

# The Conflict between the Torah and the Quran

Written in Arabic by  
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(Died in 1991)

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## Translator's Preface

The Quran is the word of God, which cannot be imitated by any creature. The Quran is the last heavenly book, conveyed by the angel Gabriel, who revealed it to the Prophet Muhammad, peace be upon him.

The reason for revealing the Quran in Arabic was that the Prophet was an Arab, and his people were Arabs, so it should be revealed in their language so that they might understand it.

It is the miracle of Prophet Mohammed - peace be upon 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 with interpretation and explanation.

Its meaning and knowledge are superior to generations and ages, because it is the word of God to which no addition or omission may be made. Therefore, **it is impossible to translate the Quran**; however, its meaning and interpretation may possibly be translated.

According to the instructions of Mohammed-Ali Hassan, the interpreter of the Quran and the Bible, I have preserved the Quranic revelations as they are in Arabic and attempted to translate their meaning into English, following his interpretation. I have kept the explanation of the (aya) between rounded brackets, like these ( ), while I have placed the other words that further explain the meaning, but which are not literally present in the original, in square brackets, like these [ ].

Therefore, **the Quran is in Arabic only**; the words in English and in other languages are only translations 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.

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## Forward

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The explanation (In the name<sup>1</sup> of God<sup>2</sup>, Most Gracious<sup>3</sup>, Most Merciful<sup>4</sup>).

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 be upon the prophets and messengers of God, and peace be upon Mohammed the seal of the prophets, and peace be upon 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 the truth should hold fast to 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)

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<sup>1</sup> i.e. I commence the recitation in the name of God.

<sup>2</sup> God—be glorified—is called by different names in various languages: in Arabic as Allah, in Hebrew as Jehovah or Yahweh, in English as God, in Persian as Khodah, and in other languages, He may be known by different names. He is our Lord and your Lord; He is the Lord of all nations.

<sup>3</sup> i.e. Merciful to both believers and unbelievers in this World.

<sup>4</sup> i.e. In the Hereafter, He is Merciful only to believers.

## 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 يَفْصُلُ عَلَىٰ نَبِيِّ إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ

The explanation:

(This Quran explains to the sons of Israel most of what they differ [regarding their religion and the Torah].)

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

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ . وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰئِكَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ وَلَا تَلْبَسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ أَنْتُمْ تَعْلَمُونَ . وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاٰكِعِينَ . أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ . يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَتِي فَضَّلْتُكُمْ عَلَىٰ 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 ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ . وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ . وَإِذْ قُلْنَا يَا مُوسَىٰ اذْهَبْ إِلَىٰ الْيَمِينِ فَابْتَئِزْ مِنَ الْعِجَلِ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ . ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ . وَإِذْ قُلْنَا يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهُ جَهْرَةً فَأَخَذْنَاكُمُ الصَّاعِقَةَ وَأَنْتُمْ تَنْظُرُونَ . ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ .

The explanation:

40. (O sons of Israel, remember the favor I bestowed upon you [in the past], and fulfill your covenant with Me, I will fulfill My covenant with you, and Me alone you should extremely fear).

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

(Do not be the first to disbelieve in the [Quran]),  
 (and do not exchange My revelations [of the Quran] for a small price) of the  
 stuffs of the World,  
 (and beware My [punishment]) by warding off My disobedience.

42. (Do not confuse the truth [of the original Torah] with the falsehood [:  
 the alteration and distortion introduced by Ezra in his version of the Torah.]  
 Do not hide the truth [regarding the description of Mohammed in both the  
 Torah and the Gospel],  
 especially when you [Jewish scholars] know [that there will be Judgment and  
 punishment in the Hereafter].)

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

44. (Will you urge others to give to charity, while neglecting to do so  
 yourselves [so that you yourselves don't give charity]  
 despite that you recite the Book [: the Torah, in which God recommends  
 people to donate and help the poor]?  
 Don't you understand and recognize the inconsistency in your behavior [and  
 so to change your actions]?)

47. (Sons of Israel, remember the favor I bestowed upon you) in the past,  
 (and [that] I blessed you more than [all other] nations) in the past, i.e. I  
 favored you with more wealth and children than I gave to the rest of the  
 people; this does not mean, in fact, that God preferred them to the rest of  
 mankind.

48. (And avoid [the punishment on] the day [of your death]  
 when no soul will help another,  
 neither will intercession be accepted for it,  
 nor will any ransom [equal to its sins] be taken from it,  
 nor will they be helped [and saved from the punishment].)

49. (And [remember] when We saved you from Pharaoh's people, who  
 tortured you with terrible torture: slaughtering your male [children] and  
 sparing your female [children]; in that was a great trial [for you] from your  
 Lord.)

50. (And [remember] when We parted the sea for you [and led you through]; so We saved you and drowned Pharaoh's folk, while you were looking at them [drowning].)

51. (And [remember] when We appointed to 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 did much wrong [to yourselves, because of the punishment which you deserved.] )

52. (Then, [even] after that, We pardoned you so that you might be grateful [for those bounties.] )

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

56. (Then after your death, we returned your souls [to your bodies, and you came back to life, as you were before], so 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], namely the Ten Commandments, which Moses brought down from Mount Sinai in the wilderness of Sinai.

Afterward, God – be glorified – inspired Moses with what was lawful and what was unlawful, along with instructions and tales about the ancient nations, as well as the prophets and messengers. The people of Moses wrote these down on parchments, namely gazelle skin, since there was no paper for writing at that time.

Furthermore, they copied from the Book of Abraham and some scriptures of the prophets, along with their stories with their nations, which they recorded on the gazelle parchment. This collection was called “The Torah Collection” or “The Hebrew Bible,” known to Christians as “The Old Testament,” and the sons of Israel followed its instructions.

But they did not adhere to this religion and to what God had commanded them in the Torah; they changed and altered it after the death of their Prophet Moses, disobeying their Lord's commandments.

The first disobedience they committed was marrying idolatresses, even though God – be glorified – prohibited such marriages in the Torah. This marriage was a misfortune for them; for it led to their destruction, because those women urged their husbands to worship idols, and they obeyed the women in that, and associated [the idols with the Lord in their worship.]

One of them was King Achab, who married Jezabel, an idolatress worshipping the idol Baal (or Baalim). She asked her husband, King Achab, to worship the idol, and he obeyed her, adoring it and ordering his people to do the same. They, in turn, obeyed him and worshipped it.

Since then, both the kings and the people continued to worship the idols, and there were fifteen kings of the sons of Israel. The last of them was Zedekiah; he was captured and taken to Babylon by the king of Babylon, who gouged out his eyes, and then he died in prison in Babylon.

God – be glorified – sent many prophets to the sons of Israel, who warned them against idolatry and marrying idolatresses, but they did not listen to or obey their messages. Instead, they disbelieved, insulted, and even killed some of the prophets. Among the last prophets who admonished them against idolatry were Isaiah, Jeremiah, and finally, Ezekiel.

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

Therefore, the king of Babylon tore up their original Torah, and they lost it. Regarding the Tablets of Stone, Moses threw them violently to the ground when he saw his people worshipping the calf [statue] made for them by the

Samaritan, causing the Tablets to break into pieces. Concerning the Ark, it was plundered during the war by their enemies.

Therefore, neither the Torah nor the Tablets were left for them.

Regarding the current Torah, it was written for the people by the priest Ezra, son of Siraeh. He revised some of its instructions, stories, and accounts of the prophets. This alteration may have been intentional or unintentional; he was elderly and may have forgotten what was written in the original Torah after the seventy years he spent in Babylon.

## **The Torah of Ezra**

When Jews associated idols with their God in worship and served the idols instead of obeying the orders and instructions of their prophets, God – be glorified – gave the king of Babylon 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 Babylon, where they stayed for seventy years.

Upon their return to Palestine, the Jewish priests began 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 who knew any of it by heart would write it down and transcribe what others also knew by heart until each of them collected a book, which they gave to their chiefs, saying: “This is the Torah that God revealed to Moses.” There were four of their priests, but the Jews refused to accept those books from them because of some additions or abstractions they noticed in them.

### **[The trick of the Priest Ezra]**

Then Ezra, the son of Siraeh, one of their priests and a clever scribe, came and performed a successful trick. He wrote a book, reviewed and revised it, and left every word “God” as a blank space in the book.

After completing the book, he began to write in that space with a secret [invisible] writing that could not be seen by the naked eye, and whose color would not appear unless exposed to sunlight.

At that time, they were unaware of such secret writing, but Ezra had learned it in Babylon, where the king of Babylon had granted him authority over the

Jews and brought him close. The secret writing involves using a silver nitrate solution so that when you write with it on paper, the writing will only appear after exposure to sunlight.

After completing the book, he presented it to the leaders 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 of 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 for forty days, and you should not come near to it. 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 to this condition and said: "You must put it exposed under the sky."

They agreed, took the book from him, placed it on a high shelf, and appointed guards to oversee it for forty days so that no one could touch it to write what he wanted. After the specified period had passed, they gathered, opened the book, and found it written as Ezra had told them; because it was made of gazelle skin, the sunlight affected it, causing the [invisible] writings and letters he had inscribed with silver nitrate solution to appear black.

As a result, they believed him, accepted the book he presented, and began to respect and honor him, ultimately making him the chief of their priests. During that time, they proclaimed: Ezra is the son of God! Even now, Jews hold the belief that God Himself wrote that blank space in his Torah, while they remained unaware of his trick.

But God – be glorified – revealed his trick to us 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", seeking to gain a small profit from it. Woe to them for what their hands wrote, and woe to them for [the money] they earned [in this way].<sup>5</sup>)

<sup>5</sup> It means: the wealth they acquire illegally.

God promised him torment because he claimed that book was from God, while omitting many things he did not write, such as the description of Mohammed – peace be on him – and adding many of his own words to the Torah. He altered some instructions and changed certain religious duties, which caused their unfaithfulness and disbelief in Jesus' prophecy and Mohammed's mission.

## The Ten Commandments in Ezra's Torah

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

1 'You shall have no other gods before Me.

2 'You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.

3 You shall not worship them or serve them.

4 'You shall not take the name of the Lord your God in vain.

5 'Observe the sabbath day to keep it holy, as the Lord your God commanded you.

6 'Honor your father and your mother.

7 'You shall not murder.

8 'You shall not commit adultery.

9 'You shall not steal.

10 'You shall not bear false witness against your neighbor.

'You shall not covet your neighbor's wife, and you shall not desire your neighbor's house, his field or his male servant or his female servant, his ox or his donkey or anything that belongs to your neighbor.'

## The Ten Commandments in the Quran

God – be praised and glorified – said in the Quran 6: 151-153

قُلْ تَعَالَوْا أَنِ اتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِفْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرُبُوا  
 الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ 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 ذَا قُرْبَىٰ وَبِعَهْدِ  
 اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَذَكَّرُونَ . وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ 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 should not associate any [creature] with Him,  
 >> and that you should be kind to your parents,  
 >> and that you should not kill your children due to poverty – We provide [provision] for you and for them,  
 >> and that you should not approach prostitutes [for adultery] whether publicly or secretly.  
 >> And that you should not kill the [living] person, whom God has forbidden [his killing] except in the course of justice.  
 He has commanded you with this [statement], so that you may understand [and become wise and avoid such savage behavior.]”

>> 152. And do not 'touch and dispose' of the orphan's money [with betrayal] but only in a better [way of disposal], until he reaches adulthood.  
 >> Give full weight and full measure, justly [: without any deficiency.]  
 We do not task any soul more than its capability.  
 >> And when you [people] pronounce [a witness or a judicial decision between two opponents], then be just [with your words, witnesses, and judicial decisions.], even if [the convicted] is a kinsman.  
 >> and uphold God's covenant [which you made with anyone.]  
 This [statement] He has commanded you; [therefore, observe it] so that you may receive admonition.

>> 153. Surely, this [religion of Islam] is My 'standard and straight' path; therefore follow it.  
 [In the future] do not follow other ways [of falsehood], or else you will be diverted from His path [by the plotting and scheming of those who follow other ways.]  
 "He has recommended you with this warning so that you can ward off their schemes and malevolence."

## The Admonition in the Quran

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

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْدُومًا . وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَنْبَغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا . وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا . رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا . وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْدِرْ تَبْدِيرًا . إِنَّ الْمُبْدِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا . وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا . وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا . إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ

لِمَنْ يَشَاءُ وَيُقَدِّرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا . وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا . وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا . وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ 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 كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا . وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا . وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا . كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا . ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا

### The explanation

([O man] do not set up another god besides God, or else you will end up [in the Hereafter] condemned [among souls] and damned [by devils.]

[O Mohammed] your Lord has decisively commanded, that you [people] should worship none save Him [alone],

and [He has commanded too that] you should be good to parents:

As long as either of them or both of them reach old age [and live] with you [in your house], do not say to them a word of disrespect, nor scold them; but say to them kind words.

And lower to them the wing of humility, out of mercy to them, and say, "My Lord, have mercy on both of them, as they raised me when I was a child."

Your Lord knows very well what [obedience or disobedience] is in your minds [to your parents]; if you are righteous [and obedient to God's commands], then [surely] He is All-forgiving to those who repent and revert [to honor the parents].

And give to the [poor among your] relatives their due rights [in the spoils and the "fay'a"], as well as to the needy, and the wayfarer. And do not squander [your wealth] wastefully in the manner of a spendthrift.

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

And if you turn away from them, seeking mercy from your Lord, which you hope for, then say to them some words of comfort.

Do not be tight-fisted nor so open-handed, or you will be blamed [by people] and denuded [without clothes.]

Your Lord [O Mohammed] [once] expands the provision for whomever [of His servants] He wills, and [another time, He] restricts it.

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

And do not kill your children for fear of poverty. It is We Who provide [the provision] for them and for you. Surely, killing them is a grave sin.

And do not draw near to [women to commit] adultery. The [adultery] is a shameful behavior and a bad way.

And do not kill any human being; God has forbidden this except by a right [cause].

Whoever is wrongfully [and undeservedly] killed, We have given his heir authority [for retaliation, over the murderer], but let the [heir] not exceed in killing; surely, he will be helped [to overcome his opponent, so let him not hasten and then he may kill someone other than the murderer.]

Do not dispose of the orphan's property [with betrayal], but only in the better [way of disposal], until he has reached his maturity.

Observe your pledge [with anybody], for surely you will be accountable for [fulfilling] your pledge.

And give full measure when you measure [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 the long term.

And do not go after the [flaws of your Muslim brother, to expose him] about which you [man] have no knowledge; for the hearing, the sight and the [spiritual] heart-- all these will be questioned.

And do not walk on the earth arrogantly; certainly you cannot pierce the earth, nor attain the mountains in height.

All this [which We forbid you to do] is bad mm and is disliked by your Lord.

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

See, reader, the differences between the commandments in the Torah and those in the Quran. In the Quran, the commandments are general and inclusive, while in the Torah, they are restricted to your relatives or neighbors, as noted in [Deuteronomy 5:10](#).

*"You shall not bear false witness against your neighbor.*

*You shall not covet your neighbor's wife, and you shall not desire your neighbor's house, his field or his male servant or his female servant, his ox or his donkey or anything that belongs to your neighbor."*

## **Some Books That Were Lost from the Torah**

Here, I share with you, dear reader, some of the books that were lost from the Torah (or the Hebrew Bible), with the Torah itself acknowledging that:

### **[1- The Book of the Law of the Kingdom]**

It is written in the Old Testament (the Arabic version published by the Jesuit Missionaries in 1939 in Beirut), specifically in the First Book of Kings (1 Samuel), chapter 10:

"25 Then Samuel told the people the ordinances of the kingdom, and wrote them in the book and placed it before the Lord. And Samuel sent all the people away, each one to his house."

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

### **[2- The Book of The Just]**

It is also noted in Second Kings (2 Samuel), chapter 1: 17-18

"17 Then David chanted with this lament over Saul and Jonathan his son, 18 and he told them to teach the sons of Judah the song of the bow; behold, 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 those that had been lost to 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- The Book of the Words of the Days of Solomon]**

Also, it is written in the Third Book of Kings (1 Kings), 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 Regarding the Prophets

### The First Lie: Concerning Prophet Aaron

The following is written in the Torah, the [Book of Exodus](#), chapter 32:1-6

“1- And the people seeing that Moses delayed to come down from the mount, gathering together against Aaron, said, “Come, make us [a]a god who will go before us; as for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.”

2- Aaron said to them: “Take the gold rings from the ears of your wives, your sons, and your daughters, and bring them to me.”

3- And the people did what he had commanded, bringing the earrings to Aaron.

4- And when he had received them, he fashioned them by the founders’ work, and made of them a molten calf. And they said, “This is your god, O Israel, who brought you up from the land of Egypt.”

5- Now, when Aaron saw this, he built an altar before it, and made a proclamation by a crier’s voice, saying: “Tomorrow shall be a feast to the Lord.”

6- So the next day they rose early and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.”

Dear reader, look and contemplate: Is it logical for a prophet to make a gold calf for his people, then ask them to worship it, hold a feast for it, and build an altar for sacrifices to it? Aren’t these mere lies of Ezra against Aaron?

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

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى . قَالَ هُمْ أَوْلَاءُ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى . قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ . فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي . قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حُمِلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمُ وَإِلَهُ مُوسَىٰ فَنَسِيَ . أَفَلَا يَرَوْنَ أَنَّهُمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ صَرًّا وَلَا نَفْعًا .  
وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي . قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ  
إِلَيْنَا مُوسَىٰ

The explanation:

([When Moses went to the mountain to bring the Tablets, God – be glorified – spoke to him])

83. "What made you rush [to come] ahead of your people, O Moses?"

84. "They are following my way", [Moses] said, "and I have hurried on [to come] to You, my Lord, that You may be pleased [with them.]"

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

86. So Moses returned to his people [from the mountain carrying the Tablets of stone on which God inscribed the Torah, and was] angry and disappointed; he said:

"O my people, did your Lord not promise you a good promise? Was the time [of my absence from you] too long for you? Or did you want wrath from your Lord to descend upon you, so you broke your promise to me [to be righteous in my absence?]"

87. [Those who did not worship the calf] said, "We did not break our promise to you by our own 'power and control', but we were loaded with the [guilt] burden of the [gold] ornaments of the people [of Egypt]; and [to purify it] we cast all that [in the fire], and so did the Samaritan [cast his gold in the fire.]"

88. Then he produced for them the statue of a calf which lowed. And [the Samaritan and his followers] said: "This is your god and the god of Moses, but [Moses] forgot."

*[Then God – be glorified – said:]*

89. Did they not see that the [calf] gave them no answer, and it had no power to harm or benefit them?

90. Aaron had said to them before [they worshiped the calf]: "O my people, you are only being tested by it [so do not worship it]; and surely, your Lord is the Most Gracious, so follow my [words] and obey my command."

91. They said, "We will not cease to worship it, until Moses returns to us [from the Mountain.]")

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

So the devil came to him and said: "Look at this statue, it is very beautiful! Can you make one similar to it that, if you create a larger one and leave it with the sons of Israel, it will serve as a good memory of you and perpetuate the remembrance of your name."

And his soul made the idea seem fair to him until he decided to create a calf statue larger than the one he had found.

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

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

The next day, he brought 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 went to the mountain." This is the meaning of His saying – be glorified – in the same chapter (20: 95-96).

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

The explanation:

([Moses] said: " O Samaritan, what has provoked you to do this?"

[The Samaritan] said: "I saw what the [sons 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 my soul suggested to me."<sup>6</sup>)

In addition, God – be glorified – cleared Aaron of this accusation, as He stated in the Quran 20: 90-91:

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<sup>6</sup> It means: My soul made the idea seem fair to me.

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:

(Aaron had said to them before [they worshiped the calf]: "O my people, you are only being tested by it [so do not worship it]; and surely, your Lord is the Most Gracious, so follow my [words] and obey my command."

They said "We will not cease to worship it, until Moses returns to us [from the Mountain.]")

## The Second Lie: Concerning Prophet Lot

The following is quoted from the Book of Genesis, chapter 19, verses 30-38:  
 "30- And Lot went out of Segor, and stayed in the mountains, 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.

31- And the firstborn said to the younger, "Our father is old, and there is no man left on the earth, to come in to 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; and he did not know when she lay down or when she arose.

34- And the next day the firstborn said to the younger: Behold, I lay last night with my father; let us make him drink wine tonight also, then you go and 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 he did not know when she lay down or when she arose.

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

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

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

I say: Could it be that a drunken man loses his senses [and mind] to the point where he cannot distinguish between his daughters and other women? Furthermore, if we suppose that his drunkenness is so severe that he cannot recognize who is lying beside him, then in this instance, the drunken man would lose his ability to engage in sexual intercourse with a woman, especially if he is an old man like Lot and his two daughters are virgins.

Furthermore, where could they obtain wine, given that the earthquake had destroyed those four cities?

Moreover, the statement made by his older daughter: "and there is no man left on the earth, to come in to us,"

Weren't Abraham and the shepherds of his cattle in their neighborhood?

Aren't these some of the lies told by Ezra about the prophets?

### **The Third Lie: About Solomon**

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

*"1- 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 Hittite women,*

*2- From the nations concerning which the Lord said to the sons 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, Solomon was joined with a most ardent love.*

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

I say: Is it logical for a man to marry seven hundred women, in addition to three hundred concubines? How can he provide them all with an equal chance for sexual contact? How can a woman wait three years just to have one night with her husband? If that were the case, then Solomon's children would be as numerous as his wives, if not more so.

Furthermore, accusing him of polytheism: associating Ashtoreth with God. This accusation originated from Ezra.

If it were right, then God would not have praised 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 blasphemer, but the devils were the blasphemers.)

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

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

The explanation:

(And We gave to David [his son] Solomon, who was an excellent servant [of God]; he always turned [to God, with repentance and obedience.]

## Another Lie: Concerning Abraham

The following is from 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 severe in the land.*

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

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

*13- Please say that you are my sister so that it may go well with me because of you, and that I may live because of you."*

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

*15- And Pharaoh's officials saw her and praised her to Pharaoh; and the woman was taken into Pharaoh's house.*

*16- And they treated Abram well for her sake. And he had been given sheep and oxen, and donkeys, and male and female servants, and female donkeys and camels.*

*17- But the Lord struck Pharaoh and his house with great plagues because of Sarai, Abram's wife.*

*18- Then 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- Why did you say she was your sister, so that I might take her for my wife? Now, therefore, here 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 belonged to him."*

Then, dear reader, observe how Ezra dishonestly lied about the master of the prophets, Abraham, with this story fabricated by Ezra himself.

I say: Weren't there any beautiful women in Egypt that Pharaoh could choose as a wife for himself?

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, who is the master of the prophets, could make such a statement while being a husband jealous of his wife?

These stories and accusations about the prophets originated from Ezra, who wrote them in his Torah, and will consequently receive his punishment from his Lord.

## The Mistakes in Ezra's Torah

### The First Mistake: The Story of the Angels and Abraham

There are many mistakes in the Torah of Ezra. One of them is the story of the angels and Abraham when they came and brought him the good news of having a son. Ezra said that Abraham offered them food, and they ate some of it.

However, God -be glorified- told us in the Quran that they did not eat of his food because they were spiritual beings who cannot consume the material food of the people of this World, nor can they drink their drink. Instead, their food and drink are ethereal and spiritual, suitable for them.

Here, I will show you what is found in the Torah, [included in the Old Testament], specifically in the Book of Genesis, chapter 18: 1-9

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

2- And when he 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 bowed himself to the ground.

3- And said: Lord, if I have found favor in your sight, please do not pass your servant by.

4- Please let a little water be brought and wash your feet, and rest yourselves under the tree.

5- And I will bring a piece of bread, that you may refresh yourselves; after that, you may go on, since you have visited your servant.” And they said, “Do as you have spoken.”

6- Abraham hurried into the tent to Sara, and said to her: Quickly, prepare three measures of flour, knead it, and make bread cakes.”

7- Abraham also ran to the herd, and took a tender and very good calf, and gave it to a young man, who hurried and prepared it.

8- He also took butter and milk, and the calf which he had prepared, and placed it before them. But he stood by them under the tree.

9- As they ate, ... etc.”

So look, he said that they ate his food. He also mentioned that there were two. Then, where had the third one gone?

The Quran recounts the story of Abraham and the three angels who were his guests. God – be glorified – stated in Quran 11:69-72:

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامًا قَالُوا فَمَا لَيْتَ أَنْ جَاءَ بِعَجَلٍ حَنِينًا . فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحَفْ إِنَّآ أَرْسَلْنَا إِلَى قَوْمِ لُوطٍ . وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحَكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ .  
قَالَتْ يَا وَيْلَتَى أَنَّى أُأَلِّدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ

The explanation:

(69. Our messengers, [the angels], came to Abraham with the good news [that he would have a son.]

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

He replied, "Peace [to you!]" [Then he seated them in the tent and went into his home].

Without delay, he brought [them] a calf roasted on stones.

70. Then, when [Abraham] saw [that] their hands did not reach the [food, and that they did not eat from it], he became suspicious, and felt fear of them.

They said, "Do not fear, [Abraham], we are sent to [terminate] the people of Lot."

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 good news of the son]:

"Woe is me! How can I give birth when I am an old woman, and this husband of mine [Abraham] is an old man [whose age is one hundred years?]

Truly, this is a strange thing."

While about their going to Lot, they all went, meaning the three, and they were indeed 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:

(77. When Our messengers [: the angels, left Abraham and] came to Lot, he was upset by their [arrival], because he felt powerless to protect them [from his people who engaged in homosexual acts]. He said, "This is a distressing day."

78. His people rushed to him [to engage in lewdness with his guests], and before the [arrival of the angels] they used to commit foul deeds [with males.]

[Lot] said, 'My people, here are [the daughters of the people of the city; they are like] my daughters. They are purer for you [in marriage], so fear God and do not disgrace me [by transgressing on] my guests. Is there not one right-minded man among you?')

## **The second mistake: The story of Adam and Eve**

(The difference between the Torah and the Quran regarding it)

The following is from the Book of Genesis, chapter 3: 1-15:

"1- Now the serpent was more subtle than any of the beasts 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 the garden?"

2- The woman answered him, saying: "From the fruit of the trees of the garden we may eat;

3- But from the fruit of the tree which is in the middle of the garden, 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 will not die!

5- For God knows that in the day you eat from it your eyes will be opened: and you will be as gods, knowing good and evil."

6- When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

7- Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

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

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

10- He said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself." 11- The man said, "And who told you that you were naked, but that you had eaten from the tree which I commanded you not to eat?"

12- And Adam said, "The woman, whom You gave me to be my companion, she gave me from the tree, and I ate."

13- Then the Lord God said to the woman, "What is this you have done?" And she answered, "The serpent deceived me, and I ate."

14- The lord God said to the serpent, "Because you have done this, you are cursed more than all cattle, and more than every beast of the earth.

On your belly you will go, and dust you will eat all the days of your life;

15- And I will put enmity between you and the woman, and your seed and her seed ... etc.”

I say:

[1] – Is there any tree whose fruit, if eaten, allows you to distinguish between good and evil?

[2] And can the serpent speak, speaking to Eve and deceiving her until she ate from 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 from that tree, then they will ask you: Where is the devil, and if he exists, why can’t we see him? So, they won’t believe you; therefore, it’s better to say: the serpent deceived Eve, so she ate from the tree and gave it to Adam, and he ate.

The aim of the Devil (or Satan) was to divert the curse away from himself and direct it toward the serpent, for he knew that people viewed the serpent as an enemy.

[3] – Moreover, Ezra's saying about the serpent, “and dust or earth you will eat all the days of your life.” However, the serpent does not eat dust or earth; instead, it eats insects and small animals.

[4] – And his saying about the serpent, “On your belly you will go.” While the serpent hadn’t had feet before and its feet disappeared afterward. In fact, God created it without feet (or legs) from the [first] day of its creation.

This clearly indicates that Ezra wrote this [with his own words], and that it is not from God.

[The translator: This alteration of Ezra may have later contributed to the mistaken notion of Evolution, as proposed by Darwin and others.]

Now, I will explain what the Quran says about the story of Adam, Eve, and Satan (i.e., the Devil) 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 لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى .  
 إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى . وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى . فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ  
 وَمُلْكٍ لَا يَبْئَلَى . فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى . ثُمَّ اجْتَبَاهُ رَبُّهُ  
 فَتَابَ عَلَيْهِ وَهَدَى

The explanation:

(116. [Mention to them the story of Adam and Iblis or Satan:] when We said to the angels:

"Bow down to Adam", they [all] bowed down except for Iblis [: Satan]; he refused [to bow down.]

117. Therefore, We said: "O Adam, this [Iblis or Satan] is an enemy to you and to your wife [Eve], so do not let him drive you both out of the garden [with his suggestions and deception], for then you will suffer."

118. "In the [garden] you will never go hungry, nor be naked."

119. "Nor will you be thirsty in it, nor will you swelter."

120. But [Satan] the Devil whispered to him, and said [with his whispering and suggestions]: "O Adam, shall I show you the Tree of Enduring [in this garden]? And [this garden is] a possession that does not fade away [and will not disappear.]"

121. Then [Adam and Eve] ate of the [blackberry tree, so their clothes were torn by the spikes of that tree], and so their shame appeared visibly to [either of] them, and they started patching [their clothes which they did not take off yet, and which were still] on them, with the leaves [of the fig tree] of the garden.

So Adam disobeyed his Lord and he deceived [Eve, his wife, by praising its fruit, until she too ate of the berry of that tree.]

122. Then his Lord chose him [for the prophet-hood], and accepted his repentance, and guided him [to the words with which he prayed God, and so He accepted his repentance.]

So take note that God – be glorified and praised – said:

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ

i.e. (But [Satan] 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 the fruit of the blackberry tree, their shame became evident to them because it had many spikes that tore their clothes, revealing their shame. It was the blackberry tree.

Therefore, they started to patch their clothes with the fig leaves.

And God – be glorified – stated that the first one to eat it was Adam, who then shared some with Eve. Upon tasting its blackberry flavor, she began to cull and eat it; that is His saying – be glorified – revealing what Satan whispered to Adam:

قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلَى

That means ([Satan] said [with his whispering and suggestions]: "O Adam, shall I show you the Tree of Enduring [in this garden]? And [this garden is] a possession that does not fade away [and will not disappear]").

However, since we are summarizing, we cannot identify every mistake in the Torah of Ezra, as there are numerous mistakes and inaccuracies in the Torah of Ezra, the son of Siraeh.

## The Chosen People of God

### Chapter 2 (Book of Judges)

The following text is found in the Torah, specifically in the Book of Judges, chapter 2: 11-21:

“11- Then the sons of Israel did evil in the sight of the Lord<sup>7</sup>, and they served the Baalim.

12- And they forsook the Lord, the God of their fathers, who had brought them out of the land of Egypt, and followed other gods from among the gods of the peoples who were around them, and bowed themselves down to them; thus they provoked the Lord to anger.

13- Forsaking him, and serving Baal and the Ashtoreth.

14- The anger of the Lord burned against Israel, and He gave them into the hands of plunderers who plundered them; and He sold them into the hands of their enemies around them, so that they could no longer stand before their enemies.

15- Wherever they went, the hand of the Lord was against them for evil, as the Lord had spoken and as the Lord had sworn to them, so that they were severely distressed.

16- Then the Lord raised up judges to deliver them from the hands of those who oppressed them.

17- Yet they did not listen to their judges, for they played the harlot after other gods and bowed themselves down to them. They turned aside quickly from the way in which their fathers had walked obeying the commandments of the Lord; they did not do as their fathers.

18- When the Lord raised up judges for them, the Lord was with the judge and delivered them from the hand of their enemies all the days of the judge; for the Lord was moved to pity by their groaning because of those who oppressed and afflicted them.

19- But when the judge died, they would turn back and act more corruptly than their fathers, in following other gods to serve them and bow down to them; they did not abandon their practices or their stubborn ways.

20- So the anger of the Lord burned against Israel, and He said, “Because this nation has transgressed My covenant which I commanded their fathers and has not listened to My voice,

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<sup>7</sup> This happened after the death of Joshua.

21- I also will no longer drive out before them any of the nations which Joshua left when he died.”

### Chapter 3 (Book of Judges)

The following is from the Book of Judges, chapter 3:

“5- So sons of Israel dwelt in the midst of the Canaanites, and the Hethites, and the Amorites ... etc.

6- And they took their daughters for themselves as wives, and gave their own daughters to their sons, and served their gods.

7- The sons of Israel did what was evil in the sight of the Lord, and forgot the Lord their God and served the Baals and the Ashteroth.

8- Then the anger of the Lord was kindled against Israel, so that He sold them into the hands of Cushan-rishathaim king of Mesopotamia; and the sons of Israel served Cushan-rishathaim eight years.

9- When the sons of Israel cried to the Lord, the Lord raised up a deliverer for the sons of Israel to deliver them, [Othniel the son of Kenaz, Caleb’s younger brother](#).

10- The Spirit of the Lord came upon him, and he judged Israel. When he went out to war, the Lord gave Cushan-rishathaim, king of Mesopotamia, into his hand, so that he prevailed over Cushan-rishathaim.

11- Then the land rested for forty years. And Othniel, the son of Kenaz, died.

12- Now the sons of Israel again did evil in the sight of the Lord. So the Lord strengthened Eglon, the king of Moab, against Israel, because they had done evil in the sight of the Lord.

13- And he gathered to himself the sons of Ammon and Amalek; and he went and defeated Israel, and they possessed the City of Palm Trees.

14- The sons of Israel served Eglon, king of Moab, eighteen years.

15- But when the sons of Israel cried to the Lord, the Lord raised up a deliverer for them, [Ehud, the son of Gera](#), the Benjamite, a left-handed man. And the sons of Israel sent presents by him to Eglon, king of Moab.

16- Ehud made himself a two-edged sword, with a haft in the midst of the length of the palm of the hand, and he bound it on his right thigh under his cloak.

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 Gilgal, where the idols were, he said to the king: I have a secret message to you, O king. And he commanded silence, and all who attended him left him. ...etc.

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

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

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

## Chapter 4 (Book of Judges)

"1- And the sons of Israel again did evil in the sight of the Lord, after Ehud died.

2- And the Lord sold them into the hands of Jabin, king of Canaan, who reigned in Hazor. And he had a general of his army named Sisera, who lived in Harosheth of the Gentiles.

3- And the sons of Israel cried to the Lord: for he had nine hundred iron chariots, and he oppressed the sons of Israel severely for twenty years."

However, if we try to document every instance of the corruption of the sons of Israel and their worship of idols, our book will not be sufficient.

Therefore, we will limit it to the actions of "the Chosen people of God," Who chose and preferred idol-worship over the worship of God, Who generously offered them many bounties and saved them from slavery.

## Israel Is Divorced

(According to the Words of the Torah Itself)  
God Divorced Her and Chose the Islamic Nation Instead

The following is from 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 she was a harlot there. <sup>8</sup>

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<sup>8</sup> i.e. She worshiped stones and idols instead of God, and by doing so, she betrayed her Lord.

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

"Therefore I say to you that the kingdom of God will be taken from you\* and given to a nation\*\*, producing the fruits of it."]

.....  
\* Jews.

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 it.

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

9- And by the facility of her harlotry, she polluted the land and committed adultery with stones and trees.”

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 people.

As for Muslims, they never worshipped idols after the death of their prophet; 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].

If the People of the Bible had believed like your belief, and not associated anything with God, it would have been better for them [than keeping to their religion.]

Some of them are believers <sup>c</sup>, but most of them are disobedient [to God, because they recognized the truth and denied it.]

## The Criticism of Jews in the Psalms

Saul was king of the sons of Israel, and God inspired the Prophet Samuel to declare that after Saul, David would be the king of the sons of Israel.

When Saul learned of this, he became David’s enemy and sought to kill him. Consequently, David fled to the mountains, and Saul began to pursue him with his army wherever he went, but he was unable to kill him.

Therefore, David began to invoke God against those pursuing him and to curse them.

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

God – be glorified – pointed this out in the Quran when He said in chapter 5:81

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

The explanation:

(The disbelievers among the sons of Israel were cursed by the tongues of David and Jesus, the son of Mary. That [disgrace] fell [upon them] because they rebelled [against the command of their Lord] and used to transgress [against His prophets.]

Here, I share with you some of what is written in the Psalms about the disparagement of Jews:

>> David's saying, in [Psalm 11](#):

"2- Save me, O lord, for there is now no godly man; for the faithful disappear from among the sons of men.

3- They speak falsehood to one another, with flattering lips and with a double heart they speak.

4- May the Lord cut off all flattering lips, the tongue that speaks proud things.

5- Who have said, "With our tongue we will prevail; Our lips are our own; who is lord over us?"

>> And he said in [Psalm 21](#):

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

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

11- Their offspring You will destroy from the earth, And their descendants from among the sons of men.

12- For they have intended evils against You; they have devised a plot, which they will not be successful in establishing.

13- For You will make them turn their back; You will aim with Your bowstrings at their faces.

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

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

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

11- Day and night iniquity surrounds it upon its walls: and in the midst thereof is mischief.

12- and injustice

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

## Disparaging the Jews in the Gospel

Similarly, Jesus Christ, the son of Mary, also cursed and condemned them because they harmed and rejected him.

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

“13- “But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.”

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

“42- But woe to you, Pharisees! For you pay tithe of mint and rue and every herb, and yet disregard justice and the love of God. However, these are the things you should have done without neglecting the others.

43- Woe to you, Pharisees! For you love the uppermost seats in the synagogue and the respectful greetings in the marketplaces.

44- Woe to you! For you are like concealed tombs, and the people who walk over them are unaware of it.”

>> And he said: “37- Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her...” [Mat. , 23: 37](#)

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

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

22- Nevertheless, I say to you, it will be more tolerable for Tyre and Sidon in the Day of Judgment than for you.

23- And you, Capharnaum, will not be exalted to heaven, will you? You will go down even to Hell. For if in Sodom had been done the miracles that have been done in you, it would have remained to 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 brood of vipers! How can you speak what is good, whereas you are evil?"

>> Jesus Christ said also in [Mat. Gospel](#), chapter 16, disparaging the Jews:  
"4-A wicked and adulterous generation seeks after a sign."

>> Moreover, he said in [chapter 15 \(Mat.\)](#) disparaging Jews:  
"6- ... and you invalidated the commandment of God for the sake of your tradition.  
7- Hypocrites, well has Isaiah prophesied of you, saying:  
8- These people honor me with their lips, but their hearts are far from me.  
9- And in vain do they worship me, teaching doctrines and precepts of men."

>> And he said, as in Luke 11:  
"47- Woe to you! For you build the tombs of the prophets, and it was your fathers who killed them.  
48- So you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build their tombs."

## Comment

The saying of Christ, "You build the tombs of the prophets, and it was your fathers who killed them," indicates that you are complicit in building the tombs of the prophets, just as your forefathers were culpable for killing them. Building these tombs is not permitted, as it leads to polytheism, meaning the association of them with God in worship. People will visit and sanctify these sites, making vows to them, which causes these tombs to become like idols worshiped instead of or alongside God.

For this reason, everyone will be sinners: the builder, the visitor, and anyone who sanctifies the tombs of the prophets.

These days, there are many graves and tombs [of the prophets, saints, imams, and righteous men] that have become like idols worshiped apart from God.

For this reason, God – be glorified – concealed the graves of many prophets, including Moses, Aaron, Elijah, Jesus, the son of Mary, and numerous others. This was to prevent their graves from becoming idols worshipped besides God.

## Death of Moses and Aaron

Here, I present to you the story of the deaths of Moses and Aaron, as found in the [Book of Deuteronomy](#), Chapter 32:

"48- The Lord spoke to Moses that very same day, saying,  
 "49- Go up to this mountain, Abraim (that is to say, of passages), Mount Nebo, which is in the land of Moab opposite Jericho. And look at the land of Canaan, which I am giving to the sons of Israel for a possession.  
 50- Then die on the mountain where you ascend, and be gathered to your people, as Aaron your brother died on Mount Hor and was gathered to his people."

When God – be glorified – told Aaron, "Go up alone to the mountain and die there, and no one should see you," He said the same to Moses. This was to prevent people from building tombs for them, which could become idols worshipped instead of or alongside God.

### Death of Prophet Elijah or Elia

Similarly, Prophet Elijah, while walking outside the city of Jerusalem with Eliseus, experienced a stormy wind that carried him and threw him onto the mountain opposite the city. He died there, and his soul ascended to heaven, to Paradise, while his body remained on the mountain, covered in sand and dust. No tomb was built for him to prevent his resting place from becoming an idol worshiped 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, [Elijah: the teacher of the Torah; in Arabic, it means:] Idries; he was truthful [and] a prophet. And We raised him up to a high place [in heaven].)

He raised his soul to heaven, to the paradises, because the true man is the ethereal soul. As for the body, it is merely a mold within which the soul is shaped. After the soul leaves it, the body will decay and return to the soil, while the souls of the prophets will ascend to heaven.

## Criticizing and Dispraising the 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 أُولَئِكَ هُمُ الْخَاسِرُونَ

The explanation:

(Those who break God's covenant after ratifying it, and sever [the kinship] that God commanded to be joined,

and make mischief on the earth [by sedition, road robbery, and barring those who believe in Mohammed]:  
Such are the losers [who lose themselves and their families: for that they exchange prosperity for hell.]

The interpretation:

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

>> (and sever [the kinship] that God commanded to be joined) means: They cut off their relationships with their relatives and kin.

>> (and make mischief on the earth) by instigating quarrels and hatred, committing road-robbery, and attempting to drive those who believed in Mohammed out of their faith.

>> (Such are the losers [who lose themselves and their families: because they trade 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, 'O Moses, We will not believe you unless we see God manifestly', so the thunderbolt seized you<sup>9</sup> while you were looking.)

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

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِئُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكِنَةُ وَبَأُوؤُوا بِعُصْبٍ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

The explanation:

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

[God] said [in response to them]: 'Would you prefer to exchange [the vegetables, garlic, and onion], which are of lesser [value], instead of the

<sup>9</sup> This happened on Mount Hor.

[manna and quails], which are better? Then go to any country, and you will find what you are asking for.'

And they were afflicted by humiliation, and disgrace, and [after being dignified], they incurred God's wrath.

That was because they disobeyed [their Lord's command], and transgressed [against the weak among their people.]

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 [sons of Israel] knew those among you who desecrated on the Sabbath [by fishing and trading.] 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:

(After that, your hearts became hardened, as hard as rocks, or even harder.)

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:

(The [Jewish scholars] say, "We will not be punished in [Hell] Fire for more than several days, [specifically seven days].")

Say to these [Jews, O Muhammad], "Have you made a covenant with God [stating that He will not punish you for more than seven days?] If God makes a covenant with anyone, He will not break it.

Or are you making assumptions about God without any real knowledge of the truth?)

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

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسَارَى تَفَادُوهُمْ وَهُمْ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ . أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُبْصِرُونَ . 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 مِمَّا يُؤْمِنُونَ

The explanation:

(85. You, [descendants of those with whom We established the covenant], are slaying one another and expelling a group of your own people from their

homes. You conspire against them with sin and transgression. Yet, if they come to you as captives, you will offer to ransom them, even though their expulsion [from their homes] was unlawful for you in the first place. Do you then believe in part of the Book and disbelieve in another part? What should be the requital of those among you who do this, except disgrace in this life of the World [by the hand of your enemies], and on the Day of Judgment they will be driven to the most severe punishment; for God is never unaware of all the [evil work] you are doing [O Jews.]

86. Those [Jews just mentioned] are the ones who have exchanged the [ethereal] life of the Hereafter for the life of this World. As a result, their suffering will not be eased [on Judgment Day], nor will they receive any help.

87. "Indeed, We gave Moses the Scripture, and We established a succession of messengers to follow after him. We gave Jesus, the son of Mary, evident miracles and supported him with the Holy Spirit, [Gabriel.]"  
Is it that whenever a messenger comes to you [O Jews, with statements about the religion] that you do not desire, you become proud over them? Some you denied, [like Isaiah, Jeremiah, Jesus, and Mohammed], while others [like John the Baptist, Zachariah, and others] you slew.

88. And [Jews] say: "Our hearts are enveloped."  
Not so; 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: 36

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 dealing with those [Jews] who fight against God and His messenger, and strive to make 'corruption and disorder' on earth: they are to be killed, crucified, some will have their hands and others will have their feet cut off, or they are to be banished from the land [where they dwell.]

That is a disgrace for them in [the life of] this World; and in the Hereafter, they will have a terrible punishment.)

They were often subjected to such punishment; when their enemies killed some, crucified others, and cut off their arms and legs during the war, they exiled some as well. One of the kings who killed the Jews was Nebuchadnezzar, the king of Babylon; he killed the majority, crucified some,

cut off the arms of some, and the legs of others, while exiling some to Egypt and taking the rest captive to the city of Babylon in Iraq.

Additionally, Titus, the Roman general in AD 70, killed all the adults among the military and civilians and sold their children into slavery. He also destroyed all the houses in the city, the city wall, and the Temple, to such an extent that anyone looking at it from a distance wouldn't believe a city had ever existed there.

Therefore, this discusses some of what is mentioned in the Quran regarding the criticism of Jews and their negative 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 will explain this Quranic aya to you, referencing the Torah itself, to convince you.

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

“7- Now this came about because the sons of Israel had sinned against the Lord their God, who had brought them up from the land of Egypt from under the hand of Pharaoh, king of Egypt, and they had feared other gods,

8- and walked in the customs of the nations whom the Lord had driven out before the sons of Israel, and in the customs of the kings of Israel which they had introduced.

9- The sons of Israel did things secretly that were not right against the Lord their God. Moreover, they built for themselves high places in all their towns, from watchtower to fortified city. 10- They set for themselves sacred pillars and Asherim [: wooden symbols of a female deity] on every high hill and under every green tree,

11- and there they burned incense on all the high places as the nations did, which the Lord had carried away to exile before them; and they did evil things, provoking the Lord.

12- They served idols, concerning which the Lord had said to them, “You shall not do this thing.”

13- Yet the Lord warned Israel and Judah through all His prophets and every seer, saying, “Turn from your evil ways and keep My commandments, My

statutes according to all the law which I commanded your fathers, and which I sent to you through My servants the prophets."

14- However, they did not listen, but stiffened their neck like their fathers, who did not believe in the Lord their God.

15- They rejected His statutes and His covenant which He made with their fathers, and His warnings with which He warned them. And they followed vanity and became vain, and went after the nations which surrounded them, concerning which the Lord had commanded them not to do like them.

16- They forsook all the commandments of the Lord their God and made for themselves molten images, even two calves, and made an Asherah [: a wooden symbol of a female deity] and worshiped all the host of heaven and served Baal.

17- Then they made their sons and their daughters pass through the fire, and practiced divination and enchantments, and sold themselves to do evil in the sight of the Lord, provoking Him.

18- So the Lord was very angry with Israel and removed them from His sight; none was left except the tribe of Judah.

19- Also, Judah did not keep the commandments of the Lord their God, but walked in the customs which Israel had introduced.

20- The Lord rejected all the descendants of Israel and afflicted them and gave them into the hand of plunderers, until He had cast them out of His sight.

21- When He had torn Israel from the house of David, they made Jeroboam the son of Nebat king. Then Jeroboam drove Israel away from following the Lord and made them commit a great sin.

22- The sons of Israel walked in all the sins of Jeroboam which he did; they did not depart from them,

23- until the Lord removed Israel from His sight, as He spoke through all His servants the prophets. So Israel was carried away into exile from their own land to Assyria until this day.

God – be glorified – said in the Quran 5: 22-29

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 الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ . قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدُخُلُهَا 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 مُؤْمِنِينَ . قَالُوا يَا مُوسَىٰ إِنَّا لَنَنْدُخُلُهَا 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:

(22. And [tell them] when Moses said to his people: "My people, remember God's grace [and favor] upon you: how He has made prophets among you, and made you masters [of yourselves, after serving Pharaoh, who oppressed

and enslaved you], and given you [many bounties] which He did not bestow upon anyone else among all nations."

23. "My people, enter the holy land [of Jericho, in Jordan] which God has decreed for you [to conquer in the future.]  
Do not turn your backs [in the fight], for surely you will then lose.

24. They said, "Moses, there are powerful people in it [whom we cannot fight and drive away from their land]; we will not enter it unless they leave [without fighting]. If they leave, then we will enter [it]."

25. Then two men, [: Joshua the son of Nun and Caleb the son of Jephunneh], who feared [God's punishment, and used not to disobey Him], were bestowed [health and long life] by God. They said, "Enter through the gate [of Jericho], advancing against them; and once you have entered through it, you will be victorious."

26. And trust in God, if you truly believe [that He will help you by instilling fear in their hearts.]

27. They said, "O Moses, we will never enter it as long as they are in it. So you and your Lord go ahead and fight [on our behalf]; we will stay right here [waiting for them to leave Jericho.]"

28. [Moses] said: "My Lord, I have control of none [of these people] except myself and my brother [Aaron]; so make a distinction between us and the disobedient people."

29. [God – be glorified –] said, "Then, the [Holy Land] is forbidden to them for forty years, during which they will wander the earth. So do not grieve over the disobedient people.")

Now, I will explain to you, dear reader, the meaning of these revelations and the story, according to the Torah itself, in summary, as presented in the Book of Numbers, chapter 14.

After sending twelve men to spy out the land of Palestine, when those spies returned, they began to criticize it because they were afraid of its people. They did not tell the truth except for two of them: Joshua, the son of Nun, and Caleb, the son of Jephunneh. They spoke the truth.

[Book of Numbers, chapter 14](#)

"1-Then all the congregation lifted up their voices and cried, and the people wept that night. -

2- All the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness!

3- Why is the Lord bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?"

4- So they said to one another, "Let us appoint a leader and return to Egypt."

5- Then Moses and Aaron fell on their faces in the presence of all the assembly of the congregation of the sons of Israel.

6- Joshua the son of Nun and Caleb the son of Jephunneh, of those who had spied out the land, tore their clothes;

7- and they spoke to all the congregation of the sons of Israel, saying, "The land which we passed through to spy out is an exceedingly good land.

8- If the Lord is pleased with us, then He will bring us into this land and give it to us—a land which flows with milk and honey.

9- Only do not rebel against the Lord; and do not fear the people of the land, for they will be our prey. Their protection has been removed from them, and the Lord is with us; do not fear them."

10- But all the congregation said they should be stoned. Then the glory of the Lord appeared in the tent of meeting to all the sons of Israel.

11- The Lord said to Moses, "How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst?

12- I will smite them with pestilence and dispossess them, and I will make you into a nation greater and mightier than they."

13- But Moses said to the Lord, "Then the Egyptians will hear of it, for by Your strength You brought up this people from their midst,

14- and they will tell it to the inhabitants of this land. They have heard that You, O Lord, are in the midst of this people, for You, O Lord, are seen eye to eye, while Your cloud stands over them; and You go before them in a pillar of cloud by day and in a pillar of fire by night.

15- Now if You slay this people as one man, then the nations who have heard of Your fame will say,

16- 'Because the Lord could not bring this people into the land which He promised them by oath, therefore He slaughtered them in the wilderness.'

19- Pardon, I pray, the iniquity of this people according to the greatness of Your lovingkindness, just as You also have forgiven this people, from Egypt even until now."

20- So the Lord said, "I have pardoned them according to your word;

21- but indeed, as I live, all the earth will be filled with the glory of the Lord.

22- Surely all the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice,

23- shall by no means see the land which I swore to their fathers, nor shall any of those who spurned Me see it.

24- But My servant Caleb, because he has had a different spirit and has followed Me fully, I will bring into the land which he entered, and his descendants shall take possession of it.

25- Now the Amalekites and the Canaanites live in the valleys; turn tomorrow and set out to the wilderness by the way of the Red Sea."

26- The Lord spoke to Moses and Aaron, saying,

27- "How long shall I bear with this evil congregation who are grumbling against Me? I have heard the complaints of the sons of Israel, which they are making against Me.

28- Say to them, 'As I live,' says the Lord, 'just as you have spoken in My hearing, so I will surely do to you;

29- your corpses will fall in this wilderness, even all your numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me. 30- Surely you shall not come into the land in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun.

31- Your children, however, whom you said would become a prey—I will bring them in, and they will know the land which you have rejected.

32- But as for you, your corpses will fall in this wilderness.

33- Your sons shall be shepherds for forty years in the wilderness, and they will suffer for your unfaithfulness, until your corpses lie in the wilderness.

34- According to the number of days which you spied out the land, forty days, for every day you shall bear your guilt a year, even forty years, and you will know My opposition.

35- I, the Lord, have spoken, surely this I will do to all this evil congregation who are gathered together against Me. In this wilderness they shall be destroyed, and there they will die.'"

### **Their Hearts Grew Hard**

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

The explanation:

(Then your hearts grew hard, resembling rocks in their hardness, or even harder.) – Quran 2: 74

A war occurred among the tribes of Israel over a woman who had been mistreated by men of the sons of Belial. They fought, resulting in thousands of deaths on both sides, and burned houses, killing men, women, and children without mercy. They showed no mercy to anyone, even though all of them were descendants of Jacob, brothers in kinship and origin.

Now, I will tell you the story from the Torah, the Book of Judges, chapters 19-21:

[Book of Judges, chapter 20:](#)

“14- The sons of Benjamin gathered from the cities to Gibeah, to go out to battle against the sons of Israel.

15- From the cities on that day, the sons of Benjamin were numbered, 26,000 men who drew the sword, besides the inhabitants of Gibeah who were numbered, 700 choice men. 16- Out of all these people, 700 choice men were left-handed; each one could sling a stone at a hair and not miss.

17- Then the men of Israel besides Benjamin were numbered, 400,000 men who drew the sword; all these were men of war.

19- So the sons of Israel arose in the morning and camped against Gibeah.

20- The men of Israel went out to battle against Benjamin, and the men of Israel arrayed for battle against them at Gibeah.

21- Then the sons of Benjamin came out of Gibeah and fell to the ground on that day, 22,000 men of Israel.

22- But the people, the men of Israel, encouraged themselves and arrayed for battle again in the place where they had arrayed themselves the first day.

23- The sons of Israel went up and wept before the Lord until evening, and inquired of the Lord, saying, “Shall we again draw near for battle against the sons of my brother Benjamin?” And the Lord said, “Go up against him.”

24- Then the sons of Israel came against the sons of Benjamin on the second day.

25- Benjamin went out against them from Gibeah the second day and felled to the ground again 18,000 men of the sons of Israel; all these drew the sword.

26- Then all the sons of Israel and all the people went up and came to Bethel and wept; thus they remained there before the Lord and fasted that day until evening. And they offered burnt offerings and peace offerings before the Lord.

27- The sons of Israel inquired of the Lord (for the ark of the covenant of God was there in those days,

28- and Phinehas the son of Eleazar, Aaron's son, stood before it to minister in those days), saying, "Shall I yet again go out to battle against the sons of my brother Benjamin, or shall I cease?" And the Lord said, "Go up, for tomorrow I will deliver them into your hand."

29- So Israel set men in ambush around Gibeah.

30- The sons of Israel went up against the sons of Benjamin on the third day and arrayed themselves against Gibeah as at other times.

31- The sons of Benjamin went out against the people and were drawn away from the city, and they began to strike and kill some of the people as at other times, on the highways, one of which goes up to Bethel and the other to Gibeah, and in the field, about thirty men of Israel.

32- The sons of Benjamin said, "They are struck down before us, as at the first." But the sons of Israel said, "Let us flee that we may draw them away from the city to the highways."

33- Then all the men of Israel arose from their place and arrayed themselves at Baal-tamar; and the men of Israel in ambush broke out of their place, even out of Maareh-geba.

34- When ten thousand choice men from all Israel came against Gibeah, the battle became fierce, but Benjamin did not know that disaster was close to them.

35- ... so that the sons of Israel destroyed 25,100 men of Benjamin that day, all who drew the sword.

36- So the sons of Benjamin saw that they were defeated. When the men of Israel gave ground to Benjamin because they relied on the men in ambush whom they had set against Gibeah,

37- the men in ambush hurried and rushed against Gibeah; the men in ambush also deployed and struck all the city with the edge of the sword.

38- Now the appointed sign between the men of Israel and the men in ambush was that they would make a great cloud of smoke rise from the city.

39- Then the men of Israel turned in the battle, and Benjamin began to strike and kill about thirty men of Israel, for they said, "Surely they are defeated before us, as in the first battle."

40- But when the cloud began to rise from the city in a column of smoke, Benjamin looked behind them; and behold, the whole city was going up in smoke to heaven.

41- Then the men of Israel turned, and the men of Benjamin were terrified; for they saw that disaster was close to them.

42- Therefore, they turned their backs before the men of Israel toward the direction of the wilderness, but the battle overtook them while those who came out of the cities destroyed them in the midst of them.

43- They surrounded Benjamin, pursued them without rest, and trod them down opposite Gibeah toward the east.

44- Thus, 18,000 men of Benjamin fell; all these were valiant warriors.

45- The rest turned and fled toward the wilderness to the rock of Rimmon, but they caught 5,000 of them on the highways and overtook them at Gidom and killed 2,000 of them.

46- So all of Benjamin who fell that day were 25,000 men who drew the sword; all these were valiant warriors.

47- But 600 men turned and fled toward the wilderness to the rock of Rimmon, and they remained at the rock of Rimmon four months.

48- The men of Israel then turned back against the sons of Benjamin and struck them with the edge of the sword, both the entire city with the cattle and all that they found; they also set on fire all the cities which they found.”

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

God – be glorified – said in the Quran 5: 16-18

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 مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

The explanation:

(16. O People of the Book [: Jews and Christians]! Our messenger [Mohammed] has now come to clarify to you many things in the Book [: the Torah] that your [ancestors] concealed, and he overlooks many other matters.

17. There has come to you from God a light and a clear 'Book' [: the Quran.]

18. With it, God guides those who follow His pleasure [and restrain themselves from unlawful desires] to paths of safety [from torment and the Fire in the Hereafter].

He brings them out of the darkness [of ignorance] into the light [of knowledge], with His permission, [to His angels to guide them to Islam.] On Judgment Day, He will guide them along a straight path [that leads to Paradise in Heaven.]

Therefore, the 'messenger' is Mohammed, and the 'clear Book' is the Quran, and His saying – be glorified –

يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ

i.e. (to clarify to you many things in the Book [: the Torah] that your [ancestors] concealed) means: of the laws of the Torah.

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

But Jews did not believe in the messenger or in the Quran; instead, they denied him just as they had denied their prophets before. They hurt him and aided the polytheists, specifically the Meccans, to fight him, just as they had previously harmed and fought their prophets.

Therefore, now repent to your Lord and believe in all of God's messengers, and do not deny them in order to succeed in the Hereafter, and so that you will not lose as your fathers lost who denied the messengers of God. Furthermore, you certainly know how God punished them through their enemies in this World, and a severe punishment awaits them in the Hereafter.

## **Some Laws of the Torah Hidden by the Jews**

Now, I will discuss some of the laws of the Torah that have been concealed by Jews and how they have altered its commands according to their own desires. Some of these changes include: washing after copulation, drinking of wine, and the practice of usury, among others.

### **Washing After Copulation**

The following is found in the Torah, specifically in the Book of Leviticus, chapter 15:

“16- If a man has a seminal emission, he shall bathe all his body in water and be unclean until evening.

17- As for any garment or any leather on which there is seminal emission, it shall be washed with water and be unclean until evening.

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

But Jews concealed this, claiming that it is special for the priests.

### **The Consumption of Wine**

Moreover, they drink wine and say, "this is permitted for us," while God—be glorified—has forbidden it in their Torah. Now, I will tell you what is mentioned about the prohibition of wine, that is

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

“29- Who has woe? Who has sorrow?

Who has contentions? Who has complaints?

Who has wounds without cause?

Who has redness of eyes?

30- Those who linger long over wine, those who go to taste mixed wine.

31- Do not look on the wine when it is red, when it sparkles in the cup, when it goes down smoothly;

32- At the last it bites like a serpent, and stings like a viper.

33- Your eyes will see strange women and your mind will utter perverse things.

34- And you will be like one who lies down in the middle of the sea, or like one who lies down on the top of a mast.

35- “They struck me, but I did not become ill; they beat me, but I did not know it.

When shall I awake, and find wine again?”

**B.** Furthermore, it is written in the [Book of Isaiah](#), chapter 5:

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

12- Their banquets are accompanied by lyre and harp, by tambourine and flute, and by wine; but they do not pay attention to the work of the Lord, nor do they consider the works of His hands.

13- Therefore, My people go captive into exile, for their lack of knowledge, and their nobles have perished with famine, and their multitude is parched with thirst.

14- Therefore, hell has enlarged its throat and opened its mouth without measure... etc.”

### **Practicing Usury**

Regarding their practice of engaging in usury:

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

“35- If your brother becomes poor and his means with regard to you falter, and you receive him as a stranger and a sojourner, then you are to sustain him so that he may live with you.

36- Do not take usurious interest from him, nor more than you gave. Fear your God, that your brother may live with you.

37- You must not lend him your money at interest, nor your food for gain.”

**B.** Additionally, the [Book of Ezekiel](#), chapter 22 mentions the following:

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

12- In you, they have taken bribes to shed blood; you have taken interest and profits, and you have injured your neighbors for gain by oppression, and you have forgotten Me,” declares the Lord God.”

In fact, they accept the bribe and engage in usury, showing no remorse for such disobedience.

## A Call to Contemporary Zionists

O people of the Bible [: Jews and Christians], your Scripture or Book was torn up by Nebuchadnezzar, king of Babylon, and your present Torah was altered by the hand of Ezra, the son of Siraeh. The statements revealed by God to His messenger Moses, the son of Imran, have been changed, and the laws have been modified. Therefore, your religious duties have been redefined, and your religious deeds (or rituals) have become incorrect. Thus, your religion has been torn, just as your Book had been torn apart.

While God – be glorified – has ordered you to believe in the religion of Islam, so obey the order of God, and believe in His messenger, Mohammed, the son of Abdullah. Don't be like the stubborn deniers who reject God's messengers, as this will lead to your loss in the Hereafter, just as your fathers lost by denying God's prophets and harming them. And “one who warns 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:

(O People of the Book [: Jews and Christians]! Our messenger [Mohammed] has now come to clarify to you many things in the Book [: the Torah] that your [ancestors] concealed, and he overlooks many other matters.)

O people of the Bible, believe in the Quran, which was sent down from God to Mohammed, the messenger of God, and which contains the word of God. Abandon the books that have been altered by the hands of men, which have changed their rules and distorted their teachings. You have stopped washing your bodies with water after copulation, even though that is prohibited for you, and you engage in usury, which is forbidden by all religions. Therefore, do not cling to such a religion.

Moreover, God has invited you to the religion of Islam, a generous faith that embodies ease, where there are no burdens or challenges, unlike the restrictions you experienced in the Torah. In fact, those restrictions were imposed as a consequence of your disobedience to His commandments and your rebellion against His messenger, Moses, which resulted in the religious duties becoming burdensome for you.

But now listen to my words, follow my advice, and believe in all of God's messengers so that God will be pleased with you, allowing you to succeed in your Worldly life and in the Hereafter. Abandon stubbornness and pride, as the only consequence of stubbornness is regret and loss, just as your forefathers did when they denied and hurt the messengers of God. Similarly, you too will face loss 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 who seeks a religion, other than Islam -- [his righteous work] will not be accepted from him [because the past religions were altered], and [in the Hereafter] he will be among those who lose [the prosperity of Paradise.]

God has provided you with respite during this entire period for reflection, allowing you to contemplate his message and study the Quran, so that you may believe in him.

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

وَأَنْ عَسَى أَنْ يَكُونَ قَدِ افْتَرَبَ أَجْلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

The explanation:

(And that their appointed time [of death] may be drawing near; [so what will their outcome be after death?]

Then, [if they do not believe in the Quran], in what message, after this [Quran], will they believe?)

The interpretation:

There will be no heavenly book after the Quran to believe in. Therefore, there is no excuse for you from now on, and anyone who believes in a period of time after this explanation will not have their belief accepted [i.e. you should believe now.]

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 انْتَظِرُوا إِنَّا مُنْتَظِرُونَ

The explanation:

(On the day one of your Lord's signs appears, it will not benefit any soul to believe [at that time] if it never believed before [the occurrence of that sign], nor has it earned any good [work] through its belief.

Say, [O Mohammed to these associators and idolaters], "Wait [for the appearance of that sign]; we [too] are waiting [for your death so that We will punish you in the afterlife or the world of souls].")

## In the Last Days

### First

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

"2- And in the last days the mountain of the house of the Lord will be established on the top of the mountains, and will be exalted above the hills; and all the nations will stream to it.

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

4- And he will judge between the nations and rebuke many people, and they will turn their swords into plowshares, and their spears into sickles. Nation will not lift up sword against nation; and never again will they learn war."

The meaning:

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

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

The "mountain" here signifies religion and steadfastness to monotheism; it does not refer to one of the 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" refers to the Ancient House at Mecca.

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

فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

The explanation:

(It is, therefore, no sin for those undertaking the pilgrimage [: the Haj] to the House [of God], or those visiting it for Umrah, to 'walk or run' between the two.)

The "mountain" refers to Arafat Mountain near Mecca.

And His saying: "and will be exalted above the hills" means: The religion of Islam will be superior to other religions in terms of 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 لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ

The explanation:

(It is [God] Who 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 will go," means that people from every country on earth travel to Mecca for pilgrimage.

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

>> 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 will turn their swords into plowshares and their spears into sickles," means that they will change their swords and spears into plowshares and sickles, because there will be no wars at that time and no fighting, so they will not need the swords and spears. Instead, peace and safety will prevail; and for this reason, He said afterward: "Nation will not lift up sword against nation; and never again will they learn war."

Therefore, this prophecy is not related to Jesus Christ, nor to Prophet Muhammad – peace be upon both of them – but rather it [is related to the](#)

**Awaited Mahdi (or the Comforter).** The indication of this is His saying: "Nation will not lift up sword against nation; and never again will they learn war."

Because peace will be at the time of the Awaited Mahdi or the Comforter as he is referred to in the Gospel on among mankind, they did not stop at the time of Jesus Christ, nor at the time of Prophet Mohammed; even nowadays they have 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 earth in all its countries except after the Mahdi (i.e., the Comforter) rules and has sovereignty.

## Second

In addition, it is written in the **Book of Malachi**, chapter 4: 5-6

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

6- And he will turn the hearts of the fathers to their children and the hearts of the children to their fathers: lest I come and strike the earth with a curse."

The meaning:

He will send a righteous and pious man, like 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 will turn the hearts of the fathers to the children and the hearts of the children to their fathers" means that He will make the hearts of both the children and the fathers incline to one another.

>> His saying: "lest I come, and strike the earth with a curse," means: You, who hear this prophecy! You should be kind to your fathers and not hurt them. However, if you hurt your fathers and do not treat them kindly, then I will bring punishment upon you just as I have done to the nations that have committed past wrongdoing.

**This prophecy concerns the Awaited Mahdi (or the Comforter)** because 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

Additionally, it is written in the **Book of Isaiah**, chapter 42: 1-4

"1- Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon him; he will bring forth justice to the nations.

2- He will not cry out or raise His voice, nor have respect for persons, nor make His voice heard in the street.

3- A bruised reed he will not break, and a dimly burning wick He will not extinguish; he will faithfully bring forth justice.

4- He shall not be sad nor troublesome until he sets justice in the earth; and the 'Algeria' will wait expectantly for his law."

[N.B. the word 'Algeria' in Arabic means: the islands –the translator.]

This prophecy pertains to our messenger, Mohammed – peace be upon him.

## Making Religious Duties More Difficult for Jews and Easier for Muslims

One of the difficult laws that God imposed on the Jews was the prohibition of certain kinds of meat and fat, as a consequence of their misdeeds, malicious hearts, and wickedness.

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 بِبَعْثِهِمْ وَإِنَّا لَصَادِقُونَ

The explanation:

(For Jews, We prohibited any [animal] with an undivided hoof [and that chews the cud].)

We also prohibited the fat of cattle and sheep for them, except for the fat located in their backs, the rectum, or any [fat] mixed with bone [: it is not forbidden.]

We requited them with this [prohibition] because of their 'wrongdoing and transgression'.

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

So, His saying – be glorified –

جَزَيْنَاهُمْ بِبَعْثِهِمْ

i.e. (We requited them with this [prohibition] because of their 'wrongdoing and transgression') means because of their wrongdoing and transgression against weak people.

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

## **The Prohibition of Certain Livestock and Other Animals for Them**

Now, I will explain what the Torah says about the prohibition of certain cattle and animals, as outlined in the [Book of Deuteronomy](#), chapter 14: 3-19

“3- You shall not eat any detestable thing.

4- These are the animals which you may eat: the ox, the sheep, the goat,  
5- the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, and the mountain sheep.

6- Any animal that divides the hoof and has the hoof split in two and chews the cud, among the animals, that you may eat.

7- Nevertheless, you are not to eat of these among those which chew the cud, or among those that divide the hoof in two: the camel and the rabbit and the shaphan, for though they chew the cud, they do not divide the hoof; they are unclean for you.

8- The pig, because it divides the hoof but does not chew the cud, is unclean for you. You shall not eat any of their flesh nor touch their carcasses.

9- “These you may eat of all that are in water: anything that has fins and scales you may eat,

10- but anything that does not have fins and scales you shall not eat; it is unclean for you.

11- “You may eat any clean bird.

12- But these are the ones which you shall not eat: the eagle and the vulture and the buzzard,

13- and the red kite, the falcon, and the kite in their kinds,

14- and every raven in its kind,

15- and the ostrich, the owl, the seagull, and the hawk in their kinds,

16- the little owl, the great owl, the white owl,

17- the pelican, the carrion vulture, the cormorant,

18- the stork, and the heron in their kinds, and the hoopoe and the bat.

19- Everything that creeps and has little wings is unclean to you; they shall not be eaten.”

And this is from the [Book of Leviticus](#), chapter 11: 22-40

“22- Of these, you may eat: the locust in its kinds, and the devastating locust in its kinds, and the cricket in its kinds, and the grasshopper in its kinds.

23- But all other winged insects which are four-footed are detestable to you.

24- 'By these, moreover, you will be made unclean: whoever touches their carcasses becomes unclean until evening,

25- and whoever picks up any of their carcasses shall wash his clothes and be unclean until evening.

26- Concerning all the animals which divide the hoof but do not make a split hoof, or which do not chew cud, they are unclean to you: whoever touches them becomes unclean.

27- Also, whatever walks on its paws, among all the creatures that walk on all fours, are unclean to you; whoever touches their carcasses becomes unclean until evening,

28- and the one who picks up their carcasses shall wash his clothes and be unclean until evening; they are unclean to you.

29- 'Now these are to you the unclean among the swarming things which swarm on the earth: the mole, and the mouse, and the great lizard in its kinds,

30- and the gecko, and the crocodile, and the lizard, and the sand reptile, and the chameleon.

31- These are to you the unclean among all the swarming things; whoever touches them when they are dead becomes unclean until evening.

32- Also anything on which one of them may fall when they are dead becomes unclean, including any wooden article, or clothing, or a skin, or a sack—any article of which use is made—it shall be put in the water and be unclean until evening, then it becomes clean.

33- As for any earthenware vessel into which one of them may fall, whatever is in it becomes unclean, and you shall break the vessel.

34- Any of the food which may be eaten, on which water comes, shall become unclean, and any liquid which may be drunk in every vessel shall become unclean.

35- Everything, moreover, on which part of their carcass may fall becomes unclean; an oven or a stove shall be smashed; they are unclean and shall continue as unclean to you.

36- Nevertheless, a spring or a cistern collecting water shall be clean, though the one who touches their carcass shall be unclean.

37- If a part of their carcass falls on any seed for sowing which is to be sown, it is clean.

38- Though if water is put on the seed and a part of their carcass falls on it, it is unclean to you.

39- 'Also, if one of the animals dies that you have for food, the one who touches its carcass becomes unclean until evening.

40- He, too, who eats some of its carcass, shall wash his clothes and be unclean until evening, and the one who picks up its carcass shall wash his clothes and be unclean until evening."

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

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

ذَلِكَ جَزَيْنَاهُمْ بِبَعْثِهِمْ وَإِنَّا لَصَادِقُونَ

The explanation:

(We requited them with this [prohibition] because of their 'wrongdoing and transgression'.

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

While God has made the statements easy for Muslims, and has not forbidden them from consuming only three types of meat—pork (i.e., swine flesh), carrion (i.e., dead animals), and blood—this is due to the diseases associated with these substances. For this reason, He prohibits Muslims from consuming them.

God – be glorified – said in the Quran 5: 4

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

The explanation:

(Prohibited for you [as food] are carrion [dead animals], blood, the flesh of swine, and animals dedicated to anyone other than God.

You are also forbidden to eat the meat of animals that have been strangled, those that have died from violent beating, the dead by falling from a height, those that have been gored to death, and any [animal is partly] eaten by a wild beast<sup>10</sup>, except for what you manage to slaughter before it dies.

Additionally, meat from animals slaughtered on altars dedicated to idols<sup>11</sup> is prohibited.

Furthermore, you [are also forbidden] to distribute [the slaughtered animal] by [casting idolatry] arrows [or lots]<sup>12</sup>: such [gambling and distribution by the arrows] is a disobedience.)

<sup>10</sup> All these are some kinds of the dead (or carcasses.)

<sup>11</sup> 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.

<sup>12</sup> The arrows (or lots): this was a sort of gambling in the pre-Islam era.

## The woman during the Postnatal Period

Now, I will tell you what the Torah, [Book of Leviticus](#), 12:1-5 says about the duties concerning women during their monthly cycle, postnatal period, and related subjects:

“1- Then the Lord spoke to Moses, saying,

2- “Speak to the sons of Israel, saying:

“When a woman gives birth and bears a male child, then she shall be unclean for seven days, as in the days of her menstruation she shall be unclean.

3- On the eighth day, the flesh of his foreskin shall be circumcised.

4- Then she shall remain in the blood of her purification for thirty-three days; she shall not touch any consecrated thing, nor enter the sanctuary until the days of her purification are completed.

5- But if she bears a female child, then she shall be unclean for two weeks, as in her menstruation; and she shall remain in the blood of her purification for sixty-six days.”

Therefore, when she has a son, her postpartum period will be forty days, but when she has a daughter, her postpartum period will be eighty days. Afterwards, she should wash and be purified.

However, it is possible that Ezra himself arranged such differences in his Torah.

## Woman During Her Monthly Cycle According to the Torah of Ezra

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

“19- When a woman has a discharge, if her discharge in her body is blood, she shall continue in her menstrual impurity for seven days; and whoever touches her shall be unclean until evening.

20- Everything also on which she lies during her menstrual impurity shall be unclean, and everything on which she sits shall be unclean.

21- Anyone who touches her bed shall wash his clothes and bathe in water and be unclean until evening.

22- Whoever touches anything on which she sits shall wash his clothes and bathe in water and be unclean until evening.

23- Whether it be on the bed or on the thing on which she is sitting, when he touches it, he shall be unclean until evening. 24- If a man actually lies with her so that her menstrual impurity is on him, he shall be unclean seven days, and every bed on which he lies shall be unclean.”

Thus, the period when wives are apart from their husbands will be fourteen days each month.

Moreover, the clothes and luggage stained with blood cannot be cleaned with water alone; they must be cut away, and the remaining fabric may then be patched.

Aren't these laws made difficult for them because of their bad deeds?

While God—be glorified—has not made religion burdensome for Muslims, as He had for the Jews.

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

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

The explanation:

(They ask you about menstruation [and its statement.] Say, "It is a hurt [for women.] So [at the time of sleep] isolate [your beds] from [the beds of] women during their menstruation, and do not approach them [for sexual intercourse] until they are clean [from the issue of blood, and they wash themselves of it.]

Once they have cleaned themselves [with water after the end of the menstruation period], you may approach them [for sexual intercourse] through [the front route] as God has prescribed for you.

Surely, God loves those who repent [from their sins], and those who clean themselves [with water after having 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 burdensome for you); whereas in our Book [: the Quran], the duties have been made easy, gentle, and clear.

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

### Forbidding the Fat for Them

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

“22- Then the Lord spoke to Moses, saying,

23- “Speak to the sons of Israel, saying, ‘You shall not eat any fat from an ox, a sheep, or a goat.

24- Also, the fat of an animal that dies and the fat of an animal torn by beasts may be put to any other use, but you must certainly not eat it.

25- For whoever eats the fat of the animal from which [o]an offering by fire is offered to the Lord, even the person who eats shall be cut off from his people.

26- You are not to eat any blood, either of bird or animal, in any of your dwellings.

27- Any person who eats any blood, even that person, shall perish from among his people.”

Such prohibitions and difficulties for them were because of their bad work, wrongdoing, and malice.

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:

(For Jews, We prohibited any [animal] with undivided hoof [and that chews the cud.]

We also prohibited the fat of cattle and sheep for them, except for the fat located in their backs, the rectum, or any [fat] mixed with bone [: it is not forbidden.]

We requited them with this [prohibition] because of their 'wrongdoing and transgression'.

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

## They Killed the Prophets

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

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُنُومُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا 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 in [the Torah] that was revealed to us."

They disbelieve in [the Gospel and the Quran] which were revealed after the [Torah],

while [the Quran] is the true [word of God], and it confirms [the Torah] which they already have.

Say [O Mohammed, to them]: 'Why did you kill the prophets of God [like John the Baptist and Zachariah, and others, in the past] before [the Quran was revealed], if you truly believed [in the Torah as you claim]?')

Now I will explain what their Torah says 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 who prophesied in the name of the Lord, [Urias the son of Shemaiah of Cariathiarim](#); and he prophesied against this city and against this land according to all the words of Jeremiah.

21- When King Jehoiakim and all his mighty men and all the officials heard his words, then the king sought to put him to death; but Uriah heard it, and he was afraid and fled and went to Egypt.

22- Then King Jehoiakim sent men to Egypt: Elnathan the son of Achbor and certain men with him went into Egypt.

23- And they brought Uriah from Egypt and led him to King Jehoiakim, who slew him with a sword and cast his dead body into the burial place of the common people.

24- But the hand of Ahikam the son of Shaphan was with Jeremiah, so that he was not given into the hands of the people to put him to death."

Another prophet they killed was the **Prophet Isaiah**, who was killed by King Manasseh, son of Hezekiah. He killed him by sawing him with a saw.

In addition, they planned to kill **Prophet Elia (Elijah)**, but he fled from them. This is his story as recorded in the [First Book of Kings](#), chapter 19:

"1- And Achab told Jezebel all that Elia or Elijah had done, and how he had killed all the prophets<sup>13</sup> with the sword.

2- And Jezebel 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 do not make your life as the life of one of them.

3- And Elia was afraid, and he arose and ran for his life and came to...

8- ... Horeb, the mountain of God.

9- Then he came to a cave and lodged there; and behold, the word of the Lord came to him, and He said to him, "What are you doing here, Elijah?"

10- And he answered: "I have been very zealous for the Lord, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away."

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<sup>13</sup> i.e. the prophets of the idol "Baal" as it is called in the Quran, while Jews call it "Baalim." In fact, Jews were its servants and the preachers to its worship.

Moreover, **they intended to kill Jesus Christ**, but God saved him from their grasp; so he went to a hill in Syria, [at Damascus], on Qasioun Mountain, where there is now a small masjid or mosque that has a rivulet or small stream of water.

He remained there, worshipping God. His mother followed him. Later, he died, 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 وَأَوْرَثْنَا هُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ

The explanation:

(And We made Mary's son and his mother a sign [of Our might]; and [after the incident of the crucifixion] We sheltered them on a height [in Syria: a place] 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 they believed to be Jesus, but who was actually another man resembling Jesus in appearance.

Now, I will tell you what is written in the Torah about the 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, "You turn around and attack the priests." And Doeg the Edomite turned around and attacked the priests, and he killed that day eighty-five men who wore the linen ephod.

19- And he struck Nob, the city of the priests, with the edge of the sword.... etc."

[**The Jews also attempted to kill Prophet Mohammed**, but God saved him from them –

The translator.]

Additionally, this is mentioned 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 will fall by the sword of their enemies, and your eyes will see it. And will give all Judah into the hand of the king of Babylon: and he will carry them away to Babylon and will strike them with the sword.

5- I will also give over all the wealth of this city, all its produce and all its costly things; even all the treasures of the kings of Judah I will give over to the hand of their enemies, and they will plunder them, take them away and bring them to Babylon. 6- But you, Phassur, and all who live in your house will go into captivity. And you will go to Babylon, and there you will die, and there you will be buried, you and all your friends, to whom you have prophesied a lie.”

And the following is from the [Book of Ezekiel](#), chapter 12:

“10- Say to them, ‘Thus says the Lord God, “This burden concerns the prince in Jerusalem as well as all the house of Israel who are in it.”’

11- Say, ‘I am a sign of things to come to you. As I have done, so it will be done to them; they will go into exile, into captivity.’

12- The prince who is among them will load his baggage on his shoulder in the dark and go out. They will dig a hole through the wall to bring it out. He will cover his face so that he cannot see the land with his eyes.

13- I will also spread My net over him, and he will be caught in My snare. And I will bring him to Babylon in the land of the Chaldeans; yet he will not see it, though he will die there.

14- I will scatter to every wind all who are around him, his helpers and all his troops; and I will draw out a sword after them.”

Afterward, all the prophecies spoken by the prophets Jeremiah and Ezekiel were fulfilled and came to pass; for the king of Babylon attacked them with a great army, besieging them inside their city for two years until they suffered from hunger. Their king Zedekiah, along with a group of people, dug through the city wall at night to escape. However, the army of Nebuchadnezzar saw them, killing some and capturing the others to take them to Babylon in Iraq.

[Moreover, [Prophet Zechariah](#) and [Prophet John the 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 in the words of Jeremiah:

“8- “Behold, you are trusting in deceptive words to no avail.

9- Will you steal, murder, commit adultery, swear falsely, offer sacrifices to Baal, and walk after other gods that you have not known,

10- then come and stand before Me in this house, which is called by My name, and say, ‘We are delivered!’—that you may do all these abominations?

11- Has this house, which is called by My name, become a den of robbers in your sight?...etc.

17- Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem?

18- The children gather wood, and the fathers kindle the fire, and the women knead dough to make cakes for **the queen of heaven**<sup>14</sup>; and they pour out drink offerings to other gods in order to spite Me.

19- Do they spite Me?" declares the Lord. "Is it not themselves they spite, to their own shame?"

20- Therefore, thus says the Lord God, "Behold, My anger and My wrath will be poured out on this place, on man and on beast and on the trees of the field and on the fruit of the ground; and it will burn and not be quenched."

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

"1- When Pashhur the priest, the son of Immer, who was chief officer in the house of the Lord, heard Jeremiah prophesying these things,

2- Pashhur had Jeremiah the prophet beaten and put him in the stocks that were at the upper Benjamin Gate, which was by the house of the Lord.

3- On the next day, when Pashhur released Jeremiah from the stocks, Jeremiah said to him, "Pashhur is not the name the Lord has called you, but rather Magor-missabib.

4- For thus says the Lord, 'Behold, I am going to make you a terror to yourself and to all your friends; and while your eyes look on, they will fall by the sword of their enemies. So I will give over all Judah to the hand of the king of Babylon, and he will carry them away as exiles to Babylon and will slay them with the sword.

5- I will also give over all the wealth of this city, all its produce, and all its costly things; even all the treasures of the kings of Judah I will give over to the hand of their enemies, and they will plunder them, take them away, and bring them to Babylon.

6- And you, Pashhur, and all who live in your house will go into captivity; and you will enter Babylon, and there you will die and there you will be buried, you and all your friends to whom you have falsely prophesied."

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

"10- Say to them, 'Thus says the Lord God, "This burden concerns the prince in Jerusalem as well as all the house of Israel who are in it.'"

11- Say, 'I am a sign to you. As I have done, so it will be done to them; they will go into exile, into captivity.'

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<sup>14</sup> The 'queen of heaven' refers to "the star Sirius," which is one of the stars in the sky; that's what they called it.

12- The prince who is among them will load his baggage on his shoulder in the dark and go out. They will dig a hole through the wall to bring it out. He will cover his face so that he cannot see the land with his eyes.

13- I will also spread My net over him, and he will be caught in My snare. And I will bring him to Babylon in the land of the Chaldeans; yet he will not see it, though he will die there.

14- I will scatter to every wind all who are around him, his helpers and all his troops; and I will draw out a sword after them.”

Later, all the prophecies spoken by the prophets Jeremiah and Ezekiel were fulfilled and came true. The king of Babylon arrived with a large army, besieging them inside their city for two years until they experienced hunger. Therefore, their king Sedecias, along with a group of people, sneaked out of the city at night by digging through the wall. However, Nebuchadnezzar's army saw them, killed some, and took the rest captive to Babylon in Iraq.

[During the time of Prophet Moses, Jews worshipped the golden calf made for them by the Samaritan. After the death of the Prophet and King Solomon, they worshipped the statues of two golden calves crafted for them by Jeroboam, son of Nebat. In addition to their worship of Ashtoreth and Ba'al (which they called Baalim), they also worshipped idols from other disbelieving peoples around them. Moreover, they worshipped the Star Sirius, which they called the 'Queen of Heaven'. They also venerated the tombs of prophets; see this in the book under the title of [Comment](#).....<sup>34</sup> about the saying of Christ: "You build the tombs of the prophets, and it was your fathers who killed them."]

## Their Stand against Christ

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

فَمَا نَفْسِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَعِيرٍ حَقًّا وَقَوْلِهِمْ فُلُونَا غُلْفًا 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 مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا . بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا . وَإِنْ  
 مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا .

The explanation:

(155. And [We cursed them] because of their [frequent] breaking of the covenant,

disbelieving in God's revelations,  
killing of the prophets undeservedly,  
and their saying: "Our hearts are enveloped<sup>15</sup>."

Not so, but God has sealed upon their [hearts] because of their blasphemy,  
so that they will not believe [in you, O Mohammed] except only for a few [of  
them.]

156. And also because they disbelieved [in Jesus], and spoke against Mary,  
[his mother], an egregious slander, [accusing her of adultery.]

157. And [We cursed them because of] that they said, "We have killed Christ,  
Jesus, the son of Mary, the messenger of God" [mocking the expression  
"messenger of God."]

In reality, they did not kill him, nor did they crucify him; they were only  
deluded by a likeness.

The [Disciples] who differ about the [crucifixion of Christ] are filled with doubt  
about its reality, lacking [certain] knowledge regarding [the event.]

They only follow assumptions; they certainly did not kill him, [but they  
crucified someone else.]

158. But [later, Jesus died, and] God raised his [ethereal soul] up to His  
[neighborhood in heaven.] God is All-Mighty [in His kingdom, and] All-Wise  
[in His acts, none can overcome Him.]

159. None of the People of the Book will be exempt from [grasping the truth  
about Jesus and] believing in him before their death<sup>16</sup>, [although that belief  
will not benefit them at that time.]

On the Day of Judgment, the [Christ] will be a witness against them.)

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

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 sons of Israel, I am God's messenger  
to you:

<sup>15</sup> So that we do not understand what you are saying, O Mohammed!

<sup>16</sup> 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.

confirming the [Ten Commandments of the original] Torah that was before me,  
and giving you the good news of a messenger to come after me, whose name will be 'Ahmed' [: the 'Praised One'.]  
But when he brought to them the clear miracles, they said: "This is obvious magic."

7. And who can do more wrong than one who invents lies about God, when he is invited to Islam [which leads to his safety, but he does not respond to the one who invites him?]  
God does not guide the wrongdoers.

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:

(81. The disbelievers among the sons of Israel were cursed by the tongues of David and Jesus, the son of Mary. That [disgrace] fell [upon them] because they rebelled [against the command of their Lord] and used to transgress [against His prophets.]

82. They did not forbid one another from the wrongs they committed. Evil indeed was what they used to do!)

## **A Call to Christians**

**[By the Apostle of Christ]**

O Christians who believe in the mission of Jesus Christ!  
Why do you support Jews and Zionists with wealth, weapons, 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 David cursed them in his Psalms, and as God cursed them in His Quran?

That is because they are the worst among all people on earth: hypocrites, malicious, treacherous; they sow 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 will tell you what is written in the Gospel of Luke, chapter 22, about their disbelief in Jesus Christ, how they hurt him, and how they sought to kill him.

“1- Now the Feast of Unleavened Bread, which is called the Passover, was approaching.

2- The chief priests and the scribes were seeking how they might put Him to death, for they were afraid of the people.

3- And Satan entered into Judas, who was called Iscariot, belonging to the number of the twelve.

4- And he went away and discussed with the chief priests and officers how he might betray Him to them.

5- They were glad and agreed to give him money.

6- So he consented, and began seeking a good opportunity to betray Him to them apart from the crowd...

47- While He was still speaking, behold, a crowd came, and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss Him.

48- But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”...

52- Then Jesus said to the chief priests and officers of the temple and elders who had come against Him, “Have you come out with swords and clubs as you would against a robber?

53- While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours.”

54- Having arrested Him, they led Him away and brought Him to the house of the high priest; but Peter was following at a distance...

63- Now the men who were holding Jesus in custody were mocking Him and beating Him,

64- and they blindfolded Him and were asking Him, saying, “Prophecy, who is the one who hit You?”

65- And they were saying many other things against Him, blaspheming.

66- When it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber, saying,

67- “If You are the Christ, tell us.” But He said to them, “If I tell you, you will not believe;

68- and if I ask a question, you will not answer.

69- But from now on the Son of Man will be seated at the right hand of the power of God.”

70- And they all said, "Are You the Son of God, then?" And He said to them, "Yes, I am."

71- Then they said, "What further need do we have of testimony? For we have heard it ourselves from His own mouth."

### **Chapter 23 (Gospel of Luke)**

"1-Then the whole multitude of them got up and brought Him before Pilate.

2- And they began to accuse him, saying: We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that he himself is Christ, the king.

3- So Pilate asked him, saying: Are you the king of the Jews? But he, answering, said: "You say it."

4- Then Pilate said to the chief priests and to the crowd, "I find no guilt in this man."

5- But they kept on insisting, saying, "He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place."...

13- Pilate summoned the chief priests and the rulers and the people, 14- and said to them, "You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him.

15- No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him.

16- Therefore, I will punish Him and release Him."

17- [Now he was obliged to release to them at the feast one prisoner.]

18- But they cried out all together, saying, "Away with this man, and release for us Barabbas!"

19- (He was one who had been thrown into prison for an insurrection made in the city, and for murder.)

20- Pilate, wanting to release Jesus, addressed them again,

21- but they kept on calling out, saying, "Crucify, crucify Him!"

22- And he said to them the third time, "Why, what evil has this man done? I have found in Him no guilt demanding death; therefore, I will punish Him and release Him."

### **[The truth about the death of Christ]**

I say that Pilate promised them he would crucify Jesus, but he thought to himself: I can't bear the guilt of killing this innocent man; so, instead, I will release him and he should leave this city and disappear from the community, and if they ask me about him I will tell them: I have crucified and buried him.

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

His disciples saw him three days later, and they were afraid, thinking 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 in their presence.

Afterward, he traveled to Syria and stayed on Qasioun Mountain, where he hid from the Jews. Later, he died and was buried in that highland, while his spirit ascended to heaven to the Paradises.

This is what the Quran says 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] that they said, "We have killed Christ, Jesus, the son of Mary, the messenger of God" [mocking the expression "messenger of God."])

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

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

The explanation:

(In reality, they did not kill him, nor did they crucify him; they were only deluded by a likeness.

The [Disciples] who differ about the [crucifixion of Christ] are filled with doubt about its reality, lacking [certain] knowledge regarding [the event].)

The interpretation:

The man whom Pilate crucified; God made him similar in shape to Jesus.

>> (The [Disciples] who differ about the [crucifixion of Christ]). Those were his disciples: some claimed Jesus was not crucified, while others said he escaped from prison, and still others believed he was crucified, buried, and then resurrected. That was because they saw Christ alive three days after the crucifixion, and he talked to them, they talked to him, and he even ate their food.

>> While His saying: لَفِي شَكٍّ مِّنْهُ

i.e. (are filled with doubt about its reality) means: of the reality of the crucifixion.

مَا لَهُمْ بِهِ مِنْ عِلْمٍ

>> i.e. (lacking [certain] knowledge regarding [the event]), i.e. about the reality of the crucifixion.

إِلَّا اتِّبَاعَ الظَّنِّ

>> i.e. (They only follow assumptions)

وَمَا قَتَلُوهُ يَقِينًا

>> i.e. (they certainly did not kill him, [but they crucified someone else.]

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ

>> i.e. (But [later, Jesus died, and] God raised his [ethereal soul] up to His [neighborhood in heaven]), 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, Jesus went to a hill in Syria and stayed there worshipping God. His mother followed him, and after a period of time, he died at his appointed time. His body was buried on that hill while his spirit ascended 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 Mary's son and his mother a sign [of Our might]; and [after the incident of the crucifixion] We sheltered them on a height [in Syria: a place] with small water-springs and a flowing water-stream.)

The interpretation:

- (And We made Mary's son and his mother a sign) of Our Ability and Might; for he was born without a father.
- (And [after the incident of the crucifixion] We sheltered them), (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 at its bottom, but its water does not flow. People built a small mosque on that hill, which is now called the "Mosque of Al-Rabwah [i.e., the hill in Arabic]," located at the end of Qasioun Mountain, where there is a beautiful stream of water. This mountain is 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 kingdom]) and in His sovereignty and power, so He will take revenge on the Jews who intended to crucify Christ.

حَكِيمًا

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

وَإِنْ مِنْ أَهْلِ الْكِتَابِ

>> i.e. (None of the People of the Book or the Bible [: Jews and Christians])

إِلَّا لَيُؤْمِنَنَّ بِهِ

>> i.e. (will be exempt from [grasping the truth about Jesus and] believing in him) means: they will believe that Jesus was not crucified because they saw him alive three days after the event.

قَبْلَ مَوْتِهِ

>> i.e. (before their death), although that belief will not benefit them at that time.

وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

>> i.e. (On the Day of Judgment, the [Christ] will be a witness against them).

i.e. against the Jews who hurt him and planned to crucify him.

I say: Despite this event and the fact that all the Jews were against him, and despite their actions and efforts to harm and oppose him, you still treat Jews and Zionists with kindness and support them with wealth or weapons!

If you do this, Jesus Christ will oppose you and will not intercede for you before God on the Day of Judgment, because you support Jesus's enemies and God's enemies—those whom Jesus cursed in his Gospel, as David cursed in his Psalms.

On the contrary, you should be against Jews and Zionists, and should not support them with any 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 ruin 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 خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

The explanation:

(This is the dealing with those [Jews] who fight against God and His messenger, and strive to make 'corruption and disorder' on earth:

they are [either] to be killed, crucified, some will have their hands and others will have their feet cut off, or they are to be banished [away] from the land [where they dwell.]

That is a disgrace for them in [the life of] this World; and in the Hereafter, they will have a terrible punishment).

[By] **the Apostle of Christ**

### **Balfour's Declaration** – November 2, 1917

The treachery of England towards the Arabs extended beyond dividing Arab land between itself and France. Moreover, its foreign secretary, Balfour, promised the Zionists to give them Palestine so they could establish their racist state there. This declaration was made in a letter from Balfour to the Zionist Lord Rothschild.

These are the words from its text:

*"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors 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 for Two Goals in This Declaration**

The First—To rally the Zionists of Germany, Austria, and the 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 is to create a racist entity, foreign to the Arab region, to serve as a base for supporting their power and interests, to ensure marine communication with the East, and at the same time, to prevent the future formation of the Arab Union.

Balfour's declaration is considered one of the strangest world documents in history because, according to it, an imperialistic state offered land it did not own to a foreign people, and this was at the expense of the owner, the Palestinian Arab People, who were driven away from their homeland.



Original Map of Palestine Before 1947  
 And before Israel's first expansion in 1948.  
 (Palestine highlighted in green)

When Palestine was placed under the English Mandatory authority following the San Remo Conference in 1920, the Mandate document stated that England had to fulfill Balfour's declaration. As a result, England appointed a Zionist as its first High Commissioner in Palestine, and with his support, the Zionists became more active. They worked to increase their power and control and to bring more immigrants; because he openly facilitated unlimited Zionist immigration to Palestine and encouraged land ownership through various means. This led to the founding of numerous colonies, foundations, and Zionist companies.

But the Arab people of Palestine did not agree on that, and they revolted violently with many major revolutions in which many martyrs shed their blood. The most famous of these was the Revolution of 1936, which continued until 1939, when England used tanks and fighter aircraft to suppress it in cooperation with armed Zionist groups.

## Role of American Imperialism

World War II introduced a new element to the Palestine issue: the rise of the United States as the world's most powerful imperialist power. Zionists worked hard to gain U.S. support for their plan to settle in Palestine. At that time, Truman, a notable Zionist, was the President of the United States, and he pushed for open borders to allow unlimited Zionist immigration to Palestine.

Therefore, the USA, along with the UK, formed a committee that issued recommendations; some of these included issuing one hundred thousand official permits to new emigrants to Palestine, and urging that Zionist immigration proceed as quickly as possible, while also facilitating Zionists in acquiring Arab lands.



[Map showing the first expansion of Israel and the retreat of Palestine following the founding of Israel in 1948

This map was valid from 1949 until the second expansion of Israel in 1967, when it occupied all of Palestine.

(Palestine highlighted in green; Israel in white)

The UK announced the end of its mandate over Palestine in 1948, after appointing all the key positions and foundations to the Zionists, who

proclaimed the establishment of their racist state, to embrace and support it with military and economic aid.

After proclaiming the founding 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. Despite their small numbers and outdated weapons, they managed to free large areas of Palestine.

But [the United States persuaded the Security Council to announce a cease-fire](#) and to declare an armistice. Meanwhile, the Zionists worked to organize their groups and arm them with weapons, then to attack the Arab forces. Afterwards, the second armistice was announced, after which the Zionists moved to take possession of most of Palestine land.

In 1967, Israel's second expansion occurred when it attacked neighboring Arab countries and occupied the entire territory of Palestine, and it has continued its occupation to this day, expanding its colonies and displacing the Palestinian people from their homeland of Palestine, as shown in the map below.



[Map illustrating the land regression of Palestine and the expansion of Israel, which started in 1967 and continues to now \(Palestine is highlighted in green; Israel is in white\)](#)

## A Warning to Zionists That They Will Perish 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 لَنَا أُؤْلِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا . ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَيِّنَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا . إِنَّ أَحْسَنَ مَا أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا . عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا .

The explanation:

(4. And We have decreed to the sons of Israel [contemporary to Mohammed the messenger of God] in the Book [: in the Quran]: You will [in the future] do corruption in the earth [and transgress on Muslims] twice, and you will [in the future] become highly arrogant.

5. So when the first of the two promises comes to pass, We will send against you some of Our servants, having great might, who will go about in the country [of Palestine], and it is a threat [that will inevitably be] performed.

6. Then We [will] give you [O Jews] once again your turn to prevail over [Muslims], and increase your wealth and sons and make you [O Jews] more numerous.

*[Then God started to advise them and He said:]*

7. If you do good [to people], you will in fact do good for yourselves; and if you do evil [to people], [your evil] will be for yourselves [in like manner.]

*[Then God – be glorified – said:]*

So when the time for the last i [one of the two promises] comes true, [We will rouse the Muslims against you] to 'sadden and displease' your chiefs, and to enter the [Aqsa] Mosque as they entered it the first time [at 1948 AD], and to destroy utterly what [buildings, constructions and walls m] the [Jews] made high.

8. It may be that your Lord will be Merciful to you, but if you return [to your corruption and transgression] We will return [to take revenge on you], and We have made Hell an [enclosing] prison for disbelievers.)

The interpretation:

When Abdullah, the son of Salam—who was one of the Jews—submitted [to God] and embraced Islam, along with a few other Jews, he called on the others to convert to Islam. However, they did not agree with him and did not submit [to God]; that is his statement—be glorified—in the Quran 46:10

فَلْأَرَأَيْتُمْ 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 Hereafter, before God? Won't it be the disgrace and the Fire?])

Moreover, a witness [: Abdullah, the son of Salam] out of the sons of Israel testified [for you] to the similarity of the [Quran teachings to the teachings of the Torah of Moses], so [the witness] has believed, while you turned arrogant [against Our messenger.]

Surely, God does not guide the wrongdoing people [to the way of the truth.]")

Then, with these revelations 17: 4-8, God warned and threatened to destroy them; so He said– be glorified –

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ

>> i.e. (And We have decreed to the sons of Israel [contemporary to Mohammed the messenger of God] in the Book [: in the Quran])

The explanation: the sons of Israel at the time of God's messenger: Mohammed, the son of Abdullah.

The meaning of (We have decreed) is that We have threatened them and assigned them destruction if they do not change their actions and turn to God, meaning if they do not become Muslims. Therefore, the "decree" is the final judgment or decision that cannot be changed.

Similar to this is His statement – be glorified – in the Quran 17: 23

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

The explanation:

([O Mohammed] your Lord has decisively commanded b, that you [people] should worship none save Him [alone]) means: Your Lord made a clear and final decision. This word is also used in Arab poetry, carrying the same meaning.

[Now, we continue to interpret the revelations 17: 4-8]

Say, O Mohammed, to the stubborn Sons of Israel who have not become Muslims [i.e. have not submitted to God and His religion]:

>> (You will [in the future] do corruption in the earth [and transgress on Muslims] twice, and you will [in the future] become highly arrogant.)

So this is a foretelling about the future.

Its explanation is:

You will commit acts of corruption against the Muslims on two occasions in the future. This opinion is confirmed by Professor Abdul-Rahim Foda, in the Liwa-Al-Islam magazine (no. 1, 21<sup>st</sup>. 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 views could be correct if their explanations are based on the language's grammar; for example, they said: Nebuchadnezzar himself destroyed the sons of Israel, and 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, meaning that interpreters have not fully understood the Quran, so that even the most knowledgeable among them may explain the Quran, ending with: ‘[This is what I think] but God has the best knowledge of the true 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 first of the two promises comes to pass)

The word إِذَا, i.e. (if or when), in Arabic is used in relation to the future. If it was referring to the past, then He would say – be glorified – “So when the time for the first of the two promises came.”

Moreover, His saying – be glorified –

بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ

>> i.e. (We will send against you some of Our servants, having great might). If it was a statement about the past then He would say: We roused against them, and would not say (We will send 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, usually begin with the word (فَلَمَّا) i.e.*

*(when), and do not begin with the word (إِذَا) i.e. (if).*

*Some of these revelations include His saying – be glorified – in the Quran 43:55.*

فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

*The explanation:*

(So **when** they saddened Our [messenger], We took vengeance on them, and We drowned them all together.)

*God – be glorified – said also in the Quran 3: 52*

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ

*The explanation:*

(But **when** Jesus 'perceived' the disbelief of the [sons of Israel], he said: "Who will be my helpers in God's [religion]?")

*And God – be glorified – said in the Quran 21: 12*

فَلَمَّا أَحْسَبُوا أَنَّنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ

*The explanation:*

(Yet, **when** they sensed Our might [: the earthquake], they started running away from the [city.]

*And there are many such ayat in the Quran, which tell about the past.*

Therefore, their first act of corruption and betrayal against the Muslims was in 1948 AD; when they killed Muslims in Palestine, forced them out of their homes, and looted their wealth and belongings, leaving them without shelter. This was done with the support of England and America, as Balfour promised to establish a homeland for them in Palestine.

Then the Iraqi and Arab armies rose to fight them; they battled and defeated them. The army entered Palestine and moved through the towns of the country, and was about to enter Tel Aviv. If it had not been for the fact that sovereignty was then in the hands of the English, and because some Arab governors betrayed them, the Iraqi army would have destroyed the Zionists. However, the English deceived them with the word "armistice"; when the "armistice" was a trick and deception by the English, the army then retreated to Iraq.

Therefore, the Iraqi army is the one whom God points out, as He says – be glorified:

عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا

i.e. (some of Our servants, having great might, who will go about in the country [of Palestine], and it is a threat [that will inevitably be] performed.)

>> Regarding His saying – be glorified –

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ

i.e. (Then We [will] give you [O Jews] once again your turn to prevail over [Muslims]); the address here is to Jews, and the meaning: We will grant you power over Muslims and ensure your victory over them due to their division

and neglect of the principles of monotheism. This situation is further exacerbated by their imitation of foreigners and adoption of their clothing styles. Our intention is for this deterioration to serve as a lesson for them.

>> (And increase your wealth and sons and make you [O Jews] more numerous) means: More travelers [or emigrants] from every country in the world will be of your religion to live among you.

What goes along with this is His statement – be glorified – in the same chapter of the Quran, aya 104

وَقُلْنَا مِنْ بَعْدِهِ لِنَبِيِّ إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا

The explanation:

(And, after him, We said to the sons of Israel, "Inhabit the land [of Canaan and Palestine], and when the promise of the last time [of your corruption] is fulfilled, 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 part of the world, and their strength has grown because of support from America and England. Additionally, their wealth has increased because of donations from West Germany, America, and many other nations.

>> Then God – be glorified – began to advise and explain to them, and He said:

إِنْ أَحْسَنْتُمْ

i.e. (If you do good [to Muslims]),

أَحْسَنْتُمْ لَأَنْفُسِكُمْ

>> i.e. (you will in fact do good for yourselves) because by doing good, you plant kindness in the hearts of people;

وَإِنْ أَسَأْتُمْ

>> (and if you do evil [to Muslims]),

فَلَهَا

>> i.e. ([your evil] will be for yourselves [in like manner]); Because anyone seeds the bitter colocynth, they will only get the bitterness of the colocynth.

The second act of their offense and treachery against the Muslims took place in 1967 AD, when they violated the rights of Muslims by attacking Egypt, Jordan, and Syria; they killed thousands of innocent people and forced women and children to leave 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 i [one of the two promises] comes true)

لِيَسُوؤُوا وُجُوهُكُمْ

>> i.e. ([We will rouse the Muslims against you] to 'sadden and displease' your chiefs), O Jews!

It means they will degrade and humiliate your chiefs by arresting and killing them. So, الوجوه in Arabic refers to the chiefs and leaders.

Therefore, those who went about in the country – in the first time – will be the ones who – in the last time – will degrade and humiliate the chiefs of Jews, and 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 [Aqsa] Mosque) victorious, means the Aqsa (or the Remote) Mosque in Jerusalem,

كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ

>> i.e. (as they [: the Iraqis] entered it the first time [at 1948 AD]), Similarly, in the last time, they will expel you from it and humiliate you by killing and arresting you.

This sentence asserts that those who go about in the country in the first time will be the same who will sadden the chiefs of Jews in the last time. They will be the Iraqis by God's help.

وَلْيَتَّبِعُوا مَا عَلَّمُوا تَتَّبِعُوا

>> i.e. (and to destroy utterly what [buildings, constructions and walls] the [Jews] made high.)

It means the possessions of Jews, including the buildings, constructions, and high walls they will have constructed, as well as the land of Jews that the feet of Muslims will tread on, and their houses, with utter destruction.

Therefore, victory – this time – will be in our hands, the Iraqis, and that will be with the help of God – be glorified.

### The sayings of Imam Ali

This is confirmed by Imam Ali's words – peace be upon him – as recorded in an Arabic book called "Whosoever I am his master," volume 8, page 293; he said:

“Jews will come from the West to establish their state in Palestine.” The people asked: “Where will the Arabs be at that time?” He replied – peace be upon him: “At that time, they will be divided, not united, and not cooperating with each other!”

Then he was asked: “Will this affliction last for long?” He said: “No, but when the Arabs have their sovereignty and regain their wisdom and mind, at that time they will overcome and regain Palestine, and the Arabs will emerge victorious and united. The help will come from Iraq, “Power” [will be] written on their flags, and all Arabs 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 walk over the slain... The Arabs will do it three times, and on the fourth time, God will see what faith and steadfastness are in their hearts; then victory will soar above them.

Then he said: “I swear by God! They will be slaughtered like sheep until no Jews remain in Palestine.”

### **The saying of Jesus Christ**

This is also confirmed by what Jesus Christ, the son of Mary – peace be upon him – says in Luke’s Gospel, chapter 21:

“20- But when you see Jerusalem surrounded by armies, then recognize that her desolation is near.

21- Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city;

22- for these are days of vengeance, so that all things which are written will be fulfilled.

23- Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people;

24- and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.”

## Objections of the People of the Bible to the Quran

### A. The 'Abrogation'

Some Jews and Christians oppose Muslims and claim that there is, in the Quran, what is called "abrogation" – as you assert, O Muslims; that is, one Quranic revelation overrides or supersedes another, cancels its law, and replaces it. Meanwhile, the Torah and the Gospel do not have any such "abrogation."

I say that Muslims have not fully understood the "similitude" in the Quran—that is, the mysterious Quranic revelations. Because of this, they have focused on the "abrogation," as the Quran contains both clear 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 one knows 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 the associaters [or idolaters] said that the Quran was not revealed from heaven, but that Mohammed forged it from himself, so God replied to them and said: You are Arab, and Mohammed is also one of the Arabs, and you claim that Mohammed invented the Quran. Then you should do like the Quran, and produce one soora (or chapter) similar to the plain sooras (or chapters), or solve one of its puzzles if you are honest in your claim that Mohammed said it up himself. But they were totally unable to produce anything like it, as they could not solve its puzzles.

The reason that God – be glorified – made puzzles in the Quran, and why some ayat or signs of revelation are "similitudes," is because it was the Arab custom in the pre-Islamic period. They considered it part of the eloquence and fluency of language. For this reason, God – be glorified – revealed the Quran in the 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 who can alter the words of God's [promise to help them with victory], and you have already received some account of those messengers.)

Additionally, God said – be glorified – in the Quran 6:115

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

The explanation:

([O Mohammed,] your Lord's promise [to assist the Muslims against the disbelievers] has now been fulfilled in truth and justice.

None can alter His words [to grant His messengers victory];

He is the All-Hearing [of their words], the All-Knowing [of their actions].)

God – be glorified – said in the Quran 10: 64

لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

The explanation:

(There is for them, in the life of this World, good news [about their admission into Paradise, as declared by the Quran].

And in the Hereafter, [the angels will also bring them good news about their admission into Paradise.]

There can be no change in the words of God's [promise.]

Such [a reward and good news truly] is the ultimate triumph [in the Hereafter].)

God – be glorified – promised to explain to people in the future the mysterious Quranic revelations and what they could not understand of it.

That is His saying– be glorified – in the Quran, chapter 38: 88

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ

The explanation:

(And you [people] will know the interpretation 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 the Quran revelations that are mysterious to them, and the meaning of what they do not understand.

And God – be glorified – said in the Quran 6: 105

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يُعْلَمُونَ

The explanation:

(Thus We elaborate on the revelations [of the Quran] in various [ways]:

and they may say [to you, O Mohammed]: "You have studied [the Torah with the Jews and then claimed prophethood.]"

Furthermore, We aim to clarify the [mysterious revelations of the Quran] to those who possess knowledge [and study various sciences.]

God has fulfilled what He promised because He never breaks His word. So, God inspired me, the author of this book, [Mohammed-Ali Hassan](#), to interpret the Quran, and I have explained the meaning of the revelations 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 into 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 accurate and authentic?**

#### **Question**

You say that the current Torah has many differences from the original Torah, which was torn up by the king of Babylon. Then, what is the implication of God's saying – be glorified – in the Quran 10:94?

فَإِنْ كُنْتُمْ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يُعْرَضُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

The explanation of this aya:

(And if you [O Mohammed] are in doubt about [the revelation] that We have sent down to you, then question those [Jews] who read the [Heavenly] Book [that was] before you.

The truth, indeed, has come to you from your Lord [not from jinns as they claim];

so do not be one of those who waver.)

Doesn't he mean by the word (الكتاب), that is, the Scripture: the Torah?

**Answer:** When the revelation was first sent down to Mohammed and he invited his people to the Islam, they refused to convert, and began to mock him, claiming that the one who brought the revelation was a jinn, not an angel, and they argued if God had wanted to send a messenger, He would

have sent angels! This is His saying – be glorified – in the Quran 23: 24, which discusses the claim of the idolaters:

وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولَىٰ

The explanation:

("Had God willed [to send any messenger], He would have sent down some angels [from heaven.] We never heard of this [invitation to monotheism] in the history of our forefathers.")

So Prophet Mohammed went back, feeling doubtful and uncertain inside, and with a sense of inferiority. He said to himself, "If I were a messenger and what I heard from the angel was true, then these people would have converted, submitted, and believed in me!"

Therefore, these ayat of the Quran (10: 94-97) were revealed to him to help him have confidence in himself, stay steadfast in his mission, and avoid hesitation.

فَإِنْ كُنْتُمْ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ . وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ . إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ . وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ

The explanation:

(94. And if you [O Mohammed] are in doubt about [the revelation] that We have sent down to you, then question those [Jews] who read the [Heavenly] Book [that was] before you.

The truth, indeed, has come to you from your Lord [not from jinns as they claim];

so do not be one of those who waver.

95. And do not be one of those who disbelieve God's revelations [so that you say it may be from a jinn, not from an angel], lest you lose [the prophethood while God has chosen you for it].

96. They will not believe —those ['associators and idolaters']— against whom your Lord's punishment is justified, [for they truly deserve it.]

97. Even though every miracle should come to them until they ultimately face the painful punishment.)

The interpretation:

>> (And if you [O Mohammed] are in doubt about [the revelation] that We have sent down to you, then question those [Jews] who read the [Heavenly] Book [that was] before you); ask them: Was Moses an angel who 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 tell you that they are human beings like you, then be confident that you are a messenger (or an apostle) from God; therefore, do your duty and warn people, and God will guide whom He wills [to guide], and you are not responsible for their guidance.

>> (The truth, indeed, has come to you from your Lord [not from jinns as they claim.] )

(So do not be one of those who waver), i.e., those who doubt; it means: Don't doubt yourself or feel incapable of the mission, because God chooses whom He pleases out of His servants, and now He has chosen you for it.

>> (And do not be one of those who disbelieve God's revelations [so that you say it may be from a jinn, not from an angel]),

>> (lest you lose [the prophet-hood while God has chosen you for it].)

>> (They will not believe —those ['associators and idolaters']— against whom your Lord's punishment is justified, [for they truly deserve it.]

They will not believe, even though every miracle they demanded from you, Mohammed, comes to them, until they see the painful punishment in this world through their killing and falling into captivity, and in the Hereafter in the torment of Hell.

But as the revelation of the Quranic sooras [or chapters] and the ayat [or signs] of revelation to him increased more and more, he became confident and convinced that he was a messenger to his people; therefore, he began to call his people to Islam with determination and to warn them with a strong will, paying no attention to their words and ignoring their mocking until a large number believed in him.

So His saying— be glorified — in chapter 2: 285 was revealed:

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ... الخ

The explanation:

(The messenger [Mohammed] has now believed in [the revelation] that has been sent down to him from his Lord [and began to invite people to God with determination and firm will], and the believers [have also believed.]

Each [of them] believes in God [as the only God, and does not worship anyone else], His angels, His Books, and His messengers...etc.)

### C. The 'Jihad' (or Fighting in God's way)

Question: Prophets call for the worship of God through kind words and gentle admonitions, not through war and fighting; meanwhile, Mohammed fought the associaters (or idolaters) among his people!

**Answer:** The messenger of God called his people with kind words, gentle advice, and patience; that is His saying—be glorified—in the Quran 16:125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ

The explanation:

([O Mohammed] invite [people] to your Lord's way with wisdom and fair exhortation,  
and reason with them in better [ways and words than theirs],  
for surely your Lord knows best those who stray from His way, and He knows best who are liable to guidance.)

It means: Handle them with your good conduct and kindness, and speak to them with better words than theirs, because only God knows who among them may be open to converting, and He will guide him to 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 [equal in requital by them.]

Repel [the evil conduct] with a better [conduct]; then the person who was your enemy will become like your [loyal] friend [and] intimate [kindred.]

But those among his people who were associaters (or idolaters hurt him, mocked him, and even intended to kill him, but God saved him from their hands. Moreover, they harmed his companions, beat them, tormented them with fire and cautery, and killed some of them.

While Mohammed – peace be upon him – was patiently enduring their harm and did not fight them while residing in Mecca, when he migrated to Medina (Yathrib), God commanded him to fight the idolaters, and he fought them. This is referenced in His saying – be glorified – in the Quran 2: 190-191

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ . وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُواكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

The explanation:

(190. Fight [exclusively] for the cause of God, [not for money], against [only] those [‘idolaters and associators’] who fight against you, [but do not fight others if they do not fight you], and do not transgress [on others, if they do not transgress on you]; God does not love the transgressors [on people.]

191. And [O Muslims] kill the [idolaters of Mecca who fight you] wherever you ‘find and seize’ them, and evict them from [Mecca] where they evicted you [with hurt]; for "seducing" [people, and barring them from belief] is worse than the killing [during the Inviolable months.] But do not fight them in the Inviolable Masjid [of Mecca], unless they [first] fight you therein; but if they [begin to] fight with you therein, slay them. Such [killing and evicting] is the requital of the disbelievers.)

God – be glorified – said in the Quran 9: 36

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

The explanation:

(And fight all<sup>17</sup> the associators [Arabs, Jews, Christians, and others], as they fight you by all their means.

And know that God [by His help] is with those who ward off [His punishment, so that He helps them with victory.]

I say: Truly, Mohammed- peace be upon him- fought the idolaters who hurt and denied him, but we should understand that Moses commanded the sons of Israel to fight the Canaanites and take their homes and wealth, even though they had neither hurt nor fought him, but only because they were associators (or idolaters) worshipping idols.

Likewise, David fought the idolaters, and there were other prophets and messengers who battled the associators or idolaters; and this was done with God’s command because God – be glorified – hates associators and idolaters, becomes angry with them, and gives power over them to their enemies to humiliate them by killing, capturing, and seizing their wealth.

## Prophet Ahmed as Mentioned in the Gospel

The messenger of God is called Mohammed, also known as Ahmed. Jesus, the son of Mary, shared the good tidings of his coming, and the disciples of Christ recorded this good news in their Gospels, but there were some alterations and changes.

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<sup>17</sup> I.e. fight them with as much strength and ability as you have.

The indication of this is His saying – be glorified – in the Quran 61: 6.

وَأَذَقْنَا لِكُلِّ قَوْمٍ لَذَّةَ مَا رَزَقْنَاهُمْ لَعَلَّهُمْ يَتَّقُونَ  
 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 مُّبِينٌ

The explanation:

(And when Jesus, son of Mary, said, "O sons 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 good news of a messenger to come after me, whose name will be 'Ahmed' [: the 'Praised One'.])

But when he brought to them the clear miracles, they said: "This is obvious magic.")

Now I tell you what is mentioned about Prophet Ahmed in the Gospel according to Luke 2:14

14- "Glory is to God in the highest, peace will be on earth, and Ahmed will [come] to people."

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 want more details, refer to the book titled "The Gospel and the Cross," by its author, the clergyman Abdul Ahad Dawood [originally named Rev. David Benjamin Keldani].

I ask: Which "peace" was on earth, and what "good-will" occurred? Was the "peace" during World War I or World War II? Or was it in the atomic and hydrogen bombs? And what "good-will" did they have in all that?

But the "peace" and the "goodwill" will be during 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 will give you another "Comforter" [or Counselor], that he may abide with you forever.

17- The spirit of truth, whom the world cannot receive, because it does not see him or know him. But you will know him, because he will abide with you and will be in you.

18- I will not leave you orphans; I will come to you.

19- After a little while, the world will no longer see Me... etc."

Therefore, the saying of Christ, "the world will no longer see me," means: he will come with his spirit, not his physical body; and for this reason, people cannot see him.

**Truly, he came [to me: I am Mohammed-Ali Hassan] with his spirit, and shared many things with me.**

In the Bible, God – be glorified – said to Moses [about Prophet Mohammed] as in [Book of Deuteronomy](#), chapter 18: 18-19

"18- I will raise them a prophet from the midst of their brethren<sup>18</sup> like you. And I will put my words in his mouth: and he shall speak to them all that I command him.

19-And whoever will not listen to his words, which he shall speak in my name, I Myself will require it of him."

But Jews neither believed in Christ nor in Prophet Mohammed, and they were enemies of both, trying to kill them, but they couldn't succeed.

## Jews Act Based on Their Illusions

"God – be glorified – said, disparaging 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 .

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنْزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَأَتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا . وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِّيثَاقًا عَلِيمًا . فَمِنَ مَا نَقُصُّهُمْ مِّيثَاقَهُمْ وَكُفْرِهِم بآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَعِيرٍ حَقِّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا . وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا . وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ...

The explanation:

(150. Those [Jews] who disbelieve in God and His messengers, and intend to dissociate God from [some of] His messengers [by denying some of the

<sup>18</sup> [i.e. Prophet Mohammed – peace be upon him – because he is from 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.]

messengers], and say: "We believe in some [prophets] and disbelieve in others" and desire to take a course midway [between the truth and the falsehood.]

151. These truly are the disbelievers, and We have prepared for disbelievers a humiliating punishment.)

*[Ka'ab son of Ashraf, along with a group of other Jews, said: "Mohammed, if you are a prophet as you claim, then bring down to us a book from heaven written on stone tablets, just as those brought by Moses. If you do this, we will believe you." Therefore, this aya was revealed:]*

153. The people of the Book [: the Jews] demand of you [Mohammed] to bring down to them a book from heaven [written on the stone tablets, as Moses brought before.]<sup>19</sup>;

*[So God rejected their words:]*

But they demanded [something] greater than this [demand] from Moses when they said: "Show us God visibly"<sup>20</sup> [in order to see Him with their own eyes.] So the thunderbolt seized them [on Mount Hor] because of their wrongdoing.

Then they chose to worship the calf, even after witnessing clear miracles <sup>21</sup> [with Moses: their prophet]; yet We pardoned [them for] that, and We granted Moses clear evidence to affirm the authenticity of his prophethood.]

154. And We made Mount [Sinai] tower above them because of their [breach of] the covenant.

*[Then God – be glorified – highlighted their ignorance and stubbornness in another incident:]*

And We said to them: "Enter [through] the gate [of Jericho] 'complying and submissive!'"

*[Then God – be glorified – spoke about their disobedience in another matter:]*

And We said to them: "Do not break the Sabbath!"  
And from them, We took a solemn covenant.

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<sup>19</sup> [i.e. they demanded a book from him similar to the Tablets, which God Himself wrote to Moses.]

<sup>20</sup> [i.e. they asked to see God with their own eyes.]

<sup>21</sup> [i.e. the miracles that God granted to Moses as signs of his prophethood.]

155. And [We cursed them] because of their [frequent] breaking of the covenant,  
 disbelieving in God's revelations,  
 killing of the prophets undeservedly,  
 and their saying: "Our hearts are enveloped."  
 Not so, but God has sealed upon their [hearts] because of their blasphemy,  
 so that they will not believe [in you, O Mohammed] except only for a few [of them.]

156. And also because they disbelieved [in Jesus], and spoke against Mary, [his mother], an egregious slander, [accusing her of adultery.]

157. And [We cursed them because of] that they said, "We have killed Christ, Jesus, the son of Mary, the messenger of God" [mocking the expression "messenger of God."...)

I say: God commanded them in the past to enter the city of Jericho by force, drive out its inhabitants, and take possession of the land. However, they refused to enter, as mentioned in the Quran 5:24

وَإِنَّا لَن نَّدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ

The explanation:

(We will not enter it unless they leave [without fighting]. If they leave, then we will enter [it].")

The reason that God – be glorified – allowed them to fight the Canaanites and take their land was because the Canaanites were polytheists (i.e. associaters or idolaters) worshipping idols.

Regarding the people of Palestine today, they are Muslims who worship God alone and do not worship idols.

Moreover, God commanded Jews and followers of other religions to convert to Islam because all previous religions should be abandoned except the new one, which is 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 who seeks a religion other than Islam— [his righteous work] will not be accepted from him [because the past religions were altered]. And [in the Hereafter] he will be among those who lose [the prosperity of Paradise.]

But Jews are still caught up in their illusions, believing they will control the land from the Nile to the Euphrates, and that their glory will return if they gather in Palestine, and that - through force - they will defeat Muslims; so they have tilted toward U.S.A. power and the authority of its president Ronald Reagan [who was president at the time of writing this book in Arabic].

They killed Muslims in Palestine and Lebanon, and mercilessly drove away children and women. They oppressed without considering the consequences, not realizing that they are only sowing evil for themselves and will reap more than they sow.

Currently, God – be glorified – grants them some respite, but He will not leave them without punishment.

Neither Ronald Reagan nor the power of the U.S.A. will help them when the Muslim states unite their will to fight Jews and Zionists. God is with Muslims, guiding them to victory.

Time passes, and events are constantly changing. Just as they have done to the Muslims, the Muslims will do the same to them.

Moreover, Jews and Zionists are a minority compared to Islamic countries, which number 29: the first is Saudi Arabia, followed by Iraq, Syria, Lebanon, Jordan, Yemen, Oman, Egypt, Libya, Tunisia, Algeria, the Maghreb (Morocco), Mauritania, Sudan, Somalia, Turkey, Iran, Pakistan, Afghanistan, Bangladesh, Indonesia, Malaysia, and others.

Then can the Jews and Zionists resist all these Islamic countries when Muslims unite their will to destroy them and save the earth from their wickedness; especially when God will be with Muslims to aid and support them [when they worship Him alone and do not associate anyone else with Him, neither sheikh, imam, prophet, nor saint]?

God – be glorified – said in the Quran 40: 51

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

The explanation:

(Surely, we help our messengers and those who believe, in the present life [of the World: by saving the believers and terminating the 'associators and idolaters'], and on the day [of Judgment] when the witnesses [: the recording angels] stand [to give testimony: and say about the believer: he is a believer and about the disbeliever: he is a disbeliever].)

Therefore, to be saved from God's punishment and from the punishment of Muslims, you have no other choice but to believe in God's messenger,

Mohammed, the son of Abdullah, and to believe in the Quran, follow his way, and obey his instructions.

Now, if you have any doubt about any of the Quran revelations (or ayat), then ask me and I will explain their meaning so that you may become confident and sure in your belief.

Mohammed-Ali Hassan  
(died in 1991)

Therefore, if you have a question now, ask the translator: E. A. Nassir. If he knows the answer, he may respond, by God's will.

Email: [eanassir@gmail.com](mailto:eanassir@gmail.com)

**The End**

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- 12- The Koran - translated by J. M. Rodwell
- 13- The Holy Bible – many versions
- 14- A Dictionary of Modern Written Arabic – Hans Wehr .. Edited by J. Milton Cowan

- 15- Oxford Advanced Learner's Dictionary
- 16- Merriam- Webster Collegiate English Dictionary
- 17- Al-Mawrid (English-Arabic & Arabic-English Dictionary)- by Munir & Dr Rohi Baalabaky
- 18- Grammarly English program.

## Books written by the interpreter in Arabic

- 1- **The Universe and the Quran** (translated into 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 into English)  
The Arabic book <http://quran-ayat.com/insan>  
The English translation <http://www.quran-ayat.com/man/index.htm>
  
- 3- **Refuting the Atheist** (translated into English)  
The Arabic book <http://quran-ayat.com/noatheism.html>  
The English translation <http://www.quran-ayat.com/retort/index.htm>
  
- 4- **The ambiguous ayat of the Quran**  
The Arabic book <http://quran-ayat.com/shabaha>  
Pdf: <http://www.quran-ayat.com/Mutshabih.pdf>
  
- 5- **An Hour with Ghosts** (translated into 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](http://www.quran-ayat.com/hour/an_hour_with_ghosts.htm)
  
- 6- **The Conflict between the Torah and the Quran**

(or **The Disagreement of the Quran with the Hebrew Bible**) -- (translated into 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>

7- **The Quran Interpretation** (translated into English)

The Arabic book [http://quran-ayat.com/tafseer/mutshabih\\_haqaeq.php](http://quran-ayat.com/tafseer/mutshabih_haqaeq.php)

<http://quran-ayat.com/haqaeq.pdf>

The English translation <http://quran-ayat.com/pret>

<http://quran-ayat.com/interpretation.pdf>

8- **Statements of the Inheritance in the Quran** (In Arabic only; not translated or published in print).

<http://quran-ayat.com/wirth/mwarith.html>

<http://quran-ayat.com/wirth/wirth.pdf>

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