

The Conflict between the Torah and the Quran



Written in Arabic by
Mohammed Ali Hassan Al-Hilly
(Died in 1991)

Translated by
E. A. Nassir

www.quran-ayat.com

Contents

Contents

<i>The Conflict</i>	0
<i>between</i>	0
Contents	2
Preface by the Translator	5
Forward	6
Introduction	7
The Torah (or the Hebrew Bible)	9
The Torah of Ezra	10
[The trick of Priest Ezra]	11
The Ten Commandments in the Torah of Ezra	12
The Ten Commandments in the Quran	13
The Admonition in the Quran	14
Some Books Missed or Lost from the Torah	16
The Lies of Ezra about the Prophets	17
The First Lie: About Prophet Aaron	17
The Second Lie: About Prophet Lot	20
The Third Lie: About Solomon	21
Another Lie: About Abraham	22
The Mistakes in the Torah of Ezra	23
The First Mistake: The Story of the Angels with Abraham	23
The Second mistake : The Story Of Adam And Eve	25
The Chosen People of God	28
Chapter 2 (Book of Judges)	28
Chapter 3 (Book of Judges)	29
Chapter 4 (Book of Judges)	30

Israel Is Divorced	31
The Dispraise of Jews in the Psalms.....	32
The Dispraise of Jews in the Gospel.....	33
Comment.....	35
Death of Moses and Aaron.....	35
Death of Prophet Elia (Elijah)	35
The Dispraise of Jews in the Quran.....	36
Their Rebellion against Their Prophet.....	40
Their Hearts Were Hardened	44
A Call from God to the People of the Bible	46
Some of the laws of the Torah, concealed by Jews.....	47
The Washing after Copulation	47
The Drinking of Wine	47
Taking the Usury.....	48
A Call to Contemporary Zionists.....	49
In The Last Days	51
First.....	51
Second	53
Third	53
Making Hard the Religious duties for Jews, and Easy for Muslims	54
The Prohibition of Some of the Cattle and Animals for Them	54
Woman in the Postnatal Period.....	57
Woman in Her Monthly Cycle According to the Torah of Ezra	58
Forbidding the Fat for Them.....	59
They Killed the Prophets.....	60
They Worshiped the Idols.....	63
Their Stand against the Christ	65
A Call to Christians	67
Chapter 22 (Gospel of Luke).....	67

Chapter 23 (Gospel of Luke).....	68
[The truth about the death of the Christ]	69
Balfour's Declaration – November, 2, 1917	72
England Aimed from This Declaration to Two Goals	72
Role of the American Imperialism	74
A Warning to Zionists of Perishing if They Do not Believe in the Quran	76
The saying of Imam Ali	82
The saying of Jesus Christ.....	82
Objection of the People of the Bible to the Quran	83
A. The 'Abrogation'	83
B. Why did God order Mohammed to ask the People of the Bible?	85
C. The 'Jihad' (: the 'Holy War')	88
Prophet Ahmed as Mentioned in the Gospel	90
Jews Work According to Their Illusions	91
The End	95
Books written by the interpreter in Arabic	95

Preface by the Translator

The Quran is the word of God, which cannot be imitated by any creature. The Quran is the last heavenly book, conveyed by Gabriel the angel, who revealed it to Prophet Mohammed, peace [: or salam] to him.

The reason for revealing the Quran in Arabic was that the prophet was one of the Arab, and his folk were Arabs, so it should be revealed in their language in order that they might understand it.

It is the miracle of Prophet Mohammed - peace [: salam] to him: eloquent, including many scientific facts which have only been recently discovered; even some of its secrets have not been discovered yet; it includes the cure of many psychological diseases; it is a blessed book that increases by interpretation and explanation.

Its meaning and knowledge is superior to generations and ages; because it is the word of God to which no addition or omission may affect. Therefore, [it is impossible to translate the Quran](#) but only its meaning and interpretation may possibly be translated.

So, according to the instruction of the Mohammed-Ali Hassan, the interpreter of the Quran and the Bible, I have preserved the Quranic revelations as they are in Arabic, and tried to translate the meaning to English, according to his interpretation. I have kept the explanation of the (aya) between rounded brackets like these (), while I put the other words which explain the meaning furthermore, but which are not lit. present in the origin, I put such words between square brackets like these [].

Therefore, [the Quran is in Arabic only](#); the words in English and in other languages are only the translation of the meaning, explanation and interpretation; but they are not the Quran.

I ask God for His forgiveness, and hope for His mercy, and seek after His good pleasure.

E. A. Nassir (the translator)

eanassir@gmail.com

Forward

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The explanation: (In the name¹ of God², Most Gracious³, Most Merciful⁴)

Praise is due to God, Lord of all nations, Who has guided us to a straight and standard path (of monotheism), and taught us the principles of the religion, and acquainted us about the scriptures of the past nations, and explained to us that about which they were ignorant; and peace [: or salam] be to the prophets and apostles of God, and peace [: or salam] be to Mohammed the seal of the prophets, and peace [:or salam] be to righteous servants of God.

Actually I have studied the present Torah (or Hebrew Bible), the Gospel, the Psalms and the Quran: to realize that the first three books have been somewhat manipulated by the hands of men, so that they altered some of their statements and distorted the truth. Therefore, from now on we cannot rely on them.

For this reason, anyone who seeks after the truth should hold fast with the Quran which no falsehood may affect whether beforehand or afterwards; it is the revelation from a Wise and Praiseworthy (God.)

Mohammed-Ali Hassan

(Died in 1991)

¹ i.e. I commence the recitation in the name of God.

² God – be glorified – is called in Arabic: Allah; in Hebrew: Jehovah or Yahweh; in English: God; in Persian: Khodah; and in other languages may be named by some other names; He is our Lord and your Lord; He is the Lord of all nations.

³ i.e. Merciful to both the believer and the unbeliever in this Worldly life.

⁴ i.e. Merciful – only – to the believer in the Next Life.

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The explanation: (In the name of God, Most Gracious, Most Merciful.)

God – be glorified – said in the Quran 27: 76

إِنَّ هَذَا الْقُرْآنَ يَفُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَحْتَلِفُونَ

The explanation:

(Surely this Quran relates [and explains] to the Children of Israel most of that concerning which they are at variance [about their religion and their Torah.])

And He said – be glorified – in the Quran 2: 40

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ . وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ وَلَا تَلْبَسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ أَنْتُمْ تَعْلَمُونَ . وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ . أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ . يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ . وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ . وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ . وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ . وَإِذْ وَاعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ . ثُمَّ عَقَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ . وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ . ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ .

The explanation:

>> (Children of Israel, remember My favor which I bestowed on you [in the past], and fulfill your covenant with Me, I will fulfill My covenant with you, and Me alone you should extremely fear.)

>> (And believe in [the Quran] that I have revealed) to Mohammed, (confirming [the Ten Commandments] that you already have): concerning the monotheism and abandoning the idols.

>> (and be not the first to disbelieve in the [Quran].)

>> (and do not barter My revelations [in the Quran] for a little price) of the objects of the World.

>> (and beware My [punishment]): that is by warding off God's disobedience.

>> (Confound not the truth [of the original Torah] with the falsehood [: the alteration and distortion done by Ezra in his Torah], nor hide the truth [about the description of Mohammed in the Torah and the Gospel],

the while you [scholars] know [that there will be Judgment and Requit in the Next Life.]

>> (Be steadfast in prayer [together with Muslims].)
(and give alms) [to the poor and needy],
(and bow down in prayer [complying] together with those [of your people] who [converted and] complied.)

>> (Will you bid other [men] to give charity, and forget yourselves [so that you yourselves don't give charity]
while you recite the Book [: the Torah, in which God recommended people to give charity and aid the poor]?
Won't you understand [and abandon such bad behavior]?)

>> (Children of Israel, remember My favor which I bestowed on you) in the past,
(and I blessed you more than [all other] nations) in the past, i.e. I gave you favors of wealth and children more than that I gave to the rest of people; it does not mean in fact that He preferred them to the rest of mankind.

>> (And avoid [the chastisement of] a day [of your death]
when no soul will avail another anything,
neither will intercession be accepted for it,
nor will compensation [of a ransom equal to its sins] be taken from it,
nor will they be helped.)

>> (And [remember] when We did save you from Pharaoh's folk, who were afflicting you with dreadful chastisement, slaughtering your sons and sparing your women; in that was a great trial [for you] from your Lord.)

>> (And [remember] when We parted the sea [open] for you [and led you through]; so We saved you and drowned Pharaoh's folk before your eyes.)

>> (And [remember] when We appointed with Moses forty nights [to give him the Torah],
and in his absence [when he went to Mount Hor in the wilderness of Sinai]
you took the calf [as an idol to worship],
and [by doing so] you wronged [yourselves, on account of the punishment which you deserved.])

>> (Then, [even] after that, We pardoned you in order that you might be grateful.)

>> (And [remember] when you said [to Moses], 'Moses, We will not believe you till we see God manifestly', so the thunderbolt seized you while you were looking.)

>> (We then sent you[r souls to your bodies and you returned alive, as were you before], even after your death, that you might show gratitude.)

The Torah (or the Hebrew Bible)

God – be glorified – said to Moses the son of Imran: “Cut out two tablets of stone.” Then God – be glorified – by the pen of His Might, wrote ten words [on the stone tablets], i.e. Ten Commandments, which Moses brought down from the Mount Sinai, in the wilderness of Sinai. Afterwards, God – be glorified – inspired to Moses what was lawful and what was unlawful, and instructions and tales about the old nations and about the prophets and apostles, which Moses folk wrote down on the parchments, i.e. gazelle’s skin; because there wasn’t paper for writing at that time.

Moreover, they copied from the Book of Abraham and some of the scriptures of the prophets and their stories with their nations which they wrote down on the gazelle parchment, and that book was called “The Torah Collection” or “The Hebrew Bible”, which Christians call the “The Old Testament”, and the Children of Israel worked according to its instructions.

But they did not hold fast with this religion and with what God had commanded them of the Law included in it: they changed and altered [it] after the death of their prophet Moses, and they disobeyed their Lord’s commandments.

The first disobedience they committed, was when they married the idolatresses, while God – be glorified – prohibited, in the Torah, their marriage to the idolatresses, so this marriage was a misfortune for them; for it caused their destruction; because those women asked their husbands to worship the idols and they obeyed the women about that and associated [the idols with the Lord in their worship.]

One of them was King Achab: he married Jezabel who was an idolatress worshipping the idol Baal (or Baalim.) She asked her husband King Achab to worship the idol, and he obeyed her and served it, adored it and ordered his people to do like him, so they obeyed him and worshipped it.

Since then, they went on serving the idols both the kings and the people, and they were fifteen kings of the Children of Israel. The last one of them was Sedecias: he was taken

captive to Babylon by the king of Babylon who put out his eyes, and then he died in his prison at Babylon.

God – be glorified – sent many prophets to the Children of Israel who forbade them from idolatry and from marrying idolatresses, but they did not listen to them and did not obey their orders, but disbelieved and insulted them and killed some of them. The last of the prophets who forbade them from idolatry were: Isaiah, Jeremiah and the last of them was Ezekiel.

And because they didn't give up the worship of idols; God gave the king of Babylon a power over them; so he killed them, destroyed their temple at Jerusalem, tore up their Torah and took their wealth in possession. He also took captive the rest of them to Babylon where they stayed for seventy years serving Nabuchodonosor, king of Babylon. But when Nabuchodonosor died and his son reigned after him, he permitted them to return back so they returned back to Palestine after that period of time.

Therefore, their original Torah was torn up by the king of Babylon and they lost it. While as regards the Tablets of Stone, Moses threw them violently on the ground when he saw his people worshipping the calf [statue] which the Samaritan made for them, so the Tablets were broken up into pieces. While as regards the Ark, it was plundered, in the war, by their enemies.

Therefore, neither Torah nor Tablets were left for them.

As regards the present Torah [or Hebrew Bible], it was written for them by the Priest Ezra the son of Siraeh, who altered some of its instructions, tales and stories of the prophets... etc. that act might have been intentionally or not; because he attained elderly and forgot what was written in the original Torah, after the seventy years in which he tarried at Babylon.

The Torah of Ezra

When Jews associated idols with their God in the worship, and they served the idols and did not obey the orders and instructions of their prophets; God – be glorified – gave the king of Babylon a power over them; he attacked Palestine with his army, killed the Jews, tore up their Torah, destroyed their towns and took the rest of them captive to the land of Babylon where they stayed for seventy years.

When they returned back to Palestine, the Jewish priests started to collect the torn up gazelle skins [: the parchment] of the "Torah Collection" [most of which is now included in the Old Testament.] So any one of them knew by heart any of it, would write it down and write down what others also knew by heart, until every one of them collect a book and gave it to their chiefs, saying: "This is the Torah that God revealed to Moses." They were four of their priests, but the Jews refused to accept those books from those priests because of some additions or abstractions they noticed in them.

[The trick of Priest Ezra]

Then Ezra, the son of Siraeh, one of their priests and a clever scribe, came and did a trick which succeeded. He wrote a book, checked and revised it, and left every word "God" as a blank space in the book.

After having completed the book, he started to write in that space with a secret [invisible] writing, that could not be seen by the eye-sight, and which color would not appear unless after exposure to sun light.

At that time, they were ignorant about such secret writing, but Ezra had learned it at Babylon, where the king of Babylon had given him an authority over the Jews and brought him close. The secret writing is by using the silver nitrate solution so that if you write with it on a paper, its writing will not appear until after exposure to sunlight.

After completing the book, he presented it to the chiefs of the Jews, saying: "This is the original Torah that God revealed to Moses without any additional or missing word."

They said: "How can you prove this?"

He said: "I left every word 'God' as a blank space in the book, and after forty days you will find it written down, for that God – be glorified – will write it by the pen of Ability and Might in order to be an indication to my truthfulness."

They said: "It could be that you will write it and say that God have written it, so we don't accept it from you unless we keep this Torah with us forty days, and you should not come near to it, and then if we find it - after this period of time - written as you say then you are truthful, but if we find it not written, then we shall not accept it from you."

Ezra agreed about this condition and said: "You must put it exposed under the sky."

They agreed, took the book from him, put it on a high place and appointed guards in charge of it for forty days in order that none might touch it to write in it what he wants. Then after elapsing of the stated period, they gathered, opened the book and found it written as Ezra had told them; because it was made of gazelle skin so the sunlight

influenced it and the [invisible] writings and letters, which he had written with the silver nitrate solution⁵, appeared black.

Therefore, they believed him, accepted the book from him, and started to respect and venerate him, and he became the chief of their priests. At that time, they said: Ezra is the son of God! And Jews believe, till now, that God Himself wrote that blank space in his Torah, while they did not realize his trickery.

But God – be glorified – told us about his trickery, when He said in the Quran 2: 79

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

The explanation:

(Therefore, woe be to those who write [and distort] the scripture with their hands and say, "This is from God", that they may purchase a small gain therewith. Woe to them for that their hands had written, and woe to them for [the money] that they earned [thereby].)⁶

God promised him with the chastisement because he said that that book was from God; while he omitted many things which he did not write, like the description of Mohammed – peace be on him – which he did not write, and he added many out of his own words to the Torah and altered some of the instructions and changed some of the religious duties; and that was a cause of their unfaithfulness and disbelieving in Jesus prophecy and Mohammed's mission.

The Ten Commandments in the Torah of Ezra

It is written in the [Book of Deuteronomy](#), chapter 5:

- 1- You shall not have strange gods in My sight.
- 2- You shall not make to thyself a graven thing, nor the likeness of any things, that are in heaven above, or that are in the earth beneath, or that abide in the waters under the earth.
- 3- You shall not adore them: and you shall not serve them.
- 4- You shall not take the name of the Lord your God in vain.
- 5- Observe the day of the Sabbath, to sanctify it, as the Lord your God has commanded you.
- 6- Honor your father and mother.

⁵ This trick can be tested by putting a drop of potassium fer-cyanide solution on that writing which will abolish it. It is an orange crystalline substance.

⁶ It means: the wealth which they earn unlawfully.

7- You shall not kill.

8- Neither shall you commit adultery.

9- And you shall not steal.

10- Neither shall you bear false witness against your neighbor.

You shall not covet your neighbor's wife: nor his house, nor his field, nor his man-servant, nor his ox, nor his ass, nor any thing that is his."

The Ten Commandments in the Quran

God – be celebrated His praise – said in the Quran 6: 151-153

قُلْ تَعَالَوْا أَنَا ذُنُوبِي مَا حَرَّمَ رَبِّي عَلَيْكُمْ إِلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقِي نَحْنُ نَزَرُكُمْ وَإِيَّاهُمْ وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ . وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ دَا فُرْجَى وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ . وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكَمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

The explanation:

(151.

Say [O Mohammed, to these associaters and idolaters:] "Come, I will recite to you what your Lord has forbidden you [in the Book]:

>> that you associate not anything with Him,

>> and that you do good to parents,

>> and that you slay not your children because of penury – We provide for you and for them,

>> and that you come not near to adultery whether open or concealed,

>> and that you kill not the [living] person, which God did forbid save by right.

This [statement] He has commanded you; haply you will understand.

152.

>> And approach not the wealth of the orphan [with betrayal] but only in the fairer [way], till he reaches maturity.

>> Give full weight and full measure, with justice [: without any defect.]

We task not any soul more than its capacity.

>> And when you [people] pronounce [a witness or a judicial decision], then be just, eventhough he is a kinsman.

>> And fulfill the covenant of God [that you covenant with anybody.]

That [statement] He has commanded you with; so that you may receive admonition.

153. Surely, this [religion of the Islam] is My 'standard and straight' way;

>> therefore do you [men] follow it, but [in the future] follow not other ways [of falsehood], lest you should be parted from His way [because of the plighting and designing of the associaters of the other ways.]

This [warning] He has commanded you with; haply you will ward off [their plights and wickedness.])

The Admonition in the Quran

God – be glorified – said in the Quran 17: 22-39

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا . وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِنَّمَا يُبَلِّغَنَّ عَنْكَ الْكَبِيرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا . وَاخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا . رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا . وَآتَٰ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ نَبْذِيرًا . إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا . وَإِنَّمَا تُعْرَضُونَ عَنْهُمْ ارْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا . وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا . إِنْ رَبُّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا . وَلَا تَقْتُلُوا أَوْلَادَكُمْ حَشِيَّةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنْ قَتَلْتُمْ لَهُمْ كَرْهًا كَبِيرًا . وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا . وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا . وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا . وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمَا وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا . وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا . وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا . كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِندَ رَبِّكَ مَكْرُوهًا . ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلَاقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا

The explanation:

([O man] set not up with God another god, or you will [in the Next Life] stay condemned [among souls] and forsaken [by devils.]

[O Mohammed] your Lord decrees, that you [people] must worship none save Him [alone],

and [He decrees too that you must show] kindness to parents:

As long as one or both of them live with you [in your house], you should never say to them [even] "Fie", nor shall you shout at them; but always address them with kindly speech.

And humble yourself before them with submission, out of mercy to them [both], and say: "My Lord, bestow on them Your mercy, even as did they raise me up when I was little."

Your Lord knows best what [you hide] within yourselves; if you are righteous, then [surely] He is Ever Forgiving for those who always revert.

And render to the [poor among] kindred their due rights,
as [also] to the needy,
and to the wayfarer; but squander not [your wealth] in the manner of a spendthrift [in the ground.]

Surely, spendthrifts are brothers of devils, and the Devil was ungrateful to his Lord.

And if you turn away from them, seeking after the mercy that you hope of your Lord, then speak to them some reasonable words.

And let not your hand be bound to your neck [like the stingy] nor open it so widely [like the spendthrift], lest you come to be blamed and denuded [of the clothes.]

Your Lord [O Mohammed] gives abundant provision to those among His servants whom He will, or He does it out.

Surely, He is All-Aware and All-Seeing about His servants.

And slay not your children for fear of poverty. It is We Who provide for them and for you.

Surely, the slaying of them is a grievous sin.

And approach not [women to commit] adultery; surely it is ever an indecency, and evil as a way.

And kill not the soul which God has forbidden save by a right [cause].

Whoso is slain wrongfully [and undeservedly], We have given power to his heir [on the murderer by means of retaliation], but let the [heir] not commit excess in slaying; surely, he will be helped to overcome [his opponent, so let him not hasten and then he may kill one who is not the murderer.]

Approach not the wealth of the orphan, save in that which is best, till he reaches puberty.

And fulfill the covenant [if you make any covenant]; surely the covenant is ever inquired of [the man who agrees to it.]

Give full measure when you measure out [to people], and weigh [when you weigh to them] with the standard weight; that [full measure and just weighing without reduction] is better [for you before people] and fairer in practice.

And do not go after the [flaws of your Muslim brother] about which you [man] have no knowledge; for the hearing, the sight and the [spiritual] heart, of all these it shall be inquired.

And walk not upon the earth exultantly; certainly you [man] will never tear the earth open, nor attain the mountains in height.

All this [which We forbid you to do] is ever evil and abhorred in the sight of your Lord.

That is [some] of the wisdom your Lord has revealed to you [O Mohammed]; set not up another god with God, or you will be cast into Hell, dispraised and driven away [by the angels.]

See, reader, the differences between the commandments in the Torah and the commandments in the Quran; in the Quran the commandments are general and inclusive, while in the Torah, the commandments are restricted to your relative or neighbor as in the verse [Deuteronomy 5: 10](#)

"Neither shall you bear false witness against your neighbor.
You shall not covet your neighbor's wife: nor his house, nor his field, nor his man-servant, nor his ox, nor his ass, nor any thing that is his."

Some Books Missed or Lost from the Torah

Here, I mention to you, dear reader, some of the books missed or lost from the Torah (or the Hebrew Bible), with the Torah itself admitting that:

[1- Book of the Law of the Kingdom]

It is written in the Old Testament (the Arabic version, published by the Jesuitical Missionaries at 1939, at Beirut), the First Book of Kings (1 Samuel), chapter 10:
"25- And Samuel told the people [the law of the kingdom](#), and wrote it in a book, and laid it before the Lord: and Samuel sent away all the people, everyone to his own house."

Then it is written in the explanation of the Arabic Translator in the endnotes of the book:
"This book had been lost by time, just as had been many other books."

[2- **Book of the Just**]

It is also mentioned in the Second Book of Kings (2 Samuel), chapter 1: 17-18
 "17-And David made the kind of lamentation over Saul, and over Jonathan his son.
 18-(Also he commanded that they should teach the children of Juda the canticle⁷ of the bow, as it is written in the [Book of the Just \[Jasher\]](#).)"

And it is mentioned in the notes of the Arabic Translator:
"This book is one of the books that had been lost by time, which is also mentioned in the Book of Joshua, chapter 10: 13 "And the sun and the moon stood still, till the people revenged themselves of their enemies. Is not this written in the [Book of the Just \[Jasher\]](#)?"

[3- **Book of the Words of the Days of Solomon**]

Also, it is written in the Third Book of Kings (1Kings), chapter 11:
 "41- And the rest of the words of Solomon, and all that he did, and his wisdom: behold, they are written in the [Book of the Words of the Days of Solomon](#)."
 Then it is mentioned in the notes of the English version: "[The Book of the Words](#). This book is lost, with divers others mentioned in the holy writ."

The Lies of Ezra about the Prophets

The First Lie: About Prophet Aaron

The following is written in the Torah, the [Book of Exodus](#), chapter 32:1-6, the:
 "1- And the people seeing that Moses delayed to come down from the mount, gathering together against Aaron, said: Arise, make us gods, that may go before us: for as to this Moses, the man that brought us out of the land of Egypt we know not what has befallen him.
 2- And Aaron said to them: Take the golden earrings from the ears of your wives and your sons and daughters and bring them to me.
 3- And the people did what he had commanded, bringing the earrings to Aaron.

⁷ The "Canticle of the Bow": It is mentioned like this in the Arabic version of the Old Testament, published at Beirut in 1932 by the Jesuitical Missionaries.]

And it is mentioned in the notes of the English version (London, Catholic Truth Society 1956):
"10: 13 The book of the just. In Hebrew Jasher: an ancient book long since lost."

4- And when had received them, he fashioned them by founders work, and made of them a molten calf. And they said: These are your gods, O Israel, that have brought you out of the land of Egypt.

5- And when Aaron saw this, he built an altar before it, and made a proclamation by a crier's voice, saying: To-morrow is the solemnity of the Lord.

6- And rising in the morning, they offered holocausts and peace-victims: and the people sat down to eat, and drink, and they rose up to play."

Therefore, dear reader, look and contemplate: Is it logical that a prophet makes for his people a calf of gold, then he asks them to worship it, and makes a solemnity for it, then builds an altar so that they may sacrifice for it!? Aren't these mere lies of Ezra against Aaron?

In the Quran, the contrary of this is mentioned, that is in chapter 20: 83-91, where God – be glorified – said:

وَمَا أَغْجَلَك عَنْ قَوْمِكَ يَا مُوسَى . قَالَ هُمْ أَوْلَاءُ عَلَى أَثَرِي وَعَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَى . قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ . فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي . قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حُمِلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ . فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَنَسِيَ . أَفَلَا يَرَوْنَ أَنَّ يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا . وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي . قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى

The explanation:

(When Moses went to the mountain to bring the Tablets, God – be glorified – said addressing him:)

83. "But what has hastened you [to come] on before your people, O Moses?"

84. "They are following my way", [Moses] said, "and I have hastened [to come] to You, my Lord, in order that You may be well-pleased [with them]."

85. [God – be glorified –] said: "We have tried your people in your absence. The Samaritan has misguided them."

86. Then Moses went back to his people [from the mountain carrying the Tablets of stone on which God inscribed the Torah, and was] very angry and sorrowful; he said: "My people, did not your Lord promise you a fair promise? Or did the time [of my absence] then appear too long for you? Or did you desire that wrath should come on

you from your Lord [because of what you have done], that you failed in your tryst with me [to act righteously in my absence?]"

87. They said: "We did not fail in our tryst with you of our own accord, but we were loaded with the [guilt] burden of [stealing] the [gold] ornament of the people [of Egypt], and we cast all that [in the fire] as also did the Samaritan cast [his gold in the fire.]"

88. Then he brought forth to them the image of a calf which lowed; so they said: "This is your god and the god of Moses, but [Moses] forgot."

[Then God – be glorified – said:]

89. Didn't they see, then, that it returned no saying to them and possessed for them neither harm nor any profit?

90. Aaron had told them before [they worshipped the calf]: "My people, you are only being tried thereby [so don't worship it]; and surely, your Lord is the Most Gracious, so follow me [concerning my words] and obey my order."

91. "We will not cease", they said, "to cleave to its [worship], until Moses returns to us [from the Mount.]"

Then look, God – be glorified – said the Samaritan made the calf for them, who was one of the magicians that believed in Moses. He was a goldsmith, and he found, an ancient monument or relic: gold coins buried in the land, and found with them a statue of a small gold calf from the time of Prophet Salih.

So the devil came to him and said: "Look to this statue, it is very beautiful! Can you make one similar to it, so that if you make one bigger than it and leave it with the Children of Israel, it will be a good memory of you, and a perpetuation of your name's memory."

And his soul made the idea seem fair to him until he determined to make a calf bigger than that he had found.

And because the Children of Israel knew that he was a goldsmith, they said to him: "Make for us a statue of gold." So he found it an opportunity to fulfill his desire, and he said to them: "Bring to me the gold which you borrowed from the Egyptians, the night of your exodus out of Egypt, in order that we cast it in the fire, so that the fire will purify it; because it is impure.

Therefore, they brought to him the jewels which they had borrowed from the Egyptians and he cast them into the fire in a big pot.

Next day he brought forth to them a calf of gold and said: "This is your god, he has come to you; he said to Moses: 'Don't come to the mountain; because I, Myself, shall come to you.' But Moses forgot that and he went to the mountain." This is the meaning of His saying – be glorified – in the same chapter (20: 95-96)

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ . قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّكْتُ لِي نَفْسِي

The explanation:

([Moses] said: "What was your case, O Samaritan?"

[The Samaritan] said: "I saw what the [Children of Israel] did not see, and I grasped a handful of the [ancient] relics [: the gold coins from the time] of the messenger [Salih], and I cast it [into the fire]; for thus did my soul suggest to me."⁸)

In addition, God – be glorified – acquitted Aaron of this accusation, so He said in the Quran 20: 90-91

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي . قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى

The explanation:

(Aaron had told them before [they worshipped the calf]: "My people, you are only being tried thereby [so don't worship it]; and surely, your Lord is the Most Gracious, so follow me [concerning my words] and obey my order."

"We will not cease", they said, "to cleave to its [worship], until Moses returns to us [from the Mount.]")

The Second Lie: About Prophet Lot

The following is written in the [Book of Genesis](#), chapter 19: 30-38

"30- And Lot went out of Segor, and abode in the mountain, and his two daughters with him (for he was afraid to stay in Segor), and he dwelt in a cave, he and his two daughters with him.

⁸ It means: My soul made the idea seem fair to me.

31- And the elder said to the younger: Our father is old, and there is no man left on the earth, to come in unto us after the manner of the whole earth.

32- Come, let us make him drunk with wine, and let us lie with him that we may preserve seed of our father.

33- And they made their father drink wine that night: and she went in and lay with her father, but he perceived not neither when his daughter lay down, nor when she rose up.

34- And the next day the elder said to the younger: Behold, I lay last night with my father; let us make him drink wine also to-night, and you shall lie with him, that we may save seed of our father.

35- They made their father drink wine that night also, and the younger daughter went in, and lay with him: and neither then did he perceive when she lay down, nor when she rose up.

36- So the two daughters of Lot were with child by their father.

37- And the elder bore a son, and she called his name Moab: he is the father of the Moabites unto this day.

38- The younger also bore a son, and she called his name Ammon, that is, the son of my people, he is the father of the Ammonites unto this day."

I say: Could it be that the drunken man loses his senses [and mind] to the extent that he cannot distinguish between his daughters and other women? In addition, if we suppose that the drunkenness is very severe so that he cannot recognize who is lying beside him, then in such instance the drunken man should lose his power and cannot make sexual intercourse with a woman specially if he is an old man like Lot, and his two daughters are virgin.

In addition, from where could they obtain wine, while the earthquake had destroyed those four cities? Moreover, the saying of his older daughter: "and there is no man left on the earth, to come in unto us,"

Were not Abraham and the shepherds of his cattle in their neighborhood? Aren't these [some] of the lies of Ezra about the prophets!?

The Third Lie: About Solomon

The following is written in the [First Book of Kings](#), chapter 11: 1-3

"1- And King Solomon loved many strange women besides the daughter of Pharaoh.

And women of Moab, and of Ammon, and of Edom, and of Zidon, and of the Hethites:

2- Of nations concerning which the Lord said to the Children of Israel, You shall not go in unto them, neither shall any of them come in to yours; for they will most certainly turn your heart to follow their gods. And to these was Solomon joined with a most ardent love.

3- And he had seven hundred wives as queens, and three hundred concubines. And the women turned away his heart."

I say: Is it logical that a man can marry seven hundred women, in addition to three hundred concubines? And how can he give them equal chance of sexual contact? And how can a woman await for three years in order that she may have one night with her husband? And if that was right, then Solomon's children would be equal to the number of his wives, if not more numerous than them.

Moreover, accusing him of polytheism: the association of Astaroth: This is an accusation from Ezra. And if it was right, then God would not praise him in the Quran when He said – be glorified – in chapter 2: 102

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا

The explanation:

(Solomon, however, was not a disbeliever, but the devils were the disbelievers ...)

And He said – be glorified – in chapter 38: 30

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ

The explanation:

(And We gave to David [his son] Solomon; how excellent a servant [of God, Solomon was!] he was ever turning [to God, with repentance and obedience.]

Another Lie: About Abraham

The following is written in the [Book of Genesis](#), chapter 12:

"10- And there came a famine in the country. And Abram went down into Egypt, to sojourn there; for the famine was very grievous in the land.

11- And when he was near to enter into Egypt, he said to Sarai, his wife; I know that thou art a beautiful woman:

12- And when the Egyptians shall see you, they will say: She is his wife. And they will kill me, and keep you.

13- Say, therefore, I pray you, that you are my sister: that I may be well used for you, and that my soul may live for your sake.

14- And when Abram was come into Egypt, the Egyptians saw the woman that she was very beautiful.

15- And the princes told Pharaoh, and praised her before him: and the woman was taken in to the house of Pharaoh.

16- And they used Abram well for her sake. And he had sheep and oxen, and he-asses, and men servants and maidservants, and she-asses and camels.

17- But the Lord scourged Pharaoh and his house with most grievous stripes for Sarai, Abram's wife.

18- And Pharaoh called Abram, and said to him: what is this that you have done to me? Why did you not tell me that she was your wife?

19- For what cause did you say, she was your sister, that I might take her to my wife? Now, therefore, there is your wife, take her, and go your way.

20- And Pharaoh gave his men orders concerning Abram: and they led him away, and his wife, and all that he had."

Then, see-dear reader- how Ezra did dishonestly lie, concerning the master of the prophets: Abraham, with this story that was invented by Ezra himself.

I say: Weren't there in Egypt any beautiful women that Pharaoh could choose as a wife for his own? Was Abraham's wife more beautiful than all the women of Egypt; so that Pharaoh would choose her for his own? Is it logical that Abraham, and he is the master of the prophets, could speak such a thing, while he is a husband jealous about his wife?

These stories and accusations about the prophets, were from Ezra, he wrote them in his Torah [of the Hebrew Bible] and will accordingly receive his punishment from his Lord

The Mistakes in the Torah of Ezra

The First Mistake: The Story of the Angels with Abraham

There are many mistakes in the Torah of Ezra. One of them is the story of the angels with Abraham, when they came and gave him the glad tidings of having a son. Ezra said that Abraham gave them food and they ate some of it. While God-be glorified-told us in the Quran that they did not eat of his food; because they were spirituals, who cannot eat the material food of the people of this World, nor can they drink their drink, but their food and drink is ethereal and spiritual that is suitable for them.

Here I show you what is mentioned in the Torah [as included in the Old Testament] in the [Book of Genesis](#), chapter 18: 1-9

"1- And the Lord appeared to him in the vale of Mambre as he was sitting at the door of his tent, in the very heat of the day.

2- And when he had lifted up his eyes, there appeared to him three men standing near him: and as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground.

3- And he said: Lord, if I have found favor in your sight, pass not away from your servant:

4- But I will fetch a little water; and wash you your feet, and rest you under the tree.

5- And I will set a morsel of bread, and strengthen you your heart; afterwards you shall pass on: for therefore are you come aside to your servant. And they said: Do as you have spoken.

6- Abraham made haste into the tent to Sara, and said to her: Make haste, temper together three measures of flour, and make cakes upon the hearth.

7- And he himself ran to the herd, and took from thence a calf very tender and very good: and gave it to a young man, who made haste and boiled it.

8- He took also butter and milk, and the calf which he had boiled; and set before them. But he stood by them under the tree.

9- And when they had eaten, ... etc."

So look, he said that they ate from his food. Here he said they were two. Then where had the third gone!? Whereas, it is mentioned in the Quran in the story of Abraham and the three angels who were the guests of Abraham; God – be glorified – said in the Quran 11: 69-72

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ . فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ لُوطٍ . وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَقَ وَمِنْ وَرَاءِ إِسْحَقَ يَعْقُوبَ .
قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ

The explanation:

(Our messengers [: the angels] did come to Abraham with the glad tidings [of having a boy.]

They said: "Peace [to you, Abraham!]"

he said: "Peace [to you!]",

and he delayed not to bring [them] a roasted calf.

70. Then when [Abraham] saw [that] their hands did not reach to the [food]⁹, he mistrusted them and conceived [some] fear of them.

They said: "Fear not [Abraham], we are [only] sent to [terminate] the people of Lot.

⁹ It means: Their hands reached not to his food, i.e. they did not eat from it. At that time he became cautious of them.

71. And his wife [Sarah], standing by [: behind the curtain of the tent, and hearing their words], laughed; and We gave her the glad tidings of Isaac, and after him, of Jacob [from the seed of Isaac.]

72. [Sarah] said [when she heard the glad news of the male child]:
 "Oh, woe is me! Shall I bear a child when I am an old woman, and this my husband [Abraham] is an old man [whose age is one hundred years?]
 This, indeed, is a strange thing."

While about their going to Lot, they went, all of them, i.e. the three and they in fact were not two. That is His saying – be glorified – in the Quran 11: 77-78

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ . وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ
 السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ

The explanation:

(And when Our messengers came to Lot, he was troubled by them, and was much embarrassed for their affair; he said: "This day is so hard."

And his people came towards him walking in haste – and before the [coming of the angels] they used to commit abominations – [Lot] said: "My people, these are my daughters; they are purer for you [in marriage.]

Beware of God then, and do not dishonor me by [hurting] my guests; is there not among you [even] one wise man?"

The Second mistake : The Story Of Adam And Eve

(And the difference between the Torah and the Quran about It)

The following is written in the [Book of Genesis](#), chapter 3: 1-15

"1- Now the serpent was more subtle than any of the beast of the earth which the Lord God had made.

And he said to the woman: Why has God commanded you, that you should not eat of every tree of paradise?

2- and the woman answered him saying: Of the fruit of the trees that are in paradise we do eat:

3- But of the fruit of the tree which is in the midst of paradise, God has commanded us that we should not eat; and that we should not touch it, lest perhaps we die.

4- And the serpent said to the woman: No, you shall not die the death.

5- For God does know that in what day so ever you shall eat thereof, your eyes shall be opened: and you shall be as gods: knowing good and evil.

6- And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof and did eat, and gave to her husband who did eat.

7- And the eyes of them both were opened: and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons.

8- And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise.

9- And the Lord God called Adam, and said to him: where are you?

10- And he said: I heard your voice in paradise; and I was afraid, because I was naked, and I hid myself.

11- And he said to him: And who told you that you were naked, but that you have eaten of the tree whereof I commanded you that you should not eat?

12- And Adam said: the woman, whom You gave me to be my companion, gave me of the tree, and I did eat.

13- And the Lord God said to the woman: Why have you done this? And she answered: The serpent deceived me, and I did eat.

14- and the lord God said to the serpent: Because you have done this thing, you are cursed among all cattle, and beasts of the earth. Upon your breast shall you go, and earth shall you eat all the days of your life.

15- I will put enmities between you and the woman, and your seed and her seed ... etc."

I say:

[1] – Can there be any tree, which if you eat of its fruit, it will let you distinguish between good and evil?

[2] – And can the serpent speak, so that it spoke to Eve and deceived her, until she ate of the fruit of that tree?

But the Devil (or Satan) whispered to Ezra, and said to him: If you write in your Torah that the Devil deceived Adam and Eve so they ate of that tree, then they will say to you: Where is the devil, and is he existent, then why can't we see him!? Therefore, they will not believe you; but it is better to say: the serpent deceived Eve so she ate of the tree, and gave to Adam and he ate.

The aim of the Devil (or Satan) from this was to divert the curse away from himself, and to direct the curse to the serpent; for he knew that people were enemies of the serpent.

[3] – Moreover, the saying of Ezra about the serpent: "and earth shall you eat all the days of your life", whereas the serpent does not eat earth but eats insects [and small animals];

[4] – and his saying about the serpent "upon your breast shall you go" Whereas the serpent hadn't had feet before so that its feet disappeared afterwards, but God had created it without feet (or legs) from the [first] day of its creation.

This is an obvious indication that Ezra wrote this [with his own words], and that it is not from God

[The translator: this alteration of Ezra might have led later on to the false idea of the Evolution, of Darwin and others.]

Now, I tell you what is in the Quran about the story of Adam and Eve and Satan (i.e. the Devil); that is in chapter 20: 116-122, where God – be glorified – said:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى . فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَمَا مِنَ الْجَنَّةِ فَتَشْقَى . إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى . وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى . فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةٍ الْخُلْدِ وَمُلْكٍ لَا يَبْلَى . فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى . ثُمَّ اجْنَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى

The explanation:

(116. [Mention to them the story of Adam and Iblies or Satan] when We said to the angels: "Prostrate yourselves to Adam", they all prostrated themselves but not Iblies [or Satan]; he refused [to prostrate himself.]

117. Therefore, We said: "Adam, surely this [Iblies or Satan] is an enemy to you and to your wife [Eve], so let him not drive you both out of the garden [with his suggestions and deception] so that you will toil."

118. "It is [vouchsafed] to you [Adam] in the [garden] neither to hunger, nor to be naked."

119. "Neither to thirst therein, nor to suffer the sun's heat."

120. But the devil whispered to him, and said [with his whispering]: "O Adam, shall I show you the tree of enduring? And [this garden is] a possession that does not waste away."

121. Then they [both Adam and Eve] ate of the [blackberry tree], so their shame became apparent to them [after their clothes were torn by the spikes of the tree], and they started patching on themselves [: on their clothes] with some leaves of the garden; Adam did disobey his Lord and deceive [his wife Eve.]

122. Then his Lord chose him, and accepted his repentance, and guided him.)

So notice that God-be celebrated His praise- said:

فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ

i.e. (But the "devil" whispered to him) and He did not say the "serpent." Moreover , He – be glorified – explained that they wore clothes, but when they ate of the fruit of the raspberry tree, then their shame appeared to them; because it had a lot of spikes which tore their clothes so that their shame appeared to them. It was the raspberry tree.

Therefore, they started to patch their clothes with the fig leaves. And God – be glorified – told that the first one who ate of it was Adam, then he gave some of it to Eve who, when tasting its raspberry, that is His saying – be glorified – telling what Satan whispered to Adam:

قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلَى

That means (Saying: "O Adam! Shall I show you the tree of enduring? And [this garden is] a possession that does not waste away.)

However, because we are speaking in summary, we cannot tell every mistake in the Torah of Ezra, because there are so many mistakes and lies in the Torah of Ezra, the son of Siraeh.

The Chosen People of God

Chapter 2 (Book of Judges)

The following is written in the Torah, the [Book of Judges](#), chapter 2: 11-12

"11- And the Children of Israel did evil in the sight of the Lord¹⁰, and they served Baalim.
 12- And they left the Lord the God of their fathers, who had brought them out of the land of Egypt: and they followed strange gods, and the gods of the people that dwelt round about them, and they adored them. And they provoked the Lord to anger.
 13- Forsaking him, and serving Baal and Astaroth.
 14- And the Lord being angry against Israel delivered them in the hands of plunderers who took them and sold them to their enemies, that dwelt round about. Neither could they stand against their enemies:
 15- But withersoever they meant to go, the hand of the Lord was upon them, as He had said, and as He had sworn to them. And they were greatly distressed.
 16- And the Lord raised up judges, to deliver them from the hands of those that oppressed them: but they would not hearken to them.
 17- Committing fornication with strange gods, and adoring them. They quickly forsook the way, in which their fathers had walked: and hearing the commandments of the Lord, they did all things contrary.
 18- And when the Lord raised them up judges, in their days He was moved to mercy, and heard the groanings of the afflicted, and delivered them from the slaughter of the oppressors.
 19- But after the judge was dead, they returned, and did much worse things than their fathers had done, following strange gods, serving them and adoring them. They left not their inventions, and the stubborn way, by which they were accustomed to walk.
 20- And the wrath of the Lord was kindled against Israel, and He said: Behold, this nation has made void my covenant, which I had made with their fathers, and has despised to hearken to my voice.
 21- I also will not destroy the nations which Josue left, when he died."

Chapter 3 (Book of Judges)

The following is written in the [Book of Judges](#), chapter 3:

"5- So children of Israel dwelt in the midst of the Canaanites, and the Hethites, and the Amorites ... etc.
 6- And they took their daughters to wives, and they gave their own daughters to their sons, and they served their gods.
 7- and they did evil in the sight of the Lord, and they forgot their god, and served Baalim and Astaroth.
 8- And the Lord being angry with Israel delivered them into the hands of Chusan Rasathaim king of Mesopotamia: and they served him eight years.

¹⁰ That was after the death of Josue.

9- And they cried to the Lord, who raised them up a savior, and delivered them: to wit, [Othniel the son of Cenez, the younger brother of Caleb](#).

10- And the spirit of the Lord was in him, and he judged Israel. And he went out to fight, and the Lord delivered into his hands Chusan Rasathaim king of Syria. And he overthrew him.

11- And the land rested forty years: and Othniel the son of Cenez died.

12- And the children of Israel did evil again in the sight of the Lord: who strengthened against them [Eglon king of Moab](#): because they did evil in his sight.

13- And he joined to him the children of Ammon, and Amalec: and he went and overthrew Israel, and possessed the city of palmtrees.

14- And the children of Israel served Eglon, king of Moab eighteen years

15- And afterwards they cried to the Lord, who raised them up a savior called [Aod, the son of Gera](#), and the son of Jemini, who used the left hand as well as the right. And the children of Israel sent presents to Eglon king of Moab by him.

16- And he made himself a two-edged sword, with a haft in the midst of the length of the palm of the hand: and was girded therewith under his garment on the right thigh.

17- And he presented the gifts to Eglon king of Moab. Now Eglon was exceeding fat.

18- And when he had presented the gifts unto him, he followed his companions that came along with him.

19- Then returning from Galgal, where the idols were, he said to the king: I have a secret message to you, O king. And he commanded silence: and all being gone out that were about him ...etc.

21- and Aod put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly ...etc.

22- But Aod, carefully shutting the doors of the parlour and locking them."

And he returned to the Children of Israel, while those did not realize what he had done to their king.

Chapter 4 (Book of Judges)

"1- And the children of Israel again did evil in the sight of the Lord after the death of Aod.

2- And the Lord delivered them up into the hands of [Jabin king of Canaan](#), who reigned in Asor. And he had a general of his army named Sisara: and he dwelt in Haroseth of the Gentiles.

3- And the children of Israel cried to the Lord: for he had nine hundred chariots set with scythes, and for twenty years had grievously oppressed them."

If we try, then, to write every corruption of the Children of Israel, and their serving and worshipping the idols, then our book won't be sufficient, but only we restrict it to what have been mentioned of the deeds of "the Chosen people of God", who chose and preferred the idol-worship to the worship of God, Who offered to them of His bounties a lot and saved them from the slavery.

Israel Is Divorced

According To the Words of the Torah Itself
God Divorced Her and Chose the Islamic Nation Instead Of Her

The following is written in the [Book of Jeremiah](#), chapter 3:

"6- And the Lord said to me in the days of King Josiah: Have you seen what rebellious Israel has done? She has gone of herself upon every high mountain and under every green tree and has played the harlot there¹¹.

7- And when she had done all these things, I said: Return to me. And she did not return. And her treacherous sister Juda saw.

8- That because the rebellious Israel had played the harlot, I had put her away and given her a bill of divorce: yet her treacherous sister Juda was not afraid, but went and played the harlot also herself.

9- And by the facility of her fornication she defiled the land and played the harlot with stone and with stocks."

These are – as they claim – the 'chosen people of God': they chose to worship idols instead of worshipping God Who saved them from slavery: from the hand of Pharaoh and the chiefs of his folk.

¹¹ i.e. she served stones and idols instead of God, and by doing so, she betrayed her Lord.

[In this respect, Jesus Christ said, as in the Gospel according to Matthews 21: 43

"Therefore I say to you that the kingdom of God shall be taken from you* and shall be given to a nation** yielding the fruits thereof."

.....
* Jews.

** It shall be given to a nation that shall work according to God's commandments, i.e. the Islamic nation – the translator.]

While, as regards Muslims: they never worshipped idols after the death of their prophet, but they worshipped God alone. God – be glorified – revealed, concerning them, His saying in the Quran 3: 110

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

The explanation:

(You [: the believers among Mohammed's nation] are the best nation evolved for mankind: enjoining what is right, forbidding what is wrong, and believing in God [alone.]

Had the people of the Bible believed [like your belief, and associated not anything with God], it would have been better for them;
some of them are believers, but most of them are the evil-livers.)

The Dispraise of Jews in the Psalms

Saul was king of the Children of Israel, and God inspired to Prophet Samuel that, after Saul, it is David to be king of the Children of Israel. When Saul knew about that, he became an enemy of David and intended to kill him, so David fled to the mountains, and Saul started to pursue after him with his army wherever he was supposed to be, but he couldn't kill him. Therefore, David started to invoke God on his people, who were pursuing him, and to curse them.

God – be glorified – pointed out to that in the Quran, when He said – be celebrated His praise – in chapter 5: 78

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

The explanation:

(Cursed were the unbelievers among the Children of Israel by the tongue of David and Jesus, Mary's son; that was because they rebelled [against the command of their Lord] and used to transgress [on His prophets.]

Here, I present for you some of what is written in the Psalms about the dispraise of Jews,

>> in the saying of David, in [the Psalm 11](#):

"2- Save me, O lord, for there is now no saint: truths are decayed among the children of men.

3- They have spoken vain things everyone to his neighbor, with deceitful lips and with a double heart have they spoken.

- 4- May the Lord destroy all deceitful lips, and the tongue that speaks, proud things.
 5- Who have said: We will magnify our tongue: our lips are our own. Who is Lord over us?"

>> And he said in the [Psalm 20](#):

"9- Let Your hand be found by all Your enemies: let Your right hand find out all them that hate You.

10- You shall make them as an oven of fire, in the time of Your anger: the Lord shall trouble them in his wrath. And fire shall devour them.

11- Their fruit shall You destroy from the earth: and their seed from among the children of men.

12- For they have intended evils against You: they have devised counsels which they have not been able to establish.

13- For You shall make them turn their back: in Your remnants You shall prepare their face.

14- Be You exalted, O Lord, in Your own strength: we will sing and praise Your power."

>> And he said in the [Psalm 54](#):

"10- Cast down, O Lord, and divide their tongues: for I have seen iniquity and contradiction in the city.

11- Day and night shall iniquity surround it upon its walls: and in the midst thereof are labour.

12- and injustice

And usury and deceit have not departed from its streets."

The Dispraise of Jews in the Gospel

Similarly, Jesus Christ, the son of Mary, also cursed and dispraised them; because they hurt and denied him.

>> It is mentioned in [the Holy Gospel according to St. Matthew](#), in chapter 23, he said:

"13- But woe to you scribes and Pharisees, hypocrites, because you shut the kingdom of heaven against men; for you yourselves do not enter in and those that are going in you suffer not to enter."

And the following is written in [the Gospel according to St. Luke](#), chapter 11:

"42- But woe to you, Pharisees, because you tithe mint and rue and every herb and pass over judgment and the charity of God. Now these things you ought to have done, and not to leave the other undone.

43- Woe to you, Pharisees, because you love the uppermost seats in the synagogue and salutations in the market place

44- Woe to you, because you are as sepulchers that appear not; and men that walk over are not aware."

>> And he said: "37-Jerusalem, Jerusalem, you that kill the prophets and stone them that are sent unto you..." Mat. , 23: 27

>> The Christ said also in [Matthew's Gospel](#), chapter 11 about the dispraise of Jews:

"21- Woe to you, Corozian! Woe to you, Bethsaida! For, if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes.

22- But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you.

23- And you, Capharnaum, shall you be exalted up to heaven? You shall go down even unto hell. For, if in Sodom had been wrought the miracles that have been wrought in you, perhaps it had remained unto this day.

24- But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

>> And he said in [Matthew's Gospel](#), chapter 12:

"34- O generation of vipers, how can you speak good things, whereas you are evil?"

>> Jesus Christ said also in [Mat. Gospel](#), chapter 16 dispraising the Jews:

"4-A wicked and adulterous generation seeks after a sign."

>> Moreover, he said in [chapter 15 \(Mat.\)](#) dispraising Jews:

"6- ... and you have made void the commandment of God for your tradition.

7- Hypocrites, well has Isaiah prophesied of you, saying:

8- This people honor me with their lips, but their heart is far from me:

9- And in vain do they worship me, teaching doctrines and commandments of men."

>> And he said:

"47- Woe to you who build the monuments of the prophets, and your fathers killed them.

48- Truly you bear witness that you consent to the doings of your fathers. For they indeed killed them, and you build their sepulchers."

Comment

The saying of the Christ: "you who build the monuments of the prophets; and your fathers killed them" means that you are guilty of building the sepulchers of the prophets, just as were your fathers guilty of killing them; because building of the sepulchers is not allowed; for it leads to polytheism, i.e. associating them with God in the worship; because people will come to visit and sanctify them, and will vow to them, so that such sepulchers will be like idols worshipped instead of God or together with God.

For this reason, all will be sinners: the builder, the visitor and anyone who sanctify the sepulchers of the prophets. Nowadays, there is a large number of graves and sepulchers [of the prophets, saints, imams and righteous men], which have become like idols worshipped apart from God.

For this reason, God – be glorified – hid the graves of a large number of prophets like the graves of Moses, Aaron, Elia and Jesus the son of Mary, and other prophets. That was in order not to let their graves become idols worshipped apart from God.

Death of Moses and Aaron

Here, I mention to you the tale of the death of Moses and Aaron; that is in the [Book of Deuteronomy](#), Chapter 32:

"48- And the Lord spoke to Moses the same day, saying:

49- Go up into this mountain Abraim (that is to say, of passages), unto mount Nebo, which is in the land of Moab over against Jericho. And see the land of Canaan, which I will deliver to the Children of Israel to possess, and die thou in the mountain.

50- When thou art gone up into it thou shall be gathered to thy people, as Aaron thy brother died in mount Hor, and was gathered to his people."

When God – be glorified – said to Aaron to: Go up alone to the mountain and die there and none should see you, and the same did He say to Moses; that was in order to let not people build tombs for them and then such tombs will be as idols worshipped instead of or besides God.

Death of Prophet Elia (Elijah)

Similarly, Prophet Elia (Elijah), while he was walking outside the city of Jerusalem, together with Eliseus, when a stormy wind blew and carried Elia and threw him on the mountain opposite to the city of Jerusalem, and he died there; so his soul ascended up to the heaven: to Paradise, whereas his body remained there on the mountain, and the

sand and dust covered it and no tomb was built for him; the reason was to prevent his tomb from becoming an idol worshipped apart from God.

God – be glorified – mentioned him in the Quran, chapter of Mary (19: 56-57), when He said:

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا . وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

The explanation:

(And mention, in the Book, Idries [: Elia]; he was a truthful [man and] a prophet. And we raised him up to a high place.)

It means: He raised his soul to heaven: to the paradises; because the real man is the ethereal soul; while as regards the body: it is nothing more than a mould inside which the soul is formed; so that after the soul gets out of it, the body will decay and become soil, and the souls of the prophets will ascend to the heaven.

The Dispraise of Jews in the Quran

God – be glorified – said in the Quran, chapter 2: 27

الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ

The explanation:

(Those who break God's covenant after ratifying it, and sever that [kinship] which God ordered to be joined, and make mischief in the earth [by sedition, road robbery and barring those who believe in Mohammed]:

Such are the losers [who lost themselves and their families: for that they exchanged Prosperity for Hell.]

The interpretation:

>> (Those) Jews (who break God's covenant after ratifying it) means: They break the covenant which they made with the previous prophets of God that they should not associate anything with God [in their worship], and that they should not kill the human being whom God prohibited his killing, and they should not commit adultery; but they did not hold fast with the covenant [i.e. they broke the covenant of God.]

>> (and sever that [kinship] which God ordered to be joined) means: They sever their relations with their relatives and kin.

>> (and make mischief in the earth) by making quarrels and hatred, and by road-robbery, and they try to drive-those who believed in Mohammed- out of faith.

>> (Such are the losers [who lost themselves and their families: for that they exchanged Prosperity for Hell.])

And God – be glorified – said in the Quran 2: 55

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ

The explanation:

(And [remember] when you said [to Moses], 'Moses, We will not believe you till we see God manifestly', so the thunderbolt seized you¹² while you were looking.)

Moreover, God – be glorified – said in the Quran 2: 61

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِئُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا قَالَ أَوْسَتْبِدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَنةُ وَبَأَوْؤُوا بِغَضَبٍ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

The explanation:

(And [remember] when you [Children of Israel] said, 'Moses, we can no longer tolerate only one kind of food¹³. Pray therefore your Lord for our behalf to produce for us the earthly crops such as green herbs, snake cucumbers, garlic, lentils, and onions.'

[God] said: 'Would you take in exchange [the vegetables, garlic and onion] which is less [in value] instead of the [manna and quails] which is better? Go [therefore] to any country and you will find what you asked for.'

And they were afflicted by abasement and destitution, and they, [after being dignified,] incurred the wrath of God.

That was because they disobeyed [their Lord's commands], and slew the prophets wrongfully. That was on account of their disobedience and transgression [on the weak among them.])

In addition, He – be glorified – said in chapter 2: 65

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

The explanation:

(And well you knew those among you who transgressed in the [fishing and trading on the] Sabbath: We said to them: "Be [like] apes, despised and rejected.")

Also He – be glorified – said in chapter 2: 74

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

The explanation:

(Then your hearts became hardened afterwards and were like rocks, or even yet harder.)

¹² That was on the mount Hor.

¹³ i.e. the "manna". That was in the wilderness of Sinai.

And God – be glorified – said in the Quran 2: 80

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

The explanation:

(And the [Jewish scholars] say, 'The fire [of Hell] shall not touch us save only for several days'¹⁴.)

Say [Mohammed to these Jews]: 'Have you taken a covenant with God [that He will not chastise you but only for seven days]; for God breaks not His covenant [if He covenants with anyone]?

Or do you say [mere doubts and wishes] about God, such as you do not know [any real truth about]?')

And God – be glorified – said in the ayat 85-88 (of the same chapter):

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُواكُمُ اسَارَى تُفَادُوهُمْ وَهُمْ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَبِئْسَ الْقِيَامَةُ يَرْدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِعَافٍ لِّعَمَّا تَعْمَلُونَ . أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ . وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ . وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

The explanation:

(85. Yet you, [sons of] those [your ancestors with whom We ratified the covenant], slay each other and expel a party of your people out of their homes, conspiring against them with sin and transgression – and if they come to you as captives you will ransom them, while their expulsion itself was unlawful for you –

Do you then believe in part of the Book and disbelieve in part?

What should be the reward of those among you who do this, except disgrace in this life of the World, and on the Day of Judgment shall they be driven to the most severe punishment; for God is never unaware of all the [evil work] you [Jews] are doing.

86. These [Jews just mentioned] are they who have bought the life of this World instead of the Next Life.

Consequently, their retribution will not be commuted for them [on Judgment Day], neither will they be helped.

¹⁴ They mean the seven days in which they worshipped the gold calf.

87. Surely, We gave to Moses the Scripture, and We caused a succession of apostles to follow after him, and We gave to Jesus, the son of Mary, the evident miracles, and aided him with [Gabriel] the Holy Ghost.

Is it then that whenever an apostle comes to you [Jews] with [the religion and statements] that yourselves desire not, you are puffed up with pride? – Some [like Isaiah, Jeremiah, Jesus and Mohammed] you denied, and others [like John Baptist and Zachariah] you slew!

88. And [Jews] say: "Our hearts are enveloped."

Not so, but God has cursed them for their blasphemy, so it is only a few [of them] who will believe [in you, Mohammed.]

God – be glorified – said in chapter 5: 33

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

The explanation:

(This is the recompense of those [Jews] who fight against God and His messenger, and strive to make mischief in the earth: they must be slaughtered or crucified or their hands and feet must alternately be cut off, or they must be banished from the land [where they dwell.]

That is degradation for them in this life of the World; and in the Next Life awaits them a mighty chastisement.)

Actually, they were frequently afflicted with such punishment; when their enemies killed some of them, crucified others and cut off their arms and legs in the war, and exiled some of them. One of the kings who killed the Jews, was Nabuchodonosor king of Babylon: he killed their majority, crucified some of them, cut off the arms of some and the legs of others, while he exiled some of them to Egypt and took the rest captives to Iraq to Babylon city.

Moreover, Titus, the Roman General in the year AD 70, killed all the adults among the military and the civilian, and sold their children as slaves. Even, he destroyed all the houses of their city, the city wall, and the Temple: to such an extent that anyone looked at it from faraway, wouldn't believe that there had been a city there.

Therefore, this is some of what is mentioned in the Quran, about the dispraise of Jews and their evil behaviors and conduct.

Their Rebellion against Their Prophet

God – be glorified – said in the Quran 2: 27

الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ

The explanation:

(Those who break God's covenant after ratifying it.)

I shall explain to you this Quranic aya, depending in that on the Torah itself, in order to convince you.

The following is written in the [Second Book of Kings \(4 Kg\)](#), chapter 17:

“7- For so it was that the Children of Israel had sinned against the Lord their God, Who brought them out of the land of Egypt, from under the hand of Pharaoh, king of Egypt. And they worshipped strange gods.

8- And they walked according to the way of the nations which the Lord had destroyed in the sight of the Children of Israel and the kings of Israel; because they had done in like manner.

9- And the Children of Israel offended the Lord their God with things that were not right: and built them high places in all their cities, from the tower of the watchmen to the fenced city.

10- And they made them statues and groves on every high hill, and under every shady tree.

11- And they burnt incense there upon altars after manner of the nations which the Lord had removed from their face. And they did wicked things, provoking the Lord.

12- And they worshipped abominations, concerning which the Lord had commanded them that they should not do this thing.

13- And the Lord testified to them in Israel and in Juda by the hand of all the prophets and seers, saying: Return from your wicked ways and keep my percepts, and ceremonies, according to all the law which I commanded your fathers, and as I have sent to you in the hand of my servants the prophets.

14- And they hearkened not, but hardened their necks like to the neck of their fathers, who would not obey the lord their God.

15- And they rejected his ordinances and the covenant that he made with their fathers, and the testimonies which he testified against them. And they followed vanities, and acted vainly. And they followed the nations that were round about them, concerning which the Lord had commanded them that they should not do as they did.

16- And they forsook all the percepts of the Lord their god. And they made to themselves two molten calves, and groves, and adored all the host of heaven. And they served Baal.

17- And they consecrated their sons and their daughters through fire. And they gave themselves to divinations, and sooth sayings. And they delivered themselves up to do evil before the Lord, to provoke him.

18- And the Lord was angry with Israel, and removed them from his sight: and there remained only the tribe of Juda.

19- But neither did Juda itself keep the commandments of the Lord their God: but they walked in the errors of Israel, which they had wrought.

20- and the Lord cast off all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, till he cast them away from His face.

21- Even from that time when Israel was rent from the house of David, and made Jeroboam son of Nabat their king. For Jeroboam separated Israel from the Lord, and made them commit a great sin.

22- And the Children of Israel walked in all the sins of Jeroboam, which he had done. And they departed not from them.

23- Till the Lord removed Israel from His face, as He had spoken in the hand of all his servants the prophets. And Israel was carried away out of their land to Assyria, unto this day."

God – be glorified – said in the Quran 5: 20-26

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ . يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمَقْدَسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ . قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ . قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنَّ اللَّهَ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُّؤْمِنِينَ . قَالُوا يَا مُوسَىٰ إِنَّا لَنَ نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ . قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ . قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ

The explanation:

(20. And [mention to them] when Moses said to his people: "My people, remember God's favor to you: how He made among you prophets, and made you kings, and gave you that [which] He gave not to anyone else out of all nations."

21. "My people, enter the holy land [of Jericho, in Jordan] which God has decreed for you [that you will enter it in the future.]

Turn not your backs [in fight], for surely you will then lose.

22. They said: "Moses, there are powerful giant people in it; we will not enter it unless they depart from it; if they depart from it then we will enter [it.]"

23. Then two men from among those who feared [God's punishment], – God bestowed on both of them [health and long life] said: `Enter by the gate [of Jericho] advancing against them; and once you have entered by it, then surely you will be victorious. And put your trust in God, if truly you are believers.'

24. They said: "Moses, we will never enter it while they are therein. So go you and your Lord and fight [for our behalf!] We, here, are sitting."

25. Said [Moses]: "My Lord, I rule no one [of these people] except myself and my brother [Aaron]; so do Thou part us from the people of the ungodly."

26. [God – be glorified –] said: "Henceforth, the [holy land] is forbidden them for forty years, during which they will wander about throughout the land. So grieve not over the rebellious people.")

Now, I shall explain to you [dear reader] the meaning of these revelations, and the story, according to the Torah itself – in summary – as in the [Book of Numbers](#), chapter 14:

After having sent [twelve] men to spy out the land of Palestine, but when those spies returned, they started to dispraise it because they were afraid of its people, so they did not tell the truth, save two among them: Joshua the son of Nun and Caleb the son of Jephunneh: they said the truth.

"Therefore, the whole multitude crying wept that night.

2- And all the Children of Israel murmured against Moses and Aaron, saying:

3- Would God that we died in Egypt! And would God we may die in this vast wilderness, and that the Lord may not bring us into this land: lest we fall by the sword, and our wives and children be led away captives. Is it not better to return into Egypt?

4- And they said one to another: Let us appoint a captain, and let us return into Egypt.

5- And when Moses and Aaron heard this, they fell down flat upon the ground before the multitude of the Children of Israel.

6- But Joshua the son of Nun, and Caleb the son of Jephunneh, who themselves also had viewed the land, rent their garments.

7- And said to all the multitude of the Children of Israel: The land which we have gone round is very good.

8- If the Lord be favorable, he will bring us a land flowing with milk and honey.

9- Be not rebellious against the Lord. And fear you not the people of this land, for we are able to eat them up as a bread. All aid is gone from them. The Lord is with us: fear you not.

10- And when all the multitude cried out, and would have stoned them¹⁵, the glory of the Lord appeared over the tabernacle of the covenant to all the Children of Israel.

11- And the Lord said to Moses: How long will this people detract me? How long will not they believe me for all the signs that I have wrought before them?

12- I will strike them therefore with pestilence, and will consume them: but you I will make a ruler over a great nation, and a mightier than this.

13- And Moses said to the lord: That the Egyptians, from the midst of whom You have brought forth this people.

14- And the inhabitants of this land ...

15- May hear that You have killed so great a multitude as it were one man and may say:

16- He could not bring the people into the land for which he had sworn. Therefore did He kill them in the wilderness.

19- Forgive, I beseech You, the sins of this people, according to the greatness of Your mercy, as You have been merciful to them from their going out of Egypt unto this place.

20- And the Lord said: I have forgiven according to Your word,

21- As I live: and the whole earth shall be filled with the glory of the Lord.

22- But yet all the men that have seen my majesty, and the signs that I have done in Egypt, and in the wilderness, and have tempted me now ten times, and have not obeyed my voice,

23- Shall not see the land for which I swore to their fathers, neither shall any one of them that has detracted me behold it.

24- My servant Caleb, who being full of another spirit has followed me, I will bring into this land which he has gone round. And his seed shall possess it.

25- For the Amalekite and the Canaanite dwell in the villages. To-morrow, remove the camp: and return into the wilderness by the way of the Red Sea.

26- and the Lord spoke to Moses and Aaron, saying:

27- How long does this wicked multitude murmur against me? I have heard the murmurings of the Children of Israel.

28- Say therefore to them: As I live, says the Lord: According as you have spoken in my hearing, so will I do to you.

29- In the wilderness shall your carcasses lie. All you that were numbered from twenty years old and upward, and have murmured against me.

30- Shall not enter into the land, over which I lifted up my hand to make you dwell therein: except Caleb the son of Jephunneh, and Joshua the son of Nun.

¹⁵ I.e. would have stoned Joshua and Caleb.

31- But your children, of whom you said, that they may see the land which you have despised.

32- your carcasses shall lie in the wilderness...

34- According to the number of the forty days, wherein you viewed the land: a year shall be counted for a day. And forty years you shall receive your iniquities, and shall know my revenge.

35- For as I have spoken, so will I do to all this wicked multitude, that has risen up together against me: in this wilderness shall it faint away and die."

Their Hearts Were Hardened

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

The explanation:

(Then your hearts became hardened afterwards and were like rocks, or even yet harder.)

A war occurred between the tribes of Israel because of a woman that had been abused by men of the Sons of Belial; so they fought, and thousands were slain from both sides, and they burned houses, kill men, women and children without mercy; even they did not show mercy to anyone, while all of them were of Jacob's progeny, brothers in their kinship and origin.

Now, I tell you the story from the Torah, the [Book of Judges](#), chapter 19-21:

"14- But out of all the cities which were of their lot, they [, i.e. the Benjamites,] gathered themselves together into Gabaa, to aid them, and to fight against the whole people of Israel.

15- And there were found of Benjamin five and twenty thousand men that drew the sword, besides the inhabitants of Gabaa,

16- Who were seven hundred most valiant men, fighting with the left hand as well as with the right: and slinging stones so sure that they could hit even a hair, and not miss by the stone's going on either side.

17- Of the men of Israel, beside the Children of Benjamin, were four hundred thousand that drew swords, and were prepared to fight.

18- And they arose and came to the house of God, that is to Silo... etc.

19- And forthwith the Children of Israel, rising in the morning, camped by Gabaa.

20- And going out from thence to fight against Benjamin began to assault the city.

21- And the Children of Benjamin, coming out of Gabaa, slew of the Children of Israel that day two and twenty thousand men.

22- Again Israel, trusting in their strength and their number, set their army in array in the same place where they had fought before.

25- The Children of Benjamin sallied forth out of the gates of Gabaa: and meeting them made so great a slaughter of them, as to kill eighteen thousand men that drew the sword.

29- And the Children of Israel set ambushes round about the city of Gabaa.

30- And they drew up their army against Benjamin the third time, as they had done the first and second.

31- And the Children of Benjamin boldly issued out of the city, and, seeing their enemies flee, pursued them a long way, so as to wound and kill some of them as they had done the first and second day, whilst they fled by two high-ways, ... etc.

32- For they thought to cut them off, as they did before. But they artfully feigning a flight, designed to draw them away from the city, and by their seeming to flee to bring them to the highways aforesaid.

33- Then all the Children of Israel, rising up out of the places where they were, set their army in battle array, in the place which is called Baal Tamar. The ambushes also were about the city began by little and little to come forth.

34- And to march from the west side of the city. And other ten thousand men chosen out of all Israel attacked the inhabitants of the city.

35-

and they [i.e. the Children of Israel] slew of them in that day five and twenty thousand, and one hundred, all fighting men that drew the sword.

36- But the Children of Benjamin, when they saw themselves to be too weak, began to flee, which the Children of Israel seeing gave them place to flee, that they might come to the ambushes that were prepared, which they had set near the city.

37- And they that were in ambush arose on a sudden out of their back to the slayers, went into the city, and smote it with the edge of the sword.

38- Now the Children of Israel had given a sign to them, whom they had laid in ambushes, that after they had taken the city, they should make a fire: that by the smoke rising on high, they might show that the city was taken.

39- And when the Children of Israel saw this in the battle (for the Children of Benjamin thought they fled and pursued them vigorously, killing thirty men of their army.)

40- And perceived as it were a pillar of smoke rise up from the city; and Benjamin, looking back, saw that the city was taken, and that the flames ascended on high:

41- They that before had made as if they fled, turning their faces stood bravely against them; which the Children of Benjamin seeing, turned their backs,

42- and began to go towards the way of the desert, the enemy pursuing them thither also. And they that fired the city came also out to meet them.

43- And so it was, that they were slain on both sides by the enemies and there was no rest of their men dying. They fell and were beaten down on the east side of the city of Gabaa.

44- And they that were slain in the same place were eighteen thousand men, all most valiant soldiers.

45- And when they that remained of Benjamin saw this, they fled into the wilderness and made towards the rock that is called Remmon. In that flight, also as they were and going different ways, they slew of them five thousand men. And they went farther, they still pursued them, and slew also other two thousand.

46- And so it came to pass, that all that were slain of Benjamin in divers places were five and twenty thousand fighting men, most valiant for war.

47- And there remained of all the number of Benjamin only six hundred men that were able to escape, and flee to the wilderness. And they abode in the rock Remmon four months.

48- But the Children of Israel returning put all the remains of the city to the sword, both men and beasts: and all the cities and villages of Benjamin were consumed with devouring flames."

A Call from God to the People of the Bible [: Jews and Christians]

God – be glorified – said in the Quran 5: 15-16

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ
يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

The explanation:

(15. People of the Bible [: Jews and Christians], now has Our messenger [Mohammed] come expounding to you many things in the Book [or the Bible] that you were concealing, and many things else he disregards. There has come to you light from God and a clear 'Book' [: the Quran.]

16. Whereby God guides him who seeks His good pleasure to the paths of safety, and brings them out of darkness to light with His leave, and guides them to a straight path.)

Therefore, the messenger is Mohammed, and the plain Scripture or Book is the Quran, and His saying – be glorified –

يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ

i.e. (expounding to you many things in the Book [or the Bible] that you were concealing) means: of the laws of the Torah.

In addition, the Quran guides to a "straight and standard" path, means: to the religion of the truth.¹⁶

Some of the laws of the Torah, concealed by Jews

Now, I tell you some of the laws of the Torah, concealed by Jews, and their alteration of its orders according to their own desires. Some of these alterations are: the washing after copulation, drinking of wine, and taking of the usury... etc.

The Washing after Copulation

It is written in the Torah, the [Book of Leviticus](#), chapter 15, the following:

"16-The man from whom the seed of copulation goes out, shall wash all his body with water: and he shall be unclean until the evening.

17-The garment or skin that he wears he shall wash with water: and it shall be unclean until the evening.

18-The woman, with whom he copulates, shall be washed with water: and shall be unclean until the evening."

But the Jews hid this, and said this is special for the priests.

The Drinking of Wine

Moreover, they drink the wine, and say: this is permitted for us; while God – be glorified – forbade it in their Torah. Now, I tell you what is mentioned about the prohibition of wine, that is

A. in the [Book of Proverbs](#), chapter 23: 29-35

¹⁶ But Jews did not believe in the messenger nor in the Quran; however they denied him just as had they denied their prophets before, and they hurt him and helped the polytheists or idolaters: the Meccans] to fight him, just as had they hurt their prophets before and fought them. Therefore, now repent to your Lord and believe in all the messengers of God and do not deny them in order to succeed in the Next Life, and in order not to lose as did your fathers lose who denied the messengers of God, and you have certainly known how God took revenge on them by the hands of their enemies in the life of the World, while a great chastisement is for them in the Next Life.

"29- Who hath woe? Whose father hath woe? Who hath contentions? Who falls into pits? Who hath wounds without cause? Who hath redness of eyes?

30- Surely they that pass their time in wine, and study to drink off their cups.

31- Look not upon the wine when it is yellow, when the colour thereof shines in the glass. It goes in pleasantly.

32- But in the end it will bite like a snake, and will spread abroad its poison like a basilisk.

33- The eyes shall behold strange women: and your heart shall utter perverse things.

34- And you shall be as one sleeping in the midst of the sea, and as a pilot fast asleep, when the stern is lost.

35- And you shall say: They have beaten me, but I was not sensible of pain: they drew me, and I felt not. When shall I awake, and find wine again?"

B. In addition, it is written in the [Book of Isaiah](#), chapter 4:

"11- Woe to you that rise up in the morning to follow drunkenness and to drink till the evening, to be inflamed with wine.

12- The harp and the lyre and the timbler and the pipe and wine are in your feasts: and the work of the Lord you regard not, nor do you consider the works of His hands.

13- Therefore is my people led away captive, because they had not knowledge: and their nobles have perished with famine, and their multitude were dried up with thirst.

14- Therefore, has hell enlarged her soul and opened her mouth without any hands... etc."

Taking the Usury

While as regards their taking usury,

A. it is written in the [Book of Leviticus](#), chapter 25: 35-37

"35- If your brother be impoverished, and weak of hand and you receive him as a stranger and sojourner, and he live with you.

36- Take not usury of him nor more than you gave. Fear your God, that your brother may live with you.

37- You shall not give him your money upon usury: nor exact of him any increase of fruits."

B. Moreover, it is mentioned in the [Book of Ezekiel](#), chapter 22:

"11- ... the brother has oppressed his sister, the daughter of his father, in you.

12- They have taken gifts in you to shed blood: you have taken usury and increase and have covetously oppressed your neighbors: and you have forgotten me, says the Lord God."

But, actually, they accept the bribe and they take the usury, and they don't mind about committing such disobedience.

A Call to Contemporary Zionists

O people of the Scripture, your Scripture (or Book) was torn up by Nabuchodonosor king of Babylon, and your present Torah was altered by the hand of Ezra, the son of Siraeh. The statements, which God had revealed to His messenger Moses the son of Imran, have been changed, and the laws have been altered. Therefore, your religious duties have been altered, and your religious deeds (or rituals) have become wrong. So your religion has become torn up just as had your Book been torn.

While God – be glorified – have ordered you to believe in the religion of the Islam, so obey the order of God, and believe in His messenger Mohammed, the son of Abdullah, and don't be like the stubborn deniers: who deny God's messengers; because that will let you lose in the Next Life, just as did your fathers lose, because they denied God's prophets and hurt them, and "the man who warns he should not be blamed."

God – be glorified – said in the Quran 5: 15

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ

The explanation:

(People of the Bible [: Jews and Christians], now has Our messenger [Mohammed] come expounding to you many things in the Book [or the Bible] that you were concealing, and many things else he disregards. There has come to you light from God and a clear 'Book' [: the Quran.]

O people of the Bible, believe in the Quran which was sent down from God to Mohammed, the messenger of God, and which includes the word of God and abandon the books which have been altered by the hands of men so they changed their rules and distorted their programs; so that you ceased to wash your bodies with water after copulation while that is prohibited for you, and you work with usury while it is prohibited by all religions. Therefore, do not hold fast with such religion.

Moreover, God has invited you to the religion of the Islam, the generous religion that is the religion of easiness in which there are no restraints or difficulties, as it has been restrained for you in the Torah. Actually, it had been restrained for you as a punishment because you disobeyed His commandment and rebelled against His messenger Moses, so He made the religious duties (or rituals) heavy on you.

But now listen to my words, and follow my advice, and believe in all God's messengers in order that God will be pleased with you and you will succeed in your Worldly life and in the Next Life, and abandon the stubbornness and pride; because the consequence of the stubbornness is only the regret and loss, just as how your forefathers lost when they denied and hurt the messengers (or apostles) of God; then likewise you will lose if you do not believe in Mohammed the son of Abdullah, the messenger of God.

God – be glorified – said in the Quran 3: 85

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

The explanation:

(Anyone seeks any religion, other than the Islam, [his righteous work] will not be accepted from him [because the past religions were altered], and he shall, in the Next Life, be of those who lose [the prosperity of Paradise].)

God gave you respite, this whole period of time, [for reflection] in order to contemplate in his apostle-hood and to study His Quran and that you should believe in him.

God – be glorified – said in the Quran 7: 185

وَأَنْ عَسَى أَنْ يَكُونَ قَدْ أَفْتَرَبَ أَجْلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

The explanation:

(And it may be their term is already drawing nigh [by death]; in what relation, after this [Quran], then will they believe?)

The interpretation:

There will be no heavenly book after the Quran to believe in it. Therefore, no excuse for you from now on, and anyone who will believe, a period of time after this explanation, then his belief will not be accepted from him.

God – be glorified – said in the Quran 6: 158

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْتَضَرُوا إِنَّا مُنْتَظِرُونَ

The explanation:

(On the day [that] one of your Lord's portents will come, it shall not profit a soul to believe [at that time] that never believed before [the occurrence of that portent], or earned some good by his belief.

Say [Mohammed to these associaters and idolaters]: "Wait you [for the occurrence of that portent; for] we [too] are waiting [for your death in order that We will punish you in the world of souls].")

In The Last Days

First

The following is written in the [Book of Isaiah](#), chapter 2: 2-4

"2- And in the last days the mountain of the house of the Lord shall be prepared on the top of the mountains, and it shall be exalted above the hills: and all nations shall flow unto it.

3- And many people shall go, and say: Come, and let us go up to the mountain of the Lord and the house of the God of Jacob: and he shall teach us his ways, and we will walk in his paths.

4- And he shall judge the Gentiles and rebuke many people: and they shall turn their swords into ploughshares their spears into sickles. Nation shall not lift up sword against nation; neither shall they be exercised any more to war."

The meaning:

>> His saying "And in the last days" i.e. [at the time of coming of the Comforter \[: the Awaited Mahdi.\]](#)

>> And His saying, "the mountain of the house of the Lord shall be prepared on the top of the mountains."

The "mountain" here indicates the religion and steadfastness to the monotheism, and it does not mean one of mountains. For this reason, He did not say: the mountain of the Lord, but He said "the mountain of the house of the Lord." The "house of the Lord" means the Ancient House at Mecca.

The indication of that is His saying – be glorified – in the Quran 2: 158

فَمَنْ حَاجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

The explanation:

(It is therefore no sin for him who is on pilgrimage to the House [of God], or visits it, to go round about them.)

The "mountain" is Arafat Mountain near Mecca.

>> And His saying: "and it shall be exalted above the hills" means: The religion of the Islam will be superior to other religion by sovereignty and the large number of its members.

The indication of this is His saying – be glorified – in the Quran 48: 28

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

The explanation:

(It is He [: God] Who has sent His messenger [: Mohammed] with the guidance and the religion of truth; that He may make [the Islam religion] prevail over all religions [in the time of the Mahdi: the Comforter.]

>> His saying: "And many people shall go" means: from every country in the earth, they go to Mecca for pilgrimage.

>> His saying: "and say: Come, and let us go up to the mountain of the Lord and the House of the God of Jacob." These will be the Jews who will convert to the Islam by the instructions of the Mahdi (or the Comforter); and for this reason they say "the God of Jacob" because they are familiar with this word.

>> His saying: "and he will teach us his ways, and we will walk in his path" means: they say, 'Come, and let us go up to Arafat Mountain at Mecca, because the Awaited Mahdi (or the Comforter) will be there, and he will teach us his rituals and instructions, and we will walk in his path [: the path of monotheism.]

>> His saying: "and they shall turn their swords into ploughshares and their spears into sickles" means: they will change their swords and spears and make them ploughshares and sickles, because there will be no wars, at that time, and no fighting so that they may fight with the swords and spears, but peace and safety will be settled; and for this reason He said after it: "Nation shall not lift up sword against nation: neither shall they be exercised any more to war."

Therefore, this prophecy is related neither to Jesus Christ, nor to Prophet Mohammed – peace be on both of them – but [this prophecy is related to the Awaited Mahdi \(i.e. the Comforter.\)](#) The indication of this is His saying: "Nation shall not lift up sword against nation: neither shall they be exercised any more to war."

Because wars are going on among mankind; they did not stop neither at the time of Jesus Christ, nor at the time of Prophet Mohammed; even they have nowadays increased because of modern instruments and weapons, atomic and hydrogen bombs, long-range guns and military aircraft [: fighters and bombers.]
This prophecy will not be fulfilled, and peace will not be settled on the earth in all its countries unless after the Mahdi (i.e. the Comforter) will rule and have sovereignty.

Second

In addition, it is written in the [Book of Malachias](#), chapter 4: 5-6

"5- Behold, I will send you Elia, the prophet, before the coming of the great and dreadful day of the Lord.

6- And he shall turn the heart of the fathers to the children and the heart of the children to their fathers: lest I come and strike the earth with ananthemea."

The meaning:

He will send a righteous and pious man, similar to Prophet Elia [or Elijah] in his good conduct and kind heart, before Doomsday which is the great and dreadful day;

>> while His saying: "And he shall turn the heart of the fathers to the children and the heart of the children to their fathers" means: He will make the hearts of each of the children and the fathers incline to the other.

>> His saying: "lest I come, and strike the earth with ananthemea" means: You, who hear this prophecy! You should be kind to your fathers, and you should not hurt them, but if you hurt your fathers and do not be kind to them; then I will bring the chastisement on you just as had I done to the past wrong-doing nations before you.

[This prophecy is also related to the Awaited Mahdi \(i.e. the Paraclete\)](#); because one part of his name is "Ali". "Ali" is like "Elia", and actually the meaning of "Elia" in Hebrew is "Ali" in Arabic. While Prophet Elia or Elijah died in Palestine [more than 2,000 years ago] and his soul went up to Paradise [in Heaven.]

Third

In addition, it is written in the [Book of Isaiah](#), chapter 42: 1-4

"1- Behold my servant: I will uphold him. My elect: my soul delights in him. I have given my spirit upon him: he shall bring forth judgment to the Gentiles.

2- He shall not cry, nor have respect to person: neither shall his voice be heard abroad.

3- The bruised reed he shall not break, and smoking flax he shall not quench: he shall bring forth judgment unto truth.

4- He shall not be sad nor troublesome till he set judgment in the earth: and the islands shall wait for his law."

This prophecy is related to our messenger, Mohammed – peace be on him.

Making Hard the Religious duties for Jews, and Easy for Muslims

One of the laws, which God made heavy on Jews, was the prohibition of some kinds of meat and fat, as a punishment for their bad deeds, their malicious hearts and their wickedness.

God – be glorified – said in the Quran 6: 146

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ
ذَلِكَ جَزَيْنَاهُمْ بِبَعْثِهِمْ وَإِنَّا لَصَادِقُونَ

The explanation:

(To Jews We forbade every [animal] with undivided hoof [and chews the cud.]

And of oxen and sheep forbade We to them the fat thereof save what [fat] the backs of both do bear, or the rectum, or what is mixed up with bone [: it is not forbidden.]

That [prohibition] We awarded them on account of their 'wrong-doing and transgression'.

And [certainly] We are truthful [in that we have told you of their transgression and rebellion against Moses their prophet.])

So His saying – be glorified –

جَزَيْنَاهُمْ بِبَعْثِهِمْ

i.e. (We awarded them on account of their 'wrong-doing and transgression') means because of their wrong-doing and transgression on weak people.

[i.e. they wronged themselves by committing sins and disobedience which enkindled the wrath of God against them.]

The Prohibition of Some of the Cattle and Animals for Them

Now, I tell you what is in the Torah about forbidding them some of the cattle and animals; that is in the [Book of Deuteronomy](#), chapter 14: 3-19

"3- Eat not the things that are unclean.

- 4- These are the beasts that you shall eat: the ox, and the sheep, and the goat,
- 5- The hart and the roe, the buffle, the chamois, the wild goat, the camelopardalus.
- 6- Every beast that divides the hoof in two parts, and chews the cud, you shall eat.
- 7- But of them that chew the cud, but divide not hoof, you shall not eat, such as the camel, the hare, and the cherogril. Because they chew the cud, but divide not the hoof, they shall be unclean to you.
- 8- The swine also, because it divides the hoof, cheweth not the cud, but shall be unclean: their flesh you shall not eat, and their carcasses you shall not touch.
- 9- These shall you eat of all that abide in the waters: All that have fins and scales you shall eat.
- 10- Such as are without fins and scales you shall not eat, because they are unclean.
- 11- All birds that are clean you shall eat.
- 12- The unclean eat not: to wit' the eagle, and the grype and the osprey,
- 13- The ringtail, and the vulture, and the kite according to their kind:
- 14- And all of the raven's kind:
- 15- And the ostrich, and the owl, and the larus, and the hawk according to its kind.
- 16- The heron, and the swan, and the stork,
- 17- And the cormorant, the propherion, and the night crow,
- 18- The bittern, and the charadrion, every one in their kind: the hoop also and the bat.
- 19- Every thing that creeps, and has little wings, shall be unclean, and shall not be eaten."

And it is written in the [Book of Leviticus](#), chapter 11: 22-40

- "22- That you shall eat: as the bruchus in its kind, the attacus and ophiomachus, and the locust every one according to their kind.
- 23- But of flying things whatsoever has four feet only shall be an abomination to you.
- 24- And whosoever shall touch the carcasses of them shall be defiled: and shall be unclean until the evening:
- 25- And if it be necessary that he carry any of these things when they are dead: he shall wash his clothes, and shall be unclean until the sun set.
- 26- Every beast that has a hoof, but it divides it not, nor cheweth the cud shall be unclean: and he that touches it shall be defiled.
- 27- That which walks upon hands of all animals which go on all four shall be unclean: he that shall touch their carcasses shall be defiled until evening.
- 28- And he that shall carry such carcasses shall wash his clothes, and shall be unclean until evening: because all these things are unclean to you.
- 29- These also shall be reckoned among unclean things, of all that move upon the earth. The weasel and mouse, and the crocodile, every one according to their kind:
- 30- The shrew, and the chameleon, and the stellio, and the lizard, and the mole.

31- All these are unclean. He that touches their carcasses shall be unclean until the evening.

32- And upon what thing soever any of their carcasses shall fall, it shall be defiled, whether it be a vessel of wood, or a garment, or skins or haircloths; or anything in which work is done. They shall be dipped in water, and shall be unclean until the evening, and so afterwards shall be unclean.

33- But an earthen vessel, into which any of these shall fall, shall be defiled: and therefore is to be broken.

34- Any meat which you eat, if water from such a vessel be poured upon it, shall be unclean, and every liquor that is drunk out of any such vessel shall be unclean.

35- And upon whatsoever thing any of these dead beasts shall fall, it shall be unclean. Whether it be oven, or pots with feet, they shall be destroyed and shall be unclean.

36- But fountains and cisterns, all gatherings together of waters shall be clean. He that touches their carcasses shall be defiled.

37- If it fall upon seed corn, it shall not defile it.

38- But if any man pour water upon the seed, and afterwards it be touched by the carcasses, it shall be forthwith defiled.

39- If any beast die, of which it is lawful for you to eat, he that touches the carcass thereof shall be unclean until the evening.

40- And he that eats or carries any thing thereof shall wash his clothes, and shall be unclean until the evening."

Then, look, dear reader, how God made the statements heavy on Jews; so that the earthen vessel, on which some of these carcasses fall should be destroyed, and the stove should be destroyed. Isn't this a revenge and punishment from God about their bad deeds and wickedness?

God – be glorified – said in the Quran, in the same aya:

ذَٰلِكَ جَزَاؤُهُمْ بِبَعْثِهِمْ وَإِنَّا لَصَادِقُونَ

The explanation:

(That We awarded them on account of their "wrong-doing and transgression". And [certainly] We are Truthful [in that we have told you of their transgression and rebellion against Moses their prophet.]

While God has made the statements easy to Muslims, and has not forbidden them any kind of meat except the pork (i.e. the swine flesh), the dead animal (i.e. the carcass) and the blood. That is because of diseases included in and caused by these stuffs, and for this reason He forbade Muslims them.

God – be glorified – said in the Quran 5: 3

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ

The explanation:

(Forbidden to you [for food] are the carrion, the blood, the flesh of swine, and that dedicated to anyone other than God, and the strangled [animal], the dead through beating, the dead through falling from a height, and that killed by the goring [of horns], and that [partly] eaten by a beast of prey¹⁷; unless you are able to slaughter [it before its death], and that slaughtered on the altars [being sacrificed to idols.¹⁸]. And [forbidden is it] that you divide [the sacrifice] by the [idolatry] arrows (or lots)¹⁹: that will be ungodliness.)

Woman in the Postnatal Period

Now, I shall tell you what is in the Torah, [Book of Leviticus](#), 12: 1-5, about their hard duties concerning woman in her monthly cycle, and woman in childbed, and other related subjects:

"1- And the Lord spoke to Moses, saying:

2- Speak to the Children of Israel, and you shall say to them: If a woman having received seed shall bear a man child, she shall be unclean seven days, according to the days of separation of her flowers:

3- And on the eighth day the infant shall be circumcised.

4- But she shall remain three and thirty days in the blood of her purification. She shall touch no holy thing: neither shall she enter into sanctuary, until the days of her purification be fulfilled.

5- But if she bear a maid child, she shall be unclean two weeks, according to the custom of her monthly courses. And she shall remain in the blood of her purification sixty-six days."

Therefore, when she delivers a son, her puerperal period will be forty days; but when she delivers a girl, her puerperal period will be eighty days, then afterwards she should wash and be purified.

However, it may be that Ezra himself had arranged such differences in his Torah.

¹⁷ All these are some kinds of the dead (or carcasses.)

¹⁸ While His saying -be exalted - وَمَا ذُبِحَ عَلَى النُّصُبِ

i.e.(and that sacrificed to idols) means: what is sacrificed for those other than God, it is unlawful and forbidden; i.e. what is slaughtered for idols, sheikhs, imams or saints; it is unlawful for eating.

¹⁹ The arrows (or lots): this was a sort of gambling in the pre-Islam era.

Woman in Her Monthly Cycle According to the Torah of Ezra

The following is written in the [Book of Leviticus](#), chapter 15:

- "19- The woman, who at the return of the month hath her issue of blood, shall be separated seven days.
 20- Every one that touches her shall be unclean until the evening.
 21- And every thing that she sleeps on, or that she sits on in the days of her separation, shall be defiled.
 22- He that touches her bed shall wash his clothes: and being himself washed with water, shall be unclean until the evening.
 23- Whosoever shall touch any vessel on which she sits shall wash his clothes: and himself being washed with water, shall be defiled until evening.
 24- If a man copulates with her in the time of her flowers, he shall be unclean seven days: and every bed on which he shall sleep shall be defiled."

Therefore, the time during which wives are separated from their husbands will be fourteen days each month. Moreover, the clothes and luggage stained with blood will not be purified by water only, but they should be cut off with scissors, and should be removed from the clothes then they may be patched. Are not these laws made heavy on them because of their bad deeds?

While God – be glorified – has not made the religion heavy on Muslims, as had He done to Jews.

God – be glorified – said in the Quran 2: 222

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

The explanation:

(And they ask you [Mohammed] about the menstruation [: the monthly period of women]; say, "It is hurt [for women]; so isolate [your beds] from [the beds of] women in their menstruation, and do not approach them [by sexual intercourse] till they are clean. But have they cleansed themselves [with water after the end of the monthly period] go in to them by where God has ordered you; surely, God loves those who repent [from sins], and loves those who cleanse themselves [with water after making sexual intercourse with their wives.]")

O people of the Bible [Jews and Christians], there are difficulties in your Bible, (i.e. the laws in your Book have been made heavy on you); while in our Book [: the Quran], the duties have been made easy, mild and plain.

God – be glorified – has commanded you to follow the Glorious Quran, so respond to the preacher to God, the wise and noble messenger Mohammed, and believe in him to be safe of the promised chastisement, and abandon a book that had been altered by the hands of men, so they changed some of its laws and orders according to their desires and wishes.

Forbidding the Fat for Them

The following is written in the [Book of Leviticus](#), chapter 7:

"22- And the Lord spoke to Moses, saying:

23- Say to the Children of Israel: the fat of a sheep, and of an ox, and of a goat you shall not eat.

24- The fat of a carcass that has died of itself, and of a beast that was caught by another beast, you shall have for divers uses.

25- If any man eat the fat that should be offered for the burnt sacrifice of the Lord, he shall perish out of his people.

26- Moreover you shall not eat the blood of any creature whatsoever, whether of birds or beasts.

27- Every one that eats blood shall perish from among the people."

Such prohibition and difficulties for them were because of their bad work, wrong-doing and malice.

God – be glorified – said in the Quran 6: 146

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْعَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ

The explanation:

(To Jews We forbade every [animal] with undivided hoof [and chews the cud.]

And of oxen and sheep forbade We to them the fat thereof save what [fat] the backs of both do bear, or the rectum, or what is mixed up with bone [: it is not forbidden.]

That [prohibition] We awarded them according to their 'wrong-doing and transgression'.

And [certainly] We are truthful [in that we have told you of their transgression and rebellion against Moses their prophet.]

They Killed the Prophets

God – be glorified – said in the Quran 2: 91

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أَنزَلَ عَلَيْنَا وَنَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ
إِنْ كُنْتُمْ مُؤْمِنِينَ

The explanation:

(And when it is said to the [Jews]: "Believe in [the Quran] that God has revealed [to Mohammed]", they say: "We only believe [exclusively] in [the Torah] that was revealed to us."

And they disbelieve in [the Gospel and the Quran] that came after it, though it is the true [word of God] confirming [the Torah] that they already have.

Say [Mohammed, to them]: 'Why then had you slain the prophets of God [like John Baptist, Zachariah and others] before [the Quran has been revealed], if truly you are believers [in the Torah as do you claim]?')

Now I shall tell you what is in their Torah about their killing of the prophets; for it is written in the [Book of Jeremiah](#), chapter 26: 20-24

"20- There was also a man that prophesied in the name of the Lord, [Urias the son of Semei of Cariathiarim](#); and he prophesied against this city and against this land according to all the words of Jeremiah.

21- And Joakim and all his men in power and his princes heard these words: and the king sought to put him to death. And Urias heard it and was afraid and fled and went into Egypt.

22- And king Joakim sent men into Egypt, Elanathan the son of Achobor, and men with him into Egypt.

23- And they brought Urias out of Egypt, and brought him to king Joakim: and he slew him with the sword: and he cast his body into the graves of the common people.

24- So the hand of Ahikam the son of Saphan was with [Jeremiah](#), that he should not be delivered into the hands of the people, to put him to death."

One of the prophets whom they killed was the **Prophet Isaiah**, who was killed by king Manasses, son of Ezechia. He killed him by sawing him with the saw.

In addition, they intended to kill **Prophet Elia (Elijah)**, but he fled from them, and this is his story as it is written in the [First Book of Kings](#), chapter 19:

"1- And Achab told Jezabel all that Elia had done, and how he had slain all the prophets²⁰ with the sword.

²⁰ i.e. the prophets of the idol "Baal" as it is called in the Quran, while Jews call it "Baalim." Actually, Jews were its servants and the preachers to its worship.

2- And Jezabel sent a messenger to Elia, saying: Such and such things may the gods do to me, and add still more, if by this hour tomorrow I make not thy life as the life of one of them.

3- Then Elia was afraid, and rising up he went whithersoever he had a mind. And he came to...

8- ... the mount of God: Horeb.

9- And when he was come thither, he abode in a cave. And, behold, the word of the Lord came unto him, and he said to him: What dost thou here, Elia?

10- And he answered: With zeal have I been zealous for the Lord God of hosts: for the Children of Israel have forsaken thy covenant. They have thrown down thy altars, they have slain thy prophets with the sword, and I alone am left; and they seek my life to take it away."

Moreover, **they intended to kill Jesus Christ**, but God saved him from their hands; so he went to a high land in Syria, [at Damascus], on the Qasioun Mountain where there was an elevated a stream of water; he stayed there worshipping God. His mother followed him there. Then he died, a period of time later, and his Body was buried there, while his soul ascended to heaven. The indication of that is His saying- be exalted- in the Quran 23: 50

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ

The explanation:

(And We made the son of Mary and his mother a sign; and [after the incident of the crucifixion] We gave them shelter on a height [: a place in Syria] with small water-springs and a flowing water-stream.)

Therefore, God – be glorified – sheltered them on that high land, after the crucifixion of a man whom they thought to be Jesus, but who actually was another man, similar to Jesus in shape.

Now, I shall tell you what is written in the Torah, about their killing of the prophets and priests who enjoined justice; it is in the **Book of 1 Samuel**, chapter 22:

"18- And the king said to Doeg: Turn upon the priests. And Doeg the Edomite turned, and fell upon the priests, and slew in that day eighty-five men that wore the linen ephod.

19- And Nobe the city of the priests he smote with the edge of his sword.... etc."

[**The Jews tried also to kill Prophet Mohammed**, but God saved him from them – The translator.]

In addition, this is written in the **Book of Jeremiah**, chapter 20:

"1- Now Phassur the son of Emmer, the priest, who was appointed chief in the house of the Lord, heard Jeremiah prophesying these words.

2- And Phassur **struck Jeremiah the prophet** and put him in the stocks that were in the upper gate of Benjamin, in the house of the Lord.

3- And when it was light the next day, Phassur brought Jeremiah out of the stocks. And Jeremiah said to him: The Lord has not called your name Phassur, but fear on every side.

4- For thus says the Lord: Behold, I will deliver you up to fear, you and all your friends. And they shall fall by the sword of their enemies, and your eyes shall see it. And will give all Juda into the hand of the king of Babylon: and he shall carry them away to Babylon and shall strike them with the sword.

5- And I will give all the substance of this city, and all its labour and every precious thing thereof, and all the treasures of the kings of Juda will I give into the hands of their enemies, and they shall pillage them and take them away and carry them to Babylon.

6- But you, Phassur, and all that dwell in thy house shall go into captivity. And you shall go to Babylon, and there you shall die, and there you shall be buried, you and all your friends, to whom you have prophesied a lie."

And it is written in the **Book of Ezekiel**, chapter 12:

"10- Say to them: Thus saith the Lord God: This burden concerns my prince that is in Jerusalem and all the house of Israel that are among them.

11- Say: I am a sign of things to come to you. As I have done, so shall it be done to them. They shall be removed from their dwellings and go into captivity.

12- And the prince that is in the midst of them shall be carried on shoulders: he shall go forth in the dark. They shall dig through the wall to bring him out: his face shall be covered, that he may not see the ground with his eyes.

13- And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, into the land of the Chaldeans. And he shall not see it: and there he shall die.

14- And all that are about him, his guards and his troops, I will scatter into every wind: and I will draw the sword after them."

Afterwards, all the prophecies told by the prophets Jeremiah and Ezekiel were fulfilled and come to happen; for the king of Babylon came on them with a great army, and besieged them inside their city for two years until they suffered from hunger; so their king Sedecias dug through the city wall, together with a group of people, at night, and they got out of the city, but the army of Nabuchodonosor saw them, so he killed some of them and took the them captives to Babylon in Iraq.

[Moreover, **Prophet Zachariah** and **Prophet John Baptist** were killed by the designed plots of Jews.]

They Worshiped the Idols

The following is in the [Book of Jeremiah](#), chapter 7; God – be glorified – said as expressed by the words of Jeremiah:

"8- Behold, you put your trust in lying words which shall not profit you:

9- To steal, to murder, to commit adultery, to swear falsely, to offer to [Baalim](#), and to go after [strange gods](#) which you know not.

10- And you have come and stood before me in this house, in which my name is called upon, and have said: We are delivered because We have done all these abominations.

11- Is this house then, in which my name hath been called upon, in your eyes become a den of robbers? ...etc.

17- Seest thou not what they do in the cities of Juda and in the streets of Jerusalem?

18- The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to [the queen of heaven](#)²¹, and to offer libation to strange gods, and to provoke me to anger.

19- Do they provoke me to anger, says the Lord? Is it not themselves, to the confusion of their own countenance?

20- Therefore thus said the Lord God: Behold, my wrath and my indignation is enkindled against this place, upon men and upon beasts, and upon the fruits of the land: and it shall burn and shall not be quenched."

Moreover, it is mentioned in the [Book of Jeremiah](#), chapter 20:

"1- Now Phashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2- Then Phashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

3- And it came to pass on the morrow, that Phashur brought forth Jeremiah out of the stocks. Then said Jeremiah to him, The LORD has not called your name Phashur, but Magormissabib.

4- For thus says the LORD, Behold, I will make you a terror to yourself, and to all your friends: and they shall fall by the sword of their enemies, and your eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5- Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to

²¹ The 'queen of heaven': means "the star Sirius" which is one of the sky stars; they called it as such.

Babylon.

6- And thou, Phashur, and all that dwell in your house shall go into captivity: and you shall come to Babylon, and there you shall die, and shall be buried there, you, and all your friends, to whom you have prophesied lies."

In addition, this is in the [Book of Ezekiel](#), chapter 12:

"10- Say thou to them, Thus says the Lord GOD; This burden concerns the prince in Jerusalem, and all the house of Israel that are among them.

11- Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.

12- And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.

13- My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.

14- And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them."

Afterwards, all the prophecies told by the prophets Jeremias and Ezekiel were fulfilled and come to happen, for the king of Babylon came on them with a great army, and besieged them inside their city for two years until they suffered from hunger; so their king Sedecias dug through the city wall, together with a group of people, at night, and they got out of the city. But the army of Nabuchodonosor saw them, so he killed some of them and took the rest of them captives to Babylon in Iraq.

[In the time of Prophet Moses, Jews worshipped [the gold calf](#) made for them by the Samaritan,

and they worshipped the statues of [two gold calves](#) made for them by Jeroboam son of Nebat, after the death of Prophet and King Solomon;

in addition to their worship of [Astaroth](#) and [Ba'al](#) (which they called [Baalim](#)), and other idols of the disbelieving peoples round about them.

Moreover, they worshipped the [Star Sirius](#) which they called the 'Queen of Heaven'.

Also they worshipped [the tombs of prophets](#); see this, in this book, under the title of [Comment](#) about the saying of the Christ: "You build the monuments of the prophets; and your fathers killed them"]

Their Stand against the Christ

God – be glorified – said in the Quran 4: 155-159

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَعِيرَ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا . وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا . وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا . بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا . وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا .

The explanation:

(155. Then [We cursed them] because of their [frequent] breaking of their covenant, and their denial of the revelations of God, and their slaying of the prophets wrongfully, and their saying: "Our hearts are surrounded with covers"²². " Not so, but God has sealed upon their [hearts] because of their blasphemy, so that they will not believe [in you, Mohammed] except a few [of them] –

156. And because of: that they [moreover] disbelieved [in Jesus], and that they uttered against Mary [his mother] a grave calumny.

157. And [We cursed them because of] their saying [in a way of boasting]: "We slew the Christ, Jesus son of Mary, the apostle of God."

But they did not slay him in fact, nor did they crucify him; they were only deluded by a similitude,

and those who differ therein are full of doubt thereof, with no [certain] knowledge about the [crucifixion], but they only follow conjecture; they slew him not for certain.

158. But God raised his [soul] up to Himself; and God is All-Mighty, All-Wise.

159. And there shall be none of the people of the Bible [Jews and Christians] but, before he dies²³, shall believe in the [Christ], and on the Day of Judgment the [Christ] will be witness against them.)

And God – be glorified – said in the Quran 61: 6-8

²² So that we do not understand what you are saying, O Mohammed!

²³ That he was not crucified, and that he was seen alive, three days after the event (when they crucified a man similar to him.) After the passing of a period of time following that event, he died at his hour of death appointment, and his soul ascended to heaven, to the paradises, in the neighborhood of his Lord.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ . وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ . يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

The explanation:

(6. And when Jesus, son of Mary, said: "O Children of Israel, I am God's messenger to you:

confirming the [Ten Commandments of the original] Torah that was before me, and giving you the glad tidings of a messenger to come after me, whose name shall be 'Ahmed' [: the 'Praised One'.]

But when he brought to them the manifest miracles, they said: "This is a manifest sorcery."

7. And who is more in doing wrong than he who forges a lie against God, while he is invited to the Islam [which leads to his safety], and God does not guide the people of the wrong-doers.

8. They desire to extinguish the light of God [: the Quran] with [the words of] their mouths, but God will complete [revealing] His light [to His messenger Mohammed] however much the disbelievers [who deny it] are averse.)

God – be glorified – said in the Quran, chapter 5: 78-79

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ . كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

The explanation:

(78. Cursed were the unbelievers among the Children of Israel by the tongue of David and Jesus, Mary's son; that was because they rebelled [against the command of their Lord] and used to transgress [on His prophets.]

79. Nor did they [: Children of Israel] forbid one another the iniquities which they committed: evil indeed were the deeds which they used to do.)

A Call to Christians

[By:] **Apostle of the Christ**

O Christians who believe in the mission of Jesus Christ!

Why do you support Jews and Zionists with wealth, arm or anything else, while you know how much they hurt and denied Jesus Christ, and said [he was] a "magician!" and an "impostor!"?

How can you support them, while Jesus Christ cursed them in his Gospel, as had David cursed them in his Psalms and as has God cursed them in His Quran?

That is because they are the worst among all people on earth: hypocrites, malicious, treacherous; they seed hatred among people by wars and quarrels, and kill men, destroy the plant, and do corruption in the earth, while God does not like the corruption.

Chapter 22 (Gospel of Luke)

Now, I tell you what is written in the [Gospel of Luke](#), chapter 22, about their disbelieving in Jesus Christ, and how they hurt him and how they looked for to kill him:

"Now the feast of unleavened bread, which is called the 'Pasch', was at hand.

2- And the chief priests and the scribes sought how they might put Jesus to death; but they feared the people.

3- And Satan entered into Judas, who was surnamed Iscariot, one of the twelve.

4- And he went and discoursed with the chief priests and the magistrates, how he might betray him to them.

5- And they were glad and covenanted to give him money.

6- And he promised. And he sought the opportunity to betray him in the absence of the multitude. ...

47- And he was yet speaking, behold, a multitude, and he that was called Judas, one of the twelve, went before them and drew near to Jesus, for to kiss him.

48- And Jesus said to him: Judas, do you betray the son of man with a kiss? ...

52- And Jesus said to the chief priests and magistrates of the temple and the ancients that were come unto him: Are you come out, as it were against a thief, with swords and clubs?

53- When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour and the power of darkness.

54- And apprehending him they led him to the high priest's house. But Peter followed afar off. ...

63- And the men that held him mocked him and struck him.

64- And they blindfolded him and smote his face. And they asked him, saying: Prophecy: Who is that struck thee?
 65- And blaspheming, many other things they said against him.
 66- And as soon as it was day, the ancients of the people and the chief priests and scribes came together. And they brought him into their council, saying: If you are the Christ, tell us,
 67- And he said to them: If I shall tell you, you will not believe me.
 68- And if I shall also ask you, you will not answer me, nor let me go.
 69- But hereafter the son of man shall be sitting on the right hand of the power of God.
 70- Then said they all: Are you then the son of God? Who said: You say that I am.
 71- And they said: What need we any further testimony? For we ourselves have heard it from his own mouth."

Chapter 23 (Gospel of Luke)

"And the whole multitude of them, rising up, led him, up to Pilate:
 2- And they began to accuse him, saying: We have found this man perverting our nation and forbidding to give tribute to Caesar and saying that he is Christ the king.
 3- And Pilate asked him, saying: Are you the king of the Jews? But he, answering, said: You say it.
 4- And Pilate said to the chief priests and to the multitude: I found no cause in this man.
 5- But they were more earnest, saying: He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place. ...
 13- And Pilate, calling together the chief priests and the magistrates and the people.
 14- Said to them: You have presented to me this man as one that perverts the people. And, behold, I, having examined him before you, find no cause in this man, in those things wherein you accuse him.
 15- No, nor Herod neither. For I sent you to him; and, behold, nothing worthy of death is done to him.
 16- I will chastise therefore and release him.
 17- Now of necessity he was to release to them one upon the feast day.
 18- But the whole multitude together cried out, saying: Away with this man, and release to us Barabbas;
 19- Who for a certain sedition made in the city and for a murder, was cast into prison.
 20- And Pilate again spoke to them, desiring, to release Jesus.
 21- But they cried again, saying: Crucify him, crucify him.
 22- And he said to them the third time: Why, What evil has this man done? I find no cause of death in him."

[The truth about the death of the Christ]

I say that Pilate promised them to crucify Jesus, but he said to himself: I cannot bear the guilt of killing this [innocent] man; so, instead, I will release him and he should go out of this city and disappear from the community, and if they ask me about him I shall say to them: I have crucified and buried him.

Then he called Jesus Christ, and said to him: I don't find any cause of death in you, so I shall release you, and you should go out of this city to Syria to hide there from them, and if they ask me about you, I shall tell them that I have crucified and buried him. Then he released him and the Christ hid himself from them.

His disciples saw him three days later, so they feared and thought that he was a ghost, but he spoke to them and said: "I am alive as you see, and I am not a ghost as you think. Have you bread?" They gave him bread and fish and he took and ate before them.

Afterwards he traveled to Syria and stayed there on Qasioun Mountain where he hid himself from the Jews. A period of time later, he died and was buried in that high land, while his spirit ascended to heaven to the Paradises.

This is what the Quran tells about. That is in chapter 4: 157, telling about Jews:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ

The explanation:

>> (And [We cursed them because of] their saying [in a way of boasting]: "We slew the Christ, Jesus son of Mary, the apostle of God.")

>> Then, God – be glorified – said contradicting their claim:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ

The explanation:

(But they did not slay him in fact, nor did they crucify him; they were only deluded by a similitude, and those who differ therein are full of doubt thereof.)

The interpretation:

God made the man, whom Pilate crucified; He made him similar to Jesus in shape.

>> (And those who differ therein): Those were his disciples: some of them said: Jesus was not crucified, and some of them said he ran away from prison, while still others said he was crucified and buried then was raised up from the grave. That was because they

saw the Christ alive three days after the event of the crucifixion and he talked to them, they talked to him and even he ate of their food.

>> While His saying: لَفِي شَكٍّ مِّنْهُ

i.e. (are full of doubt thereof) means: of the reality of the crucifixion.

مَا هُمْ بِهِ مِنْ عِلْمٍ

>> i.e. (with no [certain] knowledge) about the reality of the crucifixion.

إِلَّا اتَّبَاعَ الظَّنِّ

>> i.e. (but they only follow conjecture)

وَمَا قَتَلُوهُ يَقِينًا

>> i.e. (They slew him not for certain), but actually they crucified another man.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ

>> i.e. (But God raised his [soul] up to Himself), means: After the death of Jesus, God took up his spirit to heaven, a period of time after the event; because when Pilate released him from prison, he went to a hill in Syria, and stayed there worshipping God; and his mother followed him, and a period of time later, he died at his appointment of death, and his body was buried in that hill while his spirit went up to heaven. The indication of this is His saying— be glorified – in the Quran 23: 50

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ

The explanation:

(And We made the son of Mary and his mother a sign; and [after the incident of the crucifixion] We gave them shelter on a height [: a place in Syria] with small water-springs and a flowing water-stream.)

The interpretation:

- (And We made the son of Mary and his mother a sign) to Our Ability and Might; for he was born without father.
- (And We gave them shelter) after the event of the crucifixion,

(On a height) in Syria,

- ([: A place] with small water-springs and a flowing water stream.)

These water-springs, each one of them is a small pit wherein water collects from a small water-spring in its bottom, but its water does not flow.

People built a small mosque on that hill, which is nowadays called, the "Mosque of Al-Rabwah [i.e. the hill: the same Arabic word in the aya], situated at the terminal part of Qasioun Mountain, in which there is a beautiful stream of water, and this mountain is to the north of Damascus and Al-Salheya.

Now we return to the preceding revelation (4: 158)

وَكَانَ اللَّهُ عَزِيزًا

>> i.e. (God is All Mighty) in His sovereignty and power, so He will take revenge of the Jews who intended to crucify the Christ.

حَكِيمًا

>> i.e. (All- wise) in His decisions and deeds, so that no one can overcome Him.

وَإِنْ مِنْ أَهْلِ الْكِتَابِ

>> i.e. (And there shall be none of the people of the Bible [Jews and Christians])

إِلَّا لَيُؤْمِنَنَّ بِهِ

>> i.e. (But shall believe in him) means: shall believe that Jesus was not crucified; because they saw him alive three days after the event.

قَبْلَ مَوْتِهِ

>> i.e. (Before his death) means: before the death of Jesus Christ; because Jesus died a period of time after the event.

وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

>> i.e. (And on the Day of Judgment the [Christ] will be witness against them)
i.e. against those Jews who hurt him and intended to crucify him.

I say: *Despite this event and that all the Jews were against him, and despite their acts and work to hurt and oppose him; you still treat Jews and Zionists with kindness and you support them with wealth or arm!*

If you do so, then Jesus Christ will be against you and will not intercede for you, before God, on the Day of Judgment; because you help the enemies of Jesus and the enemies of God; those whom Jesus cursed in his Gospel, as had David cursed in his Psalms.

On the contrary, you should be against Jews and Zionists, and should not support them with whatsoever amount of money or arms, but you should fight and drive them out of your land because they are wicked and evildoers [and they will bring about the destruction and ruining of your community and economy.]

God – be glorified – said in the Quran 5: 33

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جَزَاءُ فِي الدُّنْيَا وَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

The explanation:

(This is the recompense of those [Jews] who fight against God and His messenger, and strive to make mischief in the earth: they must be slaughtered or crucified or their hands

and feet must alternately be cut off, or they must be banished from the land [where they dwell.]

That is degradation for them in this life of the World; and in the Next Life awaits them a mighty chastisement.)

[By:] **Apostle of the Christ**

Balfour's Declaration – November, 2, 1917

The perfidy of England towards the Arab was not restricted to the dividing of the Arab land between it and France; but moreover, its minister of foreign affairs, Balfour, promised the Zionists to give them Palestine to found on it their racist entity. This declaration was in the form of a letter from Balfour to the Zionist Lord Rothschild. These are the words of its text:

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non- Jewish communities in Palestine, or rights and political status enjoyed by Jews in any other country."

England Aimed from This Declaration to Two Goals

The First—To rally the Zionists of Germany, Austria and U.S.A. to its side to make use of their political, economic and press influence to support the Allies in the war.

The Second—To create a racist entity, foreign to the Arab region, to become a base to support their power and their affairs and to ensure the marine communication with the East; and at the same time to prevent the achievement of the Arab Union in the future.

Balfour's declaration is considered as one of the most weird world certificates in history; because, according to it, an imperialistic state offered a land which it did not own to a stranger folk; and that was to the disadvantage of the owner that is the Palestinian Arab People who were driven away from their own home-land.



[Original Map of Palestine before 1947
And before the first expansion of Israel at 1948]
(Palestine in green color)

When Palestine was assigned under the English Mandatory authority according to San Remo Conference in 1920, the Mandate document said that England must fulfill Balfour's declaration. Therefore, England appointed a Zionist to be its first High Commissioner in Palestine, and under his support the Zionists became active, and worked to increase their power and control, and to increase their immigrants; because he opened widely the way to unlimited Zionist immigration to Palestine, and encouraged the owning of land by various ways, so that a large number of colonies, foundations and Zionist companies were founded.

But the Arab people of Palestine did not agree about that, and they revolted violently with many great revolutions in which the blood of martyrs was profusely shed; the most famous of those revolutions was the Revolution of 1936 which continued until the year 1939 in which England used the tanks and fighting aircraft to suppress it in cooperation with the armed Zionist bands.

Role of the American Imperialism

The World War II brought about a new factor in the problem of Palestine, and that was the emergence of the United States of America as the most powerful imperialistic state in the world, so [Zionists worked hardly to bring it to their side](#) in order that it might support their plan of settling in Palestine. At that time, Truman – who was a prominent Zionist – was the President of the United States, and he demanded to open widely the way for unlimited Zionist immigration to Palestine.

Therefore, the USA together with the UK made a committee which gave recommendations; some of those were the issuing of one hundred thousand official permits to new emigrants to Palestine, and that the Zionist immigration should move as quick as possible, and to facilitate the Zionists in possessing the Arab lands.



[[Map showing the first expansion of Israel and the regression of Palestine](#) following the foundation of Israel at 1948

This map lasted from 1949 – till the second expansion of Israel at 1967; when it occupied all Palestine.]

(Palestine in green; Israel in white)

UK announced the ending of its mandate over Palestine at 1948, after giving all the foundations and the important positions to the Zionists who proclaimed the establishment of their racist entity, to embrace and to support it with military and economic aid.

After proclaiming the foundation of the Zionist entity on May 15, 1948; military units from Egypt, Syria, Iraq, Jordan and Lebanon entered Palestine, to defend the Arab people and to liberate their homeland, and in spite of their small number and their backwarded weapon, they were able to liberate large areas of Palestine.

But the United States made the Security Council to announce cease-fire and to make an armistice. And the Zionists worked to organize their bands and to arm them with weapon, then to attack the Arab forces.

Afterwards, the second armistice was announced after which the Zionists moved to take possession of most of Palestine homeland.

[At 1967, the second expansion of Israel when it attacked the neighboring Arab countries and occupied the whole country of Palestine and it continued its occupation till now, with increasing their colonies and driving the Palestinian people out of its own homeland of Palestine, as in the map below:



Map showing the regression of the land of Palestine and the expansion of Israel,

which started since 1967 till now
(Palestine in green; Israel in white)

A Warning to Zionists of Perishing if They Do not Believe in the Quran

God – be glorified – said in the Quran 17: 4-8

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا . فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا . ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا . إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا . عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُمْ عَلَيْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا .

The explanation:

(4. And We have decreed to the Children of Israel in the Book: You will [in the future] work corruption in the earth twice, and you will [in the future] become great tyrants.

5. So when the time for the first of the two will come, We shall rouse against you servants of Ours of great might who will go about in the country, and it is a threat [that will inevitably be] performed.

6. Then We [shall] give you [O Jews] once again your turn against the [Muslims], and aid you [O Jews] with wealth and children and make you more numerous.

[Then God said advising them:]

7. If you do good [to Muslims], you do good for yourselves; and if you do evil [to Muslims], [your evil] will be for yourselves [in like manner.]

[Then God – be glorified – said:]

So when the time for the last [of the two judgments] will come, [We shall rouse the Muslims against you] to do evil to your chiefs, and to enter the [Aqsa] Mosque as they [would] have entered it the first time [at 1948 AD], and to destroy what [buildings, constructions and walls] they have made high.

8. It may be that your Lord will be Merciful to you, but if you return [to your corruption] We will return [to take revenge on you], and We have made Hell an [enclosing] prison for blasphemers.)

The interpretation:

When Abdullah, the son of Salam – who was one of the Jews – resigned [to God] and became a Muslim, in addition to few other Jews, he invited the others to convert to the Islam, but they did not agree with him and did not resign [to God]; that is his saying – be glorified – in the Quran 46: 10

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

The explanation:

(Say, [Mohammed, to them]: "Tell me your opinion: What if the [Quran] is from God, and you disbelieve in it [: what will your outcome be in the Next Life, before God?]

Moreover, a witness [: Abdullah, the son of Salam] out of the Children of Israel testifies [for you] to the similarity of the [Quran teachings to the teachings of the Torah of Moses]; so [the witness] believed, whereas you waxed proud [over Our messenger]; surely, God guides not [to the way of the truth] the wrong-doing people. ")

Then, with these revelations, God warned and threatened to destroy them; so He said– be glorified –

وَفَضَّلْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ

>> i.e. (And We have decreed to the Children of Israel in the Book) means in the Quran.

The explanation: the Children of Israel at the time of God's messenger: Mohammed, the son of Abdullah.

The meaning of (We have decreed): We have threatened them and decreed for them the destruction, in case they do not reform their deeds and resign [to God] i.e. if they do not become Muslims. Therefore, the "decree" is the definitive judgment [or decision] for which there will be no change.

Similar to this is His saying – be glorified – in the Quran 17: 23

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

The explanation:

([O Mohammed] your Lord decrees, that you [people] must worship none save Him [alone]) means: Your Lord decided a definitive decision. This word is also mentioned in the Arab poetry, bearing the same meaning.

[Now, we proceed to interpret the revelations 17: 4-8]:

Say, O Mohammed, to the stubborn Children of Israel who have not become Muslims [i.e. have not resigned to God and His religion]:

>> (You will surely work corruption in the earth twice, and you will become great tyrants.)

This is a foretelling about the future.

Its explanation is:

You will surely work corruption against the Muslims twice in the future. And this is not a telling about the past as interpreters deem; because the times of their corruption in the past were so many in number, and not only twice. This opinion has been confirmed by professor Abdul-Rahim Foda, in the Liwa-Al-Islam magazine (no. 1, 21st vol., Ramadan/1/1386 A.H., page 55); and this is some of what this professor said:

"The opinions of interpreters [of the Quran] are not infallible. Their opinion could be correct if their explanation depends on the grammar of the language; for they said: Nabuchodonosor himself destroyed the Children of Israel, and that that was the fulfillment of the promise of the first of the two corruptions. But I say: the infallible thing is the words of the Quran itself, and that their saying is not the right thing; and actually the explanation of an interpreter is not infallible about the Quran, i.e. the interpreters have not completely understood the Quran, so that a most knowledgeable among them may explain the Quran, to conclude with saying: '[This is what I think] but God has a best knowledge of the meaning of the words of the Quran'."

The indication that this is a foretelling about the future is His saying – be glorified –

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا

>> i.e. (So when the time for the first of the two will come)

The word إِذَا i.e. (if or when) in Arabic is used in relation to the future. If it was a telling about the past, then He would say – be glorified – "So when the time for the first of the two judgments came."

Moreover, His saying – be glorified –

بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ

>> i.e. (We shall rouse against you servants of Ours of great might); and if it was a telling about the past then He would say: We roused against them, and would not say (We shall rouse against you); so the words (against you) indicate the Jews who were at the time of Prophet Mohammed – peace be on him – and those who will come after them.

The Quranic revelations, which tell about the past, begin usually with the word (فَلَمَّا) i.e. (when), and do not begin with the word (إِذَا) i.e. (if).

Some of such revelations is His saying – be glorified – in the Quran 43: 55

فَلَمَّا أَتَوْا اتَّقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

The explanation:

(So **when** they saddened Our [apostle], We took vengeance on them, and We drowned them all together.)

God – be glorified – said also in the Quran 3: 52

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمْ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ

The explanation:

(But **when** Jesus 'perceived and knew' the unbelief of the [Children of Israel, and that they denied him,] he said: "Who will be my helpers for [the cause of] God [s religion]?")

And God – be glorified – said in the Quran 21: 12

فَلَمَّا أَحْسَنُوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ

The explanation:

(Yet, **when** they perceived Our might d, behold, they [tried to] run out of the [city].)

And there are many of such ayat in the Quran, which tell about the past.

Therefore, their first corruption and perfidy to the Muslims was in the year 1948 AC; when they killed the Muslims in Palestine, drove them out of their homes, and plundered their wealth and dwellings, leaving them without shelter, and that was with the aid of England and America, so that Balfour promised to let them have a homeland in Palestine.

Then the army of Iraq and the Arab arose to fight them; they fought and defeated them; and the army entered the land of Palestine, and moved throughout the towns of the country, and was about to enter Tel Aviv; and had it not been that the sovereignty – at that time – was by the hand of the English, and because of the treason of some Arab governors, then the Iraq army would have destroyed the Zionists, but the English cheated them by the word of "armistice"; when the "armistice" was a trick and cheating by the English, and the army returned back to Iraq.

Therefore, the Iraqi army are those to whom God points out by His saying – be glorified

عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا

i.e. (servants of Ours of great might who will go about in the country, and it is a threat [that will inevitably be] performed.)

>> While as regards to His saying – be glorified –

ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ

i.e. (Then We [shall] give you [O Jews] once again your turn against the [Muslims]); the address here is to Jews, and the meaning: then We will give you power over Muslims and make you victorious over them because of their division and their neglect of the religion of monotheism, and because of their imitating the foreigners, and wearing clothes like their clothes [and styles], in order that such deterioration may be a lesson to them;

>> (and aid you [O Jews] with wealth and children and make you more numerous) means: More of travelers [or emigrants] to you from every country of the world will be of your religion to dwell among you.

What goes along with this, is His saying – be glorified – in the same chapter of the Quran, the revelation 104:

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا

The explanation:

(And, after him, We said to the Children of Israel: "Sojourn in the land [of Canaan and Palestine], and when the promise of the last time [of your corruption] comes to pass, We will bring you as a multinational mass [from every country in the earth.]")

The (لفيف) in Arabic means: a group from different countries, races and languages. However, they have gathered in Palestine from every country in the world, and their power increased because of the support of America and England, and their wealth increased because of the donations offered to them by West Germany, America and many other states.

>> Then God – be glorified – started to advise and explain to them, so He said:

إِنْ أَحْسَنْتُمْ

i.e. (If you do good [to Muslims]),

أَحْسَنْتُمْ لَأَنْفُسِكُمْ

>> i.e. (you do good for yourselves) because by doing good, you seed kindness in the hearts of people;

وَإِنْ أَسَاءْتُمْ

>> (and if you do evil [to Muslims]),

فَلَهَا

>> i.e. ([your evil] will be for yourselves [in like manner]); because anyone seeds [the bitter] colocynth²⁴, will not get but [the bitterness of] the colocynth.

²⁴ The colocynth: a plant with a fruit very bitter in taste.

The second course of their corruption and perfidy to the Muslims was in the year 1967 AD, when they transgressed on the Muslims, and attacked Egypt, Jordan and Syria; they killed thousands of innocent people, and drove children and women away from their homes.

The time interval between the first and the last corruption was twenty years.

>> Then God – be glorified – said

فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ

i.e. (So when the time for the last [of the two judgments] will come)

لَيَسْؤُرُوهُنَّ أُولُو الْوَحْشِ

>> i.e. ([We shall rouse the Muslims against you] to do evil to your chiefs), O Jews! It means: They will degrade and humiliate your chiefs by arresting and killing them. So الوجهه in Arabic means the chiefs and leaders.

Therefore, those who went about throughout the country in the first time; it is they who – in the last time – will degrade and humiliate the chiefs of Jews, and it is they who will destroy their high buildings and constructions with an utter destruction, by flying high above them with their fighters and bombarding them with their bombers.

وَلْيَدْخُلُوا الْمَسْجِدَ

>> i.e. (and to enter the Mosque) victorious, means the Aqsa (or the Remote) Mosque at Jerusalem,

كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ

>> i.e. (as they [: the Iraqis would] have entered it the first time [at 1948 AD]), so likewise in the last time, they will expel you from it and abase you by killing and arresting you.

In this sentence, there is assertion that those who go about in the country in the first time, will be the same who will do evil to the chiefs of Jews in the last time. They will be the Iraqis by God's help.

وَلْيَسْبِرُوا مَا عَلَوْا تَنْبِيرًا

>> i.e. (and to destroy what [buildings, constructions and walls] they have made high.) It means: the possessions of Jews and what buildings, constructions and **high walls** the Jews will have constructed, and the land of Jews which the feet of Muslims will tread and their houses, with an utter destruction.

Therefore, victory – this time – will be by our hands, the Iraqis, and that will be by the help of God – be glorified.

The saying of Imam Ali

The confirmation of this lies in the saying of Imam Ali – peace be on him – as it is written in an Arabic book called “Whosoever I am his master” vol. 8, page 293;

he said:

“Jews will come from the west to found their state in Palestine.”

The people said: “Where will the Arab be at that time!?”

He answered – peace be on him: “At that time they will be in divisions, not united, and not cooperating with each other!”

Then he was asked: “Will this affliction last for long?”

He said: “No, but when the Arab will have their sovereignty, and regain their wisdom and mind; at that time they will overcome and regain Palestine; and the Arab will emerge victorious and united; and the help will come from Iraq; “Power” [will be found] written on their flags; and all the Arab and Muslims will participate to save Palestine ... A battle and what a battle!! In the midst of the sea, people will plunge into blood; the wounded will tread upon the slain... The Arab will do it three times, and in the fourth time God shall know what faith and steadfastness will be in their hearts; so victory will flap over their heads.”

Then he said: “I swear by God! They will be slaughtered like the slaughtering of sheep until none of Jews will remain in Palestine.”

The saying of Jesus Christ

This is also confirmed by the saying of Jesus Christ, the son of Mary – salam to him – in [Luke’s Gospel](#), chapter 21:

“20- And, when you shall see Jerusalem compassed about with an army then know that the desolation thereof is at hand.

21- Then let those who are in Judea flee to the mountains; and those who are in the countries not enter into it.

22- For these are the days of vengeance, that all things may be fulfilled, that are written.

23- But woe to them that are with child and give suck in those days; for there shall be great distress in the land and wrath upon this people.

24- And they shall fall by the edge of the sword and shall be led away captives into all nations, and Jerusalem shall be trodden down by the Gentiles till the times of the nations be fulfilled.”

Objection of the People of the Bible to the Quran

A. The 'Abrogation'

Some Jews and Christians object to Muslims saying that there is, in the Quran, what is called "abrogation" – as you claim, O Muslims, i.e. that one Quranic revelation abrogates another Quranic revelation and annuls its law and stands instead of it; whereas the Torah and the Gospel, both of them have no such "abrogation".

I say that Muslims have not understood the "similitude" in the Quran [that is to say: the mysterious Quranic revelations]; for this reason they considered the "abrogation"; because, in the Quran, there are: plain revelations, and "similitudes" [i.e. mysterious revelations.]

The 'plain' ayat (or revelations) are obvious and their meaning is clear. While the 'similitudes': these are the ayat (or revelations) having mysterious meaning, and one cannot understand their meaning unless after knowing their interpretation; because they include puzzles. But God – be glorified – promised that He will explain them if the idolaters are unable to understand them and to know the solution of their puzzles.

The reason for this was because some of the associaters [or idolaters] said that the Quran was not revealed from heaven, but that Mohammed forged it from himself, so God answered them and said: You are Arab and Mohammed, too is one of the Arab, and you say that Mohammed has invented the Quran, then you should do like the Quran, and bring forth one soora (or chapter) like the plain sooras (or chapters), or solve one of its puzzles, if you are true in your claim that Mohammed said it from himself. But they were completely unable to bring something like it, as were they unable to solve its puzzles.

The reason that God – be glorified – made puzzles, in the Quran, and some ayat or signs of revelation are "similitudes" – because this was the Arab custom in the pre-Islamic period; they used to consider it part of the style. For this reason, God – be glorified – revealed the Quran according to what language they used to speak.

Therefore, there is no "abrogation" in the Quran, but all of it is unchangeable. The indication of that is His saying – be glorified – in the Quran 6: 34

وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْمُرْسَلِينَ

The explanation:

(There is none that can alter the words of God, and already have you received some account of those apostles [or messengers].)

Also, God said – be glorified – in the Quran 6: 115

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

The explanation:

(Your Lord's word [of promising you, Mohammed and the believers with victory] has been fulfilled in truthfulness and justice.

None can change His words [of promising His messengers with victory];

He is the All-Hearing [of their words], the All-Knowing [of their acts.]

God – be glorified – said in the Quran 10: 64

هُمْ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

The explanation:

(For them is the good tidings [that they will be admitted into Paradise, as is it declared by the Quran] in the life of this World,

and [angels will give them good tidings] in the Next Life [of their admission into Paradise.]

There can be no change in the word of God.

Such [reward and good tidings, indeed,] is the supreme success [in the Next Life.]

God – be glorified – promised to explain to people in the future what is mysterious of the Quranic revelations and what they cannot understand of it. That is His saying– be glorified – in the Quran, chapter 38: 88

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ

The explanation:

(And you [people] shall surely come to know the explanation of [the ambiguous ayat of the Quran], after [a long period of] time.)

God – be glorified – said in chapter 75: 19

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

The explanation:

(Then, [after a long period of time] We will explain it [to people].)

It means: the explanation of what revelations of the Quran are mysterious to them, and the meaning of which they do not understand.

And God – be glorified – said in the Quran 6: 105

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

The explanation:

(As such do We expound the revelations [of the Quran] in many [ways]: that they may say [to you, Mohammed]: "You studied [the past heavenly scriptures, and compiled the Quran accordingly]", and that We may explain the [Quran in the future] to men who know [the modern sciences.]

God has fulfilled what He had promised; for He never breaks His promise. So **God inspired into me** [: i.e. the author of the book: Mohammed-Ali Hassan] the interpretation of the Quran, and I have explained the meaning of the revelations of the Quran that are "similitudes" [or mysterious.]

I have explained them fully and clearly, so that by now there shouldn't be any Quran revelation that one cannot understand its meaning, and there shouldn't be any aya that they think to be an "abrogated" one, but it should be clear to them that **there isn't any "abrogation" in the Quran, and that all of it is unchangeable**. I called that Arabic book (حقائق التأويل في الوحي والتنزيل) which is [translated to English by E. A. Nassir as (**The Quran Interpretation**)]

B. Why did God order Mohammed to ask the People of the Bible?

Is the Torah then correct and authentic?

Question

You say that, in the present Torah, includes many differences from the original Torah which was torn up by the king of Babylon. Then what is the meaning of the saying of God – be glorified – in the Quran 10: 94

فَإِنْ كُنْتُمْ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

The explanation:

(And if you [Mohammed] are in doubt of [the revelation] that We have sent down to you, then question those [Jews] who read the Scripture [that was] before you.

The truth, indeed, has come to you from your Lord [not from genies]; so be not of those who waver.)

Does not He mean by the word (الكتاب) i.e. (the Scripture): the Torah?

Answer: When the revelation was sent down to Mohammed, at the beginning, and he invited his people to the Islam, they refused to convert, and started to mock at him, and

said that the one who has brought the revelation to you is one of genies and not one of angels, and that if God willed to send any messenger, He would have sent the angels! That is His saying – be glorified – in the Quran 23: 24, telling about the claim of the idolaters:

وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولِينَ

The explanation:

("Had God willed [to send any messenger], He could have sent down some angels [out of heaven.] We have never heard of such [an invitation to monotheism] among our forefathers.")

So Prophet Mohammed went back, doubting within himself, feeling humiliation; and he said [to himself]: If I were a messenger [or an apostle] and if what I heard from the angel was true, then those people would have converted, resigned and believed me!

Therefore, this aya of the Quran was revealed to him; to let him have confidence in himself and to be steadfast in his mission and in order not to hesitate (chapter 10: 94-97)

فَإِنْ كُنْتُمْ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَلْقَوْنَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ . وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ . إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ . وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ

The explanation:

(94. And if you [Mohammed] are in doubt of [the revelation] that We have sent down to you, then question those [Jews] who read the Scripture [that was] before you.

The truth, indeed, has come to you from your Lord [not from genies]; so be not of those who waver.

95. Nor do you cry lies to God's revelations; for then you will lose [the prophet-hood.]

96. They will not believe: those [associaters] against whom God's word [of punishment] is pronounced [: for in fact they deserve the punishment.]

97. [They will not believe] though every miracle comes to them [which they demanded from you, Mohammed,] till they see the painful chastisement.)

The interpretation:

>> (And if you [Mohammed] are in doubt of [the revelation] that We have sent down to you, then question those [Jews] who read the Scripture [that was] before you), and say to them: Was Moses an angel that came down from heaven, or was he a human being like you? And were the prophets some angels that came down from heaven, Or were they human beings like you?

So if they answer you that they were human beings like you, then be certain that you are a messenger (or an apostle) from God; therefore, carry out your duty and warn people, and God will guide whom He will [to guide] and you are not responsible about their guidance.

>> (The truth, indeed, has come to you from your Lord [not from genies]) as they claim.

>> (So be not of those who waver) i.e. of those who doubt; it means: Don't doubt about yourself and don't feel unable about the mission; because God chooses for it whom He pleases out of His servants, and now He has chosen you for it.

>> (Nor do you cry lies to God's revelations), so that you say it may be from the genie and [it is] not an angel [that brings it down.]

>> (for then you will lose [the prophet-hood]); so that you will lose the prophet-hood while God has chosen you for it.

>> (They will not believe: those [associaters] against whom God's word [of punishment] is pronounced [: for in fact they deserve the punishment.] [They will not believe] though every miracle comes to them [which they demanded from you, Mohammed,] till they see the painful chastisement) in this World by their killing and falling into captivity, and in the Next Life in the chastisement of Hell.

But when the revelation of the Quranic sooras [: or chapters] and the signs of revelation to him increased more and more, he became confident and became sure that he was a messenger to his people; therefore, he started to call his people to the Islam with determination and to warn them with a firm will, paying no attention to their words, and minding not about their mocking till a large number believed in him, then His saying– be glorified – in chapter 2: 285 was revealed:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَا أُنزِلَ بِهِ وَرُسُلِهِ... الخ

The explanation:

(The messenger [Mohammed] has now believed in [the revelation] that is revealed to him from his Lord; and the believers [have also believed];

each one [of them] believes in God, His angels, His Books and His messengers [: apostles], ...etc.)

C. The 'Jihad' (: the 'Holy War')

Question: Prophets call to the worship of God, by admonishing and by kind words, not by war and fighting; while Mohammed fought the associaters (or the idolaters) among his people!

Answer: The messenger of God summoned his people by admonishing and by kind words and by forbearance towards them; that is His saying– be glorified – in the Quran 16: 125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

The explanation:

([O Mohammed] invite [people] to the way of your Lord with wisdom and fair exhortation, and reason with them in better [ways and words than theirs], for surely your Lord knows best anyone who errs from His way, and He knows best who are liable to guidance.)

[It means: Deal with them with your good conduct and easiness, and reason with them by words better than their words, and God knows who among them is liable to convert, so He will guide him to the Islam.]

God said– be glorified – in the Quran 41: 34

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

The explanation:

(Not equal is [the rewarding by people for] the good conduct, nor is the evil [conduct in requital by them].)

So [O Mohammed] repel [the evil conduct] with a better [conduct]; then one – between whom and you is enmity – [will become] as it were your [loyal] friend [and an] intimate [kindred.]

But those of his people who were associaters (or idolaters) hurt him and mocked at him, and even they intended to kill him, but God saved him from their hands. Moreover, they hurt his comrades, beat them, tormented them with fire and cautery and killed some of them.

While Mohammed – peace be on him – was patiently forbearing their harm; so that he did not fight them while he was resident in Mecca, but when he migrated to Medina (i.e. Yathrib), then at that time God ordered him to fight the idolaters, so he fought them; that is His saying – be glorified – in the Quran 2: 190-191

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ . وَاقْتُلُوهُمْ حَيْثُ تَقْبَلُهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرِجُوهُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلَوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

The explanation:

(190. Fight [exclusively] for the cause of God, against [only] those [idolaters and associaters] who fight against you, and begin not aggression; God loves not the aggressors [on people.]

191. And [O Muslims] slay the [idolaters of Mecca who fought you] wherever you find them, and evict them whence they evicted you [from Mecca]; and "seducing" [people] is worse than the slaying [in the Inviolable months.]

But [O Muslims] fight them not at the Sacred Masjid [of Mecca], unless they [first] fight you therein; but if they [begin to] fight with you therein, slay them.

Such is the reward of the non-believers [: the slaying and evicting.])

God – be glorified – said in the Quran 9: 36

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

The explanation:

(And wage war²⁵ [as much as you can] on all the associaters²⁶ even as they are waging war on all of you by all their means.

And know that God is along with those who ward off [His punishment; that He helps them with victory.])

I say: Truly, Mohammed-peace be on him- fought the idolaters who hurt and denied him, but we should know that Moses had ordered the Children of Israel to fight the Canaanites, and take in possession their homes and wealth, whereas they had not hurt nor fought him; but only that they were associaters (or idolaters) worshipping idols.

Likewise, David fought the idolaters, and there were other prophets and apostles who fought the associaters or idolaters; and that was with God's command; because God – be glorified – hates associaters and idolaters, and get angry with them, and gives [to

²⁵ I.e. fight them with as much as you have of power and ability.

²⁶ I.e. the idolaters who associate their idols with God in worship (i.e. the polytheists.)

their enemies] power over them, to humiliate them by killing and taking them captives and taking their wealth in possession.

Prophet Ahmed as Mentioned in the Gospel

The messenger of God is called Mohammed, and is also called Ahmed²⁷. Jesus, the son of Mary, gave the glad tidings of his coming, and the disciples of the Christ wrote down that glad news in their Gospels, but there was some alteration and changing. The indication of this is His saying – be glorified – in the Quran 61: 6

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ

The explanation:

(And when Jesus, son of Mary, said: "O Children of Israel, I am God's messenger to you: confirming the [Ten Commandments of the original] Torah that was before me, and giving you the glad tidings of a messenger to come after me, whose name shall be 'Ahmed' [: the 'Praised One'].)

But when he brought to them the manifest miracles, they said: "This is a manifest sorcery.")

Now I tell you what is mentioned about Prophet Ahmed in [the Gospel according to St. Luke](#), chapter 2: 14

"14- [Glory to God in the highest; and on earth will be peace, and to men will be Ahmed.](#)"

But they altered its meaning through interpretation and translation from the Syro-Chaldaic language to Greek then to Arabic and to English, so they wrote:

"14- Glory to God in the highest and on earth peace to men of good will."

[If you like to have more details, then] refer to the book entitled "The Gospel and the Cross", by its author: the clergyman Abdul Ahad Dawood [originally had been named Rev. David Benjamin Keldani.]

I say: Which "peace" was on earth, and what "good-will" took place on it? Was the "peace" in the World War I or in the World War II? Or was it in the atomic and hydrogen bombs? And what "good-will" was for them in all that?

²⁷ "Ahmed" and Mohammed" in Arabic both means "the praised one."

But the "peace" and the "good-will" will be in the time of the Awaited Mahdi (or the "Comforter.")

It is mentioned in [the Holy Gospel according to St. John](#), chapter 14: 15-19

"15- If you love me, keep my commandments.

16- And I will ask the Father, and he shall give you another "Comforter" [or Counselor], that he may abide with you for ever;

17- The spirit of truth, whom the world cannot receive because it sees him not, nor knows him. But you shall know him; because he shall abide with you and shall be in you.

18- I will not leave you orphans; I will come to you.

19- Yet a little while, and the world sees me no more ... etc."

Therefore, the saying of the Christ: "and the world sees me no more" means: he will come with his spirit not with his body; and for this reason people cannot see him.

Truly, he came [to me: I am Mohammed-Ali Hassan] with his spirit, and acquainted me with many things.

It is mentioned in the Bible, [Book of Deuteronomy](#), chapter 18: 18-19; God – be glorified – said to Moses [about Prophet Mohammed]

"18- I will raise them a prophet out of the midst of their brethren²⁸ like to thee. And I will put my words in his mouth: and he shall speak to them all that I shall command him.

19-And he that will not hear his words, which he shall speak in my name, I will be the revenger."

But Jews neither believed in the Christ nor in Prophet Mohammed, and they were enemies to both of them, and tried to kill them, but they could not achieve that.

Jews Work According to Their Illusions

God – be glorified – said, dispraising Jews, in the Quran 4: 150-151, and 153-157:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا . أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا .

²⁸ [i.e. Prophet Mohammed – peace be on him – because he is of their brethren; for both Ismael and his brother Isaac were the sons of Abraham. Ismael was the grandfather of Mohammed. Isaac was the father of Israel.]

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا جَهَنَّمَ فَأَخَذَتْهُمُ الصَّاعِقَةُ
بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَأَتَيْنَا مُوسَى سُلْطَانًا مُّبِينًا . وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا
لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِّيثَاقًا غَلِيظًا . فَبِمَا نَقَضْتُمْ مِّيثَاقَهُمْ وَكُفِّرْهُمْ بَأْيَاتِ اللَّهِ وَقَتْلِهِمُ
الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا . وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا .
وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ...

The explanation:

(150. Those who disbelieve in God and His apostles [: messengers], and intend to discriminate God from His apostles [by denying some of the apostles], and say: "We believe in some [of the prophets] and disbelieve in others" and intend to take a course midway [between guidance and misguidance.]

151. These really are the disbelievers, and We have prepared for the disbelievers a humiliating punishment.)

[Ka'ab son of Ashraf, together with a group of other Jews, said: "Mohammed, if you are a prophet as do you claim, then bring down on us a book from heaven written on some stone tablets, like those which had been brought by Moses; and then we will believe you. Therefore, this aya was revealed:]

153. The people of the Bible [: the Jews] demand of you [Mohammed] to bring down upon them a book from heaven [written on the stone tablets]²⁹;

[So God replied about their words:]

But they did demand of Moses [aforetime] for [something] greater than this [demand], when they said: "Show to us God conspicuously"³⁰
So the thunderbolt seized them because of their wrong-doing.³¹

Then they took to themselves the calf [as an idol to worship], even after the clear [miracles]³² came to them [with Moses]; yet We pardoned [them concerning] that, and We gave to Moses an obvious authority [to indicate the truthfulness of his apostle-hood.]

154. And We made Mount [Sinai] to tower above them because of [the breaking of] their covenant,

²⁹ [i.e. they demanded of him a book like the Tablets, which God Himself wrote to Moses.]

³⁰ [i.e. they asked to see God by their own eyes.]

³¹ [This occurred on the Mount Hor.]

³² [i.e. the miracles that God gave to Moses as signs to his prophet-hood.]

[Then God – be glorified – told about their ignorance and stubbornness in another incident:]

And We said to them: "Enter [by] the gate [of Jericho] 'complying and submissive!'"

[Then God – be glorified – told about their disobedience in another affair:]

and We said to them: "Transgress not on the Sabbath!"

and We took from them a binding covenant.

155. Then [We cursed them] because of their [frequent] breaking of their covenant, and their denial of the revelations of God, and their slaying of the prophets wrongfully, and their saying: "Our hearts are surrounded with covers."³³ Not so, but God has sealed upon their [hearts] because of their blasphemy, so that they will not believe [in you, Mohammed] except a few [of them] –

156. And because of: that they [moreover] disbelieved [in Jesus], and that they uttered against Mary [his mother] a grave calumny.

157. And [We cursed them because of] their saying [in a way of boasting]: "We slew the Christ, Jesus son of Mary, the apostle of God."...)

I say: God ordered them in the past to enter the city of Jericho by force and to drive its people out of it and to take their land in possession. But they refused to enter it, and said as it is mentioned in the Quran 5: 22

وَإِنَّا لَنَ نَّدْخُلُهَا حَتَّىٰ يُخْرَجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ

The explanation:

(We will not enter it unless they depart from it; if they depart from it then we will enter [it.]")

The reason that God – be glorified – permitted them to fight the Canaanites, and to take their land in possession; that was because the Canaanites were polytheists (i.e. associaters or idolaters) worshipping the idols.

While as regards the people of Palestine nowadays: they are Muslims who worship God alone and do not worship idols.

³³ So that we do not understand what you say, O Mohammed!

Moreover, God ordered Jews and people of other religions to convert to the religion of the Islam; because all the previous religions should be abandoned except the new religion which is the religion of the Islam; God – be glorified – said in the Quran 3: 85

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

The explanation:

(Anyone seeks any religion, other than the Islam³⁴ [his righteous work] will not be accepted from him [because the past religions were altered], and he shall, in the Next Life, be of those who lose [the prosperity of Paradise.]

But Jews are still occupied by their illusions, thinking that they will possess the land from the Nile to the Euphrates, and that their glory will return back to them if they gather in Palestine, and that - by force - they will overcome Muslims; so they have inclined to the power of U.S.A. and the authority of its president Ronald Reagan [who was president at the time of writing this book in Arabic.]

They killed the Muslims in Palestine and Lebanon, and drove away children and women without mercy or kindness and they oppressed, taking not into consideration the consequences, and they did not realize that they did not sow save evil for themselves and will reap more than what they sowed: and that, presently, God – be glorified – gives them respite, but He will not leave them without punishment; then neither Ronald Reagan will avail them, nor the power of U.S.A. : when the Muslim states will cooperate with each other and unite their will to fight Jews and Zionists, and God is with Muslims to let them have victory; for time passes by, and things and affairs are in continuous change; and as have they done to the Muslims, likewise the Muslims will do the same to them.

Moreover, Jews and Zionists are a minority in relation to the Islamic countries which are 29 countries: the first of them is Saudi Arabia, then Iraq, Syria, Lebanon, Jordan, Yemen, Oman, Egypt, Libya, Tunisia, Algeria, Maghreb (Morocco), Mauritania, Sudan, Somalia, Turkey, Iran, Pakistan, Afghanistan, Bangladesh, Indonesia, Malaysia, and other countries.

Then can Jews and Zionists resist all these Islamic countries when Muslims will unite their will to destroy Jews and Zionists and save the earth from their wickedness; specially when God will be with Muslims to aid and help them [when they will worship Him alone and associate not with Him any sheikh, imam, prophet or saint]?

³⁴ [The word "Islam" means to resign (or to surrender or to submit) one's self to God.]

God – be glorified – said in the Quran 40: 51

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

The explanation:

(Surely, we will help our messengers and those who believe, both in the present life [of the World: by saving the believers and terminating the associaters], and on the day [of Judgment] when the witnesses [the recording angels] will stand forth [to give testimony: and say about the believer: he is a believer and about the non-believer: he is a non-believer.])

Therefore, you have now no other choice to be saved neither from God's punishment nor from the punishment of Muslims except that you should believe in the messenger of God, Mohammed the son of Abdullah, and you should believe in the Quran and follow his way and his instructions.

But have you any doubt about any of the Quran revelations (or ayat), then ask me and I shall explain their meaning so that you may become certain and sure in your belief.

Mohammed-Ali Hassan

(died in 1991)

[Therefore, now if you have a question, ask the translator: E. A. Nassir, and if he knows, he may answer you, by God's will.]

Email: eanassir@gmail.com

The End

Books written by the interpreter in Arabic

1- **The Universe and the Quran** (translated to English)

The Arabic book <http://www.quran-ayat.com/kown/index.htm>

pdf: <http://www.quran-ayat.com/Alkawn.pdf>

The English translation <http://www.quran-ayat.com/universe/index.htm>

2- **Man after Death** (translated to English)

The Arabic book <http://quran-ayat.com/insan>

The English translation <http://www.quran-ayat.com/man/index.htm>

3- **The ambiguous ayat of the Quran**

The Arabic book <http://quran-ayat.com/shabaha>

Pdf: <http://www.quran-ayat.com/Mutshabih.pdf>

4- **The Conflict between the Torah and the Quran** (or **The Disagreement of the Quran with the Hebrew Bible**) -- (translated to English)

The Arabic book <http://www.quran-ayat.com/alkhilaf/index.htm>

Pdf: <http://www.quran-ayat.com/Alkhilaf.pdf>

The English translation <http://www.quran-ayat.com/conflicts/index.htm>

5- **An Hour with Ghosts** (translated to English)

The Arabic book <http://www.quran-ayat.com/saa/>

Pdf: <http://www.quran-ayat.com/saah.pdf>

The English translation http://www.quran-ayat.com/hour/an_hour_with_ghosts.htm

6- **The Quran Interpretation** (translated to English)

Not on the web yet.

7- **Retorting the Atheist** (translated to English)

The Arabic book <http://quran-ayat.com/noatheism.html>

The English translation <http://www.quran-ayat.com/retort/index.htm>

References

- 1- The Koran (QUR'ÁN) ... Translated by E. H. Palmer.
- 2- The Meaning of the Glorious Quran – by Muhmmad Marmaduke Pickthall
- 3- The Glorious Kur'an .. Translation and Commentary - by Abdallah Yousuf Ali.
- 4- Quran: The Final Testament, translated by Rashad Khalifa
- 5- The Quran, Arabic and English – by M. H. Shakir
- 6- The Holy Quran with English translation – by Sher Ali
- 7- The Koran interpreted – by A. J. Arberry.
- 8- Al-Hilali & Khan - Translation of the Meanings of The Noble Qur'an (2004)
- 9- Abdel Haleem - The Qur'an; A New Translation (2005)
- 10- Unal - The Qur'an with Annotated Interpretation in Modern English (2006)
- 11- The Koran - translated by J. M. Rodwell
- 12 – The Holy Bible – many versions.
- 13- Oxford Advanced Learner's Dictionary.
- 14- Merriam- Webster Collegiate English Dictionary.
- 15- A Dictionary of Modern Written Arabic – Hans Wehr .. Edited by J. Milton Cowan.
- 16- Al-Mawrid (English-Arabic & Arabic-English Dictionary)- by Munir & Dr Rohi Baalabaky.