

The Holy Qur'an, translated by M.H. Shakir and published by Tahrike Tarsile Qur'an, Inc., in 1983.

Comments by Lloyd Gardner are identified like this.
Quotations from the Bible are identified as below:

Gene. 1:1. In the beginning God created the heaven and the earth.

Tevrat: n. Tora, Torah, Old Testament, Pentateuch – Quotations from Islamic sources.

Passage has no Biblical authority.

Passage is contrary to the teaching of the Bible.

[2.69] They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders.

[2.73] So We said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand.

The Koran

The Cow

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

Isai. 50:10. Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

This Surah equates "Allah" and "We" with: The Creator, The God of Abraham, Isaac, and Jacob, The God of Israel, The God of the Jews, the LORD (YHWH), GOD (Elohim). We will soon see that "Alla" is NOT the God of Israel. However, for the present, I will not refute the claim.

[2.1] Alif Lam Mim.

In another place, we find that these letters are an aspect of the challenge directed to the disbelievers (to produce the like of the Qur'an). Although the Prophet (peace and blessings be upon him) was illiterate, he brought something very unique in every aspect.

The eminent Muslim scholar, Dr. `Abdul-Fattah `Ashoor, Professor of the Exegesis of the Qur'an at Al-Azhar Univ., states: "Alif Lam Mim" [and the like] are separate or disjointed letters that many Qur'anic *surahs* start with.

[2.2] This Book, there is no doubt in it, is a guide to those who guard (against evil).

John. 20:30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

John. 20:31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

[2.3] Those who believe in the unseen and keep up prayer and spend out of what We have given them.

Hebr. 10:38. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Hebr. 10:39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Hebr. 11:1. Now faith is the substance of things hoped for, the evidence of things not seen.

[2.4] And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter.

1Pet. 1:3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

1Pet. 1:4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

1Pet. 1:5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

[2.5] These are on a right course from their Lord and these it is that shall be successful.

Josh. 1:8. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

[2.6] Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe.

Isai. 7:9b. If ye will not believe, surely ye shall not be established.

[2.7] Allah has set a seal upon their hearts and upon their hearing and there is a covering over their

eyes, and there is a great punishment for them.

1Cor. 2:14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

[2.8] And there are some people who say: We believe in Allah and the last day; and they are not at all believers.

Matt. 7:21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Matt. 7:22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Matt. 7:23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

[2.9] They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.

Matt. 18:6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Matt. 18:7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

[2.10] There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they lied.

Reve. 21:8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

[2.11] And when it is said to them, Do not make mischief in the land, they say: We are but peacemakers.

Matt. 5:9. Blessed are the peacemakers: for they shall be called the children of God.

[2.12] Now surely they themselves are the mischief makers, but they do not perceive.

Psal. 119:150. They draw nigh that follow after mischief: they are far from thy law.

Psal. 119:151. Thou art near, O LORD; and all thy commandments are truth.

[2.13] And when it is said to them: Believe as the people believe they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know.

Psal. 14:1. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

[2.14] And when they meet those who believe, they say: We believe; and when they are alone with their Shaitans, they say: Surely we are with you, we were only mocking.

Matt. 15:7. Ye hypocrites, well did Esaias prophesy of you, saying,

Matt. 15:8. This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

[2.15] Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.

Matt. 15:14. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

[2.16] These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction.

Jude. 1:10. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

Jude. 1:11. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

[2.17] Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness-- they do not see.

Matt. 22:13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

Matt. 22:14. For many are called, but few are chosen.

[2.18] Deaf, dumb (and) blind, so they will not turn back.

Jere. 2:19. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts.

[2.19] Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and Allah encompasses the unbelievers.

Exod. 20:18. And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain

smoking: and when the people saw it, they removed, and stood afar off.

Exod. 20:19. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

[2.20] The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.

Jona. 1:14. Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

Jona. 1:15. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

Jona. 1:16. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

[2.21] O men! serve your Lord Who created you and those before you so that you may guard (against evil)

Eccl. 12:1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

Eccl. 12:2. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

[2.22] Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.

Deut. 11:11. But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

Deut. 11:12. A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

Deut. 11:13. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

Deut. 11:14. That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

Deut. 11:15. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

Deut. 11:16. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

[2.23] And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.

Psal. 12:6. The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

Psal. 12:7. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

[2.24] But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers.

Matt. 25:41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

[2.25] And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide.

Eccl. 3:11. He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

Eccl. 3:12. I know that there is no good in them, but for a man to rejoice, and to do good in his life.

Eccl. 3:13. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

[2.26] Surely Allah is not ashamed to set forth any parable-- (that of) a gnat or any thing above that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it! but He does not cause to err by it (any) except the transgressors,

Matt. 13:10. And the disciples came, and said unto him, Why speakest thou unto them in parables?

Matt. 13:11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Matt. 13:12. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Matt. 13:13. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

[2.27] Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers.

Levi. 26:14. But if ye will not hearken unto me, and will not do all these commandments;
Levi. 26:15. And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:
Levi. 26:16. I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

[2.28] How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him.

Sorry folks, If you don't put your trust in the One True God, the God of Israel, the God of the Jews, the Creator of the universe, the Alpha & Omega, WHILE YOU ARE LIVING, then you don't get another chance. This also applies to you folks who are hanging on to the false teachings of Rome.

Hebr. 9:27. And as it is appointed unto men once to die, but after this the judgment:
Hebr. 9:28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

[2.29] He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things.

Deut. 10:14. Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is.

[2.30] And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.

The American Heritage® Dictionary of the English Language, Fourth Edition copyright ©2000 by Houghton Mifflin Company. Updated in 2009. Published by Houghton Mifflin Company. All rights reserved.

Noun1.khalif - the civil and religious leader of a Muslim state considered to be a representative of Allah on earth; "many radical Muslims believe a Khalifah will unite all Islamic lands and people and subjugate the rest of the world"

Reve. 2:26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:
Reve. 2:27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.
Reve. 2:28. And I will give him the morning star.
Reve. 2:29. He that hath an ear, let him hear what the Spirit saith unto the churches.

Jesus Christ will ruler over the nations.

[2.31] And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right.

Gene. 2:19. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.
Gene. 2:20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

[2.32] They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise.

1Sam. 2:2. There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.
1Sam. 2:3. Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.

[2.33] He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is ghaib in the heavens and the earth and (that) I know what you manifest and what you hide?

The Free Dictionary

In **Islamic** context, **(al-)Ghaib (غيب)** is (the) *unseen* and *unknown*, in reference to **Allah** and the forces that shape the world. The **Qur'an** states that man (mankind) is unable to see Allah and his attributes. Belief in al-Ghaib is considered an important **Muslim** characteristic, as it allows for prayer and faith.

However, the Bible teaches that God is knowable through His Word and His creation.

John. 1:17. For the law was given by Moses, but **grace and truth came by Jesus Christ.**
John. 1:18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, **he hath declared him.**
John. 17:1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:
John. 17:2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given

him.

John. 17:3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

John. 17:4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

John. 17:5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Roma. 1:18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Roma. 1:19. Because that which may be known of God is manifest in them; for God hath shewed it unto them.

Roma. 1:20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Roma. 1:21. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Roma. 1:22. Professing themselves to be wise, they became fools,

Roma. 1:23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

[2.34] And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblis (did it not). He refused and he was proud, and he was one of the unbelievers.

Gene. 1:26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

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

Gene. 1:28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

[2.35] And We said: O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust.

God did not forbid the approach, (or the touch as Eve claimed), but only the eating thereof.

Gene. 1:28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Gene. 1:29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

Gene. 1:30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

Gene. 1:31. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Gene. 2:7. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Gene. 2:8. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

Gene. 2:9. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Gene. 2:15. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

Gene. 2:16. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Gene. 2:17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

[2.36] But the Shaitan made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time.

Gene. 3:17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Gene. 3:18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

Gene. 3:19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Gene. 3:20. And Adam called his wife's name Eve; because she was the mother of all living.

Gene. 3:21. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

[2.37] Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.

Gene. 3:22. And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he

put forth his hand, and take also of the tree of life, and eat, and live for ever:
Gene. 3:23. Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Gene. 3:24. So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

[2.38] We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

Isai. 41:10. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

[2.39] And (as to) those who disbelieve in and reject My communications, they are the inmates of the fire, in it they shall abide.

Isai. 48:17. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

Isai. 48:18. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

Isai. 48:19. Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

[2.40] O children of Israel! call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.

Ezek. 16:59. For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

Ezek. 16:60. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

Ezek. 16:61. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

Ezek. 16:62. And I will establish my covenant with thee; and thou shalt know that I am the LORD:

[2.41] And believe in what I have revealed, verifying that which is with you, and be not the first to deny it, neither take a mean price in exchange for My communications; and Me, Me alone should you fear.

Luke. 8:11. Now the parable is this: The seed is the word of God.

Luke. 8:12. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

[2.42] And do not mix up the truth with the falsehood, nor hide the truth while you know (it).

Psal. 51:6. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Psal. 51:7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Psal. 51:8. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Psal. 51:9. Hide thy face from my sins, and blot out all mine iniquities.

[2.43] And keep up prayer and pay the poor-rate and bow down with those who bow down.

Matt. 5:48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

Matt. 6:1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

1Sam. 12:23. Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:

[2.44] What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?

<http://hotair.com/archives/2007/09/02/bloggng-the-qur%E2%80%99an-sura-4-%E2%80%9Cwomen%E2%80%9D-verses-35-104/>

Verses 44-59 are an invective against the People of the Book in general and the Jews in particular. The Jews "traffic in error" and, and wish that the Muslims would "lose the right path" (v. 44). They "they believe in sorcery and evil, and say to the unbelievers that they are better guided in the (right) way than the believers!" (v. 51). They twist Allah's words, and Allah has "cursed them for their unbelief" — كُفْرِهِمْ, kufrihim, (vv. 46; see also 52).

John. 5:39. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

[2.45] And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones,

Jere. 29:11. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

Jere. 29:12. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

Jere. 29:13. And ye shall seek me, and find me, when ye shall search for me with all your heart.

[2.46] Who know that they shall meet their Lord and that they shall return to Him.

Mala. 3:6. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

Mala. 3:7. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

[2.47] O children of Israel! call to mind My favor which I bestowed on you and that I made you excel the nations.

Deut. 4:7. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?

Deut. 4:8. And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Roma. 10:1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

[2.48] And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.

[2.49] And when We delivered you from Firon's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

Exod. 1:22. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

[2.50] And when We parted the sea for you, so We saved you and drowned the followers of Firon and you watched by.

Deut. 11:2. And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

Deut. 11:3. And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

Deut. 11:4. And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day;

[2.51] And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.

Exod. 24:12. And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

Exod. 24:13. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

Exod. 24:14. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

Exod. 24:15. And Moses went up into the mount, and a cloud covered the mount.

Exod. 24:16. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

Exod. 24:17. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

Exod. 24:18. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

Exod. 32:1. And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Exod. 32:2. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

Exod. 32:3. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

Exod. 32:4. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

[2.52] Then We pardoned you after that so that you might give thanks.

God pardoned the repentant ones and destroyed the rest of them.

Exod. 32:19. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

Exod. 32:20. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

Exod. 32:26. Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

Exod. 32:27. And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

Exod. 32:28. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

- Exod. 32:29. For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.
- Exod. 32:30. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.
- Exod. 32:31. And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.
- Exod. 32:32. Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written.
- Exod. 32:33. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.
- Exod. 32:35. And the LORD plagued the people, because they made the calf, which Aaron made.

[2.53] And when We gave Musa the Book and the distinction that you might walk aright.

- Exod. 24:4. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.
- Exod. 24:5. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.
- Exod. 24:6. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.
- Exod. 24:7. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.
- Exod. 24:8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.
- Deut. 28:58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;
- Deut. 28:59. Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.
- Deut. 28:60. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

[2.54] And when Musa said to his people: O my people! you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people, that is best for you with your Creator: so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful.

- Exod. 32:26. Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him.
- Exod. 32:27. And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.
- Exod. 32:28. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

[2.55] And when you said: O Musa! we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on.

Statement has no Biblical authority. In fact, The LORD GOD met with Moses, and GOD invited the elders of Israel to the Mount, where God Himself met with them. Note that no man can actually see God, man can see only some of the Glory of God (Moses and the Rock, The pillar by day and the fire by night, Stephen).

- John. 1:18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.
- Exod. 33:9. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.
- Exod. 33:10. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.
- Exod. 33:11. And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.
- Exod. 24:1. And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.
- Exod. 24:2. And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.
- Exod. 24:9. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:
- Exod. 24:10. And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.
- Exod. 24:11. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

[2.56] Then We raised you up after your death that you may give thanks.

Statement has no Biblical authority.

[2.57] And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the

good things that We have given you;

- Exod. 16:13. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.
- Exod. 16:14. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.
- Exod. 16:15. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

and they did not do Us any harm, but they made their own souls suffer the loss.

Statement has no Biblical authority.

[2.58] And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others).

Statement has no Biblical authority.

[2.59] But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed.

- Exod. 16:19. And Moses said, Let no man leave of it {the manna} till the morning.
- Exod. 16:20. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.
- Exod. 16:28. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

[2.60] And when Musa prayed for drink for his people, We said: Strike the rock with your staff So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief.

- Exod. 17:2. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?
- Exod. 17:3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?
- Exod. 17:4. And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.
- Exod. 17:5. And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.
- Exod. 17:6. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.
- Exod. 17:7. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

[2.61] And when you said: O Musa! we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions.

- Numb. 11:4. And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?
- Numb. 11:5. We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:
- Numb. 11:6. But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.
- Numb. 11:18. And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.
- Numb. 11:19. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;
- Numb. 11:20. But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?
- Numb. 11:31. And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath; this was so because they disbelieved in the communications of Allah and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits.

Statement is contrary to the Biblical account.

[2.62] Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever

believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.

We believe that the present age will end and will be followed by Daniel's seventieth week during which: The Abomination of Desolation spoken by Daniel the prophet will appear in the middle of the seventieth week. The appearance of the Abomination of Desolation will begin the most terrible time ever known in history, called "The Great Tribulation." The Great Tribulation will be climaxed by the visible and personal return of Jesus Christ to set up his Eternal Earthly Kingdom.

- Isai. 45:12. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.
- Isai. 45:13. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.
- Isai. 45:14. Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia **and of the Sabceans**, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, **saying, Surely God is in thee; and there is none else, there is no God.**

[2.63] And when We took a promise from you and lifted the mountain over you: Take hold of the law (**Tavrat**) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil).

Tevrat: n. Tora, Torah, Old Testament, Pentateuch

- 1Pet. 3:10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:
- 1Pet. 3:11. Let him eschew evil, and do good; let him seek peace, and ensue it.
- 1Pet. 3:12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

[2.64] Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.

- Lame. 3:22. It is of the LORD'S mercies that we are not consumed, because his compassions fail not.
- Lame. 3:23. They are new every morning: great is thy faithfulness.

[2.65] And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them: **Be (as) apes**, despised and hated.

Statement is contrary to the Biblical account.

<http://hotair.com/archives/2007/09/02/blogging-the-qur%E2%80%99an-sura-4-%E2%80%9Cwomen%E2%80%9D-verses-35-104/>

Says Ibn Kathir: "Allah states that the Jews, may Allah's continued curse fall on them until the Day of Resurrection, have purchased the wrong path instead of guidance, and ignored what Allah sent down to His Messenger Muhammad. They also ignored the knowledge that they inherited from previous Prophets, about the description of Muhammad, so that they may have a small amount of the delights of this life." They are called to accept Islam or face terrible punishment, including being cursed "as We cursed the Sabbath-breakers" (v. 47) – that is, being transformed into apes and pigs (2:63-65). Allah will forgive anything except *shirk*, the associating of partners with him (v. 48). Because the People of the Book are accursed, they shall soon be "cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty" (v. 56).

[2.66] So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil).

Statement is contrary to the Biblical account.

[2.67] And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant.

[2.68] They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.

[2.69] They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders.

[2.70] They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.

[2.71] Musa said: He says, Surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth; sound, without a blemish in her. They said: Now you have brought the

truth; so they sacrificed her, though they had not the mind to do (it).

[2.72] And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide.

[2.73] So We said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand.

[2.74] Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do.

[2.75] Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know (this).

[2.76] And when they meet those who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand?

[2.67] – [2.76] Statement is contrary to the Biblical account and spurious.

[2.77] Do they not know that Allah knows what they keep secret and what they make known?

Roma. 2:12. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

Roma. 2:13. (For not the hearers of the law are just before God, but the doers of the law shall be justified.)

Roma. 2:14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Roma. 2:15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

Roma. 2:16. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

[2.78] And there are among them illiterates who know not the Book but only lies, and they do but conjecture.

Deut. 4:2. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

[2.79] Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.

Statement is contrary to the Bible.

Psal. 68:11. The Lord gave the word: great was the company of those that published it.

[2.80] And they say: Fire shall not touch us but for a few days. Say: Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know?

Deut. 4:4. But ye that did cleave unto the LORD your God are alive every one of you this day.

Deut. 4:5. Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

[2.81] Yeal whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide.

2Pet. 2:4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

2Pet. 2:5. And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

2Pet. 2:6. And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

2Pet. 2:7. And delivered just Lot, vexed with the filthy conversation of the wicked:

2Pet. 2:8. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

2Pet. 2:9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

[2.82] And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.

Roma. 3:28. Therefore we conclude that a man is justified by faith without the deeds of the law.
 Roma. 3:29. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:
 Roma. 3:30. Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
 Roma. 3:31. Do we then make void the law through faith? God forbid: yea, we establish the law.
 Roma. 4:1. What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
 Roma. 4:2. For if Abraham were justified by works, he hath whereof to glory; but not before God.
 Roma. 4:3. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
 Roma. 4:4. Now to him that worketh is the reward not reckoned of grace, but of debt.
 Roma. 4:5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

[2.83] And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.

Exod. 20:1. And God spake all these words, saying,
 Exod. 20:2. I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
 Exod. 20:3. Thou shalt have no other gods before me.
 Exod. 20:4. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:
 Exod. 20:5. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
 Isai. 10:1. Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;
 Isai. 10:2. To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!
 Isai. 10:3. And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

[2.84] And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed.

Levi. 19:28. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

[2.85] Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them-- while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.

Deut. 13:18. When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.
 Deut. 14:1. Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.
 Deut. 14:2. for thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

[2.86] These are they who buy the life of this world for the hereafter, so their chastisement shall not be lightened nor shall they be helped.

Matt. 6:19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
 Matt. 6:20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
 Matt. 6:21. For where your treasure is, there will your heart be also.
 Matt. 6:22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
 Matt. 6:23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!
 Matt. 6:24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

[2.87] And most certainly We gave Musa the Book and We sent apostles after him one after another;

Matt. 23:37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
 Matt. 23:38. Behold, your house is left unto you desolate.

and We gave Isa, the son of Mariam, clear arguments and strengthened him with the holy spirit,

BAYYNAT.ORG.LB

The prophet Isa (Jesus), son of Mary

{The Messiah, son of Mariam is but a messenger; messengers before him have indeed passed away; and his mother was a truthful woman} (Al-Maeda: 75).

He is the Messiah Isa, son of Mary, the last Children of Israel prophets. His name is "Isa" the "Messiah". Also called son of Mary in relation to his mother Mary daughter of (Imran), because he was born without a father. In Hebrew, his name is "Joshua" meaning the savior, and in the bible he is called Jesus.

He is a servant and apostle of Allah (swt) and his word, which he communicated to the Virgin Mary, the clean and chaste the one who guarded her chastity {and she accepted the truth of the words of her Lord and His books, and she was of, the obedient ones}(AT-Tahrim: 12). Her father was "Imran", a great man and a venerable scholar of "the children of Israel" scholars, and his wife was the mother of Mary.

Jesus, The Messiah, the son of Mary, is far more than a messenger, even though He humbled Himself as a man.

- Phil. 2:6. Who, being in the form of God, thought it not robbery to be equal with God:
Phil. 2:7. But made himself of no reputation, and **took upon him the form of a servant**, and was made in the likeness of men:
Phil. 2:8. And being found in fashion as a man, **he humbled himself**, and became obedient unto death, even the death of the cross.
Phil. 2:9. Wherefore God also hath highly exalted him, and given him a name which is above every name:
Phil. 2:10. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;
Phil. 2:11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Mary was indeed a virgin when she conceived Christ.

- Matt. 1:16. And Jacob begat Joseph the husband **of Mary, of whom was born Jesus**, who is called Christ.
Matt. 1:18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, **before they came together**, she was found with **child of the Holy Ghost**.
Luke. 1:26. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
Luke. 1:27. **To a virgin** espoused to a man whose name was Joseph, of the house of David; and **the virgin's name was Mary**.
Luke. 1:28. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.
Luke. 1:29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.
Luke. 1:30. And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
Luke. 1:31. And, behold, **thou shalt conceive in thy womb**, and bring forth a son, and shalt call his name JESUS.
Luke. 1:32. He shall be great, **and shall be called the Son of the Highest**: and the Lord God shall give unto him the throne of his father David:
Luke. 1:33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
Luke. 1:34. Then said Mary unto the angel, How shall this be, seeing **I know not a man**?
Luke. 1:35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also **that holy thing** which shall be born of thee shall be called the Son of God.

The virgin birth was essential to prevent the transfer of the Adamic curse upon Christ which would have occurred if Mary had sex with any man. The virgin birth was also essential to prevent the curse of Coniah (Jechonias) from transferring to Christ.

- 1Cor. 15:21. For since **by man came death**, by man came also the resurrection of the dead.
1Cor. 15:22. For as **in Adam all die**, even so in Christ shall all be made alive.
Jere. 22:24. As I live, saith the LORD, though **Coniah the son of Jehoiakim king of Judah** were the signet upon my right hand, yet would I pluck thee thence;
Jere. 22:29. O earth, earth, earth, hear the word of the LORD.
Jere. 22:30. Thus saith the LORD, **Write ye this man childless**, a man that shall not prosper in his days: **for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah**.

Mary was the daughter of Heli (NOT Imran) who descended from David's son Nathan. Joseph was the son of Jacob who descended from David's son Solomon, and a legal heir to the Davidic throne. But this line was under the curse of Jeconiah.

Mary's Genealogy from Luke. Jesus is identified as being the son of his grandfather Heli.

Luke. 3:23. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,
Luke. 3:31. Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

Joseph's Genealogy from Matthew. The "of whom" points back to Mary, NOT Joseph.

Matt. 1:1. The book of the generation of Jesus Christ, the son of David, the son of Abraham.
Matt. 1:6. And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;
Matt. 1:11. And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:
Matt. 1:15. And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
Matt. 1:16. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

What! whenever then an apostle came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.

Acts. 5:29. Then Peter and the other apostles answered and said, We ought to obey God rather than men.
Acts. 5:30. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.
Acts. 5:31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.
Acts. 5:32. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

[2.88] And they say: Our hearts are covered. Nay, Allah has cursed them on account of their unbelief; so little it is that they believe.

Deut. 31:26. Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.
Deut. 31:27. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

[2.89] And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allah's curse is on the unbelievers.

2Kin. 17:13. Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.
2Kin. 17:14. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

[2.90] Evil is that for which they have sold their souls-- that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers.

Job. 31:3. Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

[2.91] And when it is said to them, Believe in what Allah has revealed, they say: We believe in that which was revealed to us; and they deny what is besides that, while it is the truth verifying that which they have. Say: Why then did you kill Allah's Prophets before if you were indeed believers?

Matt. 23:29. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,
Matt. 23:30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
Matt. 23:31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

[2.92] And most certainly Musa came to you with clear arguments, then you took the calf (for a god) in his absence and you were unjust.

[2.93] And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief Say: Evil is that which your belief bids you if you are believers.

Exod. 32:19. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.
Exod. 32:20. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

[2.94] Say: If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful.

Say what?

[2.95] And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust.

[2.96] And you will most certainly find them the greediest of men for life (greedier) than even those who are polytheists; every one of them loves that he should be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement, and Allah sees what they

[2.97] Say: Whoever is the enemy of **Jibreel**-- for surely he revealed it to your heart by Allah's command, verifying that which is before it and guidance and good news for the believers.

<http://en.wikipedia.org/wiki/Gabriel>

Based on two passages in the [Gospel of Luke](#), many [Christians](#) and [Muslims](#) believe Gabriel to have foretold the births of both [John the Baptist](#) and [Jesus](#). [Islam](#) further believes he was the medium through whom God revealed the [Qur'an](#) to [Muhammad](#), and that he sent a message to most [prophets](#), if not all, revealing their obligations. He is called the chief of the four favoured angels and the spirit of truth, and in some views is a personification of the [Holy Spirit](#).

- Luke. 1:11. And there appeared unto him **an angel of the Lord** standing on the right side of the altar of incense.
- Luke. 1:12. And when Zacharias saw him, he was troubled, and fear fell upon him.
- Luke. 1:13. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.
- Luke. 1:14. And thou shalt have joy and gladness; and many shall rejoice at his birth.
- Luke. 1:15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.
- Luke. 1:16. And many of the children of Israel shall he turn to the Lord their God.
- Luke. 1:17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
- Luke. 1:18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.
- Luke. 1:19. And **the angel answering said unto him, I am Gabriel**, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.
- Luke. 1:20. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.
- Luke. 1:21. And the people waited for Zacharias, and marvelled that he tarried so long in the temple.
- Luke. 1:22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.
- Luke. 1:23. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.
- Luke. 1:24. And after those days his wife Elisabeth conceived, and hid herself five months, saying,
- Luke. 1:25. Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.
- Luke. 1:26. And in the sixth month **the angel Gabriel** was sent from God unto a city of Galilee, named Nazareth,
- Luke. 1:27. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
- Luke. 1:28. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.
- Luke. 1:29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.
- Luke. 1:30. And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
- Luke. 1:31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
- Luke. 1:32. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
- Luke. 1:33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
- Luke. 1:34. Then said Mary unto the angel, How shall this be, seeing I know not a man?
- Luke. 1:35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.
- Luke. 1:36. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.
- Luke. 1:37. For with God nothing shall be impossible.

[2.98] Whoever is the enemy of Allah and His angels and His apostles and Jibreel and Meekael, so

surely Allah is the enemy of the unbelievers.

- Jude. 1:6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.
- Jude. 1:7. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.
- Jude. 1:8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.
- Jude. 1:9. Yet **Michael the archangel**, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.
- Jude. 1:10. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.
- Reve. 12:7. And there was war in heaven: **Michael and his angels** fought against the dragon; and the dragon fought and his angels,
- Reve. 12:8. And prevailed not; neither was their place found any more in heaven.
- Reve. 12:9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

[2.99] And certainly We have revealed to you clear communications and none disbelieve in them except the transgressors.

- Psal. 37:38. But the transgressors shall be destroyed together: the end of the wicked shall be cut off.
- Psal. 37:39. But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.
- Psal. 37:40. And the LORD shall help them and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

[2.100] What! whenever they make a covenant, a party of them cast it aside? Nay, most of them do not believe.

- Ezek. 17:11. Moreover the word of the LORD came unto me, saying,
- Ezek. 17:12. Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;
- Ezek. 17:13. And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:
- Ezek. 17:14. That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.
- Ezek. 17:15. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?
- Ezek. 17:16. As I live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

[2.101] And when there came to them an Apostle from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing.

- Nehe. 9:24. So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.
- Nehe. 9:25. And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.
- Nehe. 9:26. Nevertheless they were disobedient, and rebelled against thee, and **cast thy law behind their backs**, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

[2.102] And they followed what the Shaitans chanted of sorcery in the reign of Sulaiman, and Sulaiman was not an unbeliever, but the Shaitans disbelieved, they taught men sorcery and that was sent down to the two angels at Babel, Harut and Marut, yet these two taught no man until they had said, "Surely we are only a trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it any one except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this.

Prophet Solomon (Sulaiman)

[http://www.inter-islam.org/faith/jinn2.html#Hierarchy%20of%20Jinn%20\(fig%201\)](http://www.inter-islam.org/faith/jinn2.html#Hierarchy%20of%20Jinn%20(fig%201))

Jinni: used to refer to one type of jinn.

Amir: (Resident jinn): used to mean that he is one of those who live with people.

Shaytan: used for jinni that has become malicious and wicked.

Ifrit: used for a jinni that is more powerful and stronger than a Shaytan.

http://www.bishratric.com/harut_&_marut.htm

Who were Harut and Marut ?

In the reign of Prophet **Sulaiman, Alaihisalathu wassalam**, Satan succeeded in impersonating the prophet for forty days and took possession of the **mighty signet ring of the Prophet**.

The ring was not ordinary ring. In fact the greatest Name of Allah was **inscribed on that ring**. As a result, Sulaiman was exiled from this own land and nobody recognized him as king and prophet.

During those forty days, Satan wrote several books on witchcraft and buried them under the throne of Sulaiman, Alaihisalathu wassalam. The Jinn used treacherous means to convince people that Sulaiman, Alaihisalathu wassalam **derived his power by witchcraft**. To strengthen what he said, he exhumed the books from under the throne and showed them to the people. Therefore the people started showing strong desire in magic. They thought they would be master of their fates by indulging in witchcraft. They put their hopes in magic. **They believed that ultimate power would be invested to them through magic**.

Satan deceived the people of Sulaiman, Alaihisalathu wassalam. He spread corruption and discordance among the people. Only a few were God fearing ones. But it was not an easy task for the believers to make those whose hearts had been inclined towards magic, to understand. The situations worsened ! So Allah, the Lord of the Universe, the Lord of man and jinn split open heaven and let the angels see what was doing.

[2.103] And if they had believed and guarded themselves (against evil), reward from Allah would certainly have been better; had they but known (this).

The Bible makes no allowance for the conversion or salvation of fallen angels (Satan and the demons).

- Reve. 12:7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
- Reve. 12:8. And prevailed not; neither was their place found any more in heaven.
- Reve. 12:9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
- Reve. 20:10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

[2.104] O you who believe! do not say Raina and say Unzurna and listen, and for the unbelievers there is a painful chastisement.

[http://www.searchtruth.com/search.php?](http://www.searchtruth.com/search.php?keyword=Unzurna&chapter=&translator=5&search=1&start=0&records_display=10&search_word=all)

keyword=Unzurna&chapter=&translator=5&search=1&start=0&records_display=10&search_word=all

Unzurna (make us understand)

[2.105] Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that the good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty grace.

The followers of the Book – Jews and Christians – are prohibited from following false gods (Allah).

- Matt. 4:10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- 2The. 2:8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
- 2The. 2:9. Even him, whose coming is after the working of Satan with all power and signs and lying wonders,
- 2The. 2:10. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
- 2The. 2:11. And for this cause God shall send them strong delusion, that they should believe a lie:
- 2The. 2:12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.
- 2The. 2:13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:
- 2The. 2:14. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.
- 2The. 2:15. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.
- 2The. 2:16. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

[2.106] Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things?

The followers of the Book – Jews and Christians – will NOT forget the LORD God of Israel.

Up to this point, I have given the benefit of the doubt that “Allah” was used in reference to YHWH, the LORD

God of the Bible, the God of Israel, the God of the Jews, the God of the whole earth. Now it is clear that the reference "Allah" pertains to the Bedouin Moon God.

- Deut. 25:19. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.
- 2Kin. 17:36. But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.
- 2Kin. 17:37. And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.
- 2Kin. 17:38. And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.
- 2Kin. 17:39. But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

[2.107] Do you not know that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper?

- Gene. 1:31. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.
- Gene. 2:1. Thus the heavens and the earth were finished, and all the host of them.
- Jere. 10:10. But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.
- Jere. 10:11. Thus shall ye say unto them, **The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.**
- Jere. 10:12. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

[2.108] Rather you wish to put questions to your Apostle, as Musa was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way.

Up to this point, I have given the benefit of the doubt that "apostles" was used in reference to the Old Testament prophets and the 12 Apostles of Christ. It is clear now that the reference is to Mohammad whose teachings are contrary to the Bible and who wishes to promote the Bedouin Moon God to the position held by YHWH, the LORD God of the Bible.

[2.109] Many of the followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that Allah should bring about His command; surely Allah has power over all things.

- Jere. 25:4. And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.
- Jere. 25:5. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:
- Jere. 25:6. And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

[2.110] And keep up prayer and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do.

- Psal. 34:9. O fear the LORD, ye his saints: for there is no want to them that fear him.
- Psal. 34:10. The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.
- Psal. 34:11. Come, ye children, hearken unto me: I will teach you the fear of the LORD.
- Psal. 34:12. What man is he that desireth life, and loveth many days, that he may see good?
- Psal. 34:13. Keep thy tongue from evil, and thy lips from speaking guile.
- Psal. 34:14. Depart from evil, and do good; seek peace, and pursue it.
- Psal. 34:15. The eyes of the LORD are upon the righteous, and his ears are open unto their cry.
- Psal. 34:16. The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.

[2.111] And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian. These are their vain desires. Say: Bring your proof if you are truthful.

"Bring your proof if you are truthful". Very well, see the following:

- Exod. 20:2. I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
- Exod. 20:3. Thou shalt have no other gods before me.
- Exod. 22:20. He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.
- Psal. 3:8. Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.
- Psal. 62:5. My soul, wait thou only upon God; for my expectation is from him.
- Psal. 62:6. He only is my rock and my salvation: he is my defence; I shall not be moved.
- Psal. 65:5. By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

Psal. 72:17. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Psal. 72:18. Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

Psal. 72:19. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

Isai. 12:2. Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

Isai. 43:10. Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

Isai. 43:11. I, even I, am the LORD; and beside me there is no saviour.

Isai. 43:12. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.

Isai. 45:17. But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

Isai. 45:18. For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

Isai. 45:21. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

Isai. 45:22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Isai. 45:23. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Isai. 49:26. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Jere. 3:22. Return, ye backsliding children, and I will heal your backslidings: Behold, we come unto thee; for thou art the LORD our God.

Jere. 3:23. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.

Hose. 13:4. Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me

Lame. 3:25. The LORD is good unto them that wait for him, to the soul that seeketh him.

Lame. 3:26. It is good that a man should both hope and quietly wait for the salvation of the LORD.

Zech. 9:9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Luke. 2:10. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Luke. 2:11. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Luke. 3:6. And all flesh shall see the salvation of God.

John. 4:22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

John. 4:23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

John. 4:24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

John. 4:25. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

John. 4:26. Jesus saith unto her, I that speak unto thee am he.

Acts. 4:12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Acts. 13:47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Roma. 1:16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Roma. 10:9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Roma. 10:10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Roma. 10:11. For the scripture saith, Whosoever believeth on him shall not be ashamed.

Roma. 10:12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Roma. 10:13. For whosoever shall call upon the name of the Lord shall be saved.

1The. 5:9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

Titus. 2:11. For the grace of God that bringeth salvation hath appeared to all men,

Jude. 1:4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

- Reve. 15:3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.
- Reve. 15:4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

[2.112] Yes! whoever submits himself entirely to Allah and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him nor shall he grieve.

- Roma. 10:2. For I bear them record that they have a zeal of God, but not according to knowledge.
- Roma. 10:3. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
- Roma. 10:4. For Christ is the end of the law for righteousness to every one that believeth.

[2.113] And the Jews say: The Christians do not follow anything (good) and the Christians say: The Jews do not follow anything (good) while they recite the (same) Book. Even thus say those who have no knowledge, like to what they say; so Allah shall judge between them on the day of resurrection in what they differ.

- Roma. 9:30. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
- Roma. 9:31. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
- Roma. 9:32. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;
- Roma. 9:33. As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.
- Roma. 10:1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

[2.114] And who is more unjust than he who prevents (men) from the masjids of Allah, that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter.

"Masjids of Allah", the 5 daily prayers and other acts of Islamic religion.

- Luke. 17:1. Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!
- Luke. 17:2. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.
- Matt. 6:1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
- Matt. 6:6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
- Matt. 6:7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

[2.115] And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose; surely Allah is Amplegiving, Knowing.

- Psal. 106:48. Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.
- Psal. 107:1. O give thanks unto the LORD, for he is good: for his mercy endureth for ever.
- Psal. 107:2. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;
- Psal. 107:3. And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

[2.116] And they say: Allah has taken to himself a son. Glory be to Him; rather, whatever is in the heavens and the earth is His; all are obedient to Him.

- Matt. 21:9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.
- John. 5:18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.
- John. 5:19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.
- John. 5:20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.
- John. 5:21. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.
- John. 5:22. For the Father judgeth no man, but hath committed all judgment unto the Son:
- John. 5:23. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.
- John. 5:24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

- John. 5:25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
- John. 5:26. For as the Father hath life in himself; so hath he given to the Son to have life in himself;
- John. 5:27. And hath given him authority to execute judgment also, because he is the Son of man.
- John. 5:28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
- John. 5:29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

[2.117] Wonderful Originator of the heavens and the earth, and when He decrees an affair, He only says to it, **Be**, so there it is.

- Gene. 1:3. And God said, Let there be light: and there was light.
- Gene. 1:4. And God saw the light, that it was good: and God divided the light from the darkness.
- Gene. 1:5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.
- Gene. 1:6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
- Gene. 1:7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
- Gene. 1:8. And God called the firmament Heaven. And the evening and the morning were the second day.
- Gene. 1:9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.
- Gene. 1:10. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.
- Gene. 1:11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

[2.118] And those who have no knowledge say: Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say; their hearts are all alike. Indeed We have made the communications clear for a people who are sure.

Good question! Why does the God of the Bible do so many wondrous things, but Allah, through the words of his prophet Mohammad, only takes credit for what the God of Israel (YHWH) does?

- Numb. 14:22. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;
- Deut. 11:2. And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,
- Deut. 11:3. And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;
- Luke. 11:28. But he said, Yea rather, blessed are they that hear the word of God, and keep it.
- Luke. 11:29. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.
- Luke. 11:30. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.
- John. 20:28. And Thomas answered and said unto him, My Lord and my God.
- John. 20:29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.
- John. 20:30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
- John. 20:31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.
- Acts. 2:21. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.
- Acts. 2:22. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

[2.119] Surely We have sent you with the truth as a bearer of good news and as a warner, and you shall not be called upon to answer for the companions of the flaming fire.

Mohammad a bearer of good news? I don't think so!

- Matt. 4:23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.
- Matt. 4:24. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

[2.120] And the Jews will not be pleased with you, nor the Christians until you follow their religion. Say: Surely Allah's guidance, that is the (true) guidance. And if you follow their desires after the knowledge that has come to you, you shall have no guardian from Allah, nor any helper.

- 2Pet. 3:9. Allah doesn't seem to interfere with Islamists killing each other. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
- 2Pet. 3:10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
- 2Pet. 3:11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,
- 2Pet. 3:12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

[2.121] Those to whom We have given the Book read it as it ought to be read. These believe in it; and whoever disbelieves in it, these it is that are the losers.

- Psal. 71:1. In thee, O LORD, do I put my trust: let me never be put to confusion.
- Psal. 71:2. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.
- Psal. 71:3. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.
- Psal. 71:4. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

[2.122] O children of Israel, call to mind My favor which I bestowed on you and that I made you excel the nations.

- Numb. 15:37. And the LORD spake unto Moses, saying,
- Numb. 15:38. Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:
- Numb. 15:39. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:
- Numb. 15:40. That ye may remember, and do all my commandments, and be holy unto your God.
- Numb. 15:41. I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

[2.123] And be on your guard against a day when no soul shall avail another in the least neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped.

- Matt. 16:24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.
- Matt. 16:25. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.
- Matt. 16:26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

[2.124] And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.

[2.125] And when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.

[2.126] And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination.

[2.127] And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing:

[2.128] Our Lord! and make us both submissive to Thee and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful.

[2.129] Our Lord! and raise up in them an Apostle from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise.

The passage puts Mohammad as the fulfillment of the prophecy. The Bible puts Jesus the Christ as the fulfillment of the prophecy. Mohammad and Allah are sadly mistaken.

Deut. 18:17. And the LORD said unto me, They have well spoken that which they have spoken.

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

Deut. 18:19. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

John. 1:19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

John. 1:20. And he confessed, and denied not; but confessed, I am not the Christ.

John. 1:21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

John. 6:14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

Acts. 3:20. And he shall send Jesus Christ, which before was preached unto you:

Acts. 3:21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts. 3:22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

Acts. 3:23. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

[2.130] And who forsakes the religion of Ibrahim but he who makes himself a fool, and most certainly We chose him in this world, and in the hereafter he is most surely among the righteous.

Gene. 15:3. And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

Gene. 15:4. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

Gene. 15:5. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

Gene. 15:6. And he believed in the LORD; and he counted it to him for righteousness.

Roma. 4:2. For if Abraham were justified by works, he hath whereof to glory; but not before God.

Roma. 4:3. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Gala. 3:5. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Gala. 3:6. Even as Abraham believed God, and it was accounted to him for righteousness.

Gala. 3:7. Know ye therefore that they which are of faith, the same are the children of Abraham.

Gala. 3:8. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Gala. 3:9. So then they which be of faith are blessed with faithful Abraham.

Hebr. 11:8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Hebr. 11:9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

Hebr. 11:10. For he looked for a city which hath foundations, whose builder and maker is God.

Jame. 2:22. Seest thou how faith wrought with his works, and by works was faith made perfect?

Jame. 2:23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

[2.131] When his Lord said to him, Be a Muslim, he said: I submit myself to the Lord of the worlds.

Deut. 18:20. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

[2.132] And the same did Ibrahim enjoin on his sons and (so did) Yaqoub. O my sons! surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.

This statement is so incredibly stupid that it does not deserve comment.

[2.133] Nay! were you witnesses when death visited Yaqoub, when he said to his sons: What will you serve after me? They said: We will serve your God and the God of your fathers, Ibrahim and Ismail and Ishaq, one God only, and to Him do we submit.

Exod. 3:3. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

Exod. 3:4. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

Exod. 3:5. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Exod. 3:6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

[2.134] This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

Say What?

[2.135] And they say: Be Jews or Christians, you will be on the right course. Say: Nay! (we follow) the religion of Ibrahim, the Hanif, and he was not one of the polytheists.

Before Mohammad (600 A.D.), there were only two monotheistic religions on the earth: Judaism, and Christianity. Now along comes Mohammad and claims that these monotheistic religions are polytheistic?

[2.136] Say: We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit.

The only thing Mohammad and his god Allah have done is take credit for what the real God, the God of Abraham, Isaac, and Jacob has done.

[2.137] If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposition, so Allah will suffice you against them, and He is the Hearing, the Knowing.

Thus, there can be no joining of Islam with Judaism and Christianity.

[2.138] (Receive) the baptism of Allah, and who is better than Allah in baptising? and Him do we serve.

When did Allah baptize? The God of Israel, the God the whole earth, baptized Noah in the flood, the children of Israel in the wilderness wanderings, the penitent by John, the Christians by the Disciples and Paul, Jesus Christ baptizes His followers with the Holy Spirit. He baptizes the unbelievers with hell fire.

Matt. 3:1.	In those days came John the Baptist, preaching in the wilderness of Judaea,
Matt. 3:2.	And saying, Repent ye: for the kingdom of heaven is at hand.
Matt. 3:6.	And were baptized of him in Jordan, confessing their sins.
Matt. 3:11.	I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire
Matt. 20:22.	But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.
Matt. 28:19.	Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
John. 4:1.	When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
John. 4:2.	(Though Jesus himself baptized not, but his disciples,)
Acts. 2:38.	Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
Acts. 2:41.	Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.
Acts. 10:47.	Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?
Acts. 11:16.	Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.
Roma. 6:3.	Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
Roma. 6:4.	Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
1Cor. 10:1.	Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
1Cor. 10:2.	And were all baptized unto Moses in the cloud and in the sea;
1Cor. 12:13.	For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

[2.139] Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and we shall have our deeds and you shall have your deeds, and we are sincere to Him.

Allah may well be your lord, but he is clearly NOT the Lord of Jews and Christians.

[2.140] Nay! do you say that Ibrahim and Ismail and Yaqoub and the tribes were Jews or Christians? Say: Are you better knowing or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not at all heedless of what you do.

Israel was divided into tribes during the time of Jacob, over 2000 years before Christ. Christianity did not come about until the feast of Pentecost following the death, burial, and resurrection of Jesus Christ. This nonsense was attributed to Mohammad and his Mood God over 600 years after the founding of Christianity.

[2.141] This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

Say What?

[2.142] The fools among the people will say: What has turned them from their **qiblah** which they had? Say: The East and the West belong only to Allah; He guides whom He likes to the right path.

<http://islam.about.com/od/prayer/g/qiblah.htm>

Qiblah: The direction that Muslims face when engaged in ritual prayer.

[2.143] And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you; and We did not make that which you would have to be the qiblah but that We might distinguish him who follows the Apostle from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, Merciful to the people.

[2.144] Indeed We see the turning of your face to heaven, so We shall surely turn you to a qiblah which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it, and those who have been given the Book most surely know that it is the truth from their Lord; and Allah is not at all heedless of what they do.

The Quran directs the followers of Muhammad to use their posture in prayer to identify the unbelieving Jews and Christians who direct their prayers to God by raising their face to heaven, or bowing their face to the earth. In the Bible, very little is stated about posture in prayer. It would seem that most of the prayers of the Bible were offered while standing. If outside, the Jews turn their backs on the sun or moon before prayer so no one will think that they are addressing their prayers to the sun or moon.

Deut. 9:24. Ye have been rebellious against the LORD from the day that I knew you.

Deut. 9:25. Thus **I fell down before the LORD** forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

Deut. 9:26. I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

1Kin. 8:38. What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and **spread forth his hands toward this house:** (The Temple in Jerusalem)

1Kin. 8:39. Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

1Kin. 8:54. And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, **he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.**

2Kin. 20:1. In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

2Kin. 20:2. Then **he turned his face to the wall** (while lying upon his bed), and prayed unto the LORD, saying,

2Kin. 20:3. I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

1Chr. 21:16. And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were **clothed in sackcloth, fell upon their faces.**

1Chr. 21:17. And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

2Chr. 6:13. For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, **and kneeled down upon his knees** before all the congregation of Israel, **and spread forth his hands toward heaven,**

2Chr. 6:14. And said, O LORD God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts:

2Chr. 6:29. Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, **and shall spread forth his hands in this house:**

2Chr. 6:30. Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men;)

2Chr. 7:14. If my people, which are called by my name, shall **humble themselves, and pray, and seek my face,** and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

2Chr. 32:20. And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, **prayed and cried to heaven.**

Job. 22:26. For then shalt thou have thy delight in the Almighty, and **shalt lift up thy face unto God.**

Job. 22:27. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

Psal. 5:3. My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and **will look up**

Psal. 141:2. Let my prayer be set forth before thee as incense; and **the lifting up of my hands** as the evening sacrifice.

Dani. 6:10. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks

Dani. 9:3. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: before his God, as he did aforetime.

Jona. 2:1. Then Jonah prayed unto the LORD his God out of the fish's belly,

Matt. 6:6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

Matt. 6:7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Matt. 26:39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Luke. 18:11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

Luke. 18:12. I fast twice in the week, I give tithes of all that I possess.

Luke. 18:13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Luke. 22:41. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

Acts. 20:36. And when he had thus spoken, he kneeled down, and prayed with them all.

Acts. 20:37. And they all wept sore, and fell on Paul's neck, and kissed him,

Acts. 21:5. And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

Ephe. 3:14. For this cause I bow my knees unto the Father of our Lord Jesus Christ,

1Cor. 11:4. Every man praying or prophesying, having his head covered, dishonoureth his head.

1The. 5:17. Pray without ceasing.

1Pet. 3:12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

1Tim. 2:8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

[2.145] And even if you bring to those who have been given the Book every sign they would not follow your qiblah, nor can you be a follower of their qiblah, neither are they the followers of each other's qiblah, and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.

According to Mohammad and his Moon God "Allah", unless you bow to Mecca and perform all the other "qiblah" then you are unjust.

[2.146] Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it).

[2.147] The truth is from your Lord, therefore you should not be of the doubters.

John. 17:1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

John. 17:2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

John. 17:3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

John. 17:4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

John. 17:5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

John. 17:6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

John. 17:7. Now they have known that all things whatsoever thou hast given me are of thee.

John. 17:8. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

[2.148] And every one has a direction to which he should turn, therefore hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things.

[2.149] And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and surely it is the very truth from your Lord, and Allah is not at all heedless of what you do.

1Kin. 8:27. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

1Kin. 8:28. Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

1Kin. 8:29. That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. (The Temple in Jerusalem)

1Kin. 8:30. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

[2.150] And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and wherever you are turn your faces towards it, so that people shall have no accusation against you, except such of them as are unjust; so do not fear them, and fear Me, that I may complete My favor on you and that you may walk on the right course.

[2.151] Even as We have sent among you an Apostle from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know.

[2.152] Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.

1Cor. 11:23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

1Cor. 11:24. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: **this do in remembrance of me.**

1Cor. 11:25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, **in remembrance of me.**

1Cor. 11:26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

[2.153] O you who believe! seek assistance through patience and prayer; surely Allah is with the patient.

[2.154] And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.

[2.155] And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,

[2.156] Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return.

Nehe. 1:8. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:

Nehe. 1:9. But if ye **turn unto me**, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

[2.157] Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.

[2.158] Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing.

<http://www.thekeytoislam.com/en/what-do-you-know-about/safa-marwa-jamarat-eid.shtml>

As-Safa and al-Marwa

These are the two hillocks which the mother of Ishmael ran between and stood upon while searching for provisions and water; in Hajj people walk and run between these two hillocks in adherence to the Sunnah of the Prophet.

The distance between Safa and Marwah is approximately 450 meters, so that seven trips amount to roughly 3.15 kilometers.

Sorry, Hagar never got to Mecca or Medina, neither did Abraham for that matter.

Gene. 16:1. Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

Gene. 16:2. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

Gene. 16:3. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

Gene. 16:4. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

Gene. 16:5. And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

Gene. 16:6. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

Gene. 16:7. And the angel of the LORD found her by a fountain of water in the wilderness, **by the fountain in the way to Shur.**

Gene. 16:8. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

Gene. 16:9. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

Gene. 16:10. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

Gene. 16:11. And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

Gene. 16:12. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

Gene. 16:13. And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

Gene. 16:14. Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

Gene. 16:15. And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

Gene. 21:9. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

Gene. 21:10. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

Gene. 21:11. And the thing was very grievous in Abraham's sight because of his son.

Gene. 21:12. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

Gene. 21:13. And also of the son of the bondwoman will I make a nation, because he is thy seed.

Gene. 21:14. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

Gene. 21:15. And the water was spent in the bottle, and she cast the child under one of the shrubs.

Gene. 21:16. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

Gene. 21:17. And God heard the voice of the lad; and the angel of God called Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

Gene. 21:18. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

Gene. 21:19. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

Gene. 21:20. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

Gene. 21:21. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

[2.159] Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too).

If we do not accept the lies of Allah via his "prophet" Muhammad, then we are under the curse!

[2.160] Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.

[2.161] Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men all;

[2.162] Abiding in it; their chastisement shall not be lightened nor shall they be given respite.

[2.163] And your God is one God! there is no god but He; He is the Beneficent, the Merciful.

Deut. 6:4. Hear, O Israel: The LORD our God is one LORD:

Deut. 6:5. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

[2.164] Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.

Deut. 11:11. But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

Deut. 11:12. A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

Deut. 11:13. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

Deut. 11:14. That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest

gather in thy corn, and thy wine, and thine oil.
 Deut. 11:15. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.
 Deut. 11:16. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;
 Deut. 11:17. And then the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.

[2.165] And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah and O, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil).

Only the God of Israel has power, He is the living God, the gods of the nations are idols.

2Kin. 19:15. And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, **thou art the God, even thou alone**, of all the kingdoms of the earth: thou hast made heaven and earth.
 2Kin. 19:16. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, **which hath sent him to reproach the living God**.

[2.166] When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder.

[2.167] And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.

Jame. 1:5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
 Jame. 1:6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.
 Jame. 1:7. For let not that man think that he shall receive any thing of the Lord.
 Jame. 1:8. A double minded man is unstable in all his ways.

[2.168] O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy.

1Cor. 10:23. All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.
 1Cor. 10:24. Let no man seek his own, but every man another's wealth.
 1Cor. 10:25. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:
 1Cor. 10:26. For the earth is the Lord's, and the fulness thereof.
 1Cor. 10:27. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.
 1Cor. 10:28. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:
 1Cor. 10:29. Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

[2.169] He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.

2The. 2:7. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.
 2The. 2:8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
 2The. 2:9. Even him, whose coming is after the working of Satan with all power and signs and lying wonders,
 2The. 2:10. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
 2The. 2:11. And for this cause God shall send them strong delusion, that they should believe a lie:

[2.170] And when it is said to them, Follow what Allah has revealed, they say: Nay! we follow what we found our fathers upon. What! and though their fathers had no sense at all, nor did they follow the right way.

Acts. 24:14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:
 Acts. 24:15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.
 Acts. 24:16. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.
 Hebr. 1:1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
 Hebr. 1:2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also

he made the worlds;
Hebr. 1:3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
Hebr. 1:4. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

[2.171] And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.

Exod. 4:10. And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.
Exod. 4:11. And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?
Exod. 4:12. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

[2.172] O you who believe! eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve.

1Chr. 16:8. Give thanks unto the LORD, call upon his name, make known his deeds among the people.
1Chr. 16:9. Sing unto him, sing psalms unto him, talk ye of all his wondrous works.
1Chr. 16:10. Glory ye in his holy name: let the heart of them rejoice that seek the LORD.
1Chr. 16:11. Seek the LORD and his strength, seek his face continually.
1Chr. 16:12. Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

[2.173] He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.

Acts. 15:19. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:
Acts. 15:20. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

[2.174] Surely those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement.

Isai. 55:10. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:
Isai. 55:11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

[2.175] These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire.

Hebr. 12:9. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

[2.176] This is because Allah has revealed the Book with the truth; and surely those who go against the Book are in a great opposition.

Mark. 4:14. The sower soweth the word.
Mark. 4:15. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.
Mark. 4:16. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;
Mark. 4:17. And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

[2.177] It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are {rue (to themselves) and these are they who guard (against evil).

Matt. 15:7. Ye hypocrites, well did Esaias prophesy of you, saying,
Matt. 15:8. This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.
Matt. 15:9. But in vain they do worship me, teaching for doctrines the commandments of men.

[2.178] O you who believe! retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the bloodwit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this he shall have a painful chastisement.

Matt. 5:38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

Matt. 5:39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Matt. 5:40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

Matt. 5:41. And whosoever shall compel thee to go a mile, go with him twain.

Matt. 5:42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

[2.179] And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.

Matt. 5:43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

Matt. 5:44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Matt. 5:45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Matt. 5:46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

[2.180] Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard (against evil).

[2.181] Whoever then alters it after he has heard it, the sin of it then is only upon those who alter it; surely Allah is Hearing, Knowing.

Numb. 27:8. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

Numb. 27:9. And if he have no daughter, then ye shall give his inheritance unto his brethren.

Numb. 27:10. And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

Numb. 27:11. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

[2.182] But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful.

Matt. 23:14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

[2.183] O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).

[2.184] For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.

Isai. 58:3. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

Isai. 58:4. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

Isai. 58:5. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

Isai. 58:6. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Isai. 58:7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

[2.185] The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should

complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.

- Roma. 14:5. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.
- Roma. 14:6. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.
- Roma. 14:7. For none of us liveth to himself, and no man dieth to himself.
- Roma. 14:8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

[2.186] And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.

- Jere. 33:2. Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name;
- Jere. 33:3. Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

[2.187] It is made lawful to you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may guard (against evil).

The feasts and fasts of Israel were not imposed on the Church. Neither should the feasts and fasts of the Bedouin tribes.

[2.188] And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.

[2.189] They ask you concerning the new moon. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage; and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.

<http://www.islam101.com/terror/quranWPJ.htm>

When it comes to the Islamic conduct of war, some of the verses of the Quran that have often been quoted by non-Muslims to "prove" Islam promotes violence and bloodshed are found in Surah 2 verses 190-194:

This emigration, known as the Hijrah, marked the beginning of an Islamic society in Madinah, in which the Prophet became the head of the state. It was not long before the polytheists of Makkah marched towards Madinah to wage war against Muslims and destroy the Islamic state of Madinah. This battle is known as the Battle of Badr. The verses 2.190-2.194, above were perhaps the first injunctions from God to Muslims to prepare themselves for fighting. It was obviously a war in the defense of their homeland and their Faith.

In verse 2.190, God instructs Muslims to fight back, but not to transgress, and remain just even during the battle. "They are told that material interests should not be the motivation for their fighting, that they should not take up arms against those were not in opposition to the true faith, that they should not resort to unscrupulous methods or to the indiscriminate killing and pillage which characterized the other wars. The excesses alluded to in this verse are acts such as taking up arms against women and children, the old and the injured, mutilation of the dead bodies of the enemy, uncalled for devastation through the destruction of fields and livestock, and other similar acts of injustice and brutality.

The Prophet prohibited all these acts. The real intent of the verse is to stress that force should be used only when its use is unavoidable, and only to the extent that is absolutely necessary." (see note 201, page 151, Towards Understanding the Quran, Volume 1)

Commentary on verse 2.192:

God, in whom the believers have faith, is forgiving and ready to pardon even the worst criminals and sinners after they have renounced their arrogant defiance towards Him. It is suggested that this attribute of God should be reflected in the behavior of the believers as well. Hence, whenever the believers have to resort to armed conflict, they should do so not for the sake of quenching their thirst for vengeance but in the just cause of their defense. Their conflict with any group should last only as long as that group is fighting them. As soon as it gives up this fight the hostility should cease. (see (note 203, page 152, as above.)

It should be emphasized that so many revelations in the Holy Quran came down to provide guidance to

Prophet Muhammad and the Muslims based on what they were confronting at that time. Therefore, it is important to understand and know the historic context of the revelations for a proper understanding of these verses.

The Prophet Muhammad, peace and blessings be upon him, was the peace maker of his time. He endured torture, hunger and the killing of his loved ones by his enemies, but he remained a merciful person. In his most startling conquest of Makkah only four people died. In his 23 years of struggle for Islam, the total number of people who lost their lives from all sides was less than 2,000 in wars that were imposed on him and the Muslim community.

[2.190] And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits.

[2.191] And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the unbelievers.\

Exod. 23:27. I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

Exod. 23:28. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

Exod. 23:29. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

Exod. 23:30. By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

Exod. 23:31. And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

Exod. 23:32. Thou shalt make no covenant with them, nor with their gods.

Exod. 23:33. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

[2.192] But if they desist, then surely Allah is Forgiving, Merciful.

[2.193] And fight with them until there is no persecution, and religion should be only for Allah, but if they desist, then **there should be no hostility except against the oppressors.**

Well, I guess women and children riding a bus to school are oppressors.

[2.194] The Sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil).

[2.195] And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.

[2.196] And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for him whose family is not present in the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).

[2.197] The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another; and whatever good you do, Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding.

[2.198] There is no blame on you in seeking bounty from your Lord, so when you hasten on from "Arafat", then remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.

[2.199] Then hasten on from the Place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful.

[2.200] So when you have performed your devotions, then laud Allah as you lauded your fathers, rather a greater lauding. But there are some people who say, Our Lord! give us in the world, and they shall

have no resting place.

The above provide instructions for pilgrimage to Mecca.

[2.201] And there are some among them who say: Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.

[2.202] They shall have (their) portion of what they have earned, and Allah is swift in reckoning.

Matt. 18:7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Matt. 18:8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

Matt. 18:9. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Matt. 18:10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Matt. 18:11. For the Son of man is come to save that which was lost.

[2.203] And laud Allah during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know that you shall be gathered together to Him.

[2.204] And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.

[2.205] And when he turn,s back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.

[2.206] And when it is said to him, guard against (the punish ment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.

[2.207] And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.

[2.208] O you who believe! enter into submission one and all and do not follow the footsteps of Shaitan; surely he is your open enemy.

Mark. 8:33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

Mark. 8:34. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

Mark. 8:35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Mark. 8:36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Mark. 8:37. Or what shall a man give in exchange for his soul?

Mark. 8:38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

[2.209] But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise.

[2.210] They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and the matter has (already) been decided; and (all) matters are returned to Allah.

Mark. 13:22. For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

Mark. 13:23. But take ye heed: behold, I have foretold you all things.

Mark. 13:24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

Mark. 13:25. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

Mark. 13:26. And then shall they see the Son of man coming in the clouds with great power and glory.

Mark. 13:27. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

[2.211] Ask the Israelites how many a clear sign have We given them; and whoever changes the favor of Allah after it has come to him, then surely Allah is severe in requiting (evil).

Numb. 14:11. And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

[2.212] The life of this world is made to seem fair to those who disbelieve, and they mock those who believe, and those who guard (against evil) shall be above them on the day of resurrection; and Allah

gives means of subsistence to whom he pleases without measure.

Psal. 13:6. I will sing unto the LORD, because he hath dealt bountifully with me.

Psal. 14:1. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

Psal. 14:2. The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

Psal. 14:3. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

[2.213] (All) people are a single nation; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves; so Allah has guided by His will those who believe to the truth about which they differed and Allah guides whom He pleases to the right path.

Hebr. 1:1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hebr. 1:2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Hebr. 1:3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Hebr. 1:4. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

[2.214] Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Apostle and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!

Roma. 13:11. And that, knowing the time, that now it is high time to awake out of sleep: **for now is our salvation nearer than when we believed.**

Roma. 13:12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Roma. 13:13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

Roma. 13:14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

[2.215] They ask you as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it.

1Pet. 3:10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

1Pet. 3:11. Let him eschew evil, and do good; let him seek peace, and ensue it.

1Pet. 3:12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

1Pet. 3:13. And who is he that will harm you, if ye be followers of that which is good?

[2.216] Fighting is enjoined on you, and h is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.

Roma. 7:14. For we know that the law is spiritual: but I am carnal, sold under sin.

Roma. 7:15. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

Roma. 7:16. If then I do that which I would not, I consent unto the law that it is good.

Roma. 7:17. Now then it is no more I that do it, but sin that dwelleth in me.

Roma. 7:18. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Roma. 7:19. For the good that I would I do not: but the evil which I would not, that I do.

Roma. 7:20. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

Roma. 7:21. I find then a law, that, when I would do good, evil is present with me.

Roma. 7:22. For I delight in the law of God after the inward man:

Roma. 7:23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Roma. 7:24. O wretched man that I am! who shall deliver me from the body of this death?

Roma. 7:25. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Roma. 8:1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Roma. 8:2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

[2.217] They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from Allah's way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter; and they will not cease fighting with you until they turn you back from your religion, if they can; and whoever of you turns back from his religion, then he dies while an unbeliever-- these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide.

Prov. 1:22. How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

Prov. 1:23. Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Prov. 1:24. Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

Prov. 1:25. But ye have set at nought all my counsel, and would none of my reproof:

Prov. 1:26. I also will laugh at your calamity; I will mock when your fear cometh;

Prov. 1:27. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

Prov. 1:28. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

Prov. 1:29. For that they hated knowledge, and did not choose the fear of the LORD:

[2.218] Surely those who believed and those who fled (their home) and strove hard in the way of Allah these hope for the mercy of Allah and Allah is Forgiving, Merciful.

1The. 1:2. We give thanks to God always for you all, making mention of you in our prayers;

1The. 1:3. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

1The. 1:4. Knowing, brethren beloved, your election of God.

1The. 1:5. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

[2.219] They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask you as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the communications, that you may ponder

Prov. 23:29. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

Prov. 23:30. They that tarry long at the wine; they that go to seek mixed wine.

Prov. 23:31. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

Prov. 23:32. At the last it biteth like a serpent, and stingeth like an adder.

Prov. 23:33. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Prov. 23:34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

Prov. 23:35. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

[2.220] On this world and the hereafter. And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the pacemaker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise.

Zech. 7:8. And the word of the LORD came unto Zechariah, saying,

Zech. 7:9. Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

Zech. 7:10. And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

Mala. 3:5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

Mala. 3:6. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

[2.221] And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even

though he should please you; these invite to the fire, and Allah invites to the garden and to forgiveness by His will, and makes clear His communications to men, that they may be mindful.

2Cor. 6:14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

2Cor. 6:15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

2Cor. 6:16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

2Cor. 6:17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

[2.222] And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves.

Levi. 15:19. And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

Levi. 15:20. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

Levi. 15:21. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

Levi. 15:22. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.

Levi. 15:23. And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

Levi. 15:24. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

Levi. 15:25. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

Levi. 15:26. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

Levi. 15:27. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

Levi. 15:28. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

[2.223] Your wives are a tilth for you, so go into your tilth when you like, and do good beforehand for yourselves, and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers.

Prov. 18:22. Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.

[2.224] And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.

Matt. 5:33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

Matt. 5:34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

Matt. 5:35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Matt. 5:36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

Matt. 5:37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

[2.225] Allah does not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing.

Job. 22:26. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

Job. 22:27. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

Psal. 50:14. Offer unto God thanksgiving; and pay thy vows unto the most High:

[2.226] Those who swear that they will not go in to their wives should wait four months; so if they go back, then Allah is surely Forgiving, Merciful.

The Bible does not required sustained abstinence except for a short time and following childbearing.

Luke. 2:21. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

Luke. 2:22. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

Luke. 2:23. (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

Luke. 2:24. And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

1Cor. 7:1. Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

1Cor. 7:2. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

1Cor. 7:3. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

1Cor. 7:4. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

1Cor. 7:5. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

[2.227] And if they have resolved on a divorce, then Allah is surely Hearing, Knowing.

Matt. 5:31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

Matt. 5:32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

[2.228] And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise.

[2.229] Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust.

[2.230] So if he divorces her she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other (by marriage), if they think that they can keep within the limits of Allah, and these are the limits of Allah which He makes clear for a people who know.

[2.231] And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things.

[2.232] And when you have divorced women and they have ended-- their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner; with this is admonished he among you who believes in Allah and the last day, this is more profitable and purer for you; and Allah knows while you do not know.

Mark. 10:2. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

Mark. 10:3. And he answered and said unto them, What did Moses command you?

Mark. 10:4. And they said, Moses suffered to write a bill of divorcement, and to put her away.

Mark. 10:5. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

Mark. 10:6. But from the beginning of the creation God made them male and female.

Mark. 10:7. For this cause shall a man leave his father and mother, and cleave to his wife;

Mark. 10:8. And they twain shall be one flesh: so then they are no more twain, but one flesh.

Mark. 10:9. What therefore God hath joined together, let not man put asunder.

Mark. 10:10. And in the house his disciples asked him again of the same matter.

Mark. 10:11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

Mark. 10:12. And if a woman shall put away her husband, and be married to another, she committeth adultery.

[2.233] And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be-- borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither

shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir, but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do.

Wet nurses, nurses, and nursing mothers are mentioned frequently in the Bible. No specified time is given for how long this should last before weaning, but Elkanah's wife appeared to nurse Samuel for some time.

- Exod. 2:7. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?
- Exod. 2:8. And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.
- Exod. 2:9. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.
- Ruth. 4:16. And Naomi took the child, and laid it in her bosom, and became nurse unto it.
- 1Sam. 1:23. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.
- 1Sam. 1:24. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young.

[2.234] And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do.

There appears to have been a custom for a period of mourning, the length of that period is not specified by law, but rather by custom.

- Gene. 27:41. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.
- Gene. 37:34. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.
- Gene. 37:35. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning.
- Gene. 50:3. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.
- Gene. 50:10. And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.
- Numb. 20:29. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.
- Deut. 34:8. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.
- 2Sam. 11:27. And when the (unspecified period of) mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.
- 2Sam. 14:2. And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

[2.235] And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows that you win mention them, but do not give them a promise in secret unless you speak in a lawful manner, and do not confirm the marriage tie until the writing is fulfilled, and know that Allah knows what is in your minds, therefore beware of Him, and know that Allah is Forgiving, Forbearing.

[2.236] There is no blame on you if you divorce women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a provision according to usage; (this is) a duty on the doers of good (to others).

[2.237] And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) ha!f of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to righteousness that you should relinquish; and do not neglect the giving of free gifts between you; surely Allah sees what you do.

Joseph considered this option with Mary.

- Matt. 1:18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
- Matt. 1:19. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.
- Matt. 1:20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying,

Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

[2.238] Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah.

1The. 5:17. Pray without ceasing.

1The. 5:18. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

[2.239] But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, then remember Allah, as. He has taught you what you did not know.

[2.240] And those of you who die and leave wives behind, (make) a bequest in favor of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise.

[2.241] And for the divorced women (too) provision (must be made) according to usage; (this is) a duty on those who guard (against evil).

[2.242] Allah thus makes clear to you His communications that you may understand.

1Tim. 5:3. Honour widows that are widows indeed.

1Tim. 5:4. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

1Tim. 5:5. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

[2.243] Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful.

[2.244] And fight in the way of Allah, and know that Allah is Hearing, Knowing.

[2.245] Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold, and Allah straitens and amplifies, and you shall be returned to Him.

Luke. 6:38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

[2.246] Have you not considered the chiefs of the children of Israel after Musa, when they said to a prophet of theirs: Raise up for us a king, (that) we may fight in the way of Allah. He said: May it not be that you would not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in the way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.

[2.247] And their prophet said to them: Surely Allah has raised Talut to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Amplegiving, Knowing.

As with virtually all Biblical accounts; Mohammad, the Quran, and Allah just can't get the story right. There are numerous discrepancies between the actual (Biblical) account and the Quranic version.

<http://en.wikipedia.org/wiki/Talut>

Talut is the **Qur'anic** name for **Saul**.^[1] Talut is mentioned in Sura 2 (**The Cow**), verses 246-251, as a king appointed by God to rule over the Children of Israel. The Qur'an then describes him leading a few of his men (those who kept faith) into battle against the warriors of **Goliath**, who is slain by **David**.

1Sam. 8:10. And Samuel told all the words of the LORD unto the people that asked of him a king.

1Sam. 8:11. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

1Sam. 8:12. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

1Sam. 8:13. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

1Sam. 8:14. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

1Sam. 8:15. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

1Sam. 8:16. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

1Sam. 8:17. He will take the tenth of your sheep: and ye shall be his servants.

1Sam. 8:18. And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

1Sam. 8:19. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

1Sam. 8:20. That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

1Sam. 8:21. And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

1Sam. 8:22. And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

1Sam. 9:1. Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

1Sam. 9:2. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

[2.248] And the prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it; most surely there is a sign in this for those who believe.

As with virtually all Biblical accounts; Mohammad, the Quran, and Allah just can't get the story right. There are numerous discrepancies between the actual (Biblical) account and the Quranic version. In this case, throw in some fairy tales.

[2.249] So when Talut departed with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have today no power against Jalut and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.

At this point, Mohammad confuses the armies of Saul with the army of Gideon.

Judg. 7:2. And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

Judg. 7:3. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

Judg. 7:4. And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

Judg. 7:5. So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

Judg. 7:6. **And the number of them that lapped, putting their hand to their mouth,** were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

Judg. 7:7. And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

Judg. 7:8. So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

Judg. 7:9. And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

[2.250] And when they went out against Jalut and his forces they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people.

[2.251] So they put them to flight by Allah's permission. And Dawood slew Jalut, and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures.

A reference to David defeating Goliath.

1Sam. 17:2. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

1Sam. 17:3. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

1Sam. 17:4. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was

six cubits and a span.

- 1Sam. 17:5. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.
- 1Sam. 17:6. And he had greaves of brass upon his legs, and a target of brass between his shoulders.
- 1Sam. 17:7. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.
- 1Sam. 17:8. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.
- 1Sam. 17:9. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.
- 1Sam. 17:10. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.
- 1Sam. 17:11. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.
- 1Sam. 17:12. Now David was the son of that Ephrathite of Bethlehemjudah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.
- 1Sam. 17:13. And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the first born, and next unto him Abinadab, and the third Shammah.
- 1Sam. 17:14. And David was the youngest: and the three eldest followed Saul.
- 1Sam. 17:15. But David went and returned from Saul to feed his father's sheep at Bethlehem.
- 1Sam. 17:16. And the Philistine drew near morning and evening, and presented himself forty days.
- 1Sam. 17:17. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;
- 1Sam. 17:18. And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.
- 1Sam. 17:19. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.
- 1Sam. 17:20. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.
- 1Sam. 17:21. For Israel and the Philistines had put the battle in array, army against army.
- 1Sam. 17:22. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.
- 1Sam. 17:23. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.
- 1Sam. 17:24. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.
- 1Sam. 17:25. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.
- 1Sam. 17:26. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?
- 1Sam. 17:27. And the people answered him after this manner, saying, So shall it be done to the man that killeth him.
- 1Sam. 17:28. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.
- 1Sam. 17:29. And David said, What have I now done? Is there not a cause?
- 1Sam. 17:30. And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.
- 1Sam. 17:31. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.
- 1Sam. 17:32. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.
- 1Sam. 17:33. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.
- 1Sam. 17:34. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:
- 1Sam. 17:35. And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.
- 1Sam. 17:36. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.
- 1Sam. 17:37. David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.
- 1Sam. 17:38. And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with

a coat of mail.

1Sam. 17:39. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

1Sam. 17:40. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

1Sam. 17:41. And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

1Sam. 17:42. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

1Sam. 17:43. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

1Sam. 17:44. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

1Sam. 17:45. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

1Sam. 17:46. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

1Sam. 17:47. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands.

1Sam. 17:48. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

1Sam. 17:49. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

1Sam. 17:50. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

1Sam. 17:51. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

1Sam. 17:52. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

[2.252] These are the communications of Allah: We recite them to you with truth; and most surely you are (one) of the apostles.

1Cor. 9:1. Am I (Paul) not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

1Cor. 9:2. If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

[2.253] We have made some of these apostles to excel the others among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

John. 11:37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

John. 11:38. Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

John. 11:39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

John. 11:40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

John. 11:41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

John. 11:42. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

John. 11:43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

John. 11:44. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

John. 11:45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

John. 11:46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

John. 11:47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

[2.254] O you who believe! spend out of what We have given you before the day comes in which there is no bargaining, neither any friendship nor intercession, and the unbelievers-- they are the unjust.

Hebr. 9:27. And as it is appointed unto men once to die, but after this the judgment:

Hebr. 9:28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

[2.255] Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.

Colo. 1:12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Colo. 1:13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

Colo. 1:14. In whom we have redemption through his blood, even the forgiveness of sins:

Colo. 1:15. Who is the image of the invisible God, the firstborn of every creature:

Colo. 1:16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Colo. 1:17. And he is before all things, and by him all things consist.

Colo. 1:18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Colo. 1:19. For it pleased the Father that in him should all fulness dwell;

Colo. 1:20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Colo. 1:21. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

[2.256] There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.

1Tim. 1:14. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

1Tim. 1:15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

1Tim. 1:16. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

1Tim. 1:17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

[2.257] Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide.

Reve. 22:16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Reve. 22:17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Reve. 22:18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

Reve. 22:19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Reve. 22:20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

Reve. 22:21. The grace of our Lord Jesus Christ be with you all. Amen.

[2.258] Have you not considered him (Namrud) who disputed with Ibrahim about his Lord, because Allah had given him the kingdom? When Ibrahim said: My Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people.

Abraham never had a kingdom to dispute over. Abraham had a promise of a seed and the land, but that promise did not materialize during his life time. Again, Mohammad is very confused.

Acts. 7:2. And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

- Acts. 7:3. And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.
- Acts. 7:4. Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.
- Acts. 7:5. **And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.**
- Acts. 7:6. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.
- Acts. 7:7. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.
- Acts. 7:8. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

[2.259] Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! you have tarried a hundred years; then look at your food and drink-- years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has power over all things.

More fairy tales by the "prophet" Mohammad. He couldn't even understand the past. How then can he know the future and call himself a prophet?

- Hebr. 9:27. And as it is appointed unto men **once to die**, but after this the judgment:

[2.260] And when Ibrahim said: My Lord! show me how Thou givest life to the dead, He said: What! and do you not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise.

More fairy tales by the "prophet" Mohammad. He couldn't even understand the past. How then can he know the future and call himself a prophet?

[2.261] The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing

[2.262] (As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve.

- Matt. 13:1. The same day went Jesus out of the house, and sat by the sea side.
- Matt. 13:2. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.
- Matt. 13:3. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;
- Matt. 13:4. And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:
- Matt. 13:5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
- Matt. 13:6. And when the sun was up, they were scorched; and because they had no root, they withered away.
- Matt. 13:7. And some fell among thorns; and the thorns sprung up, and choked them:
- Matt. 13:8. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
- Matt. 13:9. Who hath ears to hear, let him hear.
- Matt. 13:10. And the disciples came, and said unto him, Why speakest thou unto them in parables?
- Matt. 13:11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
- Matt. 13:12. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

[2.263] Kind speech and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing.

- 1Cor. 8:1. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.
- 1Cor. 8:2. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

- 1Cor. 8:3. But if any man love God, the same is known of him.
- 1Cor. 8:4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.
- 1Cor. 8:5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)
- 1Cor. 8:6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

[2.264] O you who believe! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people.

- Matt. 5:48. Be ye therefore perfect, even as your Father which is in heaven is perfect.
- Matt. 6:1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
- Matt. 6:2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
- Matt. 6:3. But when thou doest alms, let not thy left hand know what thy right hand doeth:
- Matt. 6:4. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.
- Matt. 6:5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
- Matt. 6:6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
- Matt. 6:7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
- Matt. 6:8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

[2.265] And the parable of those who spend their property to seek the pleasure of Allah and for the certainty 'of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do.

More confusions by the "prophet" Mohammad.

[2.266] Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when, (lo!) a whirlwind with fire in it smites it so it becomes blasted; thus Allah makes the communications clear to you, that you may reflect.

[2.267] O you who believe! spend (benevolently) of the good things that you earn and or what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its price lowered, and know that Allah is Self-sufficient, Praiseworthy.

[2.268] Shaitan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing.

More confusions by the "prophet" Mohammad.

[2.269] He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.

- Jame. 1:5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
- Jame. 1:6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.
- Jame. 1:7. For let not that man think that he shall receive any thing of the Lord.
- Jame. 1:8. A double minded man is unstable in all his ways.

[2.270] And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and the unjust shall have no helpers.

[2.271] If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do.

- Matt. 6:1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your

Father which is in heaven.

Matt. 6:2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

[2.272] To make them walk in the right way is not incumbent on you, but Allah guides aright whom He pleases; and whatever good thing you spend, it is to your own good; and you do not spend but to seek Allah's pleasure; and whatever good things you spend shall be paid back to you in full, and you shall not be wronged.

[2.273] (Alms are) for the poor who are confined in the way of Allah-- they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognise them by their mark; they do not beg from men importunately; and whatever good thing you spend, surely Allah knows it.

[2.274] (As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.

Luke. 6:20. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

Luke. 6:21. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

Luke. 6:22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

Luke. 6:23. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

Luke. 6:24. But woe unto you that are rich! for ye have received your consolation.

Luke. 6:25. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

Luke. 6:26. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

Luke. 6:27. But I say unto you which hear, Love your enemies, do good to them which hate you,

Luke. 6:28. Bless them that curse you, and pray for them which despitefully use you.

Luke. 6:29. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

Luke. 6:30. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

Luke. 6:31. And as ye would that men should do to you, do ye also to them likewise.

Luke. 6:32. For if ye love them which love you, what thank have ye? for sinners also love those that love them.

Luke. 6:33. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

Luke. 6:34. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

Luke. 6:35. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

Luke. 6:36. Be ye therefore merciful, as your Father also is merciful.

Luke. 6:37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

[2.275] Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)-- these are the inmates of the fire; they shall abide in it.

Luke. 6:34. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

Luke. 6:35. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

Luke. 6:36. Be ye therefore merciful, as your Father also is merciful.

Luke. 6:37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

[2.276] Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.

Exod. 22:25. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

Exod. 22:26. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

Exod. 22:27. For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

[2.277] Surely they who believe and do good deeds and keep up prayer and pay the poor-rate they shall have their reward from their Lord, and they shall have no fear, nor shall they grieve.

Roma. 3:19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Roma. 3:20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Roma. 3:21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Roma. 3:22. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Roma. 3:23. For all have sinned, and come short of the glory of God;

Roma. 3:24. Being justified freely by his grace through the redemption that is in Christ Jesus:

[2.278] O you who believe! Be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers.

[2.279] But if you do (it) not, then be apprised of war from Allah and His Apostle; and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.

Another threat of war and destruction from the "prophet" Mohammad and his Bedouin Mood God Allah.

[2.280] And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew.

[2.281] And guard yourselves against a day in which you shall be returned to Allah; then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly.

Roma. 9:20. Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Roma. 9:21. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

Roma. 9:22. What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

Roma. 9:23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Roma. 9:24. Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

[2.282] O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things.

Deut. 19:14. Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

Deut. 19:15. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Deut. 19:16. If a false witness rise up against any man to testify against him that which is wrong;

Deut. 19:17. Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days;

Deut. 19:18. And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother;

[2.283] And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust, and let him be careful (of his duty to) Allah, his Lord; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do.

[2.284] Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things.

Psal. 24:1. The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.

[2.285] The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; We make no difference between any of His apostles; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course.

[2.286] Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people.

1Cor. 10:11. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

1Cor. 10:12. Wherefore let him that thinketh he standeth take heed lest he fall.

1Cor. 10:13. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

1Tim. 1:12. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

1Tim. 1:13. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

1Tim. 1:14. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

1Tim. 1:15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

1Tim. 1:16. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

1Tim. 1:17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.