

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.

The Qur'an seems to focus on the negative and on judgment. In many cases, I have chosen to use Bible verses that emphasize the positive as a contrast to the constant negativity of the Qur'an.

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 Family of Imran

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

Exod. 15:11. Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

[3.1] 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.

[3.2] Allah, (there is) no god but He, the Everliving, the Self-subsisting by Whom all things subsist

In the first half of "The Cow" I gave the benefit of the doubt that "Allah" was just the Arabic name for The "One True God", "YHWH", The "God of Abraham, Isaac, and Jacob", The "God of Israel", The "God of the Jews", The "Creator of the Universe". In the second half of "The Cow" I exposed "Allah" for what he is, a false god, the moon god of the Bedouins, that Mohammad elevated to the status of God. I will continue this policy for the remainder of my commentary.

Mohammad tries, very foolishly, to assign the works of YHWH to his moon god "Allah". Mohammad makes numerous mistakes, creates falsehoods, and contradicts clear teaching from the Word of God, the Bible. I will not attempt to correct all these falsehoods. Rather I will provide truth from the Bible so the Islamic reader may compare the pure teaching of the Word of God to the corrupt and bizarre teaching of Mohammad and so they may learn the truth to the saving of their souls. For indeed, the Muslim has a zeal for God, but not according to truth.

- 1Kin. 8:22. And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:
- 1Kin. 8:23. And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keep-est covenant and mercy with thy servants that walk before thee with all their heart:
- 2Kin. 5:15. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.
- 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.
- 2Kin. 19:17. Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,
- 2Kin. 19:18. And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone:

therefore they have destroyed them.

2Kin. 19:19. Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know **that thou art the LORD God, even thou only.**

[3.3] He has revealed to you the Book with truth, verifying that which is before it, and He revealed the Tavrat and the Injeel aforetime, a guidance for the people, and He sent the Furqan.

<http://en.allexperts.com/q/Islam-947/Quran-Only-Book.htm>

Should Muslims read the Torah and Injeel?

“If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would have enjoyed happiness from every side. Among them there are people on the right course but many of them are of evil conduct.” (Quran, Al-Ma'da 5:66)

Muslims are commanded in the Quran to believe in the books of the Jews and the Christians, the Torah and the Injeel (Surah 4, Al Nisa, verse 136). 'And if thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the book from before thee.' (Surah 10, Yunus, verse 94)

'Those who have been reading 'the book from before thee' are Jews and Christians! It would make no sense for Allah to command doubters to ask people for guidance whose Scriptures had been corrupted! Several verses in the Quran bear witness to the truth that the Torah was unchanged at the time of Jesus. In Surah 19, Maryam, verse 12, Yahya, who lived at the time of Jesus was told 'to take hold of the Book, (the Torah)'. Surah 3, Ali'Imran, verse 48 tells us that Jesus was also taught in the Torah.

Numerous verses attest to the truth that the Torah was uncorrupted in the time of Muhammad, the sixth century AD (Surah 34, Saba, verse 31, Surah 35, Fatir, verse 31). The Arabic phrase 'bain yadaihi' which is used in these references to the Torah literally means 'between his hands.' This usually is an idiom for 'in his possession,' or 'at his disposal'. Some Jewish contemporaries of Muhammad are called 'those who guide and do justice in the light of truth,' besides many others whose reputation was not so favourable. (Surah 7, Al Araf, verse 159) The very fact that they were commended so highly shows that they were in possession of the uncorrupted Torah.

Since Mohammad was in possession of the uncorrupted Bible, and the Bible had not been corrupted during the life of Mohammad, why is he so confused as to its teaching?

Prov. 30:5. Every word of God is pure: he is a shield unto them that put their trust in him.

Prov. 30:6. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

[3.4] Surely they who disbelieve in the communications of Allah they shall have a severe chastisement; and Allah is Mighty, the Lord of retribution.

Matt. 13:57. And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

Matt. 13:58. And he did not many mighty works there because of their unbelief.

John. 5:37. And the Father himself, which hath sent me **(Jesus Christ)**, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

John. 5:38. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

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

John. 5:40. And ye will not come to me, that ye might have life.

John. 5:45. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

John. 5:46. For had ye believed Moses, ye would have believed me: for he wrote of me.

John. 5:47. But if ye believe not his writings, how shall ye believe my words?

[3.5] Allah-- surely nothing is hidden from Him in the earth or in the heaven.

Isai. 48:5. I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

Isai. 48:6. Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

Isai. 48:7. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, Behold, I knew them.

1Cor. 2:2. For I determined not to know any thing among you, save Jesus Christ, and him crucified.

1Cor. 2:3. And I was with you in weakness, and in fear, and in much trembling.

1Cor. 2:4. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

1Cor. 2:5. That your faith should not stand in the wisdom of men, but in the power of God.

1Cor. 2:6. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

1Cor. 2:7. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

1Cor. 2:8. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

1Cor. 2:9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

[3.6] He it is Who shapes you in the wombs as He likes; there is no god but He, the Mighty, the Wise

Luke. 1:41. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

Luke. 1:42. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

Luke. 1:43. And whence is this to me, that the mother of my Lord should come to me?

Luke. 1:44. For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

Luke. 1:45. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

[3.7] He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding.

Deut. 30:9. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

Deut. 30:10. If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

Deut. 30:11. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

Deut. 30:12. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Deut. 30:13. Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

Deut. 30:14. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

[3.8] Our Lord! make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver.

Prov. 14:14. The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

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.

[3.9] Our Lord! surely Thou art the Gatherer of men on a day about which there is no doubt; surely Allah will not fail (His) promise.

Isai. 66:18. For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

Isai. 66:19. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

Isai. 66:20. And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

Isai. 66:21. And I will also take of them for priests and for Levites, saith the LORD.

Isai. 66:22. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

Isai. 66:23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

[3.10] (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah, and these it is who are the fuel of the fire.

Isai. 66:24. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh

[3.11] Like the striving of the people of Firon and those before them; they rejected Our communications, so Allah destroyed them on account of their faults; and Allah is severe in requiting (evil).

Kin. 21:9. But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

[3.12] Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.

Hebr. 10:30. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Hebr. 10:31. It is a fearful thing to fall into the hands of the living God.

[3.13] Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the other unbelieving, whom they saw twice as many as themselves with the sight of the eye and Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have sight.

Judg. 7:19. So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

Judg. 7:20. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the LORD, and of Gideon.

Judg. 7:21. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

Judg. 7:22. And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath.

[3.14] The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life).

1Joh. 2:15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

1Joh. 2:16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

1Joh. 2:17. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

[3.15] Say: Shall I tell you what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure; and Allah sees the servants.

1Cor. 2:9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him

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.

[3.16] Those who say: Our Lord! surely we believe, therefore forgive us our faults and save us from the chastisement of the fire.

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.

Hebr. 11:2. For by it the elders obtained a good report.

Hebr. 11:3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

[3.17] The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask forgiveness in the morning times.

Psal. 62:12. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

Psal. 63:1. O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

[3.18] Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.

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.

[3.19] Surely the (true) religion with Allah is Islam, and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the communications of Allah then surely Allah is quick in reckoning.

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. 62:7. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

Psal. 62:8. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.

[3.20] But if they dispute with you, say: I have submitted myself entirely to Allah and (so) every one who follows me; and say to those who have been given the Book and the unlearned people: Do you submit yourselves? So if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message and Allah sees the servants.

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.

[3.21] Surely (as for) those who disbelieve in the communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.

1Kin. 18:3. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly:

1Kin. 18:4. For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

Jere. 5:1. Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.

Jere. 5:2. And though they say, The LORD liveth; surely they swear falsely.

Jere. 5:3. O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

Jere. 5:4. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God.

Luke. 11:46. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Luke. 11:47. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

Luke. 11:48. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

Luke. 11:49. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

Luke. 11:50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

[3.22] Those are they whose works shall become null in this world as well as the hereafter, and they shall have no helpers.

2Chr. 15:7. Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

Psal. 18:20. The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

Psal. 18:21. For I have kept the ways of the LORD, and have not wickedly departed from my God.

Psal. 18:22. For all his judgments were before me, and I did not put away his statutes from me.

[3.23] Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a part of them turn back and they withdraw.

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.

[3.24] This is because they say: The fire shall not touch us but for a few days; and what they have forged deceives them in the matter of their religion.

Psal. 121:2. My help cometh from the LORD, which made heaven and earth.

Psal. 121:3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Psal. 121:4. Behold, he that keepeth Israel shall neither slumber nor sleep.

Psal. 121:5. The LORD is thy keeper: the LORD is thy shade upon thy right hand.

Psal. 121:6. The sun shall not smite thee by day, nor the moon by night.

Psal. 121:7. The LORD shall preserve thee from all evil: he shall preserve thy soul.

Psal. 121:8. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

[3.25] Then how will it be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?

Ezek. 5:7. Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;

Ezek. 5:8. Therefore thus saith the Lord GOD; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

Ezek. 5:9. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

[3.26] Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest in Thine hand is the good; surety, Thou hast power over all things.\)

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.

Matt. 6:9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Matt. 6:10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

Matt. 6:11. Give us this day our daily bread.

Matt. 6:12. And forgive us our debts, as we forgive our debtors.

Matt. 6:13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

[3.27] Thou makest the night to pass into the day and Thou makest the day to pass into the night, and Thou bringest forth the living from the dead and Thou bringest forth the dead from the living, and Thou givest sustenance to whom Thou pleasest without measure.

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. 65:6. Which by his strength setteth fast the mountains; being girded with power:

Psal. 65:7. Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

Psal. 65:8. They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

Psal. 65:9. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

Psal. 65:10. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

Psal. 65:11. Thou crownest the year with thy goodness; and thy paths drop fatness.

Psal. 65:12. They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

Psal. 65:13. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

[3.28] Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming.

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,

[3.29] Say: Whether you hide what is in your hearts or manifest it, Allah knows it, and He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things.

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.

Psal. 14:4. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.

Psal. 14:5. There were they in great fear: for God is in the generation of the righteous.

[3.30] On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself; and Allah is Compassionate to the servants.

Matt. 12:34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Matt. 12:35. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

Matt. 12:36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

Matt. 12:37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

[3.31] Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful

Matt. 22:37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Matt. 22:38. This is the first and great commandment.

Matt. 22:39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

Matt. 22:40. On these two commandments hang all the law and the prophets.

[3.32] Say: Obey Allah and the Apostle; but if they turn back, then surely Allah does not love the unbelievers.

2Pet. 3:9. 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,

[3.33] Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations.

1Chr. 1:28. The sons of Abraham; Isaac, and Ishmael.

1Chr. 1:29. These are their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

1Chr. 1:30. Mishma and Dumah, Massa, Hadad, and Tema,

1Chr. 1:31. Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

1Chr. 1:32. Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

1Chr. 1:33. And the sons of Midian; Ephah, and Epher, and Henoah, and Abida, and Eldaah. All these are the sons of Keturah.

2Chr. 6:4. And he said, Blessed be the LORD God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,

2Chr. 6:5. Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

2Chr. 6:6. But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

2Chr. 6:7. Now it was in the heart of David my father to build an house for the name of the LORD God of Israel.

Isai. 41:8. But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

Isai. 41:9. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

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.

[3.34] Offspring one of the other; and Allah is Hearing, Knowing.

Isai. 66:18. For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

[3.35] When a woman of Imran said: My Lord! surely I vow to Thee what is in my womb, to be devoted (to Thy service); accept therefore from me, surely Thou art the Hearing, the Knowing.

The following passages from the Qur'an claim that Elizabeth, the mother of John the Baptizer was a

descendant of Imram. The Bible account declares her to be a descendant of Aaron. The Qu'ran passage states that she is the mother of Mary and that Zacharias kept Mary in the Temple (Sanctuary).

[3.36] So when she brought forth, she said: My Lord! Surely I have brought it forth a female-- and Allah knew best what she brought forth-- and the male is not like the female, and I have named it Marium, and I commend her and her offspring into Thy protection from the accursed Shaitan.

[3.37] So her Lord accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of Zakariya; whenever Zakariya entered the sanctuary to (see) her, he found with her food. He said: O Marium! whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure.

These passages from the Qur'an are a convoluted and twisted story of Mary, the mother of Jesus, and Elizabeth, the mother of John the Baptizer and wife of Zacharias the Priest. I have presented the Bible account to clear up the mess Mohammad made of the story.

- Luke. 1:5. There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.
- Luke. 1:6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
- Luke. 1:7. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.
- Luke. 1:8. And it came to pass, that while he executed the priest's office before God in the order of his course,
- Luke. 1:9. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.
- Luke. 1:10. And the whole multitude of the people were praying without at the time of incense.
- 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.

Luke. 1:38. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Luke. 1:39. And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

Luke. 1:40. And entered into the house of Zacharias, and saluted Elisabeth.

Luke. 1:41. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

Luke. 1:42. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

Luke. 1:43. And whence is this to me, that **the mother of my Lord** should come to me?

Luke. 1:44. For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

Luke. 1:45. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

Luke. 1:46. And Mary said, My soul doth magnify the Lord,

Luke. 1:47. And my spirit hath rejoiced in God my Saviour.

Luke. 1:48. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

Luke. 1:49. For he that is mighty hath done to me great things; and holy is his name.

Luke. 1:50. And his mercy is on them that fear him from generation to generation.

Luke. 1:56. **And Mary abode with her about three months, and returned to her own house.**

Luke. 1:57. Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

Luke. 1:58. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

Luke. 1:59. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

Luke. 1:60. **And his mother answered and said, Not so; but he shall be called John.**

Luke. 1:61. And they said unto her, There is none of thy kindred that is called by this name.

Luke. 1:62. And they made signs to his father, how he would have him called.

Luke. 1:63. And he asked for a writing table, and wrote, saying, **His name is John.** And they marvelled all.

Luke. 1:64. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

Luke. 1:65. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.

Luke. 1:66. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

Luke. 1:67. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Luke. 1:68. Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

Luke. 1:69. And hath raised up an horn of salvation for us in the house of his servant David;

Luke. 1:70. As he spake by the mouth of his holy prophets, which have been since the world began:

Luke. 1:71. That we should be saved from our enemies, and from the hand of all that hate us;

Luke. 1:72. To perform the mercy promised to our fathers, and to remember his holy covenant;

Luke. 1:73. The oath which he swore to our father Abraham,

Luke. 1:74. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

Luke. 1:75. In holiness and righteousness before him, all the days of our life.

Luke. 1:76. And thou, child, **shalt be called the prophet of the Highest:** for thou shalt go before the face of the Lord to prepare his ways;

Luke. 1:77. To give knowledge of salvation unto his people by the remission of their sins,

Luke. 1:78. Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

Luke. 1:79. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Luke. 1:80. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

[3.38] There did Zakariya pray to his Lord; he said: My Lord! grant me from Thee good offspring; surely Thou art the Hearer of prayer.

[3.39] Then the angels called to him as he stood praying in the sanctuary: That Allah gives you the

good news of Yahya verifying a Word from Allah, and honorable and chaste and a prophet from among the good ones.

[3.40] He said: My Lord! when shall there be a son (born) to me, and old age has already come upon me, and my wife is barren? He said: even thus does Allah what He pleases.

How can she be barren when Zakariaya's wife has already given him a daughter named Marium? Unless this is claiming that his daughter Marium is now his wife too?

[3.41] He said: My Lord! appoint a sign for me. Said He: Your sign is that you should not speak to men for three days except by signs; and remember your Lord much and glorify Him in the evening and the morning.

[3.42] And when the angels said: O Marium! surely Allah has chosen you and purified you and chosen you above the women of of the world.

Marium is still in the Temple (Sanctuary) according to the Qu'ran.

[3.43] O Marium! keep to obedience to your Lord and humble yourself, and bow down with those who bow.

[3.44] This is of the announcements relating to the unseen which We reveal to you; and you were not with them when they cast their pens (to decide) which of them should have Marium in his charge, and you were not with them when they contended one with another.

Mary was already pregnant with Jesus when she left Nazareth to see Elizabeth in judea.

[3.45] When the angels said: O Marium, surely Allah gives you good news with a Word from Him (of one) whose name is the '. Messiah, Isa son of Marium, worthy of regard in this world and the hereafter and of those who are made near (to Allah).

The Qu'ran identifies the Messiah (Jesus) as the son of Marium.

[3.46] And he shall speak to the people when in the cradle and when of old age, and (he shall be) one of the good ones.

The Bible has no record of Jesus speaking from the cradle. Also, He never grew to old age. Jesus was about 33 years old when He was crucified.

[3.47] She said: My Lord! when shall there be a son (born) to I me, and man has not touched me? He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, Be, and it is.

The Qu'ran and the Bible agree that Jesus had no earthly father.

[3.48] And He will teach him the Book and the wisdom and the Tavrati and the Injeel.

Certainly Jesus was taught the Tavrati (Torah) and the rest of the Old Testament. However, the New Testament (Injeel) was not written until after the Pentecost following the death, burial, resurrection, and 40 day resurrected ministry of Jesus (The Messiah (Christ)).

[3.49] And (make him) an apostle to the children of Israel: That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprosy, and bring the dead to life with Allah's permission and I inform you of what you should eat and what you should store in your houses; most surely there is a sign in this for you, if you are believers.

Luke. 7:20. When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

Luke. 7:21. And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

Luke. 7:22. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

Luke. 7:23. And blessed is he, whosoever shall not be offended in me.

[3.50] And a verifier of that which is before me of the Taurati and that I may allow you part of that which has been forbidden to you, and I have come to you with a sign from your Lord therefore be careful of (your duty to) Allah and obey me.

[3.51] Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.

Deut. 6:12. Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

Deut. 6:13. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

Deut. 6:14. Ye shall not go after other gods, of the gods of the people which are round about you;

[3.52] But when Isa perceived unbelief on their part, he said Who will be my helpers in Allah's way? The disciples said: We are helpers (in the way) of Allah: We believe in Allah and bear witness that we are submitting ones.

Matt. 10:1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Matt. 10:2. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

Matt. 10:3. Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

Matt. 10:4. Simon the Canaanite, and Judas Iscariot, who also betrayed him.

[3.53] Our Lord! we believe in what Thou hast revealed and we follow the apostle, so write us down with those who bear witness.

John. 1:6. There was a man sent from God, whose name was John.

John. 1:7. The same **came for a witness, to bear witness of the Light**, that all men through him might believe.

John. 1:8. He was not that Light, but was sent to bear witness of that Light.

John. 10:25. Jesus answered them, I told you, and ye believed not: **the works that I do in my Father's name, they bear witness of me.**

John. 15:26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John. 15:27. And **ye also shall bear witness**, because ye have been with me from the beginning.

1Joh. 1:1. That which was from the beginning, which we have heard, which **we have seen with our eyes**, which we have looked upon, and **our hands have handled**, of the Word of life;

1Joh. 1:2. (For the life was manifested, and we have seen it, **and bear witness**, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

1Joh. 1:3. **That which we have seen and heard declare we unto you**, that ye also may have fellowship with us: and truly **our fellowship is with the Father, and with his Son Jesus Christ.**

1Joh. 1:4. And these things write we unto you, that your joy may be full.

1Joh. 1:5. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

1Joh. 1:6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

1Joh. 1:7. But if we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin.**

1Joh. 1:8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Joh. 1:9. **If we confess our sins, he is faithful and just to forgive us our sins**, and to cleanse us from all unrighteousness.

1Joh. 1:10. If we say that we have not sinned, we make him a liar, and his word is not in us.

1Joh. 2:1. My little children, these things write I unto you, that ye sin not. And if any man sin, **we have an advocate with the Father, Jesus Christ the righteous:**

1Joh. 2:2. And he is the propitiation for our sins: and not for ours only, but also for **the sins of the whole world.**

Roma. 1:1. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

Roma. 1:2. (Which he had promised afore by his prophets in the holy scriptures,)

Roma. 1:3. Concerning **his Son** Jesus Christ our Lord, which was made of the seed of David according to the flesh;

Roma. 1:4. **And declared to be the Son of God with power**, according to the spirit of holiness, **by the resurrection from the dead:**

Roma. 1:5. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Phil. 3:10. That I may know him, and **the power of his resurrection**, and the fellowship of his sufferings, being **made conformable unto his death;**

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,**

Acts. 25:16. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

Acts. 25:17. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

Acts. 25:18. Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

Acts. 25:19. But had certain questions against him of their own superstition, and **of one Jesus, which was dead, whom**

Reve. 1:17. **Paul affirmed to be alive.**
And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

Reve. 1:18. **I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen;** and have the keys of hell and of death.

Reve. 1:19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

The Death, Burial, and Resurrection of Christ is the continuous witness and testimony of the Disciples of Christ.

[3.54] And they planned and Allah (also) planned, and Allah is the best of planners.

Roma. 11:33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

Roma. 11:34. For who hath known the mind of the Lord? or who hath been his counsellor?

1Cor. 1:17. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1Cor. 1:18. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1Cor. 1:19. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1Cor. 1:20. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

1Cor. 1:21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1Cor. 1:22. For the Jews require a sign, and the Greeks seek after wisdom:

1Cor. 1:23. But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

1Cor. 1:24. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

[3.55] And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so I will decide between you concerning that in which you differed.

That "termination" was accomplished on a Roman cross, on which Christ Jesus DIED for the sins of the world.

Matt. 16:21. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, **and be killed**, and be raised again the third day.

Mark. 15:32. Let Christ the King of Israel descend now from **the cross**, that we may see and believe. And they that were crucified with him reviled him.

Mark. 15:33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Mark. 15:34. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Mark. 15:35. And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

Mark. 15:36. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

Mark. 15:37. And Jesus cried with a loud voice, **and gave up the ghost**.

Mark. 15:38. And the veil of the temple was rent in twain from the top to the bottom.

Mark. 15:39. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, **Truly this man was the Son of God**.

Mark. 15:40. There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

Mark. 15:41. (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

Mark. 15:42. And now when the even was come, because it was the preparation, that is, the day before the sabbath,

Mark. 15:43. Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved **the body of Jesus**.

Mark. 15:44. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he **had been any while dead**.

Mark. 15:45. **And when he knew it of the centurion, he gave the body to Joseph**.

Phil. 2:5. Let this mind be in you, which was also in Christ Jesus:

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.

[3.56] Then as to those who disbelieve, I will chastise them with severe chastisement in this world and the hereafter, and they shall have no helpers.

- John. 3:12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?
John. 3:13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.
John. 3:14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
John. 3:15. That whosoever believeth in him should not perish, but have eternal life.
John. 3:16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
John. 3:17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
John. 3:18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

[3.57] And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah does not love the unjust.

- Matt. 5:16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
Ephe. 2:8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
Ephe. 2:9. Not of works, lest any man should boast.
Ephe. 2:10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[3.58] This We recite to you of the communications and the wise reminder.

- Ephe. 2:11. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
Ephe. 2:12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
Ephe. 2:13. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
Ephe. 2:14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
Ephe. 2:15. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
Ephe. 2:16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

[3.59] Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was.

This passage contradicts the previous passage that identifies Jesus as the son of Murium. This passage also contradicts the clear teaching that Jesus (Isa) never had a beginning, and has always existed with the Father.

Was Jesus the likeness of God the Father? Yes!

- John. 14:8. Philip saith unto him, Lord, **shew us the Father**, and it sufficeth us.
John. 14:9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father**; and how sayest thou then, Shew us the Father?
John. 14:10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
John. 14:11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.
John. 14:12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.
John. 14:13. And whatsoever ye shall ask in my name, that will I do, that **the Father may be glorified in the Son**.
John. 14:14. If ye shall ask any thing in my name, I will do it.
John. 14:15. If ye love me, keep my commandments.

Was Jesus created? No!

- Gene. 1:1. In the beginning **God created the heaven and the earth**.
John. 1:1. In the beginning was the Word, and the Word was with God, and **the Word was God**.
John. 1:2. **The same was in the beginning with God**.
John. 1:3. **All things were made by him; and without him was not any thing made that was made**.
John. 1:14. **And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only**

begotten of the Father,) full of grace and truth.

- John. 5:17. But Jesus answered them, My Father worketh hitherto, and I work.
- 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. 8:56. Your father Abraham rejoiced to see my day: and he saw it, and was glad.
- John. 8:57. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
- John. 8:58. Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am.**
- John. 8:59. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.
- Hebr. 1:7. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.
- Hebr. 1:8. But unto the Son he saith, **Thy throne, O God, is for ever and ever:** a sceptre of righteousness is the sceptre of thy kingdom.
- Hebr. 1:9. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.
- Hebr. 1:10. And, Thou, Lord, **in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:**
- Hebr. 1:11. They shall perish; but thou remainest; and they all shall wax old as doth a garment;
- Hebr. 1:12. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.
- Reve. 10:5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,
- Reve. 10:6. And swore by **him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein,** that there should be time no longer:

[3.60] (This is) the truth from your Lord, so be not of the disputers.

- John. 14:6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
- John. 14:7. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

[3.61] But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.

No disputation. Mohammad contradicts his own accusation. Mohammad is a liar in vs. 3:59. No amount of prayer or cursing can change the fact.

[3.62] Most surely this is the true explanation, and there is no god but Allah; and most surely Allah-- He is the Mighty, the Wise.

Most surely this is the FALSE explanation (that Jesus was created like Adam was). Mohammad contradicts his own accusation. Mohammad is a liar in vs. 3:59. No amount of prayer or cursing can change the fact.

[3.63] But if they turn back, then surely Allah knows the mischief-makers.

[3.64] Say: O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.

It is true, that Bible believing Jews and Christians are followers of the Book (the Bible), and

their can be no equitable proposition between the Bible and the Qu'ran. Jews and Christians are NOT Muslims, and Muslims are NOT Jews or Christians.

[3.65] O followers of the Book! why do you dispute about Ibrahim, when the Taurat and the Injeel were not revealed till after him; do you not then understand?

[3.66] Behold! you are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you do not know.

[3.67] Ibrahim was not a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists.

Certainly Abraham was not a Christian. Some would even dispute that he was a Jew, being the predecessor of Jacob. However, the Scripture says:

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

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.

And ... originally, Abram was indeed a polytheist.

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.

[3.68] Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers.

[3.69] A party of the followers of the Book desire that they should lead you astray, and they lead not astray but themselves, and they do not perceive.

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.

[3.70] O followers of the Book! Why do you disbelieve in the communications of Allah while you witness (them)?

Why? Because the Book says what to do about false prophets, and how to identify them. This is a VERY short list.

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.

Deut. 5:6. I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

Deut. 5:7. Thou shalt have none other gods before me.

Deut. 6:13. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

Deut. 6:14. Ye shall not go after other gods, of the gods of the people which are round about you;

Deut. 6:15. (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

Deut. 8:19. And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

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. 13:1. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

Deut. 13:2. And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

Deut. 13:3. Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

Deut. 13:4. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

Deut. 13:5. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

There is only ONE God, and He is the GOD (YHWH) of Israel. There are no other gods. Since Allah is NOT the God (YHWH) of Israel, then he is a FALSE god and must be rejected by the people of the Book!

[3.71] O followers of the Book! Why do you confound the truth with the falsehood and hide the truth while you know?

My Muslim friends, why do you accept the falsehoods and confusion of the Qur'an when the clear teaching of the Bible is available to you, a gift from the people of the Book!

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.

[3.72] And a party of the followers of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion.

There will always be hypocrites. The Bible condemns such behavior.

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.**

Reve. 3:15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

Reve. 3:16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

[3.73] And do not believe but in him who follows your religion. Say: Surely the (true) guidance is the guidance of Allah-- that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your Lord. Say: Surely grace is in the hand of Allah, He gives it to whom He pleases; and Allah is Ample-giving, Knowing.

Hebr. 4:14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Hebr. 4:15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Hebr. 4:16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

1Pet. 5:4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

1Pet. 5:5. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

1Pet. 5:6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

1Pet. 5:7. Casting all your care upon him; for he careth for you.

[3.74] He specially chooses for His mercy whom He pleases; and Allah is the Lord of mighty grace.

1Chr. 16:28. Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

1Chr. 16:29. Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

1Chr. 16:30. Fear before him, all the earth: the world also shall be stable, that it be not moved.

1Chr. 16:31. Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth.

1Chr. 16:32. Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.

1Chr. 16:33. Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

1Chr. 16:34. O give thanks unto the LORD; for he is good; for his mercy endureth for ever.

[3.75] And among the followers of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know.

[3.76] Yea, whoever fulfills his promise and guards (against evil)-- then surely Allah loves those who guard (against evil).

Prov. 20:6. Most men will proclaim every one his own goodness: but a faithful man who can find?

Prov. 20:7. The just man walketh in his integrity: his children are blessed after him.

[3.77] (As for) those who take a small price for the covenant of Allah and their own oaths-- surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will He look upon them on the day of resurrection nor will He purify them, and they shall have a painful chastisement.

- Hebr. 10:29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
- Hebr. 10:30. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.
- Hebr. 10:31. It is a fearful thing to fall into the hands of the living God.

[3.78] Most surely there is a party amongst those who distort the Book with their tongue that you may consider it to be (a part) of the Book, and they say, It is from Allah, while it is not from Allah, and they tell a lie against Allah whilst they know.

- Deut. 4:1. Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.
- 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.
- Deut. 12:32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.
- 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.

[3.79] It is not meet for a mortal that Allah should give him the Book and the wisdom and prophethood, then he should say to men: Be my servants rather than Allah's;

- 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.

but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it yourselves).

- 2Tim. 2:15. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- 2Tim. 2:16. But shun profane and vain babblings: for they will increase unto more ungodliness.

[3.80] And neither would he enjoin you that you should take the angels and the prophets for lords; what! would he enjoin you with unbelief after you are Muslims?

- Hebr. 2:3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;
- Hebr. 2:4. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?
- Hebr. 2:5. For unto the angels hath he not put in subjection the world to come, whereof we speak.

[3.81] And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom-- then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.

- Isai. 8:18. Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.
- Isai. 8:19. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?
- Isai. 8:20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

[3.82] Whoever therefore turns back after this, these it is that are the transgressors.

[3.83] Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.

- Luke. 24:44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.
- Luke. 24:45. Then opened he their understanding, that they might understand the scriptures,
- Luke. 24:46. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
- Luke. 24:47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
- Luke. 24:48. And ye are witnesses of these things.

[3.84] Say: We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we

submit.

We believe in the God of Abraham, Isaac, and Jacob and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.

[3.85] And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.

The Apostle Paul obeyed the God of the Bible, the God of Abraham, Isaac, and Jacob - The God who is revealed by the same Jewish Prophets that Islam claims to believe.

- Gala. 1:11. But I certify you, brethren, that the gospel which was preached of me is not after man.
Gala. 1:12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.
Gala. 1:13. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:
Gala. 1:14. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.
Gala. 1:15. But when it pleased God, who separated me from my mother's womb, and called me by his grace,
Gala. 1:16. To reveal his Son in me, that I might preach him among the heathen; ...

[3.86] How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Apostle was true and clear arguments had come to them; and Allah does not guide the unjust people.

The God of Abraham, Isaac, and Jacob guided the Apostle Paul.
... immediately I conferred not with flesh and blood:

- Gala. 1:17. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.
Gala. 1:18. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.
Gala. 1:19. But other of the apostles saw I none, save James the Lord's brother.
Gala. 1:20. Now the things which I write unto you, behold, before God, I lie not.
Gala. 1:21. Afterwards I came into the regions of Syria and Cilicia;
Gala. 1:22. And was unknown by face unto the churches of Judaea which were in Christ:
Gala. 1:23. But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.
Gala. 1:24. And they glorified God in me.

[3.87] (As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together.

The Apostle Paul concerned himself only with obedience to God and did not fear the curses of men and angels and false gods.

- Gala. 2:1. Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.
Gala. 2:2. And **I went up by revelation**, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.
Gala. 2:3. But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
Gala. 2:4. And that because of **false brethren** unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
Gala. 2:5. To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.
Gala. 2:6. But of **these who seemed to be somewhat**, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:
Gala. 2:7. But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;
Gala. 2:8. (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)
Gala. 2:9. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.
Gala. 2:10. Only they would that we should remember the poor; the same which I also was forward to do.
Gala. 2:11. But when Peter was come to Antioch, **I withstood him to the face, because he was to be blamed**.
Gala. 2:12. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.
Gala. 2:13. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.
Gala. 2:14. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before

them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Gala. 2:15. We who are Jews by nature, and not sinners of the Gentiles,

Gala. 2:16. Knowing that a **man is not justified by the works of the law, but by the faith of Jesus Christ**, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

[3.88] Abiding in it; their chastisement shall not be lightened nor shall they be respited.

Gala. 2:17. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

Gala. 2:18. For if I build again the things which I destroyed, I make myself a transgressor.

Gala. 2:19. For I through the law am dead to the law, that I might live unto God.

Gala. 2:20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Gala. 2:21. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Gala. 3:1. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

[3.89] Except those who repent after that and amend, then surely Allah is Forgiving, Merciful.

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.

Gala. 3:10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Gala. 3:11. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

[3.90] Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray.

Gala. 3:12. And the law is not of faith: but, The man that doeth them shall live in them.

Gala. 3:13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Gala. 3:14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Gala. 3:15. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

[3.91] Surely, those who disbelieve and die while they are unbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it, these it is who shall have a painful chastisement, and they shall have no helpers.

Gala. 3:21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Gala. 3:22. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Gala. 3:23. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Gala. 3:24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Gala. 3:25. But after that faith is come, we are no longer under a schoolmaster.

Gala. 3:26. For ye are all the children of God by faith in Christ Jesus.

Gala. 3:27. For as many of you as have been baptized into Christ have put on Christ.

Gala. 3:28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Gala. 3:29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

[3.92] By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.

Acts. 8:18. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

Acts. 8:19. Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

Acts. 8:20. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Acts. 8:21. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Acts. 8:22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven

thee.

Acts. 8:23. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

[3.93] All food was lawful to the children of Israel except that which Israel had forbidden to himself, before the Taurat was revealed. Say: Bring then the Taurat and read it, if you are truthful.

1Cor. 6:9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

1Cor. 6:10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

1Cor. 6:11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1Cor. 6:12. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

1Cor. 6:13. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

[3.94] Then whoever fabricates a lie against Allah after this, these it is that are the unjust.

Levi. 19:11. Ye shall not steal, neither deal falsely, neither lie one to another.

Levi. 19:12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

Levi. 19:13. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Levi. 19:14. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

[3.95] Say: Allah has spoken the truth, therefore follow the religion of Ibrahim, the upright one; and he was not one of the polytheists.

Psal. 119:9. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

Psal. 119:10. With my whole heart have I sought thee: O let me not wander from thy commandments.

Psal. 119:11. Thy word have I hid in mine heart, that I might not sin against thee.

[3.96] Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations.

[3.97] In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.

<http://www.submission.org/hajj/kaaba.html>

The Qur'ân talks about **Bakkah** (the older name of Makkah) being the first house of worship appointed for mankind. It also addresses this place as **Umm ul-Qurâ** i.e., Mother of the Settlements.

"The most important shrine established for the people is the one in Becca; a blessed beacon for all the people. In it are clear signs: the station of Abraham. Anyone who enters it shall be granted safe passage. The people owe it to GOD that they shall observe Hajj to this shrine, when they can afford it. As for those who disbelieve, GOD does not need anyone." [Quran; 3:96-97]

**3:96 Sura 3 is an M-initialed sura, and this peculiar spelling of "Mecca" as "Becca" causes the occurrence of "M" to conform to the Quran's mathematical code. The normal spelling "Mecca" would have increased the frequency of occurrence of "M". See [the Mathematical Miracle of the Quran, \(Appendix 1\)](#).*

OK, so this Muslim authority claims that "Bekka" is really "Mecca" which was a Bedouin polytheistic place during the time of Abraham. And ... Abraham never went there.

This same Muslim authority says the reference may be to the Baca Valley mentioned in Psalm 84. Surely Abraham would have been familiar with this valley. However, the subject of this Psalm is the Tabernacle of the LORD in Shilo in Israel, a thousand years after Abraham. The Tabernacle in Shilo would have been visible from the Baca Valley.

Psal. 84:1. How amiable are thy tabernacles, O LORD of hosts!

Psal. 84:2. My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

Psal. 84:3. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even

thine altars, O LORD of hosts, my King, and my God.

Psal. 84:4. Blessed are they that dwell in thy house: they will be still praising thee. Selah.

Psal. 84:5. Blessed is the man whose strength is in thee; in whose heart are the ways of them.

Psal. 84:6. Who passing through **the valley of Baca** make it a well; the rain also filleth the pools.

Psal. 84:7. They go from strength to strength, every one of them in Zion appeareth before God.

Psal. 84:8. O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

Psal. 84:9. Behold, O God our shield, and look upon the face of thine anointed.

Psal. 84:10. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

Psal. 84:11. For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

Psal. 84:12. O LORD of hosts, blessed is the man that trusteth in thee.

[3.98] Say: O followers of the Book! why do you disbelieve in the communications of Allah? And Allah is a witness of what you do.

2Cor. 4:2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

2Cor. 4:3. But if our gospel be hid, it is hid to them that are lost:

2Cor. 4:4. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2Cor. 4:5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

[3.99] Say: O followers of the Book! why do you hinder him who believes from the way of Allah? You seek (to make) it crooked, while you are witness, and Allah is not heedless of what you do.

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.

[3.100] O you who believe! if you obey a party from among those who have been given the Book, they will turn you back as unbelievers after you have believed.

John. 1:1. In the beginning was the Word, and the Word was with God, and the Word was God.

John. 1:2. The same was in the beginning with God.

John. 1:3. All things were made by him; and without him was not any thing made that was made.

John. 1:4. In him was life; and the life was the light of men.

John. 1:5. And the light shineth in darkness; and the darkness comprehended it not.

John. 1:9. That was the true Light, which lighteth every man that cometh into the world.

John. 1:10. He was in the world, and the world was made by him, and the world knew him not.

John. 1:11. He came unto his own, and his own received him not.

John. 1:12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

John. 1:13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John. 1:14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

[3.101] But how can you disbelieve while it is you to whom the communications of Allah are recited, and among you is His Apostle? And whoever holds fast to Allah, he indeed is guided to the right path.

John. 3:10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

John. 3:11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

John. 3:12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

[3.102] O you who believe! be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims.

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

1The. 5:10. Who died for us, that, whether we wake or sleep, we should live together with him.

1The. 5:11. Wherefore comfort yourselves together, and edify one another, even as also ye do.

[3.103] And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way.

Hebr. 8:7. For if that first covenant had been faultless, then should no place have been sought for the second.

Hebr. 8:8. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant

with the house of Israel and with the house of Judah:

- Hebr. 8:9. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.
- Hebr. 8:10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
- Hebr. 8:11. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

[3.104] And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.

- Jame. 4:4. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.
- Jame. 4:5. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?
- Jame. 4:6. But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.
- Jame. 4:7. Submit yourselves therefore to God. Resist the devil, and he will flee from you.

[3.105] And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement.

- Prov. 6:12. A naughty person, a wicked man, walketh with a froward mouth.
- Prov. 6:13. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;
- Prov. 6:14. Frowardness is in his heart, he deviseth mischief continually; he soweth discord.
- Prov. 6:15. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.
- Prov. 6:16. These six things doth the LORD hate: yea, seven are an abomination unto him:
- Prov. 6:17. A proud look, a lying tongue, and hands that shed innocent blood,
- Prov. 6:18. An heart that deviseth wicked imaginations, feet that be swift in running to mischief,
- Prov. 6:19. A false witness that speaketh lies, and he that soweth discord among brethren.

[3.106] On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the chastisement because you disbelieved.

[3.107] And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall-abide.

- Reve. 6:9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:
- Reve. 6:10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
- Reve. 6:11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

[3.108] These are the communications of Allah which We recite to you with truth, and Allah does not desire any injustice to the creatures.

- Psal. 82:1. God standeth in the congregation of the mighty; he judgeth among the gods.
- Psal. 82:2. How long will ye judge unjustly, and accept the persons of the wicked? Selah.
- Psal. 82:3. Defend the poor and fatherless: do justice to the afflicted and needy.
- Psal. 82:4. Deliver the poor and needy: rid them out of the hand of the wicked.
- Psal. 82:5. They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.
- Psal. 82:6. I have said, Ye are gods; and all of you are children of the most High.
- Psal. 82:7. But ye shall die like men, and fall like one of the princes.
- Psal. 82:8. Arise, O God, judge the earth: for thou shalt inherit all nations.

[3.109] And whatever is in the heavens and whatever is in the earth is Allah's; and to Allah all things return

- Exod. 19:3. And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;
- Exod. 19:4. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.
- Exod. 19:5. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:
- Exod. 19:6. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

[3.110] You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.

“followers of the Book” - reference to Christians and Jews

- 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.
- Deut. 28:61. Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

[3.111] They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped.

- Levi. 26:3. If ye walk in my statutes, and keep my commandments, and do them;
- Levi. 26:4. Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.
- Levi. 26:5. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.
- Levi. 26:6. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.
- Levi. 26:7. And ye shall chase your enemies, and they shall fall before you by the sword.
- Levi. 26:8. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.
- Levi. 26:9. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

[3.112] Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah, and humiliation is made to cleave to them; this is because they disbelieved in the communications of Allah and slew the prophets unjustly; this is because they disobeyed and exceeded the limits.

The prophets of the Old Testament were NOT the prophets of Allah, they were the prophets of the God of Abraham, Isaac, and Jacob.

[3.113] They are not all alike; of the followers of the Book there is an upright party; they recite Allah's communications in the nighttime and they adore (Him).

- Gala. 1:6. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:
- Gala. 1:7. Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
- Gala. 1:8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
- Gala. 1:9. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

[3.114] They believe in Allah and the last day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good.

[3.115] And whatever good they do, they shall not be denied it, and Allah knows those who guard (against evil).

- Hebr. 6:9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
- Hebr. 6:10. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

[3.116] (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah; and these are the inmates of the fire; therein they shall abide.

- Acts. 4:10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

Acts. 4:11. This is the stone which was set at nought of you builders, which is become the head of the corner.

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.

[3.117] The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold (that) smites the seed produce of a people who have done injustice to their souls and destroys it; and Allah is not unjust to them, but they are unjust to themselves.

2Cor. 7:1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

[3.118] O you who believe! do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand.

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,

2Cor. 6:18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

[3.119] Lo! you are they who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts.

Psal. 139:19. Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

Psal. 139:20. For they speak against thee wickedly, and thine enemies take thy name in vain.

Psal. 139:21. Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

Psal. 139:22. I hate them with perfect hatred: I count them mine enemies.

Psal. 139:23. Search me, O God, and know my heart: try me, and know my thoughts:

Psal. 139:24. And see if there be any wicked way in me, and lead me in the way everlasting.

[3.120] If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their scheme will not injure you in any way; surely Allah comprehends what they do.

Prov. 24:17. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

Prov. 24:18. Lest the LORD see it, and it displease him, and he turn away his wrath from him.

[3.121] And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing.

[3.122] When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust.

[3.123] And Allah did certainly assist you at Badr when you were weak; be careful of (your duty to) Allah then, that you may give thanks.

[3.124] When you said to the believers: Does it not suffice you that your Lord should assist you with three thousand of the angels sent down?

[3.125] Yea! if you remain patient and are on your guard, and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels.

[3.126] And Allah did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, the Mighty, the Wise.

[3.127] That He may cut off a portion from among those who disbelieve, or abase them so that they should return disappointed of attaining what they desired.

[3.128] You have no concern in the affair whether He turns to them (mercifully) or chastises them, for surely they are unjust.

[3.129] And whatever is in the heavens and whatever is in the earth is Allah's; He forgives whom He pleases and chastises whom He pleases; and Allah is Forgiving, Merciful.

The passage above concerns itself with the Battle of Badr in which Mohammad's tribe engaged and defeated the "pagans" from Medina.

[3.130] O you who believe! do not devour usury, making it double and redouble, and be careful of (your duty to) Allah, that you may be successful.

Prov. 28:8. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

[3.131] And guard yourselves against the fire which has been prepared for the unbelievers.

[3.132] And obey Allah and the Apostle, that you may be shown mercy.

Reve. 19:15. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Reve. 19:16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Reve. 19:17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

Reve. 19:18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

Reve. 19:19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

Reve. 19:20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

[3.133] And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who guard (against evil).

Deut. 7:9. Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

Deut. 7:10. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

1Cor. 2:9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

[3.134] Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others).

2Cor. 12:14. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

2Cor. 12:15. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

[3.135] And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults-- and who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.

Mark. 2:5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

Mark. 2:6. But there were certain of the scribes sitting there, and reasoning in their hearts,

Mark. 2:7. Why doth this man thus speak blasphemies? who can forgive sins but God only?

Mark. 2:8. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Mark. 2:9. Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

Mark. 2:10. But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

Mark. 2:11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

Mark. 2:12. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

[3.136] (As for) these-- their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the laborers.

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.

1Cor. 2:9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

[3.137] Indeed there have been examples before you; therefore travel in the earth and see what was the end of the rejecters.

[3.138] This is a clear statement for men, and a guidance and an admonition to those who guard

(against evil).

- Hebr. 6:7. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:
- Hebr. 6:8. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.
- Hebr. 6:9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
- Hebr. 6:10. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

[3.139] And be not infirm, and be not grieving, and you shall have the upper hand if you are believers.

- 1Cor. 16:13. Watch ye, stand fast in the faith, quit you like men, be strong.
- 1Cor. 16:14. Let all your things be done with charity.

The passages below concern themselves with the Battle of Ohud.

Battle of Ohud <http://www.islamicity.com/Culture/history/Ohud.htm>

Ohud is a hill near Madinah. The famous battle of Ohud was fought in the valley of this hill. The non-believers from Quresh, invaded Madinah with an army of three thousand, in the third year of Hijra.

The Holy Prophet (peace be upon him) with his 700 worthy companions fought the battle and like all such occasions, in this battle too, the Faith of the Muslims for Allah and love for His Prophet (peace be upon him) gave them strength to defend themselves in spite of lack of numbers and inferiority of equipment.

[3.140] If a wound has afflicted you (at Ohud), a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that Allah may know those who believe and take witnesses from among you; and Allah does not love the unjust.

- 2Pet. 3:9. 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.

[3.141] And that He may purge those who believe and deprive the unbelievers of blessings.

- Psal. 79:9. Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

[3.142] Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient.

- Psal. 100:1. Make a joyful noise unto the LORD, all ye lands.
- Psal. 100:2. Serve the LORD with gladness: come before his presence with singing.
- Psal. 100:3. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.
- Psal. 100:4. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

[3.143] And certainly you desired death before you met it, so indeed you have seen it and you look (at it)

- 1The. 5:9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,
- 1The. 5:10. Who died for us, that, whether we wake or sleep, we should live together with him.

[3.144a] And Muhammad is no more than an apostle; the apostles have already passed away before him;

- 2Cor. 11:13. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.
- 2Cor. 11:14. And no marvel; for Satan himself is transformed into an angel of light.
- 2Cor. 11:15. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

[3.144b] if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels!, he will by no means do harm to Allah in the least and Allah will reward the grateful.

- Matt. 16:16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
- Matt. 16:17. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
- Matt. 16:18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

[3.145] And a soul will not die but with the permission of Allah the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter I shall

give him of it, and I will reward the grateful.

Ezek. 18:4. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

[3.146] And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.

2Chr. 18:21. And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so.

2Chr. 18:22. Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

2Chr. 18:23. Then Zedekiah the son of Chanaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

2Chr. 18:24. And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

[3.147] And their saying was no other than that they said: Our Lord! forgive us our faults and our extravagance in our affair and make firm our feet and help us against the unbelieving people.

Psal. 85:1. LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

Psal. 85:2. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

[3.148] So Allah gave them the reward of this world and better reward of the hereafter and Allah loves those who do good (to others).

Psal. 58:11. So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

[3.149] O you who believe! if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.

[3.150] Nay! Allah is your Patron and He is the best of the helpers.

Psal. 33:18. Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;

Psal. 33:19. To deliver their soul from death, and to keep them alive in famine.

Psal. 33:20. Our soul waiteth for the LORD: he is our help and our shield.

[3.151] We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire, and evil is the abode of the unjust.

[3.152] And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and Allah is Gracious to the believers.

[3.153] When you ran off precipitately and did not wait for any one, and the Apostle was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do.

[3.154] Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain, and that Allah might test what was in your breasts and that He might purge what was in your hearts; and Allah knows what is in the breasts.

[3.155] (As for) those of you who turned back on the day when the two armies met, only the Shaitan sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing.

Isai. 8:19. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

Isai. 8:20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

[3.156] O you who believe! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not

have been slain; so Allah makes this to be an intense regret in their hearts; and Allah gives life and causes death and Allah sees what you do.

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.

[3.157] And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.

Reve. 14:12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Reve. 14:13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

[3.158] And if indeed you die or you are slain, certainly to Allah shall you be gathered together.

Gene. 25:8. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

[3.159] Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.

[3.160] If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him? And on Allah should the believers rely.

1Sam. 7:11. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

1Sam. 7:12. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.

1Sam. 7:13. So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

[3.161] And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection; then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.

Matt. 10:14. And whosoever shall not receive you, {the twelve apostles} nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Matt. 10:15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Matt. 10:16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

Matt. 10:17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

Matt. 10:18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

Matt. 10:19. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

Matt. 10:20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

[3.162] Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination.

Hebr. 11:24. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Hebr. 11:25. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Hebr. 11:26. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

[3.163] There are (varying) grades with Allah, and Allah sees what they do.

Deut. 7:9. Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

Deut. 7:10. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

[3.164] Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error.

Judg. 3:9. And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.

[3.165] What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves; surely Allah has power

over all things.

- 2Kin. 18:28. Then Rab-shakeh stood and cried with a loud voice in the Jews language, and spake, saying, Hear the word of the great king, the king of Assyria:
2Kin. 18:33. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?
2Kin. 18:34. Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?
2Kin. 18:35. Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?
2Kin. 18:36. But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

[3.166] And what befell you on the day when the two armies met (at Ohud) was with Allah's knowledge, and that He might know the believers.

[3.167] And that He might know the hypocrites; and it was said to them: Come, fight in Allah's way, or defend yourselves. They said: If we knew fighting, we would certainly have followed you. They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and Allah best knows what they conceal.

[3.168] Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth.

- Deut. 1:24. And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.
Deut. 1:25. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the LORD our God doth give us.
Deut. 1:26. Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:
Deut. 1:27. And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.
Deut. 1:28. Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.
Deut. 1:29. Then I said unto you, Dread not, neither be afraid of them.
Deut. 1:30. The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

[3.169] And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord;

- Reve. 14:12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.
Reve. 14:13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

[3.170] Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.

[3.171] They rejoice on account of favor from Allah and (His) grace, and that Allah will not waste the reward of the believers.

- Ephe. 2:10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
Ephe. 2:11. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
Ephe. 2:12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
Ephe. 2:13. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
Ephe. 2:14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
Ephe. 2:15. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

[3.172] (As for) those who responded (at Ohud) to the call of Allah and the Apostle after the wound had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward.

- Gene. 15:1. After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

[3.173] Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector.

[3.174] So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of mighty grace.

[3.175] It is only the Shaitan that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.

Isai. 41:8. But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

Isai. 41:9. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

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.

Isai. 41:11. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

[3.176] And let not those grieve you who fall into unbelief hastily; surely they can do no harm to Allah at all; Allah intends that He should not give them any portion in the hereafter, and they shall have a grievous chastisement.

[3.177] Surely those who have bought unbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful chastisement.

[3.178] And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement.

2Pet. 3:9. 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?

2Pet. 3:13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

2Pet. 3:14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

[3.179] On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is Allah going to make you acquainted with the unseen, but Allah chooses of His apostles whom He pleases; therefore believe in Allah and His apostles; and if you believe and guard (against evil), then you shall have a great reward.

Matt. 25:30. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Matt. 25:31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Matt. 25:32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

Matt. 25:33. And he shall set the sheep on his right hand, but the goats on the left.

Matt. 25:34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

[3.180] And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day; and Allah's is the heritage of the heavens and the earth; and Allah is aware of what you do.

2Cor. 9:5. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

2Cor. 9:6. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

2Cor. 9:7. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

2Cor. 9:8. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

[3.181] Allah has certainly heard the saying of those who said: Surely Allah is poor and we are rich. I

will record what they say, and their killing the prophets unjustly, and I will say: Taste the chastisement of burning.

[3.182] This is for what your own hands have sent before and because Allah is not in the least unjust to the servants.

Hebr. 6:10. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

[3.183] (Those are they) who said: Surely Allah has enjoined us that we should not believe in any apostle until he brings us an offering which the fire consumes. Say: Indeed, there came to you apostles before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?

[3.184] But if they reject you, so indeed were rejected before you apostles who came with clear arguments and scriptures and the illuminating book.

Matt. 22:29. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

[3.185] Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object; and the life of this world is nothing but a provision of vanities.

Jame. 4:14. Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

Deut. 7:9. Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

Deut. 7:10. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

[3.186] You shall certainly be tried respecting your wealth and your souls, and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon.

Josh. 1:7. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

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.

[3.187] And when Allah made a covenant with those who were given the Book: You shall certainly make it known to men and you shall not hide it; but they cast it behind their backs and took a small price for it; so evil is that which they buy.

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

[3.188] Do not think those who rejoice for what they have done and love that they should be praised for what they have not done-- so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement.

[3.189] And Allah's is the kingdom of the heavens and the earth, and Allah has power over all things.

2Chr. 34:26. And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard;

2Chr. 34:27. Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD.

2Chr. 34:28. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

[3.190] Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand.

Gene. 1:14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Gene. 1:15. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

Gene. 1:16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

Gene. 1:17. And God set them in the firmament of the heaven to give light upon the earth,

Gene. 1:18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it

was good.

Gene. 1:19. And the evening and the morning were the fourth day.

[3.191] Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire:

Psal. 8:1. O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

Psal. 8:2. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

Psal. 8:3. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

Psal. 8:4. What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Psal. 8:5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Psal. 8:6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

[3.192] Our Lord! surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust:

Hebr. 10:28. He that despised Moses' law died without mercy under two or three witnesses:

Hebr. 10:29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Hebr. 10:30. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Hebr. 10:31. It is a fearful thing to fall into the hands of the living God.

[3.193] Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.

2Tim. 3:14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

2Tim. 3:15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

2Tim. 3:16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Tim. 3:17. That the man of God may be perfect, throughly furnished unto all good works.

2Tim. 4:1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2Tim. 4:2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

2Tim. 4:3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

2Tim. 4:4. And they shall turn away their ears from the truth, and shall be turned unto fables.

[3.194] Our Lord! and grant us what Thou hast promised us by Thy apostles; and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise.

Matt. 22:29. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Matt. 22:30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Matt. 22:31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Matt. 22:32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

[3.195] So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward.

1Cor. 2:9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

[3.196] Let it not deceive you that those who disbelieve go to and fro in the cities fearlessly.

1Cor. 9:16. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

1Cor. 9:17. For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

1Cor. 9:18. What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

1Cor. 9:19. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

[3.197] A brief enjoyment! then their abode is hell, and evil is the resting-place.

1Cor. 15:49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

1Cor. 15:50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Cor. 15:51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Cor. 15:52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Cor. 15:53. For this corruptible must put on incorruption, and this mortal must put on immortality.

1Cor. 15:54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

1Cor. 15:55. O death, where is thy sting? O grave, where is thy victory?

1Cor. 15:56. The sting of death is sin; and the strength of sin is the law.

1Cor. 15:57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

1Cor. 15:58. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

[3.198] But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous.

Matt. 24:44. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Matt. 24:45. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Matt. 24:46. Blessed is that servant, whom his lord when he cometh shall find so doing.

[3.199] And most surely of the followers of the Book there are those who believe in Allah and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they do not take a small price for the communications of Allah; these it is that have their reward with their Lord; surely Allah is quick in reckoning.

Luke. 21:8. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

Luke. 21:9. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

Luke. 21:10. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

Luke. 21:11. And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

Luke. 21:12. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

Luke. 21:13. And it shall turn to you for a testimony.

Luke. 21:14. Settle it therefore in your hearts, not to meditate before what ye shall answer:

Luke. 21:15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

Luke. 21:16. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

Luke. 21:17. And ye shall be hated of all men for my name's sake.

Luke. 21:18. But there shall not an hair of your head perish.

Luke. 21:19. In your patience possess ye your souls.

[3.200] O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.

Psal. 37:3. Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Psal. 37:4. Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

Psal. 37:5. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.
