

ISLAM

THE TRUE MESSAGE OF
MOSES JESUS, AND MOHAMMAD
(Peace Be On Them)

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The True Message
Of Moses, Jesus and Muhammad
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Chapter One

Historical Background

The human mind is the device through which man can explore the surrounding world, and transform whatever his senses (hearing, sight, touch and smell) perceive into ideas and meanings. These ideas and meanings, then, undergo sophisticated analytical processes that enable man to hold them as indisputable beliefs. The most important of these beliefs, one that has occupied the human mind since creation, which is concerned with the vast surrounding cosmos: its creation, essence, beginning and destination--matters that cannot be perceived by man's limited faculties. We can only see objects emanating light in the wavelength range of 4 to 7 $\times 10^{-7}$ meters. We can hear clearly only those sounds in the frequency range of 2500 to 4000 per second. So, we can neither hear nor see beyond these sound or light ranges, even if the objects or sounds are within range of vision or hearing, and even if they live or move around or within us. If we look into space with our naked eyes or through telescopes, or if we try to hear the sounds from the outer space with our ears or via certain detectors (e.g., wireless receivers), we would find out that our sight and hearing are time-limited by the speed of light and electromagnetic waves. As we look further into space, such forms of radiation take longer and longer periods of time to reach the earth. While the light of the sun, the star nearest to earth, takes 8 minutes to reach us, the light of other distant stars takes many light-years (this means that we see their light years later). Other distant galaxies are millions or billions of light-years away from earth. Thus our senses and devices – however advanced - cannot and will not detect all that is going on in the universe right now. It is likely that there have been many momentous events that started and ended unknown to us, before we could detect their aftermath in the course of time - be it short or long.

Thus are man's affairs when compared to the Almighty's Omnipotence and absolute infinitude of Attributes, time, space, and creation. Allah's infinitude is self-evident and can be perceived by a sound mind that acknowledges the existence of an Infinite Creator to the universe. Allah is the First from time immemorial and the Everlasting. Today modern science has disclosed only a minute portion of the infinity of space in the boundless vastness of the universe that leads to unknown horizons. Whenever we look into space and see celestial bodies or phenomena which are thousands or millions of light-years from earth, we actually see what was there thousands or millions

of years ago. Therefore, it is theoretically impossible to understand the current state of outer space, regardless of whatever scientific or theoretical progress we have made, or could be made in future.

The dazzling diversity of structure and functions of millions of creatures on earth which are composed themselves of billions of cells, genes, compounds, and atoms - is a sign of the infiniteness and diversity of creation in billions of celestial bodies as well, that no one but Allah knows. If this is so, we come to the conclusion that our minds alone cannot by themselves conjecture the universe: its creator, limits, beginning and future, which in turn means that our minds alone will not be guided to any absolute truth.

Allah's favor, thus, was extended to man, first by endowing him with existence, mind, and senses, then by guiding him to true religion through divine messages and messengers. Messengers were backed by sensate miracles so that men might trust them and believe in the omnipotence of the Creator. When man's logic became sophisticated enough to be convinced through argumentation and intellectual texts, the divine scriptures were revealed i.e., the Torah, the Bible and the Qur'an. The last of which, the Qur'an, was the only divine book preserved by Allah, to stand as permanent logical and intellectual evidence till the Day of Judgment.

Divine scriptures share the same essence: **Monotheism**, the guiding path of Allah. They all address reason, disenchant it of ignorance and whims, and propose logic-based argumentation as a standard method for guidance and convincing. They unfetter man from thoughtlessly following the beliefs of his clan, tribe, fathers, or elders. Man's limited mind satisfies itself with perceivable matters and refrains from the great unseen facts that are beyond man's perception. Many tend to adore idols, pictures or certain human beings. Others hold these idols as sacred means of nearness to Allah. Nothing can free man from such narrow-mindedness except Allah's guidance, revealed through chosen messengers to all nations throughout history. These messengers were aided by sensate and logical proofs that suited each stage of the development of the human mind.

The first proofs took the form of physical, visible miracles and supernatural events that affected former nations. When the impact of these miracles vanished with the passage of time, man reverted to his limited conceptions and inclinations. Gradually, the human mind reached enough sophistication to receive an everlasting proof that would gain more solidity and clarity as science progressed. It was time for the completion of Allah's guidance to His creatures on our tiny planet earth, and for the sealing of prophethood. Allah's message is one, in spite of the differences of time and place through which it was conveyed. The mission of all prophets was one and the same, and every

one of them confirmed and renewed the message of his predecessors. Thus the final message came as a completion and confirmation of all previous messages. Allah has preserved it both in letter and spirit ever since it was revealed, and will till the end of time.

The Holy Qur'an began to be revealed, and continued to be sent over a period of twenty-three years. The prophet (peace be upon him) and many of the Companions learned all the verses of the Qur'an, every syllable of it, by heart. Leather and palm tree stocks were used to record the Qur'an. Whenever a verse was revealed, Prophet Muhammad (peace be upon him) dictated its words to a scribe. The Prophet used to instruct the scribe about the sequence in which a revealed message was to be placed in a particular Surah (chapter). In this manner, the Holy Prophet continued to systematically arrange the text of the revealed Qur'an till the end of the chain of revelations. After the death of the Prophet, the first Caliph, *Abu Bakr*, assembled all the *Huffazh* (memorizers of the Holy Qur'an), among whom was *Zayd Ibn Thabit*, to compile the written records of the Holy Qur'an, and with their help the whole text was put in book form. The Holy Qur'an would be read back to them to make sure it was correctly written. In the time of `Uthman seven copies of this original version were made, after reviewing them by the *Huffazh*, and officially dispatched to the capitals of the Islamic World. At least one of these copies still exists in Tashkent from which several copies were made. These copies are typical of all the books of the Qur'an, memorized and recited by all Muslims everywhere since the time of the Holy Prophet (peace be upon him) till the present time.

Both the Torah and the Gospels differ significantly from the Holy Qur'an with regard to the process of recording. The recording of what had been revealed to Moses did not start until three centuries following his mission (1300 BC). A process of recording, changing, and inserting many human-written texts to the Torah continued for about 1000 years thereafter until the latest text of the Torah was fixed in the 5th century A.D. It is ascribed to Saint Ibronimas and is known as the Vulgate Edition, which is believed to be derived from texts called the Masury, made up of Hebrew and Samiri texts, which were lost in the 3rd century.

In the Torah, Allah's words were mingled with an enormous body of writings related to the legislative, political, literary, historical, and folk heritage of the Israelites. These writings formed most of the Bible known to Christians as the Old Testament. It includes the Pentateuch: Genesis, Exodus, Leviticus, Numbers and Deuteronomy, in addition to books of history, poetry and wisdom and the books of the prophets sent to the Israelites. They amount to thirty-eight books written by different mostly unknown authors at different ages along more than thousand

years.

The Gospels of Jesus were believed to have been originally recorded in Aramaic, but no part survived. At the end of the 1st century A.D. and during the 2nd century A.D., the recording of the Gospels started again, which included the biography of Jesus and his teachings as told by narrators. The Gospels thus have more in common with the Prophet Muhammad's biography (*Sirah*) and tradition (*Hadith*) than with a divinely revealed text, such as the Qur'an and the original (unavailable) Books that were revealed to the prophets Moses and Jesus.

It is historically proven that there were tens of Gospels until the 4th century A.D. when the Emperor Constantine convened the Nicean Communion in 326 A.D. to settle the disagreement between the monotheists, who believed in the manhood of Jesus and were a majority, and the party who claimed the divinity of Jesus. The latter party won over the monotheists after the monotheists were forced to withdraw. As centuries passed, all Gospels were discarded except the four Gospels of Matthew, Mark, Luke and John.

Christian theologians and historical analysts studied the history of the recording of the Gospels and identification of their sources through comparing the events, phrases, and styles occurring in the four Gospels and within each Gospel, and by referring to other religious and historical texts. It is believed that the four Gospels were derived, with equivocal degrees, from older unknown documents and in turn through other intermediary documents which also disappeared.

As for the Gospel of Matthew, studies revealed that it might have been written in the year 90 A.D. by Matthew, the tax collector, or some other Matthew, not Matthew the apostle and disciple of Jesus. It is believed that most of this book was derived from an ancient unknown document and another intermediary document attributed to Mark. Regarding the Gospel of Mark, there has been considerable controversy as to whether its writer was one of the seven disciples. Was he an Egyptian carrying the same name? Was he Mark, the cousin of the disciple Barnabas? Was he a companion of Peter in Rome? It is believed that this Gospel was written around the year 70 A.D. in a Greek church in Syria or Asia Minor. According to the Encyclopedia Britannica, the author of the Gospel of Mark is anonymous. And perhaps the author of the Gospel of Luke was Luke the disciple of Paul during the early 2nd century A.D. It is also believed that he was the author of Acts, one of the books of the New Testament. Probably some of its content was derived from the two Gospels of Matthew and Mark, in addition to the teachings of Paul and some other unknown references. The Gospel of John differs greatly from the other three Gospels in its excessive tendency to establish the divinity of Jesus.

Some researchers believe that it was written exclusively to advance this dogma. Further, historical analysis of the text of this Gospel casts many doubts regarding its author. According to the Encyclopedia Britannica, the author of this Gospel was not John the disciple of Jesus, but rather a scholar in the Church of Alexandria who was influenced by the Greek philosophy that claimed polytheism.

The four Gospels authorized by all Christian churches, together with the Acts of the Apostles, the Epistles of Paul, Jacob, John, and the Revelation of John; form what is called the “New Testament”. It comprises twenty books and epistles written by different authors.

At the beginning of this century the Gospel of Barnabas, one of the Twelve Disciples of Jesus, was discovered. It was found that a version of this Gospel had been in the Pope’s library since 383 A.D., being listed among the banned books. Another version of it was transferred to the public library in Vienna, where it has been kept until today. In 1907 Oxford University published an English version of this Gospel (Clarendon Print) which was rendered into English by a translator named Raj. While the version has disappeared from the market, two English versions remain in the British Museum Library and the Library of the Congress in Washington D.C. Taking this version as their source, Dr. Khalil Sa`adah (1908) and Ahmad Tahir (1980) translated the Gospel of Barnabas into Arabic.

Hence, we encounter a great deal of ambiguity covering the relation between the recent texts of the Old and New Testaments and what was originally revealed by Allah to His prophets Moses and Jesus (peace be upon them). Both fall, in authenticity, far behind the Qur’an, no word or letter of which has ever been changed. Even more, neither the Old nor the New Testaments has been subject to as much historical verification as that of the Prophet’s tradition (*Sunnah*), i.e., to assure the continuity of the chain of transmission without any interruption up to the Holy Prophet (peace be upon him) and to satisfy the condition that each narrator in the chain should be contemporary with the one from whom he narrated and actually met in person, and that all narrators were acknowledged as accurate and just, not to mention other conditions stated in the books of *Hadith*.

In this review, we will basically refer to texts in the Old and New Testaments acknowledged by the Jews and Christians together with the Gospel of Barnabas, being the only available historical texts that recount what the prophets Moses and Jesus (peace be upon them) called for; for there is no way to seek the original texts of the Torah and the Bible in the exact form in which they were revealed.

Throughout the book, it will become clear that all the prophets mentioned in these texts have come with the same message: submission

(in Arabic 'Islam') to Allah, the One and Only, and following His legislation. The word "Judaism", on the other hand, was not mentioned by any of the prophets of the Israelites in the Old Testament. It was derived from the word Judas, one of the twelve sons of Jacob. Moses was one of the descendants of Lawi, one of Jacob's sons. Similarly, Jesus in the New Testament did not mention the word "Christianity". His followers created it after his ascension. In the Acts of the Apostles, Paul said: "... And the disciples were called Christians first in Antioch." (Acts 11:26).

Also Agribas II mentioned it in his Epistle to Paul: "*Almost thou persuadest" me to be a Christian"* (Acts 26:28). Peter also said: "*Yet if any man suffer as a Christian, let him not be ashamed....* " (I Peter 4: 16).

Consequently, saying that Abraham, the father of the prophets, was a Jew or a Christian is false.

Allah said in the Holy Qur'an (English meaning):

{Or say you that Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), Ya'qub (Jacob) and Al-Asbat [the offspring of the twelve sons of Ya'qub (David)] were Jews or Christians? Say, "Do you know better or does Allah (know better ... that they all were Muslims)?" (2:140)

He also said (English meaning):

{ Ibrâhim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanifa* (Islâmic Monotheism - to worship none but Allâh Alone) and he was not of *Al-Mushrikûn*" (3:67)

Moses was not sent with Judaism, nor was Jesus sent with Christianity. They came with the sole religion of Allah, Islam. Allah says in the Holy Qur'an (English meaning):

{ Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account." (3:19)

This book is an invitation to consider in depth the present texts of the Torah, the Gospels and the Qur'an concerning monotheism (*Tawhid*), i.e. the Oneness of Allah who begets not, nor was He begotten, rejecting all claims of associating other gods with Him. It is also an attempt to grasp the connection between the three divine messages: Judaism, Christianity, and Islam. We shall see that they are all in essence a prolongation of the monotheism called for by Prophet Abraham (peace be upon him), and that both the Torah and the Gospels carried tidings of the approach of the sealing message of Muhammad (peace be upon him) and its spread throughout the universe. In the Qur'an these meanings are outlined in the following examples (English meaning):

{ Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)." (2:136)

{ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilâh* (God) and your *Ilâh* (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims)." (29:46)

{ Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh¹. Then, if they turn away, say: "Bear witness that we are Muslims." (3:64)

Chapter Two

There is no god but Allah

A- Texts from the Old Testament:

** And God spoke all these words: "I am the Lord your God, who brought, you out of Egypt, out of the land of slavery. You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them (Exodus 20:1-5)*

**Do not worship any other god, for the Lord, whose name is a jealous, God. (Exodus 34:14)*

**Acknowledge and take to heart this day that the Lord is God in heaven above and on the earth below. There is no other. (Deuteronomy 4:39)*

**You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them. (Deuteronomy 5:7 – 8)*

**Hear, O Israel: The Lord our God, the Lord is one. (Deuteronomy 6:4)*

**If you ever forget the Lord your God and follow other gods worship and bow down to them, I testify against you today you will surely be destroyed. (Deuteronomy 8:19)*

**Be careful, or you will be enticed to turn away and worship other gods and bow down to them. (Deuteronomy 11:16)*

**The curse if you disobey the commands of the Lord your God and turn from the way that I command you today by following other gods, which you have not known (Deuteronomy 11:28)*

**See now that I myself am He! There is no god besides me. I put to death and I bring to life. (Deuteronomy 32:39)*

B- Texts from the Gospels

**Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and him only. (Matthew 4:10)*

**And he said unto him: Why do you call me good? There is none good but one, that is God (Matthew 19:17)*

**"Why do you call me good?" Jesus answered. "No one is good – except God alone." (Mark 10:18)*

**"The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one. (Mark 12:29)*

**"Well said, teacher," the man replied. "You are right in saying that God is one and there is no other but him." (Mark 12:32)*

"Why do you call me good?" Jesus answered. "No one is good – except God alone". (Luke 18:19)

**"Thou knowest, Lord, that I thy servant seek thee alone, O Lord, and speak thy word; for thy word is truth, which endureth forever." (Barnabas 13)*

**And let your words be these: "O Lord our God, hallowed be thy holy name, thy kingdom come in us, thy will be done always, and as it is done in heaven so be it done in earth; give us the bread for every day, and forgive us our sins, as we forgive them that sin against us, and suffer us not to fall into temptations, but deliver us from evil, for thou art alone our God, to whom pertaineth glory and honor for ever."(Barnabas 37)*

**Said Jesus: "It is written there that our God is everywhere, and that there is not any other god but he, who striketh down and maketh whole, and doeth all that pleaseth him." (Barnabas 95)*

**"God is so immeasurable that I tremble to describe him. But it is necessary that I make unto you a proposition." (Barnabas 105)*

**The disciples answered: "They say that there is one God alone and that thou art God' s prophet." Jesus answered with joyful countenance: "Blessed be the holy name of God" (Barnabas 126)*

To sum up, the trinity was not mentioned by Jesus (Peace be upon him) in the Gospels. It was mentioned only in the part from the New Testament concerned with the dream of John: *"For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth: the spirit, and the water, and the blood: and these three agree in one." (I John 5: 7-8).*

This statement, which contradicts with the texts of both the Old and New Testaments, was omitted while revising the new English editions.

Qur'anic verses (English meaning)

{Or were you witnesses when death approached Ya`qub (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your *Ilah* (God - Allah), the *Ilah* (God) of your fathers, Ibrahim (Abraham), Isma`il (Ishmael), Ishaq (Isaac), One *Ilah* (God), and to Him we submit (in Islam)." (Surah Al-Baqarah – Verse No. 133)

{They say: "Become Jews or Christians if you would be guided (to salvation)." Say thou: "Nay! (I would rather) the Religion of Abraham, the True, and he joined not gods with Allah. (Surah Al-Baqarah – Verse No. 135)

{Say: "O People of the Book! Come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, lords and patrons other than Allah." If then they turn back, say you : "Bear witness that we (at least) are Muslims (bowing to Allah's Will). (Surah Al-`Imran – Verse No. 64)

{Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no *ilah* (god) (none who has the right to be worshipped) but One *Ilah* (God -Allah). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them. (Surah Al-Mai`dah – Verse No. 73)

{Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begets not, nor is He begotten; and there is none like unto Him. (Surah Al-Ikhlās – Verses Nos. 1-4)

These are some examples of the multitude of statements and arguments for the Oneness of Allah, everywhere in the Qur'anic text.

Chapter Three

Allah has no son

It is not befitting for Allah the One and Self-Sufficient to take a wife or a son. Neither is it befitting for Jesus (peace be upon him) to claim that he was the Son of God. Such claims were not established until the 4th century A.D., meaning that they could not be attributed to the disciples of Jesus who, rather, resisted this idea from its first appearance. In this chapter we will deal with many quotations from the Old Testament and the Gospels which hint, literally or by connotation, at the notion that Jesus was the Son of God. We will clarify to the reader that such phrases are merely metaphorical, since it is not Jesus alone who was addressed in this manner. Other prophets such as Adam and Jacob, the disciples of Jesus, and mankind in general--were also addressed in the same words. There is not a certain quotation or evidence that refers to an exceptional relation between Allah and Jesus. It was the Will of Allah, the Almighty, to create him without a father, just as He created Adam without a father or a mother with His word "Be".

Texts from the Old Testament:

**When men began to increase in number on the earth and daughters were born to them, the sons of God saw that the daughters of men...-And also afterward -when the sons of God went to the daughters of men. (Genesis 6:1-4)*

**Then say to Pharaoh, 'This is what the Lord says: Israel is my firstborn son'. (Exodus 4:22)*

**You are the children of the Lord your God. (Deuteronomy 14:1)*

Texts from the Psalms of David:

**I will declare the decree: the Lord hath said unto me [David]: 'Thou art my son; this day have I begotten thee' (Psalm 2:7).*

Texts from the New Testament:

**That you may be sons of your Father in heaven. (Matthew 5:45)*

**Blessed are the peacemakers, for they will be called sons of God. (Matthew 5:9)*

**In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven. (Matthew 5:16)*

**Be careful not to do your acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven. (Matthew 6:1)*

**So that your giving may be in secret. Then your Father, Who sees what is done in secret, in secret, will reward you. (Matthew 6:4)*

**But when you pray, go into your room, close the door and pray to your Father, who is unseen. (Matthew 6:6)*

**Do not be like them, for your Father knows what you need before you ask him.
(Matthew 6:8)*

**After this manner therefore pray ye: Our Father which art heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. 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. (Matthew 6:9-13)*

**For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins. (Matthew 6:14-15)*

**But when you fast, put oil on your head and wash your face, so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen; and your father who sees what is done in secret, will reward you. (Matthew 6:17-18)*

**Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. (Matthew 6:26)*

**For the pagans run after all these things, and your heavenly Father knows that you need them. (Matthew 6:32)*

**For it will not be you speaking, but the Spirit of your Father speaking through you. (Matthew 10:20)*

**And do not call anyone on earth 'father', for you have one Father, which is in heaven. (Matthew 23:9)*

**And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins.*

(Mark 11:25 - 26)

**Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, I am returning to my Father and your Father, to my God and your God." (John 20:17)*

**Be merciful, just as your Father is merciful. (Luke 6:36)*

**And he said unto them, When ye pray; say, Our Father which art in heaven, (Luke 11:2)*

**For the pagan world runs after all such things, and your Father knows that you need them. (Luke 12:30)*

**...the son of Seth, the son of Adam, the son of God. (Luke 3:38)*

Just as Jesus addressed his people figuratively as the sons of God, he used the same expression when referring to himself. He also described himself as "the Son of Man" as is shown in the following quotations:

**No one knows about that day or hour, not even the angels in heaven, nor the son, but only the Father. (Matthew 24:36)*

**Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head." (Matthew 8: 20)*

**Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up.*
(John 3:14)

“So Jesus said, "When you have lifted up the Son of Man, then you will know that I am the one I claim to be and that I do nothing on my own but speak just what the Father has taught me.”* **(John 8: 28)

Jesus himself endeavored to correct such misconceptions and predicted the fallacies that would be ascribed to him:

He hath had no beginning, nor will he ever have an end, but to everything hath he given a beginning, and to everything shall he give an end. He hath neither father nor mother. He hath no sons, nor brethren, nor companions. And because God hath no body. Therefore he eateth not, sleepeth not, dieth not walketh not. Moveth not, but abideth eternally without human similitude.* **(Barnabas 17)

And having said this, Jesus smote his face with both his hands, and then smote the ground with his head. And having raised his head, he said: “Cursed be every one who shall insert into my sayings that I am the Son of God.” At these words the disciples fell down as dead , whereupon Jesus lifted them up, saying: “Let us fear God now, if we would not be affrighted in that day¹.”* **(Barnabas 53)

Jesus answered: 'And ye; what say ye that I am?' Peter answered: 'Thou art Christ, son of God.' Then was Jesus angry, and with anger rebuked him, saying: “Begone and depart from me, because thou art the devil and seekest to cause me offence!”* **(Barnabas 70)

do thou curse eternally every one that shall corrupt my Gospel that thou gavest me, when they write that I am thy son. For I, clay and dust, am servant of thy servants, and never have I thought myself to be thy good servant* **(Barnabas 212)

Qur'anic verses (English meaning):

{ They say: "Allah has begotten a son": Glory be to Him, nay, to Him belongs all that is in the heavens and on earth: Everything renders worship to Him. (Surah Al-Baqarah - Verse No. 116)

{ The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be" and he was. (Surah Al-`Imran - Verse No. 59)

{ Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (For He is) above what they attribute to Him! To Him is due the primal origin of the heavens and the earth: How can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things. (Surah Al-`Imran -Verses Nos. 100-101)

{ The Jews call `Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the Unbelievers of old used to say. Allah's curse be on them: How they are deluded away from the Truth!” (Surah At-Tawbah – Verse No. 30)

{ They say, "Allah hath begotten a son!" Glory be to Him! He is Self-Sufficient! His are all things in the heavens and on earth! No warrant have yoy for this! Say you about Allah whatyouknow not?” (Surah Yunus – Verse No. 68)

¹The Resurrection Day

{Say: "Praise be to Allah, Who begets no son, and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: yea, magnify Him for His greatness and glory!" (Surah Al-Isra' – Verse No. 111)

{Further, that He may warn those (also) who say, "Allah hath begotten a son." No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying: What they say is nothing but falsehood!" (Surah Al-Kahf – Verses Nos. 4-5)

{Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it, "Be," and it is. (Surah Maryam – Verses Nos. 34-35)

***{They say: "(Allah) Most Gracious has begotten a son!" Indeed you have put forth a thing most monstrous! As if the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin. That they should invoke a son for (Allah) Most Gracious. For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son. Not one of the beings in the heavens and the earth but must come to (Allah) Most Gracious as a servant. (Surah Maryam – Verses Nos. 88-93)**

{And they say: "(Allah) Most Gracious has begotten offspring." Glory to Him! They are (but) servants raised to honour. They speak not before He speaks, and they act (in all things) by His command. He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (glory). If any of them should say, "I am a god besides Him," such a one We should reward with Hell: thus do We reward those who do wrong. (Surah Al-Anbiya' – Verses Nos. 26-29)

{No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have Lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him! He knows what is hidden and what is open; too high is He for the partners they attribute to Him! (Surah Al-Mu'minun – Verses Nos. 91-92)

{He to Whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He Who created all things, and ordered them in due proportions. (Surah Al-Furqan – Verse No. 2)

{Is it not that they say from their own invention, "Allah has begotten children?" But they are liars! (Surah As-Saffat – Verses Nos. 151-152)

{Had Allah wished to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah, the One, the Irresistible. (Surah Az-Zumar – Verse No. 4)

{Say: "If (Allah) Most Gracious had a son, I would be the first to worship." Glory to the Lord of the heavens and the earth, the Lord of the Throne (of Authority)! (He is free) from the things they attribute (to Him)! (Surah Az-Zukhruf – Verses Nos. 81-82)

{And exalted is the Majesty of our Lord: He has taken neither a wife nor a son. (Surah Al-Jinn – Verse No. 3)

{Say: He is Allah, the One and Only; (1) Allah, the Eternal, Absolute; He begetteth not, nor is He begotten. (Surah Al-Ikhlās – Verses Nos. 1-3)}

The following Qur'anic verses (English meaning) confirm the similitude between the creation of Adam and that of Jesus:

{And (remember) her who guarded her chastity: We breathed into her of Our Spirit, and We made her and her son a Sign for all peoples. (Surah Al-Anbiya' – Verse No. 91)}

{Behold, the Lord said to the angels: "I am about to create man from clay: (71) "When I have fashioned him (in due proportion) and breathed into him of My spirit, fallyou down in obeisance unto him." (72) (Surah Sad – Verse No. 71-72)}

{The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him "Be": and he was. (Surah Al-`Imran – Verse No. 59)}

Chapter Four

The Humanity of Jesus

It is a well-established fact that both Moses and Muhammad (peace be upon them) were human beings. Jesus too lived a natural life that any other man might have lived. The miraculous birth of Jesus without a father was a sign of Allah's might and His word "Be", just as He created Adam from clay without a father or a mother by His command "Be". The following are some related quotations from the canonical and non-canonical Gospels and the Qur'an as proof of the humanity of Jesus:

A. The pregnancy of Mary and the birth of Jesus

Both the Gospels of Matthew and Luke attributed a lineage to Jesus which has hardly any relation to him. Both ancestral lines stated in the two Gospels belong in fact to Joseph the Carpenter, the fiancé of Mary the Virgin. However, the two ancestral lines are quite different.

**He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn. (Luke 2:5-7)*

**On the eighth day, when it was time to circumcise him, he was named Jesus, the name the angel had given him before he had been conceived. (Luke 2:21)*

**When the eight days were fulfilled according to the law of the Lord, as it is written in the book of Moses, they took the child and carried him to the temple to circumcise him. And so they circumcised the child, and gave him the name Jesus (Barnabas 5)*

**And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him. (Luke 2:40)*

**And Jesus grew in wisdom and stature, and in favor with God and men. (Luke 2:52)*

**As Jesus was saying these things, a woman in the crowd called out, "Blessed is the mother who gave you birth and nursed you." (Luke 11:27)*

B. His family and profession

**Coming to his hometown, he began teaching the people in their synagogue, and they were amazed. Where did this man get this wisdom and these miraculous powers? they asked. Isn't this the carpenter's son? Isn't his mother's name Mary, and aren't his brothers James, Joseph, Simon and Judas? Aren't all his sisters with us? Where then did this man get all these things? And they took offense at him. But Jesus said to them, "Only in his hometown and in his own house is a prophet without honor." (Matthew 13:55 – 57)*

**"Where did this man get these things?" they asked. "What's this wisdom that has been given him, that he even does miracles! Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?" And they took offense at him. Jesus said to them, "Only in his*

hometown, among his relatives and in his own house is a prophet without honor.”
(Mark 6:3 – 4)

C. His riding

Say to the daughter of Zion, “See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey.”* **(Matthew 21:5)

**Jesus found a young donkey and sat upon it, as it is written, “Do not be afraid, O daughter of Zion; see, your king is coming, seated on a donkey’s colt.”*
(John 12: 14 – 15)

D. His hunger and eating

After fasting forty days and forty nights, he was hungry.* **(Matthew 4:2)

The son of man came eating and drinking, and they say, Behold a man gluttonous...*(Matthew 11:19)**

**Early in the morning, as he was on his way back to the city, he was hungry.*
(Matthew 21:18)

The next day as they were leaving Bethany, Jesus was hungry.* **(Mark 11:12)

** “Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, “I am thirsty.”* **(John 19:28)**

The Son of man came eating and drinking, and you say, ‘Here is a gluttonous man...’* **(Luke 7:34)

He said to them, “Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.” When he had said this, he showed them his hands and feet. And while they still did not believe it because of joy and amazement, he asked them, “Do you have anything here to eat? They gave him a piece of broiled fish, and he took it and ate it in their presence.* **(Luke 24:38-43)

And fasted forty days and forty nights, not eating anything day nor night, making continual supplication to the Lord for the salvation of his people to whom God had sent him. And when the forty days were passed he was an hungered.* **(Barnabas 14)

Jesus seated himself at the foot of the mountain, and they ate of the wild fruits, because they had not bread* **(Barnabas 43)

**While Jesus was supping with his disciples in the house of Simon the leper.*
(Barnabas 205)

E. His fatigue and sleep

Jesus replied, “Foxes have holes and birds of the air have nests, but the son of man has no place to lay his head.”* **(Matthew 8:20) (Luke 9:58)

But Jesus was sleeping. The disciples went and woke him.* **(Matthew 8:24 – 25)

As they sailed, he fell asleep.* **(Luke 8:23)

Jesus was in the stern, sleeping on a cushion. The disciples woke him.* **(Mark 4:38)

And Jesus, tired as he was from the journey, sat down by the well.* **(John 4:6)

**And Jesus was sleeping upon the prow of the ship. Then drew near to him his disciples, and awoke him, (Barnabas 20)*

F. His weeping, astonishment and fear

**He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. (Matthew 26:37-38)*

**He took Peter, James and John along with him, and he began to be deeply distressed and troubled. "My soul is overwhelmed with sorrow to the point of death, "he said to them. "Stay here and keep watch." (Mark 14:33– 34)*

**When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. (John 11:33)*

**Jesus wept. (John 11:35)*

**Jesus, once more deeply moved... (John 11:38)*

**While Jesus was speaking the disciples wept bitterly. And Jesus wept many tears. (Barnabas 58)*

G. Like other prophets, Jesus' miracles were by Allah's leave.

Like other human beings such as the prophets and the righteous, Allah the Almighty supported Jesus (peace be upon him) with some miracles by His leave to confirm his prophethood. The Following are some of these miracles:

-Blessing food:

As mentioned in the Old Testament, Elisha (a Hebrew Prophet) too had the merit of blessing the food

** "So he set it before them, and they did eat, and left thereof, according to the word of the Lord." (II Kings 4:44)*

Elisha also secured the increase of a widow's oil and he said to her:

** "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." (II Kings 4:7)*

This was also the case with Elijah (a.k.a. Elias):

** "And the barrel of meal wasted not neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." (I Kings 17:16).*

** "And the ravens brought him [Elijah] bread and flesh in the morning, bread and flesh in the evening; and he drank of the brook." (I Kings 17:6)*

-Healing the leper:

Elisha was also granted this miracle:

**"Then went he [Naaman] down, and dipped himself seven times in Jordan, according to the saying of the man of God [Elisha]: and his flesh came again like unto a flesh of a little child, and he was clean." (II Kings 5:14)*

-Healing the blind:

Elisha had this miracle too:

** "And Elisha prayed, and said: 'Lord, I pray thee, open his eyes, that he may see.' And the Lord opened the eyes of the young man: and he saw ..." (Kings 6:17)*

* *"And it came to pass, when they were come into Samaria, that Elisha said: 'Lord, open the eyes of these men, that they may see.' And the Lord opened their eyes, and they saw; and behold, they were in the midst of Samaria." (II Kings 6:20)*

-Bringing the dead back to life:

Elijah was supported with this miracle by Allah's leave:

* *"And the Lord heard the voice of Elijah: and the soul of the child came into him again, and he revived." (I Kings 17:22)*

The same thing was done by Elisha:

* *"And he [Elisha] went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child waxed warm." (II Kings 4:34)*

-Walking on water:

Moses parted the sea with his stick, and walked together with his followers on the water.

H. He affirms his own humanity

* *As it is, you are determined to kill me, a man who has told you the truth that I heard from God. (John 8:40)*

* *"What things?" he asked. "About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people. (Luke 24:19)*

* *By myself I can do nothing; I judge only as I hear. (John 5:30)*

* *"I do nothing of myself" (John 8:28)*

* *"But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:9)*

* *The leper answered: 'I know that thou, Lord, art a man, but an holy one of the Lord. Wherefore pray thou to God. and he will give me health. (Barnabas 11)*

* *Then Jesus feared greatly, and tuning himself to God, said: 'Take me from the world!' O Lord, for the world is mad, and they well nigh call me God!' (Barnabas 47)*

* *Verily I say unto you that, speaking from the heart, I tremble because by the world I shall be called God, and for this I shall have to render an account. As God liveth, in whose presence my soul standeth, I am a mortal man as other men are, for although God has placed me as prophet over the house of Israel... (Barnabas 52)*

* *And having said this, Jesus said again: 'I confess before heaven, and call to witness everything that dwelleth upon the earth, that I am a stranger to all that men have said of me, to wit that I am more than man. For I am a man, born of a woman, subject to the judgement of God; that live here like as other men, subject to the common miseries. (Barnabas 94)*

* *For that I am a visible man and a morsel of clay that walketh upon the earth, mortal, as are other men. And I have had a beginning, and shall have an end, and (am) such that I cannot create a fly over again. (Barnabas 95)*

* *Jesus answered: "I am Jesus, son of Mary, of the seed of David, a man that is mortal and, I seek that to God be given honor and glory". (Barnabas 96)*

* *Whereupon once more he lifted up his hand in token of silence, and the people being quieted from their weeping, he spoke once more: 'I confess before heaven, and I call to witness everything that dwelleth upon the earth, that I am a stranger to all that ye have said; seeing that I am man, born of mortal woman, subject to the*

judgement of God suffering the miseries of eating and sleeping, of cold and heat, like other men. Wherefore when God shall come to judge, my words like a sword shall pierce each one of them that believe me to be more than man. (Barnabas 93)

I. His praying to his Creator

**Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. (Mark 1:35)*

**Going a little farther, he fell to the ground and prayed (Mark 14:35)*

**One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. (Luke 6:12)*

**But Jesus often withdrew to lonely places and prayed. (Luke 5:16)*

**Jesus raised his hands to the Lord God and prayed. (Barnabas 12)*

**Having finished his devotions, Jesus came down from the mountain with his disciples (Barnabas 19)*

**When he had prayed to the Lord, his disciples came to him. (Barnabas 51)*

**And having said this Jesus made prayer. (Barnabas 81)*

**Having made the prayer, Jesus said: "Let us give thanks to God." (Barnabas 84)*

**His disciples drew nigh unto Jesus after the nightly prayer. (Barnabas 131)*

**Then said Jesus: "Let us do reverence to our God, who is blessed for evermore." Thereupon they bowed their heads an hundred times and prostrated themselves to earth upon their face in prayer. (Barnabas 179)*

All these proofs remove any doubts concerning Jesus' manhood (peace be upon him) and consider him far from being a God. It was only the Gospel of John (John 1:1) that explicitly mentioned the deification of Jesus. Perhaps, this difference emanated out of the translation from Aramaic into Greek, and from the latter into other languages. The word "God" in Greek is "Theos", while "from God" is "Theou". The preposition "from" may have been omitted forgetfully or intentionally during the translation process. Accordingly, the sentence "the word is God" was put in the place of "the word is from God". Paul was the first one to mention after the ascension of Jesus that he was God:

** "And straightway he [Paul] preached Christ in the synagogues, that he is the Son of God." (Acts 9:20)*

Qur'anic verses (English meaning)

{I have come to you with a Sign from your Lord. So fear Allah, and obey me. It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight.} (Surah Al-`Imran – Verses Nos. 50-51)

{And (remember) when Allah said: "O `Isa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that `Isa (Jesus) is Allah's son] of those who disbelieve, and I will make those who follow you

(Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad SAW, `Isa (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Tawrah (Torah), the Injil (Gospel), the Qur'an till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute." (Surah Al-`Imran – Verse No. 55)

{The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him "Be": and he was. This is the truth from your Lord, so be not of those who doubt. (Surah Al-`Imran – Verses Nos. 59-60)

{It is not (possible) that a man, to whom is given the Book, and Wisdom, and the Prophetic office, should say to people: "Be you my worshippers rather than Allah's": on the contrary (he would say): "Be you worshippers of Him Who is truly the Cherisher of all: for you have taught the Book and you have studied it earnestly. " Nor would he order you to take angels and Prophets for lords (gods): Would he order you to disbelieve after you have submitted to Allah's Will? (Surah Al-`Imran – Verses Nos. 79-80)

And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse); And because of their saying (in boast), "We killed Messiah `Isa (Jesus), son of Maryam (Mary), the Messenger of Allah," - but they killed him not, nor crucified him, but the resemblance of `Isa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. `Isa (Jesus), son of Maryam (Mary)]. But Allah raised him [`Isa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All Powerful, All Wise. And there is none of the people of the Scripture (Jews and Christians), but must believe in him [`Isa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being], before his [`Isa (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [`Isa (Jesus)] will be a witness against them. (Surah An-Nisa' – Verses Nos. 156-159)

{O People of the Book! commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: so believe in Allah and His Messengers. Say not "Trinity": desist: it will be better for you: for Allah is One God: glory be to Him: (far Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. Christ disdains not to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant, He will gather them all together unto Himself to (answer)." (Surah An-Nisa' – Verses Nos. 171-172)

{In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: "Who then hath the least power against Allah, if His Will were to destroy Christ the son of Mary, his mother, and all, everyone that is on the earth? For to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things." (Surah Al-Ma'idah – Verse No. 17)

{They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! Worship Allah, my Lord and your Lord." Whoever joins other gods with Allah, Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrong-doers be no one to help. They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One God. If they desist not from their word (of blasphemy), verily a

grievous penalty will befall the blasphemers among them.” (Surah Al-Ma’idah – Verses Nos. 72-73)

{Christ, the son of Mary, was no more than a Messenger; many were the Messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah does make His Signs clear to them; yet see in what ways they are deluded away from the truth! (Surah Al-Ma’idah – Verse No. 75)

And when I (Allah) put in the hearts of *Al-Hawaryyin* (the disciples) [of `Isa (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." (Remember) when *Al-Hawaryyin* (the disciples) said: "O `Isa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" `Isa (Jesus) said: "Fear Allah, if you are indeed believers." (Surah Al-Ma’idah – Verses Nos. 111-112)

{And behold! Allah will say: "O Jesus the son of Mary! Did you say unto men, 'Worship me and my mother as gods in derogation of Allah'?" He will say: "Glory to you! Never could I say what I had no right (to say). Had I said such a thing, Thou would indeed have known it. You know what is in my heart, though I know not what is in You. For You know in full all that is hidden. "Never said I to them aught except what You did command me to say, to wit, 'Worship Allah, my Lord and your Lord'; and I was a witness over them while I dwelt amongst them. When you did take me up you were the Watcher over them, and you are a witness to all things. "If you do punish them, they are your servants: if you do forgive them, you are the Exalted in power, the Wise." (Surah Al-Ma’idah – Verses Nos. 116-118)

{They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ, the son of Mary; yet they were commanded to worship but One God: there is no god but He. Praise and glory to Him: (far is He) from having the partners they associate (with Him). allow but that His Light should be perfected, even though the Unbelievers may detest (it). (Surah At-Taubah – Verses Nos. 31-32)

{He said: "I am indeed a servant of Allah: He has given me revelation and made me a prophet. "And He has made me blessed wheresoever I be, and has enjoined on me Prayer and Charity as long as I live. "(He) has made me kind to my mother, and not overbearing or miserable. "So Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)!" Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it, "Be," and it is. Verily Allah is my Lord and your Lord: Him therefore serve you: this is a way that is straight. (Surah Maryam – Verses Nos. 30-36)

And We made the son of Maryam (Mary) and his mother as a sign, And We gave them refuge on high ground, a place of rest, security and flowing streams. O (you) Messengers! Eat of the *Taiyibat* [all kinds of *Halal* (legal) foods which Allah has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.), and do righteous deeds. Verily! I am Well-Acquainted with what you do. And verily! This your religion (of Islamic Monotheism) is one religion, and I am your Lord, so keep your duty to Me. (Surah Al-Mu’minun – Verses Nos. 50-52)

{When (Jesus) the son of Mary is held up as an example, behold thy people raise a clamor thereat (in ridicule)! And they say, "Are our gods best, or he?" This they set forth to you, only by way of disputation: yea, they are a contentious people. He was no more than a servant: We granted Our favor to him, and We made him an example to the Children of Israel. (Surah Az-Zukhruf – Verses Nos. 57-59)

{When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which you dispute: therefore fear Allah and obey me. "For Allah, He is my Lord and your Lord: so worship you Him: this is a Straight Way. " But sects from among themselves fell into disagreement: then woe to the wrong-doers, from the Penalty of a Grievous Day! (Surah Az-Zukhruf – Verses Nos. 63-65)

The Qur'an confirms the manhood of all messengers as well, as in these examples (English meaning):

{And before thee also the Messengers We sent were but men, to whom We granted inspiration: if you realize this not, ask of those who possess the Message. (We sent them) with Clear Signs and Scriptures and We have sent down unto you (also) the Message; that you may explain clearly to men what is sent for them, and that they may give thought. (Surah An-Nahl – Verses Nos. 43-44)

{And the Messengers whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will you have patience? For Allah is One Who sees (all things). (Surah Al-Furqan – Verse No. 20)

Chapter Five

Muhammad: the prophecy of Moses and Jesus

There are many sentences, hints, and signs in both the Old and New Testaments concerning the seal of the prophets who will come after Moses and Jesus (peace be upon them). These apply only to Muhammad (peace be upon him) and refer to his lineage, place of mission, and the spread of his call all over the earth. Also, they refer to his people who spread everywhere and gather every year throughout history to perform pilgrimage and `Umrah in the Sanctuary of Mecca. The related quotations are so obvious that one does not need to think about or interpret them.

1-He is one of Ishmael's sons:

** "I will raise them up a prophet from among their brethren, like unto thee [Moses], and will put my words in his mouth, and he shall speak unto them all that I shall command him." (Deuteronomy 18:18)*

The phrase "their brethren" refers to the sons of Ishmael, Isaac's brother. If the seal of the prophets were one of the children of Israel, the words would go like this: "from among themselves." The Gospel of Matthew said:

** Jesus said to them, "Have you never read in the Scriptures: "The stone the builders rejected has become the capstone; the Lord has done this and it is marvelous in our eyes? Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit." (Matthew 21:42 – 43)*

The quotation refers to the fact that the divine message would be given to a nation other than the Israelites. Also, the message would be revealed in a land that had been deserted by people in the past, and where Ishmael was isolated by Allah's leave. It was Mecca with its barren land, hot weather, and poor resources (the stone the builders rejected) which was referred to in the quotation. It was Mecca which would be the shrine (capstone) of millions of people.

2- From among the Arabs:

** "An oracle concerning Arabia: You caravans of Dedanites, who camp in the thickets of Arabia, bring water for the thirsty; you who live in Tema, bring food for the fugitives They flee from the sword, from the drawn sword, from the bent bow and from the heat of battle." (Isaiah 21:13-15)*

* *“This is the blessing that Moses the man of God pronounced on the Israelites before his death He said: “The Lord came from Sinai and dawned over them Seir; he shone forth from Mount Paran.” (Deuteronomy 33:1-2)*

The first quotation mentions clearly that the Arab lands would be the place of the coming revelation. It was Mount Paran which would witness the completion and flourishing of this revelation. Mount Paran is located between the mountains of Abu Qubais, Qi`an, and Hira` in Holy Mecca. This is confirmed in the Book of Genesis that narrates the coming of Abraham and his son Ishmael to Mount Paran:

* *“And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder ... And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt” (Genesis 21: 14, 20-21)*

Note that the Arab land to be specified for pilgrimage is the exact spot (see # 17 below).

Moreover, Mecca was mentioned by name in the Psalms of David:

* *“Who passing through the valley of Baca make it a well, the rain also filleth the pools.” (Psalm 84:6)*

It is known that the words “Mecca” and “Bacca” are synonyms in Arabic, and they are both mentioned in the Holy Qur’an (English meaning):

{Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and guidance for *Al-`Alamin* (the mankind and jinns). (3: 96)

{ And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever the All-Seer of what you do. (48:24)

Amazingly, the word “a well” refers to the well of Zamzam which gushed forth out of the barren land in Holy Mecca to supply the pilgrims with water till the Day of Resurrection.

3- A prophet like Moses:

The sentence quoted before, “like unto thee [Moses]” (Deuteronomy 18:18), talks about a prophet like Moses. This likeness is fit only for Muhammad, not Jesus:

- Moses and Muhammad were born in the normal, natural course, i.e. the physical association of man and woman, but Jesus was created by a special miracle.

- Moses and Muhammad died and were buried after the completion of their message unlike Jesus whom God raised up unto Himself.
- Moses and Muhammad married and begot children, but Jesus remained a bachelor all his life.
- Unlike Moses and Muhammad, who were accepted as prophets by their people in their lifetime, Jesus was deserted even by his closest disciples.
- Moses and Muhammad brought new laws and regulations for their people, but Jesus came only to fulfill the old laws of Moses.
- Both Moses and Muhammad ruled and legislated besides being prophets. This was not the case with Jesus.
- The only likeness between Moses and Jesus was that both belonged to the Children of Israel, like all other Hebrew prophets such as Solomon, David, Isaiah, Elijah, Joshua, Zechariah, John, and many others.

4- He will come after Jesus:

Jesus said (according to the Gospels):

**“But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.” (John 16:7)*

**“You yourselves can testify that I said, ‘I am not the Christ but am sent ahead of him’.” (John 3:28)*

**“He is the one who comes after me, the thongs of whose sandals I am not worthy to untie.” (John 1:27)*

** “But the Counselor, the Holy Spirit, whom the Father will send in my name, **will teach you all things** and will remind you of everything I have said to you” (John 14:26)*

All these quotations affirm the fact that this prophet will come after Jesus and that he will have sovereignty over all the prophets.

5- He will be the seal of the prophets:

The Gospel of John said:

** "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (John 14:16)*

This means that the message of the sealing prophet would last till the end of time. Also, the Gospel of Matthew said:

**"Verily I say unto you. Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of*

heaven is greater than he." (Matthew 11:11).

Here: "least in the kingdom of heaven" means that the coming prophet would be the last one.

6- He will correct the misconceptions concerning Jesus:

* "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me." (John 15:26)

The Holy Qur'an removed the misconceptions concerning Jesus and elevated him above the lies ascribed to him. The Holy Qur'an corrected the distortions in his message and attributed to him great characteristics.

7- He will complete the divine messages:

* "But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you" (John 14:26)

* "I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come." (John 16:12 – 13)

8- He will come when the world is overwhelmed by the darkness of ignorance:

The prophecy of Isaiah said:

* "Arise, shine, for your light has come, and the glory of the Lord rises upon you. See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you." (Isaiah 60:1-2)

* "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isaiah 42:11)

Injustice, tyranny, and ignorance dominated all nations when Prophet Muhammad (peace be upon him) was appointed. He lighted with monotheism the minds and the hearts of the people and freed all the nations from the tyrants.

9- The universality of his message:

* "Nations will come to your light, and kings to the brightness of your dawn." (Isaiah 60:3)

Islam overcome all the nations of the time, including the great empires of the Romans and the Persians, and people embraced Islam in crowds.

10- His exalted standard among the prophets:

* *"Verily I say unto you. Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."* (Matthew 11:11).

The historians did not record an autobiography greater than that of Muhammad, nor did they write about a nation greater than the Muslim nation. Muhammad's message was the greatest of all.

11- Among his names Ahmad, Muhammad and Mahmud, which mean "the praised one":

The name of the coming prophet that was mentioned in the Gospels translated from Greek (which were formerly translated from Aramaic into Hebrew) was "Mu`azzi". The name was mentioned above in the quotations from the Gospel of John; (John 16:7), (John 14:26) and (John 14:16)

The Arabic "Mu`azzi" is a translation of the Greek "Paracletos" which means mediator or advocate. The Hebrew origin "birklit" is similar to the Hebrew word "barklit" meaning "the praised one" in English, and "Mahmud", "Muhammad", or "Ahmad" in Arabic. It has been noted that diacritization was not introduced to the Hebrew language, from which Greek translations were made, until the 5th century A.D., which probably led to the mistake of pronouncing the word "Birklit" instead of "Barklit". And in the light of the above-mentioned proofs, the latter is more correct.

A linguistic analysis of the quotation: *"Glory to God in the highest, and on earth peace rests to men on whom His favor rests"* (Luke 2:14) suggested that it should mean: "Praise be to Allah in the highest, Islam is pending to spread over the earth, conveyed by Ahmad".

12- His illiteracy:

The prophecy of Isaiah said:

* *"Or if you give the scroll to someone who cannot read, and say, "Read this, please," he will answer. "I don't know how to read."* (Isaiah 29:12)

This description is an indication that applies to the Holy Prophet Muhammad (peace be upon him) alone since he was unlettered, which was not the case with Moses and Jesus. The prophecy accurately describes the events that took place during the first revelation received by Muhammad (peace be upon him):

"...till Truth came upon him while he was in the cave of Hira'. There came to him the Angel and said: Read, to which he replied: I do not know how to read. The Prophet narrated: He took hold of me and pressed me till I was pressed hard; thereafter he let me go and said: Read. I said: I do not know how to read. He once

again took hold of me and pressed me for the second time till I was pressed hard and then let me go and said: Read, to which I replied: I do not know how to read. He took hold of me and pressed me for the third time, till I was pressed hard and then let me go and said: "Read in the name of thy Lord and Cherisher, Who created, created man from a (clinging) clot of blood. Read, and thy Lord is Most Bountiful, He Who taught the use of pen, taught man that which he knew not". Then the Prophet returned therewith, his heart was trembling... **(Reported by Al-Bukhari)**

13- His recitation of the revealed verses exactly as they descended:

The Holy Qur'an continued to be sent down to the Prophet Muhammad (peace be upon him) on various occasions throughout the period of his mission. The Prophet (peace be upon him) used to repeat unhesitatingly what he had heard from Gabriel, exactly as described in the prophecy of Isaiah mentioned above, and also as in Deuteronomy (18:18):

"I will raise them up a prophet from among their brethren, like unto thee [Moses], and will put my words in his mouth, and he shall speak unto them all that I shall command him." (Deuteronomy 18:18)

Note the sentence "and will put my words in his mouth". Consider also this sentence quoted from the Gospel of John:

** "But when he, the Spirit of truth, comes he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come." (John 16:13)*

These quotations are in harmony with the following Qur'anic verses (English meaning):

{And thou wast not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hands: in that case, indeed, would the talkers of vanities have doubted. (29:48)}

{It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a Messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise. And thus have We, by Our command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith: ... (42:51-52)}

{It is no less than inspiration sent down to him: He was taught by one Mighty in Power, Endued with Wisdom: for he appeared (in stately form.) While he was in the highest part of the horizon: Then he approached and came closer, And was at a distance of but two bow-lengths or (even) nearer; So did (Allah) convey the inspiration to His Servant; (conveyed) what He (meant) to convey. (53:4-10)}

{Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for Us to collect it and to promulgate it: But when We have promulgated it, follow thou its recital (as promulgated): Nay more, it is for Us to explain it (and make it clear): (75:16-19)}

{High above all is Allah, the King, the Truth! be not in haste with the Qur'an before its revelation to thee is completed, ... (20:114)}

14- His immigration to Madinah:

** "The inhabitants of the land of Tema brought water to him that was thirsty, and they prevented with their bread him that fled." (Isaiah 21:14)*

This quotation refers to the people of Madinah, who gave asylum to the Prophet Muhammad (peace be upon him) and his companions. Every one of them made a bond of brotherhood between one of the immigrants and himself, mutually sharing food and drink. The name of Medina before immigration was "Yathrib" or "Tibah". Note the similarity between "Tibah" and "Tema". The Prophet's immigration was by Allah's willing. It was Allah who informed the Prophet (peace be upon him) that disbelievers from different tribes would try to kill him all at once so that the Prophet's family would not be able to avenge his murder. Consider the prophecy:

** "For they fled from the swords, from the drawn sword and from the bent bow, and from the grievousness of war." (Isaiah 21:15)*

15- His strife against the polytheists, and the victory of Islam:

The life of Prophet Muhammad (peace be upon him) was a series of wars against the polytheists and the conspirators among the Jews and hypocrites. This was mentioned in the prophecy of Isaiah:

** "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." (Isaiah 42:4)*

Isaiah's prophecy also referred to the defeat of the polytheists in the decisive Battle of Badr which was the beginning of a series of victories for the Muslims, and led to the decline of the unbelievers of the Quraysh:

** "For thus hath the Lord said unto me: 'Within a year, according to the years of an hireling, and all the glory of Kedar shall fail.'" (Isaiah 21:16)*
Kedar, one of Ishmael's sons, was the forefather of the Quraysh:

** "These are the names of the sons of Ishmael, listed in the order of their birth: Nebaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam, ..." (Genesis 25:13)*

16- The conquest of Mecca and the extension of the Islamic state:

The prophecy of Isaiah predicted the spread of Islam and the people's embracing it in crowds:

** "Nations will come to your light, and kings to the brightness of your dawn." (Isaiah 60:3)*

It also prophesied the unity of Arabs and Non-Arabs under the leadership of Islam:

** "Lift up your eyes and look about you: All assemble and come to you; your sons come from afar, and your daughters are carried on the arm." (Isaiah 60:4)*

The glory and prosperity of the nation of Islam also was prophesied:

** "Then you will look and be radiant, your heart will throb and swell with joy; the wealth on the seas will be brought to you, to you the riches of the nations will come." (Isaiah 60:5)*

17- Performing pilgrimage to Mecca:

The prophecy of Isaiah clearly mentioned the coming of the pilgrims from different parts of the world to perform the rituals of pilgrimage, uttering loudly: "Labbayka Allahumma Labbayka" (Here I come O Allah):

** "Sing to the Lord a new song, his praise from the ends of the earth, you who go down to the sea, and all that is in it, you islands, and all who live in them. Let the desert and its towns raise their voices; let the settlements where Kedar lives rejoice. let the people of Sela sing for joy; let them shout from the mountaintops. Let them give glory to the Lord and proclaim his praise in the islands." (Isaiah 42:10-12)*

Praising and responding to Allah on the mountaintops applies only to the matchless annual assembling of pilgrims in the mountains of `Arafah, Muzdalifah and Mina:

** "Herds of camels will cover your land, young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the Lord." (Isaiah 60:6)*

The pilgrims' sacrificing sheep as a kind of giving thanks to Allah was mentioned in the prophecy:

** "All Kedar's flocks will be gathered to you, the rams of Nebaioth will serve you." (Isaiah 60:7)*

The Holy Mosque (*Al-Ka`bah*) in Mecca, to which the pilgrims come every year, is the only one that could never be closed, day or night, since Prophet Muhammad (peace be upon him) cleared it of the idols on the day of conquering Mecca. Note the similarity to the prophecy:

**"Therefore thy gates shall be open continually: they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." (Isaiah 60:11)*

18 –Prophecies in Barnabas' Gospel:

In this Gospel, Jesus obviously prophesied the coming of Muhammad. His sayings are so obvious that there is no need for further analysis, interpretation or comment.

1. **But after me shall come the Splendor of all the prophets and holy ones, and shall shed light upon the darkness of all that the prophets have said, because he is the messenger of God (Barnabas 17)*

2. **Adam, having sprung up upon his feet, saw in the air a writing that shone like the sun, which said: "There is only one God, and Mohammed is the messenger of God." Whereupon Adam opened his mouth and said: "I thank thee, O Lord my God, that thou hast deigned to create me; but tell me. I pray thee, what meaneth the message of these words: "Mohammed is messenger of God." Have there been other men before me? (Barnabas 39)*

3. **Then said Jesus: "I am a voice that crieth through all Judaea, and crieth: Prepare ye the way for the messenger of the Lord, even as it is written in Esaias." They said: 'if thou be not the Messiah nor Elijah, or any prophet, wherefore dost thou preach new doctrine, and make thyself of more account than the Messiah?' Jesus answered: "The miracles which God worketh by my hands show that I speak that which God willeth; nor indeed do I make myself to be accounted as him of whom ye speak. For I am not worthy to unloose the ties of the chosen or the latchets of the shoes of the messenger of God whom ye call Messiah, who was made before me, and shall come after me, and shall bring the words of truth, so that his faith shall have no end." (Barnabas 42)*

4. **Verily I say unto you, that every prophet when he is come hath borne to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the messenger of God, when he shall come, God shall give to him as it were the seal of his hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine. He shall come with power upon the ungodly, and shall destroy idolatry, insomuch that he shall make Satan confounded; for so promised God to Abraham, saying: "Behold, in thy seed I will bless all the tribes of the earth; and as thou hast broken in pieces the idols, O Abraham, even so shall thy seed do." (Barnabas 43)*

5. **I therefore say unto you that the messenger of God is a splendor that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance, he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than he hath given to all his creatures. O blessed time, when he shall come to the world! Believe me that I have seen him and have done him reverence, even as every prophet hath seen him: seeing that of his spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation, saying: "O Mohammed, God be with thee, and may he make me worthy to untie thy shoe latchet, for obtaining this I shall be a great prophet and holy one of God." And having said this, Jesus rendered his thanks to God. (Barnabas 44)*

6. **With tears drew near unto Jesus he who writeth this, saying: 'O master, tell me, who is he that should betray thee?' Jesus answered, saying: "O Barnabas, this is not the hour for thee to know him, but soon will the wicked one reveal himself, because I shall depart from the world." Then wept the apostles, saying: 'O master, wherefore wilt thou forsake us? It is much better that we should die than be forsaken of thee.' Jesus answered: "Let not your heart be troubled, neither be ye fearful: for I have not created you, but God our creator who hath created you will protect you. As for me, I am now come to the world to prepare the way for the messenger of God, who shall bring salvation to the world. But beware that ye be not deceived, for many false prophets shall come, who shall take my words and contaminate my Gospel." Then said Andrew: 'Master, tell us some sign, that we may know him.' Jesus answered: "He will not come in your time, but will come some years after you, when my Gospel shall be annulled, insomuch that there shall be scarcely thirty faithful. At that time God will have mercy on the world, and so he will send his messenger, over whose head will rest a white cloud, whereby he shall be known of one elect of God, and shall be by him manifested to the world. He shall come with great power against the ungodly, and shall destroy idolatry upon the earth. And it rejoiceth me because that through him our God shall be known and glorified, and I shall be known to be true; and he will execute vengeance against those who shall say that I am more than man. Verily I say to you that the moon shall minister sleep to him in his boyhood, and when he shall be grown up he shall take her in his hands. Let the world beware of casting him out because he shall slay the idolaters, for many more were slain by Moses, the servant of God, and Joshua, who spared not the cities which they burnt, and slew the children; for to an old wound one applieth fire. He shall come with truth more clear than that of all the prophets, and shall reprove him who useth the*

world amiss. The towers of the city of our father shall greet one another for joy: and so when idolatry shall be seen to fall the ground and confess me a man like other men, verily I say unto you the messenger of God shall be come. **(Barnabas 72)**

7. * But believe me, a time will come that God will give his mercy in another city, and in every place it will be possible to worship him in truth. And God in every place will have accepted true prayer with mercy." The woman answered: 'We look for the Messiah; when he cometh he will teach us.' Jesus answered: "Knowest thou, woman, that the Messiah Must come?" She answered: ' Yea, Lord.' Then Jesus rejoiced, and said: "So far as I see, O woman, thou art faithful: know therefore that in the faith of the Messiah shall be saved every one that is elect of God; therefore it is necessary that thou know the coming of the Messiah." Said the woman: 'O Lord, per chance thou art the Messiah.' Jesus answered: "I am indeed sent to the house of Israel as a prophet of salvation; but after me shall come the Messiah, sent of God to all the world; for whom God hath made the world. And then through all the world will God be worshipped, and mercy received, insomuch that the year of jubilee, which now cometh every hundred years, shall by the Messiah be reduced to every year in every place." **(Barnabas 82)**

8. *Jesus answered: "As God liveth, in whose presence my soul standeth, I am not the Messiah whom all the tribes of the earth expect, even as God promised to our father Abraham, saying: In thy seed will I bless all the tribes of the earth. But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God and son of God, whence my words and my doctrine shall be contaminated, insomuch that scarcely shall there remain thirty faithful ones: whereupon God will have mercy upon the world, and will send his messenger for whom he hath made all things; who shall come from the south with power, and shall destroy the idols with the idolaters; who shall take away the dominion from Satan which he hath over men. He shall bring with him the mercy of God for salvation of them that shall "Believe in him, and blessed is he who shall believe his words." **(Barnabas 96)**

9. *Then answered Andrew: 'Now how shall the truth be known?' Jesus answered: "Everything that conformeth to the book of Moses, that receive ye for true: seeing that God is one, the truth is one; whence it followeth that the doctrine is one and the meaning of the doctrine is one; and therefore the faith is one. Verily I say unto you that if the truth had not been erased from the book of Moses, God would not have given to David our father the second. And if the book of David had not been contaminated, God would not have committed the Gospel to me; seeing that the Lord our God is unchangeable, and hath spoken but one message to all men. Wherefore, when the messenger of God shall come, he shall come to cleanse away all wherewith the ungodly have contaminated my book." **(Barnabas 124)**

10. *Then shall the messenger of God say: 'O Lord, there are of the faithful who have been in hell seventy thousand years. Where, O Lord, is thy mercy? I pray thee, Lord, to free them from those bitter punishments.' Then shall God command the four favorite angels of God that they go to hell and take out every one that hath the faith of his messenger, and lead him into paradise. And this they shall do. **(Barnabas 137)**

11. *The disciples answered: 'O Master, who shall that man be of whom thou speakest, who shall come into the world?' Jesus answered with joy of heart: "He is Mohammed, messenger of God, and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it hath not rained, even so shall he be occasion of good works among men, through the abundant mercy which he shall bring." **(Barnabas 163)**

12. *And though I have been innocent in the world, since men have called me 'God' and 'Son of God,' God, in order that I be not mocked of the demons on the day of judgment, hath willed that I be mocked of men in this world by the death of Judas,

making all men to believe that I died upon the cross. And this mocking shall continue until the advent of Mohammed, the messenger of God, who, when he shall come, shall reveal this deception to those who believe in God's law". (Barnabas 220)

13. **Unworthy though I am to untie his hosen, I have received grace and mercy from God to see him." Then answered the priest, with the governor and the king, saying: 'Distress not thyself, O Jesus, holy one of God, because in our time shall not this sedition be any more, seeing that we will write to the sacred Roman senate in such wise that by imperial decree none shall any more call thee God or son of God.' Then said Jesus: "With your words I am not consoled, because where ye hope for light darkness shall come; but my consolation is in the coming of the messenger, who shall destroy every false opinion of me, and his faith shall spread and shall take hold of the whole world, for so hath God promised to Abraham our father. And that which giveth me consolation is that his faith shall no end, but shall be kept inviolate by God." The priest answered: 'After the coming of the messenger of God shall other prophets come?' Jesus answered: "There shall not come after him true prophets sent by God, but there shall come a great number of false prophets, whereat I sorrow. For Satan shall raise them up by the just judgment of God, and they shall hide themselves under the pretext of my Gospel." Herod answered: "How is it a just judgment of God that such impious men should come?' Jesus answered: "It is just that he who will not believe in the truth to his salvation should believe in a lie to his damnation. Wherefore I say unto you, that the world hath ever despised the true prophets and loved the false, as can be seen in the time of Michaiiah and Jeremiah. For every like loveth his like." Then said the priest: 'How shall the Messiah be called, and what sign shall reveal his coming?' Jesus answered: "The name of the Messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendor. God said: 'Wait Mohammed; for thy sake I will to create paradise, the world, and a great multitude of creatures, whereof I make thee a present, insomuch that who so shall bless thee shall be blessed, and who so shall curse thee shall be accursed. When I shall send thee into the world I shall send thee as my messenger of salvation, and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall never fail.' Mohammed is his blessed name." Then the crowd lifted up their voices, saying: 'O God, send us thy messenger: O Mohammed, come quickly for the salvation of the world!' (Barnabas 97)*

Qur'anic verses (English meaning)

{Behold! Allah took the Covenant of the Prophets, saying: "I give you a Book and Wisdom; then comes to you a Messenger, confirming what is with you; do you believe him and render him help." Allah said: "Do you agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses." If any turn back after this, they are perverted transgressors. Do they seek for other than the religion of Allah? While all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (accepted Islam), and to Him shall they all be brought back." (Surah Al-Imran – Verses Nos. 81-83)

{And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: they will not sell the Signs of Allah for a miserable gain! for them is a reward with their Lord, and Allah is swift in account." (Surah Al-Imran – Verse No. 199)

{He said: "With My Punishment I visit whom I will; but My Mercy extendeth to all things. That (Mercy) I shall ordain for those who do right, and practise regular charity, and those who believe in Our Signs. "Those who follow the

Messenger, the unlettered Prophet, whom they find mentioned in their own (Scriptures) - in the Law and the Gospel - for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); he releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the Light which is sent down with him, it is they who will prosper." (Surah Al-`Araf – Verses Nos. 156-157)

{Without doubt it is (announced) in the revealed Books of former peoples. Is it not a Sign to them that the Learned of the Children of Israel knew it (as true)?" (Surah *Ash-Shu`ara'* – Verses Nos. 196-197)

{And thus (it is) that We have sent down the Book to thee. So the People of the Book believe therein, as also do some of these (Pagan Arabs) and none but Unbelievers reject Our Signs. And you were not (able) to recite a Book before this (Book came), nor were you (able) to transcribe it with your right hands: in that case, indeed, would the talkers of vanities have doubted. (Surah *Al-`Ankabut* – Verses Nos. 47-48)

{Say: "See you? If (this teaching) be from Allah, and you reject it, and a witness from among the Children of Israel testifies to its similarity (with earlier scripture), and has believed while you are arrogant, (how unjust you are!) truly, Allah guides not a people unjust." (Surah Al-Ahqaf – Verse No. 10)

{And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the Messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs they said, "This is evident sorcery!" Who does greater wrong than one who invents falsehood against Allah, even as he is being invited to Islam? And Allah guides not those who do wrong. Their intention is to extinguish Allah's Light (by blowing) with their mouths: but Allah will complete (the revelation of) His Light, even though the Unbelievers may detest (it). It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it)." (Surah As-Saf – Verses Nos. 6-9)

Conclusion:

The sources of the texts mentioned as proofs in this study are varied concerning their validity, documentation, time, way of recording, and occasions. However, they support each other to confirm the following facts:

- 1- Allah, the Glorious and the Exalted, is One and Only. He is free from having a partner or a son. This is in harmony with the first testimony of faith; “There is no deity worthy of worship but Allah.”
- 2- All the prophets are human beings. They gave glad tidings of the Sealing Prophet Muhammad (peace be upon him). This is in agreement with the second testimony of faith; “Muhammad is the messenger of Allah”

Allah, the Most Great, has spoken the Truth. And His Prophets (peace be upon them) have conveyed unto the people the messages of Allah.