worlds. And cast your stick. When he saw it shaking as though it is a snake, he rushed to his heels, not daring to look behind. O Moses! draw near and fear not. You are among those who are secure. Extend your hand into your bosom, it will come out white, without any harm; and press your arms to your side (to guard) against fear. These are two credentials from your Lord to Pharaoh and his chiefs, for truly they are a wicked (and rebellious) people." (7/2932)

What was the response of Moses towards his first experience of Divine Revelation?

"He said, 'My Lord! I have killed a person of them, and I fear lest they should kill me. And my brother Aaron - he is more eloquent in speech than I am; so send him along with me as a supporter to confirm me, for I fear that they may reject me.'

"He (Allah) said: We will certainly strengthen you with your brother, and will invest you both with authority, so that they will not be able to reach you (with any harm). Through Our Signs you, as well as those who follow you, will be conquerors." (28/33-35)

How did Pharaoh and his chiefs react?

"When Moses came to them with Our Clear Signs, they said, 'This is nothing but magic fabricated. Never did we hear like it among our fathers of old.' Moses said, 'My Lord knows best who it is who comes with guidance from Him, and whose end will be best in the Hereafter. The wrong doers will never be prosperous.'" (28/36-37)

"Pharaoh then said, 'O chiefs! no other god do I know for you but myself. Therefore, O Haman, start a fire for me to bake (bricks) out of clay, and build me a huge structure so that I may mount up to the god of Moses. But I think that he (Moses) is one of the liars.'

"So he was arrogant and insolent in the land without right, he and his hosts. And they thought that they would never be returned to Us. Thus We seized him and his hosts and We flung them into the sea. Now behold what was the end of those who did wrong." (28/38-40)

"We made them (but) leaders inviting to Hell-fire; and on the Day of Judgement they will find no help." (28/41)

"We did reveal to Moses the Book, after We had destroyed the early generations, as an insight to men, and guidance and mercy, so that they might remember." (28/41 43)

To sum up

A Jew by birth, Moses was a mighty messenger of Allah from the posterity of Jacob, grandson of Abraham the patriarch and father of prophets. As we have seen, when he was chosen to be a prophet, he went to Pharaoh, ruler of Egypt, and asked him to believe in Allah and release the Children of Israel. After a long and hard struggle with Pharaoh, Moses led the Children of Israel across the Red Sea to Sinai, where a new phase of his life began. His struggle, this time was mostly with the Children of Israel, his own people, to bring them back to the true religion of Allah: Islam.

As a matter of fact, the Quran shows clearly how rebellious and disobedient the Children of Israel were in their relationship with Moses and the One God. Instead of being grateful to Allah for saving them from the devastating oppression they long suffered from at the hands of Pharaoh and his people; instead of welcoming the Grace of Allah upon them in Sinai, when He granted them a special food and drink, here is how the Quran describes their response:

"We revealed to Moses when his thirsty people asked him for water: Strike the rock with your staff. Out of it gushed forth twelve springs. Each group knew its own place for water. We gave them the shade of clouds, and sent down to them manna (honey) and quails, saying: Eat of the good things We have provided for you. But they rebelled; to Us they did no wrong, but their own souls did they wrong." (7/160)

The Quran gives more details about the rebellion and ingratitude of the Children of Israel when they rejected the lofty food and drink from Allah, and asked for something else. The Quran says:

"When You said, 'O Moses! we cannot endure one

kind of food (all the time), so beseech your Lord for us, to produce for us of what the earth grows of its pot-herb, cucumbers, its garlic, lentils, and onions.' He said, 'Will you change the better for the worse? Go down to any city where you shall find what you ask for.'" (2/61)

Because of this, and due to their worshipping idols in imitation of some pagans, they were humiliated and suppressed. Here is what the Quran has to say:

"We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said, 'O Moses! fashion for us a god like the gods they have.' He said, 'Surely you are people who suffer ignorance. As to these folk, what they are in is but ruin, and vain is the (worship) they practice.' He said, 'Shall I seek for you a god other than the (True) Allah, when it is He who has preferred you above all the worlds?'" (7/138-140)

Moses then reminded them of the manifest blessings Allah had given them. Then, after giving them sufficient warnings against the wrong ways, the Quran says:

"We appointed for Moses thirty nights, and completed them with ten more, thus was the term with His Lord completed forty nights. And Moses said to his brother Aaron, 'Act for me among my people, do right and follow not the way of mischief mongers.'

"When Moses came to the place appointed by Us and his Lord addressed him, he said, 'My Lord! show (Yourself) to me, so that I may look at You.' Allah said: By no means can you see Me; but look at the mountain, if it abides in its place, then you shall see Me. When his Lord manifested His Glory to the mountain, He made it crushed as dirt, and Moses fell down in a swoon (unconscious). When he recovered, he exclaimed, 'Glory be to You! to You I turn in repentance, and I am the first to believe.'" (7/142- 143)

"(Allah) said: O Moses! I have chosen you above people with My Messages and My speech, so take what I have

given you and be one of the grateful. And We ordained for him, in the Tablets of all matters, counseling, and explaining all things. Take them powerfully and enjoin your people to hold fast to the best in them. Soon shall I show you the abode of the wicked." (7/144-145)

Instead of obeying Allah's Tablets delivered to His prophet Moses, the Children of Israel behaved differently. In the words of the Quran:

"The people of Moses took after him (for worship) the embodiment of a calf which seemed to low. Did they not see that it could neither speak to them, nor guide them to any way? They took it for worship and they were wrong doers.

"When they were proved to be a failure and found that they were misled, they said, 'If our Lord have no mercy upon us, and does not forgive us, we shall indeed be of the losers.' And when Moses came back to his people angry and grieved, he said, 'Evil indeed is what you have done in my absence. Did you speed the judgement of your Lord?' He put the Tablets aside, seized his brother by the head and dragged him to himself. He (Aaron) said, 'Son of my mother! people indeed belittled and ignored me, and were about to kill me. So make not the enemies rejoice over my misfortunes, nor count me among the wrong doers.'

"He (Moses) said, 'My Lord! forgive me and my brother, and admit us into Your Mercy! for You are the Most Merciful.' Those who took the calf (for worship) will indeed obtain wrath from their Lord and shame in the worldly life; and thus do We recompense inventors of falsehood." (7/148- 152)

Despite their deviation, the Quran still leaves the door wide open for the Children of Israel to repent and return to Allah, as in the following verse:

"But those who do wrong, then repent thereafter and believe, Your Lord is thereafter Oft-Forgiving, Most Merciful indeed." (7/153)

The Quran then describes what Moses did when he calmed down:

"When Moses' anger subsided, he took up the Tablets in whose text was Guidance and Mercy for those who fear their Lord." (7/154)

Then Moses had another audience with his Lord. This time, he had with him a delegation of his people:

"And Moses chose seventy men for Our place of encounter, when they were seized with violent quake, he prayed, 'My Lord! if it had been your Will to do so, You could have destroyed both them and me long before. Would you destroy us for what the fools among us did? This is but Your trial; You cause by it whom You will to stray, and You guide whom You will (onto the right path). You are our Protector, so forgive us and have mercy on us; for You are the Best of forgivers. And ordain for us that which is good in this life, and in the Hereafter, for we have turned unto You.' He (Allah) said: With My punishment I visit whom I will; and My Mercy encompasses all things. I shall ordain it for those who have piety and give regular charity, and those who believe in Our Signs." (7/155-158)

Since the Quran establishes the principle that no one can be a real believer unless he believes in the prophet Muhammad, Peace Be Upon Him, it thus describes the believers among the Children of Israel to be the ones...

"Who follow the Apostle, the Unlettered Prophet, whom they find mentioned in their own (Scriptures), in the Law, and the Gospel - who commands them what is fair and forbids them what is evil; who allows them as lawful what is good, and prohibits them from what is bad; who releases them from their burdens and from the yokes that were upon them. So those who believe in him, support him, and follow the Light revealed with him, those are indeed the prosperous." (7/157)

A necessary comment comes from the Quran about Muhammad, the last messenger of Allah to the worlds. Look

how the Quran puts it:

"Say: O mankind! I am the messenger of Allah unto you all; He to Whom belongs the dominion of Heavens and earth; there is no god but He, who gives life and death; so believe in Allah and His Apostle, the Unlettered Prophet who believes in Allah and His Words; and follow him so that you may be guided." (7/158)

Being the book of fairness, the Quran admits the presence of believers among the Israelites when it says:

"Of the people of Moses there is a section who guide to the truth and do justice in the light of it." (7/159)

Then the Quran continues its account of the story of Moses and his people. It says:

"We then divided them into twelve Tribes, nations (rather). When his people asked for water We inspired Moses: Strike the rock with your staff. Out of it there gushed forth twelve springs; each group knew its own source of drink. We shaded them with clouds, and sent down to them manna (honey) and quails (saying): Eat of the good things We have provided for you. Us they did not wrong, but themselves they wronged."

The Quranic chronicle of Moses and his people continues in the following verses:

"And when it was said to them: Dwell in this town and eat therefrom as you wish, and say 'Remove (our sins)', and enter the gate prostrating (yourselves). We shall then forgive you your sins. We shall increase (the portion) of the righteous.

"But transgressors among them changed the Word from that which had been given them, so We sent down on them a plague from Heaven for that they repeatedly transgressed." (7/161-162)

The Quran then mentions another story of the

Israelites from which an aspect of their character becomes crystal clear:

"And ask them concerning the town that was close to the sea, where they used to transgress in the matter of the Sabbath. For on the day of their Sabbath their fish would come to them, openly holding up their heads. But on the day they had no Sabbath, they would not come. Thus We tested them on account of their perversion (from Truth)." (7/163)

The people who committed this trick were not the only ones who were perverted, but others among them, says the Quran, also condoned it.

"Some of them said, "Why do you preach to a people whom Allah will destroy or visit with a terrible punishment?" Said the preachers, "To discharge our duty to your Lord, and that perhaps they might fear (Him).

"When they ignored the warnings given to them, We rescued those who forbade evil, and We took wrongdoers with a grievous punishment as a result of their perverting. When, out of insolence, they transgressed (beyond repair) We said to them: Be you apes, despised and rejected." (7/164- 166)

Another punishment reported in the Quran about the Israelites is that:

"Your Lord declared that He would send against them, until the Day of Judgement, those who would afflict them with grievous penalty. Your Lord is quick in retribution, and He is surely Oft-Forgiving, Most Merciful.

"We broke them up into nations spread all over the earth, some of them are righteous and some lower than that; and tried them with good and evil things so that they might return." (7/167-168)

The Quran also narrates how Allah used threat to make them follow their Book:

"And We shook the mountain over them as though it

had been a canopy, and they thought it was going to fall on them. We said: Hold firmly to what We have given you, and remember what is therein. Perchance you may fear Allah."
(7/171)

The Diaspora

Towards the end of Moses' relationship with his people, the Quran states that he conveyed to them the following message:

"When Moses said to his people, 'O my people! remember the favor of Allah upon you, when He made prophets among you, made you kings and gave you what He had not given to any other (people) in the worlds.'

"O my people! enter the holy land which Allah has assigned for you, and turn not back upon your heels (ignominiously), for then you will be overthrown, to your own ruin.'

"They said, 'O Moses! in it there are people exceedingly powerful, and never shall we enter it until they leave it. Once they leave it, then shall we enter.'

"Two God-fearing men on whom Allah showered His Grace said, 'Enter upon them through the gate, for once you enter it you will conquer, and in Allah put your trust if you really believe.'

"They said, 'O Moses! never shall we enter it as long as they are there; so go you and your Lord and fight both of you, for we shall be staying here (in Sinai).' He (Moses) said, 'My Lord! I have power only over myself and my brother, so separate us from the rebellious people!'

"Allah said: It will then be prohibited for them, forty years will they stray aimlessly in the land. So grieve not over the rebellious people." (5/22-29)

Thus as a result of their treatment of Moses, and because they disobeyed Allah, they were doomed to stray in

Sinai for forty years, instead of entering the blessed land of Palestine. Moses died during this self-imposed Diaspora.

Allah, however, sent to the Israelites other prophets, like David and Solomon, who also invited them to the One God, and were able to establish their power in the blessed land. Still the Children of Israel deviated from the Path of Allah.

See now what the Quran has to say about them in the following: "Behold! your Lord did declare that He would send against them, until the Day of Judgement, those who would afflict them with grievous penalty, for your Lord is quick in retribution, and He is Oft-Forgiving, Most Merciful."

"We then broke them up into nations on earth; some of them are righteous, and some are lower than that; and We tested them with good and bad deeds so that they might return." (7/167-168)

This brings us to their story with John the Baptist, and Jesus Christ, both of whom they rejected. They killed one, and tried to kill the other. This leads us to the Quran's message to Christians, the other section of the Children of Israel or the People of the Book as they are variously called in the Holy Quran.

The Quran's Message to Christians

As we mentioned earlier, the Holy Quran never addresses Jews or Christians by these two respective names. Almost nowhere in the Quran will the reader find "O Jews", or "O Christians". The only exception is in chapter 62 V.5. Otherwise, it only addresses them as "bani Israel", i.e. Children of Israel, whose other name is Jacob; and as "Ahl Al Kitab", i.e. people of the Book. When Jews or Christians are mentioned, the Quran says:

"Those who call themselves Christians or those who are Jews."

We now come to the Quranic message to Christians. The first issue addressed by the Quran is the refutation of what they call the original sin; they, in fact, share this idea with Jews. They claim that every human being is born in sin, which he inherited from Adam and Eve. Here is the Quranic version of the story, that corrects the Biblical version - which is, in fact, the basis of Christianity today:

"Behold! your Lord said to the angels: I am making a vicegerent on earth. They said, 'Will you place therein one who will make mischief in it, and shed blood? While we do celebrate Your praises and glorify Your holy (name)?' He said: I know what you know not.

"He taught Adam names of all (things), then offered them to the angels and said: Tell Me the names of these if you are truthful. They said, 'Glory to You! no knowledge can we get except what You have taught us: indeed You are the All-Knower, the Wise.'

"He said: O Adam! tell them their names. When he had told them their names, He (Allah) said: Did I not tell you that I know the unseen in Heaven and earth, and I know what you

reveal and what you conceal?

"And We said to the angels: Bow down to Adam, and they bowed down; not so Iblis; he refused and was haughty, and became one of the disbelievers.

"We said: O Adam! dwell you and your wife in the Garden, and eat of the bountiful things therein as you wish; but approach not this tree, otherwise you will become wrongdoers. Then the Devil made them slip from it and got them out of what they were in (of felicity); and We said: Descend all of you with enmity between yourselves. On earth will be your dwelling and means of livelihood for a while" (2/30-36)

"Then Adam received from His Lord words, so He forgave him, for He is All-Forgiving, Most Merciful.

"We said: Descend all of you from it; and if there comes to you guidance from Me, then those who follow My guidance, on them shall be no fear, nor shall they grieve. And those who disbelieve and reject Our Signs, these are the companions of Hell-fire, in which they will abide forever." (2/37-39)

To sum up:

- Adam was created for life on earth. He was put to the test in the Garden.
- When he and his wife ate from the tree, they repented. Their repentance was accepted by Allah, and He forgave them

These two principles are given more light in the following Quranic verses from chapter seven:

"We have established you on earth and provided you with various means of livelihood. But little thanks you give. We have created you and fashioned you; We then said to angels: Prostrate to Adam! and they prostrated; not so Iblis, he was not of those who prostrated.

"(Allah) said: What prevented you from prostrating as

I commanded you? He said, 'I am better than he. You created me from fire and created him from clay.' (Allah) said: Descend from it; it is not for you to be arrogant in it; get out, for you are one of the meanest. He said, 'Give me respite till the day of their resurrection.' He (Allah) said: You are of those who have respite. He (Iblis) said, 'Because You have dissuaded me, I will lie in wait for them on Your straight Path. Then I will approach them from before them and from behind them, from their right and from their left. You will not find most of them grateful. He (Allah) said: Get out from it, despised and expelled. Any of them who follow you, Hell will I fill with you all.

"And you, Adam! dwell you and your wife in the Garden, eat as you wish, but approach not this tree otherwise you will be among wrong-doers. The devil then whispered to them in order to reveal to them their shame that was hidden from them (before). He said, 'Your Lord only forbade you this tree lest you become angels, or be of those who live forever.' And he swore to them both that he was their sincere advisor.

"Thus, by deceit, he brought about their fall. When they tasted of the tree, their shameful parts became manifest to them, and they began to sew together leaves from the Garden over their bodies. And their Lord called unto them: Did I not forbid you that tree, and tell you that the devil was your avowed enemy?" (7/10-22)

Hearing this blame from their Lord, unlike Satan, Adam and Eve hastened to repent:

"They said, 'Our Lord! we have wronged our souls, and if you don't forgive us and have mercy upon us, we will surely be among the losers.' (Allah) said: Get you down, with enmity between yourselves; on earth will be your dwelling place, and your means of livelihood, for a while. He said: In it will you live, in it will you die, and from it shall you be resurrected." (7/23-25)

But how does the Quran look at the mistake, or sin, and whom does it blame? Here is the answer from the Divine Book itself; God Says in chapter 20:

"We had already taken the covenant of Adam before hand, but he forgot, and We found no firm resolve on his part. When We said to angels: Prostrate yourselves to Adam, they prostrated themselves, except Iblis - he refused. We said: O Adam! this is an avowed enemy to you and to your spouse; so let him not get you both out of the Garden, for then you will live in misery.

"In (the Garden) there is (enough provision) for you not to go hungry, nor be naked, nor to suffer from thirst, nor be exposed to the sun's heat." (20/115-119)

"But the devil whispered evil to him. He said, 'O Adam! shall I lead you to the tree of eternity, and to a kingdom that never decays?'" (20/120)

Due to their weakness, Adam and Eve both ate from the Tree. Their shame became manifest to them, and they started to cover up. See how the Quran puts it:

"Then they both ate from it, and their nakedness appeared to them; so they started to sew together leaves from the Garden for their covering. Thus did Adam disobey His Lord and fell into error; but His Lord chose him (for His Grace). He turned to him and gave him guidance." (20/121-123)

According to the Quran, therefore, there was no curse on Adam and Eve. They were basically created for the earth, and as a preparation for their worldly life, they were put to the test in the Garden. And thus when they were sent down to earth, they learned the lesson of their lives. The Quran says:

"He said: Descend both of you from it, all together, with enmity among you, one to another; so whoever follows My guidance, when it comes to you, will not be led astray, nor will he fall into misery. And whosoever turns away from My Message, for him is a life narrowed down; and We shall gather him blind on the Day of Judgement. He will say: 'My Lord! why have You gathered me blind, while I had sight before?' (Allah) will say: Thus Our Signs came to you and you forgot them - so, this day, will you be forgotten." (20/123- 126)

Another chapter in the Quran that refers to this issue is chap. 38, where Allah says:

"Behold! your Lord said to the angels: I am creating a human being from clay; when I have fashioned him and breathed into him of My Spirit, then prostrate yourselves to him. Thus the angels prostrated themselves, all of them together, except Iblis, he was haughty and was one of the rejecters (of faith).

"He (Allah) said: O Iblis! what prevents you from prostrating yourself to one whom I have created with My hands? Are you haughty? Or are you one of the arrogant? Iblis said, 'I am better than he; you created me from fire, and created him from clay.' Allah said: Then get you out of here, for you are rejected, banished. And My curse shall be on you till the Day of Judgement. (Iblis) said, 'My Lord! give me then respite till the day the (dead) are raised.' He (Allah) said: You are one of those granted respite till the Day of the Appointed Time. (Iblis) said, 'By Your Dignity, I shall lead them all astray, except Your sincere and purified servants among them.'

"God said: This is the Truth, and the Truth I say, that I shall certainly fill Hell with you and those who follow you, from amongst them all together." (38/71-85)

So while the Quran clears Adam and Eve from damnation and thus completely abolishes the original sin, it does not put the blame on Eve on the one hand, but rather on Adam being the head of the family, and on both of them as a couple. If there is anyone who is cursed by God and thus banished from bliss and salvation, this one is the Devil (Satan) rather than Adam and Eve nor the human race.

The second issue the Quran reveals to Christians is the story of Virgin Mary. Two chapters in the Quran deal with this story. One is chapter 3, called "The Family of Imran", and the other is chapter 19, called "Mary". In chapter 3 we read:

"Allah did indeed choose Adam, Noah, the family of Abraham, and the family of Imran above all the worlds,

offspring some of the others, and Allah is All-Hearer, All-Knower." (3/33-34)

"When the wife of Imran said, 'My Lord! I have dedicated unto You what is in my womb fully for Your service. So accept from me, for You are indeed the All-Hearer, the All-Knower.'" (3/35)

"When she delivered her (daughter) she said, 'My Lord! I am delivered of a female child!' But Allah knows best what she gave birth to, (however she continued), 'The male is in no way like the female, and I have called her Mary. I seek refuge in You to protect her and her offspring from the rejected devil.'" (3/36)

"So Allah accepted her graciously and made her grow in goodness. And He entrusted her to the care of Zakariya. Every time Zakariya entered the altar upon her, he found some sustenance with her. He said, 'O Mary! where did you get this from?' She said, 'It is from Allah! for Allah provides sustenance to whom He pleases, without measure.'" (3/37)

Zakariya's prayer

Thus Prophet Zakariya learned a lesson from Virgin Mary. The Quran says:

"At that moment Zakariya prayed to his Lord. He said, 'My Lord! grant me from Your Grace a good offspring, for You are (the Only One) who hears prayer always.' Thus angels called unto him as he was standing for prayer in the altar. (They said), 'Allah gives you glad tidings of Yahya, confirming the truth of a Word from Allah, noble, chaste, and a prophet of the (goodly) company of the righteous.'

"He said, 'My Lord! how shall I have a son when old age reached me and my wife is barren?' He (Allah) said: Thus does Allah accomplish what He wills. He (Zakariya) said, 'My Lord! make a Sign for me!' He (Allah) said: Your Sign shall be that you will not speak to people for three days, but with symbols. Then celebrate the praises of your Lord and glorify (Him) evening and morning." (3/38-41)

All this happened while Virgin Mary was observing it. Now her turn came. Here is what the Quran has to tell us about this most important issue:

Angels and Mary

"When the angels said, 'O Mary! Allah has chosen you, purified you and chosen you above the women of all the worlds. O Mary! worship your Lord devoutly; prostrate yourself and bow down with those who bow down (in prayer).'" (3/42-43)

"This is part of the tidings of the Unseen which We reveal to you (O Muhammad). You were not with them when they cast lots with arrows as to which of them should sponsor Mary; nor were you with them when they disputed with one another (over this issue)." (3/44)

The News

"When the angels said, 'O Mary! Allah gives you the glad tidings of a Word from Him: his name is Christ Jesus, son of Mary, held in honor in this world and the Hereafter, and one of those nearest (to God). He shall speak to people in the cradle, and when he is mature, and he shall be of the righteous ones.'" (3/45-46)

Like Zakariya Mary could not coexist with this news from Allah.

"She said, 'My Lord! how shall I have a son when no human has ever touched me?' He Said, 'Thus does Allah create what He wills: when he has decreed a matter, He but says to it: Be!, and it is! And He will teach him the Book and Wisdom, the Law and the Gospel. And (appoint him) an Apostle to the Children of Israel (with this message): I have come to you with a Sign from your Lord, that I make for you out of clay the figure of a bird and breathe into it, and it becomes a bird with Allah's permission. And I heal the blind by birth, and the leper, and I quicken the dead with Allah's leave; and I tell you what you eat and what you store in your homes. Surely therein is a Sign for you if you only believe. (I am coming) to confirm the Law that was before me; and to make lawful to you what was prohibited to you; and I have come to you with a Sign from your Lord. So fear Allah and obey me.

"Allah indeed is my Lord and your Lord, so worship Him. This is a straight path." (3/47-51)

This is in brief, the message of Jesus Christ to the Israelites as the Quran puts it. What was their response?

The Quran mentions the response to Jesus Christ's

message as in the following:

"When Jesus sensed disbelief on their part, he said, 'Who will be my supporters to (the way of) Allah?' The Disciples said, 'We are Allah's supporters. We believe in Allah, and you bear witness that we are Muslims.

"Our Lord! we believed in what You have revealed and we followed the Apostle, so write us down among the witnesses.'" (3/52-53)

Instead of accepting it, the opponents of the new message fought back:

"And they plotted and Allah also plotted, but Allah is the best of plotters." (3/54)

Allah's plot

"When Allah said: O Jesus! I am completing your term and raising you to Myself and purifying you from those who disbelieve, and making those who follow you superior to those who disbelieve until the Day of Judgement. Then to Me will be your return, and I will judge between you concerning what you used to dispute upon." (3/55)

"As to those who disbelieve, I will punish them with terrible agony in this world, and in the Hereafter. Nor will they have any helpers. And as to those who believe and work righteousness, He will pay them their rewards; and Allah does not love wrong-doers." (3/56-57)

A Final Comment

"This is what We recite to you of the Signs and the Message of Wisdom. The parable of Jesus before Allah is as that of Adam. He created him from dust, then said to him: Be!, and he was. The truth (comes) from your Lord, so be not of those who doubt." (3/58-39)

"Whoever disputes with you about him (Jesus Christ), after (full) knowledge has come to you, then say: Come! let us gather together our sons and your sons, our women and your women, ourselves and yourselves. Then let us earnestly supplicate and invoke the curse of Allah upon the liars." (3/60-61)

"This is the true account, and there is no god except Allah (the One). And Allah is He Who is Exalted in Power, Wise. So if they turn back, Allah is well-aware of the mischief- mongers." (3/62-63)

The story is not yet complete, so in chapter 19 the Quran reveals the rest of it, giving other important details.

"Here is a mention of the Mercy of your Lord to His slave Zakariya: When he cried to his Lord in secret, he prayed, "My Lord! the bones in me are weakened and the head is all grey, but never have I been miserable, O my Lord, in my prayer to You. I feared (what) relatives after me (will do for my religion) and my wife is barren. So grant me from Your (Grace) an heir who will take over my legacy and that of the family of Jacob; and make him, my Lord, one with whom You are pleased." (19/2-6)

"(Allah said): O Zakariya! We give you good news of a son, whose name is Yahya. We made no one having the same name before. He said, 'My Lord! how shall I have a son when my wife is barren and I have grown disabled from old age?' He said: Thus (it will be). Your Lord says: That is easy for Me,

as I did indeed create you before, when you had been nothing. He (Zakariya) said, 'My Lord! make a Sign for me!' He (Allah) said: Your Sign is that you shall speak to no human for three nights, although you are still sound." (19/7-10)

"Thus Zakariya emerged out to his people from the altar. He asked them through signs to glorify (Allah) morning and evening. (Then Allah said): O Yahya! hold the Book with might. And We gave him Wisdom (prophethood), even as a youth still. He was all pity from Our Grace, full of purity, and was pious, good to his parents, and not overbearing nor rebellious. And peace be on him the day he was born, the day he dies, and the day he will be raised up alive." (19/11-15)

This story of Yahya represents a rehearsal and a preparation for the story of Jesus and his mother Mary. That is why whenever Jesus' story is mentioned in the Quran, it is preceded by the story of Yahya. Now comes the story of Jesus' birth:

"And mention in the Book Mary, when she withdrew from her kin to a place in the east. She placed a barrier (to screen herself) from them. Then We sent to her Our Spirit (Angel Gabriel) who appeared before her as a full human being. She said, 'I seek refuge in the Beneficent from you, if you fear (Allah).' He said, 'I am nothing but the messenger of your Lord, to grant you a pure son.' She said, 'How shall I have a son, when no human has ever touched me and I am not unchastely (seeking men)?' He said, 'Thus it will be; your Lord said, "That is easy for Me; and We wish to make him a Sign for people, and a Mercy from Us." It was a matter decreed and fulfilled.'" (19/16-21)

"So she conceived him and she retired with him to a remote place. Then the pains of childbirth drove her to the trunk of the palm-tree. She cried in anguish, 'Would that I had died before this! would that I had been something forgotten and out of memory.'" (19/22-23)

* The word 'slave of God' may sound strange as it may have negative connotations. There is no English equivalent to the term 'Abd' in Arabic which in fact comes from the root "Abada" meaning "he worshiped." So the noun is not just slave under bondage but the meaning here is rather the humble worshipper of God which is both the description of the obedient believer and a title of honor. This is what is meant by slave in the Quran.

To her astonishment, and to the surprise of the world to whom the story is revealed, something totally unexpected happened:

"Then he (either Jesus or Gabriel) called her from underneath her, 'Grieve not! for your Lord has provided a stream beneath you; and shake the trunk of the palm-tree toward you, it will let fall ripe dates upon you. So eat and drink and cool your eyes. If you see of humans anyone, then say: I have vowed a fast (to god) the Beneficent. Thus, today I shall speak to no human being.'" (19/24-26)

"She then brought him to her people, carrying him (in her arms). They said, 'O Mary! you have come with an amazingly fabricated thing. Sister of Aaron! your father was not a man of evil, nor was your mother an unchaste woman!'

"So she pointed to him. They said, 'How can we talk to one who is still a babe in the cradle?' HE SAID, 'I AM THE SLAVE OF ALLAH. HE HAS GIVEN ME THE BOOK AND MADE ME A PROPHET. HE MADE ME BLESSED WHEREVER I BE; ENJOINED ON ME PRAYER AND CHARITY AS LONG AS I LIVE; AND MADE ME GOOD TO MY MOTHER, AND DID NOT MAKE ME OVERBEARING OR MISERABLE. SO PEACE IS ON ME THE DAY I WAS BORN, THE DAY I DIE, AND THE DAY I SHALL BE RAISED UP ALIVE AGAIN.'" (19/27-33)

The Quran then makes the following comment:

"That was Jesus, son of Mary; (this is) the statement of Truth in which they doubt. It is not befitting to Allah that He should take a son. Glory be to Him! when He decrees a matter, He says to it: Be!, and it is. Verily Allah is my Lord and your Lord. Therefore, worship Him. This is a straight path." (19/34-36). Instead of believing and accepting the truth, the children of Israel unfortunately fell into dispute. The Quran says:

"The parties differed among themselves. So woe to disbelievers, due to the demonstration of a momentous Day.

How plainly will they hear and see on the Day when they come to Us. But the unjust today are in clear perversion (straying). So warn them of the Day of Lament, when the issue will be determined, while they are heedless and they believe not. It is We Who inherit the earth and all those on it; and to Us they will be returned." (19/37-40)

False Claims

In chapter four the Quran mentions the false accusations and lies concerning Jesus Christ, Peace Be Upon Him. Allah's punishment on the false-accusers was due to their disbelief, and their utterance of a grave false charge against Mary, and their boastful claim:

"'We did kill Christ Jesus, son of Mary, the messenger of Allah.' But they killed him not, nor crucified him, but so it was made to seem to them. And those who differ concerning him are in doubt of him. They have no knowledge about him, but merely conjecture to follow. For surely they killed him not, but Allah raised him up to Himself, and Allah is Exalted in Power, Wise." (4/156-158)

Both Christians and Muslims agree that Jesus Christ p.b.u.h. was raised to Heaven, but the Quran confirms from the start that he was not surrendered to the plotters but was saved by his Lord Allah who comes to the help of his obedient and sincere worshippers at the critical moments, so why not Jesus? Editor.

Christian claims

Here is how the Quran addresses Christians and Jews concerning Jesus Christ:

"O People of the Book! commit no excesses in your religion, and say nothing of Allah but the truth. Christ Jesus, son of Mary was no more than the messenger of Allah, and His Word which He delivered to Mary, and a Spirit from Him. So believe in Allah and His messengers. Don't say: 'Trinity.' Desist! it is better for you. For Allah is but One God. Glory be to Him (Far Exalted is He) above having a son. To Him belong all what is in Heavens and earth, and sufficient is Allah, indeed, as the Disposer of Affairs.

"Christ disdains not to be a slave of Allah, nor do the angels who are close to Allah. For those who disdain His worship and are arrogant, He will gather them all together unto Himself.

"As for those who believed and did righteous deeds, He will grant them their due rewards, and will increase them from His bounty. And as for those who disdained and were arrogant, He will punish them with a grievous penalty; nor will they find any guardian or helper beside Allah." (4/171- 173)

Is Jesus God? The Quran says: NO.

"They do blaspheme who say that Allah is Christ, son of Mary. Say: Who then has the least power against Allah, if He wishes to destroy Christ son of Mary, his mother and all those on earth. And to Allah belongs the dominion of the Heavens and the earth, and what is between them. He creates what He pleases, for Allah is capable of all things." (5/19)

"They do blaspheme who say: 'Allah is Christ, son of Mary.' And Christ said, 'O Children of Israel! worship Allah, my Lord and your Lord. Whoever ascribes partners to Allah, Allah will make Paradise prohibited for him; and Fire will be his abode. For wrong-doers there will be no one to help.'" (S/75)

"They do blaspheme who say: 'Allah is one of three (in a Trinity),' for there is no god except One God. If they desist not from what they say, a grievous penalty will befall those who disbelieve among them." (S/76)

"Will they not turn to Allah and seek His forgiveness? For Allah is Oft-Forgiving, Most Merciful. Christ, son of Mary, was no more than an Apostle before whom many Apostles passed away; and his mother Mary was a truthful woman. They both used to eat food. See how We make the Signs clear to them, yet see to what ways they are deluded." (5/77-78)

"Say: Will you worship beside Allah what has no power to harm or benefit you? But Allah is He who is All-Hearer, All-Knower." (5/79)

This is in brief what the Quran has to say about Jesus Christ. It is, in fact, a confirmation as well as a correction of

what the Bible says about him. May Allah open our hearts and minds to accept the truth before it is too late.

The Divine Court

As a conclusion, the Quran gives us a glimpse of what will happen on the Day of Judgement as far as Jesus Christ is concerned. A Divine court will be held, says the Quran, in which Allah will be the Sole Judge, and in which He will issue His final decision concerning Jesus Christ. The Quran says at the end of chapter five:

"On the Day when Allah will gather the Apostles, He will say: What kind of response did you receive? They will say: 'We have no knowledge; it is You who knows in full all that is unseen.'" (5/112)

"When Allah will say: O Jesus son of Mary! remember My favor to you, and to your mother, when I supported you with the Holy Spirit (Gabriel); how you spoke to people in the cradle and in maturity; how I taught you the Book and Wisdom, the Law and the Gospel; how you create of clay the figure of a bird, by My leave, and you would breathe into it, and it would become a bird, by My leave; and how you would heal the blind, and the leper, by My leave; and how you would restore the dead (back to life), by My leave. (Remember O Jesus!) how I restrained the Children of Israel from (harming) you when you came to them with the Clear Signs; but those who disbelieved among them said, 'This is no more than evident magic.'" (5/113)

"I also inspired the Disciples to have faith in Me and in My messenger; they said, 'We believe and bear witness (O Jesus) that we are indeed Muslims.'" (5/114)

"When the Disciples said, 'O Jesus son of Mary! can your Lord send down to us a Table from Heaven?' He said, 'Fear Allah if you are believers indeed.' They said, 'We wish to eat from it, so that our hearts may have peace, and so that we

know that you have indeed told us the truth, and that we may be among the witnesses to it." (5/115116)

"Jesus son of Mary said, 'O Allah! our Lord! send down to us from Heaven a Table that may be a feast for us - for the first and the last of us, and a Sign from You, and provide for us (from your bounty), for You are indeed the Best of Sustainers!'" (5/117)

"Allah said: I am sending it down unto you, but he who would disbelieve of you afterwards, I am going to punish him with a punishment I do not inflict on anyone else of the worlds." (5/118)

In the last scene of this Divine Court, related in the Quran and nowhere else, we have this cross-examination from Allah to Jesus Christ:

"And behold! Allah said: O Jesus, son of Mary! did you say to people: 'Take me and my mother as gods,' in derogation of Allah? He said, 'Glory to You! never could I say what I had no right (to say). Had I said it, You would indeed have known it. You know what is in my heart, while I know not what is in Yours. You, indeed You, are Knower of all the Unseen.'" (S/119)

Here the questions and answers in the Quran are in the past tense, although they refer to an event that will take place in future, i.e. on the Day of Judgement. This is so because Allah is not limited by time as humans are. He is the Creator of time. Thus, the reference is in the past because the future will surely take place as Allah wills, as if it already happened.

Jesus' answer

"Never did I say to them anything save what You commanded me to say, namely: "Worship Allah, my Lord and your Lord.,' And I was witness over them as long as I stayed with them. When You completed my term, You were the Watcher over them, and You are Witness to all things." (S/120)

"If you punish them, they are Your slaves, and if You forgive them, You, indeed You, are the Exalted in Power, the Wise.'

"Allah said: This is a day when Truth will benefit the truthful; theirs will be Gardens beneath which rivers flow, therein to abide forever, Allah is well pleased with them and they with Him. That is the Great Success. To Allah belongs the dominion of the Heavens and the earth and all that is therein. And He is capable of all things." (S/121-123)

This is how the Quran, the last revelation of Allah to the worlds, portrays Jesus Christ. He was no more than a slave and a messenger of Allah. His miraculous birth was a test and an eye-opener. Instead of believing in him, the Children of Israel were divided, and still are, into many factions. Some rejected him and tried to kill him, but Allah saved him and raised him up to Himself. Before the Day of Judgement, Jesus Christ will descend to the earth once again, call people to Islam, get married, and have children. He will be a follower of Muhammad, the last messenger of Allah, and Jesus Christ will die a natural death. This is what has been confirmed in the Quran and the authentic traditions of Muhammad (P.B.U.H.). Will the world believe this Quranic message before it is too late?

Three Gifts

Let me now present three gifts to the readers, now that they have gone through The Quran's Message to Jews and Christians. The first gift is the Opening chapter of the Quran, which is recited at least seventeen times in the daily prayers of every Muslim. Its translation is:

"In the name of Allah, the Beneficent, the Merciful.

All praise is due to Allah, Lord of the worlds.

The beneficent, the Merciful.

Owner of the Day of Judgement. You alone we worship and You alone we ask for help. Guide us to the Straight Path. The Path of those to whom You bestowed Your Grace. Not those who earn your anger, Nor those who go astray."

The Quran's second gift is chapter 112, which reads:

"In the name of Allah, the Beneficent, the Merciful

Say: Allah is One and Only. Allah is Self-Subsisting and All-Subsisting. He begets not, nor was begotten. There was and will never be an equal to Him."

How does the Quran portray Allah Almighty? Remember that Allah is the Arabic title of God, the One and Only. Here are a few verses as my third gift, with which I conclude this book:

"Allah, there is no deity but He, the Living, the Self-Subsisting, Eternal; no slumber can seize Him, nor sleep. His

are all things in the heavens and the earth. Who can intercede in His presence, except as He permits? He knows what is before or after or behind them; while they compass nothing of His knowledge, except as He wills. His Chair does contain the heavens and the earth; and He feels no fatigue in preserving them, for He is the Most High, the Tremendous." (2/255)

"To Allah belongs all that is in the heavens and on earth. Whether you show what is in your minds, or hide it, Allah calls you to account for it. He forgives whom He pleases and punishes whom He pleases. And Allah has power over all things.

"The messenger believes in what has been revealed to him from his Lord, so do believers; each believes in Allah, His angels, His Books and His apostles. We make no distinction between one and another of His apostles. And they say, 'We hear and we obey. We seek Your Forgiveness, our Lord, and to You is the end of all journeys.'" (2/284- 286)

"He is Allah, other than whom there is no God, who knows all things both secret and open; He, the Most Gracious, the Most Merciful. He is Allah, the Holy One, the Source of Peace, the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme. Glory to Allah! above the partners they ascribe to Him. He is Allah, the Creator, the Evolver, the Fashioner; to Him belong the Most Beautiful Attributes. Whatever is in heavens and earth declares His Praises and Glory, and He is the Exalted in Might, the Wise." (59/22-24)

To know more about Allah as the Quran depicts Him, please read our booklet "He is Allah the God"

The End

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